

THE MISSIONARY REVIEW OF THE WORLD.*

Old Series.
VOL. XXII. No. 6. }

JUNE.

{ *New Series.*
VOL. XII. No. 6.

THE SUDAN AND THE SUDANESE.

BY REV. C. T. WILSON, M.A., LONDON, ENGLAND.

The last quarter of this century has seen a marvelous development of Africa. During this period that dark, mysterious land, so long hermetically sealed to the civilized world, has been opened up with unexampled rapidity, and, in its closing decade, by a wonderful series of events, one of the widest and most important areas in that great continent, the Sudan, has been thrown open to the soldiers of the Cross almost simultaneously from west and east.

This *country* is a vast, somewhat vaguely defined territory in Northern Africa. The name Sudan is a plural form of an Arabic word meaning "black," and was given to it by the Arab invaders, owing to the dark color of its inhabitants. In its widest application it designates the whole country between the Atlantic and the Red Sea, south of the Sahara, and north of the Equator (excluding Abyssinia). The whole area is approximately 3,090,000 square miles, or about that of the United States, while the total population has been estimated at 15,000,000, tho this figure can not claim to be more than a rough guess.

The variety of *races* in this wide region is considerable, ranging from the Arab of pure blood, with clean-cut aristocratic features, to negroes of the lowest type. Almost every condition of life is to be found, from the almost Western civilization of a few of the great towns, to the degradation of the cannibal tribes and unclothed savages of the Nile basin and elsewhere.

The *languages* spoken there differ even more widely than the inhabitants. One modern authority divides those now current in the Sudan into four great divisions, viz: Semitic, Hamitic, Nuba-Fulah, and negro—altogether comprising 173 known languages. Few of these have any native literature, and into only a small number has any portion of the Bible been translated.

* 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.

It is with the eastern division of this region that we are now more immediately concerned, the district usually indicated by the term Sudan, but more correctly designated the *Egyptian Sudan*. Under this title is included all the dependencies of Egypt south of the cataract of Assuan — namely, Dongola, Nubia, Senaar, Taka, the African coast of the Red Sea, Kordofan, Darfur, and the countries on either side of the White Nile south of the rivers Sobat and Bahr-el-Ghazal, nearly to the Equator—extending in all over a length of 24 degrees latitude.

The chief physical feature of this region is the Nile — that river so vast in volume that the Arabs, accustomed only to the winter torrents of their arid home, gave it the name of sea, “Bahr-en-Nil,” following, probably unconsciously, the usage of the ancient Greeks; nor was the term confined to the united river, but was applied to both branches, the Blue Nile, Bahr-el-Azrek, and White Nile, Bahr-el-Abiad. As a waterway the Nile can not compare with the Kongo, not so much on account of the impediments to navigation in its course, as to the fact that, with perhaps the exception of the Sobat, it has not a single tributary which is navigable to any great distance from its junction with the Nile. Still it is the great highway for that part of Africa, and will become increasingly so with the development of trade, and as engineering skill removes or mitigates the obstacles in its course.

CHARACTER OF THE EGYPTIAN SUDAN.

The Egyptian Sudan is divided into two tolerably well defined portions. The northern part extends from Assouan to the Sobat, and is much larger in area than the southern, which reaches from the Sobat to Uganda. The first of these districts consists of a narrow strip of fertile country on either side of the Nile, with, in its upper portion, desert on either side. Further south, on the east of the river, there is the Nubian desert, consisting first of sand, and then of long ranges of black rocky hills, running from north to south, alternating with wide valleys, having a fair amount of vegetation, and not infrequent oases with good water. On the west stretch the vast dry table-lands of Darfur and Kordofan. The rainfall on these table-lands is very small, and water is for the most part scarce. Usually it is procured from deep wells, sunk with much labor in the hard soil. In some localities the baobab-tree (*Adansonia*) is utilized for storing it in summer. This tree has a trunk of great girth, but always hollow, or decayed inside, only with a thin shell of living wood and bark. The natives make these trees water-tight inside, and fill them during the brief rainy season. I have seen scores of these tree-reservoirs when traveling in Kordofan, and have often drunk the water from them.

Considerable tracts of these two districts are covered with jungle, and abound in wild beasts. Many of the inhabitants are nomads,

wandering about in search of water and pasture for their numerous herds of cattle and camels. Others are agriculturists, living in villages, which, when I past through in 1880, seemed peaceful and prosperous. There are a few good-sized towns, with some well-built houses. The people own large numbers of camels, besides cattle, goats, sheep, and a fine breed of horses.

The southern half of the Egyptian Sudan is very different. From Khartum to the mouth of the Sobat, a distance of 500 miles, the Nile is a splendid river, and easily navigable at all seasons. From this point southward, however, its character changes. There succeeds a region of vast swamps, covered with a dense growth of floating vegetation, and extending for nearly 300 miles. Here at times the Nile loses itself altogether, the water channel being entirely blocked by islands of grass, reeds, papyrus, etc., brought down from the higher reaches of the river, or from its tributaries. The vegetable barrier thus formed is known as the "*sudd*," an Arabic word meaning "a block," or "stop-page." It is so dense that the most powerful steamers can not force their way through it, and it must be cut away piecemeal. Sir S. Baker, a former governor of the Sudan, on one occasion had to cut a channel through 80 miles of this growth, in order to open communication between the upper and lower reaches of the river. A party of C. M. S. missionaries, on their way to Uganda in 1878, was detained here many days by this same "*sudd*," and in the following year, on my return from Uganda, I was obliged to make a detour of 200 miles to the westward. It need hardly be said that this district is intensely unhealthy, yet a considerable part of a tribe of negroes, the Nuer, actually live on this floating mass of vegetation, their food consisting solely of fish and the stalks of a kind of water lily.

Beyond this, to the westward, stretches a fertile country, with a regular network of rivers and streams, much of which is covered with fine forest. Comparatively few inhabitants are found, however, until we come to the outposts of the C. M. S. Uganda mission, when the population becomes denser.

Distinct as are these two divisions of the Egyptian Sudan in their physical features, there is an even greater difference in the inhabitants. In the northern half there are many Arab tribes in the Nubian desert, as well as in Darfur and Kordofan. In the eighth



SUDANESE WOMEN.

century of the Christian era Arabs from Arabia began to emigrate across the Red Sea, settling first on the banks of the Blue Nile, and gradually penetrating to other districts. In some cases they have kept themselves very distinct from the original negro inhabitants, while in others they seem to have freely intermarried, and many of their distinguished characteristics have been obliterated. In the regions west of the Nile many of them are still nomads, wandering about from place to place to find pasture and water for their flocks and herds. Preeminent among these are the Baggara,* of whom so much has been heard in the last few years as supplying the largest and bravest portion of the Mahdi's and Khalifa's forces. Besides these nomads there is a large settled population in the towns and the villages of Kordofan; they are of very mixed origin, tho probably the negro blood predominates. As a rule, they are indolent and much inferior to the Baggara. In the hills a third race is found, generally superior to the peasantry and hostile to these nomad Arabs, who have greatly oppressed all the other tribes around them.

SIGNS OF NATIVE CIVILIZATION.

In Darfur, besides the Baggara, there is the tribe of the Homr Arabs, who are said to have emigrated from Morocco. They have kept themselves free from admixture with the Fur, Takruri, and other aboriginal races, and are much superior to the native tribes of Kordofan, being clean and industrious. I found in this country a certain amount of civilization, especially in and about the towns. In such places as Obeid, El Fasher, Dara, etc., many of the houses were of a fairly substantial character, and, as a rule, the people were decently clothed. Greek and other traders found a ready sale for goods of European manufacture, while the telegraph, which General Gordon had carried to the extreme southwest of this province, and the well-built government houses, gave an appearance of comparative refinement.

The telegraph was regarded with great awe by the natives, who thought that it repeated to the governor-general in Khartum any word spoken near it. In carrying it across the country a broad track had been cleared through the forest, in order to prevent the line being broken in storms by trees blown across it. When I first struck this track it was in a long stretch of jungle. At night we camped under the line, and the familiar sound of the wind humming in the wire was mingled with the roar of the lions around—a strange mingling of civilization and savagery.

The people of these districts were more accustomed than many to

* These Baggara are, however, not really one tribe, but consist of a number of tribes of varying size, tho grouped under a common name from their being, like many of the Bedouin tribes of Asia, chiefly cattle breeders, Baggara meaning in Arabic "those occupied about cattle." Other tribes chiefly engaged in rearing camels are similarly called Siat Ibil.

the sight of the foreigners. One at least of the great lines of travel, by which the Moslem pilgrims from Hausaland and other parts of Western Africa go to Mecca, passes right across Darfur and Kordofan. A good number from here perform the Haji, and of them a fair proportion find their way to Palestine, where they frequently remain many years, being in request as watchmen and caretakers, owing to their reputation for trustworthiness. Most of these men are from the Takturi tribe, tho during a residence of fifteen years in Jerusalem, I have met representatives of almost every district in the Sudan north of ten degrees north latitude.

There is, moreover, some degree of education throughout this area; that is, there are some people in every district who can read and write Arabic. Their number may not be relatively large, still the fact remains that reading and writing are not unknown arts. It will probably be found, however, that nothing has been done to reduce purely native languages to writing.

SAVAGES OF THE SOUTHERN SUDAN.

In the southern portion of the Egyptian Sudan we find a very different state of things. There are no large towns. The villages, except in the Egyptian military posts, consist of mere huts. Civilization does not exist even in name. The natives wear little or no clothing, and the people, of at least one tribe, are cannibals. The different tribes, who are all of negro origin, vary much in physical and mental characteristics; some, such as the Makrakas and Dinkas, being much superior in physique, and probably also in intellectual capacity, to others around them.

