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SPIRITUAL MOVEMENTS OF THE HALF CENTURY.— DEVELOPMENT OF UNDENOMINATIONAL MISSIONS.

BY THE EDITOR-IN-CHIEF.

God's working, like His works, bears the stamp of infinite variety and versatility. His Spirit can not be confined within narrow limits or arbitrary restraints, but, like the mighty wind, bloweth whencesoever and whithersoever He will, and no man can say or do ought to control His sovereign and majestic movements. God's working obeys law, but it is a higher law than that which man's methods prescribe, and a holy humility becomes us as we study the spiritual history of the race; for the true criterion of judgment is not whether a measure is conformed to human notions, ancient customs, or established precedents, but whether it is of God, whether it bears the mark of His leadership and sanction. For if it be of God, man can not overthrow it, and in opposing it may haply be found even to fight against God.

For at least a half century there has been a steady increase of Individual and Independent Missions—enterprises undertaken outside of the denominational channels, sometimes starting with an individual, or a few like-minded disciples, but generally in some sense a new departure, and in contrast with the older, commonly accepted, and approved ways of carrying on mission work. As might be expected, many of these have exhibited no grace of continuance, and have soon died a natural death. But others have proved so vital, so energetic, so successful as to compel recognition, and some of them have threatened to revolutionize existing methods by the conspicuous signs that they are conformed to God's mind.

Independent enterprises are not necessarily *antagonistic* to the older and more prevalent methods. They may be only *supplementary*. The ball and socket in a perfect joint are exactly opposite to one another, but that is a condition of their mutual adaptation: they are counterparts. There is not only room for all sorts of methods in a

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world-wide work, but all sorts of methods are needed for all sorts of men. The round peg needs the round hole and the triangular peg needs a hole as angular as itself. It is simple folly to contend with people who would like to work in their own way and to condemn their way as peculiar. It was a great monarch who, after trying to make a dozen watches run exactly alike, gave it up in despair, but it did not need a great man to reach this sensible conclusion that, if machines can not be made to move precisely in unison, the human machine is far less likely to be subject to such uniformity.

God made no two men exactly alike, and the beauty of His work is, that it has a particular place and sphere for every worker, into which that worker fits with predestined precision. If there be unity in essentials, there not only may be diversity in non-essentials, but that diversity is a help and not a hindrance to the final result, for it allows every human instrument full play for its perfect and peculiar adaptation to the working out of the will of God.

There are advantages, undoubtedly, in the older established forms of mission enterprise. Antiquity is not always a sign of excellence—for, as Cyprian says, it may be *vetustas erroris*—the old age of error. But commonly in Christian service there is a survival of the fittest, and what lasts and outlasts, has usually some secret of vitality. The common way of doing mission work is by “Boards of the Church,” with their “secretaries” and other machinery. Representative men, clerical or lay, or both, are chosen to represent denominational interests, and secretaries to be the direct channels of correspondence with the field. This is a wise business arrangement, with two classes of helpers—administrators and agents—those who on the one hand undertake the general work of administration, and others who on the other hand come into closer contact with the field and the laborers, study their mutual adaptation, and superintend the work directly. Thus the wisdom of wise men in counsel and the energy of practical men in action are combined happily and effectively. And, when the wise men are not too cautious, or the practical men too energetic, so that the boards and the secretaries do not pull together, this is probably as safe an arrangement as human sagacity can dictate. Sometimes we have known boards that were so conservative that they put on the brakes even when the road was all up hill, or secretaries so progressive that they used the whip even when the grade was down hill. But allowing for such exceptions, the denominational method has proved on the whole very effective in carrying on missions.

And yet, there are some serious drawbacks, even where boards do not hamper secretaries and secretaries do not harrass boards. Let us grant all the advantages of a large denominational backing, of long existing and approved methods, of the promise of permanence. Let us freely concede that, when a great Christian denomination under-

takes mission work as a body, the work is likely to be more thorough, more lasting, more far-reaching, likely to command more general support, to be kept within safer lines, to be conducted with more denominational comity, so as not to collide with other branches of the Church; likely also to put in the field workers, better trained, more scholarly, more fitted to grapple with the problem of missions and to furnish us competent translators, educators, leaders of the host. But are there no manifest risks that we run in the "Board System?"

There is no doubt that denominational societies are often "hide-bound" by conservatism and ecclesiasticism—timidly over-cautious, and hesitating and vacillating in cases where a holy boldness and go-aheadativeness is the only hope of success. Boards and committees lack audacity. Mr. Spurgeon once said to me, "The best working committee is a committee of twenty-one, which entrusts all business to a sub-committee of three, of which one member is sick and another is out of town; then you get something done!" And he added, "Have you never noticed that you may take seven men, any one of whom will give you a wise and prompt decision if you consult him alone, but when you constitute them into a committee or board, they act unwisely, afraid to decide, sluggish to move, even where all hangs on quick work?" Sometimes in a great emergency a church board has delayed, waited to discuss, and finally adjourned without doing anything, all seemingly afraid of doing too much or doing something unwise, when anything was better and wiser than to do nothing! Or, how often again when old methods fail and a new way promises well, has a board clung to the old with its failure, instead of giving the new a chance, where at the worst it could only *fail*? Of all fetters what are more rasping to a divinely quickened soul than the iron bonds of ecclesiasticism, that, by undue jealousy for churchly traditions hinder the success of the work of God? There are some people who would hesitate to throw a plank to a drowning man, unless they first knew to whose ecclesiastical lumber-pile it properly belonged, or in what theological planing-mill it had been smoothed down; people who would let millions die without a hearing of the Gospel message, rather than that they should hear it at the lips of one who was not in the "apostolic succession," or had not been trained in their peculiar shibboleth.

Sometimes church boards are arbitrary and even despotic, full as much so as any one man who keeps matters unduly in his own hands. Has there never been an autocrat at the secretary's table, who has dictated unreasonably and unrighteously to missionaries thousands of miles away in matters about which they had far more knowledge and capacity than himself? In one case, known to the writer, a secretary demanded of missionaries a course of conduct that, if followed, would have been disloyal to Christ and dishonorable to man, and he made compliance a condition of continuance and maintenance

on the field! It has long been our conviction that missionaries on the ground should be far more independent of home control than they often are, and that far more of the actual administration of the work and distributing of money in the work should be left to them, who are actually in the very center of the activities of missions, and are more competent wisely to settle many such matters.

There are also both advantages and disadvantages in independent, individual, and undenominational mission enterprises. Their main justification is this, that they supply a channel for putting at work many who will not in any other way come in active contact with the field, and that they enlist the sympathy and cooperation of many who for some reason or other do not approve of the ordinary methods or do not work through them.

The reluctance of some people to send their money through the boards, they explain by the fact that they do not believe in the *expense* attending administration, even when economically conducted. They maintain, (unreasonably, perhaps), that all secretarial work may be done and should be done gratuitously, and that there are men and women who would gladly serve God in this sphere at their own cost. A prominent secretary of one of the greatest missionary societies never received a penny for his services, preferring to do his work gratuitously. Another man who is the actual conductor of a great missionary enterprise, has never used a farthing, given for missions, for personal purposes. A poor servant maid, who saved twenty-five dollars to send the Gospel abroad, learned that it took a thousand such gifts as hers to pay the salaries of the good men who supervise the work, and in her ignorance she failed to see that her savings had done any good to the lost souls that she gave her money to help. It takes a mind more philosophical than hers to trace the gift, and see that what helps to maintain the pilot at the wheel, speeds the vessel and its cargo towards the haven.

Others conscientiously feel that the ordinary missions of the Church are not conducted on apostolic principles, and they crave a new way that is in their opinion really the older way. Rev. J. Hudson Taylor is a deeply taught disciple, and he felt convinced, in 1865, that God wanted a new enterprise begun for Inland China, on lines more primitive than those in general use. He especially felt that there was lacking a *spirit of believing prayer, of dependence on the Holy Ghost, and of direct looking to God both for men and money*; and he undertook the China Inland Mission especially to emphasize these *three* principles. Dares any one who has been watching its history for these thirty years now dispute that God's broad seal is upon his work?

Independent missions have greatly multiplied, and are still multiplying. In previous papers (June, '97, April, '98) we have treated in part this same theme. But the philosophy underlying inde-

pendent missions, which we are now treating, is the more important matter. And no doubt one reason in God's mind for introducing these methods into His all-embracing plan may be that they afford opportunity for *experimental trials* of methods hitherto comparatively unused, as, for instance, *industrial* missions and colonization schemes, so that whatever is valuable in them may be proven such, and introduced as features into older schemes. Wise men never stop learning, or pursue their way in such blind confidence in their own infallibility, as to be unwilling to modify and improve their methods.

At a meeting held in connection with missions at Northfield last summer—speaking of a missionary fund which it was proposed to raise to help volunteers into the field whom ordinary contributions might not suffice to send—Mr. Moody said:

“I am in sympathy with the boards, and have no sympathy with the croakers. You can not find a better set of men on this continent than those in the American Board, or in the Presbyterian Board. We are in hearty sympathy with these regular boards. I think it is a great mistake to send any money outside of the regular channels.”

Our dear brother, Mr. Moody, however fully in sympathy with the Boards, no doubt believes there are many organizations “outside of the regular channels” that God is greatly using, and he is not the man to hint that all who differ from the established methods, or encourage these outside agencies, are to be put down as “croakers.” There is one man whose heart has been so moved by the needs of Korea, that he has sent out and supports at his own cost several missionaries to the Hermit Nation; yet he also recently gave liberal help to lift the enormous debt of the Baptist Board. Pastor Harms was so moved by the appalling destitution of a dying world, that he turned his own church of poor peasants into a missionary society, sent out hundreds of missionaries, and set up scores of stations in unoccupied territory. Was his work illegitimate? Yet he not only had his own society and missions, but his own mission ship, mission magazine, and mission training-school. The eighteen Christian centuries furnish no more startling example of the Spirit's leading, and of the possibilities of service, than this Hermannsburg Missionary Society, working entirely outside the previously used channels. Henry Grattan Guinness represents an independent society, which has for a quarter century and more been carrying on a grand missionary training-school, has founded the Livingstone Inland, and Kongo Balolo missions in Africa on a very extensive scale, and is now undertaking to evangelize the neglected continent of South America. Mr. Moody himself has encountered some little criticism by his independent working outside the regular channels. The Training Institute at Chicago is regarded by some as diverting

students from the theological seminaries, and hurrying into the field at home and abroad, some who have never had full training. Yet this grand work at Chicago is only another proof that God has room for many forms of working in His plan, that may not be perfectly regular according to man's notions.

But this is no sanction of any undue irregularities, and to some of these defects we feel it a duty as candid reviewers to call attention. Whenever mission work is carried on independently of the ordinary denominational methods, it should be carefully guarded from all abuses and perversions, otherwise it forfeits public confidence and the right of continuance. And it is in no censorious spirit that we now calmly but candidly state some of the defects or disadvantages of these independent ways of working.

(1). The fundamental risk is that they shall *center unduly in one man*, and revolve about his personality.

Human nature is not yet sanctified enough to risk putting too much power in one man's hands. What modestly begins as a private venture of faith and prayer, may, when it grows to unexpected proportions, become a public calamity by the autocratic and despotic way in which it is conducted. While its originator was almost its sole supporter it might be allowable that he should be its sole director. But as others become active participators in the work and its support, they should have a voice in its conduct. This is God's corrective for the peril of the despotism possible even to the religious autocrat.

(2). Workers should not be *hurried into the mission field* without any proper preparation. But the standards of fitness are not always scripturally chosen. There is a natural demand for *educated* preachers and teachers, and they are needed nowhere more urgently than in foreign lands. But two things must not be forgotten: first, that there is much work that can be done by comparatively uneducated people, as in a war effective fighting is often done by raw recruits as well as trained veterans. Many a man can follow who can not lead. And again, we must not forget that God's standard of education is different from man's. He has His own school, and some are deeply taught in God's university who never were graduated at an earthly college. To be taught of the Holy Ghost makes up for even bad grammar, and bad logic is more than compensated by the demonstration of the Spirit. The history of missions shows some ignominious failures on the part of some of the most conspicuous scholars, and as glorious successes on the part of some others who knew little Latin and less Greek.

(3). Another danger quite as obvious, is that of *giving money impulsively* and wastefully to irresponsible, incapable, or even fraudulent parties. A letter has been received by us, from a most intelligent and devoted missionary, lamenting that, notwithstanding repeated cautions, good Christian people in England and America continue to send money to a man who pretends to be doing mission work in the East, but whose whole career is suspicious. He says:

"I lived in the same place with this man, off and on, for three years, and during that time frequently saw him and his family, and my connection with the field and people gives me opportunity of judging. Our

opinion, and the opinion, I believe, of all the resident English in that field is that the work of this man is *most unsatisfactory*, and not by any means what he professes it to be. I have passed his house constantly, not only daily, but often many times in a day, and I have never seen his much-talkt of *inquirers* entering and leaving his house. He has undoubtedly linguistic gifts, which ought to make him a most useful missionary, but, to speak candidly, I believe he makes practically no use of them. (1). If a man repeatedly tries to become connected with evangelical missionary societies—a man who has many gifts which should make him a valuable agent—and after inquiry these societies refuse to employ him, must there not be something wrong? (2). If a man tries to run a mission on his own account, collecting all the money, not responsible to any committee, ‘*can he possibly carry on satisfactory mission work?*’ I have not the slightest grudge, but I honestly believe his presence here is rather a hindrance than a help to mission work.”

Apropos of irresponsible missions, we extract from *The Missionary Herald* for February a letter, with the brief comments upon it. The whole matter is one of such gravity, and so bearing upon Christian work, both at home and abroad, that it should receive most careful attention.

“There has recently appeared in several papers of India and Great Britain a letter address to the Christian churches of Great Britain, Australasia, and America, prepared by members of the Madras Missionary Conference, calling attention to a matter which seems to them most serious. It is signed by a large number of members of various missionary societies, and also by a number of native Christians in the Madras district. The letter will explain itself, and we give it entire, commending it heartily to the attention of all Christians in the United States.

“DEAR BRETHREN:—Of recent years several Indian Christians from South India and Ceylon have either visited your churches in person or have issued appeals by letter, and by these means have collected considerable sums of money for the purpose of carrying on different forms of mission work in this country. These persons were for the most part workers in connection with the various churches or missionary societies, but in most cases their actual connection has ceased. They have issued their appeals in their own name, and the work which they have initiated and profess to be now carrying on is not under the control or oversight of any one except themselves. The actual work carried on in most cases bears but a small proportion to that set forth in their appeals as what they propose to do.

“The interests of truth and righteousness demand that these facts should be stated, and in view of the injury they have already done, and the still greater injury they are calculated to do to the cause of Christ in this land, we can no longer keep silent.

“These appeals are a source of grave moral danger to those who make them, for they have to administer large funds without the safeguard of the control of others, and are thus exposed to a strong temptation to employ for private purposes money intended for public use. They are injurious to the cause of missions in those countries from whence the funds come, for certainly sooner or later the contributors will find out that their gifts are either not being used for the purposes for which they were made, or that the work carried on is very disproportionate to the funds expended. Distrust will thus be excited, which will extend even to undertakings where the proper use of the funds is adequately guaranteed. With some of the evils which these appeals produce in this country we are already too familiar. One of these is their tendency to demoralize the Indian community. The idea is abroad among a certain section

of that community that an Indian Christian has only to go with a specious plea to Great Britain, Australasia, or America to obtain large sums of money from persons who will not inquire too closely as to how their gifts are to be used, and who, if they see their contributions acknowledged in a printed subscription list, will be satisfied that they are being properly spent.

"In order to check such evils, resulting from appeals by irresponsible individuals, we would respectfully suggest that contributions should only be given to those who are able to give guarantees, *first*, that they are the accredited agents of a responsible committee of persons who reside in the immediate neighborhood where the proposed work is to be done; *secondly*, that the special object for which money is solicited is distinctly approved by that committee; *thirdly*, that accounts will be rendered to all subscribers, giving not simply lists of subscriptions and donations received, but also a balance-sheet duly audited, showing that the moneys received have actually been spent upon the objects for which they were given. We are convinced that no cause which is really good will suffer by the exercise of these precautions, as those who plead for such causes will have no difficulty in giving the guarantees required."

Signed by T. P. Dudley, Secretary of the Madras Christian Conference; N. Subrahmanyam, barrister, and by seventeen others.

It is possible that there might be a *combination* of several of the now existing independent missions in one organization. Some such plan has been proposed in London, and may be put into execution. It is suggested that a general society be formed, having in charge various unoccupied fields, such as Tibet, South America, the Sudan, etc., and that all undenominational and independent missionary enterprises be invited to enter into this united organization, without interference with the special methods and principles of each, but as a guarantee to the public that there is proper supervision, fidelity in management, and integrity in the use of funds. Rev. F. B. Meyer, James E. Mathieson, Esq., and other prominent men have been proposed as the committee to represent this united society. Could such a method be adopted, might it not greatly relieve the present situation?

This paper would be misinterpreted if it were construed, as, directly or indirectly, an attack on the "boards," or establisht agencies which represent the various churches of Christ in the work of missions. It is sufficient proof that no such motive actuates the writer, that he has always both advocated, and cooperated with, the regular church methods, so long in operation. The object has been, not to criticise or to condemn any existing system, whether, denominational or independent; but calmly to consider, and carefully to weigh, both the advantages and defects of all methods, so that whatever is good may be conserved, and whatever is undesirable may be avoided. If we have indicated any dangers that threaten the working plans of the Church, it is only in hopes to increase their efficiency. Infallibility pertains only to God, and men often learn quite as much from errors and failures, as from their best endeavors and most triumphant successes. We invoke blessing on all who honestly seek to advance the Kingdom of God.

GIROLAMO SAVONAROLA: THE FRIAR OF FLORENCE.—II.

BY REV. GEORGE H. GIDDONS, LONDON, ENGLAND.

Secretary of the Evangelical Continental Society of Great Britain.

Amid much that was most seductive in art, brilliant in literature, and captivating in social life, in Florence, and indeed throughout Italy and the world, in Savonarola's day, there was seething a mighty mass of corruption and an insidious skepticism sapping the foundation of all healthy belief, a vice so splendid and fascinating as to bring beneath its thralldom much that was virile, pure, and strong. Life was one long May-day dance; music and song lent their enchantments to the scene, and the brilliant present was so full and apparently so real that the spiritual seemed but the far-away echo of a beautiful but baseless dream. Upon such a scene as this the keen, clear eye of the impassioned young Dominican lookt out, often with fiery glance and clouded brow, and oftener still through the soft mist of tears. His words were strong and trenchant, now a Cassandra cry and now with long vibrations in them, and tears, too, while ever and anon, gathering up his strength, his soul aglow with righteous indignation, he hurled into the midst of all this deep mystery of wickedness his loudest anathemas and prophecies of doom. To so earnest a soul as his it seemed but too often a forlorn hope. Around him a people steeped in skepticism and uncleanness, with the altar-fires of home all quencht, with the pure links of social ties all broken, honor a name, and virtue but a text for brilliant epigram or lewd lampoon, while darker and more



SAVONAROLA'S CELL IN THE CONVENT OF SAN MARCO.

dreadful than all these, a venal church, a corrupt priesthood, a dissolute prince, a degraded pope. Behind him, trampled into the dust of oblivion, the memories of loftier and purer times, and before him the dark eclipse of an impending doom. Of all the men in Florence in that hour but one brave heart, one pure, white soul, and that his own. Little wonder that his righteous soul was vexed within him as he saw "the city wholly given to idolatry." He seemed amidst all this a mere anachronism, a phantom, and yet the one real figure in all the moving drama. When not engaged in addressing the crowded audiences at the Duomo, or uttering his eloquent harangues upon the piazza, we find him sitting solitary in his cell, penning his *Trionfo della Croce*, or soothing his soul with sacred story, or drinking in the fiery zeal of the old Hebrew bards, until he becomes possesser of a like fire, and finds himself almost translating into the vernacular of Florence the trumpet tones that echoed long centuries before among the Judean hills. He seems almost a resuscitated Ezekiel or Jeremiah as, rising from communion with the spirits of the prophets, he starts forth with the old message, but with a shriller accent and a more powerful peal. Not only does he catch their tone, he drinks in their spirit. He, too, is conscious, or thinks himself so, of the gift of prophecy, and so to all that *dilettante* throng, drawn to him by the magic music of his voice and the rich eloquence of his words; to all that rampant vice, that frigid scepticism enthroned in temporal and spiritual high places, he preaches repentance like John—the speedy visitation of the Lord upon priests and people, prince and pontiff alike, the coming vengeance that shall be taken against the workers of iniquity of every type and kind. Once in visions of the night, within the narrow precincts of his cell, he has seen a hand which grasps a sword, upon the blade of which, in letters of fire, he has read, "The sword of the Lord upon the earth—soon and suddenly."

And this, for many days, is to be the burden of his theme. Like Hermit Peter, with his wooden cross and one short text, "*Dieu le veut*," he proclaims the message of the dream. With this he is to be victorious. The vision has given him a new assurance even as the fiery cross that loomed upon the wondering gaze of Constantine, who read the legend in the clouds: "*In hoc signo vinces*." Day after day, with tireless pertinacity, he proclaims his message and interprets his dream.

Lorenzo at length sent a message by five trusty friends to induce the monk to amend at least his style if not his matter. The reply was the only one possible from such a man to such a monarch: "Tell Lorenzo, in my name, he is a Florentine, and the first of all Florentines, I a foreigner and a poor preacher; yet it will happen that he must go hence and I remain." The prophecy delayed not long in its fulfilment.



COREGGI, THE VILLA WHERE LORENZO DIED.

Two months later, at Coreggi, Lorenzo lies at the point of death. Around him are all the fascinating things of life, heaped there in splendid profusion all that taste and refinement can offer. The atmosphere is laden with odors and filled with the soft minstrelsy of singing men and singing women. There flash and melt by turns the glances of beauty. All that Florence, in her palmyest day, can gather of learning, art, and culture are here. Science mingles its drugs and racks its brain for newer remedies, while charlatanism dissolves its pearls and opals if haply they may save the sinking chief. But death glares at him even there amid his silks and perfumes, mistresses, and wine. Ficino, Pico, and Poliziano around him, but their ministries are vain. There is but one man who can comfort him, but one to whom he can look in this dark hour of his deep distress, and that is the austere friar of San Marco. To the utter disgust of all this bad but brilliant *entourage* he sends for Savonarola. He comes and whispers comfort, listens to the confession, and speaks of the mercy and forgiveness there is in God. The monarch asks for priestly absolution, which is cheerfully promised, on three conditions. To the first, that he dies a true believer, Lorenzo gives ready and full assent. To the second, that he should make full restitution of all which he had, by unfair means, acquired, he is less ready to respond, and asks time for consideration. The monk presses for reply, and this, too, is promised. To the third, that he will give to Florence liberty and restore to her her popular government, he refuses to give answer, and

averts his eye from the penetrating glance of his confessor. And so the inflexible monk, turning his back upon Lorenzo, "*il Magnifico*," strides from the apartment with bowed head but firm step. A short while after, with the question still unanswered, Lorenzo died, and the fame and influence he trusted to transmit, undimmed and unabridged, is transferred in that moment from his son to the priest and preacher of San Marco.

At length the dreadful dream of the prophet is to be realized. The picture had been drawn with flaming pencil. Men's hearts are failing them for fear, for it is whispered, with bated breath, that across the Alps the troops of Charles de Valois, with vast masses of disciplined soldiery, armed with culverins and falconets, with pikes and halberds, are swooping down upon the fertile plains of Italy, and the turn of Florence is soon to come. The first to quail with terror is the craven-hearted son of the dead Lorenzo. Piero, pale with fear, flees from the doomed city. Men seek in the universal horror for some strong hand to guide their destinies, and who so fit as he who erstwhile proclaimed the coming judgment, and even had proposals for averting the threatened doom?

On the 17th of November, 1474, Charles VIII. enters Florence with due solemnity, but as the Valois conqueror comes in at one gate, the great black pestilence enters by another, and the cup of the city's guilt and doom seems full. Savonarola is equal to the occasion. He diverts the gifts that flow into the ecclesiastical exchequer for mere ceremonial uses, to feed the hungry, succor the sick, shelter the orphans, and bury the dead. Not even to adorn churches, he tells the people, is money consecrated, if it be needed for home and fatherland. He stays the general exodus of terror-stricken men by precept and example. The duty of all true citizens and all true Christians is, he affirms, to remain at the post of duty, and he enforces his teaching by his own intrepid zeal, undaunted courage, and unwearied service.

