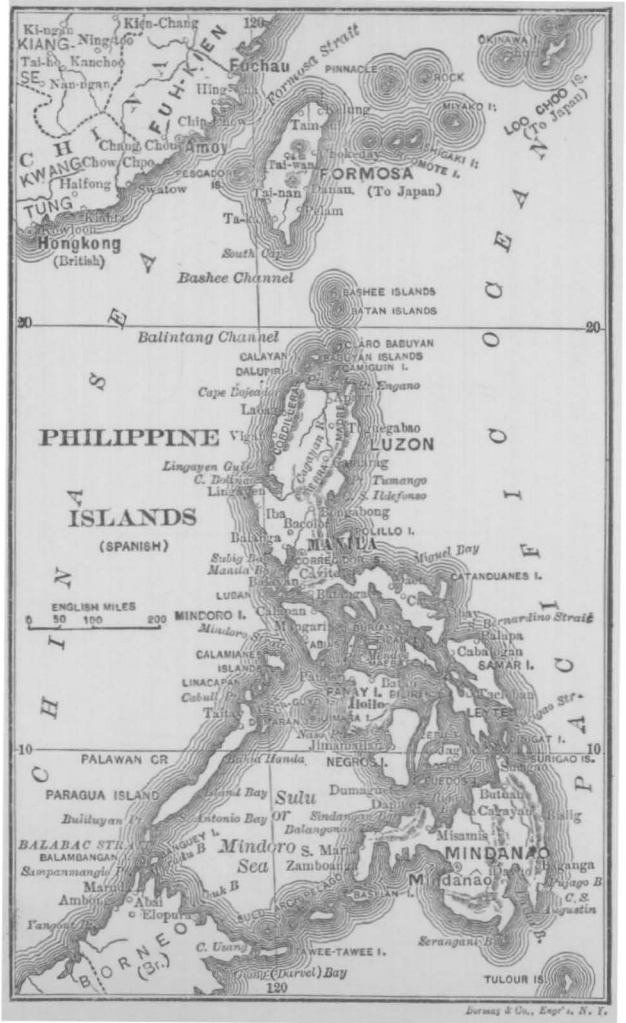

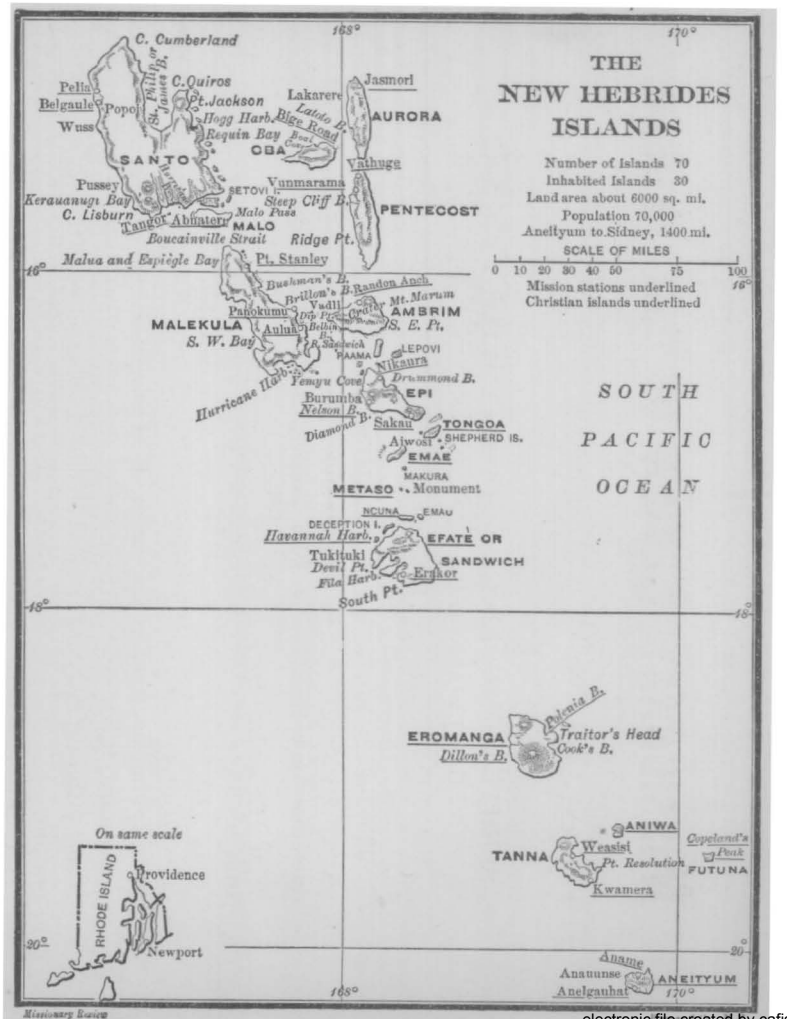

THE

MISSIONARY REVIEW OF THE WORLD.*

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SPIRITUAL MOVEMENTS OF THE HALF CENTURY.—THE STIMULATION OF MISSIONARY ZEAL.

BY THE EDITOR-IN-CHIEF.

The best products are of slow growth. Dr. Morgan, of Oberlin, warned a young man who was rushing into the sacred calling without due time for training, that God takes years to grow an oak, but, if it be only a squash, a few weeks suffice. We are too much under the sway of haste, which is also waste. We can not spare time even to think thoroughly and plan wisely: the restless spirit invades all departments of life. The modern motto seems to be "push and rush." Even the most sacred activities are subject to this insane hurry. Sermons must be short, prayer-meetings brief, and closet devotion measured by the timepiece; there is no leisure so much as to eat with moderation.

At this fast pace there can be no proper acquisition and assimilation of knowledge. Cramming takes the place of learning; to pass an examination depends more on memory than on understanding, and implies no lasting impression. True information is in-form-ation, knowledge crystallized into a structure within the mind.

The main hindrance to a true zeal for missions is selfishness and innate hostility to divine things, and this must first be broken down. But true zeal for God is inseparable from knowledge, and knowledge takes time. To learn facts takes pains and patience; but nothing save holiness commands such homage as a thorough mastery of facts. It is the rarest and costliest product in the mental market. Daniel Webster once heard Prof. Silliman talk for an hour about the application of chemistry to agriculture. His great intellect bowed before the scientist, and, with a child's docility, he said to Mrs. Silliman: "Were I rich, I would pay your husband $20,000 to come and sit down by me and teach me, for I know nothing." This was in 1852, the year of Webster's death, when his knowledge was ripest.

Various efforts have been made during the last half century to awaken zeal for a world's evangelization, but they have had to combat a *colossal ignorance* of the whole matter, and success has been only in

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

proportion as this has been got out of the way. If even yet the average disciple knows so little of the real condition of the world-wide field, fifty years ago the ignorance was appalling. With here and there an exception, even intelligent Christians had so little idea of the extent, destitution, and degradation of pagan, papal, and moslem fields, that the rudiments of a missionary education seemed lacking, and many could not even pray intelligently. Ignorance was not so culpable while there were few facilities for getting information; but cheap, varied, attractive, and effective means now are at hand, whereby all may inform themselves as to the exact condition of the world's need and of the Church's work.

Among the means used for the stimulation of missionary zeal, this belongs in the first rank—*the creation of a rich and abundant missionary literature.* This is a little world in itself, and consists mainly of three classes of books and other printed matter: first, historical and biographical; second, topical and philosophical; third, descriptive and pictorial. Beside the statelier volumes are periodical issues, whose name is legion, more evanescent in character, designed to keep track of the march of the Lord's hosts—they are the bulletins of the war of the ages. The women's boards have done great service in supplying missionary leaflets, brief, telling, cheap, available for gratuitous distribution, and fitted to win their way to even the hasty and careless reader. As to the half-century's aggregate product in the literature of missions, they cover every field from Japan to Alaska, and from Greenland to Patagonia; they span all the centuries from Christ's advent to the present day; they embrace geography, philology, sociology, religious belief and customs, dress, diet, habits of life, art, science, medical work — every variety of topic within the range of the great theme. Of the religious products of the press in the last ten years alone, probably *one-fourth* have to do with missions either directly or indirectly, and the *class* of books produced would do honor to any author or theme. Many of them are superbly gotten up and illustrated, written by the foremost writers of the day, deserving careful reading and study. Surely, so far as missionary zeal depends on information, there is no apology for ignorance and apathy. As Rev. F. B. Meyer says, "There is no sense in always telegraphing to heaven for God to send a cargo of blessing, unless we are at the wharf to unload the vessel when it comes." There is guilt nowadays, the guilt of wilful ignorance, if there be no real knowledge of God's work in this world. If all may not go abroad, all may help those who do go, by intelligent sympathy and cooperating prayers. As Godet says, one thing is greater than working miracles, and that is to confer the power of miracle working. And one thing is as great as to be a missionary, and that is the missionary spirit that makes missionaries of others by the contagion of our zeal. This latter is possible to every man and

woman, and finds its field anywhere and everywhere where our lot is cast

There is one method of stimulating missionary zeal, which is mainly the outcome of the last ten years, and which we may call *the exposition of missions*, borrowing from the French the term associated in our minds with an exhibit of those products of human invention and industry which serve as exponents of progress.

Some nine years ago, in these pages, under the caption, "An Exposition of Missions," we warmly advocated some such exhibit of the history and progress of missionary work in a form which might appeal to the eye, vividly presenting the contrast between the original and present conditions of the various peoples among whom the Gospel has had a fair chance to work. We urged some such exhibit in connection with the Columbian Exposition, and steps were taken toward such a result, but fell short of the goal. Some such seed-thought has found lodgment, however, in the Missionary Literature Exhibits at the Student Volunteer Conventions, and across the sea the Church Missionary Society has for years been holding a series of such exhibits on a larger scale, and with great success. In halls arranged for such purposes, collections of costumes, implements, models, etc., have been made, illustrative of the daily life of foreign missionaries in various lands, and of the habits and customs of the people among whom they labor, retired or returned missionaries being in charge, who assist by explanations, adding thus a verbal exposition of what is exhibited to the eye. Thus both by eye-gate and ear-gate the city of Mansoul is approacht. Such success has crowned this scheme that in Birmingham alone 100,000 visitors were admitted by ticket.

Similar methods of exhibiting facts, arousing zeal, and raising funds for mission work, are worthy of attention on this side of the sea also; and in hopes to promote them we have gathered details of the actual working of this scheme for practical education in missions.

The "Missionary Loan Exhibition" is the name by which these exhibits have been known. A description of the method used may be helpful to those who plan similar exhibits elsewhere. For example, such a Loan Exhibition was held in the Dome and Corn Exchange, Brighton, for three days, and the following "hints about loans" were publisht for the information of such as would assist.

1. The date fixt for the opening of the exhibition is Wednesday, November 29th, and it would be well if all articles from a distance lent for the occasion should reach Brighton on Saturday, November 25th, and local contributions not later than Monday, November 27th.

2. All packages should be addrest Missionary Exhibition, The Dome, Brighton. The committee will gladly pay carriage both ways, if desired. Address-labels are inclosed herewith, and, if insufficient, a further supply will be sent on application.

3. The dispatch of such packages should be advised to the Honorary Secretaries, The Dome, Brighton.

4. A full description of each article sent for exhibition will very greatly add to the interest and usefulness of the contribution. This information should be given in as concise form as possible, suitable for publication in a catalogue. It is recommended that a duplicate copy be kept of the list supplied, and that each article bear some private mark by which it can easily be identified.

5. *Packing.* The committee will undertake on their part to repack everything with the greatest care, so as to insure safe transit, and hope their friends will kindly take equal care.

6. The exhibition is intended to include objects of interest of every description from any of the following countries:—Africa (East, West, and Central), Palestine, India (North, West, and South), Ceylon, China, Japan, N. W. America, and New Zealand. Articles of clothing, or food, all works of art, books, writing materials, models, pictures, photographs of native buildings, especially when illustrative of missionary progress, objects of worship, etc., will be acceptable.

An illustrated prospectus was publisht in connection with the Bristol exhibits, the prospectus itself being a valuable pictorial pamphlet. Four thousand curios from all parts of the heathen and Mohammedan world were there to be seen, a collection unique in character and not easily to be brought together again. There were illustrated lectures, and luncheons provided for visitors. Season tickets for one person, available during the whole time, were purchasable for about fifty cents, and the hall was divided into courts: African, Indian, Chinese, Syrian, Egyptian, Canadian, Japanese, etc.

The Zenana department contained a full-sized model room in a Bengali zenana, fully furnisht; and ladies connected with zenana work gave there explanation of the life and customs of women in India, illustrated with native costumes, the mode of cooking, etc., being also shown. Missionaries from Japan similarly expounded Japanese manners; and models of idols, temples, private houses, suits of armor, jinrikshas, prayer charms, bronzes and bamboo work, ancestral tablets and shrines, embroidery and wearing apparel, etc., were to be seen.

Donations of provisions and money relieved the committee of expense, and promoted the success of the exhibit. Circulars were issued with instructions to stewards, which made all mistakes avoidable and promoted efficient service. While the exhibit was dependent largely upon *local* aid for its material and success, many of the articles used were, of course, available also for use in other localities—such as the models of buildings, etc.

No success can be assured without painstaking preparation. And the "official hand-book and guide," issued in connection with the Bristol exhibit—a book of 170 pages—attests the care taken to make it a grand triumph. It was a rare chance to study missions, for an observer who went through the seven courts or sections of the exhibit, would feel as tho he had made a tour of the countries represented, with intelligent guides to the interpretation of what he saw, and all at a trifling cost of time and money.

It may be well to let the projectors of the Bristol exhibit speak for themselves. They say, in review of the whole enterprise:

The work was not one which was hastily undertaken. An executive and sub-committees were formed; the various departments of preparatory work gradually took shape; from the first, it was felt that *without prayer* no real success could be attained, and so in private, and in all the regular meetings of the various committees, the subject was continually commended to God; and all interested in the work of foreign missions were specially asked to cooperate. Thus by prayer and persistent effort linked together, the work was carried forward, and, as a consequence, perfect unanimity of feeling and a gathering enthusiasm were increasingly manifest as the time approacht, and everything was done to make the effort as far as possible worthy of the object we had in view, and those who had the privilege of visiting the exhibition, must at least have felt that the efforts put forth were not in vain, but had been graciously accepted of God, and that he was using it as an effective means of diffusing a deeper and wider interest among us in the great work of the evangelization of the heathen. The primary idea which was constantly present to the minds of the promoters, was not to make it a means of collecting money, but rather to spread information, awaken sympathy, and to elicit self-denying effort in the cause of foreign missions, and this idea of subordinating all attempts at pecuniary profit to the fostering of the missionary spirit, was kept conspicuously prominent throughout, and was, we believe, one of the reasons why God has deigned to use the effort for His glory.

The organization, which was gradually called into existence, rendered the effort of making the public acquainted with our intentions specially effective; we rested not so much on newspaper advertisements, tho these were not neglected, as upon the ramifications of parochial endeavor, and the personal influence of many friends; means were found by which even parishes which did not specially sympathize with the C. M. S. were not left in the dark as to the nature and objects of the approaching exhibition, and so, when at length the opening day arrived, the public were prepared to take advantage of what had been provided, and crowds thronged the building from the very first, and in this the case of Bristol differed from other localities where similar exhibitions were held, for while in these it often happened that several days were required before the full interest of the people was awakened, with us that interest was apparent from the commencement, and this was mainly due to the laborious and persistent use of every legitimate means within our reach.

It was specially pleasing to note the continuous attendance of the visitors at the different courts, even when there was no special exposition going on; the people seemed patiently to listen, from hour to hour, to the instruction given by the stewards, and on the second day the crowds surrounding each court became so large that it was found needful to have a steward placed upon a chair, at a little distance from the court, where he, or she, holding up successive exhibits, explained them to a still larger circle.

The model zenana was an object of special attraction, and was in every respect admirably worked. It was said that the proceeds from this source amounted, for a time, to nearly a shilling a minute, and what was far more important, a vivid description was there given, to a continuous

stream of eager inquirers, of the degraded condition of women in India and the East, and the terrible need of increast efforts for their Christian instruction and social elevation.

Short, spirited addresses were delivered from time to time, illustrated by several ingenious devices, by which were set forth the extent of the heathen world still unevangelized, the comparatively small impressions modern missions had yet made, the inadequacy of the means which are being employed, and the small amount contributed to foreign missions, when compared with the enormous sums spent yearly upon luxuries of various kinds. It was scarcely possible to listen to these expositions without feeling that something more ought to be done for the extension of the Redeemer's Kingdom, and the gifts which were put in the scale were a kind of pledge that it would be soon.

The admirable way in which the Free Missionary Literature had been previously sorted, so that it might be given with intelligent purpose and discrimination, was, we believe, a unique feature in our exhibition, and the patient way in which that literature was disseminated, so that there could scarcely have been a single visitor who left the building without some printed missionary information, can not be without some fruit in the future. It is also to be noted that the arrangements made for the reception of the children of the various elementary schools of Bristol, and the neighborhood, worked without a hitch. Every morning some 2,000 children, or more, streamed into the building, and from nine to eleven o'clock they were instructed by persons specially appointed for that purpose, and as they passed from court to court they were shown objects of interest and attraction, illustrating the habits and customs, and the religions which exist in different parts of the heathen world, and the urgent need that there is to give to them the bright and blessed message of the Savior's love was prest home.

The medical court, with its practical illustrations of what can be done in this direction for the heathen, must have come with surprise to many, and must have given a more comprehensive view than is generally taken of the complete work of delivering the Gospel message, which includes within its scope not merely the salvation of the soul, but the emancipation of man's body from needless pain and suffering, and from the misery of preventable disease.

The Japanese receptions were especially popular, and very strikingly showed the tact and patience which are needed by the missionary in dealing with a polite and gifted people, who, with all their versatility and attractiveness, are still strangers to the light of God's love in Jesus Christ.

The lime-light lectures, upon different parts of the mission-field, were full of instructive matter, and were largely attended, and the sacred concerts helped to release a little the tension of feeling which the exhibition as a whole was calculated to produce. But the picture would be incomplete without some reference to the well-organized Sale of Work, which was conducted in an adjoining room; fourteen stalls, tastefully draped, exhibited the industry and energy of the various parishes throughout Bristol and the neighborhood. For months previously, many hands and brains had been steadily at work, and to all these parishes, together with their friends and workers, and specially to some of the poorer parishes of our city, the thanks of every well-wisher of the missionary cause are due. Such quiet, unobstructive, sustained and united work, can not be

without its reflex blessing on all concerned. Nor should we forget the ability and energy with which the refreshment department was administered, meeting as it did with a surprising elasticity the ceaseless demands which were made upon it.

Our only source of regret has been that the exhibition was of such short duration. Had it been possible to have prolonged it, we might have reapt still richer results, and we might have avoided the disappointment which we are sure some of our friends must have experienced by the over-crowding of the rooms, but this could not have been anticipated, and if it had, with the limited space at our disposal it could scarcely have been avoided.

But the great lesson of our exhibition is undoubtedly this: Bristol, and the neighborhood, has received an immense amount of additional information upon the present condition and needs of foreign missions; with this information there is inseparably connected a weighty responsibility; we can no longer plead ignorance, the veil has been lifted! and we know something of the cruelty, the degradation, the corruption, and the hopeless despair which exist in the heathen world.

The suggestions made in these pages, years ago, having thus proven to be feasible and practicable by experiment, we may again urge, with deeper conviction of their importance. What is there to hinder such a series of Missionary Loan Exhibits in America, wherever a fit place may be secured? A *permanent* MISSIONARY INSTITUTE might also be establisht, say in the city of New York, open at all hours of the day and evening, where parents may take their children and find both recreation and instruction in that greatest of enterprises—a world's transformation. Many devoted friends of missions have missionary curiosities and relics which they would gladly lend for occasional exhibits, or better still, contribute to such a permanent missionary institute. The writer has a considerable and valuable collection of curios, illustrative of life in Japan, India, China, Palestine, Africa, etc., which he would gladly place in such a missionary museum as part of its equipment. In connection with such an exhibit there might be at stated hours stereopticon exhibitions of slides, carefully selected and constituting a most attractive educative aid, with addresses and lectures on missionary topics. The best and most recent maps, charts, and other aids to knowledge would naturally find a place in such an exhibit; and a building permanently used for these ends, would come to be a place of habitual resort, and to the young especially a sort of missionary college.

Let us do anything to increase knowledge of facts. The field of missions is still a *terra incognita*. When a leading philanthropist of Britain confesses himself to have been ignorant of the great leading facts of missionary history, it is not strange if the bulk of disciples have yet to embark on their first voyage of discovery. But to those who will set out to explore, a new world waits to unveil itself.

A short time ago, a letter from a committee representing the Foreign Missionary Societies of America, addrest to the secretaries of the

Protestant Foreign Missionary Societies of Great Britain and Europe, solicited an expression of their views as to the desirability of convening *a Foreign Missionary Conference,* similar in aim and character to the World's Missionary Conference of 1888, *in New York in the month of April,* 1900. This has met with so general and favorable response, that the American societies have authorized the holding of such a conference; and in pursuance of instructions from the committee and in the name of the American societies, an invitation has been issued, signed by the Rev. Dr. Judson Smith, of Boston, as chairman, and the Rev. Dr. H. N. Cobb, of New York, representing the Reformed churches, as secretary. Each society is to be represented by two or more delegates in an ecumenical conference on foreign missions, to be held in New York, for ten days, from April 20th to 30th, 1900. Invitations are to be sent to all Protestant Foreign Missionary Societies of the world, so far as known.

This occasion seems to furnish a most fitting opportunity for just such an exposition of missions as seems to be called for, and especially as the nineteenth century, which then draws to a close, has been markt by such a triumphant career of missionary evangelism. In the Indian department of the Glasgow exposition we saw not merely pictures and photographs, but models of native habitations and dress, Hindoo temples, the car of Juggernaut, the Suttee pile, and various modes of torture, etc. Some such method of reproducing or representing facts to the eye would have the effect of actual travel in making observers familiar with the fields of mission labor. And the materials are so abundant!

Let us imagine that a building should be found or built, suitable for a grand exposition of missions in connection with this coming World's Conference of Missions. In the Burma section, there might be represented the Schway Mote Tau Pagoda, with its idol shrines and superstitious wild men as it was in 1825, and confronting it, the Kho-Thah-Byu Memorial Hall with its reverent service of worship, its intelligent classes of pupils, and its various accessories for Christian service—the memorial of fifty thousand Karen converts, living or dead. In the department of the Islands of the Sea, the thousand cannibal ovens of the Fijians—the chiefs' huts built on piles around which human beings were buried alive — the chiefs' canoes launcht over living human bodies as rollers—on the one side; on the other the thousand Christian churches, and still more numerous Christian homes where the voice of family worship may be daily heard, and the floating bethels where seamen learn of Him who came not to destroy men's lives but to save them. In the African department might be exhibited the refuse from slave ships, gathered at Sierra Leone, as found by W. A. B. Johnson in 1816, with no communication but that of vice and no cooperation but that of crime; and that same commu-

nity as organized into a model Christian state within seven years after. Madagascar might be contrasted, as at the coronation of Ravanalona I. and of Ravanalona II. The first Malagasy who ever learnt the alphabet of his own native tongue died fifteen years ago, aged seventy-two. He had lived to see fifty thousand of his countrymen taught to read, and over seventy thousand profess their faith in Christ.

Tahiti, during the "long night of toil," the missionary amid a group of savage cannibals seeking to get a lodgment for that sacred little Gospel, John iii. 16; and Tahiti, after the love of God had taken hold on them, and that first convert of 1814 became leader of a host now numbering a million! and of hundreds who have gone forth as evangelists, not one of whom has yet proved recreant or faithless!

Zululand might be exhibited, as when the naked savage comes to the mission house to trade for a calico shirt, or, worse still, when the cruel Dingaan slaughtered a hundred girls as the equivalent for the penalty exacted from a hostile tribe, one thousand head of cattle; and Zululand with its Christian households, its eloquent native preachers, its self-denying weekly offerings to send the good news far and wide, and its self-governing, self-supporting, and self-propagating churches.

What a department might the Bible societies themselves stock with their three hundred or four hundred translations! Think of these great missionary agencies, averaging over three new translations for each year of the century! For nearly each year one new language without alphabet, grammar, or lexicon, has been reduced to writing, and a literature created out of nothing! "Walk about Zion, tell the *towers* thereof, mark well her *bulwarks*, consider her *palaces*." What cathedral towers are those societies that lift the word of God in all these tongues to such a lofty height! What bulwarks these aggressive activities, whose offensive warfare against the powers of darkness are the best defensive measures for the church at home! What palaces are those praying assemblies, where the King himself abides, and where the spirit of missions constitutes a court of Christ!

Of course, the greater proportion of Gospel triumphs defy tabulation or visual demonstration. The aggregate number of converts from heathen lands during the century is not far from ten million at least, and probably would reach thirty million. Who shall ever write out that secret history of self-denying love, exemplified in thousands like the obscure Chinese convert who sold himself as a coolie in New Guinea for the sake of close contact with his unsaved countrymen, and who shortly led over two hundred of them to Jesus? The reflex influences of missions can not be exhibited. When irreligion and infidelity seemed folding the Church in the fatal embrace of an arctic winter, it was the new missionary era that broke the charm of this deadly stagnation and congelation.