The difference in religion in the two sections of the Sudan is equally distinct. In the northern portion Islam is the prevailing religion, tho there are still pagan tribes in Kordofan and Darfur. Once Christianity held sway in part of this region. Fifteen miles above Khartum, on the Blue Nile, are the ruins of a town called Soba, which, in the tenth century of our era, was the capital of a flourishing Christian kingdom, known as Alwa. But long ago the light of the Gospel, as in the land of northern Africa, faded and then went out, and now the darkness of Islam holds undisputed sway. South of the Sobat and Bahr-el-Gazal, the native negro tribes are chiefly heathen, tho there may be Moslem settlers among them.

Such then, so far as our present knowledge extends, are the lands which God is now opening up to His messengers, and such are the people whom He sends us to evangelize. It is very instructive to the students of Christian history to see how God has been preparing the way in this part of the world, by political and other events, for the complete emancipation of this vast territory. Had it been left to the trader and explorer, many decades would have past before much

could have been done for the amelioration of the ambition of the people. But events have been so ordered that English statesmen have time after time been obliged, most reluctantly, to take steps in connection with Egypt which have culminated in the reconquest and reopening of this whole region. A parallel series of events in the extreme west of the larger Sudan has resulted in breaking the civil power of another Moslem tyranny on the river Niger. So that from east and west, the doors of these long-closed lands have at length been opened almost simultaneously.

These circumstances are all the more remarkable from the undoubted fact, that centuries ago Europeans did penetrate, on various errands, to the great lakes; and even the pygmies, discovered by Stanley in the vast Equatorial forest, are described and figured in an old work. But God's time for Africa's emancipation had not then come, and so, tho a few brave men forced their way into the far interior, the continent as a whole was still closed. It was reserved for the closing years of the nineteenth century to see the great obstacle to freedom broken down, and for the Church of to-day to hear God's call to go in and possess the land.

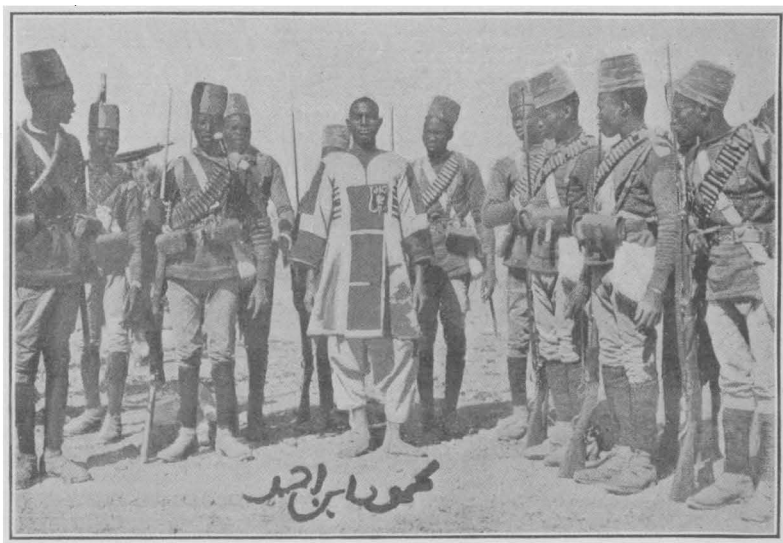
PREPARATION FOR THE GOSPEL.

We can now see how, in the interval, the way has been prepared. To mention only one point: the variety of languages in the Sudan has been already referred to; this, as will readily be seen, is no small hindrance to the preaching of the Gospel, but, by the diffusion of the knowledge of one language over a very wide area, among peoples of varying races and tongues, the work has been marvelously lightened.* In the Egyptian Sudan the knowledge of Arabic has been spread very widely among many tribes, as it has been both the religious and civil language of the dominant race for many years. The whole Bible, as well as an extensive Christian literature, exists in it, and where missionaries have already acquired it (as is the case with most of the workers whom the C. M. S. is hoping to send to Khartum), long before the vernaculars of the tribes are known, or any portion of

* This may, perhaps, be made clearer by a closely parallel instance from a mission field in another part of Africa, where the writer has himself labored, viz. the Victoria Nyanza mission of the Church Missionary Society. South of the Equator, from Zanzibar right across to the Atlantic, very many languages are found. Some three hundred years ago Arab traders from the Persian Gulf settled at the coast, adopted Swahili, the local language, retaining a knowledge of Arabic chiefly to enable them to understand the Koran (much as the Hellenistic Jews of our Lord's time adopted Greek, only keeping up Hebrew in order to read the Old Testament). Gradually penetrating into the interior, these traders carried with them a knowledge of Swahili, and wherever they settled some natives of the locality learned it. So now right across Africa, in nearly every town and large village, whatever be the local language, some can be found who can speak it. About fifty years ago Christian missionaries came to the east coast of Africa, learned this language, reduced it to writing, and translated parts of the Bible into it. When we went out to Uganda in 1876, we learned it at the coast and on the way up, and then when we arrived at our destination, before knowing a word of the language of the country, we were able at once to carry on active missionary work.

God's Word translated into them, it will be possible, by the medium of this foreign tongue, to carry on direct evangelistic work. It, of course, should not stop here. After a missionary experience of nearly a quarter of a century, I am more than ever convinced that no spiritual teaching is fully satisfactory till the people "hear in their own tongues wherein they were born," of the wonderful works of God; but, as preparing the way and removing the initial language difficulties, the spread of Arabic in this manner over a wide area is an enormous gain.

Another potent factor in the early stages of the work will, no doubt, be that those who come to bring the Gospel to these races, will be one in creed with those who have broken the iron yoke of the



MAHMOUD, THE KHALIFA'S CHIEF GENERAL.

He was captured by the British near Khartum, and the photograph has his signature.

Khalifa, and thus earned the gratitude of those whom he has so long crushed under his tyranny.

Then in regard to the Moslems themselves, the victories over the Khalifa have a far deeper significance than the mere defeat of a rebellious vassal of Egypt. As his title shows, he was not merely a civil, but a religious ruler also—a kind of Mohammedan pope in fact—and his downfall is not merely the end of his own rule, and the crushing of his rebellion, but it is a tremendous blow to the creed of all Moslems, whether in the Sudan or elsewhere, who have acknowledged his claims.

Can we doubt then, that God is now calling His Church to a special effort to win for Him this part of the domain of Islam? No

method is so hopeful as a medical mission. Islam is not a religion of love or sympathy, and nothing in Christianity so strongly and practically appeals to the Mohammedan, as the tending of the sick and sorrowful, the suffering and the dying; and no one is so respectfully listened to, when telling of the Savior's love and claims, as the skilful physician or patient nurse, who have with the Divine blessing been the means of giving relief or healing to the body.

God has, I believe, set before us an open door in this region of Africa. There will no doubt be much opposition and many adversaries, but when He has opened who can shut? He who has bidden us go, will Himself assuredly go with us, and mightier victories will be won than those which the Sirdar has gained, and souls delivered from an even worse tyranny than that of the Mahdi and Khalifa.

THE PROBLEM OF CITY EVANGELIZATION.

BY THE EDITOR-IN-CHIEF.

The familiar phrase, "The Church and the masses," suggests, perhaps, the most perplexing question of the home field: What can be done to get hold of the great bulk of our city population who now attend no church? The late Dr. John Hall quaintly observed that "in Britain the population is divided between churchmen and dissenters; in America between church-goers and *absenters*."

Pope, angling for a compliment, after he had published his "Essay on Man," asked Mallet what new things there were in literature, and the reply was, "O, nothing worth notice—only a poor thing called an 'Essay on Man,' made up of shocking poetry and insufferable philosophy." "I wrote it," cried Pope, stung with rage, and Mallet darted out of the room, abashed at his blunder in thus offending its author unawares.

The Church is practically writing an "essay on man" which, it is to be feared, is not very honoring to the Master or His disciples. It is a patent fact that for half a century there has been a constantly widening gulf between the Church and the mass of the people. Candor compels the admission that there has been little systematic effort to gather in the non-church goers, or even to provide accommodations for them. Not more than one-fifth of our city population attend church, and not more than one-third could find sittings, if they wanted them. Candor likewise compels the concession that the responsibility for church neglect lies largely at the door of Christian disciples. Church buildings are transferred to fashionable localities, and if any work is carried on in the deserted quarters, it is done in mission chapels, which suggest an invidious distinction, and foster a caste spirit.

Churches that were once greatly blest of God in gathering in the people, are even now consolidating and moving "up town," both decreasing the number of church buildings in proportion to the population, and removing from the quarters where the greatest need exists. The fashionable church, with its rich surroundings, large-salaried pastor, costly choir, etc., is not intended for the poor, and they know it, and do not feel at ease, and will not come.

Some of us can remember when a large part of the ministers in New England had small salaries, and eked out a subsistence by farming. They were perhaps not so learned or eloquent as the ministers of our day, but they were linked closely with the people, and the churches were full, and revivals were frequent. Have not our modern churches too much taken on the cast of the religious club, and their buildings become the resort of those who can afford the luxuries of the club-house? Can we blame the poverty-stricken multitude for having the impression that they are outcasts, in the very nature of things, from these elaborate temples with their elegant garniture and furniture?