He resolves at all risks to seek a personal interview with Charles. He applies for an audience, which is granted. As the monk enters the presence chamber the monarch rises. With rare dignity the prior advances to the king, but with that delicate sense of courtesy which was an instinct, in order to prevent too marked a humiliation, he snatches a crucifix that is always pendent from his girdle, and holding it aloft, exclaims: "This is the memento of Him who made heaven and earth; you honor not me, but Him whose servant I am;" and then continuing in a graver tone, "and He will ruin thee, oh, king! and all thine army, if thou desist not from thy cruelty and set not aside the project thou hast commenced against this city." Two days later the French king abruptly leaves the city, and Savonarola remains, the strongest and most powerful man within it.

In San Marco he propounds his scheme. All is to be based upon

a purely moral and spiritual reform. "The fear of God," he says, "must possess rulers and ruled alike; the sanctity and purity of the home must be resuscitated; the Church must be cleansed and purified." The only possible government, he avers, must be a purely republican and democratic one; acts of charity and simple offices of love are to be deemed more desirable and more dignified than any ritualistic observance, be it never so ornate nor symbolic. True restoration, he says, must begin with a moral revolution. The heart of society must be healed, and from it must pulse a purer stream of life. The people are blind; his first thought, therefore, is to put his finger upon their eyes, and say to them, *Ephphatha!*

The republic is restored and proclaimed, and lasts for eighteen years, until the return of the Medici in 1512. The *frate predicatore*, as the chief instigator of the movement, becomes the popular idol and *de facto*, for the next three years, the leader of the newly-established order of things. On the 22d of May, 1493, he founds a new monastery, filling it with men baptized with his own spirit. Meanwhile he is daily preaching to immense crowds on the piazza and holding conferences in the Duomo, the ultimate outcome of which is the determination to assemble a new provisional parliament.

At this juncture Savonarola appears to combine much of the power of Cromwell and the legislative acumen of Moses. He draws up a clear and concise document, setting forth his views on state government, as always insisting that it must have its foundations in personal purity and the sacrifice of the individual for the truest interest of the commonwealth, anticipating, in a most significant manner, very much the teaching of the great Italian patriot, Mazzini, four centuries later.

His religious teachings were singularly advanced for the age in which his lot was cast. He denied the infallibility of the pope, doubted the efficacy of ritual, held fast to the all-embracing character of the atonement, and held that worship consisted alone in that which was spiritual.



PALAZZA VECCHIO.

The fountain marks the spot near which Savonarola preached and on which he was executed.

While Florence receives these warnings and admonitions with attention and even enthusiasm, Rome looks sullenly on, and, instigated by the jealous Mariano, the pope sends commands that the impassioned prior shall forego his promised Lenten lectures, and proceed to Lucca. Preparing to obey, he bids the Florentines a fervid and affectionate farewell. The words are potent in their pathos, and the authorities write hurriedly to His Holiness, entreating him to reconsider his decision. The request prevails, the preacher remains, and preaches with greater fervor than ever.

But his enemies are persistent and pitiless, and again he is bidden to repair to Rome without delay. This time, however, worn out with fatigue and prostrate by excitement, he is unable to obey, and, in fact, is obliged to desist from preaching, and rest.



IL DUOMO AND CAMPANILE.
(The Cathedral and Bell Tower of Florence.)

The brief rest sufficed to give him strength enough to re-enter on his ministry, and he announces his determination to employ his renewed powers until victory shall come. This victory he prophesies will come with his death, and reminds his hearers that death is resurrection, and not in any sense extinction, and so through death the perfected triumph shall arrive. He is ready, he affirms, to trim the lamp and keep it burning in spite of all the emissaries of Rome; that he will hold aloft the torch of truth undimmed, tho all the powers of darkness should oppose.

Savonarola's words exert an influence that is indescribable. Meanwhile everywhere an improvement in the outward decorum of the people is discernible. Many of the vicious practises that had been so pertinaciously pursued were given up, and the crowds that daily thronged the Duomo were so vast that the whole aspect of the interior was changed; seats were arranged theater-wise, and people set out at eventime and stood *en queue* all night to secure places. The young, especially, were drawn around the great preacher. A crusade of purity was formed, and with this wealth of young life and tireless enthusiasm around him, the good monk progreest bravely. On the last day of the Carnival, while holy hymns quivered in the sunny air, a great bonfire of vanities was kindled on the piazza, and the

carnival masks, ribald songs, shameless pictures, obscene books, all things that pampered idleness or suggested lust, were brought and burned.

The wrath of his enemies was intense, and Savonarola was designated the "troubler of Italy." "It is not I," replied the brave man, "who has troubled Italy, but you, who have forgotten your God."

It is not surprising that there were not wanting among the multitude a few who looked with anger and dismay at the change portending so general a relinquishment of all that men had been accustomed to account so precious and so dear. Disaffection spread amongst some of the more venal of the priesthood, and the news was wafted to Rome and to the ears of the execrable Borgia, Alexander VI. All the fulminations of Rome were powerless, and so with that consummate duplicity which has ever characterized her, a message from the pope arrived at Florence with the offer of the red hat of a cardinal.

The monk received the papal envoy with his wonted courtesy, and promised to give him his reply, if he would come to his sermon on the morrow. With ill-disguised disgust he went, listened impatiently to the long harangue against the corruptions of the Church, and in the closing sentence received his answer: "Every other covering for my head will I refuse, even to death, except it be one which shall be dyed red with my blood." The pope's reply on hearing this was worthy of him: "Then the *frate* shall have a martyr's crown."

Very speedily a bull arrived inhibiting the friar from further preaching. The Florentines were angered, and for a time their protests were successful, and the inhibition was withdrawn. It was soon, however, renewed, but Savonarola, growing bolder, refused to yield. The battle was fast becoming a drawn one, and the little monk resolved to face the fight. What Alexander failed to accomplish by threats, he essayed by treachery, but without avail. Tho again summoned to Rome, Savonarola continued his preaching instead, and the Lenten sermons were resumed. The scenes of the previous Ash Wednesday were repeated on a grander scale. The pope, on hearing this, was furious, and threatened if "that son of perdition" were not silenced at once, he would lay the city beneath the ban of excommunication. Alarmed at this, the Signoria forbade Savonarola to continue, and so he ascended the pulpit for the last time on March 18, 1498, and inveighed, in more impassioned tones than ever, against the power no longer that of God, but certainly of Satan. The war daily became a more decided one; events hurried along with an ever-quickening momentum. At length the frequent iteration of the well-authenticated charges against the pope prevailed, and the papal answer was a bull of excommunication. The Franciscans were jubilant, the Dominicans defiant, and there began another of the long, fierce feuds with which the medieval annals of the Church are so replete.

To settle the differences and prove the truth of Savonarola's doctrine, a Minorite, Francesco da Puglia, preaching in the church of Santa Croce, challenged the prior of San Marco to the ordeal of fire, and after many *pourparlers*, champions were selected on either side. The two were to pass through a long gallery of flame, and he who should emerge unscathed should be adjudged as representative of the truth. The day, the 7th of April, 1498, appointed for the trial arrived, and all Florence gathered to witness the edifying spectacle. A huge fire was kindled on the Piazza. Banners streamed, trumpets blared, and bells from every steeple proclaimed the eventful hour. The crowd was breathless as the long procession of pale-faced, brown-clad Franciscans marched into the square, and there awaited the opposing party. At length, after a considerable delay, the singing of the Psalm, *Exsurgat Deus et dissipentur inimici ejus* announced the coming of the white-froaked Dominicans with Savonarola marching at their head. He broke the silence by declaring that the brother who should represent his cause should bear with him into the fire the pyx containing the consecrated host. The Franciscans, assuming horror at the proposal, refused to be parties to so great a sacrilege. Long and angry were the disputes which followed, and while the surging and impatient crowd grew every moment more eager for the ordeal, and rent the air with wild exclamations and derisions, the long debate continued. At length night fell, and with it the rain that extinguished the flames, and the hopes of the disappointed crowd. And so the day that had dawned with expectations so high, and was to have been fraught with consequences so grave, ended in miserable *fiasco*. But the turning point had come and Savonarola's triumph was ended, the knell of all his hopes had rung. The disappointed multitude that had hoped to feast its eyes on horror, was now maddened with rage. The infuriated people rushed hurriedly to the house of Francesco Vallori, the powerful adherent of the prior. They murdered him and his wife and burned the house to ashes, and Savonarola sought refuge in the Duomo. It were easy to accuse him of fanaticism, and to say that he stepped down from the high moral platform upon which he had stood an unchallenged chief, and sought to overcome one superstition through the agency of another. Like Francis of Assisi, Pascal, Jeanne d'Arc, Ignatius Loyola, and others, he was doubtless subject to hallucinations, but he was ever honest and ingenuous. It was doubtless an error of policy, but not an infringement of his own inflexible adhesion to the behests of conscience and interpretation of duty. He was no renegade, but brave and faithful to the end. The next morning, as a disciple of Savonarola was preaching, the church was suddenly attacked, and growing infuriated in their excitement, the crowd proceeded to San Marco, where Savonarola was performing mass. Stones were thrown and one of the monks was killed upon the altar steps. The church

was soon filled with fire and smoke, with dying groans, and piercing shrieks. The war lasted all day and even till midnight, when Savonarola in obedience to the Signoria placed himself under a safe conduct. With a few hasty words enjoining courage and constancy he issued from the church with two faithful friends, and was brought out, not into the promised place of safety, but before the Inquisitorial commissioners, who, at the pope's instigation, examined him by torture as a deceiver of the people. The scene within San Marco, in the Piazza, and along the route was indescribable. The darkness of night was illuminated with burning torches. Around the altar were groups of furious men, who, by the light of lanterns, and with terrific oaths, engaged in indiscriminate slaughter. Cuirasses gleamed in the corridors, while without, the sheen of spears, the rustle of swords, the roll of drums, the shout of angry voices made night hideous. Amid the screams of women, the wailing of faithful friends, the anathemas of foes, was heard the clear voice of Savonarola beseeching peace and enjoining submission, while ever and anon, between the pauses of the shoutings, to the accompaniment of ten thousand tramping footsteps was heard the singing of the friars, *Salvum fac populum tuum Domine*. That other scene in the mighty tragedy of Calvary was rudely caricatured and blasphemously burlesqued. Lifting their lanterns to the pale face of the preacher, drunken men exclaimed, "This is the true light," and waving their flambeaux high above his head they struck him with their staves and cried, "Prophecy now to us who it was that smote thee."

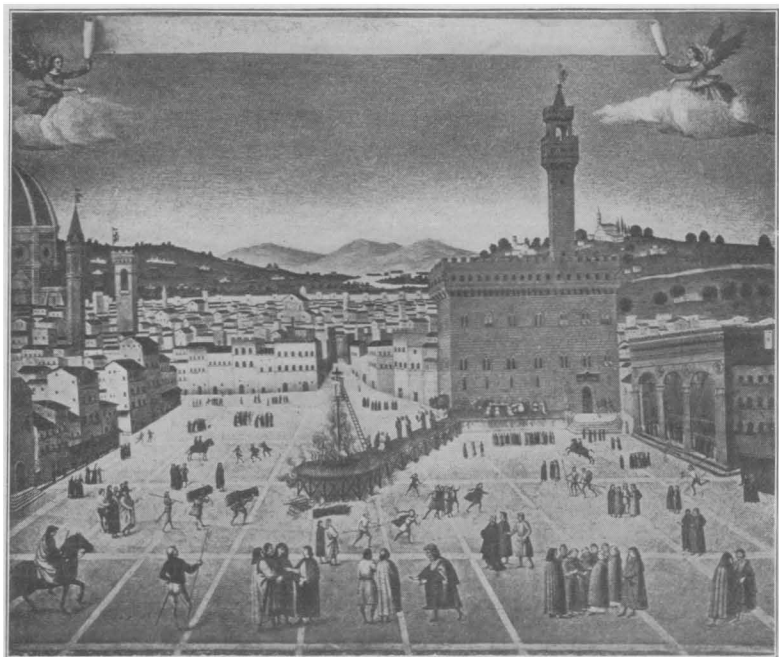
Again and again he fainted beneath the excruciating agony of the rack, and words are recorded as having been spoken by him, words that savor of confession and recantation, which he indignantly disowned as soon as consciousness returned. Again and again the horrid torture was renewed, and always with the same result, until at length, wearied with the long process, the commissioners committed him to prison, where he writes: "I shall hope in the Lord, and ere long I shall be freed from tribulation, not by my own merits truly, but by Thee, O Lord."

After a final hearing, in which Savonarola affirmed all he had said was truth, he was pronounced a heretic, and with Domenico and Silvestro, his faithful friends, condemned to be hanged and burned on the Vigil of the Ascension.

In the stirring drama in which he moved in the Duomo, and still more so in the after quiet of the convent cell, when the last murmur of applause had died away into the darkness, Savonarola had dreamed the dream of martyrdom, and turned a wistful glance toward the thorny fillet and the circling flame; but now that it was come he suffered, but with no factitious glory; the keenest pang he felt was that of falling short of his ideal, of failing to accomplish the mission

he had initiated. Yet was it not *all* failure. Instinctively, and not by induction or deduction, he was a seer. By the inspiration of the poet as by the insight of the prophet he interpreted the trend of spiritual dynamics, and tho for him the work was at an end, the crowning day should come. It was not *all* sorrow. There had been joy in service; the sowing had been to the soft accompaniment of tears, but in the far-off days new reapers should arise to gather in the sheaves with harvest-songs of joy.

The 23d of May, 1498, arrived, and the brave monk was dragged to the place where but a brief while ago the bonfire of vanities had been lighted, and there with shameful indignities, he and his fellow martyrs were degraded, denuded of the robes of their order, and delivered into the hands of the executioner. He ascended the fatal pile. Two papal commissioners had assembled with parade and pomp to direct the final arrangements. The white frock of the Dominican was first removed. Holding it in his hand Savonarola exclaimed, "Holy robe, how much I longed to wear thee. Thou wast given to me by the grace of God, and to this day I have kept thee spotless." The Bishop of Verona then pronounced the terms of degradation. "I separate thee from the Church militant and the Church triumphant," to which the pale monk replied in calm tones, but tones that pierced through all the surging crowd, "Militant—not triumphant—that is not thine." And then



THE EXECUTION OF SAVONAROLA.
From an old painting in the Museum of San Marco.

with naked feet and pinioned arms they led him to the gibbet. One loving friend, more daring than the rest, stepped forth and whispered words of consolation in his ear. "In the last hour God only can bring comfort to mortal man," was the response. He pronounced the Apostles' Creed and in another minute Savonarola and his two friends were hanging lifeless from the beam. They heaped huge piles of faggots, the fire was lighted, and an hour later the ashes of the martyrs were thrown from the Ponte Vecchio into the Arno.

On each recurring anniversary of that morning the Florentines for many years were wont to strew with violets the place so sacred with its memories of constancy and faith.

EVANGELICAL CHRISTIANITY AND AFRICA.*

BY FREDERIC PERRY NOBLE, CHICAGO, ILL.

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In his great musical dramas Wagner, as prelude and prediction of the *dénouement* to which destiny leads events, frequently introduces a few notes from a leading melody long before this becomes the dominant chord. So, in the drama of African missions, when empires rewarded Portugal and Rome, there sounded brief notes from the North, the South, the West freighted with ominous portent. The power for whom God reserved the worlds, of which the Latin church and Portuguese state dreamed, stretcht a hand, regardless of Giant Pope, from Teutonic homes, and toucht the heights of Ethiopia, the mouths of old Nile, the coasts of Carthage, the cape of the Southern Cross, and the golden sands of the western shore. The touch was but momentary. Long years lapst ere the consequences developd. The Lutheran in Abyssinia (1634), the Moravian in Cape Colony (1737), Egypt (1752), and the Gold Coast (1736), and the Anglican (1752) were at that time unable to render occupancy effective. But these were God's eternal years. When Heyling translated the New Testament into Amharic; when Dutch Reformers (1652) and Huguenots and Waldenses (1688) planted themselves by the austral cape of storms—named the Cape of Good Hope; when Dober and Nitschmann (1732) among Antillean negroes, Hocker and his comrades in Egypt, Richter in Algiers (1741), Protten the mulatto in Guinea, and Schmid among Hottentots, represented the Unity of Brethren†; finally, when Thompson and Quaque (1765–1815) inaugurated Anglican missions—then sounded fateful notes heralding the Protestant supremacy. Rome's representative, had he possest spiritual prescience and wisdom, would

* Mr. Noble is not wholly responsible for the spelling of African proper names, the "Standard Dictionary" being followed in general. † Moravians.

have felt his heart smite with a foreboding of doom, as is the soul of the rapt listener when in Lohengrin's bridal chamber is heard the distant Grail *motif*. Not for Rome's knight-errant, but for the evangelical Christian was reserved the successful quest for Africa's Holy Grail.

Protestant foreign missions practically began in 1792. Those in Africa may be divided into three periods. The first extends to 1852, when the Atlantic slave trade was suppressed. This was the time of ignorance, the years of preparation. The second reaches to 1877, and is the great era of the recovery of tropical Africa. Livingstone's explorations and death furnished two motive forces, marked two stages of progress. The third period dawned in 1875-77, and is that of Africa's becoming an appanage of Europe, of Islam's expiring effort, and of Christendom's grapple with the inland slave trade. In this period there has also been made a pretense of restricting the Americo-European liquor traffic. The British (1833), American (1863) and Brazilian (1888) emancipations accompany and match the opening of inner Africa, and play providential parts in preparing agents of African descent for African evangelization.

Any summary of a century of missions must want color and verve, and consist of a skeleton of agencies and dates, fields and results.

PERIOD OF IGNORANCE AND PREPARATION : 1792-1852.

The Moravians entered Cape Colony in Carey's year, and their work for Khoi-Khoi, Kafir and San has so grown that in 1892 they occupied Kondeland, a Nyassa district in the southwest of German East Africa. Agitation against slavery and the trade aided interest in African missions. British Baptists, Congregationalists, Presbyterians, and Wesleyans attempted missions in Sierra Leone (1795-97). The capture of Cape Colony called attention to South Africa, and the London Society, now a Congregational organization, entered the field (1798). Within ten years it past the frontier. It made the Chuana, Griqua and Koranna known, saved the Khoi-Khoi from extinction, and rescued the rights of native races. In 1818 it opened Madagascar and Moffat came. His coming told immeasurably, for he secured Livingstone (1836) and Livingstone won Stanley (1871). Here was an African apostolic succession, here a torch-bearing of life and light through the darkness of Bantuland, nobler far than the Hellenic torch-race. Moffat achieved signal success, but the mighty result suffers from the colonial drink traffic and European embroilments. Madagascar became a miracle of missions, passing through pagan persecution (1835-61), French aggression (1861-96) and Jesuit intrigue, but Hova Christianity grew marvelously, and again has a great future. In 1804 the Church Society (Anglican) arrived, rightly regarding Africa as universally a den of desolation and sin. Since 1816 it and the Wes-

leyans have made Sierra Leone practically a Christian land. The Negro Episcopal church is self-governing, self-supporting, and self-extending, but that of Lagos has shown more missionary spirit. Egypt (1815-30), Ethiopia (1831-43), East Africa (1844), Yoruba (1846), and Lagos (1852) indicate the scope of the society's work, but defy more than mere mention. Mauritius (1856) and the Seychelles, Madagascar (1864-74) and Aden (1886) need to be also noted. The Niger (1857) and Uganda (1877) stand for the opening of doors, the former to Central Sudan, the latter to the Nile land. British Wesleyans prest hard on the Anglicans, opening missions proper in Sierra Leone (1811) and Cape Colony (1815). These Methodists, as makers of Sierra Leone churches, have been second only to English Episcopalians. In South Africa the numerical success became such that now the Wesleyan society works in British Bechuana, Rhodesia, Stellaland, Swaziland, Transvaal, and Zululand. South of Vaal River the colonial Wesleyans promote missions, in 1896 claiming 44,819 communicants.

American Baptists and Scotch Presbyterians appeared in 1821, new-founded Liberia, magnetizing the former and other American denominations, Kafraria drawing the latter. Two negro missionaries of a Virginian colored society aroused interest in missions for Liberia, and were America's first missionaries in Africa, since Antes, the Pennsylvania Moravian, had attempted (1783) to reach Abyssinia. Southern Baptists opened Yoruba in 1853. Negro Baptists are also at work in Africa. Scotch Presbyterians among the Kafirs have been blest with magnificent results. Lovedale sets the standard for industrial missions, and the Free Church (1844) has made a greater propaganda than Alexandria in Origen's day. The Scotch United Presbyterians (1847) have supplemented it in filling Kafraria with native churches and Christian communities, colleges, and schools.

The Americans in Liberia anticipated other missionaries in recognizing that Africa must be Christianized by its children, and workt in accordance with this principle. The Basel Society, after seeking a Liberian opening, successfully planted itself (1828) by the Moravian graves along the Gold Coast, and has evolved a noble type of commercial, educational, industrial and religious methods. The following year saw German Lutherans from the Rhenish Society and French Presbyterians from the Paris Society take position in the invading force. Both entered Cape Colony, both energized efficiently, both found truer spheres elsewhere — the first in the Atlantic lands north of Orange River, the second in Basutoland. Malan justly characterized this mission as one of the grandest achievements of the century. It is a Star of the South.

The decades 1833-52 saw more numerous and rapid forward movements. The American anti-slavery agitation and the British emanci-

pation kindled fresh interest in Africa and missions. The Boer migrations (1834) that colonized Natal and originated the Orange Free State and the South African Republic; the narratives of Krapf and Rebmann that stimulated scientific interest; and the rise and fall of native powers from Algeria and Egypt to Kafraria and Zululand were all used by the King of kings to speed the coming of His kingdom. American Methodists and Presbyterians entered Liberia (1833), but "many Methodist missionaries have neither by nature nor grace been fit," and "Presbyterianism in Liberia requires unstinted expenditure in men and means if Liberia is to be lifted along the path originally staked out." The American Board, the first Zulu mission of any organized society, reached Natal in 1834. As Guinea, above and below, escaped the miasma of the marine slave-trade, a malaria in which no mission can thrive, the missionary platoons, as if by common impulse, wheeled into better position. Congregationalist and Presbyterian transferred their Cape Palmas mission to Gabun (1842), where Wilson, the Carolinian, viewed affairs with the vision of a statesman, and spake the word that prolonged the blockade when the British commander mistakenly thought this needless. The Episcopalians (1836) encamp at Cape Palmas, and obtain admirable results. The Congregationalists in Zululand find a cramped and obstinate field, but persevere until colonists and governments as well as natives appreciate them. Zulu Christendom is a moral force, and Rhodesia is its mission as well as the Board's.

Through Neander's Berlin Society German Lutheranism reinforced the Rhenish Society. Berlin missions (1834) have spread from south to north; occupy Cape Colony, German East Africa (1891), Natal, Orange, and Transvaal; have organized six synods; and assert that in Cape Colony their stations are really "parishes of baptized black people."

British Baptists, at the instance of Jamaica's recently emancipated negroes, who themselves stood indebted to Lisle, the Georgian negro, opened Fernando Po (1841). Soon driven to Kamerun, they in forty years obtain praiseworthy results. American Congregationalists found a Mendi mission (Sierra Leone) with rescued slaves (1842); the American Missionary Association carries it (1846-83), and finally hands it to the United Brethren in Christ, who, since 1855, have been beside it.

Jamaica presently inspires Scotland's United Presbyterians to evangelize Old Calabar (1846). Scandinavian Lutherans arrive at last, the Norse Society, a lay body, settling in Natal (1845). The North German Society (now Presbyterian) sits down at the Slave Coast, suffers terribly, but achieves a success of sound substance; and the Gospel Propagation Society (Anglican) enters in Cape Colony upon missions proper (1847). It had worked among American negroes as

early as 1703, its first African missionary had landed in Gambia in 1752, and a chaplain had reached Cape Town in 1821; but its permanent and veritable missions among African natives did not begin before Cape Town became a bishopric and Gray the Athanasius of South Africa. The society has gained thousands of Kafir communicants, pushed education and industry, made the enlargement of the Anglican communion keep pace almost with the expansion of empire (the bishoprics of Cape Town, Grahamstown, Natal, St. Helena, Bloemfontein, Zululand, St. John, Pretoria, Lebombo, and Mashonaland being the successive courses in the building of the Province of South Africa), and has seen the years 1847, 1853, 1859, 1863, 1870, 1873, 1878, and 1891 become milestones for the march of its ecclesiastical statesmanship.

