

Adapted from "Dawn on the Hills," and used by permission of Rev. H. P. Beach, of Tang.

The capital letter and numeral following each name at the extreme right of the column indicate the square on the map where the place is located. In some cases mission stations could not be located on the map, and hence the name of the province in which they are has been placed in the right-hand margin of the column.

Provinces are printed in capital letters; thus, SHANG-TUNG, and the numerals following their names show what missionary societies labor in them.

Amoy T. (port) 5, 24, 28, 33.	E 5	Dang-seng (?) 38.	E 4	K'ai-yüan h. 32.	F 1	Ning-hai c. (Shan-tung) 51.	F 2	T'ai-ping F.	C 5
An h. 27.	B 3	Fên-chêng m. 17.	D 3	Kaigan (Chang-chia K'ou) T. 1, 15, 21.	D 1	Ning-hsia F. 15.	C 2	T'ai-tsang c. 9.	F 3
An-ch'ing Fu C. 3, 51.	E 3	Fên-chou F. 1.	D 2	Kan-chou F.	B 2	Ning-kuo F. 51.	E 3	T'ai-yüan Fu C. 25, 30.	D 2
An-hui, 3, 4, 14, 15, 40, 51.	E 4	Fên-chên T. 15.	D 1	Kang-hou m. (?) 4.	D 5	Ning-po F. (port), 2, 4, 27, 35, 51.	F 4	Tai-ku m. 31.	E 2
An-jên h. 51.	E 4	Fêng-hsiang F. 51.	C 3	Kang-pui (?) 42.	D 5	Ning-tê h. 37.	F 4	Tai-ku Shan h. 50.	F 2
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An-shun F. 51.	C 4	Fêng-kang m. 51.	E 4	Kao-chou F.	D 5	Ning-wu F.	D 2	Tai-li F. 51.	B 4
An-tung h. 51.	E 3	Fo-kang T.	D 5	Kao-yu c. 51.	E 3	Ning-yüan F.	F 4	Tai-ming F.	E 2
		Fo-shan T. 29.	D 5	Khi-tshung (?) 41.	D 5	Niu-ch'uang h. (port).	F 4	Tan c.	C 6
		Fu c.	C 2	Kiao c.	F 2	Nodou m. (?) 4.	C 6	Ta-ning h. 51.	D 2
		Fu-CH'EN, 1, 5, 6, 24, 26, 27, 28, 36, 38.	E 4	Kirin C. 86.	G 2	Nyen-hang-h (?) 41.	E 5	Ta-tung h. 15.	C 4
Chai-ch'í h. 51.	F 3	Fu-ch'ing h. 6, 27.	E 4	K'o-lan c.	D 2			Ta-tung F. 51.	D 1
Chan-hua h. 31.	E 2	Fu-chou Fu C. (port), 1, 6, 26, 27, 38.	E 4	Kuan h. 51.	B 3	Pa c. 51.	C 3	Tai-an F. 29.	D 3
Chang-chou F. 5, 24.	E 5	Fu-chou Fu C. (port), 1, 6, 26, 27, 38.	E 4	Kuang c.	E 3	Pagoda Anchorage (Lo-hsing-t'a) m. 1.	E 4	Tê-ch'ing h. (Chê-chiang), 9.	F 3
Chang-ch'un m. 36.	G 1	Fuk-wing (?) 42.	D 5	Kuang-chi, 29.	Hu-pel	Pang-chuang m. 1.	E 2	Tê-ch'ing c. (Kuang-tung), 22.	D 5
Chang-pa m. (?) 27.	C 3	Fu-mên m. (?) 42.	D 5	Kuang-fêng h. 51.	E 4	Pang-hai m. 51.	C 4	Têng-chou F. 4, 8.	F 4
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Chang-sha Fu C.	D 4	Fu-ming F. 27.	F 4	Kuang-nan F.	C 5	Pao-an c. (Chih-li).	D 1	Thong-thau-ha (?) 49.	D 5
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Ch'ang-wu h. 51.	C 2			Kuang-yüan h. 51.	C 5	Pao-shan h. 9.	F 3	Tao-chou F.	E 2
Chang-yeh h. 15.	B 2			Kuei c.	D 3	Pao-t'ao (?) 15.	Shan-hsi	Tai-shui-ho-tai (?) 15.	Shan-hsi
Chao-chia K'ou m. 25, 51.	E 3			Kuei-ch'í h. 51.	E 4	Pao-tung Fu C. 1, 4, 51.	E 2	Ts'ang-hang-kung (?) 41.	D 5
Chao-chou F. 2, 28.	E 5			Kuei-chou, 51.	D 3	Pat'ang m.	A 4	Ts'ang-shun (?) 41.	E 5
Chao-tung F. 34, 51.	B 4			Kuei-chou F.	D 3	Pei c.	E 3	Tso-yün h. 51.	D 2
Chao-yang h. 29.	F 1			Kuei-hua T. 15.	D 1	Pei-hai (Pakhoi) (port) 37.	C 5	Tsun-hua c. 6.	E 1
CHÊ-CHIANG, 2, 4, 9, 10, 27, 35, 43, 48, 51.	F 2			Kuei-lin Fu C.	D 4	Peking (Imperial Capital), 1, 4, 6, 13, 15, 21, 24, 25, 34, 51, 54.	E 1	Tsun-4 F.	C 4
Chefoo (Chih-fu) (port), 4, 34, 51.	F 2			Kuei-p'ing h. 15.	C 5	Phyang thong (?) 41.	E 5	Tung c. 1.	E 2
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Chên-chang F. (port), 6, 8, 10, 33, 51.	C 5			Kuei-yang c. (Hu-nan).	D 4	Pi-k'ou m. 50.	F 3	Tung-chou F. 46, 51.	D 3
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Chien-p'ing h. 51.	E 3							Wu-ch'ang Fu C. 8, 15, 24, 29, 47.	D 3
Chien-tê h. 51.	E 3							Wu-ch'ang Fu C. 8, 15, 24, 29, 47.	D 3
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CH'ANG—THE BLIND APOSTLE OF MANCHURIA.

BY THE EDITOR IN CHIEF.

The simple story of Ch'ang's conversion and apostolic labors is in itself a whole volume of evidences of Christianity. He was a member of the Hun Yuen, a sect of Buddhists that abstained from both flesh and wine, as vegetarians, and are, in their way, very earnest, devout, and zealous. They form one of many secret organizations in China, and because of this principle of secrecy, are under suspicion by the government as involving danger, possibly, to the imperial rule. Their rites of initiation, like those of freemasonry, are profoundly secret.

Ch'ang was a blind man, but tho outwardly blind, the inward eye was opened to the truth wherever he could find it. He was well trained in the teachings not only of Buddha but of Confucius, but as is too often the case, these systems of ethics failed to touch his heart or rule his conduct, and among other vices which ruled him was an inveterate attachment to gambling.

In 1886, when about thirty-seven years of age, his sight began to fail rapidly and he was threatened with total blindness.

He lived in Tai-ping-kou, a remote mountain village ; but the report of the wonderful cures accomplished by Dr. Christie, a medical missionary of the United Presbyterian Church at Moukden, Manchuria, penetrated to his distant home. In hopes that his sight might be restored, he undertook a journey of more than one hundred miles, groping his way as a blind man over weary roads, to place himself under Dr. Christie's care and treatment.

In order to pay the debts incurred in gambling, he had sold whatever he possessed, and took with him what remained, to pay for his lodging, etc., in Moukden; but, falling among robbers, he was despoiled of everything on the way, and left to starve. Nevertheless he plodded on, weak and weary, until one morning, destitute and desolate, and with scarcely any clothes left upon him, and in the last

* 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.

stages of dysentery, this poor blind man was found at the gate of the mission hospital. The beds were all full, but so great was the compassion awakened in his behalf, that the native evangelist gave up his own couch, that Ch'ang might be provided for. He received the best care and nursing, and before long his health was restored.

The treatment of his eyes issued in a partial cure, so that he was able to see a little, but, soon after he left the hospital, a Chinese friend and adviser assured him that he would regain his sight by *pricking his eyes with a needle!* Poor Ch'ang submitted to the operation, but the very natural result was that, instead of remedying his blindness, it now became total and incurable.

However, his reception at the mission hospital was not in vain. He had heard some Christian instruction, and the seeds of the kingdom took root in his very soul. He had known enough of Buddha and Confucius to find whatever was helpful in their teaching, but he now saw that Christ alone was able to feed and fill the longings of his soul, and he at once received Him not only as Savior, but as Master and Lord. Desirous to fulfil all righteousness, he asked to be baptized; but as a month had not then expired since his conversion, his teacher felt that it was wiser to put him on probation, deferring his baptism until his piety had been subjected to a longer test. How pathetic was the reply of this blind disciple: "None of my people have ever heard even the name of Jesus, or of His offer of the gift of eternal life; and do you think I can keep that to myself any longer? I do wish for baptism, but I can not delay my return."

So this poor blind man was dismissed without having received the outward sign and seal of his new discipleship; but his friend, Rev. James Webster, comforted him with the promise that he would by and by seek him out in his remote mountain village, and there administer the ordinance. There were, however, only three missionaries in Moukden, and the duties incumbent upon them were more numerous and onerous than they could properly discharge. So that a half year had elapsed before Mr. Webster could go to Tai-ping-kou, and even then he found the journey very difficult. What was his astonishment, as he approached this distant abode of Ch'ang, to find that, altho blindness is so common in China—it is supposed that there are 500,000 blind people in the empire, or an average of about one in every six hundred souls—this poor blind man seemed to be a famous character in the vicinity, and, when at length he reached the village which no foreigner appeared ever to have visited before, instead of being received with the usual signs of aversion, called "foreign devil," etc., the village schoolmaster, Mr. Li, gave him a cordial welcome, as the expected "pastor" whose visit had been promised, and who had at length come to fulfil his promise. From him Mr. Webster learned that Ch'ang had gone forth on his daily occupation,

itinerating from village to village, unhindered by the muddy swamps, rugged hills, and crooked paths, which even to those who had sight proved so wearisome and difficult, and that the sole work of Ch'ang was to witness for the new Jesus whom he had found, and to tell the people about his Savior and Lord. Sometimes in the evenings he gathered hundreds of hearers beneath the shade of willow trees, or availed himself of such smaller gatherings as he could assemble in private houses.

His experience had been of a somewhat varied character. He was at first met with ridicule, or with pity, as one who was not only blind, but crazy; but he persevered, meanwhile giving the higher witness of a holy life and a transformed character. Public opinion was divided, some blessing and some cursing, but still he kept on in his blessed work, living for God and walking in His fellowship, praying in faith for help from above, and singing the one hymn that he had learned in the hospital:

This I know, that Jesus loves me.

These daily journeys were taken alone—a blind man, with no companion but his staff, and no guide but his invisible Master, unweariedly telling the simple story of good news of eternal life in Jesus Christ to all whom he could induce to listen.

Mr. Li, already referred to as the village schoolmaster, and himself the first convert won to Christ by Ch'ang, testified that the result of these simple apostolic journeys was, that a large number first inquired earnestly about the doctrine that Ch'ang taught, and then became sincere believers, and desired to be faithful followers of this new Master.

When Ch'ang came back from his day's work, his delight on learning that Mr. Webster had come was most touching to behold. From his sightless eyes tears flowed down, as he exclaimed: "Oh, pastor, I always said you would come!" his words showing that others had met with scoffing his confidence in his friend's promise. Very soon he had sent messengers in every direction to the various villages roundabout, and his converts soon arrived. One by one, in their own simple way, but with deep feeling and earnest resolution, they told of their faith in Jesus, and gave such proofs of genuineness that, on the next day, nine of them, with their blind teacher at the head, received baptism, and thus outwardly put on Christ, altho such obedience to His **commands** exposed them not only to ridicule and opposition, but to the risk of persecution even unto death, and in forms atrociously cruel. Others likewise wishing baptism, they were told to wait until they could be more fully taught in the things of God. Let us hear Mr. Webster's own testimony:

One thing of which I am well assured, is this: Blind Ch'ang, of Tai-ping-kou, with little knowledge, but with a heart thrilled to the core with

the truth which he knew, had in these months done more work and better work for the kingdom of heaven than half-a-dozen foreign missionaries could have done in as many years. And this is only one of many proofs that China must be evangelized by the Chinese.

Ch'ang told Mr. Webster of a night-vision which he had, soon after leaving the mission, and which had been a great source of comfort. He had seen the Savior in white garments and with a dazzling crown, approaching him with a book in His hand, which He gave to him with a smile, and straightway vanished. Mr. Webster interpreted his vision—the Word of God was now to be given to the blind, and if he wished to teach others, he must himself learn to read the book. He then told him of Mr. W. H. Murray's school for the blind* at Peking, and encouraged him to go there as a student.

The thought of learning to read and write seemed to Ch'ang like a myth, but to please his teacher and pastor, he promised that he would do his best; and, led by a blind lad, he undertook on foot the hundred miles' journey over the mountains to Moukden; then he took boat to Niu Chwang, and by cart, from Tung-chow to Peking. He was greeted with a warm welcome by Mr. Murray, and, within three months, he had so mastered the arts of reading and writing, and also of writing and reading music, that he himself undertook to instruct a pupil. Mr. Murray desired Ch'ang to remain for a longer course of teaching, but the blind lad, who had conducted him, continued to be ill, and his own longing to go back to his countrymen and impart the knowledge of Jesus to them impelled him to return. He said: "My countrymen are all heathen, and I must go and show them what Jesus has done for me, and teach them His precious Gospel." He started for home, provided with such portions of the Scriptures as had then been stereotyped by the blind students, and with a new writing frame, and soon gladdened Mr. Murray's heart by a letter from his own hand in embossed type. Again he began his daily journeys, reading the Word of God to crowds of his countrymen, who were surprised to see a blind man read with his finger tips.

Four years later he returned to Peking for further instruction, and, since then, has been working as a pioneer in the Manchurian mountains, at one time reaching a district fully two hundred miles eastward. His work has been prospered in a most remarkable degree, and many thank God that Ch'ang became blind, for otherwise there might have been no Christians as yet in that vicinity.

Rev. John Ross, D.D., well known for his apostolic labors in Manchuria, visited Tai-ping-kou in 1890, and thus testified to those converted through Ch'ang's preaching:

One of those baptized, named Lin, was at one time a highway robber. He was also a heavy opium smoker, and guilty of most of the vices of

* See vol. XI., p. 91 of this REVIEW (February, 1896).

vicious China. His was a decided case of thorough conversion. A look into the man's face showed what a change had come over him.

Next to him stood a native doctor, close upon seventy years of age, who had come from a long distance to ask for baptism. He had heard the story of the cross from an old member. He wondered whether it was possible that God could display such mercy as to forgive the sins of a lifetime. Simple-minded as a child, this man received the truth with joy.

Beside him was a man named Chao, who had from youth up earnestly sought after truth. He had become a strict ascetic at an early age, and always meditated on "The True." His influence afterward became so great that over a thousand disciples followed his lead, and practised the same austerities and religious forms. His word with them was law. (He was the local leader of the Hun Yuen sect.) A more modest man I have not met in Manchuria, nor a man who had dived so deep into the treasures of truth. The questions which he constantly presented showed him to be a profound thinker. His one great regret was that he had led so many men in search of peace "on the wrong way." Most of his disciples are well-to-do, and he loses a large income by becoming a Christian.

Close by this man stood a man of twenty-two, a disciple of the last mentioned. His father is one of the largest land owners in that region. His parents were quite willing that he should be baptized, being themselves secret believers, also disciples of Chao.

The fifth was a blind man, formerly a schoolmaster, whose peace of mind was well displayed in a face always shining with the light within. Before a year is over, each of these will have his own fruit borne, in bringing others in.

There was in all a company of twenty-four believers, who met twice daily for Christian instruction. They certainly seemed like thirsty ground drinking in the refreshing rain. For an hour each time I spoke on some Christian truth, and when done, I was plied with questions to elicit further instructions.

In 1891, Rev. James Webster once more visited the district of Tai-ping kou, and we add his testimony:

Ch'ang was looking stout and ruddy, as if his frequent fastings had done him no harm.

Where six years ago we stood and viewed the wide surrounding country wholly given to idolatry, without a single believer, there are now upward of 150 baptized converts, and as many more who believe, and who will ere long proclaim themselves for Christ. But that does not tell half the story of blessing, for from that valley rays of Gospel light have streamed out to other villages which were sitting in darkness, but are now rejoicing in the light. Many are the imperfections of the converts, and great is their need for further instruction, but their work has been wonderfully owned of God. Truly this is the Lord's doing, and it is marvelous in our eyes.

In 1892, the year of persecution, Ch'ang's converts were found to number over three hundred, and about three years later, fully five hundred. In the early years of his work, Mr. Li, his first convert, was his assistant in teaching and preaching; and in 1897 Mr. Webster thus sums up the results of Ch'ang's preaching:

The work in Mai-mai-gai was certainly begun by him, and so we may say that indirectly the church in that region owes its existence, under God, to blind Ch'ang. Several years ago he went to another district, 200 miles further east, and began a work there which has prospered year by year, and is one of our most hopeful stations at the present moment. Ch'ang has his failings like everybody else, but take him all around, there is no more earnest or successful lay evangelist in Manchuria, or one who has been more blest of God in winning men to Christ. Hundreds in

Manchuria owe their Christian faith to his direct agency, and hundreds more are in the church to-day as the fruits of the seed he was privileged to sow. He has been the means of winning more men for Christ than any other man I know.

The memory of this blind man is surprising. He now knows by heart the whole of the New Testament, the Psalms, and several other Old Testament books, and can quote them with such amazing exactness, that if you mention a chapter and ask him to repeat, say from a certain verse to the end of another, he faultlessly quotes what lies between these limits, even to the exact words which begin and end the passage. Surely this blind apostle of Manchuria is, as we said at the beginning, himself an all-convincing argument for the truth and power of the Gospel, and his zeal for God and passion for souls put more favored disciples to shame. Who can estimate by any mathematical calculation the worth of one such convert to the kingdom of God? How vain to raise that carnal question, "Do Missions Pay?" in view of results like these, which only eternity can measure or weigh!

CHINA AS A MISSION FIELD.*

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A Chinese proverb, referring to China and her history, says: "If you wish to be acquainted with the past and with the present, you must read five cart-loads of books." It is the aim of the present article to lighten such Herculean labors by calling attention to but three topics well worth considering from a missionary point of view, and also by suggesting from the "five cart-loads of books" bearing on China and Chinese missions, a few accessible and helpful volumes in connection with each main topic.

I. IMPORTANT PERMANENT FACTORS CHARACTERISTIC OF CHINA.

Those named will doubtless be permanent so long as China remains a mission field, and each of them is more truly characteristic of that empire than of any other land occupied by Protestant missions.

1. *China's material resources* are in themselves sufficient to make an already great nation still more strong and prosperous.

(1) From that remote period, more than 4,000 years ago, when their industrious ancestors tilled the district near the bend of the Yellow River in modern Shan-hsi province, the Chinese have been an agricultural people; and so rich is the soil, and so gracious the climate, that vast populations have ever since been supported by agriculture alone, or rather by gardening and horticulture. On the Great Plain, occupying a strip of country in the northeastern portion of the

* In this article we follow the author's system of spelling, which, tho differing from those of atlases, is consistent throughout. See key to pronunciation on map (Frontispiece).—EDITOR.

empire, about equal in area to the New England and Middle States, plus Maryland and Virginia, live in comparative comfort an estimated population of 177,000,000, mainly farmers, as over against a little more than 20,000,000, who, in 1890, inhabited the states mentioned as its American equivalent, among which are some of the most densely populated districts in the country. This average of 850 inhabitants per square mile should be compared with Bengal's 471 per square mile, and Belgium's 571, the former heading the list in populous India, and the latter in Europe.

The common experience of missionary boards shows that the most



A BUDDHIST TEMPLE NEAR NINGPO, CHINA.

permanently fruitful fields are found among the farming classes, rather than among savage tribes or dwellers in cities, tho larger numbers of converts are sometimes gained among the lowest savages. A drawback to work with farmers is often found in the sparseness of population, which prevents the missionary from reaching large numbers of them, while an additional difficulty in many lands, as in India, and portions of Africa, is their dense ignorance. Neither of these obstacles exists in China, as scholarship is omnipresent, and about one-half her inhabitants are densely crowded together on the farms of the Great Plain. Moreover, Chinese farmers are preeminently peaceable

and open to new ideas, as is proven by the prevalence of secret religious sects among them.

(2) Next to her agricultural resources, is China's vast mineral wealth, as yet scarcely toucht, owing largely to the senseless and destructive belief in geomancy, or *fêng-shui*. All the common metals, except platina, are found, but coal and iron are most important. The famous coal measures of Great Britain are but one-twentieth as extensive as those of China, while the abundance and close proximity of iron ores, coal, etc., that have made Pennsylvania such a key to the iron and steel industry of the globe, are eclipsed by the vast iron and coal plateau of Shan-hsi. Professor Keane does not go beyond the facts when he says that "next to agriculture, the main resource of China lies in the ground itself, which harbors supplies of ores and coal sufficient, some day, to revolutionize the trade of the world."

China has been endowed from the beginning with resources commensurate with the teeming population which God had destined for its occupancy. There is thus the possibility of their continuance and increase, as is not the case with some other fields, Oceana for instance. In the manufacturing era which is just dawning, the Middle Kingdom has beneath her feet the materials which not only make her the desire of the nations, but which provide for her myriads the means of sustenance and of growing international power. Christian missions have here to do, not with decadent races, but with a people who have every requisite for prolonged and increasing influence in the world.

2. A second permanent element tending to make China a most important mission field, is found in *the character of the people*.

(1) Physically and industrially considered, they seem among the fittest to survive. Whether China's unparalleled army of willing and patient laborers toil in the unhealthful tropics, on Arctic ships, as navvies constructing American railways on our alkali plains, or in their native land, they have thriven where all save the Anglo-Saxon have failed. Slow they may be and unused to machines, yet they are imitative and will perhaps prove the tortoise in the race with the Oriental hare of the twentieth century. If the reader doubts this statement, let him study the eastern laundryman, or the Celestial truck-gardener and factory operative on the Pacific slope.

(2) Intellectually the Chinese have millenniums of scholarly progenitors to impart to them any advantages accruing from heredity. Unlike India—where the Brahmans have held an almost exclusive monopoly of scholarship and intellectuality, while other castes, especially the lowest and most numerous, have been consigned to age-long ignorance—China has offered impartially to practically all of her inhabitants the rewards of intellectuality. Learning is deified; it sits on the dragon throne; its priesthood is found in the magistrates of every city and hamlet in the empire; official expectants hover about

every ya-mên; a million students appear each year at her great civil service examination centers, while a still greater host of teachers and scholars are the willing servants of Confucian scholarship.

Granting that at present Chinese learning is mainly a matter of memory, of faultless calligraphy, and of ability to put together intellectual patchwork, it is yet superior to that of any other non-Christian nation, except Japan. It must also be admitted that Chinese scholars lack imagination, so essential for working hypotheses, and ingenuity, equally necessary in an age when so much is learned in laboratories. Yet, in spite of these admissions, their ability to laboriously plod and unerringly retain the data thus gained, the records made by students rightly trained, the proofs afforded by the writings of the T'ang and Sung dynasties, when Europe was groping in the dark-



IMAGE OF THE "LAUGHING BUDDHA," PEKING.

ness and intellectual torpidity of the Middle Ages, and by the superior ethics and philosophy of the venerable Chinese classics—all these facts are sufficient to make China a most hopeful field for intellectual conquests. Where printed paper is almost worshipt, and teachers are honored equally with the parent, in a country abounding with ready-made scholars, and where printing outfits cost less than \$2.00, and can be packt in a hand-bag, Christian missions enter with a vantage which requires decades of laborious effort to gain in most missionary lands.

(3) One can not speak in such glowing terms of China's moral condition. For eighteen centuries Buddhism of the Northern type has cast a fitful gleam about the dying bed and held out doubtful hopes of a Western paradise. During 2,500 years Taoism—first a system of Transcendentalism, and later as a borrower from Confucianism and Buddhism, and an inventor of magical charms, elixirs, and demons—has imparted groundless hopes and equally groundless terrors to China's millions. K'ung Fu-tzū—Confucius—the throneless king of the empire, gathered from Chinese history—largely antedating the reign of King Saul, and much of it the time of Abraham—a system of ethics and government that stands supreme to-day among the sacred books of non-Christian nations. A possible monotheism, which preceded Confucius by many centuries, exhibits its sublime survival in the imposing ritual and sacrifices performed by the emperor as Son of Heaven at the winter solstice. Surely if great ethnic faiths and

a superlative system of ethics can save a nation, Confucianism, Taoism, Buddhism, and the hoary relics of a primitive monotheism, have had an unexampled opportunity to prove their power in China. Have they succeeded in so doing?

Read the answer in the facts so humorously and truly presented in Arthur H. Smith's "Chinese Characteristics," and in the statement of Dr. Williams, than whom there is no more trustworthy authority. He writes:

On the whole the Chinese present a singular mixture; if there is something to commend, there is more to blame; if they have more glaring vices, they have more virtues than most Pagan nations. . . . Female infanticide in some parts openly confest and divested of all disgrace and penalties everywhere; the dreadful prevalence of all the vices charged by the Apostle Paul upon the ancient heathen world; the alarming extent of the use of opium . . . destroying the productions and natural resources of the people; the universal practise of lying and dishonest dealings; the unblushing lewdness of old and young; harsh cruelty toward prisoners by officers, and tyranny over slaves by masters—all form an unchecked torrent of human depravity, and prove the existence of a kind and degree of moral degradation of which an excessive statement can scarcely be made, or an adequate conception hardly be formed.

In Isaiah's phrase, "the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and festering sores."