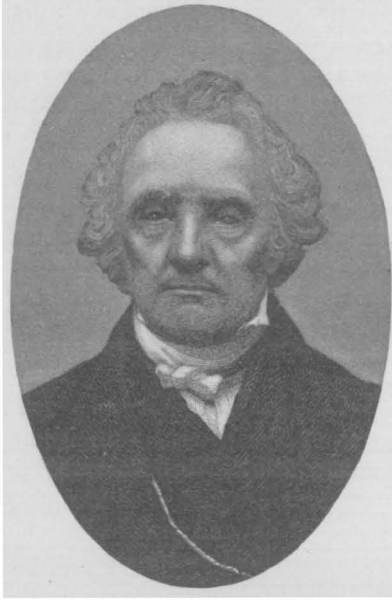
There are many more things that might in honesty be added as to the actual and undeniable causes of the present estrangement between the churches and the common folk. We believe that the Gospel, the Spirit of God, the love of souls, are just as mighty to-day as ever, and if these were really depended on, and practically operative, the churches would regain and retain hold on the people. But our present purpose is rather to call attention to *three* practical examples of actual success in reaching the common folk—three examples, each of which presents the subject from a different point of view: Thomas Chalmers in Glasgow, Charles H. Spurgeon in London, and John Wanamaker in Philadelphia.

THOMAS CHALMERS, THE PARISH EVANGELIST.

We begin with Chalmers, who may be called the parish evangelist. This name is especially worthy of a permanent record, as one of the men who led the way in the practical solution of that great problem of our civilization: "*How to deal with the masses in our great cities.*" At his sixty-fifth year we find this greatest of Scotchmen on fire with all his youthful ardor, in this mission to the masses in Edinburgh, where, as in Ephesus, the gold, silver, and precious stones of the sacred fanes and palaces were in strong contrast to the wood, hay, stubble of the huts and hovels of the poor. With sublime devotion Chalmers at this advanced age, when most men retire from active and arduous toil, entered upon the most difficult experiment of his life, that he might demonstrate by a practical example what can be done for the poor and neglected districts in a great metropolis.

The West Port, in the "old town" of Edinburgh, was the home of

a population whose condition may be described by two words, *poverty* and *misery*. He undertook to redeem this heathen district by the Gospel, planting in it schools and a church for the people, and organizing Christian disciples into a band of voluntary visitors. The name



REV. THOS. CHALMERS, D.D., J.L.D.

"territorial system" was attached to the plan as he worked it, and has passed into history under that sonorous title. In St. John's Parish, Glasgow, he had already proved the power of visitation and organization. Within his parochial limits he found two thousand one hundred and sixty-one families, eight hundred and forty-five of them without any seats in a place of worship. He assigned to each visitor about fifty families. Applications for relief were dealt with systematically, and so carefully, yet thoroughly, that not a case either of scandalous *allowance* or scandalous *neglect* was ever made known against him and his visitors. There was a severe scrutiny to find out the *fact* and the *causes*

of poverty, to remove necessary want, and remedy unnecessary want by removing its cause. The bureau of intelligence made imposture and trickery hopeless, especially on a second attempt. And not only was poverty relieved, but at a cost which is amazingly small. While in other parishes of Glasgow it averaged two hundred to every one thousand of the population, and in many parishes of England it averaged a *pound for every inhabitant*; in St. John's it was but *thirty pounds for one thousand people*.

It was an illustration of heroism, in these modern times, when a man, past threescore years, whose public career, both with his pen and tongue, had made him everywhere famous, gave up his latter days to elevate the physical, mental, moral, and spiritual condition of a squalid population in an obscure part of the modern Athens. His theory was that about four hundred families constitute a manageable town parish, and that for every such territorial district there ought to be a church and a school, as near as may be, free to all. This district in West Port contained about this number of families, which were subdivided into twenty "proportions," each containing some twenty families.

A careful census, taken by visiting, revealed that, of four hundred and eleven families, forty-five were attached to some Protestant church, seventy were Roman Catholics, and two hundred and ninety-six had no church connection. Out of a gross population of two thousand, one thousand five hundred went to no place of worship, and of four hundred and eleven children of school age, two hundred and ninety were growing up entirely in ignorance. It is a curious fact that these four hundred and eleven families averaged one child each of appropriate age for school, and that of these four hundred and eleven children there were about as many growing up untaught as there were families without church connection. This careful compilation of statistics revealed that the *proportions of ignorance and non-attendance at church correspond almost exactly*; in other words, families that attend a place of worship commonly send children to school, and the reverse.

Another fact unveiled by this effort at city evangelization was that about one-fourth of the inhabitants of this territory were paupers, receiving out-door relief, and one-fourth were habitual, professional beggars, tramps, thieves, and *riffraff*.

Here was a field, indeed, for an experiment as to what the church could do in her mission among the masses. Chalmers was hungry for such an opportunity; it stirred all his Scotch blood. So he set his visitors at work. But he did not himself stand aloof. Down into the "wynds," and alleys, and "closes" of West Port he went; he presided at their meetings, counseled the people sympathetically, identified himself with the whole plan in its formation and execution, while his own contagious enthusiasm and infectious energy gave stimulus to the most faint-hearted. He loved to preach to these people, not less than to the most elegant audiences of the capital, or the elect students of the university. He would mount into a loft to meet a hundred of the poorest as gladly as ascend the pulpit of the most fashionable cathedral church, crowded with the élite of the world's metropolis. And those ragged boys and girls hung on his words with characteristic admiration.

Two years of toil, with the aid of Rev. W. Tasker, enabled Dr. Chalmers to open a new free church in this district; the Lord's Supper was administered, and out of one hundred and thirty-two communicants, one hundred were trophies of the work done by him and his helpers in that obscure district. With a prophetic forecast Chalmers saw in this success the presage of greater possibilities, and a practical solution of the problem of city evangelization, and hence he confest it was the joy of his life and the answer to many prayers.

The plan pursued by Dr. Chalmers was not at all like the modern evangelistic services—an effort spasmodic, if not sporadic; preaching for a few weeks in some church edifice or public hall or tabernacle, and then passing into some other locality, leaving to others to gather

up results and make them permanent. From the most promising beginnings of this sort, how often have we been compelled to mourn that so small harvests have been ultimately gleaned! He organized systematic work that looked to lasting results. The plowman and the sower of seed also bore his sickle, and watched for the signs of harvest. And whenever the germs of a Divine life appeared they were nurtured, cherished, guarded, and converts were added to the church, set at work, kept under fostering care, and not left to scatter, wander at will, or relapse into neglect.

As to his mode of dealing with pauperism, the sagacious Chalmers saw that while a ministry of love to the poor, sick, helpless was a first necessity, it would be unwise and hurtful to their best interests to encourage them to depend on charity. The church must not be an asylum in which indolence and incompetence and improvidence should take refuge. The poorest must be educated to maintain, rather than to sacrifice, self-respect, and *compelled* to form and maintain habits of self-help, industry, economy, thrift. Instead of clothing the poor with the half-worn garments of the better class, he would have them taught to save money worse than wasted on tobacco, drink, and vicious indulgence, and buy their own garments. And the results of this wise policy were seen in the gradual and rapid improvement in appearance of the attendants at church—rags gave way to respectable raiment, which was not the cast-off clothing of their betters.

Chalmers had no less ambition than to *ameliorate* and *finally abolish* pauperism, and his success in St. John's Parish, Glasgow, had proven that he was master of the situation; and no one can tell what results might have followed but for the Poor Law, enacted in 1845, which, by the admission of a statutory right to public relief, encourages improvidence, weakens family ties among the poor, conduces to a morbid satisfaction with a state of dependence, and thus sows the seed of the very pauperism it professes to relieve and reduce.

CHARLES H. SPURGEON, THE PREACHER TO THE MASSES.

Charles Spurgeon met with the greatest success of any man of our century in gathering the common people about him and holding them for over forty years. His methods were totally diverse from those of Chalmers. He was too busy with his pen, and too remote in residence from the mass of his adherents, and too frail in bodily health, to do a work of parish visitation, or go himself among the people. Spurgeon's power lay in the preaching of a plain, searching, rousing Gospel message. He was less the teacher than the preacher. Others have excelled him in pulpit exposition and systematic exegesis, as did Adolph Saphir, and as Alexander McLaren does to-day. But few men ever excelled him in the power to preach the Gospel so as to lay hold of mind, heart, conscience, and will. Some attribute his success

to his humor, or his mimicry, or his dramatic power, or his simplicity of character; but the real secret was deeper: Spurgeon preached as a man who believed his message and meant to make others believe it; as one who loved Christ and meant to constrain others to love him. And all the rest was but accessory to this, his main method. He practised no art but the divine art of earnestness, and his whole soul was on fire with his message. The conspicuous absence of all artistic aid was most undeniable.

The Metropolitan Tabernacle building was immense, but there was no decoration. It was built simply to hold the people and enable everybody to see and hear with comfort, and from four thousand to six thousand assembled there every Lord's Day, morning and evening. There was nothing but congregational singing led by a precentor, and not even a pretense to fine music, no organ or choir, not even modern popular hymns and songs. But the people went and kept going, and they were the common folk—the rich were the few, and so were the cultivated; the bulk of Spurgeon's congregation was composed of the poor, the unlettered, the humble folk of the great metropolis.

JOHN WANAMAKER, THE SUNDAY-SCHOOL ORGANIZER.

We turn now to John Wanamaker, whom, being still living, we shall not indelicately compliment or praise. Bethany Church in Philadelphia, whoever may have been its pastors, owes mainly to Mr. Wanamaker whatever it is as a church of the people, and we know of no instance so conspicuous in America of success, carried on for over forty years, in reaching the masses of the common people. The secret here is somewhat unlike that of either Chalmers or Spurgeon. The origin of this work was peculiar, and it has stamped the whole history with its likeness. There has never been an essential deviation from the primary and original purpose, which was *to reach people who had no church home*.

At the twentieth anniversary of the organization of Bethany Church, in 1885, Mr. Wanamaker himself told the history of the enterprise, reluctantly because he was necessarily so conspicuous in it. But it was a thrilling story.