PERIOD OF DISCOVERY: 1852-1877.

When the year 1852 arrived every evangelical church-system was represented by one or other of its denominational branches, and Newcomb reported 27,241 communicants. A Christian era began for modern Egypt. American United Presbyterians concentrated here in force (1854), and in forty years breathed spiritual life into the mummy called the Koptic Church and attained greater results than all other Christians together have won. Negro Episcopalians of the Antilles inaugurated and manned the Pongo mission. Hermannsburg, the ultra Lutheran, sent its stalwart peasant-mission into Natal (1854), past into Zululand through a wagon-house for the chief, and, at the invitation of the selfsame Boers who had ruined Livingstone's mission and slain converts, reached western Transvaal. British United Methodists came to Sierra Leone (1859) and East Africa (1861). Krapf located them among southern Gallas, and this work is now rich in promise. American Lutherans (General Synod) blessed Liberia (1860) with sagacious, tireless ministries. The Swedish National Society of Lutheran laymen gains northern Abyssinia (1865), and vainly attempts the Gallas. Its hour will come. The Dutch Reformed Church in Cape Colony begins (1863) to realize its responsibility for the pagan. The Universities' Mission of Cambridge, Dublin, Durham, and Oxford, an Anglican Student-Volunteer movement inspired by Livingstone (1857) and pushed into action by Bishop Gray (1859), after a fatal beginning on the Shiré river, settled at Zanzibar (1863). Here it enjoyed twenty years of soundest subsoiling, training rescued slave-children, translating the Scriptures, and transforming the slave-market into a Christian cathedral, whose clock, the gift of the seyyid (Zanzibar's ruler) strikes eastern time. Returning to the mainland (1867), it finally regains Nyassa (1884), and creates the strong bishopric of Likoma. Finnic Lutherans, after working in a Hermannsburg station, make a miniature mission of their own among the Ovambo (1868). British Primitive Methodists discover a vital spark of Baptist missions in Fernando Po

(1870), and take the field, finding another little corner in Cape Colony, and in 1890 winning a foothold in the Shukulumbi district of North Zambezia. The Propagation Society intrudes into Madagascar (1864), fabricates a bishopric (1874), and in 1895 claimed ten thousand members. Norse Lutherans press into unoccupied Malagasi fields (1866). English Friends take ground (1868) gladly granted by the London Society, and work in friendliest fellowship and with fine success. Hova, Lagos, and Sierra Leone native mission societies begin. In 1868 Lowrie enumerated 49,213 communicants, a gain of 21,971, or 80 *per cent.*, since 1854.

PERIOD OF APPROPRIATION: 1877 —

From the heart of dying Livingstone flashes an electric spark that revives missions. Commerce and statesmanship perceive that Africa deserves development. Stanley's descent of the Kongo dates an era. French-speaking Swiss Presbyterians start a mission in Transvaal's farthest north (1874). Scotland's Established church reenters Africa after a generation of absence, and founds Blantyre (1874). The Free Church creates the noble project of Livingstonia (1875), for part of which Cape Colony's Dutch Presbyterians make themselves responsible, and to which Kafrarian Presbyterianism contributes. The London Society reaches the Tanganyika (1878). These wise and unselfish assignments of mission-spheres open Central Africa from the east as Venn and Krapf thirty years previously had forecast. British Baptists and Livingstone Mission drive wedges from the west (1877), both operating on the Kongo, while the American Board advances into Benguela (1880), and toward Gazaland (1883). North Africa finally (1881) acquires a mission for its Islamites, tho its Jews from Abyssinia to Morocco have long received Christian attention. American Baptists of the North assume Livingstone Mission (1884), and grandly carry on the work. Scandinavian agents are thus releast, and Swedish Congregationalists rally to their support. German East Africa and Kamerun require Teutonic missionaries, and receive more than a few (1886 *sq.*). The Berlin Society, which has accepted the London Society's missions on German soil and has also independent fields; the Berlin East African society; the Leipzig and Neukirchen Societies and the "Moravians" are prominent. At Gabun, where the Presbyterian Board (1871) finds a difficult and narrow field, but obtains capital results, French brethren in faith place requested reinforcements (1886). In Madagascar they enter with warm welcome from English Congregationalists (1896). The French mission among the Barotsi on the uppermost Zambezi originates (1884), as an outgrowth of Basuto Christianity, uses Basuto Christians and Italian Presbyterians, and moves toward the experiences of Madagascar and Uganda. Arnot plants the cross in Garenganze (Katanga), midway the continent. Simpson and Taylor independently attempt self-sup-

porting missions, the latter's work in 1896 becoming officially that of the American Methodist Church. The Church Society takes Mary Whately's work from her dead hand (1890), and essays to push up the Niger far beyond its present posts. Sheppard, a Virginian negro, inspires the Presbyterian Church South to enter the Belgian Kongo (1890). New missions and rumors of missions become too numerous for further mention. In 1882 Bainbridge numbered 140,000 communicants, a gain of 90,783, or 184 *per cent.*, since 1868;* in 1886 Grundemann reckoned the communicants as 160,000, an increase of 20,000, or 14 *per cent.*; and in 1898 the native Protestant communicants can not number fewer than 250,000, a growth of 90,000, or 56 *per cent.* Oppel in 1887 claimed that since 1800 Christianity has each year gained 10,000 *adherents*. The Newcomb, Lowrie, Bainbridge, Grundemann, and Noble statistics, on account of incomplete returns, err on the side of understatement.

PRESENT CONDITIONS AND OUTLOOK.

The present conditions of African missions are difficult to state. The problem of evangelization has geographical, ethnical, philological, political, and religious factors. Africa, by and large, is known and is a result of missions. The linguistic and racial elements are well along toward being understood. We know the chief ethnic stocks and their relative values; we see the great language-groups and their potencies of service. The American, Antillean, Bantu, and Sudanese negro; the Abyssinian and Arab, the Jew and Kopt; the Boer and the British Afrikaner, and the Malagasi are natives of the once lost and hopeless continent, who are already supplementing the effort of Americans and Europeans. Christian Jews are evangelizing Hebrews, former Moslems are seeking the Islamites, and former heathen preach to the pagans. Industrial and normal institutes, medical missions, and woman are adding incalculable potencies. The world-wide organizations of young lay-workers form dynamos and motors of missions. Sixty-seven languages have the Bible in whole or in part, and have thus received baptism with pentecostal power. The continent as a whole, despite the skirmishing between the outposts of savagery and civilization, is quieting down as Christendom, law, and strong-armed peace take possession. Within twenty-five years Gallaland, Somalia, Sahara, and Sudan will be mastered, and can be not Christianized but evangelized. America, in 1801, began the task of crushing Mohammedan power which Europe is only now completing. Islam has ceased to be a real rival of Christianity for the control of the coming continent. The Mahdists are passing, the Senusiya must soon follow.

* Two-thirds, possibly four-fifths, of the growth 1868-82 occurred in Madagascar. Here in 1896 the London Society alone had 62,749 adult Malagasi communicants, the Lutherans nearly 40,000, and the Society of Friends nearly 4,000.

Paganism has no coherence, and crumbles in the atmosphere of European opinion. In Cape Colony, for instance, it will in half a century have ceased to exist, tho not more than half the natives may have accepted Christianity.

The outlook is one of sunny skies, not, however, without somber shadows. Christianity for the first time in fifteen centuries has something like a fair chance and an open field. Britain in Egypt and South Africa holds an axis of the continent, and in East Africa and West Africa rests the cross of St. George on such coigns of vantage as Ibea and Nigeria. Germany, a fellow Protestant power, flanks the British positions. Evangelical Christianity is better situated in Africa (the Kongo valley, perhaps, excepted) than Rome, who indeed is losing ground. The Egypto-Ethiopic church can not, will not, remain impervious to spiritual light and vitalizing truth. The Boer, the British colonist, and the native Christian are sure to reenforce American and European missionaries in ever larger measure. The Christian negro of the Americas is an increasing force in the redemption of Africa. Yet the very development of the continent brings peculiar difficulties. Intertribal wars may end, but Europe's international rivalries take their place. The slave-trade and even domestic slavery wane, but the liquor traffic, if unthrottled, will wreak at least as much ruin. The passing of the heroic, the martyr, the romantic age of missions may lessen interest in the prosaic, routine stage now at hand and immeasurably important. Islam, in virtue of the grain of truth at its heart and of its social power as a free-masonry, will persist for centuries. The devil of heathenism and savagery may be cast out; but, if his place be not filled by the spirit of Christ, and if the worldliness and fellow-fiends of civilization take his place, the latter estate of the African will be worse than the former.

The twentieth century will be a crisis in the Christianization of Africa. This does not imply that, if Africa in bulk be not a Christian continent in A. D. 2000, missions will have failed—for it has required nineteen centuries to make Europe Christian. The divine program of Africa's mere preparation has been a millennial task, and we dare not believe that God intends Christendom, even when aided by science, even if unhindered by civilization, to Christianize the myriad millions of a tropic continent in a century or two. We simply mean that the next hundred years will determine the religious trend of Africa for generations afterward, will set the streams of spiritual tendency flowing either toward the City of God or toward the kingdom of Satan. The crisis calls for the Church to give her choicest children; for Christian wealth to spend supremely. For missions are *God's* work. Their annals are chronicles of the King. The marvels and miracles of African evangelization, the existence of as many native Christians in Africa to-day as in the world at the close of

the first century, prove His presence and power in the African conquests of the cross. His pillar of fire, thirty centuries ago, led His chosen; to-day the fiery pillar leads the Church. From Africa, then; into Africa, now. Christendom renders Christly service to Ethiopia—because the Lord of hosts hath stretcht His hand that it shall not be shortened and hath sounded the trumpet that never calls retreat. Freely we have received, freely we must give. If we greatly grant, we shall grandly gain. If we attempt great things, God will achieve greater. For *His* are the kingdom, the power, and the glory forever.

THE FUTURE OF THE AMERICAN NEGRO.

BY BOOKER T. WASHINGTON, TUSKEGEE, ALABAMA.

Principal of the Tuskegee Normal and Industrial Institute.

It is a deep-seated belief of a large and influential section of the American people that the destiny of the negro element of the citizenship—which is of African and American origin and which has been for two centuries and a half losing its generic type and character—must necessarily be different from that of other elements of the population. This belief disclosed itself in the very earliest stages of Colonial life, after the unfortunate introduction of African slavery, in 1620, and in one form and another it has made itself felt and heard in all departments of the literary life of the nation. Indeed, a considerable body of such literature as we have evolved is based entirely upon this phase of the subject.

The American Colonization Society, established in the early days of the Republic, and with which have been associated some of the best and ablest public men of the country, such men as Benjamin Franklin, Henry Clay, and others of equal reputation, was the direct outgrowth of this sentiment. The Republic of Liberia, on the West coast of Africa, grew out of the idea as propagated by the American Colonization Society. But in spite of the fact that this society and the republic founded and fostered by it, have steadily declined in prestige, the idea that the black and white races can not occupy the same territory as equals without perpetual antagonisms remains strong. Thomas Jefferson, the greatest Democrat, and Abraham Lincoln, the greatest Republican, living at widely separated periods of our history, were yet in harmonious agreement upon this vital point.

Mr. Henry W. Grady, of Georgia, the most eloquent apostle of the white new South, was firmly of the opinion that the Anglo-Saxon race would always dominate the Afro-American race, while Mr. E. S. Simmons, a member of the North Carolina bar, has just issued a book in which he insists that race separation is the only safe and possible

solution of the race problem; and, failing to effect this separation, he thinks "the pages of the future historian will be marred with strife between the races, riotous outbreaks, civil war, Southern soil again drenched in blood, not in a conflict of arms with other sections, but among and between the inhabitants of our own fair southland." "Separate the two races," Mr. Simmons insists. "Cause the negro to move to the land set apart for him, to plant his own vine and fig tree, and the whites living upon the same soil to move out, and make room for his uninterrupted course of self-government." Mr. Simmons thinks that the white people of this country should make liberal provision for the segregated negro people in the territory set apart for them, a territory of some sort, somewhere, in which the white man shall have no place.

But the idea that the races can not live together as equals on the same soil is by no means confined to the Anglo-Saxon people. In this country the idea is entertained by Bishop Henry M. Turner, who has a large following, and in Africa the idea is almost as general. There Dr. Edward W. Blyden, of Liberia, perhaps the best-informed man of his race anywhere, leads the thought and advocates segregation as the only possible and safe solution of the race problem. But how this segregation is to be effected, even in Africa, where the European whites have appropriated by far the larger part of the territory of the blacks, bringing the latter into subjection and contact with white colonists, just as they have done in the United States and the West Indies for two centuries, does not appear to worry in the least either the black or the white advocates of the idea. Altho the whites have from the very beginning, even unto the present, forced themselves into contact and association with the blacks, and are doing so to-day more than ever before, the black and white advocates of the policy of separation lose nothing of their cheerfulness and persistency in keeping their idea where it can be seen and heard. They at least deserve credit for sticking to the theory when nothing but the theory remains to them.

But there is another class of people who have a theory that God permitted the Africans to be brought here and undergo a long period of bondage, in order that they might fit themselves by Christian civilization to eventually return to their native land, and help to redeem the millions of their race from paganism and savagery. This view of the matter was long a conviction of the leading denominations of the United States, and is largely entertained now. It deserves more respect than any other view of the matter which has ever appealed to me, as a pure matter of speculation, a theory. There can be no question about it in the mind of any Christian that as a missionary field Africa is one of the most inviting to be found anywhere, and that it should appeal more strongly to the American negro than to any other race

of our population. It seems reasonable to suppose that a large percentage of the young negro men and women who have been graduating from our schools and colleges for a quarter of a century, 25,000 of whom are now engaged in the work of teaching in the public schools of the South, would have turned to Africa as the most inviting field of labor, if the theory that the race was brought here by Divine Providence for the purpose of preparing itself to redeem their brethren from moral and spiritual death in Africa is to hold good. This should be the proper and sufficient test of the theory from any point of view. It would be personally gratifying to me if a very large number of these graduates had in the past quarter of a century gone into the African missionary work, or if a more general spirit to do so had been shown, as the evangelization of Africa, or of any other people outside the Christian fold, must appeal strongly to all of us who hope for the winning of all mankind to the true faith. But no great number of them have done so, and no general disposition to do so has been shown. So far, the work of evangelizing Africa has been left almost entirely to the white churches of America and Europe. White men and women have thus far responded to the call for missionaries. Response on the part of the blacks of the United States and the West Indies has been of the most discouraging character, and the financial support which negro churches have given to further the work, has been of like character. The advocates of the Divine theory of preparation have been much puzzled and confused by this phase of the case, but mainly because they have been unable to see or to reconcile themselves to the fact that there are other phases of it worthy of consideration, or strong enough to outweigh theirs. In this view they have been as persistent and insistent as the advocates of the theory that the two races can not live together in the same territory on terms of friendship and equality.

No well-defined plan of colonization in Africa, or anywhere else, by whomsoever proposed, has met with any general favor among educated negroes in the United States or the West Indies. The masses in this country have been worked up to some sort of enthusiasm from time to time, but the enthusiasm has always been short-lived. Reports from those who have gone to Africa on the wave of the enthusiasm of the time, some of whom have returned to this country, have always been such as to discourage others from "seeing for themselves and not for another." Indeed, it has been a growing conviction among the masses of our race in this country that their condition and opportunities are vastly better in the United States than in Africa, or anywhere else. I believe this to be the case, and I further believe that the conviction will grow stronger with the years, as European subjugation of Africa shall proceed and develop upon the lines that it has long proceeded and develop in the Pacific Islands,

in Australia, and in the East Indies. And this is true because the Afro-American race has been so long removed from the African fatherland, and become so imbued with American civilization, that it has at most but a sentimental interest in Africa and the African people. In their language and religion and customs they are American, as much so as the Europeans who have come here from the earliest days to the present time. As a matter of fact, the African has become as thoroughly engrafted upon American life as the European, and loves his country with equal devotion, and clings to it with equal tenacity, and resents as promptly any insinuation that he is an alien, an intruder, and that he should return to Africa or anywhere else.

The Europeans came to America of their own determination, at great personal and financial sacrifice; but the African came here *by special invitation*, in ships provided for him, and in the early stages of his residence here, down to 1860, he was forcibly restrained in any desire he may have had to return to his fatherland. Indeed, he was considered so valuable a personage that it was long a difficult matter to restrain white men from adding indefinitely to his numbers by force and fraud. Up to 1860 no considerable number of people advocated that the African was an alien, an intruder, here and should be made to go back to his home beyond the seas. He represented nearly \$4,000,000,000 of wealth as slave property; he was the basic industrial force in eleven of the richest agricultural States in the Republic. He was regarded as the best and safest labor force in the world, and perhaps he was. It required an agitation covering a period of sixty years and a bloody civil war to kill him as a slave and to recreate him as a freeman; and it was only after this was done, after he was made "a man and a brother," that it was discovered that he was an alien, an intruder, and that he should go back to Africa. It was all right for him to remain here as a slave, but it was all wrong for him to remain here as a free man! It was all right for him to remain here as a degraded creature, without morality, without family ties, barred out of the Christian Church, but it is all wrong for him to remain here as a Christian, with home ties and growing stronger and stronger every year in moral force! All this reasoning has had the changes rung upon it in all departments of discussion since slavery was buried beneath a monument of black and white bayonets on a hundred battlefields. It is very strange reasoning, all must agree.

But there is still a third class of persons, by far the largest and most influential, who have not worried at all over the speculative theories of the possible inability of the races to dwell together harmoniously and upon terms of equality, and upon the possible purpose of God in permitting the race to be brought here and enslaved in order that it might the better fit itself to return to Africa and take upon itself the work of evangelizing its people. These good people



MOLDERS OF THE FUTURE OF THE AMERICAN NEGRO.
The Faculty of the Tuskegee Normal and Industrial Institute.

had no pet theory about the matter. They belonged to the great Christian army who believe, as William Lloyd Garrison express it, that slavery was "a league with death and a covenant with hell," and who buckled on the armor of righteousness and created the sentiment that led to the abolition of slavery and the enfranchisement of the free-man. When they had accomplisht this much, instead of resting from their labors, they recognized that the late slave population must be fitted for good citizenship, and that this could be done only at the expense of a great deal of personal sacrifice and financial outlay. The missionaries who followed Gen. O. O. Howard, Gen. Armstrong, President Ware, President Cravath, President Braden, and other pioneers, in laying the foundation of the educational work among the freedmen of the South, were no less heroic than the brave men who followed Grant and Sherman to victory. Indeed, these missionaries only continued the work where the disbanded armies of the Republic laid it down at Appomattox Court House.

These missionaries were not concerned about the speculative questions that beset the race problem. They had a condition and not a theory to deal with, and right nobly did they deal with it. We shall search the history of philanthropic and missionary effort in vain for a

parallel to the response which the Christian men and women of the nation gave to the cry for help that went up from the Southern Macedonia immediately after the war. Men and women and money poured into the Southern States, so that of a truth might it be said that a school-house was planted upon every spot where a slave auction block had stood. And the splendid Christian sentiment which grasped the practical and pressing need of the moment, and planted these schools of learning in all the Southern States, has sustained them with lavish expenditure of personal service and money for a quarter of a century, so that to-day they represent a greater outlay than that which is contributed for the support of educational and evangelical work in any other quarter of the globe. It is impossible to estimate the value of this work upon the future of the negro race in this country, because it has made any reasonable future possible. Without it all the dark forebodings of those who "see through a glass darkly" would have been possible. The church and the school-house have made the future of the negro race identical with that of every other race element of our population.

It has been with an abiding faith that the negro has an honorable future in this country and that that future depends almost entirely upon the church and the school, that I have sought to make the school and the church as strong in mental and moral force as the conditions would permit, and to do what I could to make the race as strong as possible in other directions necessary to successful manhood and citizenship. I have been unable to reach the conclusion that the Afro-American has a future in this country in any way different from that of any other of the many race elements that go to make up our heterogeneous population; hence my thought and effort have been directed to the supreme business of preparing the race to meet the demands made upon them in the condition of freedom, demands essentially different from those made upon them in the condition of slavery; and it is gratifying and encouraging to all interested in the future of the negro people that the best sentiment of the Southern States has joined forces with the best sentiment of the Northern States to sustain those engaged in this necessary work of preparation. The negro is not only given an opportunity to get a public-school and academic education, such as was never before given to a people in similar circumstances, but he has been given advantages for material development such as proves beyond a shadow of doubt that there are more people in this country, in the North and in the South, who wish him well and desire him to succeed than there are who wish him harm and desire that he may fail. Indeed, we hear much more in one way and another about the enemies of the negro race than we do about its friends; but the fact remains that the negro has friends and plenty of them in all sections of the country, and that if he should not suc-

ceed finally, it will not be because opportunity was denied him, but because nature withheld from him the elements of character that make for success.

I think I understand the needs and the limitations of my race, and am not given to drawing a picture of what it has accomplished, which would not stand the severest test, or of underrating what it needs to accomplish; with the facts of the situation before me, I am convinced that the race will continue to grow in mental, moral, and material force with the years, and that it will become a valuable and indispensable factor of the American citizenship. When all the facts of the race's condition at the close of the war are considered, it must be conceded by all candid men that in the condition of freedom it has not failed at all, but has made splendid use of the opportunities it has enjoyed, and that, having laid in some sort a foundation in the first quarter of a century of its freedom, so that everywhere it is a self-depending and self-supporting race, in the next quarter of a century it is fair to conclude that it will make better use of those opportunities, so that more and more it will justify the expectations of those who have stood by it in the sunshine and in the shadow, in the calm and in the storm of life's struggle.

The future of the negro race depends more upon the negro himself than upon any other agency. He was brought to this country to serve a purpose, and he will serve it, in the time and the manner which God designed long ago, before the corner stones of the greatest republic of all times were laid broad and deep in the greatest religious, civil, and political liberty for the individual consistent with the public good. When the negro has changed his condition, as he is doing, from one of ignorance and poverty to one of general intelligence and wealth, his color will cut a much smaller figure than it has done in the past, in affecting him in all directions in his manhood and his citizenship.

In 1890 the per cent. of colored people as compared with white was as follows: Kentucky, 14.69; Delaware, 17.22; Maryland, 20.92; Texas, 22.04; Tennessee, 24.57; Arkansas, 27.59; District of Columbia, 32.96; North Carolina, 35.05; Virginia, 38.70; Florida, 42.58; Alabama, 45.04; Georgia, 47.01; Louisiana, 50.32; Mississippi, 57.98; South Carolina, 60.16.

The total colored population in various States as given in the census of 1890 is as follows: Alabama, 681,431; Arkansas, 311,227; Delaware, 29,022; District of Columbia, 75,927; Florida, 166,678; Georgia, 863,716; Kansas, 51,251; Kentucky, 272,981; Louisiana, 562,893; Maryland, 218,004; Mississippi, 747,720; Missouri, 154,131; North Carolina, 567,170; South Carolina, 692,503; Tennessee, 434,300; Texas, 492,837; Virginia, 640,867; West Virginia, 33,508.



A FIELD OF SUGAR CANE IN ZULULAND



THE MISSION-SCHOOL LAUNDRY, INANDA.

ZULULAND AND THE ZULUS.

BY JOHN L. DUBÉ, NATAL, SOUTH AFRICA.

Superintendent of the Incwadi Christian Industrial Mission.

Striking providences, like electric search-lights shining out in dense darkness, have recently drawn the attention of the civilized world to South Africa. Chief among these providences have been the war of the English with Cetywayo, the late king of the Zulus, in 1879, the explorations of Dr. Livingstone, the discovery of the diamond fields, English and American commerce, and the self-denying labors of the missionaries from England and America.

The most remarkable and interesting people of South Africa are the Zulus. They are a part of the great Bantu race, whose tribes occupy nearly the whole of Central and South Africa. They are evidently descended from North African tribes, and being a superior and a conquering people, they extended their sway from the delta of the Niger, and from Lake Albert Nyanza as far as to the southern limits of the continent. This race, which numbers 50,000,000 souls, comprises all the tribes of Central and Southern Africa, except the Hottentots, Bushmen, and some Cape tribes.