And it is also true that "they have not been closed, neither bound up, neither mollified with oil." Taoist and Buddhist priests have ceased to preach and teach; even officials rarely comply with the law requiring the reading and exposition of the sacred edicts of Confucianism on new and full moons. So far has the conception of God departed from their thought, in spite of the lofty utterances concerning the Supreme Ruler and Heaven found in the classics, especially the Book of History, that Catholics for three centuries, and Protestant missionaries for one-third that time, have carried on an intermittent logomachy as to the term which will best convey to Chinese minds the conception of God—a controversy which speaks volumes as to the essential atheism of the Chinese.

Other facts concerning the people might be stated, but enough has been said to indicate on the one hand the wonderful possibilities inherent in the Mongolian race, and on the other their unspeakable need of the Gospel of Jesus Christ. But will they accept any new light, especially from foreigners?

II. NINETY-ONE YEARS OF PROTESTANT MISSIONS IN CHINA.

Indigenous indications that China will receive higher religious teachings than her best faith, Confucianism, can give, are found in the eagerness with which Taoism's teachings, concerning retribution and ever-present spirits, and Buddhism's doctrine of Karma and the western paradise, were received, and in their survival in the face of imperial decrees and bitter persecution. A still more valuable indica-

tion is furnished by the existence of secret sects, many of which apparently exist because of the unsatisfied longing for further religious light. Not a few converts from these sects have received Christianity with such readiness, and propagated it with such spontaneity, that one can not doubt that they are only the forerunners of a great host.

The question receives a more definite answer in the imperial favor shown Nestorian Christianity 1,100 years ago, and in the success of Romanism at its first entrance under John de Montecorvino, and especially in its palmy days under the famous Emperor K'ang Hsi, two centuries since. Clearer still is the evidence supplied by Protestantism's efforts during the past ninety-one years, some facts concerning which may be suggestive.

(1) *Stages of Missionary Occupation.*—(1) Robert Morrison, Protestantism's pioneer, was never permitted to labor outside Canton, Hongkong, and Macao. He and his successors were compelled to do a preparatory work within the empire, tho without its confines considerable was done for Chinese colonists. When this first period closed with the treaty of Nanking, in 1842, thus ending the so-called opium war, three British and four American organizations had some twenty representatives, who had labored in Macao, Canton, Hongkong, Amoy, and in adjacent Chinese colonies, while six converts composed the entire Protestant Chinese church.

(2) From 1842 to 1860 constitutes the period of entrance, tho mission work was still confined mainly to a few ports forming the entrepôts of the four littoral provinces of Kuang-tung, Fu-chien, Chê-chiang, and Chiang-su. When in 1860, the close of the "Arrow War" came with the investment of Peking by the allied forces, the seven missionary boards had increast to nineteen and the missionaries to about 160, each of which had on an average a following of six converts.

(3) The seventeen years preceding the first Shanghai conference of 1877, were years of development and wider entrance into new fields. Nine provinces were still unoccupied, tho treaties permitted missionaries to labor everywhere. Yet during this period educational and medical work had been greatly developd, while woman's work came into prominence for the first time, and several strong churches were in existence, thus doing away with much of the isolation of Christians of earlier days. The conference roll-call showed resident missionaries at ninety-one centers, 312 organized churches, containing 13,035 communicants, and, presiding over them, 473 missionaries from twenty-nine societies.

(4) Again after thirteen years the missionaries gathered at Shanghai for the conference of 1890 to sing Te Deums for victory all along the line. Famines and opportunity to come into close contact with Christianity in its manifold forms of mercy and blessing had

largely done away with the old prejudice. Forty-two societies were now on the field and 1,296 missionaries, who had in charge 522 churches with a membership of 37,287. Christian schools had in training 16,836 scholars, and 1,657 Chinese Christians were proving Aarons and Hurs to the missionaries.

(5) To-day, after a further lapse of eight years more, the work is progressing in a manner that would have staggered the faith of the early missionaries. Every province is occupied, anti-foreign Hu-nan not excepted, and the dependencies of Mongolia and that hermit of hermit nations, Tibet, have a handful of foreign missionaries.

2. Turning from this survey of the gradual occupation of the empire to a more careful consideration of *the forces of to-day*, we find the following facts.

(1) While every province has its missionaries, the supply is still woefully inadequate. Thus Shan-hsi, the best provided of all the provinces, has but one station to 1,285 square miles; that is the same as if Rhode Island contained but one church whose pastor and members were responsible for the evangelization of the entire state and a considerable fringe of Connecticut besides. Kan-su has but one station to 10,454 square miles; Kuei-chou, one to 12,911 square miles; Yün-nan, one to 17,995 square miles; Kuang-hsi, one to 19,562 square miles; and Hu-nan one to a territory equal to that of Maryland and the two Virginias. Verily, there is yet much land to be possessed.

(2) Of the places occupied only 247 are walled cities, the total number of which is 1,746, Formosa being included, which belongs now to Japan. Their importance from a governmental standpoint and as the centers to which almost a million scholars go up for residence at examination seasons for a period of a fortnight at least, shows what golden opportunities Christianity is losing by our sloth and apathy. The eighty-eight villages and unwalled towns in which missionaries reside are even more immediately promising, tho not as influential perhaps.

(3) At least fifty-four organizations now have their representatives in China, women's boards and other societies working in cooperation with these parent organizations not being reckoned. Twenty-three of these are American, seventeen are British, ten are Continental, and four receive their missionaries and support from more than one land. The force sent out by these organizations numbers 2,461 missionaries, of whom 38.4 per cent. belong to American societies, 24.8 per cent. to British organizations, 5.7 per cent. to Continental boards, and 31.1 per cent. are members of international societies.

Analyzing that portion, this force, concerning whom information is given, 526, or 21.5 per cent., are ordained; 518, or 21.2 per cent., are laymen; 674, or 27.6 per cent., are wives of missionaries, and

NAME OF SOCIETY.	Year of Entrance.	Ordained Missionaries.	Lay Missionaries.	Missionaries' Wives.	Unmarried Women.	Number of these who are Male Physicians.	Number of these who are Female Physicians.	Total Foreign Workers.	Native Laborers of Both Sexes.	Number of Stations.	Out Stations.	Communicants.	Number of Day Schools.	Number of Pupils.	Higher Educational Institutions.	Number of Students.
1 American Board.....	1830	36	11	42	23	12	4	112	329	15	116	3740	122	2276	19	686
2 American Baptist Missionary Union.....	1834	24	7	32	15	5	1	78	185	14	77	2238	34	573	1	8
3 Protestant Episcopal Board.....	1835	14	12	10	4	3	9	81	97	5	45	1134	54	1239	1	337
4 Presbyterian Board (North).....	1838	58	12	68	4	16	9	184	327	19	304	8317	201	2490	11	635
5 Reformed Church in America.....	1842	1	1	2	1	1	1	17	45	3	38	1304	15	264	8	265
6 Methodist Episcopal Church (North).....	1847	41	9	48	54	12	12	152	695	15	180	20326	474	6623	22	1206
7 Seventh-Day Baptist.....	1847	1	1	2	1	1	1	4	5	1	1	55	2	58	2	32
8 Southern Baptist Convention.....	1848	15	15	10	2	2	2	40	43	10	50	1499	31	816	1	...
9 Methodist Episcopal Church (South).....	1848	13	1	12	18	2	2	44	62	6	18	751	58	1310	6	552
10 Presbyterian Church (South).....	1867	21	8	23	14	6	2	66	53	11	6	370	18	300	1	...
11 Woman's Union Missionary Society.....	1869	1	1	2	2	1	1	18	13	2	4	9	6	1	1	...
12 Presbyterian Church, Canada.....	1871	1	1	2	2	1	1	18	13	2	4	9	6	1	1	...
13 American Bible Society.....	1876	1	5	1	1	1	1	6	87	4	6	...	...	...	...	...
14 Foreign Christian Missionary Soc.....	1886	9	2	10	3	1	2	24	8	5	6	204	7	113	2	48
15 Christian and Missionary Alliance.....	1888	5	53	28	35	1	1	121	...	34	1	...	...	...	...	...
16 United Brethren in Christ.....	1889	3	3	1	3	1	2	10	18	1	1	19	4	148	...	...
17 Swedish-American Mission.....	1890	3	2	2	...	...	...	5	1	1	1	...	...	...	...	...
18 American Friends' Board.....	1891	1	...	6	...	2	...	7	2	2	2	50	6	100	...	...
19 Methodist Episcopal Church, Canada.....	1897	8	4	1	3	...	...	6	7	1	1	104	1	174	5	44
20 Gospel Baptist Mission.....	1892	8	3	1	...	...	...	12	...	2	2	10	...	...	...	...
21 Y. M. C. A. in Foreign Lands.....	1895	...	3	3	...	...	...	6	...	3	...	...	...	...	...	...
22 Reformed Presbyterians.....	1896	2	2	...	...	...	...	4	1	1	...	...	...	...	...	...
23 Cumberland Presbyterians.....	1897	1	1	1	...	1	...	3	...	1	...	...	...	...	...	...
Totals of American Societies.....		276	126	310	256	68	43	967	2124	155	849	40,327	1032	16310	74	3819
24 London Missionary Society.....	1807	45	3	36	24	12	3	103	291	16	140	7097	117	2530	...	...
25 British Bible Society.....	1836	4	11	12	...	...	...	27	270	10	...	...	...	...	...	...
26 Female Education Society.....	1837	...	...	6	...	...	...	6	16	2	8	...	17	400	...	...
27 Church Missionary Society.....	1845	40	23	43	60	12	...	166	510	26	8	4911	250	3823	6	62
28 English Presbyterians.....	1847	12	6	12	18	7	1	112	7	123	7	3790	1	174	5	44
29 Wesleyan Missionary Society.....	1852	9	13	4	7	1	...	30	129	18	37	...	31	896	4	...
30 Baptist Missionary Society.....	1859	26	...	18	7	1	...	51	188	6	287	4088	...	1128	...	...
31 Methodist New Connection.....	1860	7	7	7	...	2	...	14	92	6	94	2125	37	489	2	41
32 Scotch United Presbyterian.....	1862	10	4	12	10	5	4	36	158	4	63	5183	55	652	...	...
33 Scotch Bible Society.....	1863	1	8	7	...	...	...	16	170	6	...	...	...	...	...	...
34 Society for Propagation of the Gospel.....	1863	8	4	...	5	...	...	17	7	6	...	400	14	...	...	...
35 Methodist Free Church.....	1864	4	2	...	3	2	...	9	63	2	49	996	5	77	1	18
36 Irish Presbyterians.....	1867	8	4	...	1	...	...	23	102	1	3	110	8	150	...	...
37 Church of Scotland.....	1873	2	1	3	3	1	...	12	1	3	110	8	150	...	...	...
38 Zenana Missionary Society.....	1884	...	...	37	...	1	37	25	11	...	...	...	...	...	...	...
39 Bible Christians.....	1885	7	...	4	3	1	...	14	4	3	3	28	2	70	...	...
40 Friends' F. M. Association.....	1886	...	6	5	3	...	...	14	7	2	3	5	2	162	...	...
Totals of British Societies.....		174	85	166	133	50	12	625	2159	133	866	29644	547	10678	18	165
41 Basel Missionary Society.....	1847	21	2	13	...	1	...	36	127	13	49	3000	47	1121	2	55
42 Rhenish Missionary Society.....	1847	9	2	6	2	2	...	19	10	5	8	375	4	66	2	8
43 Berlin Woman's China Society.....	1856	...	1	1	4	...	...	6	1	1	...	...	...	...	...	...
44 Berlin Missionary Society.....	1862	4	2	...	...	...	...	6	50	5	29	479	18	270	5	81
45 Gen. Evangelical Prot. Miss. Assoc.....	1865	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...
46 Swedish Mission.....	1867	1	8	6	14	2	...	29	14	2	...	60	4	...	...	...
47 Congregational Church of Sweden.....	1890	8	...	1	4	...	...	13	4	2	...	9	3	82	...	...
48 German China Alliance.....	1891	9	2	5	...	...	...	16	4	6	3	45	...	...	...	...
49 Norwegian Lutheran.....	1891	1	4	1	2	...	...	8	3	2	25	3	...	...	...	...
50 Danish Missionary Society.....	1892	5	...	2	...	...	...	9	...	3	...	4	...	...	...	...
Totals of Continental Societies.....		52	28	32	33	5	...	145	205	43	91	3997	79	1539	9	144
51 China Inland Mission.....	1865	30	296	176	274	16	1	776	605	149	169	7147	114	1589	3	137
52 Chinese Blind Mission.....	1887	1	...	1	...	...	...	2	...	1	...	...	...	...	...	...
53 Diffusion of Christian Knowledge.....	1887	1	...	1	...	...	...	2	...	1	...	...	...	...	...	...
54 International Institute.....	1897	1	1	1	...	...	...	3	...	1	...	...	...	...	...	...
Totals of International Societies.....		33	297	179	274	16	1	783	605	152	169	7147	114	1589	4	157
Net Totals of all Societies.....		527	519	675	724	136	56	2461	5071	470	1969	80682	1766	30046	105	4285

* Totals correct, though not fully explained.

† These societies associated with China Inland Mission.

‡ Statistics from "China Mission Handbook," 1896. § Dean Vahl's "Missions to the Heathen," 1897. || Society's report for 1896; it includes statistics of missionaries only of the Central China Lay Mission and of the Joyful News Mission.

724, or 29.7 per cent., are unmarried women. Of the above 136 are male physicians and 56 are female practitioners.

(4) The missionaries are located at 335 main stations, whence they go forth to regular appointments at 1,969 out-stations, not to mention a far larger number of cities and villages irregularly visited. As a result of these efforts 80,682 converts are found in Protestant churches, an average of one Christian to 4,824 of his fellow countrymen. At these stations are 1,766 day schools, with 30,046 pupils, and 105 institutions of higher grade, attended by 4,285 young men and women. A native contingent of 5,071 faithful Chinese men and women aid the missionaries in their work. If these totals seem large, remember that China still has but one foreign worker to a parish of 158,362 souls, while if native assistants are added, each has an average of 51,071 unevangelized neighbors!

3. Taking the years named above, with the exception of those preceding 1860, when the empire first became accessible to missionaries, and calculating the percentage of *increase of the native church membership*, we find that, from 1860 to 1877, the annual rate of increase was 69 per cent.; from 1877 to 1890 it was 14 per cent. a year, and from 1890 to 1898 it was 14.5 per cent. per annum. It may, therefore, be said that missionary effort, judging from the record of the past twenty-one years, is annually rewarded by an increment of 14 per cent. in its membership. When the difficulties are remembered, this increase will be regarded most thankfully.

III. THE PRESENT SITUATION IN THE EMPIRE.

The most casual reader must have been impressed with the marvelous changes which are daily reported from the Orient. The Japanese war of 1895 may be taken as the *terminus a quo* from which this transformation dates, tho its seeds lie farther back in time. The stirring events that have so changed the condition of the empire within the past three years, particularly those preceding the *coup d'état* of September 21, 1898, cannot be summarized here, but will be found in the columns of current periodicals, especially in an article by W. E. Curtis in the December *Review of Reviews*, and in one by A. Michie in the *National Review* for November, and in A. R. Colquhoun's "China in Transformation." See also Dr. Noyes's article in the November (1898) *MISSIONARY REVIEW*. Reference must be made, however, to the bearing of these changes upon the cause of Christian missions in China.

1. At first thought it would seem that the missionary's relation to *the common people* would be seriously compromised by rumors of war, and the more practical fears entertained for labor-saving machinery and railways. The writer well remembers the excitement arising from a survey of the railway from Tientsin to Tung Chou, the junk port of



THE COVERED ALTAR FOR THE WORSHIP OF HEAVEN, PEKING.

Peking. So fearful were carters and boatmen that their trade would be taken away by the "fire-wheel cart," and so apprehensive were the inhabitants of T'ung Chou lest the opportunity to steal tribute rice in transit through their city might be lost, that only a strong proclamation from the viceroy, and caution about appearing on the streets, prevented a mob, in which missionaries might have seriously suffered. The right to erect mills granted Japan at the close of the war, and hence to other countries by virtue of the most-favored-nation clause, naturally seems to ignorant laborers in an already congested labor market a fatal measure which means speedy death to multitudes whose bread is thus taken away. And there is little doubt but that disastrous consequences would follow were such machinery introduced too speedily, and before the people could become adjusted to the new conditions, if we may judge from the outcome from England's experience under somewhat similar circumstances in the early part of the century. Just as the proposed T'ung Chou railway was attributed to us missionaries, so now multitudes will with equal unreason lay to the missionary's charge the impending evils which they think are sure to come.

On the other hand violence to missionaries has cost China Kiao Chou Bay, and is responsible for French demands, which threaten even worse consequences at time of writing. What wonder, then, that the empress dowager has ordered condign punishment to be visited upon an official who failed to protect a missionary, while the foreigner was carried about in a progress, and high honors were bestowed upon him. Probably, in proportion to the danger which new conditions impose upon the missionary, will be the amount of

care taken to protect his life and his reputation, which has suffered so much from official libels and obscene insinuations.

In case the age of machinery is soon to be ushered in, it is possible that even more emphasis will need to be put upon work among the farming class, which will be little influenced by such a change. This, as the German missionaries think they have proven, will be a blessing in disguise to China. Industrially, also, the Chinese will soon see that the exploitation of mines, the initiation of new industries of a mechanical sort, and the cheapened means of transportation, permitting the people to remove to more favored localities, have been a benefit rather than a bane to the masses. Then the maledictions which were heaped upon the missionaries as supposed authors of their sorrow, will, with equal groundlessness, give place to grateful benedictions, and missions will be found to have gained in the affections of the populace.

2. As to *the reformers*, missionaries have hitherto been their chief allies, and any progress in the near future will bring to men like Timothy Richard, Gilbert Reid, Young J. Allen, Dr. W. A. P. Martin, and others their highest gratitude. The young Cantonese sage, K'ang, not only made Mr. Reid's paper, *Chinese Progress*, a powerful instrument in awakening the people, but he has influenced the emperor to take those energetic measures that remind one of the Peter the Great whom K'ang urged him to become for China, under whose spell Kuang Hsü has issued edicts that sound almost like the utterances in the missionary periodicals which he has so assiduously read. The nearly 200 Christian books bought by the emperor can only hasten reform, and their authors will in consequence be held in esteem.

3. It is with *the literati* that missionary operations must most contend. Few, besides third-degree men, attain to offices of great emolument, and to reach that degree years of unwearied application must be given. Tens of thousands who have climbed thus high on the ladder, are suddenly cast to earth by the introduction of science and even Biblical history into the final examinations. Callow youths in mission schools know more about these subjects than members of the Han Lin or National Academy. This means possible ruin to the whole host of expectants, and naturally it is with them war to the death.

Indirectly the decreed system of education, which thus far the empress dowager has not annulled, must awaken their grave apprehension. Secondary temples must be transformed into school-houses; a system of education, wholly foreign in its aim and including the study of English, drives out the old learning; few scholars in the empire are competent to instruct in such schools, and so even the teacher's occupation is gone. As the missionary has hitherto been almost the only teacher and agitator of the new learning, upon his head must descend the curses of the scholarly classes.

4. *The government* has already suffered many misfortunes of recent date because of missionaries. Riots have for years centered about them, and what has happened at Kiao Chou, with its train of evils, is likely to occur again almost anywhere. The immense cost in money and reputation of protecting foreign missionaries must be burdensome in the extreme.

Yet the emperor, and the empress dowager as well—for she has been an unseen reformer and agitator for years, in spite of her present fear that the emperor has gone altogether too far toward revolution in his reforming tendencies—are perfectly aware that Christianity is the salt of the empire, and that its dispensers must be favored, if the corrupt body politic is to be saved. Having reaped the benefits of Christian honesty in the customs service, and seen the awful consequences of its lack in the Japanese war, they will secretly welcome the accredited teachers of so profitable a religion.



FOUR GENERATIONS OF CHRISTIAN CHINESE.

5. Meanwhile God reigns. The Powers plot and propose; the throne trembles and belongs to no one—save Jehovah; rebellions and uprisings are multiplied; but through it all the messenger of the cross pursues his peaceful way and meets with a success which has never been equaled in China's history. Pentecosts in Manchuria, thousands longing to be shepherded within a few miles of the awful missionary massacre of 1895, missionaries, and even boy pupils who know something of science and the Bible, called to the aid of ambitious scholars, a deepening dependence upon God forced upon them by retrenchments at home—these are some of the elements in the missionary situation which demand thanksgiving, an army of recruits, and a praying Church behind them all. The cloud is still as small as a man's hand, but it is big with blessing, and the Christian must, like Elijah, gird his loins and run before the chariot of the King of Kings as He enters majestically into the open gates of earth's greatest empire.

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WILLIAM KOYI: AN AFRICAN SAVED BY GRACE.

BY W. A. ELMSLIE, M.B., C.M., F.R.G.S., LIVINGSTONIA.

In that truly wonderful record, "Lovedale: Past and Present," defined on the title-page as "a register of two thousand names, a record written in black and white, but more in white than black," we meet the following brief notice of a very remarkable man:

William Koyi was born of heathen parents at Thomas River, in the year 1846. His mother died a Christian. He left his home during the cattle-killing mania in 1857, and went to seek employment among the Dutch farmers in the colony, earning half a crown a month as a wagon leader. About this time his father died, and five years later his mother and two sisters. He left his Dutch employer and worked for five years at one of the wool-washing establishments in Uitenhage, and was promoted to be overseer. From thence he went to work in the stores of Messrs. A. C. Stewart & Co., Port Elizabeth, where he remained for about the same number of years. He had never attended school, but now felt the need of education, and, therefore, set about learning to read Kaffir. He had about this time (1869) been converted and admitted a member of the Wesleyan Church at Port Elizabeth.

He came to Lovedale in 1871, and his case is one of the most remarkable results of Lovedale work. A stray leaf of the *Isigidimi Sama-Xosa*, which he picked up and read during his dinner hour at Port Elizabeth, was the first cause of his attention being directed to the place. On inquiry he found it was 150 miles distant, and he then resolved to walk to it and seek admission. He had friends in Tshoxa, Rev. Mr. Liefeldt's station, and it was from that missionary he brought a note of recommendation. He attended the first, second, and third years' classes, and during his stay at Lovedale he was active, willing, and trustworthy, caring for duty and not popularity among his fellows.

He came to regard Lovedale as his home, and to be regarded as a humble, but valuable, worker, who could always be depended on, and needed no pushing to his work or pressure to keep at it and do his best, and make himself generally useful. After a time he was appointed assistant overseer of the work companies of the native boarders.

In 1876 he offered, along with thirteen others, to go to Livingstonia as a native evangelist. Only four, including himself, were chosen. He

has steadily continued, these nine years, at the work at Lake Nyasa, and shown considerable energy and natural intelligence, and has thus proved to be of great service to the Free Church mission in Central Africa.

The foregoing was printed in 1886, in which year William died on the 4th of June, after a brief, but distressing, illness, which he bore with Christian fortitude, and a few notes of his life and character in Livingstonia, may serve to shew how God's grace and power may be manifested in and through the much-despised African native.

William's first service in Livingstonia was rendered when the mission was located at Cape Macleao, on the southern shores of Lake Nyasa. One of his native companions from Lovedale died there, and the other two were invalided home. Despite the trying climate, and the frequent severe fevers, he persevered in his work, and in many departments rendered important service. He sought to serve the Lord in all that he did, not counting any task too humble to require full consecration in doing it. He was taken by Dr. Laws, the late Mr. James Stewart, and Mr. John Moir on their important journeys of exploration on the west side of Lake Nyasa, and onward as far as Tanganyika, a great part of which country is now the field of the Livingstonia Mission. When the second station of the mission was opened half way up the lake, at Bandawe, William proceeded there and renewed his faithful labors in founding it.

THE RAID OF THE NGONI WARRIORS.

Some incidents connected with his work will illustrate his character. On one occasion, not long after the mission had opened the Bandawe station, report of a large Ngoni war party being on its way to attack the people around the station, was brought from a village some miles distant. On such occasions the terror-stricken natives rusht to the vicinity of the station, in hope of protection. Thousands of helpless women and children croucht among the brushes around the station, or crawled into holes among the rocks on the neighboring hill, or lay on the beach ready to take to water as a last chance of life. On one such occasion not only were the natives alarmed, but so threatening were the circumstances that the missionaries hastily put together a few things and launcht the boat ready for escape to the rocky island some hundreds of yards off.

When the report above referred to reacht the station, a consultation was held, and William Koyi volunteered to go out and meet the war party and endeavor to turn it back from its purpose. He walkt on for some hours, and at last met the party at a little stream, where it had made a temporary camp, to await a favorable opportunity to attack the village of Matete, some two hours' march from the mission station. It was composed of a section of the Ngoni, with whom the mission party had, on one of the journeys of exploration, come in contact. They were, it was stated, not only intending to attack the

natives of the Bandawe district, but also the mission station, in order to secure the wealth of cloth, beads, and other goods they fancied were stored there. When William met the party, and before he could open his mouth, the young warriors began to engage in war dancing. On such occasions the slightest indiscretion in speech or movement which might be interpreted as defiance, would have led to an immediate attack.

There, with only a few friendly boys, William beheld the awe-inspiring war dance of Ngoni. They danced in companies and they danced singly, each warrior clad in hideous-looking garb, which, with their large war-shields, almost hid their human form and made them more like war-demons than men, as they leapt and brandisht their broad-bladed stabbing-spears, with which they fight. William stood for a time watching them, utterly unable to decide what to say or what to do to effect the purpose for which he had come out. Secretly praying to God for guidance and success, he sat down on the bank of the stream. Still at a loss to know what he should do, he took off one of his boots and stockings and began to wash his foot. That done, he as leisurely, and still puzzled, put on his boot again; but still the dancing went on, and there was no opportunity to speak, even had he known what to say. He then proceeded to wash his other foot, and the warriors sat down. He thereupon found the opportunity for speech, and remarkt in an off-hand manner:

"Now, you are sensible people to rest yourselves on this hot day."