On a February afternoon in 1858, he, with Mr. Toland, a missionary of the Sunday-school Union, began a mission-school in a second story back room on Pine street. Driven out of this first room by the rowdies of the neighborhood, they tried again on South street, and at the first session gathered twenty-seven children and two women, besides Mr. Wanamaker and Mr. Toland. To-day in that huge Sunday-school building between two thousand and three thousand children and adults gather every Sunday afternoon, while Mr. Wanamaker's own Bible-class fills the spacious adjoining church. Bethany has a membership of over three thousand, and the people never tire of going

there. The Gospel is preached; but there is another secret: the people are loved and sought and made at home. They are taught that the whole of this great institutional church is for them, their home, and that everybody is there made welcome for his own sake, and not for the sake of his money, his learning, his social status, his business influence, his ability to help, or his external surroundings. Here is a model institutional church, and its history and methods are well worthy of study.

For forty years Bethany Church has demonstrated that the common people, and in great multitudes, can be got hold of and kept hold of, and that success is not spasmodic and uncertain, but permanent and uniform. In February last the writer, as a former pastor, went there to speak at an anniversary of the Bible Union, spending a Sabbath with his former flock. He attended and addressed *nine* meetings, which filled the day from an early hour of the morning until the close of the evening service. It was a day of hard rain, and most church buildings would have been two-thirds empty. Bethany was well filled. There were little children's meetings, and services for all ages and classes. Bible study was the one market employment and enjoyment. There were fellowship and brotherhood meetings, all bright, cheery, sunny, helpful. Mr. Wanamaker was ubiquitous—he was everybody's friend, cordial and hearty, simple and accessible to all. No one would suppose that he was an ex-postmaster-general and a millionaire, conducting business on a scale almost unparalleled. He was as thoroughly free from airs or assumptions, as tho he were the common workingman from the carpenter's bench or the shoemaker's shop. Forty years of unique success in his own business and the Lord's business, which he seeks to make practically one, have not made him any less the man of the people, and the humble believer in the Christ. All his genius for organization has been turned into the Lord's work at Bethany. His great Bible class numbers well on to 2,000, and it is divided into centuries of one hundred each, with a centurion at the head, and these into companies of ten, with a tithe-man at the head. The tithemen keep track of attendance, collect the offerings, and take oversight of the physical and spiritual well-being of the little bands under their care. If there be sickness, the sick are cared for, and if in any one band there is more illness than that band can manage, other bands come to their help. By this simple system of division, everybody is kept track of, and feels the influence of oversight. Men, women, and children feel themselves to be somebody because somebody else takes interest in their welfare.

There is scarce a night in the week when something is not going on at Bethany. The people learn to associate church life with everything that is helpful and attractive. The channel is always open to the popular current, and the current flows that way. Prayer meetings

are thronged; and so is every other sort of service. And around Bethany gather savings banks, deaconesses' houses, book-rooms, and whatever encourages frugality, charity, and service. The neighborhood is transformed. Mr. Wanamaker obtained control of blocks of buildings that he might build homes for the people and displace whisky-shops by cheap and neat houses. The church is in the midst of a settlement, where peace and order reign.

Nothing will explain Bethany but Bethany itself. It is not a place or an institution to be photographd or described. It must be seen and heard and felt. There is nothing dry, stale, perfunctory about it—no dead orthodoxy nor cold refrigerating propriety. There is life and love, warmth and motion. And while this great church stands, and is faithful to the truth and the Christ, it can not be said truthfully that the people can not be drawn to places of worship, or kept within the embrace of the Church of God. A kid-glove is a non-conductor; but the open hand and the warm heart can be made mighty by God's Spirit to lay hold of the neglected and indifferent, and make them members of Christ's mystical body.

SAMOA—ITS PEOPLE AND MISSIONS.

BY REV. JAMES M. ALEXANDER, OAKLAND, CALIFORNIA.

Author of "The Islands of the Pacific."

The islands of Samoa are situated in the middle of the routes of voyage from the North American coasts to Australasia, and on the northern border of the vast zone of islands that, with little intervening spaces between its groups, stretches from the Marquesas to Asia. They thus occupy a strategic position for controlling the commerce and the military operations in the South Seas, and in this respect are as important in the southern part of the Pacific as are Hawaii and the Philippines in the northern part of that ocean.

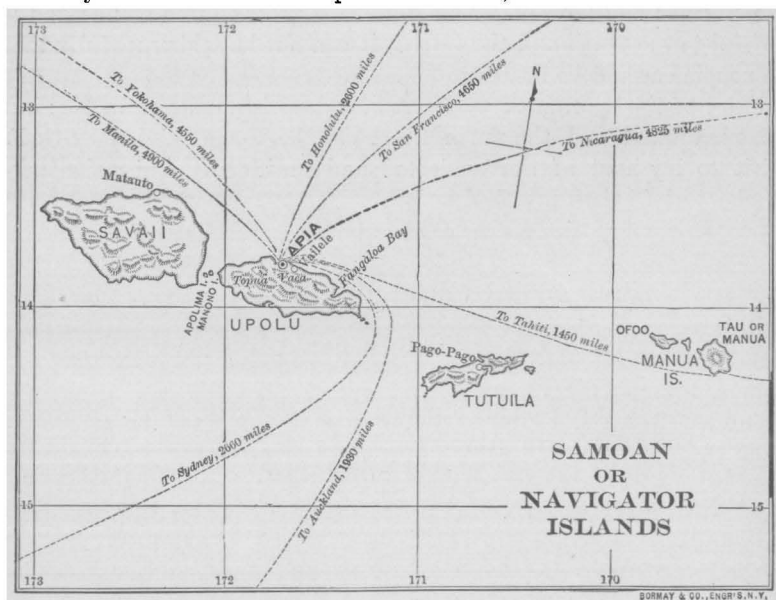
The Samoan group has ten inhabited islands, but only three of them are of much importance. Of these, Savaii, the most western, is the largest, being forty miles long, twenty broad, and seven hundred square miles in area. It has only one good harbor, that of Matalutu on its northern side. Its interior is occupied by three parallel ranges of mountains, which reach the height of four thousand feet, and are so rugged and covered with impenetrable forests that no white man has ever crost from one side of the island to the other.

Four miles east of this island is Upolu, which is forty-five miles long, fourteen broad, and has an area of five hundred and eighty square miles. This island is important because of its city of Apia, which is the capital and commercial emporium of the group. This city is unfortunately situated on a bay that lies open to the hurricanes,

which blow from the north in the months of January, February, and March.

Between these two islands is that of Apolima, which is an almost perfect volcanic cone, about seven square miles in area. It is surrounded by perpendicular cliffs, through which there is one opening on the northern side, which affords entrance for but one boat at a time. Its interior is a crater, which is filled with a luxuriant growth of palms and other tropical plants—a secluded Paradise, in which, it has been remarkt, one may rest “the world forgetting and by the world forgot.”

Forty miles southeast of Upolu is Tutuila, which is seventeen miles

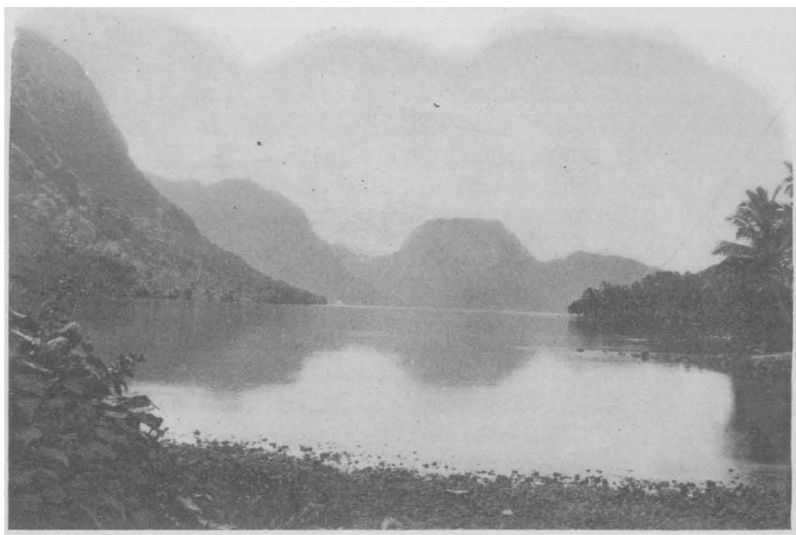


Scale of Miles: 67 miles to an inch.

TOTAL AREA OF GROUP ABOUT 1,700 SQ. MILES. TOTAL POPULATION, 36,000.

long, five broad, and has an area of two hundred and forty square miles. It has the best bay for ships in the group, that of Pago-Pago, situated on its southern side, one of the safest and noblest bays in the Pacific. In the year 1878, during the administration of President Hayes, Col. Steinberger negotiated the cession of this bay to the United States for use as a naval station.

In its aggregate area this group is small as compared with the great islands in the western part of the Pacific, but large as compared with the islands in the eastern part of that ocean. The statement may be surprising to many people, but nevertheless is true, that it is about equal in area to all the Tongan, Cook, Society, and Marquesas islands. (It is about half as large as the State of Indiana.)



PAGO-PAGO HARBOR, TUTUILA, SAMOA.

The harbor ceded to the United States for a coaling station.