JOHN L. DUBÉ.
An Educated Christian Zulu.

The Zulus are by no means the most inferior portion of the Bantu race. They were once a small tribe under King Chaka, whose military genius surpast anything that the South African tribes ever knew, and under his leadership they became the strongest people in the land. Chaka organized his men into regiments, and taught them to march and fight *in ranks*. He gathered a large army, and at its head speedily conquered all tribes in reach, and incorporated them into the Zulu nation. He taught his men how to hurl simultaneously a shower of long spears, and then to rush in like lions and use the short assagai, which is used in hand-to-hand conflict. When he had conquered everything within reach, his warriors said: "Thou hast finisht the nations, where will we go to war now?"

Like the Anglo-Saxons, the Zulus are a mixed race, King Chaka's conquests having grafted many choice scions upon the original stock. God's hand is as visible in the formation of a people or a nation as in shaping its subsequent career.

PHYSICAL AND MENTAL CHARACTERISTICS.

The Zulus have well-formed bodies—straight, sinewy, and well proportioned; the men are tall and stalwart, averaging over six feet in height. Their color varies from a light copper color to a dark black. Their features are well formed, and somewhat resemble those of the Aryan race, but with higher foreheads and cheek-bones. Miss Colenso, daughter of Bishop Colenso, of Natal, recently said: "I have seen Zulus who, from their appearance, might have been the original of Assyrian figures of the bas-reliefs in the British Museum, and the photographed profile of a statue of one of the Shepherd kings of Egypt, reminded me strongly of a personal Zulu friend."

They are strong and capable of great physical endurance. I have seen Zulu men at Durban and other places loading steamships, each of whom would lift and throw bags of grain, weighing about 200 pounds, on wagons or steamships all day long. Some years ago these men were the only "fast mail" in Natal. They would run, with heavy bags of mail, over fifty miles in ten hours, and, after a little rest, would return with another load. Many diseases common to civilized life are unknown to them, and a deformed person is rarely seen. If it were not for unsanitary surroundings, and the damp and unwholesome huts, in which our people live, many of the diseases which they have now would not be known.

The Zulus, while fierce in war, are sociable, polite, and hospitable in times of peace. Poultney Bigelow, in "White Man's Africa," writes as follows:

"The Zulus are by nature ladies and gentlemen; that is to say, they are better mannered, speak more gently, are more graceful in their movements, and altogether better company, than any room full of my own people that it has ever been my good fortune to meet."

It is only when they are on the warpath that they show a savage spirit. Should a stranger happen to visit them, he would be treated with the utmost hospitality, and be allowed to remain as long as he desired without charge. They are keen observers of men and things, intelligent, and quick-witted. An able American missionary, Dr. Josiah Tyler, who spent forty years among them, says:

"In mental as well as in physical ability we may regard them naturally as in no respect inferior to the whites. They are as capable of as high a degree of culture as any people on the face of the globe. They are not only emotional, but logical, and have retentive memories, and can split hairs (in argument) equal to any Yankee lawyer."

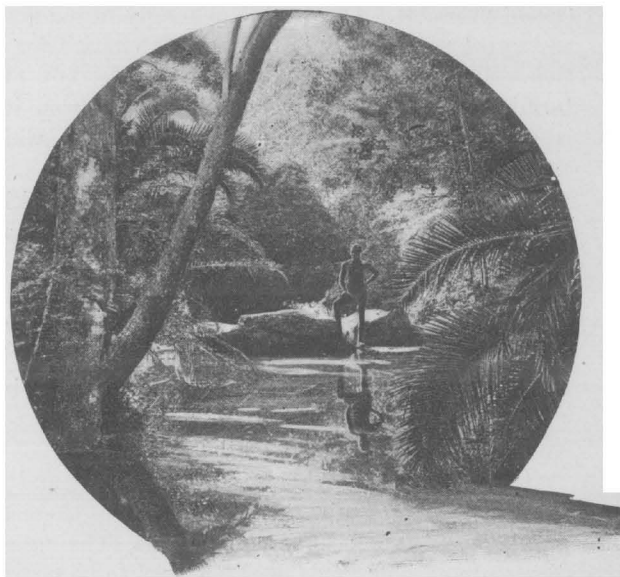
The Zulus have deep, emotional natures, and are large-hearted and generous. They are great lovers of music, both vocal and instrumental, and possess peculiarly rich voices, which, when trained, compare favorably with the finest of America and Europe. They have various kinds of stringed and wind instruments, well constructed for

harmony. Their national chants are sung by women and men in chorus, with soprano and bass. The young people sing many four-part songs, much like the weird melodies sung by the negroes of the Southern States of America, and their voices blend in beautiful harmony.

Mechanical and inventive genius are not wanting, and being quick to learn, they readily become skilled artisans. They carve wood beautifully, forge iron, and make pottery. Very seldom have uncivilized men been found who were able to temper iron like the Zulus. They manufacture their own assagais and many other things.

THE COUNTRY, CLIMATE, AND PRODUCTS.

European nations have entered and divided the territory once under the sway of Chaka, so that it is now known by two distinct names, Natal and Zululand. Natal lies between 27° and 30° south latitude, about a thousand miles from Cape Town, while Zululand is northeast of Natal. Together they contain about 40,000 square miles and nearly a million people. The two districts are so similar that Dr.



A GLIMPSE OF THE AFRICAN BUSH.

Tyler's description of Natal may stand for both. He says: "For natural beauty, healthy climate, and fertile soil Natal surpasses all the other African colonies. It has been designated the Elysium of South Africa." Its table lands, which along the coast rise in beautiful terraces from the Indian Ocean; its hills and plateaux, interspersed with valleys and inland plains, form a charming variety in the scenery, and perpetually feast the eye of the native and the traveler. Vasco de Gama, who discovered the land on Christmas Day, 1497, and, therefore, named it "Terra Natal," well said: "It is a land most goodly to behold."

Summer extends from September to April, and is rarely warmer

than 90° Fah., while in winter (May to August) the thermometer rarely falls below 40°, sometimes rising to 75°. The temperature is equable, and the atmosphere clear and bracing. The poisonous vapors of many parts of Africa are unknown in Natal, and "that penetrating wind experienced in a New England winter is a stranger here."

The products of the soil are many and varied. Most of the cereals and vegetables of Europe and America flourish, including wheat, beans, peas, Indian corn, Irish and sweet potatoes; oranges and pine-apples, bananas, lemons, peaches, and other fruits are easily cultivated, and cotton, tea, ginger, sugar-cane, coffee, tobacco, and arrowroot thrive. Save in a few instances, however, where observing natives have learned to raise sugar-cane, only Europeans raise these last-mentioned products. Our people generally raise only Indian corn, beans, and sweet potatoes, and of these only enough for their own consumption. The soil is fertile, but the people, not understanding expert farming, reap comparatively little benefit from it. The native plow is nothing more than a poor pick and hoe, which only scratch the surface. They need to be taught to use plows, harrows, cultivators, and the other implements which are used by skilled agriculturalists. Wonderful possibilities are slumbering in this fertile land, undeveloped because my people do not know how to realize them. Great harvests are there, waiting only to be sowed and tilled and gathered as they were, until a few years ago, waiting in the vast prairies of the Middle States of America. When my people shall have been taught to till the soil after the most approved methods of civilized Christendom, then their valleys, their terraces, their table-lands, and their plains will laugh, teeming with rich harvests.

Our country is rich also in the variety and the quantities of its already discovered minerals. The chief of these are iron, coal, marble, granite, sandstone, copper, and gold. The unequalled value of the diamond and gold fields does not need to be mentioned, and yet these resources have only begun to be touched upon. Here is a vast field for science, industry, and commerce to enter and develop. Thus far the natives have been employed only as unskilled laborers—digging and shoveling—at very small wages. Will not those who believe in fair play, and in the principles taught by the Carpenter of Nazareth, help to give the Zulus an industrial education, which will enable them to have a share in the rich benefits of these harvests now slumbering in their God-given country?

HOME LIFE AND MORALITY.

The native house is the small round hut, about fifteen feet in diameter and eight feet in height. It is made of poles stuck in the ground in a circle, bent and tied together at the top, and covered with

long grass. There is no chimney and no window; the door is but two and one-half feet high, so that one must enter on all fours. In this dark hole the people live—often large families in the one room. A saucer-like hole is made in the center for a fireplace, and the earth floor around it is pounded hard. Mats serve for carpets by day and for beds by night, with blocks of wood six inches thick as pillows. The sides of the huts are usually pretty well covered with ox-hide shields, once carried in war, and handed down as heirlooms. The remainder of the furnishings consists of calabashes, or water-pitchers, cooking utensils, and the two stones for crushing the corn.



A ZULU KRAAL OR VILLAGE.

• A Zulu woman takes great pride in her house, it being the one thing she can call her own. No one has the right to enter except with her permission, and this gives her some authority. If she manifests executive or military ability, she receives the same honors as a man. Some of our people have become queens because of the prominent part which they took in war or in the affairs of the state. The proper way to address the good lady of the hut, in the absence of her husband, is "E Nkosikazi," "Honored Queen." According to Zulu custom she is one of many wives. In many cases one wife seems to enjoy the entire attention of her husband, and she will not be allowed in the hut of a jealous rival.

The children are taught to obey their parents, and are very respectful. They sleep in their mother's hut, until old enough to go to the general hut, where the grown sons and daughters live.

When he marries, the Zulu pays from five to ten cows for each wife, and it is lawful for him to have as many as he can purchase. There are few divorces. Under Chaka's law, a woman guilty of adultery was put to death; an unmarried woman bearing a child was excluded from the society of her friends, while its father was killed. But here, as everywhere, polygamy brings jealousy, bitterness, strife, and misery into the family life, the half of which can not be told.

Before they came in contact with evil traders, the Zulus as a rule were moral; and the masses of them, who live in their kraals (villages) are moral now—according to their standard of morality. Stealing is very rare, and so is adultery. Before corrupting traders entered our country, a house of prostitution was unknown. Now, sad to say, the evil example has degraded many of our people, for the simple-minded natives think that all the wise white man says and does, must be right. Instead, therefore, of profiting by the virtues of civilization, they are, in too many instances, sunk in its vices. There are some noble traders who have been an inspiration to the natives, but the wicked ones hinder missionary work and degrade the people.

RELIGIOUS BELIEFS AND PRACTISES.

The Zulus worship the spirits of their ancestors, and are very superstitious. They believe in a God, the Creator of all things, (Unkulunkulu, "The Great Great"); but they do not worship Him, because they think that there is no direct way of communicating with Him. They think that the Creator, disgusted with the inhabitants of the earth for bringing so many cases of differences to Him to settle, and because they had multiplied so greatly, withdrew into the heavens, and there established a peaceful kingdom. Knowing no way of approaching Him, as an object of worship, they have given themselves to the worship of the departed spirits of their ancestors, who, they believe, often manifest themselves to them in the form of snakes, that they may be recognized and honored by the sacrifice of an ox or cow.

The witch-doctors and the medicine-men have a strong hold on the superstitions of the people. The former profess to hold converse with ancestral spirits, and to be able to reveal the past and predict the future. The latter claim to have medicines, which will cure diseases, and control births. The witch-doctors tell the people that sickness comes only on those who have been bewitched by some fellow-man, and that the guilty party can only be found by consulting them. For a consideration they will accuse a neighbor of having caused the disease by the use of magic, or charms. Then they send the sick person to the medicine-man, who administers one of his terrible concoctions, or otherwise shrewdly plays upon the superstitions of his patient (which he has aroused) and into the hands of his friend, the witch-doctor. Our people are in great terror of witches, and the suspected one was formerly put to death. If a cock crows early in the night, they believe that some of their people or cattle will die. If a turkey-buzzard alights near a kraal, something dreadful will happen.

Like all other people of the earth, the Zulus need the Gospel of Jesus and its saving power. A few missionaries have already gone to them, but they need many more. Christian missions have made much progress, there being now about five thousand Christian Zulus.

Recent revivals* in Natal will show a great increase in this number. The missionaries have long been laying the foundation for the future Zulu church, and the year 1897 witness more Zulus coming into the Kingdom than any previous year. They are not easily persuaded to become Christians, but when convinced and converted they stand fast. The American Board was the first society to work among them, and now the English Wesleyan Methodists, the Presbyterian Free Church of Scotland, the Norwegian Mission, the Berlin and Hanoverian Mission, the South African General Mission, the Church of England Mission, and the Trappists. These societies are doing all they can for the uplifting of my people, and are responsible for all the educational and other advantages that have been secured for them. Their spiritual work is very ably carried on and much blest. The missionaries were the means of conversion of both my father and my mother, so that personally I owe much to them. When the people are converted, they have better tastes and higher ideals, which, however, sadly need to be encouraged and directed and developed by industrial education. The boards, however, find it necessary to devote all their time to spiritual work, because sufficient men and money are not provided properly to conduct other branches. Why elevate the ideals of a people and provide nothing for that realization? This only makes them discontented, and being unable to progress, they are liable to fall back into the old heathen life.

THE NEED OF INDUSTRIAL EDUCATION.

The Gospel is desired to develop all that is best in men, and should be so presented as to bring them to a realization of their needs and arouse higher aspirations. Thus it tends to transform their material as well as their spiritual life, inspiring them with a desire to employ all their energies in right occupations, that will develop their Christian characters, and better their temporal condition. Christian industrial school work for young people will command the attention, excite the interest, and draw out the capabilities of my people, as no other form of work can do. What is needed in Natal and Zululand to-day, is a school that will take boys and girls of a suitable age, and teach them the Bible and other helpful branches of learning, *hand in hand* with trades and handicrafts—a school where they may be Christianized, educated, and trained in useful and profitable work. The people may thus be converted into living embodiments of Christian character and practical examples of the civilizing power of the Gospel.

My people are peculiarly ripe for this kind of training. It is adapted to their need, and is a kind of missionary work which will be peculiarly effective. Contact with civilization had brought to the

* See page 42, Jan., 1898.

sight of some of my brethren a few of the wonderful things, such as steamships, wagons, frame houses, furniture, machinery, etc., which the civilized man can make with his own hands; and has caused many more to hear of these things and to wonder about them. Now if Zulus could see their own sons and daughters actually making some of these great things, which they think only white men can do, and which have made them appear as superior and exalted beings in their eyes, they will be led to think that the religion of the white man may also be adapted to them, and will begin to inquire into it more diligently.

Several years' experience among my people as a native preacher has forced upon me the conviction that the industrial form of missionary work is imperatively necessary for the best results. Again and again, while trying to win my people to Jesus, the need of such a school has seized me with such a grasp that I could not shake it off. Day after day, and week after week, the conviction that this work ought to be undertaken has returned to me, and so weighed upon my mind that I felt it was God's voice calling me to it. But I had no money, and what could I do? My uncle, Chief Ungawe, altho not a Christian, sympathized with my plans to elevate his people, and offered five hundred acres of land for a Christian Industrial School, with the promise of 500 more if needed. Here is a beginning, but my people are poor and unenlightened, so that most of the help must come from Christians in the United States.*

THE INCWADI MISSION IN THE UMKOMAS VALLEY.

My plan is to erect a boarding-school for boys and girls, with a common dining-hall and school-room, but separate dormitories. This will separate them from their heathen surroundings, and will place them under the best influences. There will be daily reading of Scripture and prayers in the chapel. Intellectual studies will occupy one-half of the day, and industrial work the other half. Suitable branches of learning, physical culture, and all practical industries will be taught with a view to training head, heart, and hand, to the highest Christian manhood and womanhood; and to raise up those who shall be able to mold the lives of others.

THE OBJECT OF THE SCHOOL IS, (1). To evangelize Africa through the preaching and teaching of native missionaries, school-teachers, and tradesmen; (2). To instruct Zulus and other Bantu youths in the Bible,

* Mr. Dubé is now in America completing his education and seeking to interest people in this important enterprise. He has studied in Oberlin and the Brooklyn Missionary Institute, and has shown himself to be a true Christian, and one excellently fitted to carry out his plans successfully. His uncle, one of the most influential chiefs in Natal, succeeded to the chieftainship on the conversion of Mr. Dubé's father. He has two of his sons in this country, who are being educated, that they may be able to assist in the new era, which is expected to dawn when the industrial school gets well under way. The five hundred acres donated for the school are fortunately located where Mr. Dubé has already started a mission, and has built two churches and two common day-schools.

the elements of science, make Christians of them, and fit them to practise trades, professions, and callings, practically, skilfully, and independently.

Such a school will be valuable: 1. As a tangible practical argument to the Zulu in favor of Christianity, by exhibiting the tangible effects and benefits of Christian civilization. The native is now satisfied with his religion and his wives, why should he change? Show him how the Christians are trained to build frame houses, manage plows, make wagons, and raise sugar-cane, tea, and coffee, and he will become less satisfied with himself and more disposed to acknowledge the superiority of the Christian religion.

2. To furnish motives and means to the converted Zulus to lift themselves out of their heathen ideas, and exercise and develop their dormant powers. The usual form of missionary effort among the heathen touches only the soul. It does not directly furnish means to stimulate and develop the latent mental and physical powers of a man, but leaves him for the most part in his old life and indolent environments. Spiritual quickening creates new impulses, but does little or nothing to guide and strengthen them. Converted heathen feel they ought to wear clothes, but have no means with which to buy or make them.

3. To develop the best Christian character. Useful employment very materially helps to steady and strengthen Christian character among heathen people, while idleness tends to poverty and degradation.

4. To enable native churches the more speedily to become self-propagating. How to make native churches self-supporting has been a problem which has cost not a little thought and anxiety to the Foreign Missionary boards of Christendom from the beginning, and has not been as successfully solved as could be wished. I am satisfied that the solution of this difficult problem, in the case of the Zulus, lies chiefly in industrial training. Teach them to make the best use of their possibilities, and they will not only develop their own resources, but will be enabled to help evangelize their neighbors. These "Anglo-Saxons of Africa" once energized and educated with the gospel of skilful labor, as are the Anglo-Saxons of America, will become a mighty power for good in the Dark Continent.

5. To raise up and send forth the most effective native preachers and Christian workers. St. Paul, who was a tent-maker, often found his trade useful while going about preaching the Gospel. When Africa shall have native missionaries, who will not only preach on Sunday, but who can teach industries, and show the people how to live Christian lives of toil six days in the week, then we shall see the curtain of darkness lifting. African Christians can best accomplish this, for in many parts of Africa the climate is fatal to the white man.*

* Mr. Dubé has looked into industrial schools at Hampden Institute, Virginia, and Tuskegee Normal and Industrial Institute, Alabama. Two Christian young men, at present teaching in industrial schools in America, have volunteered to return with Mr. Dubé, as skilled industrial teachers, provided that money enough for their salary can be raised in pledges, payable annually. There is needed besides \$15,000 for dormitories, shops, and tools. A few subscriptions have been received toward the salaries, and it is earnestly hoped that other friends will interest themselves in this important and promising Christian enterprise. A responsible committee has now been formed to receive and transmit funds contributed to this work. The chairman is Rev. Dr. Robert J. Kent, of Brooklyn; treasurer, Louis Stoiler, Esq., 722 Broadway, N. Y.; and the secretary, S. E. Simpson, Esq. Contributions may be forwarded to these parties or to the Managing Editor of this REVIEW.

II.—MISSIONARY DIGEST DEPARTMENT.

DO FOREIGN MISSIONS PAY? *

BY REV. FRANCIS E. CLARK, D.D.,

President of the United Society of Christian Endeavor.

There are to-day nearly one hundred and fifty Protestant foreign missionary societies, employing about fourteen thousand missionaries, and with an income of fourteen millions of dollars annually. At the first glance these figures seem to indicate a great amount of interest in the foreign missionary cause. But when we examine them more closely and the world-wide field that they cover, they seem to be either too large or too small. If the idea of creating throughout the world a Christian civilization is altogether visionary and Quixotic, then the sum expended for this purpose is too large by nearly fourteen millions of dollars. If the reports of the globe-trotters who go from treaty port to treaty port, chiefly making the acquaintance of the barrooms of the hotels with their assortment of choice and congenial spirits, are to be believed, then missions are indeed a failure, and those who give their dimes or dollars are the victims of a stupendous hoax.

But there is another side to this question which can not altogether be seen from the coign of vantage obtained in the barroom of the Hong Kong hotel, or of the hostelrys on the Yokohama Bund. If this view of the case is the correct one, then the 14,000 men and women in the field are an entirely inadequate force to perform the work undertaken, and the \$14,000,000 annually expended show an altogether trivial conception of the work to be accomplished. To attempt to civilize and Christianize the world, the whole wide world, India and Africa and China and Japan, with their countless millions of people, and the islands of the sea, and all the Mohammedan lands as well, with \$14,000,000 a year, a sum which a "billion dollar Congress" would not think sufficient to run the government of our country for two weeks, a sum which would cut no figure at all in the annual clearing-house statistics of many a large city, seems gross presumption from this standpoint, and can only be excused on the ground that Christianity believes in the modern multiplications of the five loaves and the two little fishes.

Two journeys around the world, during each of which much time was spent among the missionaries of various Protestant denominations, have convinced me beyond the possibility of cavil that, whether looked at from the highest or lowest standpoint, from the viewpoint of the spiritual or the material, foreign missions *do* pay a larger return on the money expended than any form of investment of which the world knows.

Consider the one science of *geography* alone. What royal geographical society has such a record in discovery and explorations as have the missionary societies of America and Great Britain? The two names of Livingstone and Moffat would never have appeared in the list of the world's great geographers, were it not for the missionary impetus that sent them forth. Stanley and Baker and Chandler have gone to Africa to make brief journeys from coast to coast; Livingstone and Moffat and Stewart, and scores of others, have gone to Africa to live. A large library might be formed consisting entirely of the additions made by

*Condensed from the *North American Review* for March.

Protestant missionaries to the world's knowledge of geography, ethnology, philology, and history. In a paper read before the American Institute several years ago, Mr. G. M. Powell, of the Oriental Topographical Corps, gives this unqualified endorsement of this view:

"Probably no source of knowledge in this department has been so vast, varied, and prolific as the investigations and contributions of missionaries. They have patiently collected and truthfully transmitted much exact and valuable geographical knowledge, and all without money and without price, though it would have cost millions to secure it in any other way."

The same qualities which have led the missionaries to contribute so largely to geographical science have made their contributions to *geology* and *meteorology* of inestimable value. They have not been professional geologists, but they have gone to the remote corners of the world, and have gone there to live. The phenomena of earth and air and sea have been forced upon their attention. The treasures of coral have been disclosed to them in their journeys from island to island, the volcano has exploded its magnificent fireworks for them alone so far as white man's eyes were concerned, and cloud and hurricane have yielded up unguessed secrets to their observing eyes, for there were none others to behold them.

In the realm of *archæology* their contribution to the world's knowledge has been simply incalculable, and to give even a catalogue of the towns which they were first to explore, and with whose location and ruins they have made the world familiar, would be of itself beyond the limits of this article. Moreover, their contributions to the cabinets of the country, especially of our colleges, are exceedingly numerous and valuable.

In the science of *medicine*—if medicine can be called a science—while some valuable remedies should be ascribed to missionaries, their great work has been in disabusing the minds of whole nations and peoples on the power of charms and philters and superstitious knickknacks, and in displacing them with medicines of undoubted value.

The *materia medica* which many missionaries found in force in the country of their adoption was grotesque, almost beyond belief. Here is a Chinese receipt for ulcer. Pulverized serpents, one ounce; wasps and their nests, half an ounce; centipedes, three ounces; scorpions, six, and toads, ten ounces; grind thoroughly, mix with honey, and make into pills. Even these pills are quite palatable compared with the cure for the itch, which, according to the Chinese, will be relieved by swallowing small toads alive. When we remember that one large branch of the missionary service is distinctly in the line of medicine and surgery, and that they seek admittance to the hearts and the homes of the people through the highest skill which our best medical schools can impart, we can see the vast contribution to the sum total of the world's health and well-being that missionaries have made.

In the field of *philology*, as is entirely natural, the missionary has very largely put the world in his debt. He could not do his work without some knowledge of the language of the people to whom he has been sent. The beginnings of comparative philology, it is said, arose from a comparison of the translations of the Lord's prayer in the fifteenth century by Roman Catholic missionaries.

The immense work that has been done for the study of *language* is

shown by the fact that one of our American missionary associations alone does its work and prints its literature in forty-six languages, more than twenty of which were reduced to writing by its missionaries.