But if some results cannot be exhibited, there is no reason why we should not avail ourselves of what may be shown vividly to the eye. In the Crystal Palace at Sydenham, modern enterprise built, on a scale of one-third the actual size, Assyrian palaces, Egyptian rock tombs, Greek and Roman temples, Alhambran and Pompeian halls and chambers, medieval cathedrals, so that the visitor might in a walk of half an hour actually see three thousand years of successive civilizations reproducing their marvels. In the Egyptian museum at London, vast galleries and corridors are assigned to the huge tablets, sculptures, sarcophagi, vases, papyri, etc., gathered from the buried cities of the East. And in Paris a few years ago, in the "Nouvelle Bastile," the old demolisht fortress prison was reerected, tho only for a season, to gratify transient visitors.

The writer himself saw in connection with the International Exposition in Glasgow, in 1888, a vast building, a quarter of a mile long, filled with twenty-five classes of industrial products. Agriculture and horticulture, mining and engineering, both civil and naval; machinery of the most colossal and complicate, as well as of the most minute and delicate character; cutlery and arms, carriages and other wheeled vehicles; the most recent and improved methods and devices for illumination by oil, gas, and electricity; textile fabrics of wonderful variety and delicacy; food and cooking utensils; paper, printing, and book-making; furniture and decoration; fishery, pottery, and glass; jewelry and plated ware; shipbuilding, with a profuse display of exquisite models; nay, even the subtler sciences and fine arts—physical training and education, chemistry, and philosophy, music and painting, and sculpture and architecture—all these and much more besides found there exhibition and exposition. A new world was unveiled in the single department of woman's work, the arts and industries at which she presides. The field, represented in this garner of abundant harvests, was well-nigh world-wide. England, Scotland, Wales, and Ireland, Canada, France, India, and Ceylon—all helpt to make this International Exposition one of the world's wonders.

It is high time that Christian believers showed some such enterprise in behalf of the Kingdom of God. Those who are but partially familiar with the history and literature of missions, feel themselves to be walking through the corridors of a colossal exposition. They see a lamp more wonderful than that of Aladdin banishing the death shade and transforming the whole aspect of heathen communities. They see the simple Gospel displacing rags with robes, vice with virtue, filth with cleanliness, ignorance with intelligence, cruelty with charity, and the magician's enchantments outdone by the miracles of the Holy Spirit. Facts, properly exhibited, will outshine the fables of Oriental fancy. There is an architecture that is sublimer than "frozen music;" the structures which missionary heroism has built up are the temples of God, their timbers more fragrant than cedar, and within and without they are overlaid with the gold of the upper sanctuary.

MEMBERS OF THE NEW HEBRIDES MISSION SYNOD, 1898.
Rev. John G. Paton, D. D., in the Center.

THE NEW HEBRIDES—PAST, PRESENT, AND FUTURE.

BY REV. DR. WILLIAM GUNN, L. R. C. S. & P., FUTUNA, NEW HEBRIDES.
Missionary of the Free Church of Scotland.

For nearly a century after the discovery of the South Seas the New Hebrides escaped the eyes of explorers. Sailing in search of a southern continent, Fernando de Quiros discovered Santo in 1606. There he landed and founded a city—the New Jerusalem. But disputes between the natives and his crew early forced him to leave. In 1768 Bougainville found Santo was an island, and in 1774 Captain Cook made a rapid survey of the group, and gave it its name. So correct is his description of the natives that it holds good of the unevangelized islands to this day. But so low was his opinion of them, that he ventured to predict that no attempt would be made to raise them. Most of the islands have now been surveyed in detail by British gunboats.

The New Hebrides stretch N.N.W. for 400 miles, from lat. 20° 16′ to 14° 29′ S., between longs. 165° 40′ and 170° 30′ E. They are composed of about seventy islands, varying in size from Santo, 200 miles in circumference, to the Monument, an isolated rock. Most of them are inhabited. The islands may be divided into coral and volcanic.

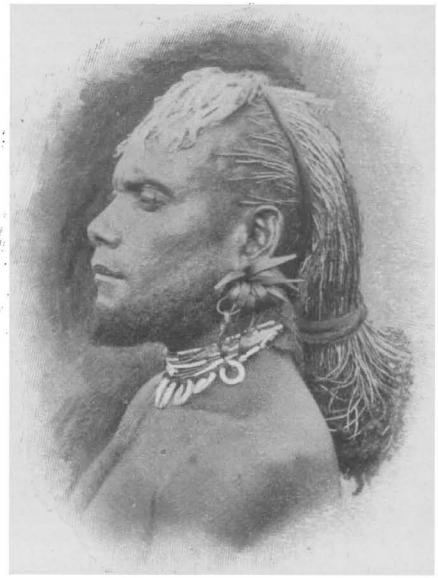
The coral islands, few in number, are low and flat. The volcanic, formed upon a basis of coral, rise to great altitudes, reaching over 5,000 feet in Santo. Mountain ridges alternate with deep valleys, watered by mountain torrents. There are four active volcanoes: Yasur, in Tanna; Lopevi, 5,000 feet high, and two in Ambrim. Earthquakes, usually slight, are frequent, and volcanic action has raised Point Resolution Harbor, in Tanna, 40 feet within the last twenty years. A submarine eruption took place east of Erromanga fifteen years ago, and a similar one happened at Tongoa in May, 1897. Shore reefs, the fishing-ground at low tide, fringe the islands. Local barrier reefs form natural harbors, but the safest anchorages are in the landlockt harbors of Point Sandwich and Fila, the principal settlements in the group.

The soil is fertile and vegetation dense. Yams, taro, sweet potatoes, and other tubers are cultivated with toil and care. These form, with breadfruit, cocoanuts, bananas, and other indigenous fruits, the staple food. Arrowroot and manioc grow in most of the islands. Oranges, lemons, custard apples, papaw apples, pineapples, melons, guavas, granadillas, and mangoes have been introduced. Kauri pine, tomano, bluewood, and many hard-wood timbers abound on the hillsides. The only indigenous animals are rats and probably pigs. Goats, cows, horses, dogs, and sheep have been introduced. Fifty species of birds are known. Fish abound, and are caught by spear, net, hook, or in torchlighted canoes. Of metals only a few traces have been found.

The climate is moist and equable. The annual rainfall varies from sixty-six inches in Futuna to one hundred and twenty in Tongoa and South Santo. The cool, healthy southeast tradewind blows during the greater part of the year. The northeast is excessively moist and unhealthy. There are two principal seasons—the hot, rainy, or hurricane season, from January to April, and the cool or dry season. From June to August are the coldest months, and September to November the planting season. The temperature ranges from 60° to 90° F. in the year, and rises nearly 10° higher in the north.

The New Hebrides are inhabited by the Melanesian, or black race, with woolly hair. Several small islands, as Futuna, Aniwa, and Emae, are peopled by a mixt race of Polynesians and Melanesians. The estimated population is 70,000. Tanna, Epi, Ambrim, and Oba, with 8,000 each, are the most populous islands. Many of the natives are good-looking, with high facial angle. The retreating forehead, broad, flat nose, and projecting jaws of the negroes are rarely seen. Their average height is 5 feet 5 inches. Physically they are inferior in strength and endurance to the white race, and rapidly succumb to disease. The men strut about almost nude. In the south the women are fairly well clothed, but as we proceed north, female clothing

decreases, while native mechanical skill and ingenuity increases. The custom of dividing the hair into many locks in the southern islands is now obsolete among the Christians. Men and women are fond of ornaments, and wear bead or shell necklaces and armlets, and wooden or tortoise-shell earrings Those fond of music, play the native flute and Paris pipes, and they continue their heathen dances and singing all night. Their houses were from five to seven feet high, and without walls, but with Christianity have been greatly improved. The furniture consisted of sleeping mats, baskets, clubs, bows and arrows, stone or shell axes, fishing materials, and now a musket or two. Native arts are decaying. Remains of pottery have been found on Tanna and Efaté, but this art is now confined to Santo. Rock carvings in Aneityum, Efaté, and Epi are now mysterious remains of the past. They had a fair knowledge of surgery and a little of medicine. The doctors were specialists, who set fractures, compress severed arteries, and trepanned the broken skull. The chief diseases are malarial fever, scrofula, skin and chest diseases, and isolated cases of elephantiasis. Dysentery is sporadic. Consumption is increasing. Venal diseases have been introduced by whites and returned laborers, and have caused great havoc.



A HEATHEN CHIEF OF FUTUNA.
Showing the hair divided in many locks, tortoise-shell earrings, bead and shell necklace.

The natives are observant, well acquainted with nature, and quick to discern character. Most of them readily acquire neighboring languages or dialects. Some have learnt to read and write in six months, but the majority take much longer. In arithmetic they are slow, and few, if any, have gone beyond the simple rules. Morality, in heathen days, was very low. In some islands, indeed, it is doubtful if adultery was considered wrong in itself, and it was exprest in their language as *stealing* a man or woman. The rights of property were usually regarded, save in war or private quarrels.

The languages of the New Hebrides, tho numerous and apparently radically different, form part of the Melanesian branch, which, united with the Polynesian or eastern islands dialects, belong to one family,

HEATHEN NATIVES OF AMBRIM, NEW HEBRIDES.
Heads and faces of women are covered with lime as sign of mourning.

now called the Malay-Polynesian. Nearly fifty dialects are known in the New Hebrides, some very slightly, while others are not yet discovered. The pronouns have four numbers—in some islands three—and a double first plural, inclusive and exclusive, according as the speaker includes or excludes the persons addrest. In Aneityum and Tanna the natives reckon by *fives*, and can not go beyond twenty. In the north numeration is *decimal* and more perfect.

Polygamy and cannibalism were common. Infanticide, tho practist, was not general. Caste of various and numerous grades, according to the number of pigs killed at feasts, obtained in the north. Heavy fines were paid for the infringement of rules in each grade. Women and children belonged to no caste, and wives lived apart from their husbands. Parental control was unknown. Women were the beasts of burden, and cultivated the plantations while the men fought or feasted. Sorcery, women-stealing, and land disputes were the principal causes of war. In Malekula the front teeth of the women were removed at the age of eight or ten, just before marriage. In Ambrim the women crawled on their knees before their lords. In Aneityum, Tanna, and Santo they were strangled at the death of their husbands.

The natives were polytheists. They believed in many gods, great and small, mutually independent of each other. The greatest, variously named Inhujeraing, Moshishiki, Mauitikiteki, etc., created the earth and, perhaps, man. In the south they said he fisht up the islands. All the gods were malicious, and, accordingly, the natives appeased them with offerings of food and drink (kava), praying for

abundance of food, freedom from disease, and long life. These gods, and the spirits of their ancestors, were the chief objects of worship. The dead were mourned for from one hundred to one thousand days. For years food was placed daily over their graves. In several northern islands grotesque images were erected in the public square as memorials of the dead. But offerings were also presented to the sun and moon, and their preserving care was sought. Certain sacred men, or sorcerers, profest to cause disease, and wind, rain, sunshine, and hurricanes. These sacred men, as a rule, were chiefs; but the authority of chiefs in the New Hebrides is very small, and confined to their own tribes. Many, irrespective of rank, possest charms to protect them in war, ward off disease, and cause the fruits of the earth to grow. The future world was dark and dismal. No distinct division separated good and bad. The shades in semiconsciousness shivered in the cold and ate refuse. Warmth was sometimes purchast by tattooing their bodies, or was carried below from fires kindled by relatives after burial. There, after passing through successive descending stages of existence, the shades were annihilated. But rays of light struggled through the darkness. Traditions, varying in detail, existed of the creation, the fall, the flood, Jonah, and others. In Futuna the maxim, "Let not the sun go down upon your wrath," was repeated; and the curse of Cain was pronounced on the murderer.

Such were the people, and such was their state in the past, and, in heathen islands, so it is still. Degraded by horrid customs, steept in the grossest superstition, with minds and understandings darkened

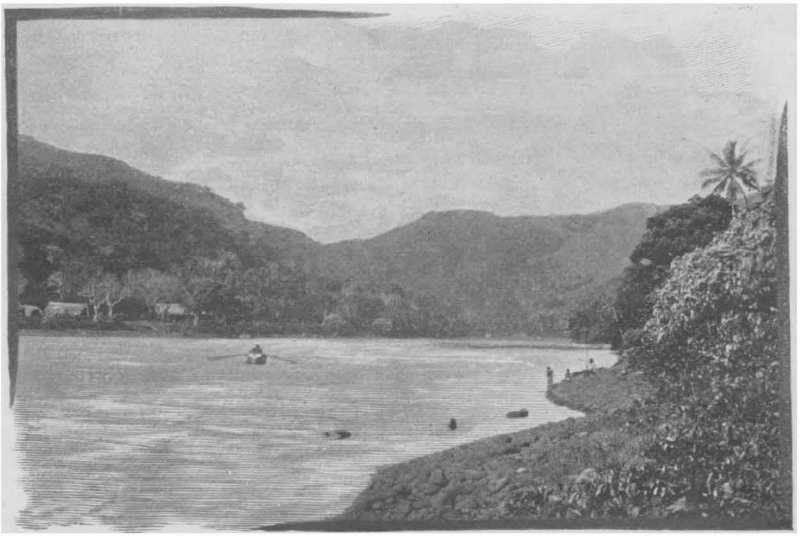
MEMORIALS OF THE DEAD, AMBRIM, NEW HEBRIDES.
Stone altar in front is one on which pigs are killed.

by sin and Satan, in fear of man by day and of spirits by night, the natives of the New Hebrides were the most needful of the Gospel, and by their isolation and Babel of tongues presented the greatest difficulties toward receiving it. Burning with desire to supply this need, John Williams endeavored to carry the Gospel to them, but perisht at Erromanga, in 1839, in the attempt. A brief sketch of mission work will bring the history of the islands to the present day. After his death teachers were landed on the southern islands and reenforced from time to time. Some died, some were martyred, some returned home, some remained at their posts and prepared the way for missionaries. Messrs. Turner and Nesbit landed in Tanna in 1842, but soon were compelled to leave. The mission work, begun by the early missionaries and teachers under the London Missionary Society, was now gradually past over to the Presbyterian churches. Dr. Geddie, from the Nova Scotian church, took up work on Aneityum, in 1848; and Dr. Inglish, from the Reformed Presbyterian Church of Scotland, followed in 1852. A church was formed, and, in 1853, missionary teachers, the first in the New Hebrides, were sent to reopen Futuna to the Gospel. A missionary settled on Erromanga in 1857, and three on Tanna in 1858. But disaster now befell the mission. Measles, introduced by traders, swept away a third of the population of Aneityum, Tanna, and Erromanga. The heathen blamed the missionaries, and, in 1861, Mr. Gordon and his wife were murdered on Erromanga. The Tannese expelled their missionaries. But Aneityum was now all Christian, and the terrible scourge roused the half-hearted to more earnestness. A missionary settled on Efaté in 1854, who was soon joined by a second. A brother took up the work of the martyred Gordon, and the *Dayspring*, obtained chiefly through the efforts of Dr. Paton, arrived, for the exclusive use of the mission. Later the vacated stations in Tanna were filled, and Nguna added to the missionary islands. But in 1872 the heathen in Erromanga attempted unsuccessfully to oust the Gospel by killing the second Gordon. His place was immediately filled by Mr. Robertson.

The Christian party grew stronger, frustrated an attempt of the heathen, in 1880, to murder the missionary, and were joined by one hundred friendly heathen in a body. This was the turning point in Erromanga, and the island, as a whole, is now Christian. In 1883 all the principal islands, from Aneityum to Ambrim, were occupied by missionaries, and a third station opened in Tanna. The Aneityumese Bible complete, the united labor of Drs. Geddie and Inglis and Mr. Copeland, was distributed in Aneityum in 1887. Nearly ten years later the New Testament in Efatese, and in a dialect of Tanna, was given to their respective islanders. Churches, with substantial iron roofs, were erected in Aneityum, Futuna, Aniwa, Tanna, Malekula, and Malo, from 1891–93, the natives of the three former islands

defraying the cost themselves. The success of the mission in Nguna, with its large cathedral-like church, has been phenomenal. In 1892, four hundred and seventy were admitted to church membership. The story of Tongoa is little less wonderful.

Thirteen islands are now Christian, of which the largest are Efaté, Erromanga, Aneityum, Nguna, Emae, Tongoa, and Aniwa. Epi is rapidly receiving the Gospel. In Futuna one district only is heathen. In Tanna—the hardest field in the group—the report is more encouraging than for years. Ambrim, twice vacated through illness and death, was reopened in 1892 by Dr. Lamb; but first hurricane and then fire destroyed the mission house, and the volcano threatened the mission with extinction; but a strongly-built hospital has now for



WILLIAMS RIVER, ERROMANGA.
The point on the shore where natives stand is that on which John Williams was murdered.

months been open to whites and natives. Native teachers are under training, and conduct services in different districts. Churches have been formed in Malekula, Santo, and Malo. But the great mass of the people in these northern islands is heathen. More than 50,000 are still in heathen darkness.

The Melanesian Mission, under Bishop Selwyn, formerly under Bishop Patteson, who was martyred in the Swallow Islands, gathered young men from the different islands and trained them, first in Auckland, afterward in Norfolk Island, for mission work in the islands. This mission — always friendly to the Presbyterian — has withdrawn to the Banks, Santa Cruz, and Solomon Islands. In the New Hebrides their work is confined to Pentecost, Aurora, and Oba, where teachers are settled, and where missionaries stay occasionally.

The Presbyterian mission staff numbers twenty-five missionaries, of whom five are medical. There are in addition three lay assistants and a hospital nurse. The first native pastor, Epeteneto, a native of Aneityum, was ordained this year. Assisting the missionaries are two hundred and fifty-six native teachers. More than forty of these are missionary teachers at work in semiheathen islands. All the Christian islands have sent out missionary teachers. These have endured many hardships, and many have laid down their lives for the cause of Christ in strange islands. The crying need of the mission is native teachers. Without them evangelization of the islands is impossible. In order to meet the increasing demand, a training institution was opened in Tangoa in 1894. Under the principal, Dr. Arnaud, the institution has met with encouraging success. Sixty-four students from various islands are under instruction, which is given in English, owing to the diversity of dialects. Within the last two or three years several Christian traders have given valuable help in mission work. The Scriptures, in whole or in part, have been translated into eighteen languages. For these the natives willingly pay. As converts they grasp the plan of salvation clearly, and the more intelligent among them, from whom the teachers are drawn, can explain it to their fellows. They attend to the forms of religion diligently, and sincerely follow the precepts of the Gospel. A native of Futuna, a few days after the murder of his nephew, said he was willing to forgive the murderer for the sake of the Gospel—and this is no isolated case. They love their books, and save them first in flood or fire; and the Aneityumese, with the whole Bible, have a wide but not deep knowledge of its contents. They seldom speak of spiritual experience, and we can not point to sudden conversions. The great stumbling-block is immorality, and while many live consistent lives, others have sadly fallen.

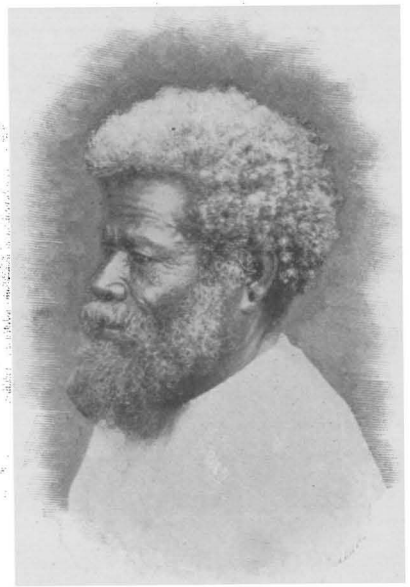
In the Christian islands of Efaté, Nguna, and Tongoa the teachers formerly paid by friends outside, have, within the last few years, been supported by native contributions. In this year's support of the synod, the following statistics are given, excluding Efaté:

Attending Sabbath services	13,084
" day schools	5,463
Adult baptisms	207
Christian marriages	142
Admitted to church membership	231
Teachers settled during the year	33
Contributions in cash	£424
" " arrowroot, 17,683 lbs., equivalent in money to.	£884.3*s*
The total membership is about	2,700

The mission is supported by the Presbyterian Church of Canada, Free Church of Scotland, Presbyterian churches of New South Wales, Victoria, South Australia, New Zealand (north), and Otago, New Zealand (south), and Tasmania. Recently the John G. Paton Fund

has largely supported the mission. The missionaries meet annually in conference, or synod, to discuss and arrange all matters for the proper conduct of the mission.*

Commerce preceded missions in the New Hebrides. The discovery of sandalwood opened up a trade which has been the instrument of evils operating to this day. With it originated the inter-island labor trade, followed by the Queensland and Fiji labor trade. This has drawn the best blood away from the islands, leaving only the old men and women and children. Whaling and cotton-planting succeeded the sandalwood trade. Recently the chief exports have been coffee, cobra, arrowroot, and bananas. Arrowroot is contributed by the natives for mission objects. The bananas exported have increast in three years from 3,000 to 12,000 bunches a month. These exports promise to be more permanent and remunerative than those of early days. If the islands were annext by Britain, trade would advance in the future much more rapidly. The natives and mission synod have petitioned for British annexation. This would stop the labor trade and intertribal wars, and promote commerce. The total white population, including the mission families, is from two to three hundred. The principal nationalities among the traders are French and British. At present the islands are under no protectorate, but they have been placed under the "dual control" of British and French, each power protecting her own subjects. Owing to restrictions imposed upon British traders the best land in the group is now in the hands of the French, and this may lead them to annex the islands. That such an event would be disastrous to the mission, the history of Tahiti and the Loyalty Islands too plainly proves; and that commerce would suffer thereby, may be inferred from the fact that the bulk of the island trade is at present in the hands of the British.



EPETENETO,
The first native pastor in the New Hebrides.

* In 1890 the services of the *Dayspring* were superseded by a trading steamer, but it remains to be seen whether the churches interested will continue this arrangement, or set it aside for another *Dayspring*.

Further, it is reported by eye-witnesses that there is as real slavery in the French plantations as in any part of the world.

But the future progress of the mission and of trade depends greatly upon the state of the population, and it is steadily decreasing. Tradition, the sites of extinct villages, and statistics prove this. The population of Aneityum was 3,500 in 1859; now it is only 530. Futuna has fallen in thirty years from 1,000 to 320. This decrease began before the advent of white men; but contact between the two races has accelerated it by introducing epidemic and hereditary diseases and the labor traffic. Can this decrease be checkt? The history of the Pacific islands and of some of the New Hebrides shows that in some islands it *can not*, while possibly in others it *may*. Christianity is the most powerful factor in preserving these natives. Were it not for Christianity, Aneityum would already have been quite depopulated. Christianity stopt decrease in Raratonga and Samoa, and it will prolong the days of the New Hebrides. Philanthropy and commerce alike call for the preservation of the race. Chinese, or other higher races, can not, with profit to themselves, settle in sufficient numbers to carry on a remunerative export trade. But this decrease of population affords a powerful argument for *haste* in evangelizing the people that remain. Prophecy promises success by foretelling their conversion. "Men shall worship Him, everyone from his place, *even all the isles of the heathen.*"

THE LAND OF GLACIERS AND ICEBERGS.

BY THE REV. PAUL DE SCHWEINITZ, NAZARETH, PA.

One hundred and sixty-five years of uninterrupted missionary activity amid glaciers beside which the greatest of Switzerland's frozen rivers appear insignificant, is the record of the Moravian mission to the Eskimos of that land so strangely misnamed Greenland.

What is Greenland? Is it a continent or a huge island, or an aggregation of small islands bound together into a solid mass by eternal ice? Fridjof Nansen accomplisht the marvelous feat of crossing from the east to the west coast (1888–89) on snow-shoes on about the 64th parallel of north latitude, and saw only a desolate tableland covered with glaciers and without any inhabitants. Lieutenant Robert Peary (1891–92) reacht 82° on the east coast, starting from the west, and proved that the western and eastern coasts converge in the extreme north, but whether toward an actual point as in the south, can not be stated. His other discoveries consisted principally of—more glaciers.

It is probable that Greenland is a huge pear-shaped island-continent, with the tapering end in the south. It extends from Cape Farewell, 60° north latitude, northward, until its northern coasts are lost in the Polar Sea between 83° and 84°, a distance equal to that from the southernmost point of Florida, to where Lake Superior and Lake Huron unite their waters at Sault St. Marie, and of such varying widths as to make comparisons difficult, tho probably equaling the distance from New York to Chicago in its widest portions.

This vast interior is absolutely desolate, without fauna or flora. Only along the coast, especially along the western coast, is there a narrow strip of inhabitable country, that is to say, it is called inhabitable because people dwell there; otherwise no one would dream of considering it a fit abode for man. The coasts are indented with deep fiords, running many miles inland, whence the glaciers find their exit to the sea, and break off into huge icebergs. The coasts are likewise fringed with islands, and it may be considered an open question whether or not these fringing islands are not really the only inhabitable part of this strange land. It goes without saying that winter is long and bitter cold. A recent letter reports snow-drifts twelve feet high around the mission-house in latitude 64° at the end of May.

There are no forests, only a few dwarft trees along some of the southern fiords; very little game except polar birds, but the waters teem with fish.