It may also be said to be about equal in agricultural resources to all those islands combined; for while its mountains are not picturesque, like those of the Marquesas and Society islands, not rising with rocky crags, abysmal gorges, and sky-piercing peaks, they are by their low, rounded forms and unbroken slopes better adapted to agriculture; and they are also very attractive with their enchanting robes of vegetation. In this group the soil is so fertile, and the climate so warm and rainy, that it is adapted to yield in perfection and in the greatest abundance every kind of production found in the tropics. At the present time its chief export is copra. The writer once past through a plantation near Apia on which there were ninety thousand coconut trees under cultivation for this product, a magnificent forest of the most beautiful of trees; and he was informed that a good beginning had there been made in cultivating coffee, cacao, and the choicest of tropical fruits. As yet not one-twentieth part of the area of this group has been reduced to cultivation. It may be said without exaggeration that, if its resources were fully developed, it could sustain a commerce worth in the value of its exports and imports five million dollars a year, and sustain a population of five hundred thousand people.

The natives of this group are of the Polynesian race, which probably came from the Malay Peninsula and Southern India, and which occupies the islands of the eastern half of the Pacific. It is found also in the western islands of that ocean, and in those of the Indian Ocean as far as to Madagascar. Both physically and mentally

it is the finest of the races of the Pacific, and the representatives of it in this group are not surpassed by any tribes on the islands of that ocean.

The missionary enterprise in behalf of the people of this group was commenced by Rev. John Williams in 1830. He went thither in the strange craft he had constructed of Rarotongan timber, and left eight Christian Tahitians with the king of Savaii. Two years afterward he returned, touching first at the eastern islands of the group, and was surprised to find that the natives had, by canoe voyages to Savaii, learned enough of the truths of Christianity to nominally accept Christianity. Arriving at the southern side of Tutuila, he undertook to land at a place, where a few years before a boat's crew of La Perouse's expedition had been massacred, and was hesitating to go ashore, when a native waded forth and informed him that his people had become Christians through information obtained from teachers left at Savaii by a great white chief twenty moons previous. Mr. Williams informed him that he himself was the chief referred to, and then the native made a joyful signal to the people on the shore, and they rushed into the ocean and carried the boat with Mr. Williams within high up onto the land. There Mr. Williams found that the natives had erected a chapel, and, without teachers, were regularly assembling in it for the worship of the true God. Continuing his voyage he found a similar state of things at Upolu, and finally, arriving at Savaii, he received a most cordial welcome, and was able to address congregations of a thousand people.

MISSIONS AND POLITICS IN SAMOA.

The London Missionary Society soon supplied all the districts of these islands with Tahitian teachers, and in 1836 sent thither six English and Scotch missionaries. Subsequently it sent reinforcements, and ever since it has labored nobly in uplifting the natives from their ancient barbarism. The Wesleyans entered this group soon after this society, but withdrew by an amicable agreement that the Tongan and Fiji Islands should be left to them, and the Samoan group to this society. Recently the Wesleyan Conference of Australasia has reentered the group. The Roman Catholics began work in the group as soon as residence was made safe by the labors of the Protestant missionaries, and they now have a following of about one seventh of the population. The Mormons have 8 missionaries and 90 converts.

The progress of the people of this group toward Christian civilization has in recent times been sadly retarded by their political troubles, and that chiefly by the intrusion of foreigners into their affairs. Their difficulties began with the struggles of foreigners for possession of land, and afterward continued in their struggles for the sovereignty over the group. It would have been a happy thing for the natives to have

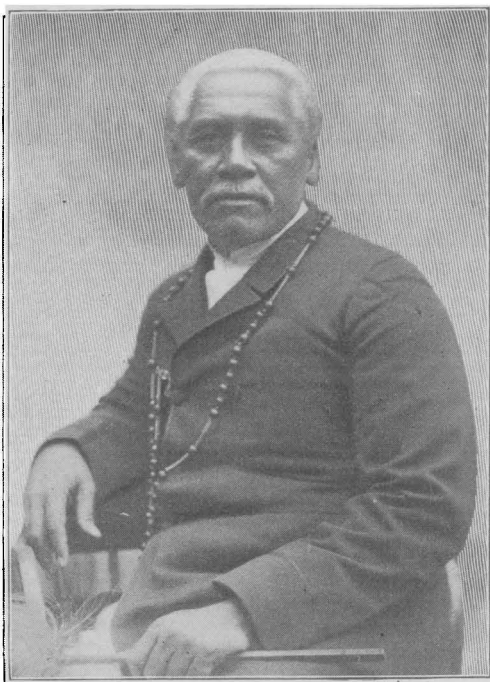
been conquered in early times by one of their chiefs, and brought under a hereditary monarchy, as Hawaii was brought under the Kamehamehas, and to have had their lands rendered inalienable, except by rent to foreigners, as has been arranged in the Tongan Islands, and recently in this group. The Samoan rulers did not realize the value of their lands, and sold them to foreigners, giving them titles to more land than there was in the entire area of the group. The Germans, who claimed the greater portion of the land, sought to secure possession of the group. They found an opportunity for accomplishing their purpose at an election of a king. The result of the election was, that a chief by the name of Malietoa Laupepa, who was a good man, and who had been educated for the Protestant ministry, received three votes of the representatives of the districts, and was declared king, and a chief by the name of Mataafa, who was a Roman Catholic, and another chief by the name of Tamasese, each received one vote, and were declared vice-kings. The Germans interfered to make Tamasese king; war ensued, and to prevent bloodshed Malietoa surrendered himself to the Germans, trusting that the foreign nations, Britain, the United States, and Germany, would adjudicate his claims; but without waiting for such an adjudication, the Germans deported him to Jaluit, a low lagoon island of the Marshall group. Several war ships of the interested foreign nations then congregated at Apia to protect the citizens of their respective countries. In their jealousy of each other they remained against the warnings of the weather-prophets, and were nearly all wreckt in one of the most terrible hurricanes known in that part of the world. The foreign nations then hastened to settle their disputes by the memorable international conference that convened at Berlin on June 14th, 1889.



MALIETOA LAUPEPA.
The late Christian king of Samoa.

This conference declared for the independence of Samoa, decreed that the natives should be allowed to freely elect their own kings, and choose their form of government according to their own laws and customs, and required that Malietoa should be conveyed home and rein-

stated as king. It appointed a supreme court, with a supreme justice, elective by the signatory powers, to adjudicate differences between foreigners, or between Samoans and foreigners, and to decide, finally, any question respecting the election of a king over the group. It decreed that the municipality of Apia should be governed by a president appointive by the signatory powers, and six councilors elective by its people. It appointed a land commission to settle all claims by aliens to land, and decreed that hereafter, excepting within the district of



MATAAFA.

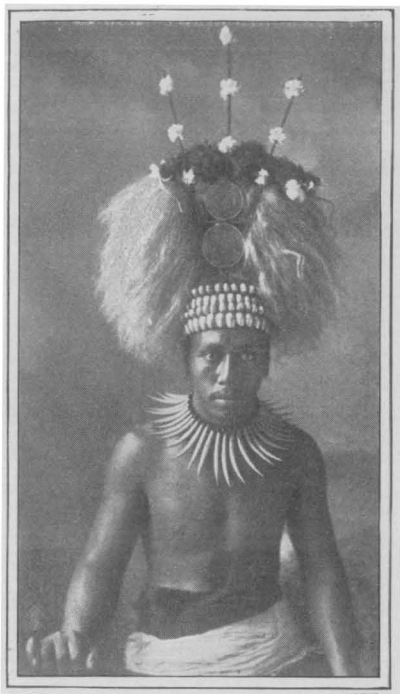
The banisht chief and present claimant to the Samoan kingdom.

Apia, all alienation of lands to foreigners is prohibited, but leases of land for forty-year periods are permitted, when such leases are approved in writing by the king and chief justice.

In many respects this system of government has been beneficial to the Samoans. It has caused justice to be properly administered; it has annulled nearly all the claims of foreigners to land; it has made the homesteads of the Samoans perpetually inalienable; it has forbidden the sale of intoxicating liquors to the natives, and it has put restraints on the immorality of foreigners visiting Samoa.

But the natives have rebelled against it, because of its imposition of taxes. Under the lead of Mataafa they sought to depose Malietoa, but were defeated, and Mataafa was deported by the Germans in 1893 to Jaluit. A few months ago he was conveyed home again, having been won over by kind treatment to favor the ascendancy of the Germans in Samoa. Unfortunately, soon after his return Malietoa died, having contracted typhoid fever, and the old struggle for the throne was renewed. There were three candidates for the throne, and of these Mataafa received the majority of the votes, being a favorite of the people and a partisan of the Germans and of the Roman Catholics. According to the requirements of the Berlin conference the matter was referred to the chief justice, and on the 31st of last December he

announced that Mataafa was ineligible, because Germany had stipulated in its protocol for the Berlin Conference, that he should not be permitted to become king. The chief justice, therefore, proclaimed Tanuafili, a son of Malietoa, about eighteen years of age, king. The German consul, Mr. Rose, assured Mataafa that the stipulation of Germany's protocol was a mere matter of the past, and no longer binding, thus admitting its significance. Thereby emboldened, Mataafa, with five thousand warriors, marched to attack Tanuafili, who, with one thousand men, had encamped on the bank of a small stream. The chiefs of Mataafa went as envoys into Tanuafili's army, and won over a third of the warriors on the plea that Mataafa had received the majority of the votes for king, and they would have won over the rest, if one of Tanuafili's men had not discharged a gun and killed one of them. A combat then ensued, in which Tanuafili was defeated. He, with a multitude of warriors, fled to Pago-Pago, and Mataafa's men pillaged the city, and, under the lead of Roman Catholics, destroyed the foreign Protestant church. The foreign community established a provisional government, and they are now awaiting the decision of the foreign powers respecting the succession to the throne.