This naturally leads us to consider the missionaries' relation to the general subject of *education*. Surely no one will be hardy enough to deny that it pays to educate the human race. It pays not only the race that is educated, but every civilized nation and race on the face of the earth; for education means civilization, and civilization means progress, science, art, commerce, the interchange of ideas, and the interchange of goods, larger markets, greater stability of government, more enduring peace.

Under the care of the Protestant missionary societies of the world, there are almost a million pupils under instruction, or to be exact, according to the very latest statistics, 926,197. It is probable that every three years at least a million new pupils come under the instruction of our missionaries. Who can estimate the tremendous leavening power, constantly exerted in all the dark corners of the world, through this agency? So thoroughly is the vast utility of missions as an educative force recognized by those who have looked into the matter, that in India and other British possessions the appropriations for educational purposes which are made by our missionary boards are doubled by government grants. These grants are not made because of any partiality to the doctrines taught by the missionaries, not because they are philanthropists, or yearn for the conversion of the heathen, but because, as hard-headed men of business and politics, they see that the cheapest and best way of civilizing their subject races, and of fostering their own commerce and the prosperity of the empire, is by working hand in hand with the missionaries. In the opinion of the British Foreign Office evidently missions do pay.

We have looked at the matter solely from the material view-point. But even in this light, considering what missions have done for the arts and sciences, for geography, and geology, and meteorology, and archeology, and philology, for education and civilization in their largest and broadest sense, for the building up of schools and colleges, for the leavening of nations with the yeast of modern civilization, for trade and commerce, and the widening of our empire, there can be but one answer to the question of our title, and that a strong, sweeping, unconditional, uncompromising YES.

THE FUNERAL OF GEORGE MÜLLER.*

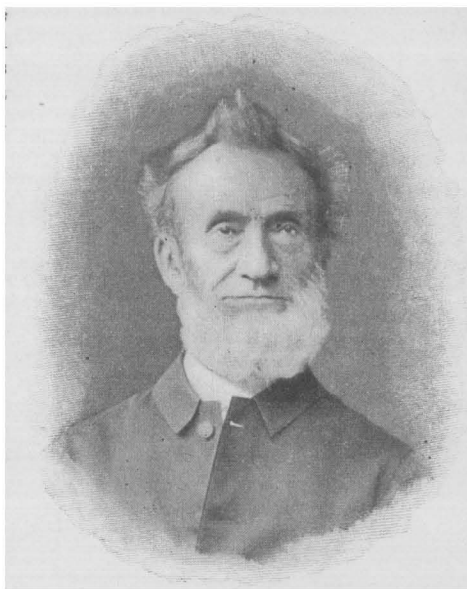
Few men of this century have given evidence of a more remarkable character or stronger Christian faith than George Müller, of Bristol, England, who died on March 10th, and whose body was laid to rest in Bristol Cemetery four days later. We have already published descriptions of Mr. Müller's life and work in our pages (Feb. 1895, August 1896, April 1897), and it now remains only to notice more in detail the impressive services which attended the funeral services in Arno's Vale Cemetery, Bristol, at which between five and ten thousand people were present.

George Müller's last sermon was appropriately on the text, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (2 Cor. v. 1.) The passage which he read the night before his departure was Isaiah's vision (Is. vi.).

* An exceedingly interesting character sketch of Mr. Müller, from the pen of W. T. Stead, appears in the *Review of Reviews* for May, and is well worth reading. See also Ed. Dept.

The funeral services were conducted first at the orphanage; where Mr. James Wright (Mr. Müller's son-in-law), spoke from Heb. ix. 28; Rev. xiv. 15, and Phil. iv. 20. Later in Bethesda Chapel, where Mr. Müller had ministered for 67 years, crowds of people gathered and listened to an address on Hebrews xiii. 7. 8., by Mr. Wright, which was in part as follows:*

Let us remember one or two characteristics in the faith of that life in order that we may imitate it. One chief feature of that faith was that it was *based on God's written revelation*. He found a warrant in the Scriptures for his faith to rest on; and it never wavered. He accepted the whole of the Scriptures, and therefore his faith was consistent. He would say, when encouraging a young believer, "Put your finger on the passage on which your faith rests." He had read the Book from end to end between one and two hundred times. He fed on the Bread of Life, and that was why he was strong where other men were weak. He said, "I am a lover of the Word of God," and he had a living grasp of the Person who is the Center of that Word. To the last moment of his life his one ground of confidence before God was *the atoning blood of the Lord Jesus Christ*. On that hinged his whole practical life and work. He felt he could never exhaust the loving heart of his Father, if he only came relying solely on the merits of the Savior. He was always in his prayer poor, wretched, vile, and weak. He used to say to us in our united meetings that we must never let a shadow of doubt enter our minds as to the love of our Father's heart and the power of His arm. Never despair! More faith, more prayer, more patience will bring the blessing. He worked *anticipating the judgment seat of Christ*. The greatest thing to him was, "I am doing this to please my Lord. Will it meet with His approval in that day?" It is a great thing at the close of every day to look over it and say, "Is this a work that my Lord can accept?"



GEORGE MÜLLER.

There is a word here also of consolation—Jesus Christ is the same yesterday, to-day, and forever. The guides come on the scene and they pass. Some bear testimony extending over ten, twenty, thirty, and some like him over seventy years, but they pass off and are gone from our sight. And the Spirit says to us, "Remember them and attentively consider the issue of their course. Imitate their faith, not their idiosyncracies, not their philanthropy, but their faith." I feel it impor-

* Condensed from the *Bristol Mercury*.

tant to emphasize that philanthropy was not the leading feature in him. In the last report written by himself he states:

"When I began the orphan work I aimed from the beginning at the salvation of the children. To make them see their lost and ruined condition by nature, through instructing them in the Word of God, and to lead them to put their trust in the Lord Jesus Christ for salvation, was my aim; and God has given us the joy of seeing thousands of them brought to believe in Him, so that few institutions, perhaps, have been more abundantly blest in this respect than the Orphan Houses on Ashley Down; yet even this was not the primary object I had in view when I began to care for poor, destitute children, bereaved of both parents by death; but in carrying on this work, simply through the instrumentality of prayer and faith, without applying to any human being for help, my great desire was that it might be seen that now, *in the nineteenth century, God is still the living God*, and that now, as well as thousands of years ago, *He listens to the prayers of His children, and helps those who trust in Him*. In all the 42 countries through which I traveled during the past twenty-one years of my missionary service numberless instances came before me of the benefit which our Orphan Institution has been in this respect, not only in making men of the world to see the reality of the things of God, and by converting them, but especially by leading the children of God more abundantly to give themselves to prayer, and by strengthening their faith. Far beyond what I at first expected to accomplish, the Lord has been pleased to give to me."

I have been askt again and again lately, will the orphan work go on?



ONE OF THE FIVE ORPHANAGES AT BRISTOL.

It is going on. Since the commencement of this year we have received between forty and fifty fresh orphans, and this week we expect to receive more. The other four objects of the institution, according to the ability that God gives us, are still being carried on. God himself

knows what He will do, and we believe that what He will do will be worthy of Himself. We don't know much more, and we don't want to. I am no prophet, but when I remember the prayers poured out to God for the future of this work, I can not believe that the blessed God, who has so illustrated His faithfulness in this work for 64 years, is going to leave those prayers unanswered. I would only ask the prayers of all believers on behalf of the little group of workers up at the Orphan Houses, and those dear fatherless and motherless children, who, as I faced them this morning at nine o'clock, so filled the air with their sobs that I scarcely knew when I should begin. Pray for them, for prayer is the appointed means to get the blessing."

Mr. Benjamin W. Perry followed with a brief address. Crowds gathered at the grave where deep feeling was manifested by people of all classes and conditions. Mr. G. F. Burgin gave a short address. In the evening the bells of all the churches of Bristol, Papal and Protestant, were tolled with muffled hammers, thus testifying to the universal respect for this man of God.

III.—INTERNATIONAL DEPARTMENT.

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

Guido F. Verbeck.

BY REV. B. CHAPPELL, TOKYO,
JAPAN.

The news of the death of the Rev. Guido F. Verbeck, D.D., of the Dutch Reformed Mission in Japan, will be read with surprise and sorrow by many.

Dr. Verbeck linkt the present with the beginnings of Protestant missions in that country. In 1859, the year that foreign residence in treaty ports was granted by Japan, he, with five other missionaries, landed in Nagasaki. This was nine years before the revolution, the Shogun was still the real ruler, and the

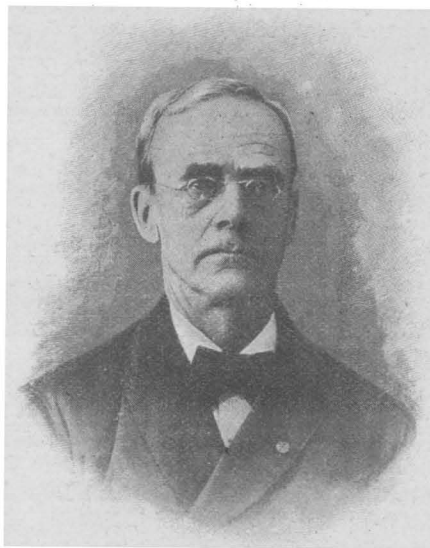
country was in the grasp of a feudalism similar to that of England's Magna Charta time, a feudalism with castles and moats, retainers and villains. If the change is so great in going from a Western land to Japan to-day, how much greater must it have been then?

It was a time of intense political excitement, and because Commodore Perry, with his "black ships," had forced Japan into the family of nations, the rage of the "barbarian expellers" was at its height. In the summer of '69, having been shut up for many days in his house, and

feeling an absolute want of air and exercise, Dr. Verbeck at last ventured out with two armed Samurai attendants. But he was advised by native friends to call out four armed guards besides, and even then the angry scowls and rowdy demeanor of rollicking blades caused

him to have a decidedly conscious sense of relief when safely home again.

The edict of two hundred years before—that if any Christian or the Christian's God should be found in Japan, he would pay for it with his life—was still posted in prominent places, and even so late as 1873 the government dared



GUIDO F. VERBECK.

not repeal it, but ordered the removal of the bulletin boards "because the authorities might presume that the edict, having been before the eyes of the nation so long, was sufficiently imprinted on the people's mind."

For acquiring the language the missionaries had no help whatever. One of them heard a man on a roof, when about to throw something to the ground, shout to his friend below, *abunai!* Soon another, under somewhat similar circumstances, heard *abunai!* and they had learned *take care!* their first word in

Japanese. Some time after, one of their number might have been seen running to his companion in great excitement to say, "I've found the future tense," and thus the hard work went on, until concerning him of whom we are writing it came now many years ago, to be acknowledged that, in addition to his command of four European languages, he was easily first among all foreigners in his mastery of Japanese.

For fourteen years Dr. Verbeck, with the consent of his mission, conducted a government school for the study of English in Nagasaki, and for the four following years was connected with the founding of the Imperial University in Tokyo. For these services the emperor conferred upon him the "third class decoration of the Rising Sun," and once, when in imminent danger from a mob, the button, it is believed, saved his life.

He was "a man without a country." Born in Holland, he had forfeited his Dutch nationality by long non-residence, and having left the United States when a young man, he had no citizenship there. He made application to become a subject of the country to which he had given his life. That request could not be granted, but he was given what no other foreigner has ever had, a passport for himself and family "to travel and reside in any part of the empire in the same manner as subjects of the same," and with it these characteristically polite words: "The ways in which you have exerted yourself for the benefit of our empire are by no means few, and you have been always beloved and respected by our officials and people."

When his services to the educational department were not so much needed as before, and doors had opened for the preaching of the Gospel, Dr. Verbeck gladly returned to direct missionary work. A

theological professorship of five years, the preparation of the book of Psalms for the Japanese version of the Bible, contributions to Japanese Christian literature, with much else, were but incidental to his great work of going through the villages and towns, often amid much discomfort, preaching the Gospel of the Kingdom and strengthening the infant churches.

But that which will cause the name of Dr. Verbeck to be had, even upon earth, in everlasting remembrance, and to grow more renowned as the centuries unroll, is the fact that to him was given the great honor of receiving into the Church the first convert to Protestant Christianity.

Wakasa-no-kami, Minister to the Lord of Saga, while in Nagasaki, in the old feudal days, saw floating in the harbor a book. He had it brought to him. "What was it?" No one could tell. His curiosity was aroused. At last he learned that it was a copy of the Christian Scriptures, and that a Chinese version was published in Shanghai. He secretly sent and secured a copy. As Saga, where the chief retainer lived, was a long distance from Nagasaki, Motono, a relative, carried questions concerning the teachings of this book to Dr. Verbeck, and then carried the answers back to Wakasa. This wonderful Bible-class lasted almost three years. When, at last, he and his younger brother determined to receive Christian baptism, Wakasa thought he should at once state this determination to his lord, but Ayabe suggested that it would be better to receive baptism first, for it would be a violation of the edict against the "evil sect," and if it should cost them their lives, they would die Christians. So, on Whitsunday of 1866, the day in the church calendar which commemorates the descent of the Holy Spirit, Wakasa,

his brother Ayabe, and his relative, Matono, profest their faith in Christ, were baptized, and partook of the Lord's Supper. Nine years after, praying for the future victory of Christ's Kingdom in Japan, with a smile on his face, the old warrior fell asleep.

As the writer of the Apocalypse saw in the twelve foundations of the wall of the New Jerusalem the names of the twelve Apostles of the Lamb, so in the foundations of the new Japan, coming down out of heaven from God, we may see inscribed for ages eternal the name:

Murata Wakasa-no-kami, and immediately beneath it, GUIDO F. VERBECK.

Since the above was put in type we have received an extended and very appreciative article about Dr. Verbeck from the pen of Rev. Eugene S. Booth, principal of the Ferris Seminary, Tokyo. We may be able to find room for it at another time. But coming as it does when our forms are being lockt up, we can only now express our thanks for the comprehensive and able review of Dr. Verbeck's character and career with which he has favored us.

Dr. Verbeck's funeral service was held in the Shiba Japanese Presbyterian church, Tokyo, March 10, and was attended by a large and representative company, the interment occurring immediately after, in the Aoyama cemetery, where the services were conducted by Rev. E. S. Booth, Rev. E. R. Miller, and Rev. Mr. Waddell. The *Japan Mail* says, "It is safe to say that the obsequies of a foreigner in Tokyo were never before attended by such a great concourse of mourners." Among those in attendance was Baron Sannomiya, master of ceremonies of the Imperial Household. His Majesty, the Emperor,

provided for the entire cost of the funeral ceremonies, and the city government generously contributed the burial lot. The United States Legation was prominent among those who sought to do honor to his memory. The American Board Mission declared by resolution that Dr. Verbeck was "indeed a true lover of God and man; he gave 38 years of his life to Japan," and they rejoiced "that he so fully manifested the breadth of the Christian love." They especially emphasized the fact that with his marvelous mastery of Japanese, he "used his linguistic powers to 'preach Christ to the Japanese in words easy to be understood and full of life,' and also to translate the Psalms into Japanese." They thank God "for sending such a man to Japan."

Expressions of condolence came from officials, churches, prominent workers, and former pupils, numerous and affecting.

In the editorial of the *Japan Mail*, announcing his death, the writer said:

"By untiring assiduity, he acquired an admirable mastery of the Japanese language, written and spoken; a mastery so exceptional, that he was able to preach fluently in the vernacular. Indeed, his capacity in this respect was almost without parallel, and, considering his linguistic facility, his gift of oratory, his single-hearted devotion to the cause of Christian propaganda, and the fine example of his blameless life, he may be said to have contributed more to the spread of Christ's creed in Japan than perhaps any other of the noble men whose lives have been given to that purpose. There is, in truth, no brighter chapter in the history of America's intercourse with Japan, than the chapter which tells of the work done by Drs. Brown, Hepburn, and Verbeck. In the field of education, and even in the realm of politics, Dr. Verbeck played an eminently useful but always unostentatious part. His transparent sincerity of char-

acter won the immediate confidence of all that came into contact with him, and his clear insight, just views, and unselfish sympathy made him an invaluable counsellor. It was he that organized the *Kaisei-Gokko*, Japan's first college, the embryo of the present university, and many schools now flourishing derived able and kindly assistance from him in their early days. How much aid he rendered to the politicians of the *Meiji* era in carrying out their progressive program, we can not attempt to estimate. The death of such a man is not merely a source of keen grief to innumerable friends, it is also a loss to Japan and a loss to Christianity."

**Minnie's Seaside Rest for Invalid or
Wearied Missionaries,**

AT OLD ORCHARD BEACH, MAINE.

This admirable rest has a story of tenderness and pathos. Minnie Green, daughter of Mr. and Mrs. Charles Green, of Savannah, Ga., was one of those chosen ones who are born right into the kingdom. She developed character precociously. At the age of three she began to show an interest in missions. As she advanced in years, her desire to be useful, to be, like the Savior, always doing good, became a controlling principle of her life. She died in 1878, at about seven and a half years of age.

Her mother, in memory of her darling, first opened a "Minnie's Rest" for little orphaned children in Savannah. More than one hundred children were rescued from wretchedness there, and trained for useful Christian lives. It continued for eleven years or more, then was sold and passed into other hands. The mother then decided to build this "Seaside Rest" at Old Orchard, where she already had her summer residence.

"Minnie's Rest" is in every way what it professes and purposes to be, a place of refreshment and recuperation. Everything is cheerful and pleasant around it and within

it. The ocean scenery from the windows is delightful. The sublime thunder of the surf, in a storm, will never be forgotten, but nearly every day in summer the water is so mild as to be delightful to bathers.

On the first floor are the large parlors and offices, which can all be thrown into one for social or religious meetings. In the larger parlor hangs a portrait of the sweet child, whose memory presides over the whole, and underneath are inscribed the words she often used, "I want to take the tired off somebody!"

There are sixteen rooms for guests. Each room is neatly carpeted and furnished with two single beds, so that the house can receive thirty-two guests. Each boarder is expected to pay four dollars per week, which is a little less than half the usual price in such seaside resorts.

It is open from June to the middle of September, and Minnie's mother would be glad to have every room occupied the whole season through. Her address in the winter and spring months is 1701 Park Place, Baltimore, Md. I visited the rest when it was opened and consecrated, in 1896, and again in August, 1897. It has seemed to me to be a model missionary rest. There were missionaries, home and foreign, from the five leading evangelical societies: Presbyterian, Methodist, Congregationalist, Baptist, and Episcopalian. The most delightful harmony prevailed everywhere and always. The social evenings and the evenings for religious thought and communion were delightful.

I wish very earnestly to commend this wise and beautiful Christian charity to all missionaries, home and foreign, who need such pure air, such perfect rest, and spiritual refreshment.

CYRUS HAMLIN.

The Evangelism of Japan.

BY REV. IRVIN H. CORRELL, D.D.

Japan has rightly claimed the attention and admiration of the civilized world during the past score of years. She has pushed herself forward to such a degree that the small and sealed Island Empire of a half century ago is recognized as an important factor in diplomatic conferences concerning the Eastern world. Her navy, which a few years ago was unknown, is to-day rapidly becoming one of the best equipped upon the seas. While we rejoice in her material prosperity and her political advancement, by which she is able not only to demand that her rights be respected, but has also the ability to so press these demands as to command the respect of the nations of the earth, we deeply deplore the fact that the evangelism of this country has by no means kept pace with the introduction of the forces which have contributed to her commercial and intellectual development. It is to be feared that because of this external success, so apparent to all, and the fact that professedly Christian leaders, who are unquestionably cultured men and good thinkers, have been developed in the Christian Church in Japan, and these men having figured quite prominently in some religious bodies in the United States as representatives of the Christian Church of Japan, the impression has grown that the evangelization of Japan has been about completed. To strengthen this idea might be stated the further fact, that some of the leading spirits in the churches are ready to say that no more foreign missionaries are needed for Japan, and that those who are there, will soon be free to go elsewhere.

All these things have attracted the attention of the Christian public, and the idea has become more or

less prevalent that Japan is well-nigh a Christian nation. What a cause for thanksgiving would it be if this were true, but, alas! when we search for facts to substantiate this idea, we find that they are largely wanting. According to the statistics for 1897 there is only one Protestant Christian to 1,100 of the population. This, as may naturally be supposed, in a new work, includes some who are not worthy of the name they bear. It must also be confessed with deep regret that there are those who have figured prominently before religious bodies in the United States, others who have gained applause and distinction in educational institutions in this country, who have done far more to hinder aggressive evangelistic work than to benefit it. We need not stop here to consider the character of the rocks on which not only their own true evangelical faith was wrecked, but through their influence others were also driven. The reader of these words may perhaps say, this is rather a pessimistic putting of the case. We do not wish to have it so regarded. It is best for us to view the bare facts as they are, so as not to be misguided by false impressions.

It is, however, due another class of noble men, who have taken a course of study in our institutions of learning, and have given careful attention to the interests of Christ's kingdom, that we make special mention of them; for they have returned to their country and are giving themselves to earnest, devoted service for the Master, and are most faithful to the trusts committed to them. We would not take from them one iota of the credit that belongs to them, and gladly give them their well merited praise. We wish there were many more like them, and if there were, there would not be so great a demand for foreign missionaries as

there is now. In order that we may form a proper conception of the evangelism of Japan, it is absolutely necessary for us to look at the past, and see out of what present conditions have been developed, and we venture to say that no person who will give this phase of the question a careful consideration can entertain pessimistic views with reference to the evangelism of this interesting people, altho the present Christian status is not what he supposed it to be.

Real aggressive evangelistic efforts can scarcely be said to have been put forth in Japan prior to the year 1875. By this statement we would not be interpreted as saying that previous to that time nothing had been done; far from it. Much preparation was necessary that the aggressive work might be commenced.

The first necessity for the communication of thought was a knowledge of the language. Not only had the missionaries who were first on the ground acquired a knowledge of the language for themselves, but they had also prepared valuable helps for the newcomers to use in their efforts at self-preparation for work. Portions of God's word had been translated, tracts had been written, and much of the necessary preliminary work had been accomplished. It is difficult to estimate the value of this preparatory work, but previous to the year mentioned very little preaching had been done in the Japanese cities. Some had been done in the foreign concessions, where no Japanese authorities could interfere with it. Under such conditions a Japanese church was organized in 1872. This was composed of 11 members.

When the emperor was restored to the throne of the empire, His Majesty had declared by special edict in 1868, that the old edicts

against Christianity would be strictly enforced. These strong edicts, prohibiting Christianity in Japan forever, were the result of the Jesuit movement during the 15th century. Great fear was entertained in those earlier days that any violation of that law would be met with severe punishment when discovered. When, however, a break was made, and real aggressive work was commenced, the rapidity with which it spread is almost incredible. In five years after the campaign was opened, there were nucleus of churches to be found, not only in the open ports, but in many of the inland towns. The interest increased until not a few of the workers were tempted to believe that Japan was one of the nations supposed to be born in a day. About the year 1887 and 1888 it might be said that it had become a popular thing for a man to be a Christian, or at least to confess himself favorable to Christianity; but then a great change came. International difficulties arose in diplomatic circles which entirely changed the attitude of many of the people toward foreigners and things foreign, and as Christianity was declared to be a foreign religion, it was denounced, and the loyal spirits of Japan were warned against having anything to do with it. After such unprecedented success, this sudden and unexpected change came indeed as a dark cloud overhanging the work, casting a gloom over it, and occasioning great discouragement.

During the past decade the Church has had a hard fight in the midst of political agitation and "New Theology" delusions. Discouraging as this condition of affairs has been, the blessing that has come to the Church can easily be discovered. It is only by thrusting the precious metal into the fire that the dross is consumed. So

has it been with the Church. The trying ordeal through which she has past has rid her of much that would have hindered her real progress. Her foundations have been strengthened, and she has learned that the temple which is to be built thereon must be the workmanship of the superhuman Master-builder. We, therefore, do not hesitate to say that she is better prepared for the work of evangelizing the nation than she would have been without the struggle of the past ten years.

The pendulum has now begun to swing back again, and the indications are growing more encouraging. During the year 1890 there was an actual decrease of about 350 persons in the membership of the Protestant churches, but during 1897 there has been an increase of 2,217. From the varied departments of Church work come encouraging reports, and while the evangelism of Japan is still far from being accomplished, the Church is again entering upon an era of success, and the time for advance all along the line is at hand.