This produced a burst of laughter from the warriors. The spell was broken; the war-like intentions of the party were frustrated; free and open speech was found. The result was that war was averted, and a section of the party was conducted to the mission station, when it was arranged that William and Albert Namalambe, who was at that time at Bandawe, should go back with the party and see Mombera with a view to a permanent residence among the Ngoni. Thus, in the providence of God, the war party that left home bent on war and plunder, returned as guides and escort of the messengers of the Gospel of peace. This incident, which well illustrates the valuable work of our departed colleague, was the prelude to the commencement of the work among the Ngoni, the success of which has been very remarkable.

Mombera, the Ngoni chief, once said to me, "My army, when away from home, are like mad dogs; they can not be kept in, but bite small and great the same;" and only those who past through the fire of the pioneering days at Bandawe and in Ngonilan, can measure the service done that day, not only to the thousands around Bandawe, but toward the success of the *Livingstonia* mission. Years afterward, when I was one evening encampt at the village near which the Ngoni army was met, the chief related to me the story, and sent a bunch of bananas for William Koyi, to show that he had not forgotten what he had done for them.

When William accompanied the warriors back to Ngoniland, he and Albert were introduced to Mombera, and resided in a hut in one of his villages. The Ngoni took some time ere they gave them a welcome, as there was one party favorable to, and another against, their being allowed to stay. They were exposed to many insults and threats, and their position was at times extremely critical. They often feared to be both asleep at the same time, and took turns in watching on account of the threatening attitude of the people. In all those days William's knowledge of the Kaffir language was invaluable. Mombera, the chief, despite his rough manners and despotic behavior, was very fatherly and fond of children, and formed a remarkable attachment to Albert, who had a very attractive appearance and manner. This Albert, it should be noted, was the first convert in the Livingstonia mission, and has, since Cape Maclear station was vacated by Europeans in 1880, carried on the work there, many having been added to the church through his labors.

William Koyi was known among the Ngoni by the native name *Untusani*, and from love to him Mombera had a son named after him. Mombera was very kind to him, and altho he often made sport of what was told him of the Gospel, he always showed him great respect, and was often in hot water with his head men on account of his attachment to him.

AT AN NGONI WAR DANCE.

On the occasion of the last great tribal function, the ceremony of "crowning" those who, having been out to war and proved their valor, were henceforth to take their places as men in the affairs of the nation, there was a gathering of several thousands of armed men, in the royal kraal. William attended, as it was politic never to show any signs of fear. A clamor was raised in one of the military parties that he should be killed, as he had come to throw dust in the chief's eyes. One of the most famous of the Ngoni generals, named Dawambi, led off a great war dance which was very well fitted to make one's hair stand up. This valiant's war whoop was "submit." His movements, as I witness on another occasion, were terrible to behold. We were wont to call him Belshazzar, as in his war dancing "he lifted up himself against the Lord of Heaven." With spear in hand he began by walking with uplifted proud look, round and round in front of his warriors, while they continued beating their shields with their war clubs. Then, kicking the dust of the cattle-fold over those around, and pointing his spear at them in seeming indignation, he cried, "submit." The assembled thousands of warriors, beating their shields, cried "submit." Proceeding, he named the several surrounding tribes; the hills and mountains; the sun, moon, and stars; his fury seemingly waxing stronger, and the clouds of dust

flying, while at each call the warriors beat their shields and cried "submit." The elements of nature, rain, thunder, lightning, were all called upon to submit; and, amid the increasing din of shield-beating and roaring of the warriors, the climax of his dance and his daring blasphemy was reached, when, pointing his spear to the sky, he cried, as the foam flew from his mouth, "Thou who art above, submit." The tumult was as if all assembled had turned into demons, and it is not surprising that great fear fell on William Koyi, who was alone at the time. Mombera saw his discomfiture, or perhaps feared for his life, and, rising up went and took him by the hand and led him to his own place, and sat down beside him. It was what, probably, saved his life on that occasion, for if once a cry for blood went out in a company of warriors fired by such dancing as that of Dawambi, they indeed became as mad dogs, or worse. Such scenes have forever past away, but in those days they always ended in bloodshed.

ACCUSED OF WITCHCRAFT.

William was in perils oft. On a visit to Ngoniland of some of the members of the Bandawe staff, one of the party in a very natural manner touched the head of one of Mombera's children, and remarked how fine a child he was. To do such a thing is considered unlucky. It so happened that when the party left William, to return to Bandawe, the child sickened and died. The cry was raised that he had been bewitched when he was patted on the head. The matter was threatening enough at the time, and it revealed something of Mombera's character when he secretly informed William, and said that he himself did not agree with those who said the child had been bewitched. The matter was of great importance, and the council summoned the divining men who fortunately blamed some evil spirit, and not the member of the mission. The council were not satisfied, and more than likely the party opposed to the mission conceived the idea of seizing on this as a pretext for driving William out of the country, if not for killing him. Secretly, Mombera informed him of all that was going on. The council insisted on having recourse to the poison ordeal. Fowls, to represent the mission party, had the poison administered to them. They all vomited, which sign had to be taken as clearing the accused. But so determined, apparently, were the council to obtain a conviction, that they remembered that the usual test as to whether the presiding doctor was giving true poison (*mwave*) had not been carried out. They treated one other fowl to the poison, and the result established the innocence of the missionaries. The incident serves to show how insecure from man's point of view the position of our hero often was, but to one who walked with God there was in all these things great spiritual help.

These were not the only occasions on which our colleague was



WOMEN WITCH DOCTORS OF SOUTH AFRICA.

placed in trying circumstances, which required great wisdom, manliness, and devotion to duty; but all through there was no wavering or weakness shown. He understood his position, and the trust which was placed in him, and with characteristic humility and absence of self-seeking, he went through it all, counting it an honor to be a messenger of the cross to Ngoni. Those who have to deal with natives understand how many, who are otherwise good and trustworthy, lose themselves entirely when entrusted with a little authority. But William Koyi never forgot "the hole of the pit whence he was dug," and the character for steadiness, humility, and devotion to duty, which Dr. Stewart gave him, was fully borne out to the very end.

In those early years of the work among the Ngoni, William had to bear the chief burden of the frequent outbursts of Ngoni pride and impatience. If he was not there alone, and having to meet them himself, he was, till near his death, required as interpreter and chief

speaker. I became aware, on several occasions, that he hid from others and from me much of the anger, hard words, and evil intentions of the Ngoni. He was, as a native, able to discount what they said; but his kindly nature was shown in his rather suffering obloquy himself than that his white friends should be distressed.

WILLIAM AS AN EVANGELIST.

William Koyi was a devoted evangelist, and, so far as liberty to carry on mission work was given, he was eager to embrace every opportunity for telling of the love of Christ. His life was a sermon which made the people wonder, question, and think. More by personal talks than by set discourse he exercised an influence over the thought of the people, which we can never fully measure. While they were willing to twist our statements to fit them in with their own practises, and to ignore the real object of our presence, he kept our object ever before them, and compelled their attention to it, in a way at once effectual and without irritating them. He was a diligent student of the Word of God, and with much warmth of Christian experience he was ever a happy Christian. He had persevered to acquire a very fair use of the English language and literature. A common Kaffir—"a mission Kaffir"—to be sneered at by white men not in possession of a tithe of his manliness, or moral character, he was one with whom it was a privilege to associate, and from whom, I acknowledge with pride, I received unmeasured help, and to whose achievements in those early days the success we can now chronicle is in a large measure due. He died before he saw much fruit of his labors among the Ngoni. He lived in the assurance that the day would soon come when the work would be allowed to go on unhindered by the council. He could take a comprehensive view of the aims and work of the mission, looking beyond the immediate future, to a degree very remarkable for a native. He strongly urged upon his fellow-countrymen in the colony the importance and character of the work, and the call for them to give themselves to it. The following is part of a letter written in 1883:

It will be a great day when the native Christians of South Africa will willingly undertake the work here, and give up their lives to come and teach their countrymen at Lake Nyasa. I wish I had a better education; I would give myself wholly to my countrymen here. Here is work for Christ standing still. You (native Christians) have received much, and have received education. I do not say you do not work with that education where you are, but can you not spare even two to come and teach these people who are dying in darkness? What am I to think, and what encouragement will my poor soul receive, if no attempts are made by you to second my poor efforts? My great wish* is that there was a white and also a native missionary here, and then the work would progress. I think there should be more coming to help in this great work.

* This "great wish" was the conviction of Dr. Laws also, and my being sent out in 1884 was the response to it of friends at home.

A TRIUMPHANT DEATH.

And his death? How died the faithful soldier of the cross? As he had lived, strong in faith and in the assurance of acceptance with God through the merits of Jesus Christ. The sickness from which he died ran a rapid course. Having to go to Bandawe, I left him convalescent from an attack of fever. I had only been gone a few days when his condition became serious, and he expressed a desire to have me with him. I hurried back and found, to my dismay, that a dangerous affection of the heart had supervened. He rallied for a time, and tho still confined to bed, he was full of hope that he was to be raised up again for his work. One day toward the end, a large deputation of the chief's head men were seen ascending the hill to the station. From previous experience we had only too good reason to be anxious as to their object. Great was William's regret that he could not take his wonted place when the deputation arrived. It was the first occasion on which I had been deprived of his help. I was very anxious, but soon the occasion was one for glad thankfulness to Almighty God. They had come to proclaim that we were now free to teach the children and to go about in the country. As soon as they left, I hastened to the sick chamber to give the good news to my dear colleague. As I entered (he was sitting propped up in bed on account of his labored breathing) he said eagerly, "What is it?" "Can you believe it," I said, "we have now full liberty to carry on all our work and open schools?" Claspings his hands, and taking up the words of the aged Simeon as he beheld the Savior, with a never-to-be-forgotten gleam of joy lighting up his wasted countenance, he said, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." He was overcome and lay for a time as if dead. The words he uttered were his prayer, and it was answered two days afterward, when, in peace he was taken to the higher service of the sanctuary above. "My Savior is with me," were his last words. The words he uttered were also his thanksgiving, and his resignation. During the interval till his death, quite contrary to his former hopefulness of recovery, he was assured he was to die. Once he said he would like to be raised up to see the work in progress, but he knew it was to be otherwise, and he said it was best.

So died William Koyi, a humble and faithful follower of the Savior; a trophy from heathenism, and the pioneer of the Gospel in Ngoniland. It was meet that, his work done, his dust should rest where he had fought the battle, and his grave become the title-deed to "Ngoniland for Christ." His was the first mission grave opened there.

John Ruskin says, "The lives we need to have written for us are those of the people whom the world has not thought of—who are yet doing the most of its work, and of whom we may learn how it can best be done."

DEMOCRACY IN CHINA.

BY REV. ARTHUR H. SMITH, TIENTSIN, CHINA.

Missionary of the American Board.

The government of China was once supposed to be an absolute despotism. It is now sufficiently well known that every emperor upon the Chinese throne is held in check by a variety of forces, and that, like other mortals, he can not escape from his environment. He is himself governed by precedent, and by the existing circumstances in which he finds himself, and he is trammled by the ponderous machinery of boards and departments. If all the high officials in the empire could but agree to keep comparative silence, the emperor would have no means of even knowing what is going on in any part of his dominions. The truth seems to be that, while he is "absolute" in theory, he is so in theory only, and that, like other rulers, he practically shares his rule with a small, but powerful, body of officials whom he himself appoints, and whom he can at any moment remove, but upon whom, as long as they hold office at all, he is yet wholly dependent. This state of things is a serious abatement from absolutism. The real government of China is that of a carefully-balanced oligarchy.

But the oligarchy has a powerful and efficient check of a sort which might not have been expected. It is found in the people. The most ancient Chinese classics recognize with the utmost distinctness the proposition that the people are the end for which the sovereign should rule. Some of these passages are so explicit in terms, and so far-reaching in meaning, that they might also be taken as the remote suggestion of modern declarations of independence.

In the book of history there is a great deal to show that "the people" were much in the thought of the writers. "Heaven sees as my people see; heaven hears as my people hear." "What the people desire heaven will assuredly comply with." And, perhaps, not less significant than other messages is the memorable saying: "The people are the root of a country; when the root is firm the country is tranquil." When the emperor takes occasion to confess his official sins to heaven, by the decree of which he rules, he always mentions that, through his remissness, calamities have come upon the people.

THE DISTRICT MAGISTRATES.

When we come to inquire how this theory is reduced to practise, we ascertain that in all ordinary affairs the Chinese government does not meddle with the people. The empire consists of more than 800 cities, and of innumerable villages. The cities are subdivided into wards, as in Occidental lands, and so, too, are the towns, if they are of any size. The affairs of these wards and villages are managed by

head men, whom the people not only choose for themselves, but whom they are required to choose in order that responsibility may be fixt. The only official with whom ninety-nine out of every hundred Chinese come into contact is the district magistrate, who is to the people the direct and visible representative of the imperial power. Of these magistrates there are about 1,300 in service, and as theirs is only seventh among the nine grades of rank, lookt at from above they appear to be very insignificant officials. Viewed on the other hand, from the standpoint of the people, the district magistrate is practically a much more important person than the emperor, who is to them only a name in which taxes are collected, and which is sometimes found on coins, and always in the notation of dates. The district magistrate is vicariously called the father and mother of the people. Like the emperor himself, he is hedged about by restrictions, but within his limits his word is, for the time, law. Gaze upon the mighty throngs of Chinese gathered at every religious festival, or at any great fair



A STREET IN PEKING, CHINA.

and consider that there are a very few out of all these vast multitudes whom, if he set himself to do so, the district magistrate could not either beat or fine. Appeal from his decision is indeed always open, but, owing to distance, expense, constant bribery of officials, and their invariable collusion with one another, such a resource is adopted in but a small proportion of cases, and when adopted probably succeeds in an equally small proportion. It is proverbial that a district magistrate can, with impunity, commit murder—which is, indeed, an every day occurrence—and that a prefect can exterminate whole families. The tyranny of the Chinese oligarchy is nowhere so conspicuously manifested as in officials of minor rank.

The medium through whom the district magistrate communicates with the people is the local constable, and this man again is not only

chosen by the people themselves, but they are as responsible for him as he is for them.

Altho secret societies are contraband, and altho the government keeps a firm hand upon things in general, there is no restraint either upon public assemblages nor, as a rule, any espionage on what is there said and done. To outward appearance the people might spend all their spare time holding parliaments, for all the officials care. Still there is the standing warning in the tea-shops, "Do not talk about public affairs." This serves well to illustrate the union of apparent indifference and potential interference. While the liberty is not abused it remains. But every one is aware that it might be instantly withdrawn for no assigned reasons. The people, like individuals, have the right of petition, and of this they constantly avail themselves, and by this means they sometimes get redress in summary ways. But there are many checks upon the exercise of this right, just as there are to any other mode in which forces act. There is the initial difficulty in getting a hearing. There is no way of sending the petition, a telegram, or any communication whatever, to any one in authority, without running the gauntlet of a great many persons who will thoroughly sift the message, and will do their best to suppress, or, at least, to counteract, whatever runs counter to their views or interests. One of the reforms most needed in China is a speedy and certain way to get the ear of those in authority. If their petitions are persistently disregarded, the people have the right of appeal, and this also is in constant use. It is true that the corruption of the mandarinates renders this privilege too often nugatory, but this evil is by no means confined to the far East.

It is not always remembered how much easier is the lot of the average Chinese in the item of taxation than that of other Orientals. It is rare to hear even the Chinese themselves complain of the amount which they are obliged to pay to the government. The exactions of extortionate officials in years of flood and famine are, indeed, common topics of dissatisfaction, but these are abuses of a good theory. The government levies for transportation, as boats, carts, etc., and for materials, such as stalks for the repair of breaches in the river banks, can hardly be termed oppressive, especially for an Asiatic country, and under a rule which is clast as "absolute despotism."

The people are, therefore, a factor theoretically of considerable importance in the Chinese state. We do not, it is true, hear anything about "the consent of the governed," yet if the people express united, emphatic, continuous discontent at the proceedings of their rulers, then regard must be paid to such protest.

Mutual distrust renders it always difficult and generally impossible for large numbers of Chinese to combine against regularly appointed officers, and then only under a popular leader. The Chinese are

phenomenally patient under gross misgovernment and maladministration, partly from native inertia, partly from deep-seated respect for constituted authority, and partly because of ages of painful experience of the difficulty of securing cohesion among the opponents of injustice. But pushed to extremities they will proverbially rebel (*kuan pi, min fah*). The official who does not deal fairly with the people in districts ruined by drought or floods, in securing them remission of taxes which they can not pay, will eventually excite their fury. It is remarkable that no cases seem to be reported of attacks upon officials for failure to give relief, which the people know to be hopeless, but only for exacting from them money and grain which they have not. Should he remain obdurate, the people will frequently raise a posse, seize the sedan-chair of the official, and carry him beyond the boundaries of his jurisdiction, perhaps even to the provincial capital itself, with the emphatic message to the governor, "We will not have this man to rule over us." The leaders in this "rebellion" will be punished, but their object will be gained. The official will be removed, and perhaps permanently degraded for not knowing how to "tranquilize the people," and what is of much greater importance, his successor will profit by his example.

UPRISINGS OF THE PEOPLE.

Very little of what takes place in China comes to the knowledge of foreigners, or finds its way into newspapers. Yet within a period of six months during the year 1892, reports of five cases were published, in each of which attacks upon Chinese officials were made by the people, and these five cases occurred in five different provinces from Hupeh to Kuangtung, for it is in this part of China that such occurrences seem to be most frequent. In one instance the Ningpo students, angry at a district magistrate who, by the untimely and protracted funeral of a superior officer, was prevented from giving out an examination theme at the set time, became an infuriated mob, broke into the examination buildings, smashed everything in the kitchen, beat the head cook, and demolished all the furniture in the hall of the classics. Upon the arrival of the magistrate the scholars seized his chair and hustled it out of the premises. In Kiangsu a yamen was wrecked, and the magistrate put to flight because the people were exasperated at his cruelty, and they refused to pay taxes until he was removed. In Kuangtung the extortions of a magistrate in the Namhoi district led the people to attack him in his chair with stones, and if his soldiers had not come to the rescue, he would have been killed. In Hupeh a Chinese gunboat was assailed by furious villagers, who captured the dragon flags, seized the boarding pikes and with them beat the sailors unmercifully. In Fukien a rising against the collection of an extortionate salt tax assumed the dignity of a small

rebellion. Three thousand villagers attackt a yamen and releast their leader. When the higher authorities sent soldiers with the magistrate to recapture the prisoner, the people met the troops and defeated them, and killed the magistrate.

It thus appears that while a district magistrate seems in ordinary times to be an emperor in miniature, he is liable at any time to be dethroned by his own subjects. In two important respects he is singularly helpless. He generally has at his disposal a militia force, for the most part badly armed, badly drilled, ill-paid, and few in number. Cases constantly occur in which the yamen is attackt by bands of robbers and the treasury sackt. In this or in other serious cases, the magistrate is comparatively helpless until more troops can be summoned from the nearest camp. Of these camps there are many scattered over the land, but in comparison with the vast masses of the peaceful population the number of soldiers is next to nothing. Whenever any rising of the people takes place, such is the theoretical sacredness of human life in China, that the magistrate dare not take the risk of firing even upon the rioters, for the consequences might be to him doubly ruinous. He is, therefore, reduced to the necessity of administering to them good advice—the Chinese form of “reading the riot act”; and if this is of no avail, we sometimes have the strange spectacle of the district magistrate upon his knees, and making continuous k’o-tows to the mob which he is supposed to govern, begging them as a personal favor to him to disperse and do no further violence !

One of the most conspicuous ways in which the democracy of the Chinese manifests itself, is in the combinations intended to resist what they regard as aggressions. The empire is full of officials, each one of whom has had a long and a difficult road to travel in getting to his post. He has been an “expectant” longer than he can remember, and he has incurred more obligations of a financial nature than it is convenient, or indeed possible for him to recall. To every one of these mandarins inevitably occurs the happy thought to recoup himself by his very first term of office, aye, even in the first year of that term. As the adage runs, “When one is newly appointed to be a superintendent of a granary, he sits up all night to boil rice to eat.” Now if all the officials who entertain this “happy thought” were to carry it out, nothing else would be carried out. The Chinese remedy is the very negative, and yet very positive one of refusing to do business at all until the wrong is righted. Of this an instance was recently reported from the city of Canton, where the pawnshops had been bullied by the Tartar soldiers and refused to open their doors, enormously inconveniencing a dense population, until assurances were given that the grievance should not be repeated. In this they were entirely successful.

The customs Taotais in the important ports of China sometimes attempt to enforce unjust and unprecedented taxes until all the leading business houses shut their doors. Then there is an investigation from the higher authorities, the traders generally carry their point, and the tax is abandoned. Cases of this sort are constantly occurring all over China, for human nature is everywhere the same. The Chinese theory about "the people" being what it is, there is an inevitable embarrassment when the government has resolved on something which "the people" do not want and will not have. We have heard of lines of telegraph pulled down in the province of Hu-nan, which prides itself upon its exceptional independence of imperial control. While the lines may be put up at a later date, it is very certain that the government has a certain respect for fear of the people. We have not forgotten that railway bridge begun in Tientsin a few years ago, and demolisht before it was half done, by the authorities themselves at the behest of alleged Ningpo junkmen. And if that event had past quite out of remembrance, there is the present circuitous route of the railway from Tientsin to Peking, running through a region where nobody lives who could use it, so as not to interfere with the business along the route!

The government knows how to use all these forces with great skill to thwart foreign demands, even to adducing the hostility of the monkeys on the Upper Yangtzu as a reason for refusing to authorize the introduction of steam navigation on that stream. But the resident forces are just as real as if the Chinese government denied instead of affirming them. The officials greatly dread to have a vast number of homeless poor invading their yamens, insisting upon redress. So when the order goes forth for the pulling down of a forest of mat-sheds built by "squatters," the latter can raise such a disturbance that the mandate is permanently rescinded.

THE POWER OF THE LITERATI.

Oligarchy and democracy are thus in China rival forces, but between them interposes a third, which is allied to each, but more powerful than either. This is the literary class, forming a pyramid, of which the base is composed of all the scholars of the district, the middle of the graduates of high rank, and the apex of officials, either permanently retired or permanently out of office. The organization of the upper strata of the Literati, like all other Chinese organizations, is very efficient, and the lower strata can be readily aroused when "the bias of class" is wounded. If a graduate of the lowest degree is beaten by some ill-advised district magistrate, all the graduates of this rank throughout the district are up in arms to attack the official, who must have powerful backing to withstand them.

The Chinese people have an innate respect for literature. The

Literati are to them the embodiment of the grandeur of Chinese literature in the mighty past and the representatives of its present potency. When, therefore, the Literati, acting as a unit, mark out a line of action, it is almost as certain that the people will do their bidding as that the leaves of the aspen will quiver in response to the upspringing breeze.

Here, then, are the chief forces interacting within the Chinese empire. An emperor who (when in power) is "absolute" ruling a people for whose well-being alone the empire exists. The people, when united, are practically irresistible, but upon occasion are molded by the Literati to do their will, and, perhaps, for the time to thwart the decrees of the emperor. Whenever the popular fury, adroitly fanned by the Literati, bursts out against foreigners, we find the officials of all grades pleading their absolute inability to control the people, as if China were an acknowledged democracy. That there is a real difficulty in the matter is obvious upon the face of it, but of the real nature and extent of the embarrassment felt by rulers of different grades, it is difficult for foreigners to judge. In the end the government cuts off the heads of some persons—often of those having no real connection with the disturbance—and things go on as before, the impetuous foreigners having been duly warned to beware of "the people." Is it any wonder that under such a government, working upon such materials, rebellion should be, as was long since pointed out, a part of the inevitable routine of the empire, so that when the prejudices of the Chinese are once more aroused, there should be destructive riots? And considering the great quantities of social dynamite lying loosely about in China, should we not rather be surprised that antforeign outbreaks are not more numerous, and that when these tremendous explosions do occur, the loss of life is almost invariably small?

Chinese democracy is a very mixt thing, but it is a very real thing. Perhaps unlike Occidental democracy it does not add to its strength year by year, or even century by century, but when it is aroused it always asserts itself. Dynasties come and dynasties go, but the democracy of the Chinese people is a factor which must always be reckoned with, and of this none are better aware than those who hold the reins of Chinese power.

The great need of China is neither more men, nor yet more machinery, to develop her vast and unused resources. What she lacks, and what she must have, is a unifying force to replace segregated selfishness by cooperative unity. This we may be certain she will never get by any other means than those which have secured it for the lands of the West—a clear and a controlling sense of the Fatherhood of God and of the brotherhood of man.

DONALD MUNRO DRYSDALE,

THE MERCHANT EVANGELIST.

BY D. E. ANDERSON, M.D., PARIS, FRANCE.

On Christmas Eve, 1897, at the age of sixty-three, Donald Munro Drysdale, of Silvermere, Prince's Park, Liverpool, timber merchant, entered into the presence of his Master, at Mentone, southern France.

Mr. Drysdale was intimately connected with the religious movement that began twenty-three years ago with the visit of Messrs. Moody and Sankey to Great Britain. It was he, in fact, who first induced these brethren to cross the Atlantic, and start those revival missions which were so abundantly owned of God. He had heard Mr. Moody in Chicago, and on returning to Liverpool he assembled a few merchants, bankers, and ministers, and they formed the committee which invited the revivalists across, and arranged their plan of campaign. Mr. Drysdale was the honorary secretary of that committee, and on Mr. Moody's second visit to Europe he was vice-chairman.



D. M. DRYSDALE.

On leaving Liverpool, Mr. Moody, who had the knack of finding out the best men in his congregation and of setting them into the right work, persuaded Mr. Drysdale to carry on the large meetings which had night after night met in the immense wooden hall, temporarily erected. This was no new work to the Liverpool merchant, for on Sundays it had been his habit for several years past to preach in the open air in Wavertree Park. He now hired at his own cost the large Hengler's Circus, and during the next sixteen winters, without missing a single Sunday night, he address a crowded house of five to six thousand persons, God working mightily through him for the conversion of souls. The Holy Spirit burned in him, his tongue was loosened, and thousands hung on the words of grace that flowed from his lips. The after-meeting was invariably the birth-place of scores of souls brought to a clear knowledge of the redeeming work of their Savior, through the instrumentality of His humble servant. But the usefulness of this man of God did not stop here. Churches, chapels, and other meeting-places in and out of Liverpool called him to their help, on week-nights, after a hard day's labor at his own business.