The inhabitants call themselves *Innuit,* which signifies "The People," but Europeans call them Eskimos, which signifies "eaters of raw flesh," because of their custom of eating fish, and especially seal, raw. This race inhabits all the subarctic lands from Greenland to Alaska, and seems to form the link between the Asiatic Mongolians and the North American Indians. They are short and stout, flat-nosed, and of a brownish color. In their savage state they were inexpressibly filthy. Their religious ideas were of the vaguest character, and they were under the domination of the *angekoks,* medicine men, or witch doctors. They were not as a rule murderously cruel, but absolutely heartless, finding pleasure *e. g.* in watching a man struggling for his life in an overturned kayak, and never thinking of going to his rescue. Old and helpless people were simply put out of the way so as to avoid the necessity of taking care of them. They lived in half underground sod-huts in a manner not conducive to morality.

The country was discovered in 876 by Norsemen. It was named Greenland by Eric the Red, in 986, in order to attract colonists from Iceland. How long the Norsemen held out there, we do not know, but either the climate, or the natives, or both, exterminated them. It was rediscovered in 1585 by the Englishman, John Davis, became a Danish colony about 1700, and a few Danes went there about that time in order to establish trading posts.

In 1721, the heroic Norwegian Lutheran pastor, Hans Egede, went thither in the hope of finding descendants of the original Norse colonists of the tenth century, and for the purpose of caring for their souls. But he found none. Then he turned his attention to the utterly neglected natives. Ten years, supported by the Danish government, he labored with no other success than gathering a few children and young people around him. Christian VI., king of Denmark, upon ascending the throne in 1731, concluded that the work was hopeless, and was about ordering the return of Egede, when Count Zinzendorf, present at the coronation, became interested in this forlorn mission. That was a far more momentous coronation than the principals in the ceremony dreamed. In God's sight the most important persons there were a negro from the Danish West Indies, and two Eskimos from Greenland. The sight of them, and the hearing of the sad state of their countrymen, filled Zinzendorf's heart with compassion. He spread the matter before the but just resuscitated Moravian Church in Herrnhut, numbering then possibly six hundred souls. Before the end of July of that year two had volunteered to go to the West Indies, and two to Greenland. Thus began the mission work of the Moravian Church.

But nothing was to be done merely under the influence of an enthusiastic impulse. The faith of the volunteers for Greenland was tested by a year and a half's delay, and then finally, on January 19, 1733, the cousins Christian and Matthew Stach, accompanied by Christian David, the pioneer Moravian, all of them noble confessors who had given up everything for Christ, started for the unknown perils of the Arctic Mission. The sublime faith of these artisans, who knew practically nothing of the conditions of polar life, who started on their mission with but a few paltry coins in their pockets, who expected to be able to earn a living in the inhospitable fiords of Greenland, excited the ridicule of some, but won the amazed sympathy of others, at the court of Christian VI. in Copenhagen. These latter provided them with a somewhat adequate outfit, and secured them a passage on the Danish trading vessel to Egede's colony at Gotthaab.

In that neigborhood, on May 20, 1733, they began erecting a house, which in the fulness of their hope they christened New Herrnhut. This was on the west coast in about 64° north latitude.

Now followed years of great trial. These were unlettered men, who had to strive to learn a language of barbarous difficulty. Egede tried to help them, but they understood not Danish, and he not German, so the progress was slow. The natives would have nothing to do with them, and only mockt them. That same year a native returning from Denmark brought the smallpox with him, and in a short time nearly three thousand natives fell victims to the awful scourge. The missionaries labored indefatigably among the plague-stricken Eskimos, until they themselves fell sick, not of smallpox, but of

scurvy, owing to lack of proper food. In 1734 Frederick Boehnisch and John Beck came to their assistance, but unfortunately food supplies did not, and as the natives absolutely refused to help them, they were reduced to live on shellfish and raw seaweed, and would certainly have perisht, had not a heathen from a distance finally taken pity upon them, and left them the food supply he did not need for his return journey.

Nevertheless the next year, in March 1735, the Stachs, Boehnisch, and Beck pledged themselves to devote their whole lives to this mission, no matter how fruitless it might seem. Christian David was recalled to Europe to other duties. Hans Egede likewise returned to Europe in 1736. Thus year after year they plodded on, refusing to be discouraged by the ten years' fruitless labor of Egede, and by their own resultless work. In 1736 their hopes rose. They thought they were gaining a convert. But, alas! the persecutions of his countrymen drove him away. Such persistent perseverance in the face of apparent absolute hopelessness was certainly heroically sublime.

At last, in 1738, a south Greenlander from the still more inhospitable east coast, Karjanak by name, wandered up to New Herrnhut, and came into the mission house, as John Beck was laboriously writing out a translation of Matthew's Gospel. He askt the missionary to read what he was writing. It was the story of the Savior's agony in Gethsemane. That fastened his attention. He wanted to hear it again. He remained with the missionaries to hear still more, and finally on Easter Sunday, 1739, he and his family could be baptized as the first fruits of this forlorn hope of the advance guard of Christ's kingdom on earth. Now the devil stirred up wrath by means of the angekoks. The brother-in-law of Karjanak was murdered, and the converts were driven away for a time. But the outer edge of Greenland's spiritual ice had been melted by the warmth of Christ's dying love. Slowly, but surely, soul after soul was gathered into Christ's fold, until in 1747 they numbered one hundred and thirty-four baptized converts and about three hundred adherents.

In 1758 a second station was begun about ninety miles south of New Herrnhut, which was very significantly called Lichtenfels—the Rock of Light. Bleak and rocky were indeed the surroundings, but soon a heavenly light shone upon those sitting in the gloom of that northern darkness. A remarkable awakening followed the planting of this station, and in a very short time two hundred and ninety adherents were gained here, while at New Herrnhut over five hundred adherents gathered about the station.

In 1774 a third station was begun four hundred miles south of New Herrnhut, called Lichtenau—the Meadow of Light. The missionary put in charge of this station was John Soerensen. This was the man whom Zinzendorf one day in 1747 askt: "Will you go to

Greenland to-morrow?" "Yes," he answered, "if I can get a pair of shoes." And the next day he started for Greenland as a missionary, where he served forty-nine years, until he retired in his eightieth year.

In 1824 a fourth station was started near Cape Farewell, named Friedrichsthal. When digging the foundations for the mission house here, the remnants of the dwellings of the old Norsemen of the tenth century were found. In 1861 Umanak near New Herrnhut, and in 1864, Igdlorpait near Lichtenau were organized as stations.

From the northernmost (Umanak) to the southernmost (Friedrichsthal) Moravian mission stations is fully 450 miles, and direct communication along the coast is almost impossible. Each station must be reacht by ship from the sea. Hence the missionaries stand very much alone.

The work has ever been carried on under tremendous external difficulties. Ever since 1776 the Danish trading company has opposed the gathering of the natives in large settlements, on the ground that it lessens the catch of furs. Consequently the missionaries have great trouble in reaching and teaching the people. Many out-stations have to be maintained and committed to the care of native assistants.

Ever and anon the failure to land sufficient food supplies causes dire necessity among the European missionaries, who can not eat the oily seal flesh which is the chief staple of the natives.

The principal external difficulty connected with the work is the liability of the people to periodic epidemics, which more than decimate the population. Those of 1752–53, 1782, 1842–43, 1871–72, 1875–76, were especially disastrous, carrying off in some cases almost half the entire population of the settlements. On the other hand, the lives of the missionaries have been remarkably preserved. There is a long list of those who have served from forty to fifty years and more in this bleak field. But what a tale of heroic devotion do these figures reveal!

The natives by their very occupation of seal hunting and fishing in their light kajaks are exposed to constant danger. In a period of thirty years, 1861-91, 743 persons lost their lives by the overturning of their kajaks, and 347 by other accidents.

Thus it often happens that whole villages are deprived of their breadwinners. At one time at Lichtenfels there were only 45 breadwinners for 360 souls; at another time at Friedrichsthal there were only eight seal-catchers left, and out of twenty-three boys at school only three had fathers living. A source of peculiar danger for the missionaries is that arising from shipwreck. The coasts surrounded with ice-packs make the approach of vessels exceedingly perilous. Many a stout vessel has been lost, tho comparatively few missionaries have sacrificed their lives in those icy waters. In 1895 three vessels

were lost in quick succession. The missionaries were rescued, but the winter supply of food could not be saved. Sad experience has taught the missionaries, however, to always keep a two years' food supply on hand.

Very little has been said about the terrible obstacle to Gospel work due to the very language itself. More eloquent than any description will be the mere quoting of the closing lines of a letter from one of the native helpers to the mission board in 1893.

He closes: "I greet you very heartily in the Lord,

Your coworker the helper, Stiofanuse."

And this is the way it looks in the Eskimo language:—

"*inuvdluakungarpavkit Nalagkame sulekatitet ilagalugit ikiortok* Stiofanuse."

Yet into this almost impossible language has been translated the New Testament, much of the Old, besides hymns, litanies, religious and school books. Last year the Danish government and the Danish Bible Society publisht a new translation of the New Testament, made by the Moravian missionary S. Kleinschmidt.

Since 1755 the Danish government has followed the laudable policy of supplying the trading-posts with Lutheran clergymen of the State church, and these have likewise carried on missionary work among the natives, working in harmony with the Moravians, and striving to save both the bodies and souls of the poor Eskimos.

At the General Synod of the Moravian Church in 1889, there was some talk of turning over this mission entirely to the Danish Lutheran State Church, but the historical associations proved too strong to permit the surrendering of this heroic field.

Be it further recorded to the eternal honor of the Danish government, that during the almost two centuries' control of this colony, it has successfully prevented the sale of any intoxicating drinks to the natives.

And now, in conclusion, what are the results of 165 years of devoted labor? At the beginning of the eighteenth century the population was estimated at 30,000; now there are scarcely 11,000. Of these about 9,800 are Christians in charge of Danish and Moravian missionaries. The only heathen left are a couple of hundred in the extreme north on the western coast, and possibly as many as five or six hundred on the almost inaccessible eastern coast.

Recent investigations by the Danish government reveal the fact that the dying-out process is being checkt; at least just at present the birth-rate exceeds the death-rate. But be that as it may, there have been brought into the Savior's kingdom during these 165 years many thousands of Eskimo souls, and life in those gloomy regions has been made more tolerable by the light of the Gospel of Jesus Christ, shed abroad by lives of rare devotion and of unsurpast Christian heroism.

AMONG THE TOILERS OF THE DEEP.

Preaching the Gospel to the Deep Sea Fishermen.*

BY WILFRED T. GRENFELL, M.R.C.S.E., L.R.C.P.
Superintendent of the Royal National Mission to Deep-Sea Fishermen.

Some idea of the extent and importance of the British fisheries may be seen from the following statistics:

Fish landed annually in the United Kingdom	13,996,000 cwts.
Value, about	$7,000,000
Men and boys constantly engaged	77,000
Men and boys occasionally engaged	44,000
Craft over fifteen tons	8,000
Craft under fifteen tons	14,000
Rowing fishing boats	5,000

Deep-sea fishermen come from various sources, the majority from workhouse-schools and orphanages, and some from reformatories. Many who drift into the fisheries are out-of-work laborers, short-service soldiers, broken-down mercantile marine sailors, or runaway boys. While a certain percentage are sons of fishermen, who are unable to obtain work ashore, a very small percentage enter the ranks from the love of a sea life. It certainly has little to recommend it besides the freedom from shore conventionalities, and the possibility of earning a competency of about ten dollars a week. The awful monotony, the constant hardships, and frequent perils are its greatest drawbacks, and it is pathetic, indeed, to notice how few old men one meets at sea, and how many old fishermen sink into poverty, and end their days in the workhouse. Yet there are, to my mind, many less joyful callings in life than that of the deep-sea fishermen. Their boyish happiness and genial fun, with their brave hearts and kindly generous natures, are proverbial amongst all whose privilege it is to live among them, and the simple joys of the happy shore-homes of Christian fishermen have not been overdrawn in the many romances in which they figure. When Christians they are Englishmen at their very best, full of that Viking spirit which has made great the sea-girt isle of Britain. With stories of their strength, daring, generosity, resourcefulness, and self-sacrifice even to death, one could fill volumes.

The life of a deep-sea fisherman in the North Sea is much as follows: With four men and a boy he leaves port for the great banks. Over these he drags his huge beam-trawl day and night for a period of two or three months. Then he returns to port to refit and gets a

* Deep-sea fishermen must be distinguisht from 'longshoremen; the former are those who leave home for a prolonged period of time, the latter go out for the day only, and, in fishermen parlance, "have tea alongside o' mother." The 'longshoremen are reacht by all the various ordinary methods of our regular churches, the deep-sea men are not; they live at sea or away from home, and they are outside the reach of the usual shore workers.

A FLOATING FISHING VILLAGE IN THE NORTH SEA.

few days rest, after which he is off to sea again. It is the same summer and winter, all the year around—fighting the storms at sea, and sending his fish daily to London or Grimsby by a steam fish-carrier. His vessel is a unit in a large fleet of one hundred similar craft, a floating village never anchored, and never all home from sea at one time. The fleet, presided over by a fishing admiral, who regulates its movements by rockets at night and flags by day, is now off the coast of Holland, now off the Danish coast, again on the Dogger bank, and then nearer the Norway shore; anywhere and everywhere the fish go, they go too, reaping the harvest of the sea to supply our tables.

The fisherman's dress, consisting of a blue Guernsey, huge leather boots, duffel trousers, and a sou'wester, with an oily frock for bad weather, combines utility, economy, and picturesqueness. His food seldom includes fresh meat and vegetables, but the daily fresh fish well replaces the former. Suet pudding, salt pork, flour, "hard tack," and butter are the other staples of diet, while the teakettle, ever filled, is always ready for use.

Besides the fishing vessels in these fleets, until recently only one other kind was known. This was, like themselves, a ketch or cutter, and hailed generally from a Belgian or Holland port. It carried no net, and its sides were lined with puncheons of brandy, whisky, gin, and rum. Cheap tobacco was used as a lure to entice the fishermen to visit them, and foul literature also was procurable on board. The "schnapps" was potent and fiery, and was nicknamed "chained lightning" by some of its poor victims; needless to say it brought ruin in its track, and not seldom led to watery graves. Its reflex influence was sorely felt ashore, and numbers of small liquor dens sprang up in the fishermen's quarters of our coast. The return of once loving husbands and fathers was dreaded by the poor wives and children, while the time and money that should have been spent at home was too often wasted in drunken debauches. Spiritual advantages ashore were seldom made use of even by those men who abstained,

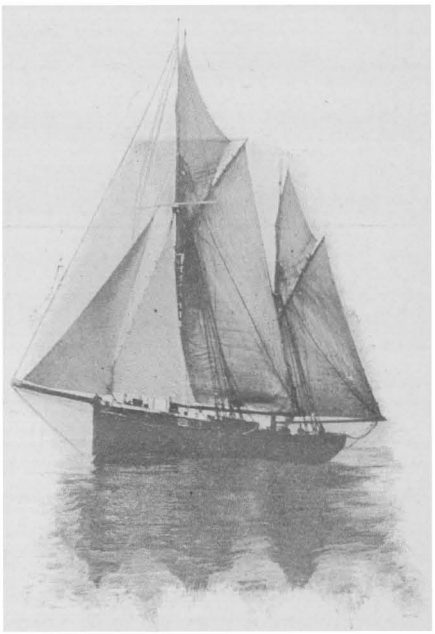
for, being weary, they usually stayed at their homes during the few days on land. Deep-sea fishermen were thus practically outside the pale of the Church and civilization.

In 1881 a visit was paid by a London gentleman to the North Sea, the outcome of which was the foundation of the *Mission to Deep-sea Fishermen*, for the purpose of carrying the Gospel of Christ to the fishermen on the North Sea and elsewhere. A small vessel named the *Ensign* was purchased, and sent to sea. As the expense of sending not merely one missionary but a whole crew of men and a ship was necessarily involved, she carried a trawl net, and fished for her living. The scoffers who deigned to notice her departure prophesied a three months' existence at most, while pot-house wiseacres gave her six months to find out that North-Sea fishermen did not want missionaries, and would prefer to keep their grog vessels. God's blessing, however, rested on the undertaking from the very first, and instead of one ship, there are now thirteen of the finest vessels afloat, four of which are hospital ships, and two small steamers doing similar work in Labrador. The agents of the mission are now at work among fishermen in England, Holland, Belgium, Scotland, Ireland, Iceland, and Labrador. The skipper of the mission vessel is the only regular missionary employed, the council believing that a simple, earnest, true-hearted brother fisherman would be used of God to the conversion of his mates. "Follow me and I will make you fishers of men," is engraved in brass on every wheel. Any Christian worker approved of by the council, and anxious to go to sea among the men for Christ's sake, has always been warmly welcomed, and in this way volunteers, lay and clerical, male and female, have from time to time been constantly at sea. But the work is rough, and seasickness is so common, that only those in robust physical health are advised to go out.

It soon became apparent to those interested in the mission work, that the physical needs of the men at sea were sadly neglected; the drink and bad literature were demoralizing a large number, while the lack of a substitute led many to visit the grog shop who would otherwise have avoided it. It became distressingly apparent that tho the Gospel was making headway and a few men had found Christ as their Savior, that the devil's chain of drink was a sore hindrance to the work. It was therefore resolved to attack the enemy in his own territory. More than once services were held aboard the grog-ship, and one captain gave his heart to God and left the trade. But where so much money was so easily to be made, the devil readily found tools to do his work. At last one very markt case brought things to a climax. A young husband and father went aboard a grog-vessel to get tobacco, tho a total abstainer, with the result that he was induced to stay and drink, and eventually found a drunkard's grave the same night.

The Christian fishermen thought it not wrong to smoke, as it is

the only luxury in the hours of monotony and cold which is possible for them to enjoy. The mission, therefore, applied to the Board of Trade for leave to carry tobacco in bond, that they might undersell the grog-vessel. This was refused. The mission then shipt tobacco to Ostend and, there being no duty, managed to sell for one shilling what cost on the grog-vessel eighteen pence, at the same time assiduously collecting old literature, pictorial and otherwise, and storing their vessels with it, and with good healthy tracts and books. The result was marvelous. In five years the whole number of grog-vessels was practically swept from the face of the sea. The custom-house officials also found that their fears of increast smuggling were groundless, and made an arrangement with the mission, (1) to ship tobacco in bond, (2) to only issue *limited* supplies to each vessel. The men have appreciated the boon, and a very large diminution in the cases of prosecution for smuggling has followed. The end, however, was more glorious than even our faith anticipated. The mission kept the matter before the authorities, and in January, 1895, an international convention was signed by all the powers bordering on the North Sea, absolutely prohibiting under the heaviest penalties the sale of liquor to fishermen at sea. With the death of the "Coper" and grog-traffic began a new era in the homes ashore. No less than 25 dram drinking shops closed in Great Yarmouth for want of custom. Homes which had been dens of poverty and wretchedness became little palaces. Men's wages came to their own families, and the separate individual testimonies of the mayors of the great fishing ports of Hull, Grimsby, Lowestoft, and Yarmouth have more than once evinced the fact that the fishermen's quarters of these towns had become quieter and more orderly—a fact to which even the police have added their sanction.



THE MISSION SHIP "ALBERT."

The intense cold of winter, and the inadequacy of the warm clothes with which the men, and especially the boys, were able to provide themselves, next claimed attention, and warm hearts of Christian ladies all over England were moved by the tales told of this great

FISHERMEN ON BOARD THE HOSPITAL SHIP "QUEEN VICTORIA."

need. Hundreds and thousands of warm mittens, helmets, mufflers, and guernseys have been sent out during these past years, and have been true messages of love.

"Look 'ere," said a grizzled skipper, pulling out three mufflers from his pocket, to three wild friends of his whom he was visiting. "Look 'ere, will yer admit there's love in those mufflers? Yer see them ladies never see'd yer, nor never knowed yer, yet they jest sent me these mufflers for you. Well, then, how much more must Christ Jesus 'ave loved yer, when He give His lifeblood to save yer."

I have it from his own lips as well as one of theirs, that that was the beginning of leading those three men to God; and before he left the ship that night, they were trusting in Christ for pardon, and for strength to live as His children.

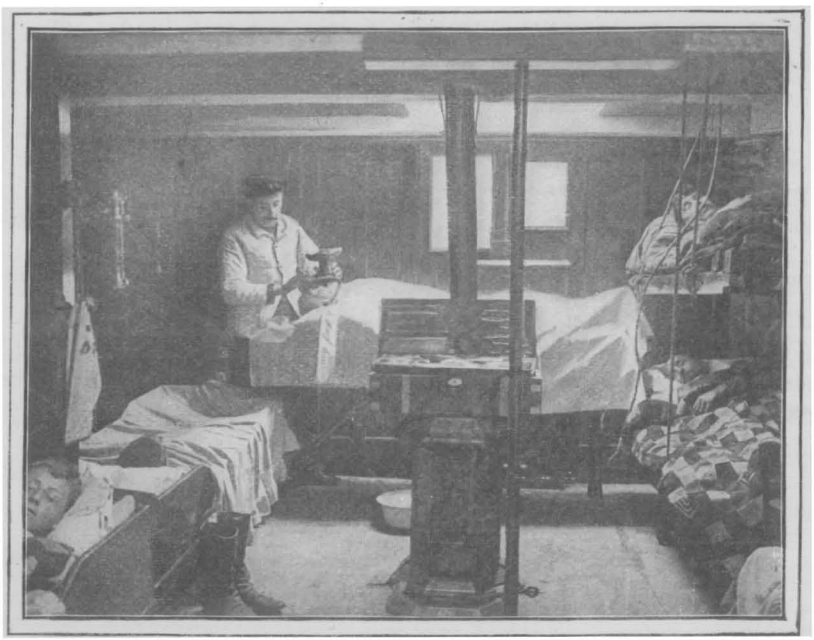
Yet another need became now apparent. In pain, in sickness, in accident even unto death, no chance of skilled aid was possible, generally for three or four days, often for a week or more. Limbs were permanently injured, functions and lives lost, and families driven to the workhouse for want of medical aid. It was the men themselves that now raised the difficulties.

"Doctors! I'd like to see one on 'em out 'ere a voyage. I guess a week o' this 'ere weather 'd capsize any on 'em."

But it did not. In the true spirit of Christ, our Master, the mission joined "Healing the sick" to "Preaching the Word." In four vessels hospitals were built, swing cots erected for fracture cases, medi-

cine and sets of instruments and splints obtained. A specially devised stretcher was placed on each ship to facilitate the removal of the injured to the hospital ships. Christian doctors were regularly appointed for each. "Heal the sick," in letters of gold, was put on the port bow, and "Preach the Word," on the starboard. All the mission skippers and mates, and many others as well, were trained in ambulance work, and now one and all are capable of rendering first aid to the wounded, by which many limbs, lives, and much suffering have been saved on the vessels where there is no doctor.

The next hindrance the mission endeavored to remove was the great difficulty in reaching the crews on the steam trawlers and the boys on all the trawlers; for, of course, some one must remain always aboard, and this generally fell to the lot of the younger hands, while the steam trawlers scatter so far, and work so incessantly that it is only on rare occasions that the missionary can reach them. Accordingly a branch called the "Fisherlads Association," was formed for corresponding with all that could be reacht in that way. Most marvelous, indeed, has been the result of this venture of faith. Some 800 ladies are already engaged in keeping in touch with some 3,000 or 4,000 fishermen. Only those who have the love of Christ in their own hearts are invited to assist in this way. Most intensely interesting have been the boys' and men's letters. Many have taken the pledge (with fishermen total abstinence is absolutely incumbent



GIVING CHLOROFORM IN THE HOSPITAL SHIP "QUEEN VICTORIA."

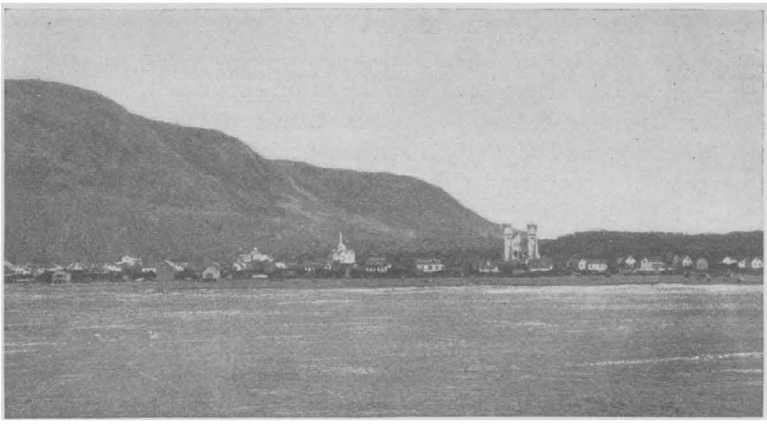
on the converted man), and many have been truly led to Christ. Never till one reads some of their letters, can he realize the absolute friendlessness of many of the men, some saying, "I never had a father or mother or home," "No one ever cared for me, that I know of," and "I never had a letter in my life." This has led to many of our ladies visiting the ports from which *their* boys sail, and thus they were not only benefiting others, but being benefited themselves, by taking up actual personal work for Christ, and learning to plead for Him with individuals, "to be reconciled as dear children."

Another branch formed has been the regular visiting by Christian workers of the sick and injured, and almost always lonely and friendless fishermen, brought by the steam carriers to the great metropolitan hospitals; and most deeply do they appreciate this truly Christlike work. God has allowed the workers to see direct fruits of their labors in this branch also, and to see dying fishermen rejoicing in the sure and certain hope of everlasting life.