In the Indian Territory.

REV. J. E. WOLFE, GWENDALE, I. T.

The Indian Territory is in a transition state. Before the present Congress adjourns, the five civilized tribes will, in all probability, have become a thing of the past. Everything points that way now. The first of this year saw the whole of the Indian judiciary turned over to the United States. At this writing we are a people without a government.

There are, as near as I can glean from reliable statistics, about 20,000,000 acres of land in the five nations. According to official reports about 65 per cent. of all this vast area is arable. Some of it is as fer-

tile soil as the sun ever shone upon, and in that portion unsuited to cultivation, lies immense hidden wealth, in the form of silver, lead, zinc, iron, tripoli, and no doubt numerous other minerals, along with oil and salt springs, and so forth.

The ownership of this great area is in a most peculiar condition. The title to all these broad acres lies in the five civilized nations. The government of the United States is supposed to stand as guardian over these, and to see that the Indians keep possession of their lands. The total population of the five tribes is estimated in round numbers at about 68,000. Full-blood Indians are scarce in the Territory. But a small per cent. are full-blood. The most of these citizens are white men, citizens by intermarriage. In the Chickasaw and Choctaw nations they are known as "squaw men," but in the other nations more civilized, they are termed, "adopted citizens." There are many people all through the tribes claiming Indian blood who exhibit no trace of it. It is a very common thing among the Cherokees to find many blonde "Indians."

The control of most of the valuable lands is in the hands of these white citizens, who let and sublet them to white renters. All of this is to be laid to the Indians themselves, who have openly violated the Indian land laws, and brought about this anomalous condition of affairs.

In addition to the actual Indian citizen is a vast host of whites and negroes, who have—in recent years—thronged into the Territory. It would be hard to estimate the number who are on the soil now. They are legion. Some places they list at 300,000, others at 500,000.

There are about 28,000 Cherokees, that is, people who are citizens of the Cherokee nation; between 6,000

and 7,000 "intruders," people who have no right in or to the land. Of citizens there are said to be about 22,000 that are of Indian blood. Nearly 2,000 are Indians by adoption, and there are some 3,000 negroes, and the balance is composed of Shawnee and Delaware Indians, and this, you will observe, makes us a very mixt population. The full-blood Indians generally live in the hill country. Of this number I should judge there were not over 5,000 who use the Cherokee as their daily language. The Cherokee full-bloods are in better condition every way than the blood Indians of other tribes. Many of them are well-to-do, and nearly all of the present generation speak the English language. It is also a notable fact that the standard of intelligence among the Cherokees is higher than that of the white mountaineers of Arkansas.

More than anything else the Cherokees are proud of their schools, and these same schools have been the entering-wedge to bring about the breaking up of "our tribal autonomy," that our Indian politicians have boasted so much about.

Every year there is received from Washington as interest on money held in trust, the sum of \$160,000 to be used as the Cherokees see fit, in the management of their governmental affairs, very nearly half of which sum is applied to the maintenance of their schools. Our school system is an excellent one, altho badly hampered by too much politics in the employment of teachers not always adapted to, or fitted for, the profession.

There is a male and female seminary, an orphan school, a colored high school, between 80 and 90 Indian primary schools, and 14 or 16 colored primary negro schools. The school enrollment is probably 4,500.

Besides these national schools there are many denominational colleges and seminaries; there are also various schools connected with the mission stations throughout the Territory.

But there are thousands of white children who are destitute of school privileges; hundreds of communities where there should be schools and churches, that are without these much needed institutions. There is probably no section of the United States so badly off, as are these five so-called civilized nations.

Much of the missionary work in the Indian Territory is retarded by the strife between sects; and much in the line of numerical results is not the fruitage of spiritual seed-sowing. To state the actual facts, the condition of the churches in the entire Indian Territory is deplorable. There are exceptions, of course, here and there to the rule, but the sad fact remains that there has been much preempting done by sectarians, whose whole purpose, seemingly, has been "to get there" in advance of some sister denomination. What is needed here is a type of Christianity that is out and out for God—the Holy Ghost anointed kind—who burn their way through all difficulties, whose only aim is to save souls. May God send us such laborers, and send them speedily!

Schools and church buildings are needed all over this beautiful but sinful country. The poor white and Indian children are growing up without the Gospel, and many are not receiving even a decent secular education.

Now is the time for Christians to help us to all these things that would conduce to hasten His coming. We need a host of faith-workers.

[Rev. W. R. Payne, 53 Hamilton Ave., Passaic, N. J., will answer inquiries about this work.]-ED.

Florence Mary Lloyd.

A friend in England kindly sends us the following sketch of Miss Lloyd, who perished in the wreck of the *Aden*.

She was born in Leicester, July 27th, 1866. Her parents, Mr. and Mrs. J. Howard Lloyd, are both much esteemed for their work in connection with various Christian and philanthropic associations, and their daughter thus early learned the blessedness of a life wholly consecrated to God. Her affectionate, diligent, and conscientious conduct is remembered with joy. In early girlhood she gave her heart to Christ, and her pastor says of her: "She was simply and beautifully decided in her faith."

After school-days were over, she carried her Christianity into her various duties and engagements, and was remarkable for her beautiful disposition, and readiness to help and sympathize with others. She had also a keen sense of duty, and when she saw what was right, she did it, regardless of consequences.

At this time she was closely identified with various forms of Christian work. Tenderly and earnestly she pleaded with others to come to Jesus, and wonderfully God blest her in dealing with individual souls. Her absolute dependence on the Holy Spirit and her absence of self-consciousness were doubtless largely the secrets of her success.

Her conscious call to carry the glad tidings of salvation abroad did not come until six years ago, when she heard a stirring missionary sermon from the late Rev. K. W. Stewart, of Kucheng, China. Going home from the church she said to her mother, "I must go to China," and from that moment she never faltered. Her voluntary offer of service was accepted by the Church of England Zenana Mis-

sionary Society, and after a short course of training at "The Willows," Mildmay, she sailed for the province of Fuhkien, China, on October 14th, 1892. She was engaged chiefly in teaching in the schools for native women, and her graphic letters are full of interesting experiences. One note runs through them all—praise to God for having called her to His service, and strong desire for the salvation of those by whom she was surrounded.

Health compelled her to return home, and she sailed in the *Aden*. Her last letter to her parents was dated from Colombo, where the steamer touched June 1st. No further news was received till June 29th, when the distressing tidings of the wreck of the *Aden* off Locotra, and the terrible suffering and loss of life amongst those who were on board, sent a thrill of sorrow through the land. One of the first who perished was our dear friend. She has gone to the presence of the Lord by whom she was "called and chosen," and "found faithful"—the Lord whom she loved and served, whom she *serves still*, for it is written, "They serve Him day and night in His Temple." She has gone, but her work will *live*. She "being dead yet speaketh."

(We add a few notes from another pen.)

Altho in school-days her greatest difficulty was the acquisition of languages, she made unusually rapid progress in Chinese.

Her first station was Sieng Iu in the Hinghwa prefecture, which she opened about a year after her arrival, organizing a school for women, who were both boarded and lodged in the school buildings.

This work was exceptionally arduous, yet, altho often very wearied with the toil of superintending and teaching, she always wrote home in the most thankful

and even joyous spirit, recounting the wonders of divine grace upon the hearts of one after another, and counting it the greatest joy of her life to tell them the old, old story again and again. At intervals she and her coworker, with a Bible woman, visited some of the neighboring villages going from house to house, then gathering around them some of the women, told them the story of Jesus. We add an extract from a letter referring to one of these visits.

"We found the catechist and his wife all ready for us, and we had a warm welcome. Quite a good number gathered for prayers, and were very quiet and interested, while we talked to them of the little lad with the five barley-loaves. Next day was Sunday, and quite early a number of women gathered together, and we had a very good time with them. Miss Wetherby, the Bible woman, and I talked in turn, and it was indeed lovely to see such a real interest in listening. Monday was opened in visiting some of the Christians' houses, and in each place we had a great number of people to listen, and I trust some hearts were touched by God's Holy Spirit's power.

"We were obliged at times to get into our bedroom for a little rest and quiet, but it repaid us for feeling a little tired to give the good news of salvation to those poor perishing souls, and it makes one's heart long to have more workers that these poor women may hear it more often than *once a year*.

"From this place we went on to another where there is another little church up in the mountains, with a congregation of about 100 to 150 people, but *no women*, because the catechist's wife is not there.

"There are two women who are Christians and would like to go to church, but can not, and there is no one to teach them anything. One dear woman got excited and jumped off her seat and said, 'Oh! this makes my inside very happy. I have never heard such good news before!'

"Over and over again people say, 'Why don't you come and teach us? We want to learn and we want to worship God, but we don't know how, and here is no one to teach us.'

"In many parts of China we hear

that the people are *not* willing to hear, but here it is not so, they are everywhere asking to be taught, and the women are the most eager and ready to listen."

This letter will give a representative picture of the way in which this lovely Christian disciple sought to do her Master's work.

A Malagasy Hymn-Writer.

In the December *Chronicle* of the London Missionary Society was given an account of the sad death of J. Andrianavoravelona, the native pastor of the church on the rock, Antananarivo. A short story of his life-work will be found in the December number of *News from Afar*.

He was a great hymn-writer, and many of his compositions are widely sung in Madagascar. It is said that he could write one for any occasion, on any subject. The following hymn was composed in prison shortly before his death:—

[Translation.]

THE HEART IS GOD'S.

8.7.8.7.4.

Take my heart for Thine, Jehovah,
Oh, my Father and my God,
Dwell within my heart forever,
Of that house be always Lord.
Oh, my Father,
Let it be Thy dwelling now.

Take my heart for Thine, O Jesus,
Oh, my Savior and my Lord,
'Tis my heart instead of riches
Now I offer unto Thee.
Oh, receive it
As a willing sacrifice.

Take my heart for Thine, O Spirit,
Holy Ghost from God sent down,
And this heart of mine enlighten,
Cleanse it for Thy temple throne.
Oh, now take it,
Consecrate it for Thine own.

I will never close my heart, Lord,
But will open it to Thee;
To this heart of mine now enter,
Reign without a rival.
Yes, my Master,
Three in One and One in Three.

Reunion. J. ANDRIANAVORAVELONA.

IV.—FIELD OF MONTHLY SURVEY.

Africa,* Madagascar,† Freedmen in America.‡

BY DELAVAN L. PIERSON.

"Africa Waiting."

No student of the problems and progress of the evangelization of Africa can afford to be without this twenty-five cent book, published by the Student Volunteer Movements of America and England. Mr. Douglas Thornton here presents, in a brief and careful manner, the study of Africa as a mission field. The accompanying map is a work of art, and is exceedingly valuable. It is the only recent comprehensive missionary map of the continent in existence, and a careful study of it is an education on the subject.

The *political* partition of the territory is clearly indicated, showing approximately the following:

	<i>Sq. miles.</i>	<i>Population.</i>
French.....	3,200,000	23,000,000
British.....	2,400,000	40,000,000
German.....	925,000	10,000,000
Turkish.....	800,000	10,000,000
Portuguese.....	750,000	5,000,000
Italian.....	420,000	1,000,000
Spanish.....	214,000	150,000
Kongo Free State.	900,000	30,000,000
Independent, etc..	2,197,000	35,000,000
Lakes.....	68,000	
Total.....	11,874,600	154,150,000

* See also pp. 501 (July, '97); 569 (Aug., '97); 902 (Dec., '97); 42 (Jan., '98); 115 (Feb.); 209 (March); 282 (April); 419, 435 (present issue).

New Books: "Africa Waiting," D. M. Thornton; "Health in Africa," D. Kerr Cross; "A Life for Africa," Miss E. C. Parsons; "Seven Years in Sierra Leone," A. T. Pier-son; "Impressions of South Africa," James Bryce; "Hausaland," C. H. Robinson; "A Ride into Morocco," A. Campbell; "Through South Africa," H. M. Stanley.

RECENT ARTICLES: "Central Africa Since Livingstone," *North American Review* (Sept., '97); "Cruelty in the Kongo Free State," *Century* (Sept., '97); "The Future of South Africa," *Educational Review* (Feb., '98); "Bechuanaland," *Contemporary Review* (Feb.); "Symposium on Africa" (with fine map), *The Independent*, (May 5).

† See pp. 675 (Aug., '97); 272 (April, '98).

‡ See p. 428 (present issue).

New Books: "Presbyterianism and the Negro," Matthew Anderson; "Whether White or Black," Edna S. Davis.

RECENT ARTICLES: "Booker T. Washington and Tuskegee Institute," *New England Magazine* (Oct., '97); "Social Life of the Southern Negro," *Chautauquan* (Dec., '97); "Study of the Negro Problem," *Annals of the American Academy* (Jan., '98); "Labor Unions and the Negro," *Atlantic Monthly* (Feb.); "Two Methods with the Negro," *The Independent* (Mar., 31).

The *religious* condition of Africa is also indicated, showing Islam, with about, 50,000,000 followers, occupying nearly one-half of the continent (all north of 10° N. latitude); heathenism claiming Central Africa (10° N. to 20° S.), and dominating about 100,000,000 savages and fetish worshipers; and Christianity having captured Cape Colony and having over 1,000,000 Protestant adherents besides the 4,000,000 Abyssinians and Kopts.

The *missionary* occupation of Africa is shown by red spots marking the chief of the 1,000 or more mission stations, at which are some 1,400 missionaries. The appalling fact is revealed that, except within one or two hundred miles of the coast, the whole of Africa north of the equator, is still practically *unoccupied territory*—one-half of the entire continent. Besides this the upper Kongo and British Central Africa is largely unoccupied—an added territory of 500,000 square miles, with a population of 15,000,000.

The book is based on the best authorities, and deals with the subject in an able, clear, and concise manner. The bibliography of Africa is especially complete. The chapters treat of the geography, the races, languages, and religions; continent is considered by territorial divisions; the devilish slave-trade and iniquitous liquor traffic are described, and the progress of evangelization is presented and illustrated by striking incidents and valuable statistics. A list of Bible translations is also given, and a chapter on rules for preserving health in the tropics.

Dr. Andrew Watson writes that

in the brief sketch entitled "Methods and Results of Missions in Egypt" (December, 1897), he intentionally omitted to mention the work carried on by the Establishit Church of Scotland in Alexandria, and the German and Swiss missions in Alexandria and Cairo. They do not use the vernacular in their work, and the large majority of those among whom they labor are not Egyptians. He says:

"Notwithstanding this they are doing a greatly needed work among their own countrymen and other European nationalities. The Establishit Church of Scotland has carried on a grand work among the sailors and Scotch and English residents for many years, and its fine higher-grade schools, one for boys and another for girls, date from about the year 1857. The roll of the boys' school for 1897 was:

	Chris- tians.	Mos- lems.	Jews.
Upper grade....	106	19	29
Lower grade....	27	23	38

"That of the girls:

	Jewesses.	Others.
Upper grade.....	50	50
Lower grade.....	200	50

"This mission has also services in the city of Alexandria and in the bethel in the harbor. The nationalities reacht by this mission are for the most part Scotch, English, Greeks, Italians, Maltese, and Jews of various languages. Also a few Kopts and Moslems (Egyptians) attend the schools."

Comity in Central Africa.

In a recent letter Rev. Donald Frazer writes:

"Until recently, Central Africa has been an ideally-workt mission field. The whole area was divided up between old missionary societies, and there was no overlapping, but only the most harmonious co-operation. There it was proved that it is possible for so High-church a society as the Universities' Mission to work in greatest friendliness with so Presbyterian a society as the Livingstonia Mission. Two Scotch churches and the Dutch Reformed workt the Southern and Western parts of Lake Nyassa. The Universities' and German societies workt the East-

ern, while the L. M. S. and the Moravians divided the Northern shores and the Tanganyika basin between themselves. By this arrangement, without waste of effort, a chain of stations has been spreading over the whole of British Central Africa, taking possession of the land in Christ's name.

"Recently, some undenominational societies have started missions, and have entered into the sphere of the establishit societies. Their advent has immediately been followed by friction and strained feeling. Teachers were induced to leave the old societies for the new. A feeling of rivalry, almost of opposition, was created in the minds of the natives, and the maintenance of Church discipline became difficult.

"This has been a great pity. Surely there are wide enough reaches in Africa where true Evangelists will find ample scope for pioneer effort. These are days when we can not afford to overlap. And great is the folly of denominational or undenominational strife. If people wish to help to evangelize Central Africa, would they not help better by diverting their funds into that existing society which is most congenial to them? Every one of these societies is intensely alive and aggressive, and not one of them has sufficient funds for its work. It is a false economy that starts work where work exists. It is a false economy that creates new societies, and multiplies independent executives to work where old and well-organized societies are already at work.

"Particularly unwise is a scheme for importing American negroes into Central Africa. It has been abundantly proved by past experience that the American negro finds malarial fever as severe for him here as the European does. He will require European houses, clothes, and food. That means that every negro imported will require an income of say £80 a year. How is he to get this? We can employ a skilled Central African joiner or printer for £5 or £7 a year. Central African laborers can be wealthy on £1 a year, or less. How can the America negro ever find a home in this poor and fever-swept country? Too much romance has become centered in Central Africa."

V.—EDITORIAL DEPARTMENT.

The Metropolitan Tabernacle in London, so long connected with Charles H. Spurgeon's faithful ministry, and the largest place of worship for the people to be found in the world, if we except the colossal cathedrals, was burned April 20.

A private letter from a lady member to the Editor, says:

"While the 600 ministers and students of the pastor's college were gathered in the college buildings in the annual conference, listening to a powerful and fervent address from Rev. James Stevens, of Highgate, a startling announcement was made that the dear old tabernacle was in flames. Mr. Thomas Spurgeon, who was presiding, did everything to keep the assembly calm, showing great self-possession, and the men remained in the building in prayer until the heat of the flames and the demand of the policemen compelled them to leave. The gathering dispersed to witness the historic building in flames from roof to floor, the fire having commenced, as far as is known at present, from the lights in the roof. . . . The college buildings are uninjured (tho immediately adjoining). The fire is supposed to have broken out at about one o'clock, and at four was still smoldering. The building is said to have been insured for \$12,000, which, of course, would by no means meet the cost of reerection."

To human eyes this is a great calamity, as this place of assembly has for forty years been the great gathering place of vast multitudes, and only the pure old Gospel was ever heard there. The tabernacle was also a missionary center for home and foreign work, as anyone will see who will read the article in the REVIEW for November, 1892.

Much prayer should be offered for the pastor, officers, and members in this great crisis.

The Funeral of George Müller.

This event, which makes memorable the fourteenth of March, 1898, was one of unique interest. The death of that remarkable man called forth a popular demonstration which was of itself monumental. The heart of the whole people

was deeply stirred—not those only who had been coworkers with the departed father of tens of thousands of orphans, or who were well known for their philanthropy; not alone those who most closely sympathized with his religious views; but a whole community, forgetful of differences of creed and social position, united in paying the last tribute of love and honor to the humble man, who has been one of the makers of modern history, who belongs to the whole Church, the whole world, and to all the ages. No man was more conspicuous without ever seeking prominence, more famous without any ambition for fame; tho voluntarily poor, he made thousands rich; tho weak, he was a channel of Divine power. "The very pivot of his whole work," says the *Bristol Mercury*, "was prayer." The Orphan Houses on Ashley Down stand as a monument more enduring than brass. They witness to a work that has grown to a national importance and a world-wide influence; but even the orphan work is but one branch of the manifold service which that one man rendered and organized for the Christian education of children in many lands, for the wide distribution of the Word of God and of Christian literature in many languages, and for the spread of missionary labors, wherever man is found.

The first service that preceded the interment was naturally and properly a children's service in the Orphan House, No. 3, where Mr. Müller lived and died. Nine o'clock was the prayer hour, and the orphans and their helpers met in the large dining-hall about the remains of their great benefactor. The plain casket was covered with no pall and adorned with no flowers, as the wish had been exprest that no floral

tributes should be sent. The inscription, "George Müller, fell asleep 10th March, 1898, in his 93d year," was all the brass plate recorded. There, to a weeping and sobbing throng, his son-in-law and beloved colleague, the Rev. James Wright, spoke simply of three great facts: We all die; those who die in the Lord are blest; and for those who believe in Christ there is a glorious life beyond death. The great lesson enforced was that we should so live in the Lord as to be always ready to die in the Lord.

Ten o'clock was the hour for the procession to move to Bethesda Chapel, the place of assembly, inseparably associated with the dead. The crowds were immense, and among the throng were many who, during the last sixty years, had been inmates of the orphanages, and known the blessing of contact with the Apostle of Prayer. Shops with shutters up, flags at half mast, and muffled bells, testified to general grief; but the most impressive feature was the vast number of people and thousands in funeral dress or with badges of mourning. There were more than fifty carriages that moved in the cortège, but the vast throngs that reverently gazed or followed afoot, were far more suggestive of the hold of this man on the poor—the common folk. And all so silent, respectful, reverent; no jostling, no hindrance to the advance of the procession, but evidences of mingled awe and affection.

At Bethesda Chapel great numbers were, of course, unable to get admission, and almost the whole assembly was robed in black. Ministers of all denominations, and representatives of great religious bodies were there to testify the esteem in which Mr. Müller was universally held. After brief addresses by Mr. Wright and Benj. W. Perry, one of Mr. Müller's associates for more than forty years, the body was

borne to the cemetery at Arno's Dale, everywhere passing dense crowds, that seemed to grow more vast and countless.

Rev. J. Vahl.

It is with sorrow that we learn of the death of Dean Vahl, the able missionary statistician and President of the Danish Missionary Society. He passed away on April 1st at his home in Norre Alslev, Denmark. He has been a valued friend and advocate of missions, and his loss will be widely and keenly felt.

The War With Spain.

In the present crisis we as usual have to deal with a "condition, not a theory," and whatever varying opinions there may be in regard to the cause or necessity of the war, it is the fact that faces us. It is unfortunate, from a Christian standpoint, that "Remember the Maine" is the battle-cry, since at best it will be misunderstood as a cry for vengeance. The Maine disaster was indeed a proof of the inability of Spain to protect friends, but the only righteous ground for war is that the rescue of Cuba demanded it. Therefore the United States has had everything her own way, and we earnestly hope that the end is near, and that the outcome will be, "Glory to God in the highest, and on earth peace, good will toward men." When Cuba and the Philippines are free from the Spanish yoke, two more fields will be open for the free proclamation of the Gospel. They have been practically closed on account of papal opposition. Diaz's work in Cuba is well-nigh annihilated apparently, but we hear that several missionaries of the Christian Alliance are ready to enter the island in the wake of the American armies. Next month some account of Cuba and the Philippines may

be expected in these pages, and for August an article on "Christianity in Spain."

The present hostilities between the United States and Spain for the salvation of Cuba and hastened by the destruction of the Maine, can not but be suggestive of thoughts as to the warfare of the Church militant against the armies of the adversary, for the salvation of the non-Christian world from the oppression and desolation and death which everywhere accompany the tyrannical rule of the devil and his subjects.

The Church is under orders from the King of kings, their Master, to go forward and conquer the world for God and righteousness.

"But it is so hopeless and useless!"

Let the private tell that to his general, and hear his reply.

"Where shall we get the men?"

Loyalty to one's country will from sixty million people bring *immediately* 100,000 men flocking to the front with weapons of destruction in their hand, wherewith to slay their fellow-men, and perhaps be slain in seeking to save a million people from temporal misery and death; but loyalty to our Lord and Master who bought us with His blood, and hath given us life and all things—this, forsooth, will not, from 140 million Protestant Christians, bring over 7,000 men to the front with the Bread of Life wherewith to save a *thousand* million souls from misery and death, temporal *and* eternal.

The captains of the Lord's host call for volunteers. Friends and relatives who would scorn the idea of denying their loved ones to their country, hold them back from service to their Lord. With far greater danger to life, with incalculable risk to character, with uncertainty as to the outcome, and with in-

initely lower purpose in view, the sons and daughters are given to their country far more unhesitatingly than they are to service abroad, which gives joy and peace to the volunteer, brings life and blessing to multitudes, and is sure of victory in the end.

Funds are needed, \$50,000,000 are appropriated in a lump, and \$500,000,000 would be subscribed speedily were it needed—for our country—but \$15,000,000 can not be gathered for the Lord's work abroad in a year, by most strenuous efforts, from twice as large a number. If men would make one-tenth the sacrifice for their Lord to save the world that they will gladly make for their country to save her good name—the coffers and the ranks of the advance army of the Church would be filled to overflowing.