He was a keen and prosperous merchant, upon whom not only his own family depended, but many others besides, not taking into account the numerous religious and benevolent societies to which he generously subscribed.

The characteristic trait in our brother's Christian career did not lie so much in his acquired gift as a preacher as in his incessant boldness in speaking in season and out of season, for the Master. In the streets, in the trains, trams, buses, lifts, steamboats, and other public vehicles, wherever he had an audience of two or more, he would, after a few preliminary remarks, ask his hearers if God were to take them away that day, whether they knew where they would go; then in a few clear, concise words he would tell them of the way of salvation through the blood of Jesus. Of course this method of imposing one's thoughts upon the public, whether the latter wisht to hear him or not, constantly gave offense, but our brother used to say that he had reason to believe during the thirty years that he had thus daily testified for the Master, that the majority were glad to hear him, and many a time, a thank you, or praise the Lord, an Amen, or an approving smile, or shake of the hand had encouraged him not to mind the disapprobation of the few. If he had no audience, he would accost individuals in the street and asking them politely to accept one of his tracts, put the question, "Is your soul saved?"

In the summer holidays, whilst resting at the week-end at some seaside health-resort, he would never miss his opportunity of thus reaching the masses individually, and it was whilst thus engaged that he came across the late Professor Huxley, to whom he offered a tract and put the familiar question. The professor thereupon lost his temper and tearing the leaflet replied that his soul's salvation was his own business and not another's. Mr. Drysdale, who did not know whom he was addressing, simply apologized for having given offense, and added: "You have well said: 'Your soul's salvation is your own business,' but it is the greatest business of your life." The next day the daily local papers contained a letter from Professor Huxley against tract distribution, and even some of the London papers took up the cudgel for and against the Tract Society. In the meantime, the worthy inhabitants of the little seaside town showed with which side they sympathized by literally swamping the place with tracts; in every nook and corner, on every public bench were deposited these messengers of the Gospel. As aforesaid, to every one man that objected being talkt to on spiritual things, ten welcomed Mr. Drysdale's words, and only after the resurrection shall it be known how much good and how very little harm was done by this speaking in season and out of season.

One illustration will suffice to show that God did use His servant to bring at least one soul to repentance by this method. A few years ago Mr. Drysdale, accosting a policeman, askt him if

his soul was saved. "Yes, Mr. Drysdale," replied the policeman; "I thank God you put that question to me some ten years ago when I was a stevedore on the quay by the riverside. I was not saved then, but your question troubled my conscience, and I did not rest until I had found peace through the blood of Jesus Christ."

Mr. Drysdale was a Baptist, and every Sunday evening he could be seen in his pew with his family at Prince's Gate Chapel. In his sermons he was simple and practical, and the three cardinal considerations that seemed to impress him most were, 1st, that the Creator was a living and observant God, 2d, that at the judgment day he would have to give an account of all his actions during life, and 3d, that he, as much as the earliest Christians, must preach the Gospel to every creature. During his college days he was an athlete, and later on he was chosen to play cricket for Liverpool against the All England eleven, and right on to the last days of his illness he took great interest in cricketing and football. In business he was a successful merchant, and had traveled over 50,000 miles in the United States and Canada in connection with the timber trade. At his beautiful home, Silvermere, in Prince's Park, he was genial, kind, and hospitable, as a great many workers of different nationalities in the Lord's vineyard will testify. A few years ago he added a large hall to his house, in which religious and temperance meetings were frequently held. Mr. Drysdale was a strict teetotaler. From the day of his conversion, which happened thirty-three years ago, at the death of his first wife (the daughter of Mr. Wm. Millner of Huddersfield), altho always of an abstaining character, he had considered as a great hindrance to spiritual growth, inveterate drinking.

Mr. Drysdale was in the full enjoyment of vigorous health until six months before his death. He had never known what a day's illness meant until it was perceptibly evident that the strain of an extensive business, unrelieved by any long holiday, coupled with his arduous labor in the Lord's vineyard on Sundays and week-evenings, was shattering beyond any remedy, the resisting powers of his constitution. It was thought that the bracing air of Scarboro' and Harrogate would cure him, but he returned home in the autumn unbenefited, and as a last measure his medical advisers sent him to bask in the sunshine of Mentone, where at first he seemed to rally, but toward the middle of December, 1897, he rapidly sank, and on Christmas Eve, with his wife (daughter of the late Aaron Brown of Liverpool), daughter and son-in-law (Dr. and Mrs. D. E. Anderson of Paris), and his grandchildren, around his bed, he quietly fell asleep in Jesus. Spared excessive pain such as he might have been expected to suffer, he was sustained through weeks of gradually progressive decline in entire submission to the Divine will, and joyful anticipations of being "forever with the Lord." His grasp of truth was just as tenacious in sickness as in health. When at length the end came, no cloud of doubt or fear disquieted him.

He fell asleep in Christ his Lord :

He gave to Him to keep

The soul His great love had redeemed,

Then calmly went to sleep.

And, as a tired bird folds its wing,

Sure of the morning light,

He laid him down in trustful faith,

And did not dread the night.

II.—MISSIONARY DIGEST DEPARTMENT.

ASIA AT THE CLOSE OF 1898.*

BY ROBERT E. SPEER, NEW YORK.

The Spirit of God has been moving upon the face of Asia. There has been such a shaking of old things as has not been seen since Japan broke her bands and turned her face toward her new inheritance. Where there was light at the beginning of the year just closed, the light is brighter now, and jagged streaks of dawn tear the darkness where all was gloom.

China, especially, has astonished those who deemed her dead, and startled even those who knew that life was stirring deeply in her. The year began with the excitement aroused by Germany's seizure of territory in Shantung. For months the supreme question was one of diplomatic fencing between the foreign ministers, each striving for major influence and the choicest concessions. But suddenly the internal reform movement, which has been growing for years, and which is the result of the visions and knowledge supplied by missionaries and mission presses, broke forth with a daring of spirit and a possibility of consequence which overshadowed the petty game of national pilfer and intimidation that had been going on. The emperor was with the reform party. He was urged to behead Yung Lee, the nominal head of the only foreign-trained and equipt army in China, to occupy with this army Peking and the palaces, to remove and confine the empress dowager; and some of the reformers testify that the emperor was in favor of declaring Christianity to be the religion of the empire. It was inevitable that the giant revolution involved in the reforms of the educational system, which sounded the knell of the Confucian classics as the tyrant of the Chinese mind, should collapse. But the final result is sure, and the interrupted movement has left behind fresh edicts for the protection of missionaries, the encouragement of Western education, and the enlightenment of the people. The dead giant is waking, and shaking his grave-clothes. It is the great day for missions.

Japan, meanwhile, has taken an advance step, smiled with satisfaction, tript badly, grown angry, and tangled the lines of her purposes. Party government was established during the year. The cabinet was to be responsible now to a parliamentary party. The prospect pleased every one. In four months the new cabinet collapsed. But that was only an episode. Party government will come the more quickly for it, and all such discipline is sobering. The most interesting feature of the year has been the continued revival of Buddhism. A new society has been organized, whose significance lies in its being representative of a wide movement in Japan, and whose aims are—

1. To encourage the priests of the various sects to promote their learning and to correct their evil habits.
2. To induce the government to publicly recognize Buddhism.
3. . . . 4. To persuade the government to take the publicly-recognized faith under its protection, subjecting it, at the same time, to strict supervision.
5. To make careful scrutiny into social conditions, and to promote works having benevolent and society-improving aims.
6. To work for the spread of Buddhism, and to thrust aside every one, whether official or layman, attempting to place obstacles in the path.

There is no prospect that the Japanese constitution will be set aside

*Condensed from the *Sunday-school Times*, Dec. 24, 1898.

for these men, but the new year begins with Buddhism a more alert and aggressive foe to Christianity. On the other hand, the leading classes in Japan, tho resolutely progressive, are growing soberer and saner with increasing knowledge of the perplexities of Japan's position and the great changes hovering over the East.

Korea, midway between Japan and China, is like an imbecile child. Russia took off her hand early in the year, so placating Japan, with whom then she covenanted to leave Korea alone for a while. Left alone, the weak, silly, corrupt king, surrounded by weak, silly, and corrupt men, is conducting a government which is the laughing-stock and the despair of all who would help it. As the ablest man of Korea said not long ago, "One resolute man with a pistol could capture the Korean government. But what would he do with it? There are no capable men with whom he could conduct the state." The progressive men compose what is known as the "Independence Club," an organization which makes daring propositions near of kin to sedition, and whose desires are right, tho capacity and confidence are wanting. Meanwhile, throughout the whole land, the missionaries continue to lay deep and strong foundations on which in time a new Korea will rest.

In *Siam* the Gospel has been carried northwest to Cheng-tung in the British Shan states, and northeast into Luang Prabang, and the Sip Sung Pun Nah in French territory. It was hoped that the French would not object to the Protestant missions, but when at last the old missionary, who for years had been working northward in the hope of reaching the unreacht peoples, endeavored to begin his station he was obliged to leave almost with broken heart. Under British rule, and in Siamese territory proper, there has been peace through the year, and no man has hindered the Gospel.

The Mad Mullah of Swat is disturbing the peace of the border side in the northwest of *India* again, and the bubonic plague still curses the land. Agitation never dies in India, and restlessness and discontent are fed from a thousand springs. Over against all this, the mission movement has been doing its conciliating work among low caste and high caste alike, among Hindu and Moslem.

The great event of the year in Moslem lands has been the visit of the German emperor to *Turkey* and to *Palestine*. William II. has taken to heart the ruler whom the rest of the world execrates, and Abdul Hamid, caliph and sultan, puts his Mohammedanism behind his back, and becomes a Christian infidel's friend. Still, missions and the movement of life have lost nothing. The Anatolian railway is to be extended, it is hoped, to Bagdad. The new American minister has sent his vice-consuls into Asia, and the representative of the New York *Herald* has discovered what had not been concealed, "that the missionaries are doing more for Turkey to-day than all of the European powers combined."

In *Persia* a very intelligent man, and a warm friend of the missionaries—the Amin-i-dowleh—retired from the premiership during the year, and his predecessor, the Amin-i-Sultan, succeeded him. The civil government, accordingly, has been tolerant of a tactful missionary work. But the ecclesiastics have been as violent and virulent as ever, and within Islam sects have warred with sects as from time immemorial in schismatical Persia. There has been the beginning of a new chapter of history among the Nestorians. A Syrian bishop and two priests were consecrated in the Greek Church in St. Petersburg, and a deputation of Greek Church

priests has come back to reside permanently among the Nestorians. So enters Russia. What will have to withdraw to give her room?

And across the whole of Northern Asia great *Siberia* spreads. With his back against the Arctic Circle, impregnable from behind, the Russian bear reaches out southward. His railroad grows steadily, and his destiny as steadily expands. It can not be that God is permitting the mighty growth of Russia in Asia only for evil. Surely, God's purpose is to bring out of the expansion of the Slav a new enlargement of His Church. But missions have not found their place yet under the double eagles of the czar.

Most significant of all the changes of the year, perhaps, has been the passage of the Philippines under the American flag. The United States assumes thus a part in the development of Asia. Most of all is this new development significant as opening the Philippine group to free missionary effort, and marking the assumption by America of responsibility for more than trade development or diplomatic assistance, even for definite missionary work on a national scale, in both religion and good government.

The lines of God's purposes in Asia are too entangled as yet for us to unravel. But each year all Asiatic history bears more clearly the imprint of Christ. Every new development works ultimately toward Him, and all disturbances and overturnings merely furnish fresh evidence of the inworking vitality of Christian missions, or supply them with larger opportunity.

THE WOMEN OF ASIA.*

MRS. ISABELLA BIRD BISHOP.

In Asiatic countries, the birth of a girl is at the best a subject for condolence with parents, and none who have heard it can ever forget the wail of the Chinese mother for sorrow that a woman is born into the world. The birth of a girl is a token that the gods are displeased with the mother, and both parents regard them as a bitter well-spring of anxiety and expense. At a very early age the girl is secluded in the women's apartments, and at her marriage at twelve or thirteen is removed to the seclusion of those of her mother-in-law, where she spends her time in menial offices. She prepares her husband's food, but he does not demean himself by eating with her.

Faithfulness in the marriage relation is not incumbent upon men, and is believed to be impossible for women without the protection of the harem walls. It would not be possible to put into words the deep distrust which all Orientals, especially Moslems, have of women. Woman is regarded as of no account, not destined to immortality; motherhood her only title to a species of respect. In China, to teach her to read is counted the height of folly, and she is habitually spoken of as "the mean one within the gates." Polygamy, facilities for divorce, the disgrace which attaches to widowhood in India, and child marriage, enhance the degradation of the lot of our Eastern sisters.

The woman's house has none of the sanctity of home. In rich men's houses there are often as many as 200 inmates. Privacy is unknown and impossible. There are legitimate wives and wives who have few legal

* Condensed from *Women's Work for Women*, January, 1899.

rights; slave wives, discarded wives who are practically slaves, female slaves; aged women who act as spies and duennas, girl children, daughters-in-law, and women of several colors and races. They are totally illiterate; the favorite wives in rich men's houses are precluded by rigid custom even from such a light occupation as embroidery; they are without any possible outgoings in the direction of philanthropy or kindness, and never cross the threshold of their dwellings except in closed chairs. Their chief occupations are playing with their children, counting their jewels, changing their dresses, eating sweetmeats, dressing their hair, painting their faces, staining their fingernails, smoking, sleeping, and practising petty tyrannies and cruelties upon their slaves. Their recreations are the performances of singing and dancing girls and fortune tellers, shopping at home, and small dramas acted by their servants, full of a vileness of language and suggestion perfectly astounding.

In intellect these secluded women are not higher than children, but their circumstances foster an early and gigantic growth of the worst passions which deform humanity—envy, hatred, malignity, unbridled jealousy “strong as death and cruel as the grave,” revenge, slander, greed, impurity—a leprosy of unholiness which affects well-nigh every home and heart, a foul atmosphere in which every generation receives its earliest impulses. There are no ideals, no examples of goodness to be studied, nothing to raise the thoughts. Influence is represented by intrigue. There are no duties in life other than those to children and parents-in-law, and no true companionship can exist between husband and wife. To be the mother of boys is a woman's highest aspiration.

In all the countries of continental Asia, girlhood with its charm, its brightness and sweetness; its aspirations and enthusiasms; its frequent alacrity of service, and the bright possibilities for the future, is altogether unknown. There is no middle platform between childhood and the loveless seclusion of wifehood. All that is good in a woman's nature is undeveloped and blighted; all that is evil is developed as in a forcing-house.

To give anything like a correct idea of Oriental womanhood, this sketch ought to have its details filled in and to be painted in much darker colors. The imperfect picture I have given represents womanhood under Hinduism, Islam, Buddhism, Demonism, and is a purely Oriental one.

ROMANISM AND CHRISTIANITY IN CHINA.*

We have before spoken of the serious difficulties imposed upon Protestant missionaries in China by the Catholic propaganda of Rome. This propaganda has achieved, in appearance at least, important successes. But it may be well to examine somewhat more closely the value of these successes, for many of them will be found to be far from resembling moral triumphs. *Le Missionnaire* gives this view of the case:

This very often is the way in which the question presents itself to the heathen Chinese. It is in vain that they have intrenched themselves in the citadel of Confucianism. The most intelligent of them begin to perceive its weaknesses. The late political events have dealt the power of the old philosopher a stroke from which it will probably never recover. The literati, the “readers of books,” the obstinate disciples of the sage so long held divine, have not known what to do to save their country, or to shelter her from the keenest affronts.

* Translated and condensed for the *MISSIONARY REVIEW* from an article by M. Lechler in *Le Missionnaire* (Basel), by Rev. C. C. Starbuck.

They begin then to allow that it might not be so bad to give over this decrepit system, and to borrow some new principles, perhaps even a new religion, from these abominable foreigners, these men so long condemned or even driven out with stones. In a word, missions may well be looked into as, perhaps, a means of saving the empire.

But which missions? There are two, Roman Catholic and Protestant. Which shall be preferred? Naturally, they think, that which lays on its disciples the less burdensome yoke; that which puts up with the least costly conversion, or is even not unwilling to dispense with conversion, provided that certain outer forms, and these not too numerous, are taken up in outward practise. Very well. These more convenient requirements are those of the Roman mission. And the Chinese have that old and easy beat of the human heart, which inclines them to this side. "The Catholics," say they, "render Christianity more easy." And they add, with a naïvety of which they are not always conscious: "The Evangelicals have the truth, but the Catholics have the power."

But the two chief obstacles to Protestant missions in China are these:

In the first place, the power of Chinese heathenism resides at present, not in the worship of idols, but rather in the worship of ancestors. The false gods have decidedly lost their influence. The worship of them becomes colder and colder; facts have shown, only too well, their utter good-for-nothingness. But ancestors! In them is gathered up all the family, and thereby all the commonwealth. Not to give them homage any longer, not to offer prayers to them—in short, to give over treating them as divinities, would be to shake the pillars of the state. And there are Chinese who have received baptism, having strong claims on our confidence, who are still entangled in these meshes, which are so incredibly strong.

Secondly, a considerable number of former disciples of Confucius are to-day ready to embrace Christianity, not by reason of a real conversion, but by enlightened self-interest. They have not come to this willingness through a feeling of sin; genuine repentance may have grazed their souls, but nothing more; Jesus is not in their view as the one Savior. Ask them why they wish to become Christians. They will placidly answer you: "Because Christianity is good." Only, this adjective *good* has for them a meaning wholly earthly, nay grossly earthly. It means with them that the Gospel opens the way to good places and good friends; in other words, is a fairer road to prosperity than idolatry. We must, at all costs, stand for a deeper Christianity in our churches and give to our flocks guides thoroughly surcharged with the Spirit of God. This is now one of our chief duties.

THE DECLINE OF THE ROMAN CATHOLIC NATIONS.*

Is the Roman Catholic religion responsible, and if so, to what extent is it responsible, for the decline of power among the Latin nations? The present plight of France and Spain and the gradual decline in power of Italy and Portugal, in contrast with the national conditions in Germany, England, and the United States, have brought the above question up again for discussion. Mr. H. Henley Henson treats the subject in the *London Spectator* in part as follows:

Cardinal Newman devoted one of his twelve lectures on "Anglican

* Condensed from *The Literary Digest*.

Difficulties " to arguing that " the social state of Catholic countries is no prejudice to the sanctity of the church." His contention is briefly this:

That the church has no proper responsibility for social and political development; that her work is different from that of the world, more difficult of attainment than that of the world, and secret from the world in its details and consequences; that " not till the state is blamed for not making saints, may it fairly be laid to the fault of the Church that she can not invent a steam-engine or construct a tariff."

The lecture is a singularly brilliant example of the cardinal's rhetoric, but his contentions, in so far as they are sound, are not relevant to the point at issue; and in so far as they are relevant, they are not sound. The New Testament seems to ascribe to the Church a double function, and to authorize mankind to demand a double evidence of her divine claims. Primarily the Church is the society of disciples, certified to be such by their behavior, notably by their mutual love. "By this," said Christ, "shall all men know that ye are my disciples, if ye have love one to another" (John xiii.: 35). Next, and inevitably, the Church is a healthful and illuminating influence in the general life of the world. "Ye are the salt of the earth," said our Lord. "Ye are the light of the world" (Matthew, v.: 13, 14). The Church must not only produce saints, but also command the homage of the general conscience by the wholesome consequences of her doctrine and discipline.

The charge against the Roman church may be stated in this way: National greatness is ultimately determined by national character; the main work of religious systems is the discipline and development of character; but precisely where the Roman Church has had a free hand, national character has degenerated, and, by inevitable consequence, national greatness has declined. The political consequence is so obvious that it arrests the attention, and is advanced as primary in the argument; really its whole significance is the witness it provides to the moral state of the nation. It may, of course, be argued that the Roman Church has the inferior ethnical material on which to work, while the superior has been almost wholly in Protestant hands; but this argument raises a more serious question than it answers, viz.: Why did the morally stronger peoples generally repudiate the Roman system? The state of mind discovered by recent events in Italy, in Spain, and in France does set one to thinking. In every instance the Church is a potent factor. The policy of the Vatican in Italy does in the main strike one as morally wrong not less than politically unwise. The reports of the methods of Romanism in the Philippines suggest that the moral effect of the church has been bad. The conduct of the church throughout this hideous Dreyfus scandal points the same melancholy moral. The best intellect and the best conscience of the Latin nations grow increasingly hostile to Roman Christianity. A very acute and well-informed writer, himself a Roman Catholic, concludes a singularly interesting account of the Vatican Council with some reflections on the actual effect of the Roman system, which the council, so far from reforming, had stereotyped. I will confine myself to the following quotation:

A good Catholic finds such a voluminous codex of what is relatively good and evil to be consulted, so many customs prescribed by time to be respected; so much of the learning of our age now familiar to us to be abandoned; so many things to be renounced; scientific opinions, political principles, and not rarely even one's country to be given up; so many difficulties to be overcome regarding the institutions that govern us, that it is requisite to have two consciences, one to judge on matters of religion and the other on civil government. Intelligent minds are driven to rebel; they are followed instinctively by the multitudes, and

consequently both one and the other are deprived of the substantial benefits of religion, and remain embittered and forsaken, without guidance and without comfort. The church is still before them,—the church that educates their children and guides their wives, but which denies to them that peace and equanimity which is only possessed when all the feelings and faculties of the mind meet with their due recognition. The Church withholds from them this peace, because they profess some ideas or opinions which may not perhaps be faultless in themselves, but are yet of a nature that raises and ennoble the human mind; while she does not deny her blessings to souls stained with the greatest crimes when they implore her mercy. Hence it comes that Catholicism has shown itself unequal to the difficulties it must face and impotent against contemporaneous social evils. We see not only that *coups d'état*, but the most inhuman revolutions recur among Catholic nations; we see them have recourse to such violent measures as the ax, petroleum, brigandage, and summary executions, and the Church has nothing wherewith to calm their fury but vain declamations and tardy lamentations; or descending to practical efforts her only remedies are such as Peter's pence, the French pilgrimages, mystical associations, and periodical religious demonstrations. Fighting itself, and unsuccessfully, among the combatants already so numerous, Catholicism has only become another element in the social war, which it is unable either to restrain or to bring to a victorious close.*

Reading such a description of Romanism, can one avoid connection with it the ominous words of Christ: "Ye are the salt of the earth, but if the salt have lost its savor, wherewithal shall it be salted? It is thenceforth good for nothing, but to be cast off and trodden under foot of men."

THE FRENCH PROBLEM IN CANADA.†

BY REV. S. RONDEAU,‡ MONTREAL.

Quebec, the oldest province of the Dominion, one of the fairest jewels of the Confederation, possessing great natural resources, colonized by hearty pioneers from the rural populations of France, inhabited by an intelligent, thrifty, and industrious people, is, nevertheless, behind her sister provinces in all matters pertaining to agriculture, manufacture, wealth, education, public morals, and religious freedom. Why so? It is undoubtedly because of the ecclesiastical thralldom into which her people have been brought and in which they are sedulously taught to find their happiness.

How can this people be put into possession of all that is best in education, morals, and religion? How can they be taught to assert, to win, and to use their freedom, so as to work out their own and their country's salvation, with all their intellectual and spiritual powers so long kept in bondage? That is the French problem, which, in its last analysis, is a religious problem and the pure Gospel is its solvent.

Those who antagonize the movement (for the conversion of Roman Catholics) on the ground that it is a work of sectarian proselytism, are fighting a man of straw. They are attacking windmills, mistaking them for a company of cavalry. We do not aim at making proselytes any more than did Philip when he said to Nathaniel: "Come and see." We are not so stupid as to ask Roman Catholics to become Protestants.

What we do is simply this: We offer the Gospel to the Roman Catholics. We tell them that it is the Word of God, and it is profitable for doctrine, for reproof, for correction, and for instruction in righteousness. We ask them to read this book, to study it, to follow its teachings, to

* "Eight Months in Rome during the Vatican Council," by "Pomporio Leti."

† Condensed for THE MISSIONARY REVIEW from *The Presbyterian Record* (Canadian).

‡ Mr. Rondeau is the son of a French Canadian Christian, and is pastor of one of the French mission churches in Montreal.

live up to its requirements. Those who accept the Word and study it carefully, soon discover the errors in which they have been brought up. Some confer with their priests. They are told that they must choose between the Gospel and the church. They cannot keep the Gospel, and remain in the church. Then they confer with the missionary who has given them the Gospel. They ask what they should do. The missionary answers: "Judge ye whether it be right in the sight of God to hearken unto your priest more than unto God." Those who love the praise of God more than the praise of men are put out of their church and become followers of the Lord Jesus Christ. That is the whole story.

But, apart from the great bulk of the French people, who are sincere Roman Catholics, and who become Protestants out of conviction and from necessity, a large number of French-Canadians, especially in the cities, are no longer Roman Catholics. Nominally they are Roman Catholics, but at heart they are unbelievers. They profess no creed. They attend no church. They hold in contempt the only Christianity with which they are acquainted, namely, that of the Church of Rome. To them all should be agreed that we have a mission. To these we present the Gospel as the solvent of doubt, the only rule of faith, the only standard of conduct, and the sure foundation of sound morals.

Difficulties and discouragements are met with in the pursuit of our work. Among the Protestants there is a great deal of apathy and some antagonism manifested. Many are for peace at any cost. They have many words of praise for the early Jesuit missionaries to the Indians, but not a word of sympathy for a French Protestant colporteur who has been stoned and driven out of a French Canadian village. They give a handsome contribution to the building fund of a Roman Catholic church, but not a cent to build a French mission hall.