In the fall of 1895 definite work ashore in Grimsby and Great Yarmouth was recognized to be necessary by the mission council. A united fishermen's Christian Association was started with the inevitable badge—in this case a fish with the word "*IXΘΥΣ*," on it. A most suitable emblem, and one I rejoice to say now rapidly being adopted by all our Christian brethren at sea.

I must pass over the work in Ireland, and among the drift-net men and others off the Cornish coast. Five years ago it was my privilege to sail a misssion vessel from Yarmouth, England, to Labrador. There we have built two hospitals, 200 miles apart, each with a medical mission and Christian matron. Each is served by a small steamer, bringing the sick to and fro. In the small steamer *Sir Donald*, we range the coast from the Gulf of St. Lawrence to Cape Chilsey in Hudson Straits, preaching, doctoring, and trying to help the people from May to December. One doctor and one nurse stay through each long winter, keeping the hospitals open, teaching the children, preaching when possible, and traveling from place to place with dogs and sleighs. In summer we have some 23,000 men, women, and children, besides the five thousand residents of the coasts. We visit the Eskimo and Moravian stations, where we enjoy the spiritual fellowship of the devoted missionaries. No happier lot ever fell to any man than ours. Navigating, doctoring, preaching, entrusted with clothes for the naked, and food for the hungry, we live healthy, joyful lives. God has privileged us to see many yield their hearts and lives to Christ.*

* (1) We endeavor not to pauperize the recipients of food or clothing, and to preserve their self-respect, by in every case providing work, if possible, where assistance is given. (2) Our mission is inter-denominational. (3) We have treated 170 in-patients in Labrador and 6,500 out-patients. This represents a saving of no little suffering and not a few lives. Contributions to this work may be sent to the editor.



METLAKAHTLA, ANNETTE ISLAND, ALASKA.

IMPRESSIONS OF ALASKA AND ITS MISSIONS.

BY MISS MINNIE E. ADAMS.

Metlakahtla is one of the most striking examples in the world of the beneficial results of Christian missions. A study of its history can not fail to encourage those who, amid the many privations and hardships which they are called upon to endure in Arctic lands, and who, after years of hard work with numerous discouragements, seeing no apparent results, are tempted to conclude that missions to Indians are well-nigh useless and hopeless.

There are still some places in Alaska where the Indians are heathen and hostile, and will murder on the slightest provocation; where crime and vice are prevalent, and where the hardships and difficulties which a missionary among them must encounter are many and great; but none more so than those which William Duncan faced single-handed over forty years ago, when he first started his little village about sixteen miles from Fort Simpson, British northwest territory. He began his work among cannibals, from whom his life was in constant danger. In a few years, however, he had won the respect and love of many, and from the ferocious savages he has made a Christianized, civilized, and most useful self-supporting community of Tsimshean Indians. A neat little village had been establisht, with regularly laid-out streets, well-built houses, sidewalks, a school, a store, saw-mill, salmon cannery, and a fine church, seating over a thousand people, all built by the Indians themselves. Among the men are expert tradesmen, carpenters, shoemakers, and other artisans and mechanics. All kinds of work needed there is done, and done well, by the Indians themselves. Their salmon cannery is said to be one of the neatest on the coast, and the only one where the work is all done by Indians.

Mr. Duncan, having learnt the Tsimshean language, did not teach them English at first, so that among the older Indians very little English is spoken; but the children understand it, and it is now taught in the school. All the old heathen customs and beliefs have been given up, and this model settlement is to-day a most practical illustration of what may be done if only the right men are sent. It did not take Mr. Duncan three generations, which many claim are necessary, to civilize the Indians. Six years after his settlement was started the bishop from British Columbia baptized over fifty Metlakahtlan Indians.

The present prosperous village of Metlakahtla, situated on Annette Island, has only been in existence for ten years. At that time Mr. Duncan petitioned the United States government to reserve it for his people, since various circumstances led him to decide to leave old Metlakahtla in British Columbia, and emigrate to the United States.

With Mr. Duncan's advancing years his labors have been materially lightened, and the serious question arises as to whether anyone will be found able to carry on the work successfully, keeping the people together and protecting them from the influx of white traders, as Mr. Duncan has done.

The general answer given in other parts of Alaska to the question, "Do the Indians continue improving?" is, "As well as can be expected, considering the class of white traders with whom they come in contact; they are as good as the whites will let them be."

In contrast to the majority of traders who do so much to work the moral and physical ruin of the Indian and Eskimo are the Christians laboring to educate and regenerate them. In Sitka, the work of the Presbyterian mission, home, hospital, and Mrs. Elliott F. Shepard's industrial school, as well as the model mission settlement carried on by its graduates, is too well known to need retelling. Many of the children in the mission here have almost forgotten their native tongue. The Sunday services are conducted in English, but the interpreter repeats all in the native language for the benefit of the older Indians, who understand very little English. On the coast west of Sitka the settlements are usually small and scattered, and the missions necessarily few. The Greek church is the most prominent feature in the landscape of these villages. At Yakutat there is a Swedish mission. Many of the old Indian festivals, "pot-latches"* and other customs, are still adhered to, but the Swedish missionary says there has been steady improvement during his residence there, especially in the question of drunkenness and cleanliness. Nine years ago there were only two or three houses in Yakutat, eighteen families living in one house at that

* A pot-latch is a fête to which an Indian invites all his friends, and then, amidst dancing, songs, feasting, etc., proceeds to give away all his possessions, seriously impoverishing himself, but adding greatly to his own importance.

time, and some of the families having six or more children. Now there are about twenty houses, and only two families, as a rule, in each house. A few years ago two distilleries were in operation at one time in many of the houses. Now there is very little trouble from drunkenness.

Farther to the westward, on Wood Island, near Kadiak, is a Baptist church and children's home, the church being the most western Protestant church in the United States. A number of children have been taken from wretched homes, or no homes at all, and clothed, housed, fed, and taught here. All this is much to the displeasure of the Greek bishop, who objects to anyone getting away from the influence of the Greek priests. One of the annoyances of

INDIAN AVENUE AND GREEK CHURCH, SITKA.

the missionaries here and at Unalaska is the interference in many ways of the Greek priests, who oppose the missions, and endeavor to keep the people from attending them. The Aleuts are made to fear that they will never reach heaven if they are excommunicated for disobeying the priests. Over thirty children attended the Methodist mission at Unalaska when we were there last summer, but the new building which was to be opened in the autumn has accommodations for many more. Those in the school range from three to nineteen years of age. Several were brought East this year to the Indian school at Carlisle to complete their education, after which they expect to return to teach their own people.

Gambling and drinking still appear to be prevalent vices, especially at their "pot-latches" and other festivals. We heard of an Indian becoming hopelessly drunk on lemon extract. Florida water, colognes,

pain-killers, Jamaica ginger, and various extracts are all sold to them where liquor is prohibited, and have quite as evil results. They are inveterate gamblers. Hats, overcoats, shoes, and various other articles of clothing are taken off their backs and furnisht as stakes when all else is gone. Of a hundred and fifty Indians from British Columbia, we saw gambling in circles on the grass one afternoon, many went to the sealing schooners, when they sailed for Bering Sea, destitute of suitable clothing to keep them warm, but expecting to win back all they needed on the way. It is, in fact, most astounding to see the number of times clothing can change hands in a few days. As a usual thing the women do not gamble, tho we heard of men gambling

ALASKA INDIANS GAMBLING AWAY THEIR CLOTHES.

away their wives. The women have the reputation of being very immoral, and they appeared in many ways far inferior to the men.

The marriage customs among the Aleuts are curious and seemingly not conducive to happiness. The mother usually selects a wife for her son. We heard of one woman who chose a bride for her son who was living at quite a distance on another island. She decided one day that it was time for the marriage to take place, so she took passage on a schooner to go to Kadiak for the wife. On her arrival she learned that the future daughter-in-law, who knew nothing of her intentions, was away gathering berries, and could not be found immediately. The woman, not wishing to lose her return passage by delaying, thereupon chose another girl, and carried her back as a substitute. As the son probably knew neither of the girls, it was immaterial to him.

The Aleuts are an improvident, extravagant people, and in former days, when sea otters were plenty, and the price paid for the skins was high, an Aleut thought nothing of spending several thousand dollars on provisions, clothing, musical instruments, and other unnecessary things. Clocks apparently had a particular fascination for them, some families owning as many as eight. As for saving money, that they never did, and now, with the scarcity of the sea otter, their means of livelihood is practically gone; they are wretchedly poor, and a very serious problem is what is to become of them. Those living on the seal islands, of course, are not included, as they are cared for by the government, and well paid for their work during the sealing season.

Of the more difficult mission work in the interior and northwestern part of Alaska, with its bitter weather and isolated stations, so different from the southern coast climate where, even at Unalaska, in Bering Sea, the thermometer does not fall to zero, we can not now speak. They are doubtless doing efficient work, and will have a large part in shaping the future of the country. But for visible results, material and spiritual, Metlakahtla stands above all as a unique and marvelous transformation, effected through the agency of one man, who went to Alaska, not as a trained missionary, but as a clerk. This man preacht a simple and practical Gospel to a band of savages, and has seen them develop into honest and industrious citizens.

THE FRIARS IN THE PHILIPPINES.*

BY REV. F. DE P. CASTELLS, GUATEMALA, CENTRAL AMERICA.

The eight millions of souls in the Philippine Islands have been deprived by Spain of religious as well as political freedom, and have never yet heard the pure message of the Gospel. Since Admiral Dewey's overwhelming victory there are indications that Spanish authority in those islands is at an end, and that at last the rays of the Sun of Righteousness will shine upon them, dispelling the darkness and purifying the rotten social and religious life which has dominated the people thus far.

"From the reports that reach us from time to time from Manila it is time that that nursery of tyranny and religious fanaticism were sunk in the sea, or swept clear of the lazy and cruel drones that make every act of honest men, every opinion different from their own sluggish and bigoted spirits, an act punishable with all the horrors of a lingering imprisonment or speedy death. That such men (*the priests*) should be permitted to wield such an enormous power for evil, is a disgrace to the

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Mr. Castells is, we believe, the only Protestant Christian worker living, who has ever preacht the Gospel in the Philippines while they have been under Spanish rule. He was there ten years ago, and held regular (private) services every Sunday, both in English and in Spanish, at the houses of several of the prominent citizens, including that of the American consul. The Spanish services were necessarily strictly secret. Mr. Castells was persecuted for preaching and imprisoned under the now notorious General Weyler, then governor of the islands. He is now preaching in Central America, but hopes to return to the islands and proclaim the Gospel as soon as the way is opened.

Spanish nation, and an indelible stain on the administration of the Spanish government."

Thus spoke the Siam *Free Press* and the Singapore *Daily Advertiser* some five years since. But we, as Christians, only exclaimed, "Oh, Lord, how long!"

Discovered by the celebrated Magellan in 1521, when on his voyage of circumnavigation, these islands were named in honor of the crown-prince of Spain, the sanguinary monster that has become famous as King Philip II. No sooner had the friars heard of them than they flockt thither and began the work of baptizing the natives with great vigor, becoming from the first the virtual rulers of the new colonies.

The Spaniards wonder at times that the priests should have gained so much influence over the natives. How has this come about? It was simply through the king lending them his authority and military power, and allowing, what we find even now in Spain, a servile subordination of the civil to the spiritual power. The maxim underlying all their "mission work" was this: *All the king's subjects shall be Catholics.* And no territory was considered altogether conquered until its inhabitants had been baptized. When once the friars had obtained control of the islands, they were careful not to let their power be lessened. Orders came, indeed, from the Spanish government for the establishing of schools and the teaching of Spanish to the natives, but these laws were disobeyed. It was proposed that the Mohammedan populations of the south should be subjugated, but the friars invariably hindered this by turning the expeditions into a sort of religious crusade. In spite of all the precautions taken, however, some of the natives have learned to read Spanish, and have imbibed Western ideas. It is this class which started the revolution—a revolution which was more social than political—and their attitude to the Church of Rome is shown by the fact that whenever they capture convents, the inmates are ruthlessly butchered.

The revolution in the Philippines created more astonishment than indignation in Spain. The Philippine Islanders were supposed to be most fervent Catholics, men who fairly worshipt the parish priests, and, therefore, no one could explain this uprising against the "holy fathers." Foreseeing how detrimental all this would be to their prestige, the priests hastened to announce that the revolution was the work of the Freemasons and the Protestants. The people did not believe this, however, because they knew that the laws of those colonies made it impossible for any dissenting body, or for the Masonic order, to get a footing there. Accordingly, not very long since, the bishop of Oviedo (Spain) gave to the public a more plausible explanation:

"It would be difficult just now to point out the causes of the Separatist uprising in the Philippines, and still more to indicate the remedy. It was the idea that there was once of granting the colonization of

Mindanao to a foreign syndicate that led the Jesuit fathers to occupy that island. On coming they were offered the parishes, which had been founded and administered by the Franciscans, and the latter, in compensation, received some livings in the archbishopric of Manila, which had been in the possession of native clergy ever since the extinction of the Jesuits' order in the last century. The colonization of Mindanao did not take place, as it was not right that it should either. Then the transfer of the benefices in question has been effected, and is being effected very slowly. *And it is in this wise that, from the sore that was opened there, has been flowing blood for the last thirty-six years.* The native clergy, their relatives, and the friends of these have formed a band of discontented people, whose well-known workings were abruptly brought to a standstill by the earthquake of 1863, when, it may be remembered, the leaders of the incipient filibustering party were buried in the ruins of the cathedral of Manila."

This throws the blame on the Jesuits, but as the bishop is a friar, it is probable that he only gives us part of the truth.

What makes all this of interest to Christians, however, is the high

NATIVE HOUSES IN THE PHILIPPINE ISLANDS.

probability that the Lord is using recent and coming events to show the evil tendencies of papal priestcraft, and the necessity of religious as well as political freedom for the true development of those islands. In endeavoring to quell the revolution, the Spanish forces have been officered with priests and one bishop. It is not surprising, however, that the Spanish clergy should devote themselves to the work of subduing the rebellion, since they derive a revenue of nearly $24,000,000 in gold from the islands.

There is great need of united prayer for this portion of the Lord's vineyard that it may be opened to the Gospel, that God may raise up suitable workers for it, and that souls may be saved there.

II.—MISSIONARY DIGEST DEPARTMENT.

SPANISH RULE IN THE PHILIPPINE ISLANDS. *

The present war with Spain has an important religious and missionary bearing. The government of Spain has denied to her colonies religious as well as civil liberty, and has kept them in moral darkness, as well as in material depression. Missionary work in Cuba has been carried on under the utmost difficulties and in the Philippines has been utterly discouraging. A few years ago, the British and Foreign Bible Society sent there a colporteur and a converted priest. The priest was killed, the Bibles confiscated, and the colporteur was obliged to flee for his life. We trust that the time has now come for the emancipation of these islands long oppressed and neglected. Prof. Worcester, of the University of Michigan, in the *Independent* gives the following facts in regard to them:

The Philippine Islands (see *Frontispiece*) lie wholly within the tropics, reaching at the south to within four and a half degrees of the equator. Big and little, they number some six hundred,† varying in size from Luzon, with its 40,000 square miles, to tiny islets hardly worthy of the name. The islands are in most instances of volcanic origin, and several fine volcanic peaks may still be seen in Luzon, Negros, and Mindanao. Destructive eruptions have occurred within recent times, while earthquakes are frequent and often of great violence.

The climate is intensely hot, and in many of the islands very unhealthy for Europeans. There are four months of rain, four of sun, with intense heat, and two months of variable weather at each change of the monsoons. Revolving storms of great magnitude and frightful violence occur at certain seasons, and frequently cause enormous damage to property, attended with heavy loss of life.

The tropical scenery in the forests of this archipelago is of unsurpast splendor, the heat and moisture combining to produce vegetation of magnificence which beggars description. Gigantic trees, towering to a height of two or three hundred feet, are festooned with graceful rattans, beautiful ferns, and exquisite orchids, while underneath splendid tree-ferns rear their lovely heads thirty or forty feet into air. So dense is the vegetation in some of these forests that the fierce tropical sun hardly penetrates to the ground beneath them, and the dense undergrowth perpetually drips with moisture.

The population of the islands is estimated at from eight to ten millions.‡ The natives are divided into something like two hundred tribes, each with its peculiar dialect and customs. With the single exception of the Negritos, these tribes are of Malay extraction. The latter people are a race of dwarfish blacks, confined at present to a few of the loftiest mountain ranges. They are characterized not alone by their color, but by the possession of closely curling hair, which serves at once to distinguish them from the straight-haired Malay races. They are commonly believed to be the aborigines of the islands.

A more degraded race could hardly be conceived. They wander through the forests in a state bordering closely on absolute nudity, and live on whatever they can pick from the trees or dig out of the ground.

* Valuable and interesting information on this subject is also to be found in Forman's "Philippine Islands," Fernald's "The Spaniard in History," (from which our map is taken), and articles in the *Outlook* and *Review of Reviews* for June. For the religious and moral condition see especially the article by E. S. Little in the MISSIONARY REVIEW for July, 1896.

† Statesman's Year Book gives over 1,200, and other authorities 2,000, but the inhabited islands number not over 600.

‡ The total area is about 114,326 sq. miles, or about the size of New England and New York State. The largest island, Luzon, is about the same area as Cuba, but has three times as many inhabitants.

They never practise agriculture, but sometimes hunt a little, and are said to eat much of their animal food raw. They build no houses during the dry season, sleeping wherever night overtakes them, and moving on when the flies become troublesome. They are a puny, sickly race, and are rapidly becoming extinct.

Turning now to the tribes of Malay origin, we find them varying in their development from a state of absolute savagery to civilization. The interiors of several of the larger islands are populated by nearly naked tribes, many of whose members have never seen a white man. Having nothing to excite the cupidity of the Spanish, they are completely independent.

The Mangyans of Mindoro absolutely deny any belief in an existence after death, invariably replying, when questioned, that when a man is dead he is *dead!* As soon as one of their number falls seriously ill, he is deserted by his friends, who abandon all their belongings, and run away and hide themselves in the jungle, changing their names to insure better luck in future.

Extreme poverty is the rule among the civilized natives, and its cause is found in the heavy burden of taxation imposed upon them by their Spanish masters. Every person over eighteen years of age is required to procure annually a *cedula personal*, or document of identification, the charge for which varies from $1.50 to $25, according to the means of the applicant. The average native has little or no opportunity to work for hire, and if he does succeed in securing employment, his wages are often not more than five cents per day. He is usually unable to dispose of his farm products for cash, being compelled to exchange them for other commodities. In addition to this personal tax there is a tax on cocoanut-trees, a tax on beasts of burden, a tax on killing animals for food, a tax for keeping a shop, a tax on mills or oil-presses, a tax on weights and measures, a tax on cock-fighting, and so on to the end of the chapter. At every turn the poor native finds himself face to face with the dire necessity of paying *tributo;* and he frequently spends his life in an ineffectual effort to meet the obligations thus imposed.

If the enormous sums thus raised were expended even in part in the improvement of the colony, there might be some justification for its collection. While the laws in regard to its disposition are not entirely bad, in actual practise it for the most part finds its way into the pockets of the Spanish officials, the annual surplus amounting to not more than eight or nine millions of dollars.

While the officials fatten, the natives are left to die like cattle, if epidemic disease breaks out among them, or to starve if their crops fail. There are, as a rule, no roads worthy of the name. There is no justice, except for those able to pay liberally for it, and, worst of all, there is no opportunity for education, except in one or two of the largest cities, and even there the facilities offered are very poor.

The Spanish law provides for the teaching of the Spanish language in the village schools; but this does not suit the convenience of the village friars, who prefer to be the only available interpreters between their flocks and the outside world. They therefore attempt, usually with success, to prevent the teaching of Spanish, and the "education" of the average native consists of the memorizing of a few prayers and a little of the catechism. In extreme cases he learns to read and write a little Spanish, and may aspire to become a clerk.

Delinquent taxpayers are treated with the utmost severity. The first step is usually to strip them to the waist, tie them to a bench or post, and beat them unmercifully. Even women are subjected to this treatment. If this does not suffice, imprisonment follows, while pressure is brought to bear on relatives and friends. Daughters are not infrequently offered an opportunity to secure the liberation of a parent at the expense of their own honor. Should none of these methods prove effective, deportation follows, with confiscation of property, and the leaving of women and children to shift for themselves.

Should a native manage to get abroad and secure some little education, he is likely to be invited on board a gunboat some evening and not be heard from thereafter, the reason for his disappearance being that *he knew too much.*

Brigandage is tolerated, if not encouraged, by the authorities charged with the enforcement of the laws. The civil guard go to much trouble in apprehending criminals of the worst type only to have them set at liberty again without trial, or mysteriously "escape" from prison. If there were no criminals at large the fees of the judges would fall off.

All of the civilized natives are adherents of the Catholic faith. There is *not a Protestant minister in the islands.* Were one to attempt to work in the provinces he would be likely to encounter conditions not conducive to longevity.

The great power in every native village is the *padre,* or village friar. Friars belonging to orders not allowed to hold parishes in any other part of the world, have no difficulty in securing them here. Recruited as they are from the lower classes in Spain, their ignorance is, in many cases, almost beyond belief. Once settled over an out-of-the-way parish the friar becomes a demigod. He is regarded with reverential awe by the native members of his flock, who kiss his hands whenever he appears in public, and obey implicitly his every order, while Spaniards living near him learn to know and fear his power, and, as a rule, act upon his suggestions. In spite of their vows of poverty and chastity two or three of these orders of friars constitute the wealthiest, as well as the most shameless, class in the islands. There is no disputing their wealth nor the enormous power which it brings, while there is no attempt to dispute the fact that they are directly responsible for much of the extensive half-caste population which almost invariably springs up in their vicinity. The most appalling feature of their domination is the use which they undoubtedly make of their holy office to effect the ruin of the simple and superstitious native women and girls, who blindly follow their bidding.

Nominally, the highest authority in the Philippines is the governor-general. Actually the controlling power is vested in the clergy, and woe betide the official, be he civil, military, or religious, who attempts to interfere with Philippine monastic life as it exists. One of two results have invariably followed any vigorous attempt to correct the crying evils which I have enumerated. The too ambitious official has found that money would procure the recall even of a governor-general, or he has met a sudden and mysterious death.*

* The religious orders in the Philippine Islands have now placed the Spanish government in a dilemma by demanding that the government decide whether they are to withdraw from the archipelago, or whether it will give them ample means to maintain their religious and political domination, which, they say, is indispensable if they are to act as auxiliaries of Spanish rule Most of the liberals and republicans urge the government to proceed with the reforms regardless of the religious orders. The conservatives support the religious orders, and the government is embarrast, not wishing to offend the religious party, while at the same time it feels that concessions to the insurgents at the expense of the priesthood afford the only chance of salvation for the Philippines.

The governor-general is surrounded by a numerous corps of officials to aid him in the performance of his duties, while the islands are divided into provinces, over each of which preside a governor and a horde of minor officials. The whole administration is rotten from skin to core. A few years ago it used to be said that the governor of a province who failed to become wealthy in two years was a fool. Certain it is that few Philippine governors grow wealthy out of their salaries.

All in all, it can hardly be said that the lot of the Philippine native is a happy one. He constantly chafes under his burden, while the half-castes, with their greater sensitiveness and superior intelligence, are perpetually boiling with more or less well-concealed fury. Were arms and ammunition to be had, Spain's rule in these islands would be speedily terminated. As it is, the natives, stirred up and led by the half-castes, have repeatedly risen against the government.

Naturally the Philippine native is a peaceable, easygoing fellow. Under a decent form of government he would give little trouble. No one familiar with existing conditions can doubt that Spanish rule has been a curse to these islands, and it would be a happy day for them should some civilized power take possession of them.

The other Spanish possessions in the Pacific are the Mariane or Ladrone Islands, with an area of 420 square miles, and a population of 10,172, and the Caroline Islands, whose combined area is 560 and population about 36,000. In the former group no Protestant missionary work is carried on, but in the latter the American Board has for many years been represented by devoted missionaries. The opposition and difficulties encountered have been many, but the converts have given much cause for encouragement.

THE ESKIMOS OF EAST GREENLAND.

Some fifteen years ago about forty heathen Greenlanders were discovered by a Danish royal expedition at Angmagsalik on the eastern coast of Greenland. It was decided to establish there a station in the interest of the commerce with the natives, and, as they were heathen, the government also determined to start a mission there. It was not until 1892, however, that Rev. P. Rüttel was sent to Greenland to learn the language at one of the old stations. From there he went to Angmagsalik two years later. His latest letter, dated July 23, 1897, to the editor of *Missionsbudet* is in part as follows:*

You have doubtless heard that the ships did not reach us last year, so that my letter has been waiting a second year for an opportunity to be dispatcht. It has not been very agreeable to be for a whole year without letters and what we have need of from home, but we must expect such things. It would have been much worse, if the ships had not reacht us this year, for we have not sufficient supply of coal for the coming winter. But our Lord will take care of everything, and nothing can happen without His will; therefore we are not troubled.

As to the missionary work, it is about as usual. Some speak about being baptized, but seem to be without the true motives, and it is very difficult to give them adequate instruction. The deep corruption of the heathen life here becomes more and more apparent the longer we live here. It is almost incredible, that the deeds which we hear and see are performed by men. They know not what they do; that may be their excuse, while it can not be said on behalf of those at home.

* Translation for the MISSIONARY REVIEW by the late Dean Vahl, of Denmark.