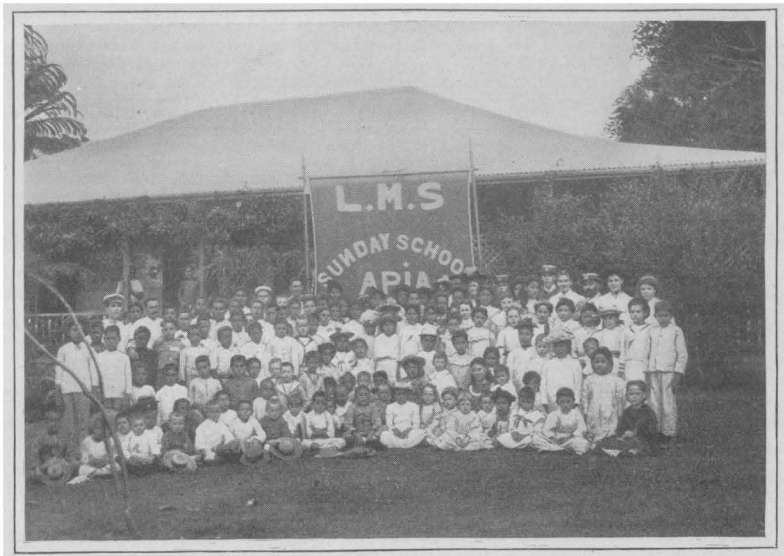
A SAMOAN WARRIOR.

As might be supposed, the state of warfare which has continued in Samoa for many years, has been very detrimental to the welfare of the natives. Because of the consequent insecurity of property, the natives have withheld from industrial enterprises, indolently subsisting on the spontaneous products of their fruit-trees, and the yams growing wild in their forests, and going in their ancient semi-undress. They have also been demoralized by the barbarities of war, and injured in health by exposure to inclement weather while encamping in the mountains. The result is that their death-rate is greater than their birth-rate, tho formerly their population was increasing. Travelers going thither infer that they have made less progress in civilization than the natives of islands that have enjoyed uninterrupted peace and prosperity. And this is partly true, but they are hardly less improved

in character and education. The testimony of the foreign residents in Apia is that they can almost universally read and write; that many of them have made considerable advance in the higher branches of education, and that they are on an average quite as moral and religious as the people of Great Britain and the United States. In nearly all their houses they daily conduct family worship. Out of a population of thirty-six thousand, about seven thousand of them are members, and twenty-eight thousand adherents of Protestant churches. Nearly all of these churches are under the care of native pastors, of whom there are about one hundred and eighty. Besides these pastors there are two hundred lay preachers. There are also 10 male and 4 female foreign missionaries of the London Missionary Society.

For this reason the foreign missionaries are doing little in the way of preaching, and are devoting their attention to primary schools, and to several noble institutions for higher education, thus laying the foundation for a permanent Christian civilization. There are in the group over two hundred primary schools, in which eight thousand boys and girls are receiving instruction. From these schools the best pupils are promoted to high schools, or to boarding-schools. The most important of the high schools is the Malua Training Institution, which is situated about twenty miles west of Apia, and owns a tract of three hundred acres. It was founded in 1844 by Rev. Chas. Hardie and Rev. G. Turner, the latter compelled to flee for his life from the savages of Tanna, in the New Hebrides group. Excepting in the support of its tutorial staff, this institution has from the first been self-sustaining, the pupils having built its houses, twenty in number, reclaimed fifty acres of its land from jungle, and planted them with one thousand two hundred breadfruit and nine hundred coconut trees, and each cultivating with yams, taro, bananas, and sugar-cane a special tract assigned to himself. They procure supplies of fish from an adjacent lagoon. In this institution there are now one hundred and three pupils, thirty-three of them married men, their wives receiving instruction. They have come both from Samoa and from other islands in which the London Missionary Society is conducting its enterprises, and on graduating the most of them will labor as ministers or teachers either in Samoa or in islands of other groups. Besides this institution there is, on the same island, the girls' central boarding-school near Apia, a girls' high school at Aana, a boys' high school at Leumoeaga, and, on Savaii, two schools under the management of foreign teachers.

The result of the work in these schools, together with that in the churches, is the enlightenment both of the Samoans and also of pagan tribes on other islands of the South Pacific, for the Samoans have heroically engaged in foreign missionary enterprises. They have been the pioneers in evangelizing the savages of the New Hebrides and Loyalty Islands, of New Guinea, of sixteen islands of the Tokelau,



Ellice, and Gilbert groups, and of Niue, or Savage, Island. It may be said that important as is this group by its strategic position for controlling the commercial and military operations in the South Seas, it is thus more important as a radiating center of missionary influences for promoting Christian civilization in that part of the Pacific. A people so teachable as are its inhabitants, and so active as they are in the noblest benevolent enterprises, deserve the sympathy of the civilized world in the dissensions fostered amongst them by foreign nations, and should be enabled to so adjust their difficulties as to enter on an era of uninterrupted prosperity and of great usefulness in the other islands of the South Seas.

THE PRESENT CENTER OF THE SLAVE-TRADE.

BY REV. SAMUEL M. ZWEMER, F.R.G.S., BAHREIN, ARABIA.

Missionary of the Reformed (Dutch) Church in America.

Mohammedanism has been throughout its history responsible for the slave-hunt and the slave-market as the necessary accompaniments to the slavery it recognizes and sanctions. The African slave-trade in recent years has been maintained solely for the supply of the Moslem markets. And while the awful traffic in human flesh has somewhat abated, it is still carried on outside of Africa to an extent above belief, along nearly the whole Arabian coast. The cradle of Islam is the center of the "honorable business." For we must never forget that, according to the Koran, slavery and the slave-trade are divine

institutions.* From these texts we learn, that all male and female slaves taken as plunder in war are the lawful property of the master; that the master has power to take to himself any female slave, either married or single, as his chattel; that the position of a slave is as helpless as that of the stone idols of old Arabia; and that, while a man can do as he pleases with his property, slaves should be treated kindly and granted freedom when able to purchase it. Slave-traffic is not only allowed, but legislated for by Mohammedan law and *made sacred* by the example of the prophet.† In Moslem books of law the same rules apply to the sale of animals and slaves. Some Moslem apologists of the present day contend that Mohammed lookt upon the custom as temporary in its nature, but the slavery of Islam is interwoven with the laws of marriage, of sale, of inheritance, and the whole social fabric, so that its abolition would strike at the very foundations of their legal code.‡

Consequently, whenever and wherever Mohammedan rulers have agreed to the abolition or suppression of the slave-trade, they have acted contrary to the *privileges of their religion* in consenting to obey *the laws of humanity*. There is not the least doubt that if it were possible to do away with the slave-trade by the writing and signing of treaties, it would long since have been abolisht. The war against the traffic has been waged *on paper* most vigorously and unanimously by all the powers. The general act of the Brussels Conference, 1889-90, drawn up in French, *au nom de Dieu Tout Puissant*, and signed by Germany, Austria, Belgium, Denmark, Spain, United States, France, England, Italy, Holland, Persia, Portugal, Russia, Sweden, Norway, and Turkey, is a noble document. The convention between Great Britain and Turkey for the suppression of the African slave-trade, bound the latter power indisputably "to absolutely prohibit the traffic in and mutilation of children." "With a view to the more effectual suppression. . . his Majesty agrees that British cruisers may visit, search, and, if necessary, detain . . . any Ottoman vessel which may be found engaged in the traffic or suspected of being intended for that traffic." And the provisions of the Brussels Conference define the maritime zone, where slave-trade still exists, as extending "on the one hand between the coasts of the Indian Ocean and those of the Red Sea and Persian Gulf included, from Baluchistan to Cape Tangalané;" in plain English, the coast line of Arabia.§ Ten years after the date of these treaties this coast is still the center and hotbed of the slave-trade. Let us begin at the Persian Gulf littoral. At the

* Surahs iv : 3, 28, 40; xxxiii : 49; xvi : 77; xxx : 27; xxiv : 33. and Moslem Commentaries.

† Mishkat, Book xiii, Chap. xx.

‡ Hamilton's Hedaya (Grady's Edition), Vol. II., page 458.

§ Hertsllet's Commercial Treaties, Vol. XV., page 417-421. Convention between Great Britain and Turkey, Jan. 25, 1880, English text. Act of Brussels Conference, Arts. VIII. XX. XXI, XXV., LXVIII., and LXIX.

Brussels Conference the shah consents "to organize an active supervision in the waters off the coast of the Persian Gulf and *on the inland routes*, which serve for the transport of slaves." His Majesty has *one* gunboat stationary, rather than stationed, at Bushire; nor has this vessel ever attempted to track or pursue slave-dealers. Recent testimony is conclusive that an active trade is carried on along the entire Persian coast. Mr. Budgett Meakin writes:

During my sojourn in the city of Shiraz (Persia), I have been making inquiries as to how the ranks of the slaves I see in all the well-to-do houses are recruited and what is the lot of the slaves themselves. It seems that since the English have been so energetic in their patrol of the Arabian and African coasts, the prices in Persia have risen considerably, on account of the difficulty of importing them, but that the demand is sufficient to make it a paying business to those engaged in it. The simplest way is the running of them across the gulf in native sailing boats, which can not, of course, be controlled by the one English vessel stationed there to prevent them, while it is the interest of the officials and people on both sides to encourage them. Many are bought in Mecca, and brought in, by way of Bagdad, as members of the families or suites of pilgrims, and it is in this way that the eunuchs required in every Persian household of standing are imported, being brought, while still boys, in the impenetrable and inviolable guise of women.

SLAVE-TRADE UNDER THE FRENCH FLAG.