Another discouragement is to be found in the attitude of the Protestant secular press. It is, as a rule, most sympathetic to the institutions of Romanism, and utterly indifferent, if not hostile, to our missionary endeavors.

Then there is the attitude of Protestant employers of labor. Those of our converts who belong to the laboring classes, can not, except in rare instances, expect to secure employment from Roman Catholics. As soon as their religious status is found out, as a rule they are dismissed. Hence many of our converts, unable to secure employment here, are compelled to emigrate to larger labor markets, causing in our congregations a constant drain which is most discouraging to our missionaries.

The misplaced zeal of other missionary bodies is also a hindrance to the successful prosecution of French evangelization. In some fields occupied for years by one church, other Protestant churches have seen fit to send missionaries to set up a new church alongside of it, not only to win new converts, but to steal those already won. The priests make the most of such an occurrence. They point out the divisions in the Protestant church as proof that she errs, and that the only true church is the old "unvarying Catholic and Apostolic church."

Then there are difficulties arising from Romanism itself. The greatest obstacle to the progress of our work is the attitude of the clergy toward the reading of the Word of God. It is universally prohibitive. In spite of the pope's commendation of the Word, in spite of the people's desire to read it, the priests forbid their people to buy it, to have it in their possession, to read it. They tell their people that it is a bad book,

and command them to burn it. If it were not for this stand of the clergy, there would be hope that the light would soon dispel the darkness. Only let the people freely read the Bible, and in the next twenty-five years there would be in this province an upheaval which would shatter the Church of Rome to its foundations.

But in the meantime the situation is this: We offer the Bible, we distribute a number of copies of it, we sow the seed, but before it has had time to take root, the enemy not only sows tares in the field, but he picks up all the seeds he can find and burns them. Only such people as have stiff backbones dare resist the pressure of their priests. They read the Bible, and, in many instances, follow its teachings. But the great bulk of the simple, obedient, rural populations are as clay in the potter's hand, and continue to be molded and fashioned by their religious leaders.

Another very effectual hindrance to our work is the dense ignorance which prevails among the rural populations. Education has always been controlled by the clergy of the Roman Catholic Church. And they have chosen for the people a system of education which does not educate. Children who have attended school four or five years come out with a fair knowledge of the catechism and the church prayers. But their intellect is intact. It has not been touched by the breath of knowledge. It is quite a feat in after life to be able to sign one's name. A few years ago a bill was introduced in the provincial legislature making it compulsory for school trustees to be able to read. The bill was thrown out on the plea that if it were allowed to pass, some municipalities would be unable to secure school trustees!

Because of this illiteracy of the masses our colporteurs do not sell as many copies of the Scriptures as they would otherwise do. They often meet with people who would read the Word, but can not. It is also difficult to convey spiritual ideas to people who have always dealt in the concrete. Spiritual worship is well nigh meaningless to those who have been taught by symbols, beads, scapularies, crucifixes. Hence the objection we often hear that our churches are naked. We have no images, no crosses, no holy water, no incense, no tapers. We have nothing to feed the senses. The common people are slow to understand and to practise a worship which is in spirit and in truth.

Besides these general obstacles to the progress of the work there are some special ones, such as the boycott to which our converts are subjected, social ostracism, the loss of their neighbors' respect, of their relatives' affection, persecution in various forms. All these are sufficient to make a man think twice before forsaking the multitude to cast his lot with the despised few.

But in spite of these difficulties and many others known to those engaged in this work, the progress of our missions has been constant, the results encouraging, and the present outlook is hopeful. Statistics might be given to show that numerical progress of a most encouraging nature has been made. We have to-day 93 mission stations, a Sabbath attendance of 2,415, 928 families, 1,079 church members, 990 pupils in our Sabbath-schools. In our mission-schools there is an attendance of 809 pupils. But these statistics fail to give an idea of actual results. There are many families and individuals who are no longer under the care of our missionaries. Thousands of them have removed to the United States or are scattered throughout the Dominion. It is a reasonable estimate which places at 25,000 the number of French converts. They

are to be found in all the walks of life,—farmers, traders, druggists, doctors, lawyers, ministers, professors. As a rule, the convert is not slow to testify to the saving power of the Gospel. Thus every convert becomes a missionary to his own people.

The particular results have begotten general results. There is a spirit of toleration abroad in this province. Our converts are no longer openly persecuted. This spirit of toleration, the disappearance of fanaticism, the loosening of the priest's grip on the exercise of the franchise, the demand for better schools, the broadening of the mental vision—these are important results bearing on the national life of the Province and of the Dominion, and for which we claim some credit. And the presence of this reaction among the people bodes well for the future.

The people have won their political freedom, but in religious matters the priest continues to reign supreme. In the eyes of the people the man and the priest are two different beings. The man may be bad, a notorious profligate, but he is still a good priest. He can still absolve from sin, consecrate the host, and transform it into a god. It is not a matter of conduct, but of dogma. As long as the French people believe that, no degree of degradation on the part of the clergy will drive them in a body out of their Church.

Another matter must not be lost sight of. To-day questions of dogma do not impassion men as they did three centuries ago. It is felt by many that Christianity is more a matter of life and conduct than a mere matter of dogma. Why encounter the ill-will of the masses and the anathemas of the Church for the sake of such a small matter? Apart from this, free thought is making headway among the French people. Many have thrown overboard the cumbrous baggage of Romish superstitions and vain ceremonies. They have built for themselves a religious system which satisfies their conscience, while it does not bring them into open antagonism with the Church. But they go no further, because if they did they know full well that their bread supply would be cut off. Needless to say that they are not the stuff out of which Protestants are made in a hurry.

But besides these reasons which antagonize the belief in the speedy conversion of the French Canadians, there is another reason, universal in its application and stated by the Master Himself to explain a still greater unbelief: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." It is even so now. The call to a holy life is heard by many. It is heeded by few. The worldly-minded, the selfish, the self-seeking, the grossly immoral are in no hurry to welcome principles which antagonize their beliefs and condemn their conduct. The great bulk of the population seek an easy way of salvation through bodily exercise rather than through godliness. They wish to be saved, but it must be through the manipulations of the priest, the sacraments, the extreme unction, rather than through the living faith in Christ, working out a perfect character, fruitful in good works. It is true that there is a spirit of inquiry among the French people, that our missionaries find more numerous openings and a more cordial reception, and that is hopeful, but the field is not yet ripe for a wholesale harvest.

But whether the French people accept the Gospel in a body or one by one, our duty is clear: "Go and preach the Gospel." The seer who has visions and does not prophesy will cease to have visions, and the gift of prophecy will be taken away from him. The Church which has life and neglects to impart it will die of paralysis. It is not whether we have few or many converts, but whether, having the light, we put it under a bushel or let it shine. We have the Gospel, let us make it known, and when the French Canadians have broken their shackles and entered into the freedom of the children of God, the French problem, solved by the Gospel, will be no more.

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III.—INTERNATIONAL DEPARTMENT.

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

Some Missionary Conferences of 1898.

BY J. T. G.

Under this caption it was our intent to pass in review most of the gatherings of missionary bodies of 1898 of more than usual interest, not already considered, but we find enough to smother us.

1. The British Medical Association, which met in Edinburgh in July, and the Edinburgh Medical Missionary Society conceived the idea of making at that time an exhibition of articles of missionary interest, illustrative of the work of medical missions in particular, and of the missionary enterprise in general.

Among the reliquiæ were David Livingstone's pocket Bible, with his autograph, loaned by his daughter, Mrs. A. L. Bruce; the Bible of William C. Burns, bearing his name and date, 1847. Mrs. Isabella Bird Bishop loaned curios collected in Japan, Sir William Muir articles of Indian apparel; the surgeon-general of the Royal Infirmary of Edinburgh contributed articles from Egypt and the Sudan. Miss Tawse contributed an Indian poem supposed to be four thousand years old, written on palm leaves with an iron stylus, which was found in a temple in Rangoon, Burma, in 1853, and there was an indescribable variety of articles from other lands. It was pan-denominational, pan-scientific, pan-missionary, and even pan-demonial, for there were images of all sorts of gods, good and bad.

2. We are becoming increasingly interested in the island world of Southeastern Asia, and have read with delight of the Netherlands India Missionary Conference, which meets in the island of Java at ir-

regular intervals, and which convened August last at Buitenzorg, with some twenty-five missionaries present. These brethren labor among 25,000,000 of people. They now enroll 20,000 native Christians and 4,000 pupils in their schools, and have treated within the year medically some 4,000 patients. Java is an island about the size of Cuba, which has been under the rule of Holland for two and a half centuries. There are besides the millions of Javanese on this island, Europeans, Chinese, and Arabs. The Arabs have so far succeeded in imposing their religion on the population, that a distinct form of Mohammedanism, which has grown to extended proportions, has become the religion of the Javanese race.

3. Quite an interest has been shown in a missionary conference convened on Mount Lebanon, Syria, Aug. 9-14, 1898. It was called a "Conference of the Christian Workers in the Levant," and was held at Brummana, a village on the top of the lower ranges of Mount Lebanon, facing the sea. The place is about three hours distant from Beirut, by carriage. This conference originated with the American Presbyterian Mission in Syria at its annual meeting December, 1897, which issued invitations to it, and arranged a program. The attendance of members and visitors numbered some 200 persons, more ladies than men being present. Four sessions were held daily, the vesper, or sunset service, being for personal consecration. The meetings were held in the open field of the Friends' Mission premises, under canvas cover. It was proposed to hold another conference three years hence—in 1901.

4. The second Zionist Congress, held in Basle last fall, was considered by those interested in it a landmark in the history of the Jews. Seven hundred members were present as the representatives of 900 associations. Every association having power of sending a delegate must possess at least 100 members. The majority have over 500, some of them 2,000 and even 3,000 members, there being thus about 300,000 Zionist members, each the head of a Hebrew family, and as these families are proverbially large, it is estimated that about 1,500,000 Jews were represented in this second congress in Basle, or about one-fifth of all the Jews of the world, the delegates coming from every corner of the earth: Transvaal, Egypt, India, South America, United States, Russia. There were seven lady delegates with the right of vote and discussion. The leader, Dr. Herzl, is a well-known journalist and author. A writer calls it the Jewish "House of Commons." He describes the leaders in "evening dress," a group of Polish rabbis "in long kaftans and payuss or orthodox locks; East and West the old and the new seemed united." He also calls it the first Jewish Parliament since the destruction of Jerusalem. The object of the congress was "to discuss the means of securing a legal and safe-guarded home for Jews in Palestine." A question before them was, how to educate a homogeneous mass of isolated units into the best possible condition, mentally, morally, and physically, so as to be in a position to form themselves in an independent state, and how to secure that state by all lawful means. They formed a Jewish colonial bank with a capital of \$10,000,000, to be used in starting commercial enterprises, banks, mines, insurance; establish companies, railways, as well as colonies in Palestine and

Syria. The bank is not philanthropic, but commercial, looking to opening factories, working the coal and iron mines, and making fertile the whole desert from the Jordan to the Euphrates, the huge granary which might produce grain enough to feed a continent.

5. The World's Students' Christian Federation Convention at Eisenach, Thuringen, at the foot of the Castle of Wartburg, is reported in the *Messenger*, published in three languages by the Central International Committee of the Young Men's Christian Association. Over 100 delegates were present, representing 60 different universities and 24 nationalities. This convention, July 13th, 14th, followed that held at Basle. The Grand Duke of Saxe-Weimar congratulated the students on their glorious enterprise, and bade them be faithful to the doctrine set forth by Luther from the Castle of Wartburg so many centuries ago.

IN INDIA.

6. The second annual convention of the South India Christian Endeavor Union, August 31st, September 1st, at Vellore, showed a growth from 59 societies in 1897, to 104 in 1898, and of members from 1,500 to 2,423.

7. The South India Missionary Association, March 26, 1898, showed an increase of members from 74 to 231 within the year. There are about 600 Protestant missionaries in the area of these associations, and those present represented as delegates some 30 different missionary bodies, American and European, the Church of England and of Scotland, Wesleyans, the German Evangelical, Danish Lutheran, the American Board, and the American Methodist Episcopal being of the number. They appointed a standing committee of skilled missionary educationists to give advice to any persons of the association on all

educational matters, and to watch the interests of missionary education generally. They voted unanimously in favor of a memorial to the government in reference to peasant settlements, and adopted measures looking to a general examination board for examining missionaries in some of the South Indian vernaculars.

8. An article which appeared in the REVIEW from Rev. Dr. Chamberlain gave a sketch of Kodaikanal as a missionary health resort. An annual conference is held there during the heated season, when many missionaries are obliged to visit the hills. At last summer's meeting Rev. J. S. Chandler read a paper on "Missionary Comity," alluding to the growing evil of Christians migrating from their native villages to other districts, there living in obscurity without having any desire or making any attempt to declare themselves as followers of the Lord Jesus. No practical steps had been taken to meet the danger, and to help these erring souls. He discussed also the spheres of influence and effort. The sentiment of the meeting did not favor the occupation of large towns or tracts of country unless the missionaries that claimed the exclusive right had an adequate staff to cover the whole work. Another missionary treated the difficulties surrounding the task of emancipation of the Pariah. His serfdom and mental degradation raised the warning note against the wholesale and indiscriminate charity which tends to pauperize and make them cringingly servile. Still another paper was presented on "Caste in the Indian Church," showing the existence of the caste feeling and prejudice amongst many Indian Christians.

9. There are some missionary conferences which are held monthly in India. That at Bangalore presented

a schedule which included the discussion of such topics as the following: "The Present Attendance of Educated Hindus," "Self-government of the Native Church," "Training of Students in the Vernacular for Evangelistic Work."

10. The monthly meeting of the Calcutta Missionary Conference is the largest missionary body meeting monthly in the world. At one of these meetings Rev. J. W. Warne introduced "Connecting Links of the Home Church, or Special Gifts for Special Objects." He traversed the objection usually made to these plans, such as that they take away money from the work of primary importance, that they cause unequal distribution of aid, that they are given in the spirit of enthusiasm that does not last, and that the special work finally falls back on the general fund; that donors expect too much and lose interest, because nothing peculiar occurs in the work they are supporting; that native workers or students often have their heads turned by being in communication with friends at home; that personal interest is apt to drive out of sight the grand principle of Christ's command, which should underlie all efforts.

We have not room enough to show the masterly way in which Mr. Warne dealt with these objections.

11. Many of the missionaries have come to hold summer conferences for the development of special spiritual life. One of these was held at Wotacamuni, India; another which has been held for several years at the summer resort of the Japan missionaries at Arima, this year included such topics as these:

"The Lord's method of dealing with inquirers."

"The character and mission of the prophet Jeremiah."

"The place of singing in Christian life and work."

"Moses in his intercourse with God."

"Our ascended Lord, His present work."

"The work of the Holy Spirit as revealed in the Book of Acts."

IN CHINA.

12. The Missionary Conference held at Kuling, Central China, in August, with Rev. Griffith John as chairman, was one of special importance. Dr. John's address on "The Present Aspect of Missionary Work in China, viewed from the Evangelistic Standpoint," was an encouraging survey and outlook. He had been a missionary for forty-three years, and if he could multiply these years by ten he would give all for China. "Men have disappointed us, methods have disappointed us, attempts have disappointed us, but the work has not disappointed us. Its progress has been wonderful in the past, but the prospects are brighter to-day, than they ever were before." There was a changed aspect of the work. When he arrived in China in 1855, itinerations of missionaries were limited to twenty-four hours. Kiangsu was as tightly closed against missionaries then, as Hunan is now. He and Dr. Williamson commenced the first inland mission in China. In 1861 he opened the work in Hankow, then the farthest inland station. When, in 1868, he made a journey of three thousand English miles through Hupeh, Szchuan and Shensi, he met with neither a missionary nor a convert. The provinces are now all open except Hunan, and that is opening rapidly. But nothing startling occurred in connection with their work until recent times. Now hundreds and thousands in Manchuria, Fukien, Hupeh, and Kiangsi are flocking into the Church, and this revival would probably cover the land.

Rev. J. N. Hayes, of Suchow, spoke on the same subject. In 1847

there were not 20 Christians in all China. Rev. D. W. Nichols said he could have taken into the Church this year 3,000 people, but had actually received but 100. He had besides these enrolled 700 as probationers. He had sold Bibles to nearly all the officials in the Nan-chang prefecture. He had refused the application of 500 Roman Catholics to join the mission.

Rev. G. G. Warren, of Hankow, thought the state of things pointed out by Dr. John existed only in one district. In his section there was a strong anti-foreign feeling; large numbers flockt to them from the other districts, but when he refused to fight their causes in the courts, 99 per cent. of them fell away.

Dr. Gillison, of Hankow, made some good points on medical missionary work. It brought in contact with the missionaries a mass of people not otherwise coming to them. It was a suitable form of charity for the Church to undertake. It taught the high value Christianity placed on the human body, where Buddhist teachings had an opposite tendency. It dispelled many superstitious delusions from the minds of Chinese. Of the varieties of medical work he thought the itinerant the least valuable. The dispensary work was not productive of evangelistic results as was that of the hospital. During his 15 years of service, of between 80 and 90 converts made directly through medical agency, only one came through the dispensary, and he a doubtful one.

Rev. Joseph S. Adams' address on "How to Deal with Persecution," was an able treatment of the theme, and we wish we could transfer a full report of it to these columns.

This able pan-denominational missionary conference for Central China meets again in the early part of August, 1899.

13. Still another union missionary conference was held in Shantung, at Wei-hien, in October, the program of which provided discussion of important themes, such as "Practical Methods of Breaking New Ground," "Speediest and Most Efficient Methods of Evangelizing the Heathen," "Special Revival Services Among the Churches," "Best Means of Deepening Spiritual Life," "How Far is Federation Practicable Among the Native Churches?" A discussion of the "Nevius' System," "Should Missionaries Try to Keep All Church Troubles Out of the Courts" [the Yamen], "To What Extent May Chinese be Expected to Support Educational Work of Missions?"

The subject of "Self-support of Native Churches" received some illumination. Rev. G. G. Warren reminded the conference that the Apostolic Church at Jerusalem was not self-supporting, and self-support was not an essential of a true church under all conditions. He knew churches whose whole membership were extremely poor. This speaker revealed a state of things hitherto little known. Churches were offered large sums of money from native Chinese business firms if they might be allowed to use the name of the mission in their business, that they might avoid paying taxes, theater fees, or that, as members of some secret society, they might save themselves from imprisonment. One firm of beef-butchers offered the Wesleyan Mission the sum of a hundred thousand cash (about \$100) annually, if they would allow them to use their name. Rev. D. N. Lyon said the question of self-support was not a prominent one in the early Church. Paul's aim was not to consider how the Church should be self-supporting, but how to make the Gospel free of charge. He labored for his own support. He hesitated to ask the Chinese for

money while they were as poor as they are. On the question of missionary comity he thought when one mission was making reforms, the others ought to keep their hands off and not take their converts. In new fields it was possible to start on the basis of self-support. This had been done in Korea.

We have not been able to review the conferences of the denominations; that of the Baptists was treated; those of the American Board, and of the Methodist Episcopal Church, would have furnished valuable reading. We did cover in part the Student Volunteer Meeting, and the International Missionary Union, as well as the Officers' Union sixth annual meeting.

14. We strongly desired to cover the very suggestive treatment of missions in the Canada Methodist General Conference, but Olympus refuses to be crushed into a nutshell.

COMING CONFERENCES.

The year 1899 promises some rich conference features. Fancy a general missionary conference in West China, on the extreme limit of the country near Tibet, at Chungking! It was set down for January 11-15, and there are twenty important topics on the program. Still another conference is put down for 1901—another general conference for all China. The year 1900 was preferred, but that was yielded because of the Ecumenical Conference proposed to be held in April, 1900, in New York. An entirely new movement is that for the inauguration, in September next, of a Moody-Northfield Conference at Landour, India, possibly to be extended to other hill stations.

Activity of Buddhist Priests in Japan.

A correspondent in Japan, whose name is withheld for special reasons, in a letter just at hand says: "There is a great deal of talk about 'when the new treaties come in,'

At a recent meeting of the High Council it was found to be thus divided, twenty-six to thirteen against allowing foreigners to carry on primary schools; twenty-four to fifteen against the same proposal for middle schools, and twenty-two to seventeen against their recognition in the general field of education. But so far as I can learn the vote was taken in a rather irregular way, because when president Kato called for the affirmative vote on the first proposition thirteen arose, and he, concluding that all who were not for were against, called for no negative vote. This, however, was not the true state of affairs. There were several who thought the question ought not to be debated by the council at all; others who did not understand the nature of the vote, and some who would vote neither way until they had had time for reflection. Therefore I think the vote is hardly representative and I think will so be considered by the government.

"I think the devil is making a strong pull now for Japan, and he is working through the Buddhists. The Buddhists have lately organized a young men's association somewhat corresponding to the Y. M. C. A., only the members are not laymen, but expectant priests. Another association, which organized on October 29th with five hundred members, calls itself the 'Buddhists' Club.' This club will receive not only Buddhists of all sects but any one 'whose heart has felt the influence of Buddhism.' The great and noble aim of this club is to bring into evidence the true complexion of Buddhism, and by its improving influence to knit together the national strength; to promote genuine prosperity; to elevate the country and to lead society to the light of civilization.

"In order to do this the following steps are recommended :

1. To encourage the priests of all sects to promote their learning and to correct their evil habits.

2. To induce the government to publicly recognize Buddhism.

3. To urge the government to speedily and clearly proclaim the policy it intends to pursue toward religion.

4. To persuade the government to take the publicly recognized faith under its protection, subjecting it at the same time to strict supervision.

5. To make careful scrutiny into social conditions, and to promote works having benevolent and society-improving aims.

6. To work for the spread of Buddhism and to thrust aside every one, whether official or layman, attempting to place obstacles in the path.

7. To cooperate earnestly, not merely with all sects of Buddhism, but even with the persons of other creeds who sincerely sympathize with our purpose for the improvement of society.

"I believe the real aim of the society is written in numbers 2, 3, 4 and 6. For in the thousand years which are behind them, the Buddhists of Japan have had ample opportunity 'to lead society to the light of civilization.'

"I believe it is the Buddhist who is trying to put down Count Okuma's liberal and progressive policy. I do hope that he will not be forced to resign. I saw the funeral here in Fukuoka of the young man who, ten years ago, tried to kill Count Okuma, but only succeeded in crippling him for life. The funeral was very solemn and impressive. Flowers and banners and chanting of priests and the minor wailing of flutes and long line of mourners accompanied the enshrined ashes of the murderer to their last resting-place. I say murderer, because he died by his own hand, in the firm belief that he had killed the count.

"In the present rupture in the constitutional party I believe the Buddhists are working under the

surface against Count Okuma. He is prime minister, and doubtless the most progressive man in Japan. I hope and pray that he will still remain prime minister.

"Here is a little quotation taken from a pamphlet written against Christianity:

"'Now missionaries come over to Japan, spend their strength, time, and great sums of money in spreading their religion, running through the land from west to east, not resting night or day, but for what purpose? They follow the ancient saying: If you desire to get, first give. Having in mind the great reward to come afterward, they do not care for small results just now. Their intention is none other than to accomplish their desire to take the country and to seize territory. Should half of our honorable countrymen be converted to Christianity, in spite of all that could be done, they would come to love the foreigners, and, in case of war, all who have entered this faith would assist the foreigners, secretly at least. India is a recent example. Is it not a fearful religion? Foreign governments, looking carefully to future events, such as preparation for war, use missionaries as a method to seize countries. To give a recent occurrence, why did the Russian government give several hundred thousand roubles to Nicolai and send him to this country? Undoubtedly to act as a spy and conspirator.'

"From this the author goes on to call us and the native Christians, names that are anything other than complimentary or true. Now, while such a book as this, doubtless compiled from Chinese books which used to be written against Christianity, will do no harm among the educated people who have come in contact with foreign Christians, it will have its effect on the more ignorant people of the interior.

"To me this all means that the devil sees that God is about to do something in this country, and he will frustrate it if he can. It seems to me now is the time to sanctify ourselves so that in the near future God may work wonders with us. And just now we especially need the prayers of the Church. I think the home people have grown cold toward us, I mean the Japanese. Dr. Carroll gave the gist of the matter at the International Missionary Union, when he said, 'Christian work has, perhaps, not met the expectations of the Church, more, however, because the Church did not improve the blessed opportunity of giving the Gospel which she had twelve or fifteen years ago.' Now I believe we have another opportunity, and if we sanctify ourselves now, God will give us back the years which the canker worm has eaten."

The above shows the animus of the Buddhists of Japan. As there now and again drops into the public press the suggestion that the United States government might sell the Philippine Islands to Japan, it may be well to ask what guarantee of religious freedom for the Filipinos Japan can afford. We are told that Buddhists are rapidly coming to dominate the people of Formosa by means scarcely to be indorst. Dr. McKay, of Formosa, gives the following among other devices of Buddhist missionaries in Formosa:

1. Natives are threatened to be reported as rebels if they do not become members of the Buddhist community.

2. Natives are assured of safety from officials and soldiers by enrolling their names.

3. Natives are reminded that they are Buddhists anyhow, so do not need to change much.

4. A picture of an idol on paper

is stampt, and given as a pledge of security. Some natives frame these, and hang them in a conspicuous place in the house.

It strikes us that the Filipinos have had enough of that sort of rule, and it is scarcely worth while to swap friars for Buddhist priests.

J. T. G.

Count Itagaki, the Christian Statesman.

BY REV. H. LOOMIS, D.D., YOKOHAMA, JAPAN.

Several years ago the leaders of the Liberal party in Japan decided that the organization ought to be discontinued, and accordingly resigned their positions and retired from active participation in political affairs. This action was due to the rash and disgraceful conduct of some of the young men who had allied themselves with that organization, and thus brought all connected with it into disgrace.