Along the eastern coast of Greenland a small number of Eskimos are found, all of whom are heathen. At Angmagsalik in the neighborhood of the Polar circle there lives a larger tribe. This place was first discovered and described by Captain Holm, in 1884, and here the government decided to establish a missionary and commercial station. I was sent out as the first missionary, and reacht here in 1894. I shall now invite the reader to go with me on a visit to our neighbors.

First we must change our clothing, but not to be beautified. We put on a pair of seal-skin breeches, a jacket (anorak) of seal-skin or dog-skin with a hood to cover the head. Then we draw on the soft boots of seal-skin, good gauntlets on the hands, and snow-shoes on the feet, and we are ready for the journey. Even before the outermost door is opened, a fearful howling is heard. It is my five young dogs, who hear us and thus give us their welcome. The cold bites our noses somewhat, to remind us that we are in Greenland. The snow is heapt up to the height of some yards. Sometimes it covers the side of the house, so that it is necessary to shovel it away from the windows. The thermometer shows 20° R.; a few days ago we had 29°, the highest temperature this winter. On our left is the manager's house, and on our right is another almost buried in snow. Here two mechanics, the manager, my wife and I all lived during the first year. Now the two mechanics live by themselves. We were glad when we could have use of our own house, for, altho it is not grand and comfortable, yet it was much better than the tent, in which we were. We glide along further and come to the steeper descent to the sea. I very seldom go down this hill without turning some somersaults, but never mind, there is enough snow here to protect head, arms, and legs! We pass a storehouse, where provisions are stored for use in case the ship should not arrive or be compelled to winter here. Now we are on the ice of the harbor, which we cross, and with some trouble again creep up on land, for the ice has made deep, broad crevices on the beach, which often slopes very much. Perhaps we may see a few ptarmigans or a seal on the ice, or perhaps a bear.

Soon we reach our journey's end and take our snowshoes off. Where is the house? We do not see much of it, but soon we observe a gray fog oozing from some dark spots in the snow. It is the smoke coming from the windows of the house! A little figure comes from another hole, which is the front door. The entrance to the house is a tunnel of ten or twelve yards long, without a door, and so low that it is necessary to creep through it. At the entrance we stop to accustom our eyes to the darkness, and it is well, for in the middle of the passage we suddenly come on a little pool of water, on whose muddy surface some small children are playing with sailboats. The house itself has only one large room, the length and the half breadth of which is taken up by a large pallet, which is used at night as a bed for all the inhabitants, and during the day serves as stools and table.

What amazes us more than the primitive arrangement of the house, is the yet more primitive dress of the inhabitants. Indoors the young people wear no clothing at all, the women have on only very short breeches, or rather a girdle, of sealskin, and the men wear knee-breeches. Some women sit with the legs crost on the pallet and rest, the others lie down comfortably. The men are out hunting. The air is very disagreeable for noses not accustomed to it. Perspiration, stale flesh, train oil, filth, etc., combine to make the odor well-nigh unbearable.

We are welcomed heartily, for a visit is always an agreeable variation in this monotonous life. A young woman stretches her hand under the pallet, draws out a book, and goes with it to one of the windows, which we now see are made of thin membranes of gut woven together. I take a familiar book, and we begin to read Bible history in the West Greenlandish language. This is the first small beginning of the missionary work here in East Greenland.

But, perhaps, some one wonders why I do not preach. Briefly because I can not speak the language. I came to East Greenland with scanty knowledge of West Greenlandic, but it is necessary to be quite conversant with it before being able to make oneself understood by an East Greenlander. It is still more difficult when one is to speak of spiritual things, for here the language as yet lacks the words to express spiritual thoughts. There is no word for spirit, only for soul, and it is hard to convey the truth by saying that God is a soul, especially when they believe that every one has many souls.

Last summer this poor girl was brought to me suffering from old gangrene wounds in the legs, and only able to move by creeping. All her toes were gone. I was askt to do something for her. She was lodged in a tent in our ground, and when she was a little better we began to teach her from a Greenlandish spelling-book. In the spring her family came to live here, and this is their house. Thus I could continue to look after my patient and teach her to read. At the beginning of this year her legs were well again, and, in spite of their stuntedness, she was able to walk. Now we read the Bible history, but every few moments we must stop, for there is a word that she can not understand, either because the idea or the word is foreign to her. I have the pleasure of seeing that one thing after another is becoming plain to her. We must learn to creep before we can walk, and that it takes some time to be able to run. But the light will shine even here in the darkness, and, perhaps, this pupil may be a forerunner among her people.

While we have been reading you may have been looking about in the house. You may have observed that the East Greenlanders have the sport of hunting in the neighbor's hair and eating the game in the place! Many other peculiar things we see, but we must defer their discussion, and go outside for some fresh air in our lungs. So we take leave with a farewell, which is answered with a handshake, altho it is hardly noon. Outside we meet the men, who are coming home from hunting. Their long, black hair is worn loose, and but for its length would need plaiting. We nod to them and hasten home, as the snow is blowing along the ground, and the cold is felt the more.

One day I was out in a fearful cold and wind, with too thin gauntlets, and I came home with my finger tips so frozen that it took a month to get them thawed, and the skin had to be changed many times. Another day I was out with my dogs, and the snowstorm was so fearful that only with the aid of my dogs could I reach home again. The Greenlanders from the farther places have almost never been able to come here during the winter. When we reach home it is necessary to put on new clothing, and to be washt to get rid of the Greenland odors, and when some native has paid us a visit, a general airing is necessary. But in spite of all their disagreeable qualities and their great faults (thieving, licentiousness, want of deep feeling, etc.), which are found here, it is impossible not to love them for their cordiality and confidence.

A spiritual fight must be fought here in this land of ice and snow. Therefore, if you have some warmth of heart, remember that you can do something to bring the Kingdom of God to these people, and to guide them to faith in our Lord Jesus Christ.

HAWAII AND THE MISSIONARIES.

That the Hawaiian Islands are not in the state of moral and spiritual degradation which characterizes the Philippines, is due solely to the power of Christianity brought there by the missionaries. Four hundred years of priest-rule in the Spanish islands find them practically as heathen as when first discovered, while one hundred years of Protestant missionary work have given Hawaii religious and civil liberty, and have made them very nearly as civilized and Christian as the United States. In "Hawaii, Our New Possessions," Mr. John R. Music thus speaks of Hawaii's debt to missions:

Missionaries have been important factors in the upbuilding of the present state of society. From the very beginning of their work they were confronted by every obstacle which the unrighteous and lewd, whose dissolute habits would not be tolerated within the pale of civilization, could throw in their way. The anti-missionary class were half-buccaneers, who found the easy-going natives willing to put up with their own loose characters. The missionaries being a stumbling-block in the way of the perfect license which they had hoped for, they began to pour out the vials of their wrath upon their heads. Some one has said that "every one who pays his honest debts, lives a sober, upright, moral life, and believes in good government, is clast as a missionary." On the other hand, the Sabbath-breakers, the gamblers, the saloon loafers, the lottery promulgators, and opium smugglers are anti-missionaries.

The aboriginal Hawaiians had an elaborate mythology, and worshipt innumerable powers of nature. To the ancient Hawaiian, the volcano, the thunder, the whirlwind, the meteor, the shark, and, above all, the mysterious and dreaded diseases, largely introduced by foreigners, were each the direct work or the embodiment of malicious spirits. The goddess Bele was supposed to inhabit the active volcano Kilauea, and when there were destructive eruptions, human beings were sacrificed by being strangled and thrown into the burning crater. The priests, chiefs, and kings had a system of taboos which were tyrannical and cruel. If a king or priest desired anything, he placed on it his taboo, to violate which was death.

The first company of American missionaries to the islands embarkt at Boston, Oct. 23, 1819, in the brig *Thaddeus*. The company consisted of two clergymen and five laymen, with their wives, and three Hawaiian youths, who went as assistants and interpreters. The missionaries were granted permission to stay one year, but at the end of that time had so ingratiated themselves in the affections of the natives that they were permitted to remain longer. Roman Catholics came to the islands in 1827, but they were not permitted to land, since the king thought that one religion was enough. In ten years, however, they returned, and have remained ever since.

The work of Christianizing the natives was very successful, and in four years more than two thousand persons had been converted.

The most eminent and successful missionary of his day was the Rev. Titus Coan, who was born in Killingworth, Conn., Feb. 1, 1801, and was first sent to Patagonia by the American Board of Foreign Missions. He returned in six months, and in 1834 was sent around the Horn to Hawaii, where he had a parish one hundred miles long on the eastern coast. For many years Mr. Coan made his visits to his appointments once every three months on foot, fording the mountain torrents, and threading his way across the almost pathless ravines. In 1837 there was a great religious

revival in the Hawaiian group, and Rev. Titus Coan in one summer received into the church 1,705 converts. The abiding character of the work of the missionaries is attested by the hundreds of native churches and native preachers all over the islands. The Congregationalists are the principal Protestant denomination, but there are besides a few Presbyterians, a Mormon church or two, a Christian church, a Methodist Episcopal church, St. Andrew's cathedral, and a number of Roman Catholic churches in Honolulu.

REV. TITUS COAN.

The following extract from a recent report of the Hawaiian Evangelical Association will give an idea of some of the difficulties with which Protestant missionaries must be content:

"The past year has certainly been one in which Hawaiian Christianity has been put to a severe test, and proven itself fit to live. Every native church has borne the strain of a divided political sentiment. Every native pastor has had to stand between two political parties.

"The fight for righteousness has been waged not only against influences of darkness, which have taken occasion to declare themselves openly in these days, but it has met a dissident patriotism.

"The great issue of the day which has so divided society, even invading homes to the marring of their peace, has not left the churches undisturbed. But in the contentions between royalists and supporters of the government, it must be said that there has been shown on the part of many of both political affiliations an admirable spirit of Christian forbearance. The best of the pastors and the best of the people are honestly seeking the truth. They are working with much patience for the upbuilding of the kingdom of God among us. Hot as has been the temper of the people in some of the parishes, and unreasonable as has been the treatment of two or three of our best pastors, this condition has been traceable to the ill-advised appeals of unscrupulous and ungodly agitators, and to the damaging influence of an active and untruthful press. Misconceptions and bitterness have been industriously and wickedly fostered, but amid it all there has been a remarkable show of gentle, patient forbearance.

"We believe a sturdier Christianity is to be developt amid the perplexities and agitation of the day. There has been much inquiry after the truth, and this earnest, teachable spirit will doubtless be increasingly manifest as soon as political uncertainty is removed from the minds of the people."

Notwithstanding the sneers and scoffs of agnostics, but for the work of the missionaries the natives would still have been in a state of barbarism, or, what is worse, would have yielded to all the unrestrained vices of civilization, even more pernicious than heathenism. Missionaries not only brought salvation and eternal happiness to the Hawaiians, but peace, liberty, love of wife and children, happiness, thrift, and industry. Those who believe that absolute monarchy and tyranny, the sacrifice of human life to a cruel superstition, grass huts, nakedness, and utter disregard for the family tie, are better than the state of society the natives now enjoy, may conclude that the missionary work is a failure; but it is a badly depraved taste and diseased mind that draws such conclusions.

III.—INTERNATIONAL DEPARTMENT.

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

Suggestions on Policy and Method.

REV. SAMUEL W. DUNCAN, D.D.,
Foreign Secretary American Baptist Missionary Union.*

The late Dr. Lawrence rightly expresses the relation of mission boards and missionaries in these fitting words: "Our part is to organize individuals whom we may convert into an indigenous, independent, and expansive church, which shall be the type of a native and reproductive Christianity. We are to found this church on Christ and the Apostles, to train it from the start in principles of self-reliance, self-control, and self-propagation. We are to develop its ministry, found its institutions, organize its work."

Of course, the great point is to know when the time shall have come to lay this responsibility on the native church. It will vary in different lands, and with the varying social and industrial conditions of the people among whom we labor, but it should be made unmistakably clear that such time *must* come; for it will readily be seen, if this central aim is kept steadily in view, how it will color the instruction given by the missionary, how vitally it will affect his methods of work, and greatly hasten the time when the native church can be thrown upon its own resources, leaving the missionary free to penetrate the regions beyond.

SELF-SUPPORT.

This thought has been dwelt upon somewhat at length, because of its close connection with the development of self-support, which the Union should incorporate as a cardinal point in the missionary policy of the future. By self-support is to be understood the organization of individual believers at the earliest favorable moment into independent churches, who shall be encouraged where possible to call and ordain, under the supervision of the missionary, suitable men as pastors; where it is not possible, the appointment by him, after the apostolic method, of elders, who shall have charge of the services and the work of the church. Such churches should be expected to provide for themselves places of worship, without calling upon foreign aid, or in case assistance is extended, such aid should be strictly supplementary to their own utmost exertions. They should be expected to maintain their own pastors, providing for them such support as shall be in keeping with the social conditions of the membership.

When the question of education becomes an important one, they should also have laid upon them the duty and responsibility, so far as possible, of supporting their own schools. To attain the *full* ideal of a New Testament church, they should be led to go even further than this, and lay by something toward the direct evangelization of the surrounding heathen. In some of our missions all of these results have been successfully reacht, to the glory and praise of Christ; and it is worthy of note that the churches which have contributed most to this result in that mission of the Union which leads the van in self-support, are those which from the beginning received no aid from the society. The Executive Committee

* At our personal solicitation Dr. Duncan kindly furnisht us with a copy of his very comprehensive address at the Baptist Anniversaries, Rochester, N. Y., May 17, with the privilege of using such parts of it as we could. We regret that the paper can not be presented to our readers in its entirety.—J. T. G.

have taken advanced ground in regard to this movement, so vital to missionary progress. By a rule adopted a year ago, they have declined to give appropriations to the ordained pastors of churches. In lieu of this has been substituted small grants in aid to the churches, but only to such as show themselves worthy by doing all they can for their own support. The native churches, too, are, for the most part, building their own meeting places. Only in very exceptional cases are appropriations now made for this purpose.

It is of paramount importance that emphasis should be given to this policy by the emphatic indorsement of the society. For it must be said that there is wanting concerted and progressive action at this point on the part of some of our missionaries. Many are steadfastly and successfully at work along these lines. Others are wavering and uncertain, if not in opinion, at least in method. It should be made distinctly clear to all what the Union's policy is, and that there is no disposition to modify it, or to relax effort in establishing self-supporting, self-governing, self-propagating churches; that we believe that Christianity in India or China or Japan must some day stand upon its own basis, as it does in our own land; and that the society purposes now to adjust its work with this object clearly in view. It may be true that the demands, which the realization of this ideal lay upon the natives, will at the first reduce the lists of converts. Is it, however, anything more than the faithful application of the tests which our Lord himself applied, when He directed the multitudes who were thronging upon Him, to calmly consider the cost of discipleship? Certainly, if at the outset the number of baptisms should be diminisht, the loss in quantity would find an ample compensation in the improvement in quality, for a strong temptation to embrace Christianity for gain would be removed. Better still, native pastors and evangelists would cease to be isolated from the sympathy and life of their people by looking to the mission for their support; while in the churches robustness would supplant the chronic debility which is always the result of servile dependence.

EDUCATION.

The policy of the society with regard to schools has been, and is now, a conservative one. These can not be regarded as a substitute for the living preacher, or even as a preparation for the work of evangelization. Our schools have sprung up where converts have multiplied, and the very acceptance of the Gospel has awakened longings and aspirations which, under the blight of heathenism, were dormant. Located, as our Asiatic missions are, largely under the British flag, the necessity of educating the young has been thrust upon us, as a buttress to our evangelizing work, and as a safeguard for the youth of our Christian constituency against the agnosticism and the materialism they would inevitably imbibe from the government and other schools, which they are sure to enter, unless the craving for knowledge was supplied under the auspices of the mission.

The expenses of these schools, apart from the salaries of our own missionaries upon some of our mission fields, are wholly borne by the natives themselves, and everywhere such aid as they can render is exacted. There has been a steady growth in the support of their schools on the part of the natives. The outlay of the Union does not seem to be, for this branch of service, out of proportion

to the whole amount expended for mission work on our fields. Last year, including the work of the women's societies, the total expenditure for schools was $40,313.99, a little more than one-thirteenth of the entire appropriation of the Union. Of this sum only $11,085.75 were from the direct funds of the Union. Of this $11,085.75, more than $5,000 was from the income of the Ongole College endowment fund, while two-thirds of the balance was spent in connection with theological seminaries, thus having, for the most part, direct bearing upon the preparation of a competent native ministry.

Some readjustments, such as the union of several schools, particularly for the higher grades, where the use of one vernacular is feasible, are being considered, which may still further reduce this expenditure. It would seem also a wise policy to avoid henceforth the multiplication of boarding-schools. The calls for these, especially in the Telugu field, are very urgent, and if funds permitted there is no doubt that their establishment at many stations might be a great benefit to such stations. Under existing circumstances, however, it would seem to be the wiser policy for a number of stations to concentrate upon one such school, so centrally located as to meet the requirements of all.

It scarcely admits of question that we are far behind as regards our educational equipment for China, and especially when the present intellectual renaissance is taken into account. We have done little or nothing in the way of higher education for young men. Native Christians, young and old, showing aptitude for the work of the evangelist, have received something in the way of a Biblical training. In most cases such have had a very slender foundation of knowledge to build upon, greatly lessening the advantage that might otherwise be derived from theological study. The result is that, so far as a well-equipt native ministry is concerned, we are at the present time at a serious disadvantage.

Other boards, who have long had their academies and even colleges, are now enricht with scores of native preachers and teachers prepared for leadership in this new era that is dawning upon China; while, on the other hand, if the testimony of those who are well qualified to speak is to be received, we have not, in the eastern China mission at least, a single native preacher who would be listened to by any but the lowest classes of the people. This condition of things must have an end, if we are to take our place in the great work of China's evangelization. The middle and the scholarly class are now turning their thoughts to Christianity, and if we are to exert any influence over them, we must have preachers who can address such intelligently. It should be the policy of this society to repair without delay this oversight by fostering, at suitable points, secondary schools, similar to our academies at home, adjusted in their curriculum to the intellectual conditions now prevailing, and with a view to furnishing a broad and solid foundation for advanced theological and Biblical studies. Such a movement will not involve any large cost to the society. The Chinese are not a poor people. After the initial expenditures for suitable buildings, necessary apparatus, etc., such schools would be amply supported by the Chinese themselves.

INDUSTRIAL TRAINING.

The time is ripe for the Union to take decisive steps in the introduction of industrial pursuits among our native Christians. What has

been done already here and there in a *desultory* way, without any cost to the society, clearly demonstrates how great the advantages would be of wise and systematic efforts. The ability of the Karens to contribute so largely for the support of the work among them, is due not a little to the quiet, practical efforts that have been made to introduce industries. By persuading them to engage in the culture of coffee and other crops hitherto unknown to them, the productive power of their lands has been increast, and the Church of Christ has profited thereby. The boarding-schools at Toungu are, to a large extent, supported by the labors of the boys and the girls in printing, bookbinding, and in weaving.

All this and much more, as I have said, has come about without expense to the Union, and has contributed materially to the progress of the Gospel. The need is critical that similar movements should be inaugurated elsewhere, and especially in the Telugu mission. The abject poverty of the people, and the iron fetters of caste, make it impossible for anything to be inaugurated here without direct help from the society. There is a call at once for a school that shall train young men and women in various industrial arts. Such a school is as clearly a help to evangelization, and a buttress to the rising church, as village or other schools can possibly be. Unless some method can be devised for putting into the hands of our native Christians the means of earning something more than a meager subsistence, the very spiritual prosperity of the Telugu mission will become a burden, which of itself will handicap the efforts of the society in further extending the Gospel among the heathen.

The Telugu Christians, for the most part, are the lowest coolies, without land, or anything that they can call their own—the hewers of wood and the drawers of water — with a scanty prospect, unless a helping hand is extended to them, of being anything better. The young people we educate, unless they are fit to become preachers and teachers, are in danger of being lifted up from the lowest level simply to be thrust back again, hindered rather than helpt by their education, for adapting themselves to the situations in which they were born. As carpenters, printers, blacksmiths, cabinetmakers, shoemakers, weavers, stenographers, they can earn a comfortable living, and open centers for training others and giving them employment in their respective crafts. An immediate improvement in the social condition would follow, and with it an increase of contributing power, from which both the school and the church, and also the work of the evangelist, will derive benefit; results which, if there were no other, amply justify the wise use of mission funds in the promotion of such an object. Aside from this, in the Telugu field it is not too much to say that a social and industrial revolution would be wrought by organizing and fostering the leather industry, which is peculiarly the industry of the Madigas, from which a majority of our converts come. It may be a question with some whether the Missionary Union could legitimately engage in this particular form of effort. The work, however, could be successfully accomplisht through a syndicate of Christian men, similar to that existing in Switzerland in connection with the Basle mission. From the net earnings of the various industries of this mission, the syndicate every year receives a remunerative dividend, after first devoting a

liberal sum for the general work of the mission board. May not this project, so closely allied to the progress of Christ's kingdom, receive the serious consideration of the philanthropic capitalists among the Union's constituency?

What has been said with reference to the Telugu mission is true of Assam and of other fields. A clearly defined policy along these lines should be formulated and steadfastly adhered to.

"The Caroline Islands Incident."

What is known in diplomatic circles as the "Caroline Island Incident," so far as diplomatic correspondence goes was closed near the end of the year 1894, when Spain paid to the American Board $17,500 indemnity, under demand from the United States government, and, four years after being driven from the islands, the missionaries were permitted to return, tho not to the island of Ponape even yet.

The "incident" is not very ancient history, but is worthy of being restated. It has been our intention ever since 1894 to review that "unpleasantness," but each month something demanding more immediate attention obliged us to postpone traversing it. The American Board issued some years ago a small pamphlet, written by Doctor Thomas Laurie, entitled "The Spaniards, and Our Mission in Micronesia." Small as that tract is, it is too extended to follow closely in this article, and we do not even present the case from their showing, but prefer to be guided by special correspondence in the secular press from Washington in the early part of 1893.

When the American missionaries first landed on these islands, no nation claimed any sovereignty over these islands, and until that time, 1852, no attempt had been made by any one to civilize or Christianize the savages of any part of the Caroline group. The American missionaries of the American Board of Foreign Missions landed first on the Island of Ponape, one of the largest of the group of islands, and are believed to have been the first white people to occupy the island. Two years later (1854) Mr. Doane was sent out to take charge of the mission work.

The missionaries first sought to secure the confidence of the natives by ministering to their needs when in sickness and distress, by their introduction of medicines, and the practise of vaccination as a preventive of smallpox, the ravages of which had almost decimated the island a few years before. The dialect of the natives was reduced to a written language, and taught to the native children in the schools which were establisht not only for their moral and intellectual, but for their physical well-being. In these schools the male and female youths were taught the use of tools, needlework, and all the ordinary appliances of civilized countries that were best calculated to advance the general comfort of the people.

For many years there was no evidence of any conversions to Christianity, but in 1860 the gentle spirit manifested by the missionaries, and their manifest purpose to do nothing but that which was clearly for the good of the natives so imprest itself upon them, that they began to look for the inspiration which produced these commendable results, and thus was laid the foundation for the large and constantly growing influence of the missionaries, which resulted in numerous accessions to the mission church, so that in 1885 there was a large number of male and female teachers and preachers at work in the island.

In 1885 the German government, seeing no evidence that any nation had claimed or given any evidence of occupancy or sovereignty of the islands, sent a ship to Ponape, and hoisted the German flag, and assumed and affirmed that the islands thenceforth belonged to Germany. Spain had never made good, nor even attested, her claim to sovereignty of this territory, but now disputed the right of Germany to appropriate or annex the islands, claiming them as her own. Sharp contention ensued, which ultimately was arbitrated by Pope Leo XIII., who decided in favor of Spain.

Up to this time there had been no interference with educational or evangelistic work of the missionaries. The Spanish government gave repeated assurances, during the contention with Germany and after the islands were assigned to them, that the missionaries' persons, their acquired rights, and missionary property and work, should receive the fullest protection at the hands of their officials, as well as from the home administration.

One year later a Spanish vessel landed on the island civil officers, soldiers, and priests to organize a *de facto* government, with its capital at Jamestown. Almost the first act of these officials was to wrongfully seize and hold themselves to be possest of lands belonging to the mission by purchase from the native chiefs, and properly deeded to the missionaries. They proceeded to erect on these grounds barracks for the soldiers, and other buildings, without permission of the missionaries, or any compensation whatever paid to them.

Mr. Doane notified the governor of the right and title of the mission, and reminded him of the pledges made by Spain to the United States government, that all natural personal rights, and all acquired rights, would be protected to the entire satisfaction of the missionaries.

Under the pretense of offense, because Mr. Doane in his correspondence had used the word "arbitrary" in regard to their conduct, this venerable man, then nearly seventy years old, was seized and imprisoned on a transport for fifteen days; and then his imprisonment was indefinitely extended "for other reasons," unknown to Mr. Doane, for there was no form of law observed unless the arrest could be called that, but even that was without any legal form.

Mr. Doane was then sent two thousand miles away to Manila to be tried for using the word "arbitrary" to describe this lawless process, by which the governor had appropriated private property, without notice and without permission or proffer of compensation. One can hardly realize the heaviness of the burden and sorrow when this venerable man was thus rudely torn from the churches which he had seen built up by his labors through thirty-six years, knowing that they must be exposed to perils worse than death.