The volunteers need training—should be enlisted. It is thought fitting that young men should express their desire and purpose, their country permitting, to go to the front when they are ready and needed; and yet, Christians are continually objecting because the student volunteers indicate their purpose, God permitting, to fight the Lord's battles on the frontier.

May God give us more loyalty to Him—not less to our country; may He teach us the privilege of self-sacrifice; may He give us the spirit of unquestioning, immediate, and implicit obedience; may He quicken our zeal, and increase our faith in Him, His ways, His Word, and His victory.

From Livingstone's Grave.

A post-card, received by our correspondent, James E. Mathieson, Esq., from a friend in Africa, contains the following—and in so artistic a form, embellished not only with fine writing but with characteristic pen-drawing that we

have been tempted to lithograph it:

"Lake Bangweolo, 1, 8, '97. From LIVINGSTONE'S GRAVE, Ilala country, near Chitambo, undiscovered Cent. Africa:

"Just a card from the bleak plains of Ilala, where the good man rested from his labours. All the land is covered with a dark pall, the grass-fires having just swept over the savannas. Canoeing all day up river—the Luapula, that is—a bankless maze and rushing like a torrent, we ground at last in Ilala, darkest low-lying bit of God's dark earth. The sun goes down like a ball of fire over the Lamba country—dogs in the fishing hamlet bark! bark! bitterns bump! bump! and even the myriads of frogs chiming in with croak! croak! combine to make the scene both sepulchral and weird. But the grave is not reached yet, for 3 days of marching lies ahead—first along this uncertain quantity, called Luapula, for a day; then cutting inland over the plains for 2 days, until the stagnated stream Luwe is reached—water dark brown colour and lethal! Here a long way up the right bank, the good Livingstone camped with his boys for the last time under the then sprightly 'Mupundu tree': here too his heart lies buried, and just here likewise, round the fagots as night comes down, we break the silence of 24 years, and tell out Livingstone's Gospel to a crowd. Thought of him, sick, dying, and—cartography forgotten now!—wanting so badly to preach for a last time but unable! So we tried to interpret these last sacred thoughts of his.

"Faithfully,
"D. CRAWFORD."

This post card is a curiosity, but more—it is full of poetry and history, and the pathos of missionary heroism.

Book Reviews.

Dean Vahl (who has just died) was well known, both in Europe and America, in connection with foreign missions. His last missionary book* was drawn up shortly before his death at the request of

*Larebog i den evangeliske Missions historie. Af J. Vahl (Classbook of the History of Evangelical Missions. By J. Vahl.) 8vo, 150 pp.

the Committee of the Danish Missionary Society. Being intended for a classbook it has necessarily been kept within narrow limits. Its 150 pages are packed full of information; and it is so arranged that any name or date which the reader is in quest of can be found without difficulty. It is a pity that a book so well fitted to be useful should be known only in Scandinavian, and we trust that some friend of missions may render it into English. It would be valued in Britain and America.

It is intended as a summary of facts; it is not meant to enter on an examination of principles—least of all, on the discussion of controverted points in missionary economics. It contains, however, ten pages in which the various forms of missionary activity are stated with care. We do not see, however, that reference is made to the powerful agency of the press. The translation and revision of the Holy Scriptures and the composition of religious works and tracts are certainly among the foremost duties of the missionary. We note that the Dean mentions the preaching of the Word and schoolwork (skolegjerning) as the two great forms of mission effort. But we must not forget that in "schoolwork" the Gospel can be very effectively preached; so that the nomenclature is hardly sufficiently distinctive. With respect to the results of the education given to the heathen in India, the Dean speaks thus: "It is possible that in days to come we may see that it has been a good preparation for conversion on a grand scale; but that is not seen as yet." True, but no wise husbandman expects that he can sow the seed to-day and reap the golden harvest to-morrow.

Even to the man who is best acquainted with mission history this little work will be a very useful book of reference.

J. MURRAY MITCHELL.

Donations Acknowledged.

No. 117. Kongo Balolo Mission.....	\$12.10
" 118. Pundita Ramabai.....	21.53
" 119. ".....	10.00

Books Received.

"Preparation of Christianity in the Ancient World." By R. M. Wenley. Fleming H. Revell Co.

"The Twentieth Century City." By Rev. Josiah Strong, D.D. 16mo, paper, 25c.; cloth, 50c. The Baker & Taylor Co.

VI.—GENERAL MISSIONARY INTELLIGENCE.

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

Extracts and Translations From Foreign Periodicals.

BY REV. C. C. STARBUCK.

AFRICA.

Mr. Adolphe Jalla, by an energetic sermon, has succeeded in persuading the Barotsis to give up a projected marauding war, a hitherto unexampled fruit of preaching in Lewanika's kingdom on the frontier.

King Mwanga, as we remember, was first a Roman Catholic catechumen, then relapsed into paganism, and became a violent persecutor; then became again a catechumen, then a nominal Protestant (with one or two fits of Mohammedanism), continuing all through a debauch. And at the banishment from the court of the pages, with whom he practised revolting immoralities, he has finally risen in rebellion, but being defeated, has been declared a *criminal*, and incapable of the throne. His son, Daudi Chwa, born August 8th, 1896, was proclaimed king in place of his father, August 14th, 1897. Three great functionaries, two Protestant and one Roman Catholic, are appointed regents during the minority. A young cousin, Yunia Kamwanda, is proclaimed queen sister, a dignity subsisting also in Lewanika's kingdom on the Zambesi, and probably in that part of Africa generally. Now that Christian marriage begins to prevail, a king's wife will probably, in time, share his rank. In Israel, it will be remembered, it was the king's mother, not any one of his wives, that enjoyed royal rank. Jezebel is not an exception, for she was daughter of the king of Sidon.

The baby-king, a baptized Christian, seemed to enjoy the ceremonies

of his inauguration, tho rather astonished at them.

The Protestants were all faithful to the English government, but most of the Roman Catholics joined in Mwanga's revolt. It would seem that even the English priests did not succeed in keeping their people on the government side.

—The *Allgemeine Missions Zeitschrift* for November, remarks that along the whole coast of British and German East Africa the scales seem to waver between Christianity and Islam. Winschman has said of a part what seems to be true of the whole: "That missions delay in time is opportunity lost, and if they do not open to the people the door of the Kingdom of God, it will fall as a full sheaf into the lap of Islam."

—Bishop Turner, we see from the *Church Missionary Gleaner*, is solicitous to occupy Kikuyu. It is on the line of travel from the coast to Uganda. "The climate is said to be delightful, its altitude being 6,000 feet above sea level, and it is thickly populated. . . . It is a pathetic fact that the Wakikuyu often ask the missionaries who pass through their country, 'Have you no good news for us? Is your message only for the Waganda?'"

—Miss M. Copping, writing from Fez, Morocco, communicates an extraordinary fact. "One Friday a large company of women came, as usual, and amongst them some very interesting country women; they called themselves the Children of Ezra. I was astonished to find tattooed on their bodies the 'Story of the Cross of Christ'—each detail of our Lord's humiliation for us. The most perfect picture was one representing a cross in the center, and a smaller cross on each side.

The center cross had footstones and three marks above it representing the three inscriptions and the Trinity; even the spear that pierced the side and the lots cast for the garment, were wonderfully worked. On the back of each leg was a perfect, fine, straight mark, representing the narrow path of the Christian faith. Then on each side of the line were set Maltese crosses representing the twelve apostles. This woman has some words on her right shoulder in Hebrew. They probably belong to some Jewish tribe whose ancestors accepted the Lord Jesus as their Savior, and when forced to call themselves Moslems, have thus tattooed the children of each generation in the hope that some one seeing them might teach them of their crucified Lord, and lead them into the way of life."

Speaking of one of these, Miss Copping says: "I have known her ever since we first came to Fez, and yet had never noticed that she had the 'Story of the Cross' tattooed on her arm. She herself did not know anything about its meaning, and says she supposes her mother or grandmother, whom she never knew, must have marked her. She was in tears as I told her of all the Savior suffered for her, as well as for us. She can not read, and only knows a few sentences from the Koran. I tried to persuade her that she was no Moslem, and that her people must have prayed for her, and that, if she only asked in Jesus' name, God would accept her and forgive her all her past sins."

MADAGASCAR.

—Of course, it is understood that only a fraction of the Malagasy are Christian. Even of the Hovas, not over a half, we believe, are nominally Christian. Some years ago a Christian teacher and his

wife had living with them the old father of one of them. They had family prayers every evening. After a while the grandfather begged them to give these up. Not succeeding, he would go out of the cottage every evening, and sit apart with a preoccupied air. Their one child died, whereupon the grandfather exclaimed: "See what you have done! You have been praying God so earnestly to come that He has come. As He is so great that He could not find room to lodge in your cottage, He has been obliged to put the child out of the way." This is the true God of paganism, a presence not of consolation but of terror. — M. MEYER, in *Journal des Missions*.

Mr. Meyer remarks, in partial excuse for the French authorities, that the Malagasy are so perfectly lacking in courage, that the least menace on the part of the Jesuits will frighten them out of their wits, and cause them to eat their own words. Here, for instance, is a letter signed by the Tanale chiefs, complaining of the menaces thrown out by the agent of the Jesuits against those who would not turn Catholics. The governor of the province summons them and inquires of them, whereupon they all turn round and declare that the Jesuit had said nothing, except to assure them of their perfect liberty to profess whichever religion they choose! M. Besson appears to have Mr. Meyer's full confidence, but what can he do when the ground thus gives way under his feet? Jeddart justice, hang first, try afterwards, is plainly something that M. Besson, as a civilized functionary, can not apply, however clear his personal conviction might be of the facts.

Mr. Meyer, speaking for Betsileo, the province right south of Imerina, and of essentially the same race, says: "The Honorable President,

who since my arrival has always been very amiable and very desirous of causing religious liberty to be respected, cannot accomplish anything against the present state of things. He has many times affirmed that all the world are free to choose their religion. But he is the sole representative of the civil authority for the districts of Messieurs Haile, Johnson, Pearce, Hackett, Rowlands, and Kerse. His voice can not be heard everywhere. People are still under the impression of the past. Now, the past is full of expulsions or imprisonments of pastors, evangelists, and teachers accused of rebellion against the French influence. And these men were all employed in the English mission now in ruins. Be the accusations true or false, it is not now the time to inquire; we shall see from the future charges. But the Jesuits have profited by the situation, and are everywhere sowing terror. Their agents have, in every case, threatened the faithful who would not turn Catholics; and, full of fear, almost all have been going to church." In France *church*, *église*, always signifies the Catholic church, as in England the Episcopal; the Protestant house of worship is called Temple.

In later letters Mr. Meyer speaks of reviving confidence and a movement of return to Protestantism. A resolute French missionary is a great bulwark against French Jesuit menaces.

"The Deputation of the London Missionary Society, consisting of Messieurs Thompson and Spicer, landed in Tamatave in October, hoping to make a last attempt, in personal conference with Galliéni, to remove his scruples against the continued operations of the London Society in the island. We fear that even this measure will not lead to the desired result. Assuredly, the Governor-General will not come

short in courteous words and well-sounding phrases turning on freedom of conscience and religion; but in practise the London Society will remain under the ban, and the French functionaries and officers know very well that it is the wish of their chief to constrain the London missionaries to leave the land."
—*Allgemeine Missions Zeitschrift*.

There are no nobler Christians than can be found in France, and no more magnificent hypocrites.

"In how naive a way the Jesuit fathers apprehend the idea of religious liberty, is something of which we have a precious example in a report sent in by the President, Dr. Besson, to the French Colonial Minister. As is known, the Jesuits had effected a change in the school-law, to the effect that each year every child should be at liberty, at pleasure, to pass from the school of one confession to that of the other. They had done this in the confident expectation of being able, by their well-approved arts of persuasion, to draw over the Protestant scholars to them. Not everywhere, however, was their confidence justified; nay, *proh dolor*, in Fianarantsoa the terrible fact occurred, that a number of children left the Catholic for the Protestant school. Forthwith a father repaired to the president and gave vent to his displeasure in the classic words: 'We have taken pains to secure the freedom of the truth; but we protest against the freedom of error.' In other words: 'Freedom for the Catholics, and for all who believe otherwise, compulsion.'"

That is a touching sentence that opens Miss Willard's will:

"EVANSTON, ILL., Nov. 15, 1895.
—This is my last will and testament, after fifty-six years of my Heavenly Father's discipline and blessing to prepare me for better work hereafter (as I believe) in wonderful worlds unknown."

THE KINGDOM.

O, matchless honor, all unsought,
 High privilege surpassing thought,
 That Thou shouldst call me, Lord,
 To be

Linkt in work-fellowship with
 Thee;

To carry out Thy wondrous plan,
 To bear Thy messages to man;
 "In trust" with Christ's own word
 of grace

To every soul of human race.

--When Miss Willard was once asked what was the greatest need in the temperance cause, she replied: "Keep pounding on the nail. I have no new revelation, I know of no magical method but hard, honest work." Not only is this a great need in the temperance work, but in every other.

—The man who does not believe in foreign missions does not believe in Jesus Christ. Suppose Jesus had never given the marching orders—could the apostles help going, if they believed what they said they believed? Listen to the answer of Peter and John before the magistrates: '*We can not but speak the things we have seen and heard.*' Have you seen anything? Have you heard anything? The man who has seen and heard anything so mighty is forced to tell it. If Christianity is only one of many religions, it will not make such a difference whether we are true Christians or not; then let us get through it as cheaply as possible. But we have seen, our eyes have been opened, and we *must* speak." —*Bishop Dudley.*

—The idea that we should nerve ourselves to one grand effort, to one magnificent charge all along the line, preach the Gospel message all the world over and have done with it, is an idea which has been eloquently proclaimed, but it is both false and mischievous. Proclaiming for once the Gospel message is but a small part of the work

of "discipling all nations." The Gospel message has to be proclaimed not once or twice, but a thousand times to the same ears, proclaimed not only by the voice of the preacher, but taught from day to day and year after year, through childhood and youth, taught in homes and through a full system of well-sustained Christian schools. Christian education is a long lever, but it has unrivaled lifting power. —*Rev G. F. Herrick.*

—My definition of money is this, —money is myself. I am a working man, and on Saturday night I receive \$12, which is one week's worth of my brawn—of myself, my energy—put into greenbacks and pocketed. Or I am a clerk in a store, and at the end of the week I get \$20—the equivalent of a week of myself. Or I am a merchant, and find that a week's worth of myself is \$1,000. Money in the pocket is something human, for it represents power expended. If your father is supporting you, then you carry your father around in your pocket. The electric storage battery is a marvel. The button is the governor of the stored power, able to light a house, move machinery, cure a pain, or kill a man. Money, too, is stored power, stored only to be loost. The question is, *how* shall it be loost, to build up or to destroy?—*Rev. A. F. Schauffler.*

—The majority of church members give nothing to missions, in money, prayer, or thought. Many give in small sums, as they can. Most of the benevolent institutions are supported by associated poverty. There are also large givers, who first give themselves to the Lord, and then consecrate all theirs to Him. On a wealthy man's desk was seen over one drawer the letters "M. P.," which he said stood for "My Partner;" and God's por-

tion was never lacking. — *Bishop Ninde.*

—The *Southern Presbyterian* urges that the time has come to put missionary collections on a firmer and less fluctuating basis than that which now obtains. There is surely great force and pertinence in the following: "There is lack of organization in favor of these interests. The people will give, but tens of thousands are kept at home for one reason or another and thus lose the opportunity of giving. A general rain on foreign mission Sunday, or a cold wave, or intense heat, may cause suffering to our missionaries, and curtailment of the work. The same is true of other causes."

—After a recent visit to England, Bishop Tugwell was obliged to return without the recruits needed for the Niger mission, "tho other Europeans are going out by the score. The climate does not appear to distress the Foreign Office, or to affect the courage of the British soldier."

—Bishop Joyce writes thus to the *Epworth Herald*: "There are three missions at work in China that claim to be non-denominational. I have found almost every church in the United States and in England represented in one or all of these missions in their lists of workers. One of the things aimed at by these missions is to get young men and women to give themselves to this work without expense to the mission, or, in other words, to support themselves. I have been surprised at the responses to this kind of call. There are in these missions some of our own first-class young people; I have met and talkt with them. They are graduates of some of our own best colleges and universities. They are devoted and successful missionaries. We ought to have had them in our own missions, and

would have had them, had it been understood that they could have entered our work on the plans above suggested. I believe, if it were known generally throughout the church that we would be glad to have the services of any well-prepared young men willing to enter our work on these suggested plans, that the applications for such services would gladden our hearts, and effectively strengthen the working forces in many of our fields without adding to the burdens of the missionary society."

—Rev. L. W. Squire, a missionary in Japan, testifies that "the infidel works of Voltaire, Paine, Ingersoll, Mill, and Spencer, were translated into Japanese, publisht, and distributed freely throughout Japan, *before Christians had given the Japanese a copy of the Bible in their own language.*"

—Mr. Moody, when a young man, took a pew in church for his own, and then went to work to fill it with people, whom he invited and obtained for regular attendants on the services. When this was accomplished he took another pew, and so he continued as long as there was an empty pew in the entire church.

YOUNG PEOPLE.

—Of the 485 students at the University of Virginia 271 are members of the Church; 162 are members of the Young Men's Christian Association; and 35 are actively engaged in some form or other of religious work. The Young Men's Christian Association conducts 7 student Bible classes, attended by 37 students, and maintains 4 Sunday-schools, 1 at the University and 3 in the country.

—Of the Brotherhood of St. Andrew there are in the United States 1,226 chapters, with 12,000 members; in Canada, 312 chapters, with

1,500 members; in Scotland, 12 chapters, with 100 members; in Australia, 40 chapters, with 500 members; in the West Indies and South America, 16 chapters, with 360 members; in the Church of England, where the movement has but recently taken organized form, 39 chapters, with 350 members.

—The Brotherhood of Andrew and Philip is found in the Reformed, Presbyterian, Congregational, Methodist, Baptist, and United Brethren churches, including 18 evangelical churches in all. It is found in nearly every state, from coast to coast, and from Maine to the Gulf. Over 400 branches are in active operation, and it is estimated that nearly 14,000 are enrolled in its ranks. The largest chapter, probably, is the one in Bethany Church, Philadelphia. It has nearly 500, who are busy every Sunday from early morning till late at night, holding meetings in missions, on wharfs, distributing invitations, acting as ushers, and doing special detailed work assigned by the pastor.

—The Tenth Legion of the United Society of Christian Endeavor now numbers over 9,000. This is an enrolment of all Christians that make it a practise, in return for God's goodness to them, to give to His work one-tenth of their income.

—The formation of a Tenth Legion club, the addition of 34 new members, and gifts to missions amounting to \$120, form part of the record of a year's work by the First Congregational society of San Jose, Cal. The meeting of the Florence Night Mission is in charge of the society one evening each month.

—Four hundred and seventy-three bouquets have been sent to the hospitals and to homes, within three months, by the Tenth Presbyterian Endeavorers, Philadelphia, besides flowers regularly to the sick

of the church; and 445 visits, 177 articles of clothing supplied, 6,000 pieces of literature distributed, 40 cottage prayer-meetings held, \$500 raised for missions, \$658 altogether, is the stimulating record of the 104 Endeavorers of the Euclid Avenue Baptist Church, Cleveland.

—The Young Men's Christian Association has taken steps to establish Y. M. C. A. tents at the various camps of the United States troops. W. B. Millar, of the International Committee, is in charge of the work.

UNITED STATES.

—Among the good things which, through several years of testing, have demonstrated their excellence, is to be named the "Cross-Bearers' Missionary Reading Circle," with Rev. M. L. Gray as president, and St. Louis the headquarters. Fifty cents pays the membership fee for a year, and the reading course is four-fold, embracing matter "historical," "biographical," "evangelical," and "periodical."

—The Library of Foreign Missions at Yale is, with one exception, the only one of its kind of any such proportions, the exception being that of Dean Vahl in North Alslev, Denmark. It was started in 1891. Its original foundation was the gift of copies of translations of the Bible made by missionaries, which were published or for sale by the American Bible Society. These were given by the late Wm. E. Dodge, of New York. To these were added the missionaries' translations of the British and Foreign Bible Society, making a nearly complete collection. Starting with about 1,500 volumes, about 1,660 were added the next year, about 1,260 the third, and 1,030 the fourth. There are now between 5,000 and 6,000 volumes. Over 70 missionary periodicals are regularly received.

—With no inconsiderable flourish of the pen, Mr. Bok informs us that our cherisht Sunday-school is in the sear and yellow leaf. Well, let us see. The following table gives the reports presented to the Triennial International Sunday-school conventions from 1875 to 1896, and cover the United States and the British American provinces:

Year.	No. Schools.	No. Teachers.	No. Scholars.
1875	74,272	788,805	6,062,064
1878	83,441	894,798	6,843,997
1881	90,370	975,195	7,177,165
1884	103,508	1,099,225	8,056,799
1887	106,182	1,160,533	8,475,400
1890	115,959	1,209,426	9,146,244
1893	131,918	1,377,735	10,317,472
1896	142,089	1,476,369	11,556,806

From this table it is readily seen that in these twenty-one years the number of teachers and pupils has nearly doubled. The same is true as to the number of schools.

—In the United States from 1860 to 1890 the valuations of property increast as follows:

Farms and farm property..	100	per cent.
Church property.....	296	"
Total wealth.....	302	"
Manufactured products....	397	"
Missionary contributions....	460	"

—A most serviceable organization of twenty-two years standing exists in New York, called the Legal Aid Society. It gives legal aid to the poor almost free of charge; the nominal fee of ten cents is generally paid, and if over ten dollars is recovered ten per cent. is paid into the treasury. In other words, poor people may have a counsel in court and thus make it possible for them to recover money which is their right. Last year 5,350 persons had their claims attended to, and \$72,820 were recovered for them.

—Well might D. M. Thornton, the British delegate to the recent Cleveland Student Volunteer Convention express himself in this fashion: "One was astounded at the scope of the program and the boldness with which it was execut-

ed. I doubt whether the need of the world was ever more fully reviewed than at the platform and sectional meetings, or the principles and lines of its conquest more convincingly demonstrated than was done from day to day. The addresses of counsel to the Volunteers as to their spiritual and intellectual preparation were admirable; while the report presented at the convention was a masterly apology for the existence of the movement. The money problem was dealt with by hard-headed business men, by missionary secretaries, and in the spirit of unquestionable faith, with the immediate result that promises of £1800 for four years were raised toward the support of the movement before I left. Was it not significant that bishop, presbyter, and deacon, professor, student, and professional man, should all take part in the proceedings from one platform, should all consider together the great problem of the evangelization of the world, and all undertake greater things for the extension of Christ's kingdom?"

—There are 1,416,202 negro children in the public schools of the United States, and of these 1,329,618 are in the public schools of the sixteen Southern States. This is an encouraging showing. A generation ago it was a penitentiary offense in all the South to educate a negro. Now public schools are provided for their education.—*The Christian Educator*.

—As the result of the work of the Presbyterian Mission, at 53 Fifth avenue, New York, conducted by the Rev. Huie Kin, 9 Chinamen united with the Presbyterian Church at University Place and Tenth street. The Rev. George Alexander baptized 5 of the young men, who for the first time profess their belief in Christ, and 4 others also united with the church,

2 having been baptized in China, and two being admitted by letter from other churches.

—The following is a summary of the members, probationers and Sunday-school scholars in the foreign missions, as given in the reports of 1897, of the Methodist Episcopal Church:

MISSIONS.	Members.	Probationers.	Increase.	Sunday-School Scholars.
Liberia.....	2,598	442	*1,716	2,540
Kongo.....	86	51	1	171
South America.....	2,378	1,961	862	4,972
Foochow.....	3,868	3,790	4,878
Hinghua.....	2,226	2,779	*623	3,026
Central China.....	887	1,050	970	1,365
North China.....	3,514	2,027	*135	9,367
West China.....	127	60	71	325
North Germany.....	4,953	2,224	766	7,435
South Germany.....	7,407	1,462	2,529	9,607
Switzerland.....	6,744	1,052	229	18,009
Sweden.....	14,929	1,967	171	18,258
Finland.....	592	221	*19	1,052
Norway.....	5,195	546	326	6,142
Denmark.....	2,813	285	146	3,771
North India.....	17,011	21,659	392	35,336
Northwest India.....	10,802	21,618	4,127	30,179
South India.....	675	838	431	3,735
Bengal-Burma.....	1,107	1,392	279	2,487
Bombay.....	956	1,928	1,113	8,450
Malaysia.....	295	214	78	1,574
Bulgaria.....	167	43	1	346
Italy.....	1,443	540	93	950
Japan.....	3,524	1,108	335	8,055
Mexico.....	2,195	2,241	496	2,656
Korea.....	305	1,074	557	967
Total.....	96,835	72,798	11,132	185,863

* Decrease.