The leader of the party was Mr. (now Count) Itagaki, and his heroic devotion to the principles which he advocated, as well as the views which he expressed, won for him a large and influential following. This was especially the case in his native province of Tosa.

Previous to his retirement from public life he had become convinced that Christianity was good and its introduction would be a benefit to his country. So when he was about to return to his home, he invited Dr. Verbeck and others to go and teach his friends and followers this new religion.

His presence at the services, and sanction of the preaching, secured large and attentive audiences, and the results were most positive and gratifying. Among the converts were some of his intimate and trusted friends and followers. One of these was Mr. Kataoka Kenkichi, who was next to Mr. Itagaki

in rank, and a man whose influence and reputation are not only national, but a credit to his country.

Mr. Kataoka is a man of strong convictions, and when once decided that any particular course is right, he pursues it without question as to the results. From the first he took a decided and prominent position in religious matters, and was a recognized leader in the Church. He has also been not only active, but influential in bringing others to accept the same faith.

Some time after his conversion he came to Tokyo with one of his political associates, who was also a Christian, to present a petition to the emperor. Just at that time some young men from the same province had been the cause of much trouble in the city, and an order was issued that all people from Tosa who were temporarily staying in the capital should leave at once.

Mr. Kataoka and his companion felt that the order was unjust, and refused to leave until they had accomplished the purpose of their visit. They were, therefore, arrested and imprisoned. This seemed at the time a most unfortunate affair, because Christians would consequently be accused of being unwilling to obey the laws of the country, and thus the work would suffer.

But God overruled it all for the best. These two men were permitted to have a Bible, and the time spent in prison was devoted to a careful and prayerful study of God's precious Word. Others were instructed in its truths, and when Mr. Kataoka and his companion were released, they came out thanking God that this season of freedom from the cares and duties of ordinary life had brought them such a new and wonderful revelation of the riches of God's grace as revealed in the Gospel of Jesus Christ. From this time forth they have testified

as never before of the joy and comfort that they experienced in the study of the Holy Word, and in daily communion with God.

In the course of time the Liberal party was reformed and became the most powerful political organization in the country. As in former years, Mr. Kataoka was chosen the vice-president, and has steadily grown in the respect and esteem of the people of all classes. He has been a member of the House of Representatives at every session of the Diet since its first establishment, and a trusted and recognized leader. In the Diet before the last he was chosen vice-president, and at the last he was chosen president.

There was some fear that the new and important position which he was thus called to fill would result in his being less zealous and prominent as a Christian. But the true and noble qualities of the man have shown forth as never before. Like Daniel, in the court of a Persian monarch, he has not denied his Lord, but in the face of every obstacle gone boldly forward in the path of duty. This is the same man who, at the close of his term of office, invited his Christian associates and other friends to the official residence for a prayer-meeting, and then announced publicly that he had not sought the office, but accepted it as a duty given him of the Lord, and he had gone forward trusting in Divine strength and guidance.

This man has been recently chosen one of a committee that decides what is to be the policy of the new party, and as the cabinet are under party control it means that Mr. Kataoka is one of the four men who practically decide the course of the present administration.

Already is the influence of such men being shown in the conduct of affairs. One important result is the announcement by the new minister of education that henceforth

the students in Christian schools are to be given the same privileges as those in government institutions. Hitherto they have been subject to disabilities that have seriously affected the attendance and interfered with the work of Christian education.

Count Itagaki is the minister of home affairs, and it is announced that prison reform is to be insisted upon and Christian teachers are to be employed in all the chief prisons of the empire. A man who has been prominent in Christian work in London has recently been entertained by Count Itagaki, and in this way public approval is given to such teachings, as never before. Japan is not yet Christianized, but the prospects are becoming brighter every day.

The National Armenian Relief Committee issue a little quarterly called *The Helping Hand Series*, at ten cents a year. It is edited by George P. Knapp, Barre, Mass. In the number for December, 1898, we find the following:

"Since the issue of our last report, 'Save the Remnant,' eight months ago, the war with Spain has been waged and won. During this time the attention of people on this side of the water has been somewhat diverted from the needs of the Armenians, and yet those who march at the sound of conflict have not forgotten the orphans they were supporting. The movements of a private in the United States army could be followed from a fort in Texas, through several camps, to Manila, as he sent money for the two orphans he has undertaken to support for five years. A volunteer from Colorado sent his last remittance from Camp Merritt, San Francisco.

"Now that the Cubans have been freed from the Spanish yoke after 30 years of intermittent fighting

on their part, the unrighted wrongs of the Armenians seem greater than ever, while their need of help continues the same. They ask not for liberty, but for life; and this talented people depend on disinterested foreign benevolence to save them from practical extermination. The Great Powers of Europe, which 20 years ago perfunctorily promised them reforms, beheld their gradual extinction with indifference, and deserted them in their recent great trial. England has just brought to justice and hanged twelve Mohammedans who lately killed a few British marines in Crete; but no Mohammedan has been seriously punished for the slaughter of tens of thousands of helpless Armenian men, women, and children, in Turkey. The sultan has refused to help the multitude of destitute orphans, but he can lavish money on his imperial German guests. Emperor William spends millions in a pilgrimage to Jerusalem, while countenancing no collections in the German churches for the Armenians."

The Empress Dowager and Missionaries in China.

In the December REVIEW, 1898, p. 932, appeared a decree of the emperor of China, issued July 14, 1898. It becomes important to know what the attitude of the empress-dowager, who has turned back the dial of progress in so many particulars, is in the matter of government protection of missionaries. The following is a decree which she issued, as it appeared in the *Peking Gazette*, October 6, 1898:

"From the opening of ports to foreign trade to the present time, foreigners and Chinese have been as one family, with undivided interests, and since missionaries from foreign countries are living in the interior, we have decreed, not three

or four times, but many times, that the local officials must protect them; that the gentry and people of all the provinces must sympathize with our desire for mutual benevolence; that they must treat them truthfully and honestly, without dislike or suspicion, with the hope of lasting peaceful relations.

"Recently there have been disturbances in the provinces which it has been impossible to avoid. There have been several cases of riot in Szechuan, which have not been settled. The stupid and ignorant people who circulate rumors and stir up strife, proceeding from light to grave differences, are most truly to be detested. On the other hand, the officials, who have not been able at convenient seasons to properly instruct the people and prevent disturbances, can not be excused from censure.

"We now especially decree again, that all high provincial officials, wherever there are churches, shall distinctly instruct the local officials to most respectfully obey our several decrees, to recognize and protect the foreign missionaries as they go to and fro, and to treat them with all courtesy.

"If lawsuits arise between Chinese and native Christians, they must be conducted with justice and speedily concluded. Moreover, they must command and instruct the gentry and people to fulfil their duties, that there may be no quarrels or disagreements.

"Wherever there are foreigners traveling from place to place, they must surely be protected and the extreme limit of our hospitality extended.

"After the issue of this decree, if there is any lack of preparation, and disturbances should arise, the officials of that locality will be severely dealt with. Whether they be viceroys or governors or others, they shall be punished, and it will not avail to say we have not informed you."

IV.—EDITORIAL DEPARTMENT.

Visits to the Foreign Field.

The visitation of the mission fields by religious leaders from England and America is becoming more and more frequent, and a recognized power in giving an intelligent understanding of the problems of the work in foreign lands, in increasing the sympathy between the laborers at home and abroad, and in quickening the spiritual life of the missionaries and giving them new hope and courage. Such visits as those of Dr. Mabie, of the Baptist Missionary Union; Dr. Judson Smith, of the American Board; Mr. Speer, of the Presbyterian Board, and others, have brought untold blessing to those who are often tempted to feel themselves shut off from the sympathies and prayers of Christians at home, and have been the means of developing greater interest and efficiency in all lands.

Another kind of visitation is quite as important and productive of good results, viz., tours of mission fields by men who have been especially blest in quickening the spiritual lives of Christians. A number of Keswick leaders have been going out from England to hold meetings especially for missionaries and native Christians, and the blessing has been rich and widespread. Rev. F. B. Meyer is now in India and Rev. Charles Inwood in China. Dr. Elder Cumming, who has recently returned from Syria and Palestine, writes of the purpose of these visitations as follows:

The mission from Keswick to the mission fields has in view the pressing upon Christians the need of a life closer to God and lived more entirely in the power of the Spirit. It is a delicate task, and may sometimes seem a presumption in view of the deep spirituality of many of the missionaries in these lands. But we are everywhere welcomed to close fellowship and sympathy. The missionaries' description of their loneliness in the

midst of the chill of unbelief, superstition, and worldliness; of the difficult uphill work in which they are engaged; of the patient bearing of scoffing and indifference; of the constant demand for faith in every plan and every act; of the need of watchfulness against temptation, and of hope to cheer them on—these have been to us sermons indeed. Above all, perhaps, the thought of the converts, young and old, and their difficulties, and of the unspeakable blessing which a deeper Christian life would be to them, has opened up a wide and cheering prospect of usefulness in such missions as ours.

In addition to these remarks of Dr. Cumming, we venture to suggest that, in the midst of surrounding heathenism and devitalized Christianity, missionaries themselves are often in danger either of losing faith altogether, or of becoming formal and perfunctory—of losing *life* in its deeper sense. Missionaries have confessed to the writer that the visits of godly and anointed men from Christian lands have been to them in their isolation like a new breath of fresh air in a stifling atmosphere, and Mr. Hudson Taylor has said that to be comparatively alone in the midst of the worst forms of idolatry and paganism is calculated to make even missionaries atheists, or drive them to madness.

Days of Prayer for Mission Fields.

A hopeful sign in modern missionary work is the number of earnest calls to prayer which come from the mission fields and missionary leaders. Why should not special days of prayer be observed throughout Christendom for India, China, Africa, and other lands, when all Christians would unite in intercession for the missions, native Christians, and heathen, in those lands? Such special days have been appointed and observed to a limited extent for India.

Some time ago a call to prayer was sent out by the Synod of North

China in view of the present crisis in that empire. Their appeal is, in part, as follows:

At this time, when China is in the midst of difficulties, we beseech the Christian brethren of all nations that, in harmony with the love of God for men, and in obedience to the teaching of the Savior of men, they will unite with one heart and mind to pray for us.

(1) We ask prayer for the emperor and his high officers. He has examined many new books, amongst which were not a few religious books, which things may possibly prove the beginning of faith and bring a blessing to China. Ask God to give him a clear understanding that he may know for a surety that more essential than Western learning, is the general diffusion of divine truth, and renovation of men's hearts, that prince and people, high and low, may all be of one mind, which is the great thing.

(2) We ask prayer for the literary examiners, and for all schools which honor Western learning.

(3) We ask prayer for all the people that they may put away the old and accept the new, and that, attending to their legitimate pursuits, there may be no disorder in any part of the land.

(4) We ask prayer for the Church that, altho there are many suspicions and much unrest in the minds of the people, the Christians may be more zealous and persevering in prayer; that they may be extra careful not by any means to presume on their positions to insult others, and so make an occasion for trouble.

(5) We would ask prayer for all the several nations that their intercourse with China may be in harmony with truth and right; that at the specified time they may return the territory they have taken, and that none may entertain the design of dividing out or swallowing up China.

Altho our country is helpless and weak, yet we have faith that the prayers of the righteous will prevail and that God will care for us. We beseech you, pray earnestly for us, and then let the will of God be done—and now let the gracious Holy Spirit intercede for us according to the will of God, and may our risen Lord intercede for us without ceasing at the right hand of God. Amen.

Committee, { Tso LI WEN,
CHANG FENG NIEN.

JOHN WHERRY, Moderator.

The Outlook in Japan.

New treaties with Japan are to go into effect this year, which will probably largely influence educational missionary work in the empire. The educational council of

Japan is said to advise that foreigners be forbidden to conduct schools in Japan; whether this includes theological schools does not yet appear. The reason is said to be "the influence of foreigners in denationalizing the youth of Japan." The national spirit, already manifested in other departments, seems likely to affect the educational system.

Two opposite tendencies have for years been at work in this island empire; one in favor of a fellowship of nations, and the other intensely and narrowly Japanese, and miscalled patriotic. The latter seems for the time to prevail.

Missionaries to Moslems.

Students of missions are becoming more and more convinced of the necessity of studying with scientific precision and diligence, the problems of work both at home and abroad. One of the latest evidences of this is the appointment by the Church Missionary Society of a special order of missionaries to deal with "the toughest problem the Christian Church is called on to face"—Mohammedanism. The Rev. A. E. Johnston, of Benares, is to start the mission, and others are asked to join him. With 57,000,000 of Moslems in India, Great Britain has a rare opportunity and a serious responsibility. The *Indian Standard* says:

It has been remarked lately that a movement seems to be going on among Mohammedans in India. There are signs of a stirring among those very dry bones. In Poona several young Mohammedans of culture have been approaching various of the missionaries to inquire about the truth. Some of these attend a Sunday Bible-class in connection with the Presbyterian Church.

Self Support.

As to self-support on the mission field, Mr. C. B. Ward writes from Yalander, India:

God has made *immediate attention* to this matter compulsory. Not a society at work

n India with any vigor or success can possibly carry on its present work with the financial help the treasury supplies. For some years many missionaries have been compelled to look to God and outside friends for help to keep their work going. But even this goodly stream is too small. The solemn conviction is coming home to many missionaries that God himself is trying to bring His messengers in heathen lands to carry on the work of evangelizing the heathen with the resources of the soil.

One of India's most successful leaders recently wrote that he was impressed that he must drop the search for money and devote his every energy henceforth to the spiritual interest of the work and leave the "consequences" with God. A missionary organ of my own church declares that the "great need of the kingdom of God to-day is gold, gold, gold." It is a secretarial utterance, too. An increasing number of missionaries are coming to the conviction that the *supreme need* of the home church and the mission field is the Holy Ghost.

Opening a new station in India, with a foreign missionary, his home, and other buildings, the support of himself and staff of helpers, cost in the first five years, say an average of \$20,000. At the end of five years there is an imperative need for an annually increasing appropriation for the maintenance of the mission, if the work succeeds at all. There are to-day in needy places in the Indian empire where hundreds of thousands have never yet heard the Gospel, *one hundred localities*, where the present cash value of \$20,000, or say \$15,000, can be so invested as capital on productive bases that at the end of five years the resources needed for the Christian and missionary work of an ordinary mission station can be thereafter annually realized, and there be thenceforth no need for annual appropriations.

Cash Cost of Converts.

Often the mathematical Christians of our day attempt to depreciate missions by making out the cost of conversions to be unduly dear. In the November issue of the *Baptist Missionary Magazine* appeared a series of statistical tables, showing the results of the past eight years in the foreign work of the United States Baptists, Congregationalists, Methodists, and Presbyterians. The last of these columns contains an estimate of the cash cost of each convert.

The statistics may be interesting,

but there are a hundred reasons why all such estimates are both dishonoring to God and misleading to men. We have not one word in Scripture to justify any such materialism in our estimate of God's work. Who shall ever tell us the worth of Saul's conversion to the Church and the world? Think of a financial reckoning of the value of Luther to the ages!

Spirituality vs. Formalism.

No one can watch the present currents of ecclesiastical and religious life in Britain just now without seeing a powerful reaction in progress against the ritualizing, rationalizing, and Romanizing tendencies of the Anglican Church. An example has recently come to our notice which to a remarkable degree exhibits the power of a simple Gospel, anointed with prayer and preached by a man who mingles boldness and tenderness in his remonstrance against formalism and secularism, while he dares to undertake to advocate a return to apostolic simplicity.

A certain young vicar found himself in charge of a parish where a predecessor had given loose rein to ritualistic tendencies of the most ultra sort, and with them secular tendencies of equally pronounced character. The previous vicar had even encouraged a *dance* among his young people on the Saturday evening before the Eucharist as a means of attracting them to the church. Fairs, festivals, bazaars and all the like group of worldly schemes were the common resort for raising money, but the spirit of prayer and the Spirit of God had little exhibition or administrative control.

The congregation was large, and the outward signs of prosperity were abundant. But the new vicar felt that it was all a deceptive external shell, and that there would be no true life, health, and growth where such sort of church conduct existed. Accordingly he at once, with much prayer, began to preach

against compromises with the world, and the use of worldly methods, and insisted vigorously on a Scriptural, spiritual, prayerful Holy Ghost life and walk and service.

The church began to *empty*, and so rapid was the decline in the congregation that a deputation of twelve men, representing the officers, churchwardens, etc., went to the bishop to protest against the new vicar's methods. The bishop sent his wife, a gifted woman, to visit the parish and especially the vicar. She was kindly received, and inquired as to his reasons for the course he was pursuing in demolishing the Lord's work as he found it in the parish. With affectionate frankness he proceeded to show how far the former ways of conducting the church were from Scriptural methods. Then kneeling with the bishop's wife, he earnestly sought light from above. He prayed in the Holy Ghost, and in the midst of his prayer his companion said: "Pray no longer; you are right, and I am wrong."

The vicar went on with his reforms—until there were none left to reform. He went into church one morning to find but *two* persons present. They were in sympathy, however, and in place of the usual service, *those three spent an hour and a half in prayer*. They pleaded with God to take off them the burden of responsibility, and Himself take charge of the church.

A powerful work of the Spirit at once began. The first-fruits were the conversion of the twelve men that had waited on the bishop to have the new vicar removed. The church filled up with a new congregation in part, and in part with a transformed body of people, formerly pursuing secular methods and moved by a worldly spirit.

Prayer came to be a prevailing habit, the Holy Spirit was recognized as the presiding officer in all church life; voluntary offerings through simple boxes placed at the church door, and labeled, "For offerings from the saints." A simple, primitive Gospel was preached without the inventions of formalism and secularism, and God's blessing conspicuously rested on all the work.

Subsequently the bishop himself visited the parish, and sitting with

his own chaplain in the vestry, inquired of one of the churchwardens as to the number of communicants. The party inquired of was a humble blacksmith, and represented a congregation of poor working people like himself; and he answered the bishop, "We never count our communicants; but when the Lord's supper is celebrated, few, if any, go out, and the church is always full." "But," said the bishop, "how do you keep your communicants together, seeing you have no guilds and societies and festivals?" "Well I'll tell you, my lord," said the simple workingman, "our vicar first gets his people soundly *converted*, then he gets 'em *cleansed*, and then he gets 'em *filled* with the Holy Ghost, and then the Holy Ghost keeps 'em and *we don't have to keep 'em at all!*" The bishop, turning to his chaplain, remarked, "We have nothing like this in the diocese."

Further inquiry develop the fact that in raising money, for example for missions, no appeals are made. The people are reminded of their privilege of contributing on the following Lord's day to the Lord's cause; and thus poor people, whose average wages do not exceed sixteen shillings sterling per week, in that one missionary offering gave one hundred and fifty pounds. They support six missionaries abroad, and one of them is kept in the field by a class of three hundred poor working women. The vicar says he has more money than is needed for all church expenses, and only New Testament methods are encouraged. A prominent man, whose work for God calls him to go into all parts of the land on mission work, and who has watched the history of this church, says that he knows nowhere anything that so closely resembles and reproduces the apostolic times.

We give prominence to this incident, as an illustration of great weight, to prove and exemplify the true remedy and resort for those who, in dismay at the worldly spirit in the churches, despair of betterment. When the Holy Spirit administers a church the most formidable obstacles soon give way before His all-subduing omnipotence of love!

V.—RECENT BOOKS ON MISSIONS AND MISSION LANDS.

CHINA AND TIBET.

DAWN ON THE HILLS OF T'ANG, or Missions in China. By Rev. H. P. Beach. Map. 12mo, 181 pp. \$1.00. Student Volunteer Movement, N. Y.

One of the most hopeful signs of the times is the increasing number of carefully prepared missionary studies which set forth in a condensed, systematic, thorough, and suggestive manner the various mission fields of the world, and the missionary methods and achievements of the Church.

Under a somewhat obscure title, the educational secretary of the Student Volunteer Movement has given us a first-class text-book for use of mission study classes, and students of missions in general. The scope of the book is so broad that the subject is necessarily treated only in outline. But in spite of the fact that there is so much condensed within so small a compass, the style is far from dry reading, and many of the sections are intensely interesting.

In the study proper, Mr. Beach describes *The World of the Chinese*—the various names of China, its situation, area, physical features, climate, resources, etc. One of the most interesting sections is that giving the "Chinese view of the world," and its influence on their attitude toward foreigners. *China's Inheritance from the Past*, as revealed in its own historical records and other sources is suggestive, especially the sections devoted to "Key Characters in Chinese History," and "Present-day Survivals of China's Past." *The Real Chinaman* is interestingly set forth individually and collectively in varied surroundings and pursuits, as viewed by themselves and by foreigners.

Other chapters deal with the Religions of the Chinese, Preparation

for Christianity, Protestant Occupation, Missionaries at Work, and The Dawn—setting forth the difficulties, and encouragements of the present situation and outlook. The appendixes are devoted to a description of the Provincial Divisions of China proper, the prominent events of historic dynasties, and a scheme for studying denominational missionary work in China. There is also a statistical table giving the work of all the various societies, and an excellent map with an index, giving mission stations and the societies laboring in each. This map and index we reproduce, in part, as our frontispiece.

While this volume can not, of course, take the place of more exhaustive treatises on China and the Chinese, it is invaluable from a missionary standpoint. The system of spelling used in the map and text may confuse some, but it follows one system throughout—something which most maps and books do not. There is great need for the general adoption of some one method of spelling for Chinese names, and we doubt not that the one followed by Mr. Beach is the best. Those who read the article on page 86 of this issue of the REVIEW, will need no further recommendation to possess and study this book.

IN THE FORBIDDEN LAND. By A. Henry Savage Landor. 2 vols. 8vo. Illustrated. \$9.00. Harper & Bros., New York.

This is a story of a journey into Tibet, and through the southwestern part of the country, below the range of the Gangei Mountains. It is a tale of resolute, if not reckless, adventure, with capture by the lamas and soldiers, imprisonment, cruel torture, almost fatal in its effects, followed by release and official inquiry by the government of

India, etc. The book is superbly gotten up, almost without regard to expense; and the two volumes contain some two hundred and sixty illustrations, seven of which are colored plates, to all of which is added a map of southwestern Tibet.

Without doubt these volumes furnish a valuable addition to our knowledge of this hermit nation, and the great closed land which is guarded as the shrine of Buddhism and Lama worship. As to missions, the author furnishes no direct contribution, except as he enables us to understand the customs, manners, and notions of this peculiar people. He seems to have spared no pains to make a scientific survey, and we have seen no book which so fully portrays the Tibetan country and people.

There is one blemish in the book, however, perhaps rather a blunder in the author's course while in Tibet. That we may do him no injustice, we may leave him to tell his own story. Referring to a stalwart Tibetan, who had the impudence to enter his room and attribute to the English cowardice and fear of the Tibetans, etc., he says:

This remark was too much for me, and it might anyhow have been unwise to allow it to pass unchallenged. Throwing myself on him, I grabbed him by his pigtail and landed in his face a number of blows straight from the shoulder. When I let him go, he threw himself down, crying, and implored my pardon. Once and for all, to disillusion the Tibetan on one or two points, I made him lick my shoes clean with his tongue in the presence of the assembled Shokas. This done, he tried to scamper away, but I caught him once more by his pigtail and kicked him down the front steps, which he had dared to come up unasked.

If this is a fair specimen of Mr. Savage Landor's treatment of men in Tibet, continued even after his pardon was implored for a previous insult, a part of his name would seem to have more than an accidental propriety, for it certainly was *savage*. One needs only to contrast

this conduct toward natives with the uniform forbearance and gentleness of Africa's great missionary general and explorer, who, amid all the provocations to resentment and retaliation, never once forgot his mission of love, to feel the immeasurable distance between Livingstone in the Dark Continent and Landor in the Forbidden Land. There are some other features of the narrative which are obnoxious to criticism, but we would not on this account deprecate a work which exhibits minute and painstaking research, and the gathering of material for which cost such a price in personal suffering. Mr. Landor's tortures were indeed met with a heroic self-control worthy of a martyr, and it is remarkable that he escaped with his life. As a product of the press, these volumes do great credit to the publishers, Harper & Bros.

PICTURES OF SOUTHERN CHINA. By Rev. J. Macgowan. Illustrated. Religious Tract Society, London.

The author of what is probably the best "History of China" has given in this volume some interesting sketches of the cities and people of the coast towns—Shanghai, Foochow, Kushan, Amoy, Swatow, Hongkong, and Canton. It is fully illustrated from excellent and very instructive photographs. Author and publisher have combined to make an exceedingly attractive volume. It is not distinctively a missionary book, except in so far as it serves to awaken a more intelligent interest in China, and to give a clearer idea of the characteristics of these cities and their inhabitants.

THE LAND OF THE LAMAS, or the opening of Tibet to the Gospel. By Rev. D. W. Le Lacheur. Paper. Christian Alliance Publishing Co., Nyack, N. Y.

The first missionary to enter "The Forbidden Land" from the West here describes his journey of seven months through Western

China into Eastern Tibet. Mr. Le Lacheur received a passport from the lama at Labrang—probably the first of the kind ever issued to an American. The following is a translation:

In accordance with an edict, given by the command and order of his gracious, exalted, Heaven appointed majesty, the Emperor Kang Hsi and the Emperor Kuang Hsu, we command and proclaim as the incarnation of the imperial minister No Mon Hang of the Stag-dge temple called arr-rgyas-gling. At this time we give a passport to an American as follows:

This man having come a distance of 85,000 li (12,000 miles) via Peking, Mongolia, and China to Tibet, should there be any injurious enemy who would rob or steal, you yourselves know with your five senses there is capital punishment and you shall not escape righteous sentence. All should separate from an injurious heart and cleave to a useful heart. Given, written, and sealed in the twenty-third year of the reign of the Emperor Kuang Hsu, the "chicken" year, seventh moon, fifteenth day, at the court of Stag-dge temple.

May you have great happiness.

This passport contains a drop of gold.

The pamphlet is a brief but interesting story of the first successful attempt to carry on Christian work within the eastern borders of this "great closed land."

GENERAL.