After the "rise" in prices, Abyssinian boys could still be bought at Shiraz for £18 (\$90), and Bombassi girls for £16 sterling; in the same town a good riding horse cost £12, and a baggage mule £14. The variety in the market included Abyssinians, Nubians, Circassians, Georgians, Kurdish, and Bombassan. Not only is there an active trade in Persia, but this trade is largely due to the gulf slave-trade proper, carried on in native boats under the French flag. Here is the testimony of the Bombay *Times* in an editorial of Dec. 24, 1898:

The French vice-consul at Bushire has been careful to repudiate the assertion that the refusal of France to accept the convention of Brussels has rendered moral support to the slave-trade in the Persian Gulf. For the sake of strict accuracy it would have been better if it had been made clear that the refusal applied only to certain stipulations in the convention whose importance that functionary recognizes. We have been presented with a series of citations from a circular address by the minister of marine to the French consular agents in Bushire, Zanzibar, and other ports, in which the refusal of the French government to recognize a right of search in vessels carrying the French flag is announced and defended. This refusal is justified by "the national traditions," and by an appeal to the principles of the modern law of nations. We are not quite sure, however, whether the law of nations, which is an inference from the sustained and general practise pursued between nations who have arrived at an equal stage of moral and political development, is necessarily applicable to the relations between European powers and the pirates and slave-dealers of the Persian Gulf. Before laying down prin-

ciples in a case such as this, we ought to have some regard to the facts. Constructively, no doubt, French statesman may, if they wish, regard as a French ship any battered baggala to whose mast a half-naked Arab may choose to nail a strip of tricolor. Whether this is for the greater glory of a flag that has splendid traditions of its own, is a question not to be answered outside of France. But to allege that the principles of the law of nations apply to vessels of this description, only in a constructive sense possessing the character of French vessels, is to strain them to breaking point, and to put solemn rules of international law to a contemptuous use. . . . To put the matter plainly, the French flag is being prostituted for the benefit of slave-traders. Certificates of protection are granted to owners of dhows without any regard to the use to which they are likely to be put. Fifteen hundred to two thousand slaves are annually landed at Sur, many of them in craft carrying the French colors, coming from ports adjacent to Madagascar. We take for granted that so much of this trade as is carried on in dhows provided with French papers is unknown to the French consul at Muscat, and that he would prevent it if he knew of it, and if he had a naval force at his disposal for intercepting it. But the fact that his vigilance is eluded only strengthens the argument for abandoning the vicious system of indiscriminately granting letters of protection to all who apply for them. If these were limited to people who have a *bona fide* right to them, the French consul at Muscat would have less to do, but the slave-dealers at Sur and elsewhere along the coast would find their business most happily curtailed.

BRITISH SPHERE OF RESPONSIBILITY.

The mention of Sur (Soor) brings us to that part of the present slave-trade zone for which certainly England is primarily responsible. The entire coast from Aden to Muscat is practically under English protection, for the native rulers are subsidized by the English. Sur itself is only one hundred miles from the Muscat consulate. And while we must acknowledge that whatever has been done, and is being done, to interfere with the traffic in both the Gulf and the Indian Ocean, has been by English gunboats; yet the fact remains that the occasional capture of a slave-dhow near Muscat harbor is not an effective patrol of the Hadramaut coast. More serious still was the unrestricted and wholesale importation of firearms under the British flag into Oman and East Arabia during the past five years. Thousands of modern rifles reacht the Arabs on the coast, and from there went inland.* Yet the Brussels Conference states, Art. VIII., "The experience of all nations has proved the pernicious and preponderating part played by firearms in the slave-trade." Happily we can at this date record that the Indian government has, out of self-interest, at

* Said the *Times* of India, Dec. 10, 1898: "Perhaps the facts which have now come to light will put an end to the agitation organized by the gunmakers of Birmingham, and benevolently supported by two or three members of parliament. Any one acquainted with the conditions of life in the Persian Gulf must be aware that 27,000 rifles can not be poured into that region every year from England alone—to say nothing of exports from continental countries—without a proportion of the weapons filtering through to the frontier."

last rigidly prohibited all importation of firearms into the Persian Gulf and Oman coast.

Lastly, there remains to consider the Red Sea littoral and its slave-traffic. An American, long resident in Africa, estimates that at present over eleven thousand slaves are sent yearly into Arabia from the African coast! The late J. Theodore Bent wrote respecting the slave-trade in the Red Sea:

The west coast of the Red Sea is in portions still much given to slave-trading. From Suez down to Ras Benas the coast is pretty well protected by government boats, which cruise about and seize dhows suspected of traffic in human flesh, but south of this, until the area of Suakin is reached, slave-trading is still actively carried on. The transport is done in dhows from the Arabian coast, which come over to the coral reefs of the western side ostensibly for pearl fishing. At certain seasons of the year slave-traders in caravans come down from the dervish territory in the Nile valley, and the petty Bedouin sheiks on the Red Sea littoral connive at and assist them in the work.

THE MECCA SLAVE MARKET.

Dr. C. Snouck Hurgronje describes (Mekka, Vol. II., pp. 15-24), the public slave-market at Mecca in full swing every day during his visit. It is located near Bab Derebah and the holy mosque, and open to everybody. Altho he himself apologizes for the traffic, and calls the anti-slavery crusade a swindle, he yet confesses to all the horrible details in the sale of female slaves, and the mutilation of male slaves for the markets. Eunuchs are plentiful, and are specially imported to act as guards for mosques; they can be bought for £24 apiece. The explorer, Charles M. Doughty, who spent years in the interior of Arabia, writes:

*Jiddah is the staple town of African slavery for the Turkish empire; Jiddah, where are Frankish consuls! But you shall find these worthies, in the pallid solitude of their palaces, affecting (Great Heaven!) the simplicity of new-born babes; they will tell you they are not aware of it! . . . But I say again in your ingenuous ears, Jiddah is the staple town of the Turkish slavery, or all the Moslemeen are liars. . . . I told them we had a treaty with the sultan to suppress slavery;—Dog, cries the fellow, thou liar—are there not thousands of slaves at Jiddah that every day are bought and sold? Wherefore, thou dog, be they not all made free if thou sayest sooth? * †*

After such testimony it seems almost impossible that the special commissioner of the British and Foreign Anti-Slavery Society in 1895 should report on the condition of the Red Sea slave-trade without ever

* That there is extensive slavery prevalent in all of the interior, is evident from the fact that in 1898 fifteen male and forty-three female slaves were assisted by the Busrah consulate in obtaining their manumission papers. This is the average each year of slaves who escape from their masters in the direction of Busrah. The possession of a domestic slave is not an offense in Turkey; it is only the slave-trade which is forbidden. Consequently, it is no easy matter for a slave to obtain his freedom, nor will they take the task of seeking it unless driven by cruel treatment.

† Arabia Deserta, Vol. II, pp. 53, 167, and 491.

visiting Jiddah or any port on the Arabian coast north of Hodeidah.* Yet such is the case, for cholera at Jiddah prevented Mr. Donald Mackenzie from calling at that port. Stranger still, *notwithstanding this important omission*, he has a very strong indictment left. Speaking of the long stretch of African coast, between Cape Guardafui and Kismayu on the south, avoided by British ships because, almost without shelter or harbor, he says:

The natives of those regions are able to do as they please, and I was informed, on very reliable authority, that a considerable amount of slave-trading is carried on with Arabia, and, as the coast is not watcht, there is nothing to prevent the Arabs carrying away slaves continually. There is one fairly good harbor near Cape Guardafui, called Ras Hafun, in which the dhows take shelter in case of bad weather. The dhows that usually resort to this part of the coast hail from Maculla, Shuhr, and other places on the Hadramaut coast. When they have obtained their cargo of slaves and other products, they run for Ras el Hadd, and should they meet any of the European warships on the way, they hoist the French flag, but it does not, therefore, follow that they have authority to use the flag of that nation, their owners simply buying one and using it when they find themselves in difficulties. . . . Neither the British, French, nor Italians, do much to check the export of slaves from their spheres of influence on the Red Sea coast. While I was passing along the coast from Massowah to Assab, I observed a large number of dhows at different points waiting for business. We must have passed hundreds, but I did not observe a single war-ship looking after these dhows.

The following is a list of slave-traffic ports as given by Mr. Mackenzie: Debab (between Aden and Mocha), Musa, Khauka, Zebid, Hodeidah, Jiddah, Lahaia, Gaizon, Konfidah, Fursan Islands, and Mede—all on the Arab coast. "*The Turkish authorities charge so much a head on every slave introduced into Arabia at these points; in other words, they charge a duty on the slave-trade.*" Mr. Mackenzie acknowledges in his report that the one peculiar and serious difficulty that stands in the way of the abolition of slavery in the Red Sea is Turkey:

It appears that, in the Anglo-Turkish Slave-trade Treaty, any slaves or dhows caught in the Red Sea, must be handed over to the Turkish authorities at the nearest port. These authorities are supposed to punish the slave-traders, and liberate the slaves, but in reality these latter only become slaves of the Turkish government. British cruisers are not allowed to pursue a dhow inside the three-mile limit on the Arabian coast, the result of such arrangement being that it is practically hopeless to put down slavery in these waters, unless the slave dhows are caught on the African coast of the Red Sea.

But he is not at a loss for the remedy, and recommends: Greater activity on the part of the Aden authorities; the establishment of British consulates at Sanaa and Hodeidah [why not at Mecca as well?]; the prohibition of the importation of arms into Abyssinia.

* *Anti-Slavery Reporter*, December, 1895.

But all these are *political* remedies—porous plasters, which will not heal “the open sore of the world.” The disease can not be cured by politics; there is a more excellent way.