After the departure of Mr. Doane for Manila, the natives, who were forced to labor upon the government works without pay, under brutal taskmasters, rose and killed many of them, including Governor Pasatillo. Later a force of soldiers, guarding a number of natives, went to Ona, where the Americans had a mission church, and began the erection of a Catholic chapel and a priest house on the grounds belonging to the American missionaries, and close to their church and school-houses.

The natives, who were subjected to constant injuries and insults, suddenly and without warning rose and repeated the bloody

drama of 1887, killing all the soldiers except five or six, who, with two priests, were saved by Miss Palmer, of the American mission, who at great personal risk secreted them in the school-room of the mission.

In September of the same year several Spanish vessels appeared off Ponape, having on board seven or eight hundred soldiers. Shortly after the arrival of the warships, they began to shell the places held by the natives, and it is believed that, had the natives been half as well armed as the Spaniards, they would on their landing have driven them into the sea. As it was, they were forced inland, after inflicting serious loss upon their foes, including the death of the colonel commanding the troops, and several other officers.

After this encounter, the Spanish troops wantonly destroyed most of the buildings belonging to the missionaries. The subsequent threatening conduct of the Spanish authorities toward the unoffending missionaries was such that the United States government sent out the steamship *Alliance* for their protection. When Captain Taylor, of the *Alliance*, arrived, he sought an interview with the governor of the island, who informed him that the rebellion was caused by the American missionaries.

Captain Taylor demanded the proof of these charges, but in vain. None was forthcoming, nor discoverable after his own personal efforts to find evidence.

Fearing that the lives of the missionaries were endangered by remaining on the island at that time, the captain of the *Alliance*, whilst protesting in the name of his government against the injustice and wrongs inflicted upon these innocent and self-sacrificing people, and declaring that none of their rights should be forfeited by their temporary departure, removed them to Strong's Island.

The United States government under President Cleveland's first administration, under that of President Harrison, and again during Mr. Cleveland's second term, made vigorous demands of Spain, for the proper consideration of the equities and safety of the American Board and the missionaries. The missionary society had expended to that time some $400,000, and Mr. Doane had suffered damage to his family and himself which could not be met by an indemnity of $30,000. The money indemnity, which was finally compromised at less than $18,000, was the smallest thing in contention.

The right to occupy the islands for missionary work was never yielded by the missionaries or the government of the United States; and the right of missionaries to protection as American citizens on the part of the national administration was steadily affirmed. These contentions dragged their slow lengths through the labyrinths of diplomacy for nearly three years.

The American Board Almanac for 1898, says: "Spain owns the Caroline group, and does not as yet permit the return of our missionaries to Ponape, from whence her officials drove them some years ago. But in the western islands, Ruk and the Mortlocks, there has been a work of grace during the year and a great ingathering."

The entire disturbance, the persecution and expulsion of the missionaries, the destruction of their property, the bloody efforts to destroy the native churches, the introduction of intoxicating liquors, and of temptations to vile forms of iniquity among them, by which it was sought to undermine all the work of the Protestant missionaries, has been, and is asserted by

those most familiar with all the facts in the case, to be directly attributable, not only to Spanish civilians or soldiers, but to the *priests* sent out with the government's expedition.

At this hour of international contention between Spain and the United States we would write never a line to inflame passions, or increase prejudice; hence we content ourselves with this mere traversing of a few aspects of "The Caroline Island Incident." But if, as the secular press reports at the date of our writing, that there is revolt against Spanish authority in the Caroline islands, the foregoing facts may show somewhat the conditions which may have contributed to it. The Spanish government, civil and military, has disregarded the natural and acquired rights of natives who had risen from savagery to considerable civilization when Spain entered and, as Mr. Doane rightly said, "arbitrarily" despoiled them of their possessions and interfered with their religion.

J. T. G.

The Lebanon Hospital for the Insane.

BY REV. THEOPHILUS WALDMEIER, SYRIA.

At last we have arrived home safely, after a long journey of nearly two years. Our hearts are filled with thanks to our Heavenly Father for his guidance and care amidst all danger, by land and sea.

Since our return (March 19, 1898), we have been very much occupied with our executive committee here in Beirut, to find a suitable site to build our Lebanon hospital for the insane. The most difficult thing in buying the land is the same as in ancient time, and like Abraham with the purchase of the Machpelah's cave. As soon as the right site is secured, we shall at once begin to build this urgently needed Bethesda in Bible lands. We would ask you to remember also this mission in your prayers, and ourselves who are used instrumentally to carry it out.

We never realized so much what a crying need there is as since our return. These poor sufferers' condition is more than terrible; nay, it defies description. It is indeed heartrending to listen to the most cruel treatment of the insane. We mention only one instance. Mr. Chayr Allah, a member of our committee, told us a most terrible story about his own cousin, a young fellow of twenty-three years, who became insane (possest) with acute mania. Of course, he was chained and actually walled up in a cave. Through a hole they used to throw him sometimes a few dried figs and some bread. He became just like a wild beast; his nails grew long like claws, and he used to tear the rats and mice which were in that abode, into pieces to satisfy his hunger. Oh, he did more than this, which would be unseemly to mention here. He was relieved by death at last, after having been in this fearful state for four years. He died only four weeks ago. Another patient here in Beirut was put in iron chains and given in charge of two merciless, cruel men, who beat him until he was relieved by death. These two acute maniacs could have been cured if they had been treated properly. But these "dead who can not be buried" have no refuge, no asylum until now, and we do not think that we, or anybody, could be engaged in a more noble, more Christlike work than this, *i. e.*, to build the very first asylum for these unfortunate and forsaken ones. Therefore, we would entreat our dear friends to continue to help this work on, the very first of its kind, with your prayerful interest, kind sympathy, and Christian love.

The Future of the Slavic Peoples.*

BY REV. D. C. CHALLIS, BULGARIA.

I shall always believe in the Slav, and am not surprised that he is coming more and more to the front. The Russia that politicians recognize is by no means the Russia known and honored by God as a bearer of his ensign in the centuries to come. The "game of diplomacy" is always interesting to observers and doubtless profitable to newspapers, but it is not always safe to look upon diplomats as masters of the situation. What is sometimes called the providential element of history, is far more significant than the petty schemes and ambitions of temporary rulers or ministers. The vast undercurrent of destiny moving down through the ages, bearing upon its bosom the schemers and their schemes, like the rubbish on the surface of the glacier that slowly winds its way down the mountain valley, may not attract the attention of paragraphers, but in the slow process of the ages it is sure to have its way, and the final outcome will show that while man proposes, some other force disposes. We are called upon to note the fact that Russia is becoming supreme in Bulgaria—as if Russian influence in that quarter were a new thing.

More than thirty years ago a Protestant bookseller was sitting in a coffee-house in the interior of Bulgaria, and while sipping his cup of Turkish coffee and improving his opportunities for conversation, always having in view the placing of a Bible or a tract or some good word for the Master, he was approacht by a venerable-looking Turk, and in the Turkish language he was "interviewed" concerning his observations of the condition of the common people in Bulgaria. So much intelligence and keen interest in the despised masses of the "infidels" was shown by this "Turk," that our colporteur quickly came to the conclusion that something more than a casual interest lurkt under this placid exterior. In a word, he left that coffee-house assured within himself that he had been conversing with a Russian spy. All of which means that for many years Russia had in view that very movement which was precipitated by the atrocities of 1876—the invasion of Turkey by way of Bulgaria.

But while Russian diplomacy was thus working in secret, a still deeper force was preparing the whole movement, of which this war was but a part. To those who have studied the national character of the Bulgarians, and through them the deep instincts of the whole Slavic race, there is no surprise that Russia has become "influential" in Bulgaria. Indeed, it is all owing to the blunders of Russian diplomacy that she is not far in advance of her present position. "Blood is thicker than water," and tho its course may appear sluggish, it is sure to tell in the long run. "To the Saxons and the Slavs belongs the future," was the shrewd remark of an observer who has since risen high in the diplomatic world. All eastern Europe is, and has been for many centuries, essentially Slavic. Russia, eastern Germany,

* Our attention is called to an article in the *Contemporary Review*, January, 1898, by Dr. Washburn, of Constantinople. This leads us to present at this time the article by Mr. Challis which he furnisht us for other uses. Mr. Challis has been one of the most patient and thorough students of the political, ethnic, social, and religious condition of Bulgaria for twenty years, known to us. Like Bishop Hendrix, of the Methodist Episcopal Church, South, he casts a horoscope of the Slavic peoples very unlike that which the diplomats and news-agents of Great Britain give out to the public. We look upon the increasing unification of the ninety millions of Slavs as one of the greatest factors of the future, written in large letters in the "Diplomacy of Providence."—J. T. G.

northern Austria, and all of the Balkan peninsula, except Greece, are almost entirely "of one language and one speech," and while despotism at home and abroad may appear to check the progress of this naturally democratic people, it must perish before the grand upheaval that is surely coming. The rural populations of all these countries possess a sturdiness of character that may, under some circumstances, pass for stolidity, but it is of that kind which inherits the ages and moves steadily on like the ice stream down the valley, all undisturbed by the storms that sweep across its bosom. When the Russian armies crost the Danube in 1877, they were hailed as deliverers by a people who had long been preparing the way—nay, who were themselves the way—brothers of one blood and of common aspirations. Bulgarians eagerly enlisted under the Russian banner and fought with the steadiness of veterans, and by the intimate knowledge of the country made its conquest possible. When the war was ended, and Bulgaria had been freed from the grasp of the tyrant, her gratitude to Russia was a passion that was just less than her love for native land.

It was at this point that Russian statesmen began to show the natural blindness of despotism. Not willing to trust their interests to a people intelligent and free, they sought to introduce their own system, and but a few years sufficed to drive the Bulgarians to the enemies of Russia for support of their autonomy, and for a whole decade even diplomatic intercourse was cut off. The history of those years is but a monotonous catalog of plots and intrigues to overthrow the government of Bulgaria, and discredit her free institutions. Stupidly refusing to recognize the legitimacy of their prince, the iron rule of Stambouloff was made possible, and in the interests of "fair play," western statesmen bade the Bear keep his paws off the plucky Bulgarian. That Russia decided to recognize the Bulgarian prince should not be regarded as a "trick" of diplomacy, but rather as an assertion of Slavic common-sense and a real victory of

"The deep and swelling thought
That overpowers all others,
And conducts the world at last to freedom."

If Russia will act in good faith, treating Bulgaria as an ally and not a vassal, the old affection, in all its intensity, will again be aroused. "Blood is thicker than water," and its deep-flowing currents, which are bearing England and America out into the broad seas of Saxon federation, are as surely bearing the Slavic races to a grander future, when the tyranny of the north and south shall alike disappear beneath the waves of the coming democracy.

God seems to be providing facilities for a very rapid carriage of the Gospel to the whole world.

The *Literary Digest* says:

It is the opinion of the Russian Minister of Communication, M. Chilkov, that when the Trans-Siberian railway has been completed the *tour of the world can be made* in *thirty-three days.*

Bremen to St. Petersburg.....	1½	days
St. Petersburg to Vladivostock....	10	"
Vladivostock to San Francisco....	10	"
San Francisco to New York.....	4½	"
New York to Bremen.....	7	"
Total.....	33	"

A correspondent of the *Revue Scientifique* assumes for steamers a speed of twenty-seven instead of eighteen miles an hour, the former speed having been recently obtained in England by torpedo-boats; and for railways, instead of 43½ miles an hour, 62 miles.

Paris to the Pacific, via Asia.....	8	days.
Coast of Asia to San Francisco....	7⅛	"
San Francisco to New York.....	3	"
New York to Paris.....	4⅜	"
Total.....	23	"

IV.—FIELD OF MONTHLY SURVEY.

Australia and Islands of the Sea,* Arctic Lands,† North American Indians,‡ Work Among Seamen.§

BY DELAVAN L. PIERSON.

The Indians of Metlakahtla.

The rush of gold seekers and adventurers to Alaska has threatened to do great and shameful injury and injustice to the Christian Indians on Annette Island, Alaska. Under one pretext or another repeated attempts have been made to deprive these Tsimshean Indians of immunity from vicious white settlers, and to open portions of the island to traders and miners. When Mr. William Duncan, the honored missionary, was compelled to leave Canadian territory with his Christianized Indians by the unfavorable attitude of an Anglican bishop and Canadian laws, Annette Island—then entirely uninhabited—was granted to them by Congress (1887 and 1891). These Indians left all their possessions in Canada, where Mr. Duncan had been laboring among them for thirty years, and, like our pilgrim forefathers, came to a new land in search of liberty and peace. They have establisht a model settlement of about 1,000 model citizens, all of whom have subscribed to the following

DECLARATION OF RESIDENTS:

We, the people of Metlakahtla, Alaska, in order to secure to ourselves and our posterity the blessings of a Christian home, do severally subscribe to the following rules for the regulation of our conduct and town affairs:

First—To reverence the Sabbath and to refrain from all unnecessary secular work on that day; to attend divine worship; to take the Bible for our rule of faith; to regard all true Christians as our brethren, and to be truthful, honest, and industrious.

Second—To be faithful and loyal to the government and laws of the United States.

Third—To render our votes when called upon for the election of the town council, and to promptly obey the by-laws and orders imposed by the said council.

Fourth—To attend the education of our children, and keep them at school as regularly as possible.

Fifth—To totally abstain from all intoxicants and gambling, and never attend heathen festivities or countenance heathen customs in surrounding villages.

Sixth—To strictly carry out all sanitary regulations necessary for the health of the town.

Seventh—To identify ourselves with the progress of the settlement, and to utilize the land we hold.

Eighth—Never to alienate, give away, or sell our land, or building lots, or any portion thereof, to any person or persons who have not subscribed to these rules.

In Metlakahtla there is no need of a jail, for there are no criminals, and the money that would in other towns be spent for enforcing law and order and caring for the poor, is here used for education and improvements. There are no filthy streets and no "communal houses," with their ten or fifteen families each, as in most Alaskan towns. Metlakahtla is a village of neat, pretty cottages, with well-cultivated gardens for each separate family. Here is an unanswerable argument for the power of the Gospel to transform the degraded and ignorant, and a clear proof that

*For an excellent article on the Philippines, see p. 495 (July, '96). See also pp 338 (May); 491, 517, 520, 526, 532, (present issue).

NEW BOOKS: "Hawaii, Our New Possessions," John R. Music; "Hawaii's Story by Hawaii's Queen;" "Brown Men and Women," Edward Reeves; "Wild Life in the South Seas," Louis Becke; "Islands of the South Seas," Michael Shoemaker; "The Philippine Islands," Ramon R. Lala.

RECENT ARTICLES: "Australian Aborigines," *Midland Monthly* (Jan.); "Missions in Australia," *Leisure Hour* (April); "Spanish Rule in the Philippines," *Cosmopolitan* (Oct., '97); "Hawaiian Annexation," *North American Review* (Dec., '97), *Review of Reviews*" (Jan., '98). "The Philippine Islands," *Review of Reviews*, *Outlook*, and *McClure's* (June); "Spain and the Caroline Islands," *Review of Reviews* (June).

†See pp. 500, 513, 520 (present issue).

NEW BOOKS: "Alaska: Its Neglected Past and Brilliant Future," B. W. James; "Our Alaska Wonderland," D. R. Keim; "Alaska," A. P. Swineford; "Farthest North," F. Nansen.

‡See also pp. 445 (June); 513, 539 (present issue).

NEW BOOKS: "Conquest of the Sioux," T. C. Gilman.

RECENT ARTICLES: "Whence Came the Indians," *Forum* (Feb.); "Innuits of Alaska," *Outlook* (April); "Klondike, The New Arctic Eldorado," *Chautauquan* (May).

§See p. 506 (present issue).

it *is worth while* to seek to save the Indians. To allow these industrious, peace-loving, and godly Indians to be disturbed would be an everlasting disgrace to a nation claiming to be both civilized and Christian.*

Missionaries for the Klondike.

"What doth it profit a man if he gain the whole world and lose his own soul?" Yet the large majority of those who seek for gold leave God and immortality out of account. Thousands of miners have gone to the Klondike, but as yet only about half a dozen missionaries have followed them to seek their spiritual welfare.

Two of these, sent out by the Presbyterian Home Mission Board, give a vivid picture of the difficulties of the situation. They were the only American missionaries to get through last winter, others being stopt at St. Michael and various points on the Yukon River. The only other preachers then at the gold fields were a Roman Catholic priest and a Church of England missionary.

After much difficulty a house was secured for services, all the large buildings being used for gambling or saloons; but that soon burned down. At last some men built a public hall and gave it to them for use on Sunday. The congregation at the two services represents all denominations, and includes a few women. There are a prosperous Christian Endeavor society, a Bible-class, a small Sunday-school, and a Young Men's Christian Association, which keeps a reading-room open through the week. The missionaries have also an employment bureau, and have extended their work to include a mission at Eldorado Creek, fifteen miles distant, and do some preaching in a hotel at Grand Forks. We expect shortly to have an illustrated article direct from the field.

* Annette Island lies at the southern boundary of Alaska, and is about five miles broad by fifteen miles long, with fertile fields, timber lands, well-filled streams, and a mountainous range in the center, which is thought to contain valuable metals and minerals. A full and interesting account of this work is to be found in the REVIEW for November and December, 1893.

Indian Statistics.

The number of Indians in the United States (excluding Alaska)* in 1895, was 251,907. They belong to more than 50 tribes, and are to be found in every State and Territory in the Union. One-third of the total Indian population, or 80,489, wear citizen's dress, and 32,367 (including children) can read. Indians using English, sufficient for ordinary purposes, number 38,625, while 49,957 have received allotments of land, and 21,602 occupying dwelling houses. Self-supporting Indians on reservations in 1890 numbered 98,632, and 58,809, including the five civilized tribes, and six nations of New York State are taxt or taxable. Those not living on reservations or in tribal relations, number 58,806. The fifty-three government reservations comprise more territory than the whole of Germany. Communicants in churches are reported at 25,285. The probable number of Indians, in the present area of the United States, at the beginning of the Columbian period, was 500,000, but the race has dwindled to 251,907 in its four centuries of heroic struggle for its rights and homes. Of the present number 219,000 can not read, 213,232 use no English, 200,000 yet remain heathen, practising pagan rites, and sunk in superstition. This generation of Christians is responsible for the evangelization of these Indians, who belong to various tribes, speaking widely differ-

* The Indians in Alaska number 25,531, and form nearly three-fourths of the entire population of the territory.

ing tongues, still using, in intercommunication, their native sign-gesture language.

The occupations of the Indians are teaming, growing of corn, hay, cattle and sheep farming; selling of ginseng, fish, berries, wild rice, maple sugar; also bead work, moccasins, pottery, baskets, etc. The Indian women are adepts in making lace. Indians are also traders, clerks, engineers, physicians, trained nurses, clergymen; many of them are mechanics, supporting themselves at their trades.

They always believed in the existence of the spirit after death, in the future reward of the worthy, and the punishment of the unworthy. Formerly they had a priesthood devoted to the office from childhood. Gross heathen degradation still exists among them.

Our treatment of the Indians from the beginning has past through several stages, viz.:

1. Dealing with the Indians by fair treaties, thus recognizing his possession of the land, and other rights.
2. The enforced treaty—taking their lands under the form of justice.
3. The peace policy of General Grant, *i. e.*, the contract system, by which government paid money to various religious bodies for supporting and educating Indian youth.
4. The abrogation of the treaty process, recognizing the Indian as a citizen amenable to law, and no longer a treaty-making power.
5. Th separation of Church and State in the education of the Indian, and annulling the "contract system."
6. The assignment of land in severalty to the Indians under the "Dawes Bill," the main effort being to protect the Indian, educate him, and fit him for citizenship.

The total government appropriations for Indians for 1897 is $7,189,496.79.

In 1896 there were 293 Indian schools, of which 223 were under government control.

Spain in the Pacific.

Besides the Philippine Islands Spain claims in the Pacific the Sulu group directly south of the Philippines and adjacent to them, containing 950 square miles and a population of 75,000; the Caroline, and Mariana, or Ladrone Islands, in Micronesia, all of which are small, and most of them of coral formation, with a combined area of 1,000 square miles, and a total population of about 50,000. The American Board has establisht work in the Caroline group, but have met with much opposition and trouble from the Romish priests and Spanish authorities. A girls' school has been establisht at Kusaie with forty-five students, but the missionaries have been compelled to leave Ponape, and to entrust the work to native Christians, of whom there are about 400 communicants. In eleven other islands the communicants number 1,300, and the work is progressing favorably. (See article on page 532.)

In the Ladrone Islands no Protestant missionary work is carried on, and recent advices, by way of San Francisco, state that Protestant missionaries have been driven from Yap, Kusaie, and other stations in the Carolines, and that the natives are being cruelly oppresst. All of Spain's colonies cry out for relief from intolerable oppression, moral and material.

The Micronesian Christians have strict ideas on some points. They will not admit a man or woman who uses tobacco to church membership; they argue that smoking and chewing are the outward symbols of an inward degeneracy; and their one rule is that those who bear the name of Christ shall neither touch, taste, nor handle the unclean thing; and from this rule there is no appeal.

It is the same with intoxicants. The German Komissar made a rule in the Marshall Islands that no trader should sell liquor in any form to a native. For the first offense he is reprimanded, for the second he is heavily fined, and for the third he is expelled from the islands. It is devoutly to be wisht that the same rule prevailed throughout the Pacific.

V.—EDITORIAL DEPARTMENT.

An Anglo-American Alliance.

The present war with Spain suggests again the eminent desirableness of the Anglo-American alliance, now awakening increast interest. It is a question with some whether, in fact, some such league between these two great Protestant nations, may not become essential to the prosperity, if not the political existence, of both. It is very easy to see how numerous causes might conspire to unite papal countries, or pagan nations, in a "religious" war—a war where the religious element was a domintant factor—and it might be of vital importance to the leading Protestant powers of the world to be so closely linkt, as to stand together against such combination. Might not such an alliance go far to forestall and prevent such a conflict as some anticipate? What a noble example to other governments, should these two nations unite in a covenant of peace!

The Washington correspondent writes on an Anglo-American alliance as follows to the *Christian Intelligencer:*

"There were reasons at the time the Senate rejected the treaty providing for arbitration of all controversies between the United States and Great Britain for believing that the Senate in that action did not represent the sentiment of this country—reasons so potent that a number of senators who voted for the rejection of the treaty deemed it expedient to offer explanations, in which they stated that they were not opposed to the principle of the treaty, but only to some of its language. That was before the Cuban question had reacht an acute stage, and the English government had by various acts let the world understand that it sympathized with the humane Cuban policy of President McKinley. These acts have added untold strength to the bonds between America and England, and consequently to the possibility of an Anglo-American alliance, with Christianity, civilization, and peace for its foundation. This week an audience composed of prominent representatives of Washington's religious, educational, professional, and business circles, heard an educated Englishman, Mr. E. T. Hargrove, of London, deliver an address in favor of an Anglo-American alliance, closing with the words: 'England feels as America feels to-day for humanity. So I maintain that it is for the best interests of England and America to form an alliance. If it were for their own selfish interests it would fail, as it should justly fail. Rome fell because of her own aggrandizement, and Spain is already fallen because she has bled her colonies to death. But the union of all the English-speaking people would form a power which would dominate the world, preserve peace in place of war, benefit not only themselves, but all humanity, and mold the character of the world.'"

As to the present war with Spain, Chauncey Depew says: "The glory of this present conflict stands unequaled. The world laughs at our declaration that we wage war for humanity's sake, but let them witness what we do. It is our purpose to set free a people who, for three hundred years, have suffered under the worst form of tyranny." Referring to the conquest of the Philippines, Mr. Depew says: "We might follow the example of the nations who are now carving up China, and keep what we have won, but it is best to pause, and consider what a colonial empire means. I admit the idea is a fascinating one. My sympathies are in favor of colonial expansion, but my judgment is against it."

Christian Work Among the Soldiers.

Mr. Moody, with his usual energy and zeal, is now seeking to surround the soldiers gathered at Chicka-

mauga, Mobile, and Tampa, with the best evangelistic influences. Gen. O.O. Howard, Dr. A.C. Dixon, Major D. W. Whittle, Mr. Burke the singer, and now Rev. R. A. Torrey, are at work with great success among these soldiers in camp. None will be encouraged to go on such an errand but well-known winners of souls, sound in the faith and proven to be men of power. All that is needed to insure ample help in this direction is *ample means*. There are workmen ready, and Mr. Moody is now greatly in need of *money*. Any gifts sent to him at East Northfield, Mass., will be so applied. If any readers desire to make the REVIEW the channel of gifts, we will gladly act for them.

The International Committee of Young Men's Christian Associations, recognizing the fact that the volunteers as well as the soldiers of the regular army are nearly all young men, has arranged to follow them into camp, and, if necessary, to the battlefield. During the civil war the Young Men's Christian Associations organized Christian work among the young men of the army, and the associations are again to undertake a similar work. It is intended to have in all the larger camps association tents for the use of soldiers, in which there will be papers, magazines, and other reading matter, facilities for correspondence, opportunities for social conversation and recreation, entertainments, and religious meetings. A secretary will be placed in charge, who will do personal work among the soldiers. The movement has received the official sanction of Major-General Miles. A large edition of stirring Gospel songs for use in the army has been issued. It is the hope of the international committee that this important work may develop into a permanent one for the soldiers and sailors of our country after the war is ended. There is need of sufficient public support to enable the committee to establish tents and put competent men in committee. It is expected that the work will cost quite a large sum, and contributions in behalf of it are requested. These may be sent to Frederick B. Schenck, treasurer, 3 West Twenty-ninth Street, New York City.