WITH ONE ACCORD, or the Prayer-Book in the Mission Field. By Edith M. E. Baring-Gould. Illustrated. The Church Missionary Society, London.

While especially adapted to members of the Church of England, this little volume is full of information and inspiration for us all. It gives the history of the making of the Prayer-book, and describes its use in various places throughout the world. The contents are carefully studied with especial reference to foreign missions, and vivid pictures are given of Christian worship in heathen lands. The unique illustrations add materially to its value.

THE "PENNY MAN" AND HIS FRIENDS. By Eleanor F. Fox. Illustrated. Church Missionary Society, London.

Missionary books for children have an important office to perform. In this Great Britain is far ahead of America. In the form of

a bright and entertaining little narrative, "The Penny Man and His Friends"—bandages, needles, clothing, etc.—tell of their many experiences in medical mission work in foreign lands. It is a book well calculated to interest children, young and old, in both the physical and spiritual needs of the suffering non-Christian world.

CHOSEN OF GOD. By Rev. H. W. Lathe. Fleming H. Revell Co., New York and Chicago.

This is a book that is meant to incite to mission work of all kinds, and in all fields, by first exciting a wholesome aspiration for more Christlikeness. The author explains the central thought and purpose to be to impress the fact of God's gift of life to His beloved, and to help lift disciples to the heights of their true privilege as involved in such a bestowment and endowment. We might not give adherence to every sentiment this book contains, while recognizing in it an abundance of valuable matter, and ample proof of devout and careful study of the Word of God.

THE AUTOBIOGRAPHY OF CHARLES H. SPURGEON. Compiled by his wife and his private secretary. 4 vols. 8vo. \$10.00. Fleming H. Revell Co., New York.

Mrs. Spurgeon, with the aid of his private secretary, has edited this work, from materials left by her husband in the form of letters and sermons, diary, and other records. We have looked expectantly for this great undertaking to present its first-fruits, and here they are, and a fine specimen they are of the full harvest. This first volume is a good-sized quarto, and covers the years from 1834 to 1854, when the great London pastorate began. The illustrations are abundant and choice. No one personality has made an equal impression on the world from the pulpit of our generation. Charles H. Spurgeon here speaks to us; we recognize his

hand—his delicate touches of humor and pathos, his bold strokes of genius and originality—his evangelical spirit and spiritual beauty and insight. We see here his common sense and his *uncommon* sense, his intelligence and high-mixdedness, his nearness to God, his child-like simplicity, his genuineness and marvelous power to mold others. The book is a garden of spices, where the breath of a beloved partner blows softly like a breeze, and invests the whole with rare fragrance. Surely the one person best fitted to do this work is doing it, and doing it artistically, sympathetically, beautifully. It may well be Mrs. Spurgeon's last work, as it will be the perpetuation of his. We shall await the other volumes with impatience.

JOHN G. PATON. *Missionary to the New Hebrides. Part III.* Fleming H. Revell Co., New York.

This volume contains a brief narrative of the author's life during the last twelve years. It has the same fascinating interest as the previous two volumes from the same hand. Dr. Paton is a very uncommon man. He belongs to an almost extinct genus—the missionary heroes of faith, of the Livingstone, Judson, Carey stamp. Missionary heroism survives, but there is a type of it that is very rare nowadays, the primitive, simple, apostolic type, which reminds one of Paul, and Peter, and John. Dr. Paton has no patience with the advanced theology, criticism, and churchly innovations now so prevalent, and his books show it, undisguisedly. This third part of his autobiography adds probably the finishing touches to his life-story, and with deep interest the reader will follow the white-haired apostle of the Islands of the Sea in his "Round the World for Jesus."

Monthly Bibliography.

THE LAND OF THE PYGMIES. By Captain Guy Burrows. Introduction by Henry M. Stanley, M.P. 8vo, 260 pp., portrait and illustrations. \$3.00. T. Y. Crowell & Co., New York and Boston.

PILKINGTON OF UGANDA. By C. F. Harford-Battersby, M.A., M.D. 8vo, 346 pp., illustrations and maps. Marshall Bros., London.

IN UGANDA FOR CHRIST. The life-story of Rev. John S. Callis. By Rev. R. D. Pierpont. 3 shillings. Hodder & Stoughton, London.

THROUGH ARMENIA ON HORSEBACK. By Geo. H. Hepworth. 8vo, 355 pp., illustrations and maps. \$1.50. E. P. Dutton & Co., New York.

THROUGH ASIA. By Sven Hedin. 2 vols. 8vo. Illustrated. \$10.00. Harper & Bros., New York.

IN THE FORBIDDEN LAND (TIBET). By A. Henry Savage Landor. 2 vols. 8vo, illustrations and maps. \$9.00. Harper & Bros.

JOHN CHINAMAN: HIS WAYS AND NOTIONS. By Rev. G. Cockburn, M.A., formerly of Ichang. J. Gardner Hitt, Edinburgh.

CAMPING AND TRAMPING IN MALAYA. By Ambrose B. Rathmore. Macmillan Co., New York.

ACROSS INDIA AT THE DAWN OF THE TWENTIETH CENTURY. By Lucy E. Guinness. 8vo, 260 pp. Illustrated. Religious Tract Society, London.

CHRISTIAN MISSIONS GEOGRAPHY—India. 8vo, 12 pp. Map. Paper. Foreign Missions Library, New York.

PARSI, JAINA, AND SIKH—Some Minor Religious Sects in India. By Douglas M. Thornton. 12mo, 96 pp. Religious Tract Society, London.

HISTORY OF THE WALDENSES. By Sophia V. Bompiani. 8vo, 175 pp. \$1.00. A. S. Barnes & Co., New York.

SERVIA THE POOR MAN'S PARADISE. By Herbert Vivian, M.A. 8vo, 356 pp. Longmans, Green & Co., New York.

THROUGH ARCTIC LAPLAND. Cutcliffe Hyne. \$3.50. Macmillan Co., New York.

THE STORY OF BEAUTIFUL PORTO RICO. By C. H. Rector. Maps and illustrations. \$1.25. Laird & Lee, Chicago, Ill.

THE NEGRO IN AMERICA. By T. J. Morgan. \$1.00. American Baptist Publication Society, Philadelphia.

THE AMERICAN BOARD ALMANAC OF MISSIONS FOR 1899 is the fourteenth number of this annual and surpasses all previous issues in attractiveness and value. In addition to the usual illustrations it contains twelve small maps of mission fields and the most complete tables of all foreign missionary work. This Almanac will answer scores of questions which are constantly asked concerning missions. It is beautiful, useful, and cheap. Price 10 cents, postpaid, or \$1.00 per dozen. Address: Charles E. Swett, Room 102, Congregational House, Boston.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D. TRANSLATIONS BY
REV. C. C. STARBUCK.

THE KINGDOM.

AMONG THE GODS THERE IS NONE LIKE UNTO THEE, O LORD; NEITHER ARE THERE ANY WORKS LIKE UNTO THY WORKS. ALL NATIONS WHOM THOU HAST MADE SHALL COME AND WORSHIP BEFORE THEE, O LORD; AND SHALL GLORIFY THY NAME. FOR THOU ART GREAT, AND DOEST WONDROUS THINGS; THOU ART GOD ALONE.

—Prof. W. Douglas Mackenzie says in his *Christianity and Progress of Man*: “It is in the work of foreign missions that the Church has done most to prove its social influence; for Christianity is now at work practically in every land. Amongst the rude savages and under the shadow of hoary institutions it is seeking to establish itself, and its success has been so remarkable, its religious and social influence so undeniable, that every thoughtful man who had rejected its claims is bound in the mere name of his intellectual integrity to pause and face the facts afresh.”

—Of a truth, this is in accord with the mind of the Master: “Do not speak of certain races as the ‘despised races’ or ‘inferior races’ or even ‘deprent races.’ They are rather undeveloped races. They have not past through the hot crucible of modern civilization. For aught we know they have in them just as much stuff for the making of manhood and culture as the English, the Germans, or the French. All they need is the chance of becoming developed.”

—Cardinal Gibbons has written a letter in which he says the trouble with the negroes which causes the race conflicts is this: “The educa-

tion they are generally receiving is calculated to sharpen their mental faculties at the expense of their religious and moral sense. It feeds the head while the heart is starved.” Will he now tell us what is the trouble with the education of the Filipinos who have been killing and torturing the friars?—*Independent*.

—Sydney Smith did not hold missions in very high esteem, but this suggestion of his pertaining thereto is sound nevertheless: “Yes! you will find people ready enough to act the ‘Good Samaritan’ without the oil and the twopence.”

—The Church Missionary *Gleaner* says that fifty years ago the world laughed at missions as a fantastic exhibition of superfluous and absurd charity; now it seems the movement is to be treated with respect, at least, and occasionally even with sympathy. Then the Church still treated foreign missions as the fad of the few; now we are within measurable distance of their being considered an essential part of every Christian’s duty, while the idea of the evangelization of the world in this generation is beginning to be seriously entertained.

—There is, perhaps, no more remarkable missionary genealogy than that of the late Mrs. Baker’s family. In 1757 the elder Kohlhoff, a Danish Lutheran missionary, went out to Tanjore, and labored for 33 years. Before the close of his long career, in 1787, the younger Kohlhoff began his missionary life of 57 years. His niece, the granddaughter of the first Kohlhoff, married Henry Baker, C. M. S. missionary to Travancore, in 1818.

Henry Baker died in 1867, after 49 years of missionary work. But his widow remained in the field until 1888—a missionary life of 70 years. In August, 1885, we gave a picture of Mrs. Baker, senior, with her school group round her. She continued to teach it till within a few days of her death. Her son and daughter-in-law, the Mr. and Mrs. Baker of whom we have written, spent 35 and 53 years respectively in the same field. And Miss Baker, who returns to Travancore this autumn, has already given 32 years of her life to the Lord's work there. Hers is a missionary genealogy extending over 5 generations and 141 years, while the collective missionary service of all the members of the family, including some whom we have not mentioned, amounts to considerably more than 300 years.—C. M. S. *Gleaner*.

—This is what the native nurse said when the missionary was blest with a little daughter: "Oh, Missi, Missi, you are young and will live to forget this day! You must not fret about having only a girl this time. You know you have had two sons already, and may have many more before you die. We all have to bear the same disappointment. We can not always have sons."

—The statement that some years back went the rounds of the missionary magazines, that the late Cardinal Lavigerie, we think at Lyons, had declared that, in his belief, Protestants raised twenty times as much for foreign missions as Roman Catholics, must either have been an error of the cardinal's, or, more probably, a misreport of his speech. Dr. Warneck, from statistics and careful estimates founded upon them, makes out that the Protestants, who are to the Catholics as 150 to 210, raise between four and five times as much.—C. C. S.

—Our Roman Catholic friends are too impatient, when allusion is made to the want of a pure morality in the South American priesthood. Three hundred years back Las Casas, while extolling the friars, spoke very disparagingly of the secular priests. Now the Jesuit, Colberg, describes them, at least in Colombia, Ecuador, and Peru, as having fallen into slothfulness together, from which dissoluteness is not far removed. Father Huonder, at the late Catholic Congress of Germany, says: "There are millions there who only need a good priest to become again zealous Catholics. O Germany, thou canst help. Thy poor and moral men and women are the true apostles that are here required."—C. C. S. from *Allegemeine Mission Zeitschrift*.

—Dr. Henry Holtzmann, in the *Zeitschrift für Missionskunde*, speaking of the entire lack of the proselytizing instinct in the Judaism of to-day, whereas the New Testament shows us Judaism in apostolic times as intensely proselytizing, observes that even then it was not national Judaism that proselytized. It was the Judaism of the Dispersion. This not only threw the national elements of Judaism into the background (hesitating even in the requirement of circumcision), but largely attacht itself to the noblest remembrances and highest morality and purest religious apprehensions of the Gentile world. It was, in fact, a vague anticipation of Christianity. As we know, it largely served as a bridge over which the Gospel past into the heathen world. When the Gospel came, bringing the news, not of a salvation divinely expected, but of one now accomplished, and embodied in the Son of God, retaining the historical confidence of Israel, but dismissing every-

thing simply national, Judaism slowly lost the confidence and instinct of missions. The ground was cut from beneath its feet. The loss of the missionary instinct was not so rapid as some think. In the first five centuries after Christ the Jews not only made large spiritual conquests in the kindred Arabia and Syria, but carried on an obscure but vitally important mission in Sarmatia. Half the present Jews are Poles or Russians, showing, we are informed by Prof. George F. Moore, the true Slavic type. Even in Gaul many defections occurred from Catholic Christianity to Judaism. In Spain the ravages of Judaism, baffled by Mohammedanism, in the Catholic folds, hardly ceased before the fall of Granada. Gradually, however, the proselytizing disposition died out.—C. C. S.

—The Judaism of to-day largely persecutes active Christianity, Protestant and Catholic, by the means at its command, by financial pressure, by the use of proprietary rights and the rights of ecclesiastical patronage, by affiliation with secret societies, and, above all, by virulent attacks in a press which is more and more under its control. Yet it does not seem to have in mind the propagation of Judaism, but the extermination of Christianity. The belief of the fathers, that as Christ was a Jew, so Antichrist will be a Jew, is by no means unreasonable.

A Jewish journal in 1882 denounced the present writer as "deeply depraved" for suggesting such a possibility. How the opinion, even if erroneous, is an evidence of depravity, we fail to see. The journal asked how 7,000,000 or 8,000,000 Jews could hope to overturn Christendom. Not alone certainly, but as marshalling many forces. Twenty-two thousand Jesuits,

aided by the princes, uprooted Protestantism from Protestant Austria, and won back one-third of Germany. However, as Dr. Holtzmann says, the present Judaism has no thought of missions.—C. C. S.

—Those missionaries, male or female, who want to Europeanize, or even to Anglo-Americanize, their converts, are so far not Christians, but Jews. Nay, they are not even so proud as the ancient Jews of the Dispersion. We once knew of a missionary's wife in the West Indies, who sternly insisted that on the Sunday her female domestics should exchange the smoky handkerchief-turban for a bonnet, which they hated. Their hatred of the bonnet soon became a hatred of their mistress. She left the island, having done little good and not a little harm.—C. C. S.

YOUNG PEOPLE.

—The *Student Volunteer* has been recently metamorphosed into the *Intercollegian*, and the December number of this paper is a marvel for richness and fulness of information and suggestion relating to student work for missions.

—*Men* in its new form, changed from a weekly to a monthly, has fairly blossomed out into beauty and excellence of various kinds.

—Rome, Italy, has a Y. M. C. A. which entered a building last year costing \$20,000, the gift of James Stokes, New York, who also gave months of toil to establish the association. Including associates, there are 144 members, with Catholics, Greeks, and Jews among them. This same Mr. Stokes was the chief agent in securing a building for the association in Paris, France.

—There is a rising tide of missionary interest among the Epworth Leagues of our Church. The recent student campaign among our leagues has stirred our young peo-

ple deeply. More than 500 missionary libraries of 16 volumes each have been sold, and hundreds of missionary study classes have been formed. The subject of missions is foremost in the league prayer-meetings, and finds frequent expression in exhortation and conversation. The legal bondage in which the league is held, prohibiting it from taking collections for anything except league purposes, should be ended at the earliest possible day. Our young people are ready to obey the command, "Go into the world" with the Gospel message, and their zeal must not be suppress. Loose the league, and let it go that its warm heart may quicken the missionary zeal of the whole Church.—*World Wide Missions*.

—It is very significant that since the Presbyterians began to make a special effort to induce their Christian Endeavor societies to adopt and support individual foreign missionaries the sum given has steadily increast year by year. The following figures most eloquently tell the tale of what has been done and what any denomination can do when it undertakes to reach the hearts of the responsive young people of the societies of Christian Endeavor:

In 1891.....	\$ 5,264
" 1892.....	14,227
" 1893.....	24,808
" 1894.....	29,242
" 1895.....	33,160
" 1896.....	35,629
" 1897.....	42,650

—India has more than 400 Endeavor societies, the number having much more than doubled within the twelvemonth. In addition to Tamil, Telugu, and Kanarese, the model constitution is to be put into Malayalam, another language of Southern India. It is now found in at least 10 different languages of India.

—Australia reports 1,722 Endeavor societies, with 52,340 mem-

bers, to which must be added unaffiliated societies, bringing the total membership up to 55,000. Of these 3,148 joined the Church during the year, and 1,461 associates became active. The Wesleyan Methodists lead with 535 societies; then come the Baptists with 150; the Congregationalists with 131; the Presbyterians and Primitive Methodists with 110 each; the Bible Christians with 89; the Church of England, 27.

AMERICA.

United States.—"Spain has yielded, and our troubles are over!" So exclaims an editor in startling headlines. He is mistaken. Our troubles have only begun. "Colonial possessions" stand for much care and worry under the best conditions. But, under the serious conditions we are now facing in the Philippines, it means years of infinite patience and effort. The great distance from this country, the unhealthy climate, the pagan character of the people, the assumptions and impudence of the Roman Catholic Church, now in full possession; the jealous plottings of European governments—these things will all complicate the situation. No; our troubles are not over. This nation is facing the most delicate and vital experiment it has ever undertaken. May God give wisdom!—*Epworth Herald*.

—It's a stiff gale, but Providence wunt drown,
An' God wunt leave us yet to sink or swim,
Ef we don't fail to do what's right by Him.
This land of oun, I tell ye, 's got to be
A better country than man ever see.

—*Lowell*.

—The situation as touching the aggressions of the Mormon Church is nothing other than exceedingly grave. There is the shameless attempt to thrust upon the nation a confest polygamist as one of our legislators, and in keeping with it such missionary activity in many of the states as has not been known for years. This state-

ment comes from the South: "Apostle L. enjoyed the reputation of securing more votes for McKinley in Utah than any other man, and was going to call on the president. He showed me their letters of introduction and commendation from the governors of Utah and Idaho, and the three presidents of the Mormon church. With these he had visited the governors in the Southern states, making it a point he told me to get on good terms with legislators, judges, clerks of courts, etc. He spoke with great satisfaction of giving an address before legislators in Jackson, Miss., and his gift for ingratiating himself with people is certainly remarkable. He warmly urged me to visit him in Utah, promising to open to me any of their churches in the State. I express my regret that I could not, on account of his doctrine, offer him similar hospitality. Our differences he minified and courted reciprocity."

—Probably no other school so mixt in color, race, and speech was ever seen before or since, as that establisht at Cornwall, Connecticut. Of the 30 to 40 students there taught, 8 were Hawaiians, 2 were Greeks whom Pliny Fisk had found at Malta, 3 were Chinese, 3 or 4 were from India, 2 from the Society Islands, and 1 from Portugal. But the majority were from different tribes of American Indians in the Eastern and Middle States and Canada, and especially from the Cherokee, Choctaw, Osage, and Miami reservations of the South and West. At the annual examinations it was not uncommon for the people of Cornwall to listen to a pentecostal variety of speeches in 8 or 10 different tongues.

—From Princeton Seminary last October, 15 men offered themselves for foreign work to the synod of New Jersey which met at Asbury

Park. The members of synod felt as never before the responsibility of securing funds. The result of the agitation has been that in New Jersey alone 13 salaries have been undertaken by 13 congregations.

—In Brooklyn recently a council was held for the recognition of the new Spanish church, to be known as the Iglesia Congregational Hispano-Americano, and for the installation of the pastor, Rev. S. M. Lopez Guillen. The new church has a membership of nearly 100 and owes its existence in great part to the Home Missionary Society, which is certainly justified for its effort in the fact that there are thousands of Spanish-speaking peoples in Greater New York, with scarcely a place of worship of any sort in their own tongue. There is a Sunday-school of about 60, and a weekly prayer-meeting is maintained in a private house. The vote in favor of recognition was a hearty one. Mr. Lopez Guillen was born in Madrid, where he was converted. He was educated in France and at Princeton.

—The Mills Hotel No. 1, in New York city, recently celebrated the first anniversary of its opening. The manager, J. S. Thomas, reported that 1,550 rooms have been occupied nightly and the hotel has been continuously filled since December, 1897, to the present time. Its financial condition is entirely satisfactory. Probably fifty cents a day will here furnish a man with good lodging and decent and healthful fare.

—Two homes for the children of (Presbyterian) foreign missionaries are found in Wooster, Ohio, and for five years have been doing a beneficent work. Boys and girls to the number of 32 are now cared for, coming from China, India, Siam, and Mexico.

[THESE statistics are designed to include only Missions among either non-Christian or non-reduced. Accuracy has been sought but also completeness, therefore conservative estimates within the space afforded by two pages of this Magazine, a large number of the smaller and

NAMES OF MISSIONARY SOCIETIES IN GREAT BRITAIN AND UPON THE CONTINENT, WITH SUMMARIES FOR ASIA, AFRICA, AUSTRALIA, ETC.	Date of Organization.	Income.	Ordained Missionaries.	Laymen.	Wives.	Unmarried Women.	Total Missionary Force.	Ordained Natives.	Total Native Helpers.
Baptist (England).....	1792	392,730	107	43	95	6	251	70	850
London Society (L. M. S.).....	1795	579,595	162	30	157	69	418	924	5,198
Church Society (C. M. S.).....	1799	1,657,990	393	86	294	253	1,026	340	9,157
Propagation Society (S. P. G.).....	1701	1,190,674	558	70	470	170	1,168	180	3,310
Universities' Mission.....	1859	160,625	40	17	1	28	86	13	138
The Friends' Society.....	1867	72,560	0	31	24	23	78	0	464
Wesleyan Society.....	1816	523,536	130	270	216	125	741	175	2,936
Methodist New Connection.....	1859	27,735	10	0	4	0	14	5	77
Primitive Methodist.....	1869	30,058	11	0	8	0	19	0	15
United Methodist Free Churches.....	1837	49,185	27	7	11	2	47	5	270
Welsh Calvinistic.....	1841	46,840	16	2	13	6	37	5	328
Presbyterian Church of England.....	1847	123,375	23	13	20	25	81	15	136
Presbyterian Church of Ireland.....	1840	96,920	27	4	20	0	51	12	270
China Inland Mission.....	1865	187,666	70	233	160	213	773	18	605
Established Church of Scotland.....	1829	204,336	20	12	23	80	135	10	530
Free Church of Scotland.....	1843	327,430	66	58	70	74	268	15	1,171
Reformed Presbyterian.....	1842	4,145	2	0	1	0	3	0	9
United Presbyterian.....	1847	209,340	66	25	70	42	203	18	383
Other British Societies.....	....	1,071,000	110	278	139	657	1,186	54	3,380
Paris Society.....	1822	94,800	32	5	31	7	75	28	318
Basle Society.....	1815	240,098	140	42	109	7	298	36	940
Berlin Society.....	1824	93,912	80	6	76	10	176	2	180
Breklum (Schleswig-Holstein).....	1877	19,566	12	0	10	0	22	0	49
Gossner's Society.....	1836	40,235	18	14	20	3	57	19	590
Hermannsburg Society.....	1854	58,159	58	1	51	0	110	0	471
Leipsic Society.....	1836	97,200	38	3	32	3	74	22	249
Moravian Church.....	1732	125,347	100	84	152	17	353	19	1,524
North German Society.....	1836	31,200	16	2	10	7	35	1	54
Rhenish Society (Barmen).....	1829	119,500	112	4	94	13	223	22	338
Seven other German Societies.....	....	71,270	62	18	28	92	202	2	66
Twelve Netherlands Societies.....	....	122,585	96	0	40	0	136	12	386
Fifteen Scandinavian Societies.....	....	305,650	82	69	93	69	313	75	1,534
Societies in Asia, Africa, Australia, etc. ....	....	589,430	380	337	352	90	1,157	437	11,816
Totals for Europe, Asia, etc.....	....	\$3,964,632	3,064	1,764	2,894	2,091	9,816	2,534	47,742
Totals for America.....	....	\$5,549,340	1,249	499	1,359	1,291	4,394	1,651	16,678
Totals for Christendom.....	....	\$14,513,972	4,313	2,263	4,253	3,382	14,210	4,185	54,420

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

Total Force in the Field.	Stations and Out-Stations.	Communicants.	Added Last Year.	Adherents (Native Christians).	Schools.	Scholars.	Countries in which Missions are Sustained.
1,101	1,035	53,284	3,365	170,000	650	37,826	India, China, Palestine, Africa, West Indies.
5,612	867	75,541	1,850	156,982	1,160	52,715	China, India, Africa, Madagascar, Polynesia.
10,283	3,460	64,411	1,626	240,876	2,257	83,877	Persia, China, Japan, India, Africa, North America, etc.
4,478	4,500	37,000	4,300	208,000	850	38,000	India, China, Japan, Malaysia, Africa, West Indies, etc.
224	35	1,800	100	3,324	72	8 084	Africa (Lake Nyasa and Zanzibar).
542	31	2,783	249	15,283	441	12,000	Palestine, India, China, Madagascar,
3,677	2,558	44,637	1,970	150,000	880	57,000	India, China, Africa, (West and South), West Indies.
91	123	2,123	305	15,000	41	529	China (Shantung, Tien-tsin).
34	28	1,256	40	3,000	3	40	Africa (Fernando Po, Zambesi).
315	68	8,651	310	22,000	20	1,200	China, Africa, East Australia.
365	333	3,265	389	11,520	210	5,619	N. E. India, France (Brittany).
217	187	5,466	708	17,000	10	250	India, China, Malaysia.
321	84	1,462	179	3,200	58	5,613	China, India (Kathliawar), Syria.
378	318	7,147	1,325	25,000	73	1,589	China (Sixteen Provinces).
665	128	2,083	130	6,000	273	15,680	India, East Africa, Palestine.
1,439	322	10,624	376	33,000	492	36 361	India, Africa, South and East, Arabia, Palestine, New Hebrides.
12	2	45	5	100	3	130	Syria (Antioch, etc.).
585	345	23,404	2,376	39,000	333	18,773	India, China, Japan, Africa, West and South, West Indies.
4,479	300	20,493	1,982	50,000	1,020	38,500	
393	198	13,368	333	40,000	345	9,428	Africa, South and West, Tahiti.
1,238	474	18,903	1,420	30,740	360	15,049	South India, China, West Africa.
316	205	15,654	1,058	32,462	130	6,239	Africa, East and South, China.
71	15	85	12	458	11	360	India (Telugus).
627	50	14,250	840	37,221	124	2,800	India (Ganges, Chota Nagpore).
579	158	24,961	482	41,751	100	6,478	India, South Africa, New Zealand.
323	206	7,598	649	16,719	266	6,770	South India, Burma, British and German East Africa.
1,877	182	33,505	1,655	94,812	260	24,425	South Africa, Australia, South America, West Indies, Eskimo.
86	30	1,201	169	2,040	38	969	West Africa, New Zealand.
1,561	265	28,562	813	68,124	264	12,322	Africa, East Indies, New Guinea, China.
266	78	1,398	124	4,000	35	2,070	
522	517	77,540	3,380	210,000	32	1,300	
1,847	370	34,441	2,800	95,000	427	41,382	
12,975	1,480	250,375	7,800	500,000	1,850	150,000	
58,519	18,952	887,216	43,120	2,342,612	13,098	698,468	
21,072	7,118	367,846	32,124	1,030,379	7,130	245,962	
79,591	25,070	1,255,052	75,244	3,372,991	20,228	944,430	

Canada.—Father Chiniquy still lives and toils, with Montreal as his home, tho in his 90th year. A letter from him lately appeared in the Australian *Christian World*, thanking friends for a gift of \$20.