—Rev. Sheldon Jackson has succeeded in getting 113 Christian young men of Lapland, not only to accompany him as caretakers for reindeer, but to act as missionaries to the Alaska Indians for one year. It is said that these Laplanders are so pleased with their work that they will remain at it permanently at the end of their present contract. The reindeer from Lapland are, however, reported to be a failure.

—Hon. Carroll D. Wright, one of our best statistical authorities, says that for every dollar paid by saloons for their licenses, about 21 dollars are paid out by the people. And yet the strongest argument in

support of the saloons is the revenue which they pay into the public treasury.

EUROPE.

—Great Britain. The Church of England Almanac gives the following figures of the progress of ritualism. Seven thousand clergy are supporters of the Romeward movement. Of these, 4,236 (of whom 30 are bishops) are members of the English Church Union, which is pledged to support vestments, lights, incense, wafer bread, eastward position, and mixt chalice. The following table is quoted from *The Tourist's Church Guide* regarding Ritualism:—

	1882.	1890.	1892.	1897.
Churches.....	2,581	4,455	5,042	7,062
Daily Eucharist..	123	253	306	474
Vestments.....	336	797	1,029	1,632
Incense.....	9	135	177	307
Altar Lights.....	581	1,402	2,048	3,568
Mixed Chalice....	—	—	—	2,111
East Position.....	1,662	3,138	3,918	5,964

—A petition, signed by 38,743 persons, was recently presented to the House of Commons, asking for an inquiry as to the exercise by Lord Salisbury of his authority as an adviser of the queen in strengthening the ritualistic wing of the Anglican Church. They point out that, out of a total of 34 bishops, there are 20 high churchmen, or ritualists, and not more than 5 evangelical churchmen, of whom Lord Salisbury has nominated 13 of the former and only 3 of the latter.

—No church surpasses the Church of England in teaching the duty of pastors to foreign missions. The president of the S. P. G. is the Archbishop of Canterbury. The report for 1896 quotes an admirable passage from a charge of the primate to his clergy in regard to missions, in which he says: "If a man thinks of himself solely as charged with the supervision of a particular parish, he is in that very fact neglecting his duty to inspire all those

over whom he is appointed to minister with such a desire for the spread of Christianity and truth over all the world, as will make them ready to take their share. You can not really do what you have to do with your own people and those among whom you happen to be living, unless you fill them with a longing that the last command shall be fulfilled and accomplished, until the glory of God shall shine over all the world, and the Gospel shall spread among all the nations as the waters cover the sea."

—The French *Temps* writes thus as Mr. Gladstone is nearing the end of life on earth: "What a glorious close of a glorious day! Gladstone was always a fervent Christian. He believes, loves, hopes, and waits. A whole people—indeed, a world—watches with loving sympathy his last combat. How forget all that he has accomplished in his public life of sixty years? From the hearts of peoples who owe their salvation to Mr. Gladstone, or who lookt to him for deliverance, now rise to heaven with earnest prayers, hymns of gratitude. The noble statesman must find consolation in knowing that not a single former foe now withholds from him the tribute of his admiration. Hostility is transformed into affection, and tender affection. He is watcht with loving hearts by all he has helped in his painful ascent of the *Via Dolorosa*."

—The Roman Catholic Bishop of Clifton had this to say of George Müller soon after his decease: "Even outside the pale of the Church, in every nation he that feareth God and worketh justice is acceptable to Him. We have just lost in Bristol a man whose life and work has for years been a standing proof that God hears and answers

prayer. Mr. Müller had a strong antipathy to the Catholic religion, and did not belong to any recognized body of Christians. The consequence was that those whom he educated were indoctrinated with a religion peculiar to himself. Still, in spite of all this, he had no hesitation in saying that in his personal life of frequent prayer and childlike confidence in God, he set an example that it would be good for all to imitate."

—The *Missionary Record*, the organ of the Scottish United Presbyterians, rejoices in being able to say: "The brightest feature manifest in the summations of the year is an increase of 2,370 in the membership of our mission churches in the foreign field. At the Jubilee Synod it was our joy to receive a report telling of the largest addition that had ever been made in one year to the membership of our mission churches—an addition of 1,079. But now, in the Jubilee year itself, there has been an addition equal to more than double the largest upon record, and more than double the increase of membership in the church at home during the last year."

—The unrest among the priesthood, just now so strikingly evident in France and Italy, has spread, it appears, even to faithful Ireland. An Irish priest, Rev. J. Taaffe Finn, in a lengthy letter to his old parishioners, explains why he has felt compelled to come out from the Roman communion. He finds transubstantiation at once philosophically impossible as well as entirely unscriptural. The cult of the Virgin is also unknown to the New Testament and to the primitive Church. Christ, too, is not, as Rome represents, "a cruel and hard judge who needs to be appeased. The Scriptures represent Him as a loving, sympathizing

Savior and the friend of sinners, ever willing to hear the cry of the penitent.'

—**The Continent.** M. Paul Guignard at the recent Free Church Congress, vouched for the statement that a woman who attended one of the Protestant meetings at Clermont Ferrand, a town of 50,000 population, went to a bookseller's and asked for a New Testament. The bookseller had never heard of it. "A New Testament?" he said, "I have not heard of the book. I suppose it is not out yet. If you like, I will write to Paris and get you a copy as soon as it is out."

—Protestantism is on the increase in the home of the pope. The recent census shows 62,000 Protestants among the 31,000,000 inhabitants. The Waldenses number 27,000 souls in 48 churches and 45 missions. There are now not less than 15 Protestant churches in the city of Rome, while before 1870 there were none.

—During the first six months of 1890, the sales from the Roman depot of the British and Foreign Bible Society, including those effected by three colporteurs in the provinces, were 21,000 copies, exceeding the sales of any previous half-year by 6,000 copies. The schools for teaching foreign languages for the benefit of Italians in Rome, adopt the New Testament as a reading-book in the second course classics, both French and English. The great depot of the Romish Propaganda provides no Gospel of any Scripture portions for the use of the people.

—It is said that 15,000 Jews have been led to Christ by reading Dr. Delitzsch's Hebrew translation of the New Testament.

—According to an official report the number of orthodox cloisters

in Russia is 673, namely: 429 monasteries, and 204 nunneries. The former control 60 bishops' houses, 4 cathedrals, 405 cloister buildings. The total number of monks is 6,050; of nuns, 6,289; of male novices, 4,711; of females, 16,685.

—In St. Petersburg there are 83,000 Protestants. Of these 42,000 are Germans, half of them Russian subjects. They are organized into 14 congregations, served by 30 pastors. The church work among them receives no support from the state, the voluntary contributions of each members averaging about six or seven dollars annually. One of these congregations is building a church costing \$250,000. The same congregation has a gymnasium which graduates its pupils into the University. Another congregation has also a gymnasium of its own, one of the best in Russia, expending about \$20,000 a year for this institution. The city mission work of the Protestants of the Russian capital is being energetically prosecuted.

—A remarkable Jewish village may be found at Helenowka, on the lake of Gokscha, Russia. All the Jews who live here, about 200 families, were once Christians. They look exactly like Russian peasants. Their ancestors belonged to the Russian sect called Subodniki, that is, "Sabbatarians," who believe that Christendom has made a mistake in keeping Sunday instead of the Sabbath. Formerly the Subodniki were tolerated in Russia, chiefly because the wife of Ivan the Terrible belonged to their sect. But about 60 years ago all the disciples of this sect were banished from the interior of Russia to the Persian frontier, and forbidden to return on pain of death. Quite cut off from communion with any Christian denomination, Christian influence gradually dis-

appeared among the Subodniki of this district. These people have been for 25 years completely orthodox Jews, and they use the Jewish prayer-books, as used throughout Russia, Hebrew on one page and Russian on the other. They keep all the Jewish fasts and feasts very strictly. It is a remarkable sight to see these Russian peasants robed in their *tallith* (praying shawl), swaying to and fro, according to the universal custom of the Jews, thronging their small synagogues on the Sabbath evening to fulfil the Jewish rite of worship.

ASIA.

—**Islam.** A prayer for the Mohammedan world: "O Lord God, to whom the scepter of right belongeth, lift up Thyself, and travel in the greatness of Thy strength throughout the Mohammedan lands of the East; because of the anointing of Thy Son, Jesus Christ, as Thy true prophet, priest, and king, destroy the sword of Islam, and break the yoke of the false prophet, Mohammed, from off the necks of Egypt, Arabia, Turkey, Persia, and other Moslem lands, that so there may be opened throughout these lands a great and effectual door for the Gospel, that the Word of the Lord may have free course and be glorified, and the veil upon so many hearts may be removed; through Jesus Christ our Lord. Amen."—*C. M. S. Intelligencer*.

—Says Rev. S. M. Zwemer: "Islam embraces three continents and stretches from Canton to Sierra Leone. In Europe there are 5,811,617 Moslems; in Africa, 60,150,000; in Asia, 134,640,000. From all points of the compass they spread their prayer-carpets towards Mecca. Arabic is the language of the Koran, but millions of Moslems can not read or speak it. They are in all stages of civiliza-

tion. The uneducated Moslems of India would hardly recognize Tip-poo Tib as a brother, although they met at the Kaaba. Three-fourths of the Moslem world are accessible. Only 18,000,000 Mohammedans are under Turkish rule, and more than 102,000,000 under Christian governments; three-fourths of the latter under the two Protestant queens, Victoria and Wilhelmina! This is the finger of God. Protestantism is to force the problem. The Oriental Churches have lost their savor, but remain important factors. Regenerated by missions, they will fight for us against Islam."

—Mr. Ira D. Sankey has held some very interesting services in Constantinople, singing and addressing gatherings in the Robert College, and the American School, the Girls' School at Scutari, etc.

—The contrast between the situation in Central Turkey 50 years ago and now is seen strikingly in the following points: Then there was 1 church with 8 members, now there are 32 churches with 5,178 members. Then there were no native helpers, now there are 176. Then there were no Protestant schools, now there are in such schools 5,287 pupils.—*Missionary Herald*.

—The Beirut Orphanage, cared for by Miss Taylor, has completed 30 years, and there are at present in the institution 67 children, of whom 6 are Jewesses, 24 are Moslems, and 37 are Druses. In the Ras school there are 21 Druses and 28 Moslems; 49 in all. In Ghareefy there are 25, and in Ramalleh 24; a total of 165 under thorough Christian tuition.

—The American Presbyterian mission in Persia has grown up in a quarter of a century from a single station in Oroomiah, with 5 mis-

sionaries, to 6 principal stations, 16 ordained missionaries, 5 missionary physicans, one lay worker, and an entire force of 63 foreign laborers. The native preachers number 121, the congregations 119, and the total membership is nearly 3,000.

—Not long ago, Arthur S. Hardy, United States minister at Teheran, organized and successfully carried through an entertainment or concert for the benefit of the hospital connected with the Presbyterian mission in that city. He secured the interest and attention of a large number of the diplomatic corps, as well as of a number of the Persian officials. Two subscription lists were circulated, one headed by Mr. Hardy and the other by the prime minister, which, after deducting all expenses, resulted in adding more than \$1,000 to the receipts of the hospital. Among the subscribers were all the Persian officials at the capital, as well as the entire European colony, including Russians and Turks. The concert was so successful that the shah himself requested it to be repeated at the palace; and this was done, the diplomatic corps, with their wives, and a few other foreigners being present by special invitation of the minister for foreign affairs. The prime minister was master of ceremonies, and the guests were even invited to sit in the presence of the shah during the performance. At the close the Shah withdrew, and those attending were ushered into a spacious room brilliantly lighted by electricity, and were invited to the table of the "Shah-in-Shah," who was very gracious to his guests.—*Independent*.

India.—The British nurses in a plague hospital in Bombay recently displayed remarkable heroism and devotion to duty. The hospital was accidentally burned. In the

burning building were 86 sufferers from the plague, but their noble Christian attendants hastened to their rescue and carried them out to places of safety.

—An exchange says: "A curious story comes from India, which illustrates some of the beauties of the Hindu religion. It is said that the bubonic plague in that country has been contracted by the monkeys kept in the temple enclosures in the principal cities of the Bengal Presidency, but it has been difficult for the sanitary authorities to deal with these animals, which are esteemed by the natives to be sacred. To exterminate them would probably provoke a massacre of the Europeans. The medical authorities at Agra summoned the principal priests to consider what should be done with regard to the monkeys, but the priests refused to obey the summons. The idea of laying profane hands on the sacred animals, even for the benefit of the human race, has aroused all the fanaticism of the Oriental character and has intensified the dissatisfaction which prevails throughout the Indian Empire."

—Mrs. Barrows, wife of Rev. J. H. Barrows, and his companion in his journey to India, said that India newspapers which had been most severe against Christianity, saying that this religion was new and attractive, but also immoral, were completely won over by the generous giving of the missionaries during the plague. At first some said: "O, they are trying to get the children into their schools;" but soon one paper stated: "They are more full of pity than our maharajahs;" and again, "The noblest types of character we have seen are among the Christians."

—The pope must look to his laurels. The title, His Holiness,

has been arrogated by him, and no other ecclesiastic in Christendom, so far as we know, ever thinks of appropriating it, altho we believe the Greek emperors used it in pre-papal times. But it is becoming quite common in India. Some time ago we noted that it was tacked on to our enterprising friend, Swami Vivekananda. In a recent number of a native contemporary we find mention of "His Holiness Jagath-guru Sri Sringeri Swami of Adi (original Sankara Peetam)," who is held in high esteem and veneration by the whole Smartha Community (Advaita Schools); also of "His Holiness Sripatha Swami of Sri-patharoya Mutt," representing the Madhawa Community (Dwaita School) in Mysore. At this rate it will not be long before "His Holinesses" will be as numerous as doctors of divinity.—*Indian Witness.*

—The Chief Commissioner of Assam has been pleased to approve of the grant of a donation of Rs. 20,000 to the funds of the Welsh Mission to enable them to rebuild their schools, churches, and houses, which were totally destroyed by the recent earthquake. Their church and mission schools in Shillong have been hanging fire for want of funds, and this handsome donation will enable them to rebuild these and carry on the useful work which has been going on in the Khasia Hills for a number of years over half a century. Their total losses were estimated at from £10,000 to £11,000, out of which the church in Shillong cost from Rs. 13,000 to Rs. 14,000, the schools Rs. 10,000, as well as three mission bungalows which cost about Rs. 18,000. At Cherri, where a lot of useful work has been done, the mission bungalows must have cost between Rs. 40,000 and Rs. 50,000.

—The number of Christians con-

nected with the Church of England in India has reached about 90,000, being ministered to by some 80 native clergymen, assisted by a large force of catechists and readers, while evangelists from Tinnevely are found preaching the Gospel to the heathen in Ceylon, Mauritius, South Africa, and other distant countries.

—The largest numbers of communicants connected with the S. P. G. are found in India. There are over 8,000 in the Tinnevely mission, nearly as many in the Madras mission, and 6,500 in the Chhota Nagpur mission. Altogether there are some 30,000 converts connected with the S. P. G. missions in this land.

—Writing of the Wesleyan mission in India, the *Harvest Field* says: "The statistics from the various districts were cheering. The total number of baptisms reported was 1,093, of which 458 were adult baptisms. This is the largest number reported, with one exception. The number of full native members is now 3,769, a gain of 478, while 2,718 remain on trial for membership. The preparation for the full status of church membership is a slow process, and often extends over years. The Christian community, which is not always easy to determine, especially when adherents of other churches frequently use our places of worship, is returned at 11,123, an increase of 573. There are also 1,237 under instruction for baptism. The total number of pupils in day schools is 20,001, as compared with 18,385 last year; and in Sunday-schools 8,736, as against 7,540."

—The Methodists (North) report these figures representing their Indian work: Full members, 31,866; probationers, 46,097; native community, 109,489; schools of all grades, 1,259; pupils, 31,879; in Sun-

day-schools, 83,229; total paid workers, 3,537; 84 male missionaries, 64 unmarried women; 134 native members of conference; number of baptisms in two years, 29,396.

China.—Dr. Bliss, of the Foochow Mission, writing to the *Missionary Herald* from Shao-wu, reports a remarkable manifestation of interest, in which he says: "A short time ago a message came from Kong Chu, which is on the river, about 8 miles below Tang Ken, saying that the inquirers there wisht to build a chapel. This was the first intimation that we had that there was any interest in Christianity at that place. So far as I know, no missionary or regular native helper has preached there during the 5 years that I have been on the field. Perhaps the work extended up from Hialang, two miles below, where, within the last few months, we have learned that there is an interesting body of inquirers who have already stood the test of serious persecution for Christ's sake."

—Besides the Imperial University at Peking, of which Dr. W. A. P. Martin is president, there are no less than 7 colleges in China, viz., St. John's Episcopal, at Shanghai; Southern Methodist, at Shanghai; Methodist Church North, at Peking, Nanking, and Fuhchow; Presbyterian Church North, at Shantung and Canton.

—China has 60 hospitals and 50 dispensaries. These must suffice for an area larger than the United States, and a quarter of the whole world's population.

—Rev. Charles E. Ewing, missionary of the American Board at Peking, in a private letter, dated Feb. 6, gives the following interesting news about the Chinese emperor: "Over a week ago a man came to the American Bible So-

ciety's bookstore, next door to our street chapel, with a written order so worded that there could be no doubt it was from the emperor, as the messenger himself admitted. It was an order for 160 books, many of them books of western science and learning, but 30 of them distinctly Christian. This was an unexpected order, and it strengthens the faith and makes glad the hearts of our church members who have been praying so earnestly for the blessing of God on the emperor. Last Thursday the same messenger came again, saying that he wanted copies of all Christian books that have been printed. On Friday morning we selected from our mission book-room 400 volumes of 73 different books to fill this order as far as we are able. These books are probably not for the emperor, but for those influential men who live in the palace, the emperor's personal suite."

—The conceit of the Chinese is so innate and overweening that their sad experiences during the past year or two have not disturbed the self-confidence of the great mass of the people. Mr. Perkins, of Lin Ching, writes that, after an address given by him in December last, a Chinese scholar threw out the question, as if it were unanswerable: "How is it that you outside kingdoms, with your fine doctrines, are *inferior* countries, while this Central Kingdom is still the *superior* kingdom?"

—The Methodist Church (South) has now in China, mission workers, native and foreign, 62; members, 781, of which 30 are foreigners; Sunday-school scholars, 1,646; colleges, 3; pupils enrolled, 451; Christian pupils, 6; girls' boarding-schools, 2; pupils, 101; day-schools for girls, 12; pupils on roll, 1,091; Christian pupils, 35. Total of pupils in all schools, 1,862. Total of Chris-

tian pupils, 114. Contribution of churches, \$1,713.42 (Mexican); value of all property, \$347,741.

—But the Chinese are not a moral people; and the anti-foreign riots, massacres, and outrages of recent years go far to show that their much-vaunted civilization is little else than veneered barbarism. Morally, the nation is rotten through and through. The amount of official corruption brought to light by China's recent conflict with Japan was simply appalling. None of us were fully prepared for such an awful revelation of deceit and wickedness in the highest places. Bribery, corruption, and extortion fill the land. From the beggar's hovel to the dragon throne there is an entire absence of truth and honor. I have never known a heathen Chinaman in whose word I could put the least confidence. A Chinaman is never so much in his element as when telling a barefaced falsehood. A lie with him is just what a smart repartee is with us, and any deception he can practise is regarded as legitimate cleverness.—*Rev. Griffith John.*

AFRICA.

—It is said that he who makes two blades of grass grow where one grew before doubles his land. On this principle Egypt has been greatly enlarged under British administration. By an improved system of irrigation, the arable land has been greatly increast. The system is to be extended to the districts southward. An immense dam is about to be built at the first cataract, and a smaller one near Asyut, about half way from Cairo to Assyan. The cost will be over \$11,000,000, but in one district alone lands under cultivation will be increast from 5,000 to 60,000 acres, and the increast income will pay the whole cost within a few years. With decreast taxes, the

abolition of forced labor, the honest administration of justice, the extended irrigation, and especially the schools, Egypt is making wonderful advances.—*United Presbyterian.*

—*The Free Church Monthly* thus refers to British rule in Africa: "There can be no doubt about the wonderful changes for the better which follow from the extension of the British Empire. We may question sometimes the justice of the means taken to achieve the ends gained, but the ends themselves cannot well be contemplated without satisfaction. Twenty years ago, for instance, Bulawayo was the capital of a savage king, whose rule was one of tyranny and blood, and whose surroundings were of the most degrading description. To-day Bulawayo is a civilized city, which has railway communication with all the world. The railway, just opened, connects the place with Cape Town. It is soon to be extended to Salisbury. And it is hoped that within four years it may be possible, by means of it, to reach Cairo itself." We wish Americans could always take such a view (the just and Christian one) of England's influence. It is always the friend of missions.

—The British have gained a great victory over the Dervishes in the Sudan. The Anglo-Egyptian army, 12,000 strong, attackt the Dervishes, who had a much larger force, killed 2,000, captured 4,000, including Mahmoud, their leader, and practically destroyed his army. The natives were entrenched behind a *zariba* and fought desperately. The authorities call this the most brilliant battle ever fought in the Sudan, while the night march leading to it was as weird as Tel-el-Kebir.

—In spite of everything that is repulsive in the heathen African,

it is evident that he has many traits of character that must endear him to those working with him. Speaking of the porters who carry goods weighing sixty to seventy pounds on their heads all day long, a writer says: "Most of the time they go singing along, and shouting and laughing at one another as happily as possible. When we come to a good camping place at night, the boys in front put down their loads and run back to meet those who may be tired, and come merrily shouting into camp with their fellows' load. This unselfish trait is very markt in the natives; if we give one a piece of meat or bread, it is divided up into small pieces and past round the entire party."

—The striking decrease of the population in the Kongo region is noticed by all the missionary reports from that quarter. In some cases it has decreased as much as half. Many causes are assigned for this decrease, one of them being the ravages of the sleeping sickness. It is satisfactory to hear that among the Christian blacks the rate of mortality is lower, and that of births higher, than among the heathen. — *Allgemeine Missions Zeitschrift*.

—Perhaps the American Board is doing more here at Johannesburg through its publications than in any other way, all the other societies working for the natives depending upon us for their supply of Bibles, Testaments, primers, and hymn-books. If the early missionaries who gave so many years of labor to the translation of the Zulu Bible could see the great demand and eagerness for God's word, and the numbers of these volumes that pass through our hands to be sown through and through Africa, their hearts would rejoice. Two weeks ago a case of books arrived containing 100 Testaments. They are now

one half gone.—*Mrs. C. L. Goode-nough*.

—Rev. D. Carnegie, of Hope Fountain, Matabeleland, writes in the *London Chronicle*: "The natives come day after day with their requests and troubles. We have to be firm, just and kind in our dealings with them. Two men came one day with a number of cattle, which they askt me to divide between them. The cattle had been left to them by their father; as they could not agree, they came to seek my help, and I was able to send them away satisfied. Another man sent me 5 pounds by his son and asked me to buy a horse for him. They often come with toothache, and I have to turn dentist. Lobengula, the late king, about whom you will have heard, once asked me to pull out 2 teeth for him. Several of his wives, too, at that time were suffering from toothache, so I had to operate on them also. Sometimes we have to settle quarrels about the gardens; or a sheep is stolen, or an ox has strayed, or a blanket or a knife has been lost, and in all such matters our native friends come to us for advice and help. Truly, a missionary in these parts has to be a 'Jack of all trades'—doctor, dentist, builder, carpenter, school-master, judge, to say nothing of the great object for which he has come—'to seek and save those which are lost.'"

—The *Springfield Republican* thus calls attention to this painful fact: "The Germans have introduced what amounts to slave labor in their East African colonies. Each native village must furnish a certain number of inhabitants to labor for the imperial government, on plantations or elsewhere, without pay. The blessings of German rule and civilization will be their reward."