In the death of William E. Gladstone, on May 19, the greatest statesman of England, and one of the six greatest statesmen of the century, has past away. It is too early to attempt a review of his career, even if it were specially appropriate to these columns. But the year 1898 will be memorable for the decease of two men, each in his way most remarkable of all the men who have lived in England for generations—George Müller and W. E. Gladstone—dying within forty days of each other, and both past four score, and wonderfully preserved to the last. It is not an uninstructive question to ask, which life would the reader rather have lived? These lives are in very markt contrast. Which has most affected for lasting good the future of the race?

The Metropolitan Tabernacle is to be rebuilt. The insurance proves to be £22,000 instead of £12,000. This will go a long way toward restoration, as the *site*, of course, remains, and a considerable portion of the walls can be utilized, especially the imposing entrance with its massive pillars.

It is not unlikely that disciples on this side of the sea would gladly aid in rebuilding this famous sanctuary. If every *reader* of this REVIEW would contribute twenty-five cents, it would furnish an aggregate sum sufficient to constitute a noble memorial of the love of

American Christians for the man of God who belonged to the whole Church of Christ, and laid us all under tribute by the ministry of his voice and pen. Any donations sent to the Editors will be transmitted without cost of exchange.

A Valuable Library.

Dr. Murray Mitchell, of Nice, writing of the rare library of the late Dean Vahl, says:—

"The Dean has left a library of about twelve thousand volumes, nearly all of them connected with missions. The books for the most part are in English, German, Danish, or French—chiefly in English and German. The value of the library has been estimated at £750. The family are anxious to dispose of it; their circumstances render this desirable. It would save an immensity of trouble if it could be sold as a whole. Is there no friend of missions in Europe or America whose heart and purse are large enough to induce him to purchase the whole collection, and present it to some church or society?"

We covet this library for this side the Atlantic, and will gladly aid any person or institution to get into proper communication with the parties who have the disposition of this treasure.

The one man who led the way in the establishment of law and of schools in Alaska—who in fact workt alone till he *created* sentiment in favor of such action as was needed; who, like Wilberforce in Parliament, breasted active opposition and the worse enemy—passive indifference—for fifteen years; the man who patiently and heroically labored, prayed, wrote, and spoke, until he gathered about him a body of sympathizers, and then pusht Alaska's claims forward until they had some proper attention from government—this man was Rev. Sheldon Jackson, D.D., whom we knew thirty years ago as a simple, humble Presbyterian home missionary. Do our readers know that this one man has founded every government school in Alaska since the year 1884, when Congress made the first appropriation, and that he has now the oversight of all these schools? Do they know that, before the tardy success was achieved, for which Dr. Jackson contended so earnestly, and for so many years—he had not only conversed with thousands of influential citizens, had hearings before the committees of three Congresses (the 46th, 47th, and 48th), held public meetings all along the line, from ocean to ocean, but had in person spoken not far from a thousand times, on this great topic, in assemblies of the people?

And, after all this—which is but a part of the work of this indefatigable man—there are but twenty government day-schools, and an equal number of mission-schools, for a population of 30,000 or more. Of course, the establishment of schools is but a beginning; to find suitable teachers is quite as difficult a problem, and many questions which affect the welfare of the people remain to be solved. But, again God has shown and *man has seen how much one true* worker may do when he believes God is with him, and that his cause is just and right. If Duncan's great work among the Indians of Metlakahtla could be as well advocated and as persistently brought before the intelligence of the people, no such injustice would be possible as has been proposed in Congress — the wresting from this "model state" of the property given to them, and so grandly utilized in the creation of an orderly, thriving, industrious, and Christian commonwealth on Annette Island.

We are glad to learn that the debt ($97,400) of the Presbyterian

Board of Foreign Missions has been *paid*. The self-sacrificing contributions of the missionaries themselves have materially aided in this beside setting a noble example to their brethren at home. We hope that debts of other mission boards may be likewise wiped out, and that the Church at home will, by the largeness of its gifts and wisdom in expenditure, make it impossible to incur future indebtedness.

Book Reviews.

"Hawaii, Our New Possessions," from the press of Funk & Wagnalls Co., is a beautifully illustrated work on a subject of great interest and importance at the present time. Whether or not the islands are to become the "new possessions" of the United States is not yet settled, but it is well known that many interesting things are to be told concerning the history and characteristics of the "paradise of the Pacific." Mr. John R. Music, the author of the volume, is already known by his "Columbian Historical Novels." His present work contains much of valuable and interesting information. He vividly describes the varied and picturesque scenery, sketches the characteristics and customs of the people, and narrates the striking events of their ancient and modern history. We have given elsewhere extracts from his strong commendation of the lasting results of Christian missions, but must refer the reader to the book itself for a more thorough investigation of the facts concerning the islands and their inhabitants, and the arguments for and against annexation. This is doubtless the best recent book on the subject, but condensation would improve it.

The present need for a well-illustrated, carefully-prepared, and thoroughly interesting book on our great northwest territory and its gold fields is not better met than by the timely publication of "Alaska: Its Neglected Past and Brilliant Future," by Bushrod W. James. (Sunshine Publishing Co., Philadelphia). Beside a full, accurate, and thoroughly readable description of the country, its resources, needs, history, Indians, Eskimos, missions, and gold fields, there are over thirty excellent reproductions from photographs and sixteen maps. Mr. James tells the full story of the Metlakahtla mission, and gives a list of the other religious and educational agencies at work. Several chapters are devoted to information for the benefit of those who purpose going to the gold fields.

Donations Acknowledged.

No. 121. The McAuley Mission..... $5.00
" 122. Work Among Lepers..... 5.00

Books Received.

THE SPANIARD IN HISTORY. James C. Fernald. 12mo, 144 pp. Maps. 75c. Funk Wagnalls Co.

HOUSALAND; or, Fifteen Hundred Miles Through the Central Sudan. Rev. Charles H. Robinson, M.A. 12mo, 303 pp. Illustrated. Sampson, Low, Marston & Co. London. 2*s*. 6*d*.

SHORT STORIES of Familiar Texts, Mistranslated, Misinterpreted, and Misquoted. Blackford Condit, D.D. 12mo, 180 pp. Fleming H. Revell Co. $1.00.

MISSIONARIES AT WORK. 12mo, 182 pp. The Church Missionary Society, London. 2*s*.

MISSIONARY EXPANSION OF THE REFORMED CHURCH. Rev. J. A. Graham, M.A. Maps and illustrations. 12mo, 246 pp. A. & C. Black, London. 1*s*. 6*d*.

MESSIAH THE HOPE OF ISRAEL. Rev. A. C. Jaebelein. 16mo, 67 pp. (paper). Hope of Israel, New York.

HEALTH IN THE AMERICAN FIELD. (Paper.) Marshall Brothers, London.

THE STORY OF THE WEST LONDON MISSION. (Paper.) Hugh Price Hughes.

FROM ROMANISM TO PENTECOST. (Paper.) Joseph Dempster.

THE SPIRIT OF JESUS. (Paper) E. H. Dashiell. M. W. Knapp, Cincinnatti, O.

VI.—GENERAL MISSIONARY INTELLIGENCE.

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

Extracts and Translations From Foreign Periodicals.

BY REV. C. C. STARBUCK.

CHINA.

—The Rev. Paul Kranz, of Shanghai, in the *Z. f. M. K.*, thinks that as, in the Roman Empire, the first century of quiet preaching to the masses was succeeded by the time of the Apologists, who compelled the cultivated heathen to take increasing notice of the growing religion, whether they would or not, so it must soon be in China. Better a struggle unto life or death than a continued affectation of ignorance on the part of the mandarins and literati.

—At the examinations for the Kii Ren degree in China, out of some 25,000 competitors, about 150 obtain the degree.

—To those who have lost no opportunity of referring to the carnal and worldly aims of the Protestant missionary in the East, and are unpatriotic enough to decry the character of such of their own people as should chance to be identified with the propagation of our England's faith, it will not be without instruction while contemplating a massacre of English missionaries of both sexes, under circumstances of exceptionally hideous cruelty, passing without cry for bitter vindication or call for solemn vengeance, to regard at the same time the murder of two German priests, followed by a large punitive expedition under the direct influence and encouraged by the most devout benediction of a Roman Catholic prelate. There is food in this for helpful reflection to the critic of missions.—*C. M. Intelligencer.*

—One who has known China for long years, said lately: "All our influence in the Middle Kingdom has not yet penetrated through the skin, not to say toucht the heart." —*Missions Magazin.*

—Says an ancient Chinese sage: "Oh, if only a way could be found to put to death the selfish Ego!" The chasm between God and man was felt, but the Mediator had not been found.

MISCELLANEOUS.

—The *Allgemeine Missions-Zeitschrift* for January, 1898, has an article by Pastor Strümpfel on the United Presbyterian Church of Scotland. Queen Victoria has exprest in one of her books the wish and hope that, even at the cost of disestablishment, the Church of Scotland, the Free Church of Scotland, and the United Presbyterian Church of Scotland might be united into one great body, which would include nearly the whole Protestant Christianity of Scotland. So far as the last two are concerned, the wish may possibly be fulfilled even before the queen is taken from that Scotland which she loves so well. The United Church began, in 1847, in union between the Secession Church and the Relief Church, and it has ever since been true to its initial instinct. In its Basis of Union it describes itself as a *missionary* church, a *voluntary* church, and a *catholic* church. It has been true to all these characters, and, as Pastor Strümpfel rightly says, increasingly true. As to the last, the present writer had pastorates for ten years in Jamaica right by the side of the United Presbyterian brethren, and certainly more perfect Christian

brotherhood could not be conceived than they showed. It was, therefore, a peculiar satisfaction when we could make over our principal churches to their care. This is a church whose mildness and breadth are conjoined with the warmth of Rutherford, and the stanchness of Knox and the Melvilles.

—Some German friends, conducted through the China Inland House in London by Mrs. Hudson Taylor, were almost dismayed by the elegance of the furniture. "Oh," said Mrs. Taylor, "you must not take that to heart. All the appointments of the house, from the roof to the cellars, have not cost us one penny. We have received it as a present from the Lord. There lived in London a maiden lady with her mother. She was very desirous of entering into the service of our mission, but Mr. Taylor always reminded her that her duty to her mother stood first. This she faithfully discharged; but when her mother was called home, she made over all the furnishings of her spacious house to us. This was enough for all our needs. She is now occupying a woodshed house in the interior of China, while we are enjoying her wealth."

Mr. and Mrs. Taylor's own rooms are described by the visitors as being plain to bareness.

—The Jesuit, Sylvester J. Hunter, admitting that there are plenty of good Christians among the Protestants, peremptorily denies that there are any *heroic* Christians. True, Protestantism, as a whole, seems less inclined to sound a trumpet before its men and women of self-sacrificing life than the elder church has come to do, at least in Protestant lands, yet simplicity does not impair heroism. It rather enhances it.

That the Moravian Church has been a great deal praised, is certainly not her fault. She has not been able to help it. The exact opposite in the matter of self-glorification is the Jesuit order. This has abounded in modest members, but corporately has been arrogance itself and self-glorification.

—At Thaba-Bossion, in Lessoutoland, an interesting religious awakening appears to be taking place. "Only six months ago," writes Mlle. Cochet, "the people would have expelled us with joy, on account of the rinderpest; now they seek for us; they come eagerly to the services, and the church, which was considered one of the largest among the Lessouto, is too small. I have never seen such a hunger and thirst for the things of God; all eyes are fixt on the preacher during his sermon, and the singing is something wonderful to hear. . . . After one of the services, Theko, the chief, rose and said: 'My friends, keep seated awhile, I have something to say to you. At this moment God is speaking to men; and as it is said in the Gospels that the women went first to the sepulchre, so actually our women and our children are running to the churches. Now I tell you that no one, not even a husband, has a right to prevent a woman, or even a child, from being converted. I set you the example myself to-day in giving my wives freedom to serve God according to the Gospel. Who knows if we ourselves shall not do like John and Peter, and follow our women, not to the sepulchre, but to God.'" —*Journal des Missions Évangéliques.*

—The following appeal to England, appearing at Tokyo in Japanese, in the *Yorodzee Choho*, then in English in New Zealand, is copied by us from the *C. M. Gleaner*. By the time it comes out in the REVIEW it will be literally a world-

wide appeal. It is to be hoped that it will be effective.

"Thy greatness, O England, is not thy own making. . . . Thou art the product of ages of human labor, from Abraham and Homer downward. The world demands from thee a service which is thy due. Thy fleet ought to be employed, not merely to protect thy interest, but to right the world's wrong. Thy pluck and skill ought to be freely given to help the helpless, to rescue the perishing. Japan, too, comes to thee, not to beg help of thee, but to claim from thee fellowship of brothers, which is thy honor to give and ours to receive. In all our strides of onward progress, great is our need of thy arts, thy laws, thy institutions, thy literature as well. Be thou queenly, gracious, meek, and true, and thou wilt surely win a sister in the Pacific. Attest thy greatness by larger service to man."

—*Le Missionnaire*, of Geneva, remarks that when France had two million Protestants, the missionary cause lagged somewhat. Conquest has reft from her some thirteen hundred thousand Protestants, and now missionary enterprise is extending as never before.

—The most extraordinary distortion of ideas concerning missions, of which we have ever heard, is that noted by the editor of the *Dànsk Missions-Blad*. He says that he has heard it declared "that unbelieving clergymen might concern themselves with the salvation of the heathen, but that believing ministers had enough to do with saving souls nearer home!"

—Celsus, tho with a sneer, gives an excellent description of the way in which the Gospel was commonly spread by Christians toward the end of the second century. They tell the story of their conversion, says he, "as a shipwreckt sailor tells the story of his rescue."—REV. F. W. KELLETT, in *Harvest Field*.

—Herder, too, refers sneeringly to "the smuggling trade," *Schleichhandel*, carried on by Christianity by means of women and slaves. The sneer at women is of the past, the sneer at slaves speaks of the haughty self-consciousness of the school of Weimar cultivation. Christianity was degraded if spread abroad in any less stately way than that used by the esthetic propaganda of the grand ducal court. Yet, as the infection of disease disregards all gradations of rank and cultivation, so does the heavenly contagion of spiritual life. We have reason to regard Queen Mary the Second as a true Christian woman. If she was, what does it signify whether her heart was first turned to God by a nurse or by a fellow-princess? No more than it matters from what obscure, unnoticed source she took the infection of smallpox that carried her out of the world. The fundamental influences of physical or spiritual life or death mock all the artificialities of conventional distinction.

—It is curious, but we notice from the *C. M. Gleaner*, that the first attempt to revive the stagnant Eastern churches, in the hope through them of eventually influencing the Mohammedans, was undertaken in 1814 at the solicitation of a Roman Catholic priest of Malta. He wrote a letter to Josiah Pratt, lamenting that so little was done "either to propagate the Christian faith among the infidels," or "to confirm it among the ignorant," and urging the C. M. S. to take up the work in the Eastern churches. The society responded, sending out three men. They made many journeys to the East, but

found eventually that the time had not come. The more successful work in the Levant was reserved for the American missionaries, whether incited by this earlier harbinger or not, we do not know. Nor do we know whether the establishment of St. Julian's College at Malta grew out of this attempt, altho, from the interest felt in it by that devoted evangelical, the Earl of Chaftesbury, we should think it not improbable. One immediate result the worthy priest secured, the establishment of a printing-press at Malta, whence thousands of copies of the Scriptures and of Christian tracts were issued.

—The *Sailor's Magazine* for March has a very fine portrait of Carlton H. Jencks, one of the seamen who perisht on the *Maine*. He was "a splendid specimen of physical manhood, just out of his teens, and one of the most earnest Christians I have ever known," says Rev. John M. Wood, chaplain of the society. He was one of the founders of the Sailor's Home at Nagasaki, Japan. Father Chadwick, R. C. chaplain of the *Maine*, says of him: "Our men admired him for his attention to religious duties, and I am positive that his example gave great glory to God from the souls of his shipmates." He has done more in his death, it may well be, than he could have done in his life, for the salvation of sailors, and the advancement of the kingdom of God.

It is remarkable that at a meeting attended by Carlton Jencks last December in Norfolk, he drew universal attention by describing a vivid dream that he had just had of being on board the ship, when she was suddenly blown into the air and destroyed. He, in the dream, it seems, was not destroyed; and, indeed, he was not. He was only set free for some higher service.

THE KINGDOM.

— Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three—
Himself, his hungry neighbor, and Me."
LOWELL.

—Xavier said, "If the lands of the savage had scented woods and mines of gold, Christians would find courage to go there, nor would the perils of the world prevent them. They are dastardly and alarmed because there is nothing to be gained there but the souls of men. Shall love be less hearty and less generous than avarice?"

—That gold should exist in the ocean is an induction that Dr. Henry Wurtz claims to have presented in 1866, and in 1872 the discovery was made by E. Sonstadt. Assuming 0.9 grain for each ton of sea-water, it is computed that the whole ocean contains over $80,000,000,000,000,000 of gold. One of the problems of the future, Dr. Wurtz now predicts, will be the getting of some of this gold by electrolysis. Wanted, at once, a lover of his kind who will proceed to extract a goodly portion of that treasure, and cover it into the treasury of the Lord for the hastening of the world's redemption.

—Two Bibles only will suffice for one-half the human race. One of these is the English Bible and the other is the Bible in Chinese. Versions in more than 350 languages and dialects must be made to supply the other half of humanity.

—The *Church Building Quarterly* thus diagnoses the disease and prescribes the remedy: "Many of our people seem tired of being prest. It is easy to explain the fatigue. The pressure has been from without. Let it now come from within."

—Rev. A. F. Schauffler tells of a deacon who in response to an in-

quiry propounded the theory that "the object of the organ voluntary during the collection must be to soothe the feelings of the people!"

—Rev. Russell H. Conwell wrote recently to the acting president of Michigan University: "Many years ago I made it a rule that I would never retain for my own use more than a certain sum of the proceeds of any lecture. I find that the Toledo lecture has netted me $25 in excess of that sum. Is there a needy student in your university to whom that amount would be acceptable?" Other lecturers please copy.

—It is reported that the Jesuits number 14,251. Of these 6,000 are priests who read mass, and 4,416 are students and novitiates. Of the 22 provinces into which the world is divided Germany is the strongest, having 1,662 fathers and 1,141 students; Spain comes next with 1,002 and 1,070; France, 1,633 and 689; England, 989 and 920; Italy, 782 and 601. The smallest province is that of Mexico, where there are only 186.

—A Mohammedan negro in Africa was taken prisoner in war, who wore suspended around his neck an amulet or charm. When this was taken from him, he became almost frenzied with grief, and begged that it be returned to him. He was willing to sacrifice his right hand for it. It was only a little leather case, enclosing a slip of paper on which was inscribed in Arabic characters one word, "God," but he believed that the wearing of this charm secured for him immunity from all ill. When it was returned he was so overjoyed that the tears streamed from his eyes, and falling to the ground, he kist the feet of the man who restored to him his treasure.

—Pitiable indeed it is to find a reputable English journal that has much to say in a lofty way about ecclesiastical affairs in general, but is wofully ignorant regarding the essentials of religion, lamenting that Christian missions should have been planted in China. The Christian religion, we are gravely informed, "is totally unsuited to the habits and usages of the Chinese." Undoubtedly it is, and quite as unsuited also to the habits and usages of many Christian (?) editors this side of the Straits of Bab-el-Mandeb. There are many peoples besides the Chinese to whose habits and usages the religion of Jesus Christ is unsuited. We do not suppose it found much that harmonized with its spirit and principles in Britain, at its first advent. It is necessary to remind our contemporary that when there is conflict between the Gospel and non-Christian habits and usages, the latter in the long run always have to give way?

—*Indian Witness.*

WOMAN'S WORK.

—A member of the Chicago Fortnightly Club says that no woman can keep herself informed about current events without making a thorough study of missionary literature.

—There is a region in Macedonia known as "The Mountain of the Monks," because there are no fewer than twenty magnificent monasteries scattered in the sheltered recesses, or on the tops of the lofty crags. There dwell in this secluded spot, cut off from all the pomps and vanities of the world, the devotees of an extraordinary system of asceticism, quietism, and superstition. The town proper is called Caryes, where are to be found all the essential features of civilized life—streets of shops and bazaars filled with bustling and eager customers, coppersmiths plying their trade, and fruiterers piling up their

wares. But never is seen the form or face of mother, wife, sister, daughter, lover, or infant. The Turkish garrison is a collection of bachelor quarters for men and officers. Strange to say, the superstition runs that it was the Virgin herself who banisht her sex from this spot.—*Tribune.*

—According to a missionary, this is the attitude held by a Korean gentleman toward the other sex: "He has a profound contempt for woman, speaking of her generally as *Ke-chip*, or female. He takes for wife the one his father bargains for him, raising no question as to her looks, health, or avoirdupois. She is a subject altogether beneath his consideration, as a member of the male sex, with its massive understanding. She is relegated to the inner enclosure, and lives a secluded life. He refers to her as *kosiki* ('what-you-may-call-her'), or *keu* ('she'), and never loses an opportunity of showing how little is the place she occupies in his extensive operations. If the truth were told, however, we would know that the little woman, with delicately tinted skirts, within that enclosure is by no means the cipher he pretends her to be, but that she is really master, commander, and skipper of the entire institution, and that no man was ever more thoroughly under petticoat government than this same Korean gentleman."

—In 1861 there was but one woman's missionary society in the United States, but now there are over 30, sustaining 1,219 missionaries, of whom 97 are physicians, and an income last year of $1,331,752. Of the four leading societies (Presbyterian, Methodist, Congregational, and Baptist), the total of receipts since their organization is $15,978,649.

—There are now, as the result of eleven years' work and growth, 51 deaconess' institutions in the Methodist Episcopal Church; 590 deaconnesses, including 80 who are still in training, and 100 trained nurses; and property employed in this work to the value of $656,950 above debt. In the United States there are 35 institutions; in Germany, 6; in India, 8; in China, 1; in Africa, 1.

—The women of the Lutheran Church, General Synod, have recently sent 2 of their number to reenforce the Muhlenberg Mission, West Africa.

YOUNG PEOPLE.

—The *Epworth Herald* affirms: "There has been a decided increase in the attendance of young men at church since the organization of Christian Endeavor societies, the Epworth League, and other kindred organizations. This assertion is founded upon the testimony of pastors and observing young people of the various churches, and upon our personal observation of Methodist Episcopal congregations in different parts of the country. We are making a painstaking study of the problem, and know whereof we speak."

—When the call came from the president a few weeks since for the State troops, as might have been expected, the International and State committees of the Young Men's Christian Association were quick to realize their responsibility, and met it with characteristic energy. Headquarters have been establisht in the camps of many States. An army committee of the International Committee has been organized as follows: A. E. Marling, Col. John J. McCook, Hon. John W. Foster, C. W. McAlpin, Joseph Hardie, Thomas S. McPheeters, Hon. Joshua Levering, H. M. Moore, H. K. Porter, W. D. Murray, William E. Dodge, and

Morris K. Jessup. Field Secretary W. B. Millar has been detailed to this work and has spent some days in Washington meeting with the authorities, from whom he has received full approval. Mr. Moody has been added to the advisory committee and will go personally to the front as soon as his present engagements will permit. The Bible Society is also aiming to supply Bibles to the soldiers and the Cubans. For this noble and needed work it is in need of funds.

—The Young Men's Christian Association at Madras, India, has a membership of 424, including 245 Christians, 162 Hindus, 14 Mohammedans, and 2 Parsees; or, according to nationality, 313 Indians and 111 Europeans. The significance of the Hindu and Mohammedan membership is seen in the fact that while there is no compulsion in regard to attendance on religious services, there is no compromising the definite purpose of the association to lead men to Christ, and the result of this purpose is manifest in the conversion, during the past year, of a number of these young men.

—Smith College takes its place with other colleges in the great student movement for missions. An enthusiastic class for systematic mission study has met regularly through the year. The monthly missionary meetings show an increase in attendance and in earnestness. The support, through systematic monthly giving, has been undertaken of a medical missionary, who shall bring the college into vital touch with the world's evangelization.

—The *Christian Endeavor World* publishes some stimulating statistics relating to the influence of the Endeavor movement upon additions to Church memberships. The two denominations selected are the Presbyterian and the Congregational, and the comparisons relate to the years before Christian Endeavor took its rise, and the years subsequent. As respects the former these statistics show that while the annual average of accessions on confession of faith in the decade from 1875 to 1884 was 16,928, the annual average since 1885 has been 30,642. For the decade ending in 1884 there were 169,278 additions by confession of faith, while for the decade beginning in 1885, which marks the development of the Endeavor movement, the additions number 308,416. The showing for the Presbyterians is equally gratifying.

—"Put a cork in each ear and listen to no other invitation for Thursday evening," etc. This is the crafty way of calling attention to the society social adopted by the Second Presbyterian Endeavorers of Dubuque, Iowa. Two little corks were tied by yellow ribbons to the corners of the invitation card.

AMERICA.

United States.—Rev. Alexander McKenzie concludes that "the American who does not believe in foreign missions denies his ancestry, his country, and his God."