—Twenty men have offered themselves as missionaries to the committee of the Presbyterian Church, and \$15,000 are called for to send them.

—In the life of John Horden, missionary bishop to the Hudson Bay Indians, the following anecdote is related: "Soon after his return as a bishop, a curious interruption stopt for a moment one of his services. He had been up the bay, when, during the journey, he saw a body of Indians in the distance. As usual, he at once arranged a service for them. A good many young people were present, to whom the bishop spoke, urging them to obey their parents. Suddenly there was a stir amongst the hearers, and cries were raised. He stopt for a moment in astonishment, but then their voices told him the cause of the tumult. The mothers were making the most of his advice. 'Do you hear?' they cried to their daughters; 'isn't this what we are always telling you?' Then the daughters were hauled to the front, whilst their mothers shouted: 'Come here, that he may see you; let him see how ashamed you look, you disobedient children.' This interlude over, the sermon went on to a happy end."

West Indies.—Already the Cuban Educational Association of the United States has been formed, with men like Gen. Joseph Wheeler, Prof. Nicholas Murray Butler, of Columbia University; Albert Shaw, of the *Review of Reviews*, as sponsors for its financial and moral integrity. It has for its motive the guardianship of young men from Cuba who may care to take advan-

tage of the offers of free tuition in American colleges, which have come so generously and spontaneously since General Wheeler first broacht the idea. The association makes appeals for funds with which to support students unable to support themselves—worthy and ambitious young men whom the vicissitudes of the Cuban revolution have left penniless.—*Congregationalist*.

—At the Tuskegee Normal Industrial Institute provision has already been made for the training of a number of students from Cuba and Puerto Rico in academic, industrial, and religious branches. Already a number of students are at Tuskegee, and more will be admitted as soon as funds are secured for their expenses.

—When the lamented Colonel Waring visited Havana, he estimated that it would require \$22,000,000 to clean the city and put it in good sanitary condition. It is the filth of Cuba, as of most Southern countries, and not the climate, that causes the dangerous diseases of these lands. Uncle Sam must become one of Colonel Waring's "white angels" with a long broom.—*Christian Endeavor World*.

—The Archbishop of Havana, is evidently a man who believes, not only in recognizing facts, but in accepting them with a cordial grace which will go far to make his future relations with the new government as pleasant as possible. He has issued a pastoral letter to the churches under his jurisdiction, in which he recognizes the change of administration and considers it as an act of divine will and, therefore, for the advantage of the country, altho the church will never cease its love and feeling for Spain.

—The Methodist General Missionary Committee, at its recent session in Providence, gave its official

sanction to the establishment of a mission in Puerto Rico, and a contingent appropriation of \$5,000 was made for that purpose. The missionary board at New York, at its November meeting, appointed a committee on Puerto Rico, with Bishop Andrews as chairman, to have this work specially in charge. The secretaries were requested to make this statement: As soon as \$5,000 shall have been sent to the treasury work will be inaugurated.

—In the "Handbook of Jamaica" the following figures are given of the membership of the leading denominations of the island: Episcopalian, 41,872; Church of Scotland, 1,600; Baptist, 36,308; Presbyterian, 11,317; Congregational, 3,624; Wesleyan Methodist, 24,519; Free Methodist, 3,527; Christian Church, 1,779; Moravian, 7,254; total, 131,800. There are also independent congregations not attached to the conference, native Baptist and Wesleyan churches, and the Salvation Army, and Society of Friends, not included in the figures given above. So that we may say that 140,000 persons in Jamaica are enrolled as members of some Christian church, or one in five of the entire population.

EUROPE.

Great Britain.—Lord Kitchener's project of founding a college at Khartum has excited profound interest, and the half million of dollars for which he asked has been practically secured. That he should want a college throws an interesting light on the man's ideals as an English soldier, and that the English people should respond so promptly shows the English conception of the duty of a civilized toward an uncivilized country.

—Rudyard Kipling puts this sentiment into the mouth of a Hindu Mohammedan who is addressing a Sudanese Mohammedan, and

writes, General Kitchener's proposed school at Khartum in his mind's eye:

For Allah created the English mad, the maddest of all mankind.
They do not consider the meaning of things,
they consult not the creed or clan,
Behold they clap the slave on the back and,
behold, he becometh a man.
They terribly carpet the earth with dead, and
before their cannon cool
They walk unarmed by twos and threes to
call the living to school.
Certainly they were mad from of old, but I
think one new thing
That the magic whereby they work their
magic, wherefrom their fortunes spring,
May be that they show all people their magic
and ask no price in return;
Wherefore, since ye are bound to that magic,
O hushshee, make haste and learn.

—The Bible Lands Missions' Aid Society, of London, was founded in 1854, and has for its unselfish purpose the aiding of American missions work in the the Levant. Their income last year was £8,212, which included a mite for work in Arabia.

—A remarkable memorial is being distributed for information, signed by 336,250 women of the United Kingdom, drawing attention to the need of some official public control over the convents and nunneries in this country, in which the 20,000 nuns who have entered them are practically incarcerated. It points out that numbers of young girls of tender years are induced to enter these places in moments of enthusiasm, and to take upon themselves solemn and life-long vows, whose significance they are not capable of understanding. They are then consigned to "hopeless imprisonment." Many of the convents are surrounded by high walls and have underground cells, and it is said that there are in use "steel-spiked whips and other terrible instruments of torture."—*London Christian*.

—Our associate editor, Rev. F. B. Meyer, has recently become a co-director of Dr. Guinness' Missionary Training Institute in London. The name of the institute will be changed to "Regions Beyond Mis-

sionary Union." This is in keeping with the broadening scope of the work of the institute both at home and abroad. It has now four training colleges and two missions on the Kongo and in Peru, beside the work in the East End of London.

—This comes from Dr. Barnardo's own lips: "A little while ago, having had the facts and figures burnt into my very soul, a number of us decided to divide London into districts, and spend the night searching the places where the homeless little ones congregate. We gathered in one night alone 76 children. One was Chinese, 3 German, 5 Irish, 3 Scotch, a few Italian and American, 33 from the provinces, while 26 were London born; 8 were hopeless cripples. One little girl had a back shaped like the letter S. There she lay, a beggar's child, exploited for gain. In spite of all we are trying to do, there was this little army of unhappy children."

—In a recent address Eugene Stock, says the *C. M. S. Gleaner*, reviewed the condition of spiritual life in England half a century ago, and the picture would cause no one to long for a return of those "good old times." For instance, fifty years ago prayer in an unconsecrated building was illegal! He traced rapidly the various steps by which religious life was manifested and grew—the beginnings of open-air preaching, Bishop Tait's innovations in that direction, the development of evening services and of lay work, the founding of the annual week of prayer. He then showed the influence of this on missionary work, and concluded by pointing out the relatively enormous progress of foreign missions during the closing years of the last half century. In the first seventy-five years of the society's history only 750 missionaries had been sent out. During the last twenty-five

nearly 1,200 had gone out, and of these 800 were sent during the last eleven years.

—The Women's Guild of the Church of Scotland has undertaken to provide a home in Scotland for the children of missionaries in heathendom, whose real homes are beyond the seas, in India, or China, or Africa. Nearly £1,000 have been subscribed, and £3,000 are sought, with which to secure suitable quarters.

The Continent.—The universal exhibition to be held in Paris in 1900 is to be markt by a temperance demonstration. A company is being formed to erect a very large temperance restaurant, and also to open on the exhibition grounds refreshment kiosks, with the title "Kiosques de Temperance" visibly placarded thereon, from which all alcoholic drinks shall be excluded, and to arrange with other temperance restaurants situated on or outside the exhibition grounds, so as to insure hospitality, under the best conditions, to the temperance and abstemious visitors hailing from the different parts of the world.

—According to the *London Christian*, the corrupt state of the religious world in Spain may be judged from a recent remarkable enactment of the Spanish minister of justice to the effect that all pensions granted to nuns in 1837 shall be henceforth null and void, except where the party interested can be proved to be alive. The reason of this is that in that year it was provided that every nun at that time living should have a pension for life, and that since then not a single death has been notified by the Roman Catholic authorities to government! As the oldest nun in 1837 was seventy years of age, the Spanish minister is growing skeptical about her existence.

—It is interesting to note that already offers of service are coming to the American Board from trained men and women in Spain who are ready and eager to go to Puerto Rico for Christian or educational work. One of the young ladies offering is from the institute at San Sebastian, and is fitted to occupy any position in this country or in Puerto Rico which can be filled by an educated, refined, Christian woman. When the Board began work in Spain and Mexico, the Lord was leading in ways that we knew not. The vision now begins to enlarge as we catch glimpses of the possibilities of the Spanish-speaking countries opening to the Christians of the United States. —*Missionary Herald*.

—The sixtieth annual report of the Missionary Christian Church of Belgium supplies interesting information of its year's work. There are in connection with this body 34 churches and preaching stations. For some time 7 of these had been vacant, but during the past year pastors were found for all. At 98 places on Sabbaths and week days the Gospel was regularly preacht. Nearly 400 persons, adults and children, comprising 70 families, have been added to the church. The net increase to the membership has been 100.

ASIA.

Islam.—Robert College, Constantinople, the first college founded in the Turkish empire, has just completed its thirty-fifth year. Last year an unexpected increase of 50 students was all that could be accommodated, and a number more were refused admission. The total enrolment was 250, of whom 88 were Greeks, 87 Armenians, 49 Bulgarians, 10 Turks, the remainder being made up of English, American, Israelites, and Austrians. The expenses were \$37,-

223, over \$28,000 of which were provided by receipts from the students. Greek students come from all along the shores of the Black Sea, northern and so Russian, as well as southern, which are Turkish. Others have come from the islands of Greece. Evidently the reputation of the institution is spreading. Dr. Washburn says that he believes the high religious and moral tone of the college has had much to do with its widening popularity. Says W. T. Stead: "That American college is to-day the chief hope of the future of the millions who inhabit the sultan's dominions. They have trained and sent out into the world thousands of bright, brainy young fellows who have carried the leaven of the American town meeting into all the provinces of the Ottoman empire. Robert College men are turning up everywhere. If the good work goes on, the alumni of this American institution will be able to supply the personnel of the civilized administration which must some day supersede the barbaric horror that is at present misnamed the government of Turkey. So markt, indeed, has been the influence of this one institution, there are some who say that of all the results of the Crimean war nothing was of such permanent importance as the fact that it attracted to Constantinople a plain American citizen from New York."

—The German Syrian Orphan House originated thus: "Father" Spittler, one of the founders of the Basel Missionary Society, in his large-heartedness, suggested a chain of mission stations from Jerusalem to the heart of Abyssinia, to be called "The Apostles' Street." Jerusalem was to be the starting-point of this long chain of stations. Schneller was sent to Jerusalem to make a beginning, and there he

built up a solid mission work, tho nothing came of Spittler's large scheme. In 1860 came the dreadful massacres of Christians by Druses in the Lebanon, in which 20,000 were killed. Schneller gathered some of the orphans. He began with 10, but soon increased to 280. The Syrian Orphan Home is the largest Protestant institution in the Holy Land. For thirty-six years he conducted this work, till his death in 1896. Thousands have been educated in this home, and are scattered over Syria and Palestine.

—Sakineh, the first female Persian convert, brought her infant girl to be baptized by Bishop Stuart on September 16. Writing from Julfa on the following day, the Rev. C. H. Stileman says: "We have at least 30 or 40 Mohammedans in church every Sunday morning, and a great deal of time is occupied in teaching inquirers."

India.—The government of Madras has issued supplementary orders that a plague officer entering an occupied house for any purpose should, if possible, be of the same religion or caste as the occupants; also that Hindus should be employed in those parts of a city where Hindus predominate, and Mohammedans where Mohammedans are in a majority. Patients may be segregated in their own houses if such isolation be practicable. The internal management of caste hospitals and camps is to be left to native medical practitioners.

—Under the heading "wanted" a Madras paper advertises for "respectable young Brahmans of any sect to marry two educated Brahman virgin-widows. None but those who can afford to maintain a family need apply." A Lahore paper under the same heading advertises "for a girl of 14 years, caste Khatri, a match aged 19 or 20 years. He

should be of good family, and belong to any one of the 11 castes given below. Preference will be given to one belonging to any of the first 10 castes. Apply, etc.

—Calcutta has the largest number of college students of any city in the world. The University of Calcutta examines over 10,000 students annually, the first and third year men not being counted. There are 24 colleges and 74 high schools. At least 20,000 more have been students, and are accessible through the English tongue. The great majority of all the students, representing 100,000,000 people, are trained at Calcutta.

The Y. M. C. A. college there has the most valuable association property in the world, it being worth \$85,000. The largest regular attendance of non-Christian students in the world gather at its gospel meetings. The average weekly attendance of non-Christian students is 600. Such an opportunity is incalculable in its responsibility.

—Baptist missions in India are gradually learning the lesson of self-support and independence. In an address of the Bengali Native Christian Community, which met at Serampore, to the British churches, the following sentences occur: "Our churches are becoming independent. Signs of more power are appearing among them. Through the efforts of the missionaries and evangelists, our community is getting to understand the duty of caring for the salvation of the souls of their darkened neighbors. Your labors and prayers are yielding fruit. Filled with hope, joy, and encouragement, we have to-day been singing the inaugural hymn of our new Indian Baptist missionary society, 'Jesus, India's only Savior.'"

—Bishop Foss, with president Goucher, of Baltimore, returning

after a visit to India and Malaysia, has made a report on Bishop Thoburn's administration, comparing the record for ten years. During that time the number of communicants has risen from 7,940, to 77,963; the number of baptisms during the year from 1,959 to 29,396, while the entire Christian community now numbers 109,489 instead of 11,000. The number of native preachers has increased from 168 to 635; teachers from 308 to 1,078; day schools from 545, with 16,412 scholars, to 1,259 with 31,879 scholars. Sunday - schools have grown from 703, with an attendance of 26,585, to 2,485, with an attendance of 83,229.

—"There is no lack of conversions here," writes a missionary of the Basel Society from Calicut. "Almost every day people come asking for religious instruction. Not long ago we were surprised by the arrival of a 'counter-preacher,' a Hindu, who had been sent by a religious society of his countrymen to preach against Christianity. For a long time he did so; but he ended by feeling himself constrained to acknowledge the truth of the Gospel. He asked for baptism, expressing the wish to become himself a preacher of Christ. He now dwells at Talacherri. Another man came lately from Chittata-raka, who three years ago, when he saw his son embrace Christianity, had serious thoughts of killing him and the missionary too. His two sons had been received into the church at Talacherri, and work now as tailors. Well, the father has now joined them, and his wife also, having completely changed his views."—*Le Missionaire*.

China.—The railroad depot at Peking is about two miles from the nearest city gate; so an electric car line is being built from the depot

into the city. The Germans have charge of it.

—A number of British and German friends are subscribing to support a new mission with headquarters in Kashgar and Yarkand, two cities of Chinese Turkestan, and the work is to be carried on not among the Chinese, but among the Mohammedans, who are in a large majority in that district. The new mission is interesting, in that it is an attack upon China from the west. Two German missionaries, accompanied by a doctor and a native Christian, will arrive in Kashgar next spring and begin work. It may be added that the British and Foreign Bible Society is at present printing the four Gospels in the dialect of Chinese Turkestan, and that in all probability they will be ready before the new mission is settled at Kashgar.

—Rev. Arnold Foster, of Hankow, working under the London Missionary Society, says: "I remember on one occasion I had been translating a Chinese book bearing on opium smoking, and I said to my Chinese writer and teacher, 'Now I want you, if you will, to get me some book that represents the other side.' He said, 'What other side?' 'Why,' I said, 'there are a great many of my countrymen who say that opium does not do harm in all cases, but this book gives a very bad account of what opium does. I want to hear the other side.' He said, 'There is no other side.' I said, 'My countrymen say there is.' The Chinaman replied, 'No Chinaman says so, and you could not find a book in which such a statement occurs.'"

—A young Chinese woman was compelled to eat an entire full-grown dog as a medicine supposed to correct some internal trouble.

—A correspondent of *The China*

Mail says: "On Sunday afternoon the Chinese celebrated the golden jubilee of Dr. Kerr, the veteran missionary, as a medical practitioner, because for forty-four years of the half century since he obtained his diploma he has been a most devoted medical missionary in and around Canton. The commodious hospital chapel at Kuk Fau was crowded to overflowing at the service, and the happiness depicted on the faces of all present showed that the Chinese had thoroughly entered into the spirit of the festive occasion, and had come to do honor to the veteran missionary, whom they hold in the highest esteem. The presents were displayed amidst plants and flowers, so as to make a really effective exhibition of native embroidery, in all imaginable colors. The gifts included a large, handsome four-folding blackwood screen, by his students past and present, scroll from the Sz Ui magistrate, whose son is now studying medicine at the hospital, a scroll from heathen friends in Canton, and from Christian Chinese two banners resplendent with mirror-ettes. Eulogies and good wishes were wrought by dexterous fingers on all the gifts, and in several instances, the sentiment was expressed both in English and Chinese."

AFRICA.

—The government authorities in Egypt have given permission for a party of C. M. S. missionaries to proceed up the Nile, tho they have not yet formally consented to the opening of a mission hospital in Khartum itself. The party will consist of Dr. Harpur of Old Cairo, the Rev. Dr. Sterling of Gaza, and a new missionary, the Rev. Douglas M. Thornton, together with a native dispenser and catechist.

—Says the *United Presbyterian*: "The opening up of the Sudan by the Anglo-Egyptian army, turns

the attention of missionaries in Egypt to the occupying of that region by our church. Rev. S. C. Ewing wrote earnestly on the subject from Ramleh, Oct. 1. Egypt is certainly the natural basis for missionary operations in the Sudan. Some of the members of our church in Egypt are already living in that region. Some of the Sudanese have come down to Egypt, and have been educated in our schools. At least one of our native ministers is from the Sudan. The cordial feeling between our country and Great Britain is favorable to our working in territory controlled by the latter."

—In the December *Spirit of Missions*, Bishop Ferguson tells of his episcopal visitation to the Cape Palmas district, in which he confirmed, on the first Sunday in October, 16 persons at Rocktown, the service being held in the open air, under a large cluster of mango trees, the church edifice having fallen a prey to the ravages of white ants and the weather. At Cavalla station 6 young men and an equal number of young women were confirmed; at St. Mark's, Harper, the rite was administered to a class of 16, of whom 14 were pupils of Epiphany Hall; in the afternoon of the same day, 16 others were confirmed at St. James', Hoffman station, and, a few days later, 1 at Mt. Vaughan Chapel, making in all 61 in the seaboard stations only.

—In South Africa there is a country larger than all of the United States east of the Missouri River, in which a new Anglo-Saxon empire is developing. Already there are 700,000 white people, about equally divided between the English and their descendants, and the Holland Dutch and their descendants. In this section there are now more than 6,000 miles of railroad. Cape Town, Port Elizabeth, Dur-

ban, in the far south and southeast, are splendid cities, while 650 miles north of Cape Town lies Kimberley, with its 20,000 people, the greatest diamond center in the world, from which \$15,000,000 worth of diamonds are shipt every year. Farther north lies Johannesburg, the great gold center. South Africa leads all other nations in the world in its gold output.—*Bishop Hartzell.*

—The Bishop of Zululand (S. P. G.) not long since assisted at the laying of the corner stone of a church at Rorke's Drift, at which 2,500 were in attendance and marcht in procession after a baptismal service held the same day, when 200 were baptized. The collection amounted to £90, with some 2,500 coins cast in. The next day 176 were confirmed, and 200 were admitted as catechumens.

—James Henderson writes from Livingstonia of the Ngoni mission: "The deep blessing which God gave to us during the days of our May communion season is with us still, but in fuller measure. It has energized our schools and teachers with a cordial and hardworking spirit, and has made a strong aggressive movement possible. Ten new schools have been opened, and about 2,000 children added to our roll. No less than 13 schools are being erected by the people themselves. Some of them are of considerable size, one being able to accommodate about 1,000 people. Their collections are becoming larger every month. At present it requires nearly 100 boys and girls to carry to us the monthly contributions of the out-stations. These do not realize a high price when resold to the natives. In the new districts the speedy change that has come over the people is very noticeable. When I was at Chinde's six months ago opening up the dis-

trict, the people gathered in the evenings for their obscene dances. But now nearly 200 people are meeting in a clearing in the wood every day at sunrise and sunset to worship God, and the dances have been abolisht."

—Bishop Tucker wrote on Aug. 4, from a station on Lake Albert Edward, Fort Katwe, about 300 miles west of Mengo, and close to the boundaries of the Kongo Free State. He and Dr. A. R. Cook were the guests of the Nubian garrison at the fort, and were being most kindly entertained. He says: "It is hard to believe that these are of the same force which murdered the Europeans at Luba."

ISLANDS OF THE SEA.

—The work among the Battak people of Sumatra by the Rhenish Missionary Society has been marvellously blest. The conversions of the Mohammedans became more frequent year by year. In 1884, 134 Mohammedans were baptized. There are now 19 missionary stations, 22 European missionaries, and about 400 native workers, of whom about 100 are paid. The church members number 21,779. Dr. Schreiber, the secretary of the society, says: "I do not know of any other part of the mission field, with the exception of some parts of Java, where such large numbers of Mohammedans have been won for Christ as among the Battaks of Sumatra."

—Two pounds ten shillings, by the sale of arrowroot, was raised for Bibles for the New Hebrides, by the missionary committee of the St. Paul's Presbyterian Wangauni Christian Endeavor society, New Zealand.

—According to the following statement the English language is not spoken correctly in the New Hebrides: Mr. Lang was lately requested not to take any more

jew's-harps to the market, where we buy yam and taro, until the taro planting is over; because, "Mary (term for woman in general) make him jew's-harp all time, no work along taro. Bym by plant him taro finish, we speak him, you bring him." A bush lad working with Mr. Bowie came to him the other day for medicine for a sore on his leg. When told that he was injuring his health by over much eating, he replied, "What name you make him? This fellow, him no belonga kaikai." That is, he did not put food into his sore leg. The same lad being called, but not hearing the call, soon came with the question, "You talk along me? One fellow he speak me, you talk along me. Me no hear him you talk. This fellow (tugging at his ear) along me fas" (fast); meaning that he was dull of hearing. It is very difficult to get some of the students to give up this style of speaking. Among themselves we frequently hear such phrases as, "Him he here." "That fellow belonga me." "What for you make him that fellow?" "What name you make him?" etc.

—Many do not realize that the area of the Philippines is almost equal to that of Japan, tho their population is less than one-fourth that of the mikado's empire.

—The American Bible Society has received from its agent in China, the Rev. J. R. Hykes, a report on a recent visit to Manila to investigate the Philippines as a field for Bible work. He makes a full and lengthy report, dwelling upon the varied characteristics of the people, the opportunities for development of the country, and especially for mission and Bible work. He goes into some detail with regard to the official rapacity of the government and the sacerdotal despotism, showing how the

present situation has been brought about chiefly through those two influences. Mr. Hykes is sanguine of excellent work for the Bible society, and reports that the American military and naval officers express their hearty interest in the work and their anxiety that it should begin at once.

—The British and Foreign Bible Society has also sent an agent to look over the ground, B. C. Randall, whose report is most encouraging. He says: "I have sold, this first day, 20 Bibles, 17 Testaments, and 45 portions in Spanish, besides a Bible and Testament in English. Many persons wisht to buy, but dreaded the displeasure and maledictions of their priests. The Filipinos themselves are crying from every side, 'Teach us English; we want schools; we want to learn English.' Whatever their motive, there can be no question as to this desire—a desire so intense that not all the power of the priesthood could prevent crowded attendance at mission schools wherein the English language would be taught."

—Bridgett Meakin writes on the same theme in the London *Christian*: "Already the Madrid branch of the Bible Society is preparing a Tagali version of the Scriptures, for the use of some 4,000,000 of the natives. The translation of St. Luke's Gospel has just been completed, and will soon go to press. In Barcelona Mr. Pundsack, a business man, has taken special interest in these natives, and has laid himself out to get in touch with those who had found their way to that great port. By means of advertisements in the papers, offering them New Testaments in Spanish gratis at his private house, he has come in contact with many, and is laying foundations for work in the island. Several of those interested have undertaken the translation of Scripture portions for him, and also a specially written tract into Tagali, Visaya, and Pampango, the three most widely used Philippine tongues. Two of these Filipinos who had been expelled from Manila as freemasons and liberals, educated men, are now returning, delighted to take back with them a supply of these tracts for distribution."