—A great host on both sides of the Atlantic will echo the weighty sentiment exprest by Hon. John Hay, our ambassador in Britain, that a good understanding between the two great branches of the Anglo-Saxon race "is based on something better than mere expediency. All who think can not but see that there is a sanction like that of religion which binds us in partnership in the serious work of the world. Whether we will or not, we are associated in that work by the very nature of things. We are bound by ties we did not forge and that we can not break. We are

joint ministers in the same sacred mission of freedom, charged with duties we can not evade *by the imposition of irresistible hands.*"

—It may be that Providence is pushing our navy and nation into missionary work around the globe. We undertook to feed the famishing opprest on our door-step in Cuba, and here is our fleet blockading Manila in the Philippine Islands on the other side of the globe. The need of the naked and untaught tribes there is greater yet than in Cuba. What the ultimate outcome of our humane impulses shall be no man can tell. But we may have to help in Christianizing Asia, our western neighbor, and may come into closer alliance with England for good government and liberty all over the world.—*North and West.*

—A writer in the *Presbyterian* quotes these figures and adds a moral:

1801.		1880.
21,000,000	English-speaking	125,000,000
30,500,000	German- "	70,000,000
31,000,000	Russian- "	70,000,000
31,500,000	French- "	50,000,000
26,000,000	Spanish- "	40,000,000

And the ratio of English increase is greater year by year. Our English speech now preempts possession of Great Britain, British America, the United States, Australia, New Zealand, and a vast portion of Africa. With the coming 300,000,000 of English-speaking people in British America, 1,000,000,000 in the United States, 300,000,000 in Australia, and 500,000,000 or more in Africa, together with the large measure in which it is to crowd into other countries, who shall doubt that it is to be the final language of the earth?

—These seven items contain but a part of the truth, but they aggregate more than $1,000,000 which were bestowed for the education and Christianization of the freedmen:

Protestant Episcopal Church	$55,000
Baptist Home Mission Society	123,000
Presbyterian Board	150,000
The Methodist Episcopal Church	246,000
American Missionary Association	250,000
Tuskegee Institute	111,000
Hampton Institute	116,000

Rev. H. B. Frissell, principal of Hampton Institute, in a recent publication says: "The North and South are working together for the negro, for whose education the latter has given, in taxation, since 1870, about 60,000,000 of dollars, and the former, in donations, about $25,000,000. About $1,000,000 a year comes from the North, and over $3,000,000 yearly from the Southern States for negro schools."

—The Southern Baptist Convention raised $124,250 last year, succeeded in paying off a troublesome debt, and has $3,000 in the treasury. In Italy, Mexico, and Brazil $95,163 were expended, and in Africa, China, and Japan, $36,970. Its missionaries number 73, of whom 41 are women, with whom are associated 41 ordained and 76 unordained natives. In the 41 schools are 1,111 scholars, and in the 102 churches are 4,760 members.

—The Presbyterian Board has wiped out a debt of $97,454, and received last year $801,773 for the regular work, including gifts from the churches of $292,622; from the women's boards, $312,377; from the Sabbath-schools, $38,209; young people's societies, $10,013; legacies, $75,940.

—The Christian and Missionary Alliance has 60 representatives in India, adding 10 last year, has about half as many on the north bank of the Upper Kongo, and 15 in the Sudan.

Spanish America.—In the matter of self-help the native churches in the Presbyterian Mexican mission have made a great advance. Last

year they raised $8,504, this from 3,679 members, so that the average contributed was $2.34 per capita; 210 adults were received into the church, and 240 children were baptized; 76 Sabbath-schools include 2,125 pupils, and 28 day-schools number 600. The girls' normal schools number one 70 and the other 49 pupils.

—During the last three years the American Bible Society has expended $229,543 in Latin America, and of this amount $144,038 went to South America. During that time 302,437 volumes of the Scriptures were circulated in the same countries, of which 196,682 volumes went to South America. Last year the society sent colporteurs to Ecuador, and in five months one man sold in Guayaquil 2,000 volumes, of which 600 were complete Bibles. Every copy was sold, the proceeds amounting to $1,068. The society establisht an agency in Cuba in 1882, which, owing to the disturbed condition of the country, was closed in 1896. With a single exception, more volumes were sent from the Bible House in New York to foreign countries last year than in any previous year. The entire number is 101,354, and seven-eighths of them went to Mexico, Central and South America.

—The Rev. Mr. Milne, agent of the American Bible Society in Argentina, says: "*At no time* has South America been so open to evangelization as now; and at no time has the American Bible Society had greater facilities for giving its inhabitants the Scriptures." In speaking of the La Plata agency, he says that from 1864, when this agency was formed, to 1874, 40,000 copies of the Scriptures, or portions thereof, were circulated; 100,000 during the next ten years, and 200,000 during the ten years ending 1894.

—In Guiana are found 115,000 coolies from India, and 11 catechists are at work seeking their evangelization.

EUROPE.

Great Britain.—The Church of England, as shown by returns of the report by order of Parliament, is the wealthiest church in Christendom. The income of the ecclesiastical commissioners is about $5,750,000, nearly one-fourth of which is derived from tithes. The Welsh tithes yield about $20,000. The gross annual values of beneficiaries for twenty-one counties are $10,000,000, which are distributed among 6,600 clergymen, giving them an average of a little over $1,500 a year. There are parsonages, however, and other items to be added, which bring up the annual average to about $2,000 a year from endowments alone. Of the $10,000,000, three-fourths are derived from tithes. The number of communicants is 1,886,059, a gain in two years of nearly 108,000. The total of church accommodations is put at 6,886,977, of which 5,476,582 sittings are free, and 1,410,395 appropriated. The number of children in the Sunday-schools is 2,393,372, a gain in five years of 187,823. The net total income for the clergy from pew rents, the tithe-rent charge, and other sources, is $16,748,890. This does not include voluntary offerings for the assistant clergy, which amount to $3,207,395, making a total of $19,956,285 for the clergy. The voluntary offerings for home missions, foreign missions, educational and philanthropic work, parochial purposes, elementary education, care of church buildings, grounds, etc., reach a total of $35,258,890. If to this sum is added clerical incomes from the tithe-rent charge, pew rents, and other sources not voluntary, we have a total of $52,007,780 received

for all purposes in 1896. The amount raised for home mission purposes is a little under $2,500,000; for foreign missions nearly $3,470,000.

—The following table gives the expenditure of each tenth year of the Church Missionary Society's history, the number of missionaries on the roll at the end of each such year, and the number of laborers sent out during that and the preceding nine years:

Years.	*Expenditures.*	*European Laborers.*	*Sent out during 10 years.*
1809.....	£ 1,838	5	5
1819.....	27,274	39	46
1829.....	55,271	71	86
1839.....	91,453	148	144
1849.....	91,862	169	119
1859.....	126,975	226	139
1869.....	152,865	228	154
1879.....	212,581	268	187
1889.....	227,173	360	265
1897.....	304,635	720	600 (8 years.)

—When this same C. M. S. had completed its first half-century, the jubilee fund of 1848-9 realized about two-thirds of the income of that year; the total amount was $276,610, and it was made up mainly of small sums. Only two gifts of $5,000 each and three of $2,500 each were received.

As the centennial draws near vastly greater financial things are planned for. Tho the society names no definite sum to be aimed at, the Bishop of Exeter makes bold to fix a million as the proper figure. As showing recent growth of another kind, these figures are significant: In the three years, 1847, 1848, and 1849, 27 names were added to the list of missionaries, viz., 9 in the year ending April 30, 1847, 12 in 1848, and 6 in 1849. In 1897, the first only of the three closing years of the first hundred years, the number was 90, and the personal allowances of the whole number were specially provided.

—March was the two-hundredth anniversary of the organization of the Society for Promoting Christian Knowledge (S. P. C. K.), the oldest organization of the Church of England for Christian work. In 1710 it took over the Danish mission at Tranquebar, and Schwarz was one of its most famous missionaries. In 1825 it ceast conducting missions abroad, turning over that work to the S. P. G., and using its resources in the preparation and translation of Christian literature, doing this work in not less than 100 different languages and dialects. It has also assisted greatly in the endowment of missionary bishoprics, as well as in medical missions, making grants-in-aid to various forms of Christian work in all parts of the world, and has done much in London in opening schools for the poor.

—The Salvation Army gives this tabular account of one branch of its work for the "submerged tenth":

	At Home.	*Abroad.*	*Total.*
Number of institutions.....	136	255	391
Number of officers.....	700	793	1493
Dealt with daily at shelters.	4238	4904	9142
At workshops.....	1574	1183	2757
At rescue homes.....	490	1070	1550
Ex-criminals.....	100	306	406
Total dealt with daily.....	6392	7463	13,855

—During the last year Scotland contributed over £1,500 in aid of the mission work which the Waldensian Church is carrying on in Italy. Of this sum £687 came from Edinburgh.

—The Zenana Mission reports £9,890 received last year, and £10,055 expended; 62 missionaries in India and 7 in China, besides native Bible women. A new hospital was built at Bhiwara.

The Continent.—A new sect has arisen in Russia, known as Panjaschkoreiz, after its founder, Alexander Panjaschko, which ignores purity and inculcates uncleanliness. The central tenet is that altho the soul is immortal, the body is of the

devil, and so it is not to be cared for, or treated with respect and honor. This idea is carried to an extreme, and the gospel of dirt is extolled. Its adherents neither wash themselves nor shave. The nails are allowed to grow long. Their clothes are not changed until they fall in rags off their backs. Their houses are never cleaned. Their food is hardly fit for dogs to eat. Their conception of morality is of a very primitive order. These tenets are accepted quite readily by a number of peasants in the southwestern provinces, who hail and honor their promulgator as a divinely inspired prophet.

—It is deeply and frequently regretted by German writers on missions, that the Christians of the fatherland contribute proportionally so little for the evangelization of the world. No one has more frequently drawn attention to this fact than the leading mission specialist and author in Germany, Professor Warneck, of the University of Halle, who occupies the only chair in the 20 universities of that country devoted to the department of missions. Dr. Warneck in a recent official communication to the Superior Consistory of the General Synod of Prussia has furnisht the statistics for this state of affairs. He states that in the nine old provinces of the kingdom of Prussia the contributions for foreign missions from Protestant Christians during the past year were 925,000 marks, the largest sum ever contributed during twelve months. Yet this makes an average of only 17 pfennig for each Protestant (100 pfennig =24 cents).—*Independent.*

ASIA.

Islam.—Mohammed's tomb is said to be the most costly in existence, and "they" also "say," that $10,000,000 of diamonds and rubies were used in the decorations thereof.

—The Ladies' Society in Dublin, Ireland, have practically undertaken the full care of the orphanage at Aintab, Turkey, and are sending one of their number to take the position as matron. They will thus have charge of some 300 Armenian orphans, and very much lighten the work of the American missionaries. The Swiss are supporting 230 orphans in Sivas for a term of five years, and have sent 2 excellent women to look after their welfare and instruction. In 20 centers the American missionaries are still caring for more than 2,000 orphans, supported by funds sent through the National Armenian Relief Committee.

—The opening of the Victoria Hospital, Damascus, took place April 2. The invitations were limited to the British subjects in Syria and Palestine, who took so much interest in the "Diamond Jubilee Ward," and to all those in Damascus, who had in any way contributed to the hospital. In all, there were about 60 present. His Excellency Nazim Pasha, governor-general of Syria, had consented to perform the actual ceremony of opening. After tea this official walkt to the hospital, where the ceremony of opening the door was performed, and was the first to write his name in the new visitors' book. His kind consideration for others, and his deep interest in everything connected with the building, were most gratifying to all present. He often exprest his admiration of all he saw, and more than once said, "It is only the English who can do such things."

— A deputation of Nestorians, headed by one of the local bishops, has been to St. Petersburg with an appeal, signed, it is said, by 15,000 out of the 65,000 whom they claim they represent, for union with the Russian Church. A conclave of

the Russian hierarchy was called. After answering certain formal questions, the Nestorian bishop signed the necessary document, and the Holy Synod unanimously resolved to "receive the Syrio-Chaldean flock into the fold of the Russian Orthodox Church . . . by means of a declaration as to renouncement of errors." The formal ceremony of union was performed with much pomp on the morning of April 6 in one of the monastery churches. The Nestorian priests repeated the articles of faith, and were robed, before the altar, in rich and costly vestments, and joined in the service of the liturgy together with the high Russian ecclesiastics.

India.—Bishop Thoburn says: "It is no longer necessary to go to the jungles to find inquirers. In many parts of India thousands are manifesting a practical interest in the Christian religion. Thirty years ago the great difficulty was to find converts who desired instruction. To-day enough Christian teachers can not be found to instruct the applicants for baptism."

—Miss J. H. Sherman, of the Western India (Presbyterian) mission, says in a recent letter: "Miss Brown and I are touring from this place (Bazaar Bhogaum), located about 18 miles west of Kolhapur, and 25 miles from Kodoli. We are on the very border of the jungle. Wild pigs, jackals, and monkeys are frequent visitors in the neighborhood, and the king of Kolhapur killed a large tiger about 7 miles from here last week. We have been here just two weeks, during which time we have visited 27 villages, and walkt not less than 75 miles. The only wagon road in this region is a very rough one from Kolhapur, and extending through to the Radnagiri district, and as few villages are near the road, we are obliged to walk."

—The steady advance of the native Christian community is thus pointed out by the *Christian Patriot*, publisht in Madras: "Sixty years ago the native Christians formed a despised class; but what a change since then! There is hardly any walk in life where the native Christian does not hold himself abreast with the most intelligent Brahman. In the matter of education our brethren have taken the highest degrees in arts and professions conferred by the local university, and a few have distinguisht themselves in English universities."

—An incident illustrating the feeling of the non-Christian natives in Ceylon toward missionaries is reported by Dr. Scott, of Manepy. His little boy was prostrated with diphtheria, necessitating the operation of tracheotomy. The natives shared the anxiety of the parents in this most trying experience, and in two heathen temples, one of them directly opposite the mission premises, special prayers were offered to their Swami for the life of the child.

—The death at Aligarh, on the 27th instant, of Sir Syed Ahmed, removes a notable personality from the advanced wing of the Mohammedan community. He will be known as the founder of the Mohammedan Anglo-Oriental College at Aligarh, designed to promote the study of western science and literature side by side with the study of the Koran. Sir Syed may be said to have also sustained the relation of a "higher critic" to Islam, and his influence was widely felt in the development of the rationalistic school among educated Mussulmans of India. He was the leader of the *Naturis*, as they are called, a name given to them by

their orthodox brethren, suggested by the English word "nature," with which the neo-Islamic movement was identified in their thought. A man of culture, Sir Syed Ahmed contributed largely to current literature, and even ventured to publish a commentary on the Book of Genesis from the rationalistic standpoint.—*Indian Witness.*

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

—Children of Karen parentage are named according to the slightest whim of the parents or friends. Some of these names are beautiful, while others are perpetual reminders of what had better be forgotten. Mr. Golden Flower, Miss Moon Flower, Miss Star Flower, Mr. Golden Eye, Mr. Golden Star, Mr. Kiss, Miss Growbetter, Miss Good Child, are examples of the former: while Messrs. Black, White, Red Man, Yellow Eye, Big Head, Wide Ears, Long Tooth, Big Feet, etc., are examples of the latter. Mr. or Miss "White Foreigners Come" is a perpetual proclamation of the unfortunate individual's age, and all who hear it know that the person was born in the year of the British occupation of Burma. "Father Returns" tells a story of paternal absence; "Teacher Comes" announces the arrival of the missionary; while Mr. Paddy Bin may mean a big harvest or some family joke.

China. — Almost every Chinese child of high station carries a fan. Fans are the rattles of Chinese babyhood. A Chinese nurse diverts her young charge with views of her swiftly-moved, gaily-painted fan. With that same fan she cools for him the torrid air of the Chinese summer, and when he grows strong enough to walk, and totters about, with Asiatic masculine arrogance, upon his well-developt yellow legs, his apple-faced mother, if forced to criticise his momentary mode of life, is very apt to score his yellow shoulders with her pink perfumed fan, tho, to be honest, a Chinese child is almost never struck. Many Chinese children who have scarcely a garment, and rarely have a good dinner, have fans, and are experts in their use, for in China the manner in which a fan is carried, opened, used, and moved, is almost as significant as it is in Korea. The nakedest Chinese boy will be almost sure to own a kite. Chinese children are as skilful as Japanese children in kite flying, and are almost as fond of it as are the children of Siam. They also delight in rolling the hoop, and in playing battledore and shuttlecock.

—During my residence in China I have never seen an indecent picture of any kind. The Chinese would not tolerate some of the pictures that are exhibited in tobacconist's shops in this country.—*Rev. J. Southy.*

—The British and Chinese Bible Society distributed throughout the empire the Bible in classical Mandarin, 10 colloquial, Kalmuck, Mongolian, and Tibetan languages. In 1896 some 540,000 books were printed, 366,000 books were put into circulation, of which 358,000 were sold, and 8,000 given away. The books are nearly always sold at a price to

pay for the paper, and it was an indication of the remarkable progress of Christianity, that 11,000 New Testaments in excellent bindings were sold.

—Writing from Hong Kong, Rev. Judson Smith, foreign secretary of the American Board, says: "The Chinese towns and homes are less unattractive than I thought, tho a near inspection always shows the desperate need of sewers and water works. The people are poorly clad, but their faces are far more interesting and intelligent than we usually suppose. The hardiness, and energy, and physical vigor, and mental acumen of the women are very noticeable. The younger women often have attractive faces, as do the young men. I get the impression of a race hardy, industrious, in full physical force, who know how to work hard, to live frugally, to endure hardness, and to keep cheerful."

—The English Wesleyans of Wuchang report that "the most astonishing increase has taken place in the region through which the river Han flows. At Tsaitien and Kaochia-tai the work has been carried on by native colporteurs, supported by a grant from the Upper Canada Religious Tract Society. Six miles above the latter village a work has sprung up in a town notorious in times past for its utter indifference to the missionaries who from time to time visited it. There are now three centers where weekly services are held, where twelve months ago there were no signs of a movement toward Christianity. Instead of a weakling church of a dozen members, contributing practically nothing to the church expenses, we have now 60 or 70 baptized members. There are as many on trial, and the local expenses are very largely met by local contributions. The number of patients at the Hankow men's hospital has been 4,353 new, and 2,762 repeats; at the women's 1,900 new, and 1,807 repeats. The dispensaries at Wuchang, Wusueh, and Kuangchi report 3,947 new cases, and 3,564 repeats."

—The Missionary Alliance is able to report that a building has been secured, and work has been opened in Hunan, the "closed province."

Japan.—A striking contrast which throws light on the characteristics of the Chinese and Japanese, is brought out in the annual report of the American Bible Society for 1897. In China the entire circulation, not including copies sold to other Bible societies, amounted to 404,916 copies. This is an advance of nearly 9,000 over the year preceding. Of the entire number 397,044 copies, or more than 98 per cent. were sold. The aggregate circulation in Japan amounted to 100,456 volumes, of which 72,434 were either free grants, or sales for free distribution, and 28,022 were sold.

—The literary characteristics of the Japanese have been noticeable in the 26,965 volumes publisht last year, of which 20,000 were translations of foreign books of high merit. Legal works numbered 4,830, those on painting and sculpture were 3,000, and those on religion 1,183, while attempts, numbeing 982, were made in illustrating Japanese poetry.

—Rev. J. D. Davis, of the American Board says, that too much trust has been placed in the native Christians of Japan. "The policy of our mission here from the beginning has been complete trust of the Japanese Christians; it has been perfect; the experiment has been tried, and the whole world will learn a lesson, not to expect the same stability and the same ripeness of moral judgment from Christians who have just come into

the light of the Gospel out of a pantheistic and a materialistic environment and heredity, as from those who have had hundreds of years of Christian environment and heredity behind them."

AFRICA.

—A writer in the *Guardian* reminds us that it can not be too clearly recognized that Islam, the hereditary foe of Europe, is contending for every inch of Africa with European powers; with the English in Nyassaland, Uganda, on the Niger, and in the Sudan; with the Belgians on the Upper Kongo; with the French in Senegal and the Western Sudan; and that in their ineradicable hatred of the European, and in their determination to rule the negro in their own way, the Arabs form a large confederacy; and that, if they are strengthened anywhere, they are strengthened all over the continent. And if the calif's rule is overthrown at Omdurman no doubt trade will flow back into its old routes, and the pagan tribes of the Nile Valley, the Shillooks, Nubas, and those of Darfur and Kordofan, all who have survived the desolating tyranny of the Baggara, will be subjected to Mohammedanism, which will come upon them deckt out with all the advantages of European organization.

—A Basle missionary, who has been lately traveling in the German Sudan, met in a remote village two traveling Mohammedans, one from Sokoto and one from Timbuctoo. "The latter was a Mohammedan teacher, who carried with him the Koran and wooden writing-tables. Every evening he went through his prayers in public, in the most careful and impressive way. He travels about as a teacher of Islam, and stops at all places which have small Mohammedan colonies. He gathers the children of Moslem and teaches them the art of reading and writing. They have to learn by heart in Arabic verses of the Koran and prayers. The teacher also carries on a little trade in beads, kola-nuts, etc. When a scholar has completed his course, which is soon done, as the instruction is of the most superficial kind, his father has to pay a cow or produce of the country to the value of about forty shillings to the teacher. In this way these Mohammedan priests support themselves, and lead a very comfortable life."

—There are said to be as many as 15,000,000 of the Hausas, and they have several great cities in which an active trade is carried on. Hitherto it has been difficult to gain access to the country, but now the battle of Bida has opened it up, and the Church Missionary Society has already entered it with the Gospel. The Hausas are described as excelling in physique and intellect, and as having a literature of their own. They are under British protection, and have made by far the best soldiers employed in African wars.

—The massacre of five missionaries of the United Brethren in Christ, in Sierra Leone, on May 4th, is most melancholy and unexpected. Their names are Rev. and Mrs. Cain, and the Misses Hatfield, Archer, and Schenck. The headquarters of the missionaries were at Rotufunk. The natives had risen against the government, refusing to pay the hut taxes, and there was reported fighting also at Makomp, and some missionaries were reported as having fled from the Kuranko country to the vicinity of Sierra Leone.

The *Church Missionary Intelligencer* also reports the murder of Rev. W. J. Humphrey, according

to telegram, April 16. The insurgent chiefs were led by Bai Bureh, and had several encounters with British troops. Mr. Humphrey was on his way to Port Lokkoh, as secretary of the mission, and was captured and killed near Makomp by the insurgents. It is said that Bai Bureh has executed his murderer, but even such justice can not restore this valuable life.

—The first railway completed in Central Africa is now open in the Kongo Free State. The river begins to be navigable 90 miles from its mouth; but above that point is a distance of 250 miles occupied at intervals by 32 cataracts. To pass these, all goods had to be carried on men's backs, a process which it required 25 days to perform. All has now been changed. The railway between Matadi and Leopoldville makes the journey in a day.

—Concerning the Dark Continent Bishop Hartzell remarks: "The day for the black races has dawned, and Africa is to be the chief scene of their redemption. On this continent are crystallizing the forces for tremendous conflicts, commercial, racial, and spiritual. Mohammedanism holds in its grip the northern half of the continent, and is pressing southward. A native gave a mosque at Lagos, costing $25,000, and the sultan sent a special envoy from Constantinople to represent him at the dedication. Roman Catholicism is pouring in priests by the hundred. Two hundred tons of intoxicating drink are sent to West Africa from Christian countries every year. Superstition and witchcraft under various forms of fetish worship for many centuries have held multiplied millions in gloom and sorrow."

ISLANDS OF THE SEA.

—Australasia. Not long since the Right Rev. Stone-Wigg was consecrated in Sydney, bishop of New Guinea, and at once began preparations for his diocese, hoping to take with him 2 clergymen, 4 laymen, and two women, as well as 6 South Sea Islanders.

—A movement is on foot to extend the operations of the Wesleyan Australasian mission to the Chinese, whose labors are at present confined to Australasia, to China itself. The venerable John Watsford has formulated the scheme, which may soon be an establisht fact; and thus a most important auxiliary will be initiated to existing societies.

—No more striking report comes from any mission field than that which has been sent home by the Australasian Wesleyan Methodist Society. Speaking of Fiji, it says that altho, when the queen began to reign, there was not a single native Christian in the region, now, in the group of islands, there are 11 missionaries and 67 native ministers, 2,051 local preachers, 4,521 class leaders, 35,090 members or members on trial, 33,590 Sunday scholars, and a total of upward of 96,000 attendants on public worship. Taking from the rest one circuit, that of Ra, here is an attractive picture: "Out of a population of 3,279 persons, 1,421 are members of our church, 188 are local preachers, and 211 are leaders of classes." —*Free Church Monthly.*

New Guinea.—Rev. G. W. Lawes, in speaking of advancement in New Guinea, says: "After twenty-two years, altho much still remains of heathenism, a great and manifest change is apparent. From East Cape to the Fly River in the west, covering a distance of 700 miles, are many centers from which light is being diffused, while 90 churches are dotted like lighthouses along the coast. The appearance of the people has changed—the wild look of suspicion has gone. The Sabbath is observed even in many heathen villages, while 1,350 men and women are profest followers of Christ."

South Seas.—Professor and Mrs. David, who spent some months on the Island of Funafuti, Ellice group, while the work of the coral boring expedition was being carried on, have intimated to Mr. T. Pratt, the London Society's financial agent in Sydney, their wish to present a communion table and chair to the church at Funafuti, as an evidence of their great interest in the mission on the island.