The true method of dealing with the slave-trade was pointed out long ago by Mackay of Uganda, in his celebrated plea for a mission to the Arabs of Muscat. The way to root out the slave-trade is to evangelize the slave-trader. The entire west coast of Arabia has not a single witness for Christ. Aside from Aden, the entire southern coast of Arabia has never been touched by a missionary society; and the same is true of nearly all the African Red Sea coast north of Mas-sawah. It is the ambassadors of the Great King who must occupy the vantage points, and not mere consular officers of earthly governments. Why has Jesus Christ no resident agent at Jiddah or Mecca, or Hodeidah? Why has not the Christian church occupied these direful cities in the name of humanity, if not to raise the banner of the Crucified? The time has come, if we are really in earnest about the slave-trade, for a mission to the west coast of Arabia. He who undertakes it will help deal the death-blow to the traffic in human flesh, and bring the answer to Livingstone's prayer.

If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it?

REFLECTIONS AFTER A WINTER TOUR IN INDIA.

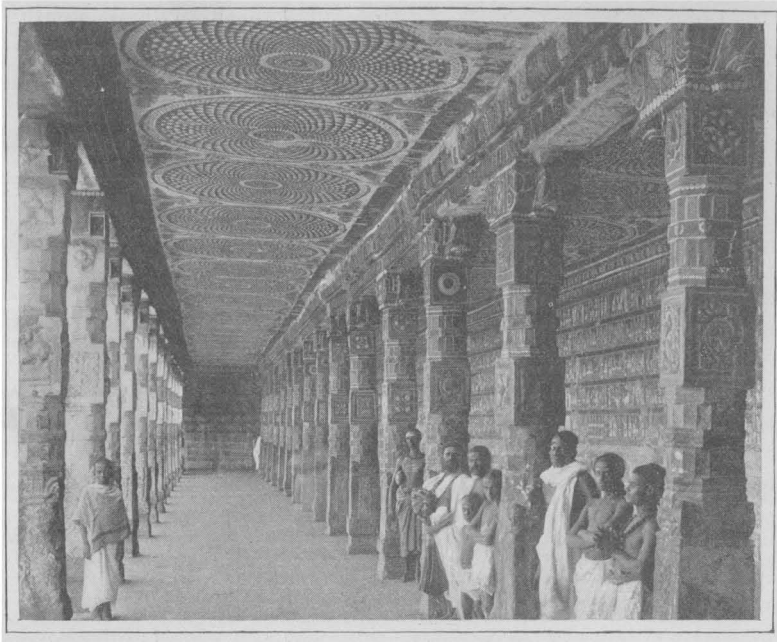
REV. F. B. MEYER., B.A., LONDON, ENGLAND.

India is now the scene of a mortal conflict between Christianity and Hinduism. The issue is not doubtful, but the conflict is severe, and demands all the thought and prayer that the Christian church can give. The hoary system of Hinduism is not yielding her ground without a strenuous resistance, and, especially in South India, there is every appearance of a revival. The temples have been refurnisht; the festivals were never more zealously maintained; the crowds of devotees were never more numerous. This was specially notable at the vast temple at Madura, which can easily accommodate 40,000 pilgrims within its vast corridors and courts. This imposing structure within the last twenty years has been encircled with walls and railings, paved with magnificent granite blocks at great cost, and redecorated. Immense and costly additions are also being made to its splendid Buddhist shrines at Rangoon, and tho there is a vast difference between Buddhism and Brahmanism, yet the great extensions which are in progress in Burma are evidence of the reaction which is taking place in the non-Christian world of the East, as tho every effort were being made, and every nerve strained, for the last scenes in the mortal strife.

If the Christian traveler would see Hinduism in its most significant forms, he should do three things. First, hire a boat some morning, and pass slowly along the two miles of river bank on which Benares stands—Uasi (as the Hindus call it) the holy city, old when Christ was born, to see which is the cherished hope of every Hindu; to die within whose walls is to secure an instant passport to heaven, even for him who has killed the sacred cow, for the Mohammedan, or even the Christian. Here will be seen a most extraordinary spectacle. The river bank is lined with steps from the water's edge to the temples and palaces above, which are of every conceivable ugly style of architecture. On these steps stand at least 10,000 people in every attitude of worship; some adoring the sun as it slowly rises over the desert on the other side of the water; some descending to the water and performing various intricate sacred rites; others retiring from the bank, drying and attiring themselves, and giving presents to the fat and lazy Brahmans, who sit on stone platforms beneath their spreading umbrellas, reciting passages from the Vedas. Let the visitor then go through the crowded streets of the city, where people jostle one another in their endeavor to reach the sacred shrines. Remember that this scene has been witness for centuries and centuries, with no appreciable abatement, and you will realize how deeply the entire system is interwoven with the national life and social customs of the people.

THE BLOODY TEMPLE OF UALI, CALCUTTA.

Second: Visit the temple of Uali, in Calcutta. It is a gruesome and terrible spectacle. It is well to have seen it once, but I have no desire to repeat the experience. We saw the image of the goddess, with her red tongue protruding, as it is said to have done on that bloody field of battle, when she discovered that she was treading on the dead body of her spouse. The temple, filthy in the extreme, is beset with beggars, specially women, and the rendezvous of villainous people of all kinds. Scores of worshipers may be seen carrying or leading kids, which are on sale in the neighborhood. Before the British government stooped it, children were sacrificed to this horrid deity; but now kids are substituted. Whilst we were standing there one was brought, its head fixed in a cross-piece of wood, and with one blow severed from the body; then, as its warm blood covered the pavement, a fakir, with matted hair, came and danced in it, bathing his feet in the gore. From there I was taken to a well-known college to address the students; and, alluding to what I had seen, said: "Gentlemen, I can not think that you can have any sympathy with such forbidding rites." But one of the professors informed me afterward that, with the exception of the few Christian students among them, there was hardly one who, at the instigation and bidding of the women of his household, would not take part in those very scenes.



A CORRIDOR OF THE TEMPLE AT MADURA, INDIA.

Intellectually they have no faith, no sympathy for such a cult; but the social system of their people is too strong an influence for them to withstand.

Lastly: Visit the great temple of Madura, in Southern India. The temple covers a vast area, with its beautiful cloister-girt tank, its long and spacious galleries, with gigantic figures of the gods of the Hindu Pantheon carved in monoliths on either side, its hall of five hundred columns, its inner shrine, which none but the pure Hindu may enter; its cool summer palace for the comfort of its goddess, its forty priests, its elephants and nautch-girls, its priceless jewels and countless treasures. All around there is the mystic and obscene symbol of life. These vast spaces are thronged with people, many times a year, so thickly packed that progress is almost impossible. This is some indication of how much must yet be accomplished before this gigantic growth of the centuries is felled to the ground.

In former centuries Hinduism has largely availed itself of the policy of comprehension. There is an instance of this at Madura. Once a year a marriage ceremony is proclaimed between the son of the god and goddess of the temple and a queen, who some centuries ago fell in battle. Now, it is the traditional custom of the Tamils to worship demons, and to propitiate the *manes* of any that may have come to a sudden and tragic end by making propitiatory offerings. No doubt they did so in the case of this warrior queen, and when the wily Brah-

mans came, in all probability they raised no objection to the aborigines following their ancient practise, and profest their willingness for it to be incorporated with their own system, and thus this marriage was suggested. But tho celebrated each year, it is never consummated, because at a critical moment the chief Brahman comes in and sneezes, and as a sneeze is an unlucky omen, the ceremonial is hastily interrupted and postponed for another year. The interesting point for us to consider is the complacency with which Hinduism incorporated the simple primitive cult that, from time immemorial, had held the allegiance of the native race.

This octopus method of absorption, as is well known, was adopted toward Buddhism, which, six hundred years before Christ, arose as a protest against the sacrificial system of Brahmanism, a system which, in pre-Buddhistic days, found expression in more numerous and more precious sacrifices than those offered by any other people. When face to face with this deadly revolt against its audacity, Hinduism did not hesitate to abandon some of its most characteristic teachings in favor of those of its rival, and ended by giving Gautama an honored place in its pantheon.

HINDUISM AND CHRISTIANITY.

There are evidences that the same policy at some remote period was attempted as a method of meeting Christianity. An interesting *brochure* by Dr. Jones is my authority for this statement,* and he maintains his position by elaborate allusions to the Hindu sacred books. He instances the curious similarities between the stories of the infancy of Krishna and that of Jesus, the doctrine of *bhakti*, which affirms the saving efficacy of faith in a personal God, and the writings of the *Sittars*, who rejected the fables of Hinduism, and taught a pure Theism. He lays especial emphasis on the anticipated tenth incarnation of Vishnu, when he comes to put an end to the present iron age, destroying the wicked and ushering in a new era of righteousness. For this great mission he is to come seated upon a white horse, with a drawn sword, blazing like a coronet. And in such a delineation it is impossible not to trace the effect of the vision of the Apocalypse. Such concessions and inclusions may, without doubt, be due to the effect of the successful endeavors of early Christians to win this stronghold for Christ.

No serious and widespread attempts in this direction are, however, being made to-day. The defenders of Hinduism realize that no quarter can be given or accepted on the part, at least, of those evangelical forces from which they have most to fear; and they are endeavoring to meet the present crisis by the establishment of colleges and schools, the sending forth of itinerating preachers, and the imitation, even to

* "Hinduism and Christianity: a Comparison and a Contrast," by Rev. J. P. Jones, D.D. The Christian Literature Society for India. London and Madras.

open-air preaching, of those methods which are pursued by Christian missionaries. And it is, therefore, of untold importance, that the Christian church should discern the signs of the times, and avoid all that would needlessly dissipate her forces, or diminish her strength.

The great societies in Great Britain and the United States should seek to adopt adequate means of conserving their forces for this great conflict. I would suggest the following items for consideration:

CONSERVATION OF MISSIONARY ENERGY.

(1) *The desirableness of relieving the missionaries, so far as possible, from the details of reports, statistics, and accounts.* In many cases, missionaries possess of great linguistic and evangelistic talent are confined within their compounds, and unable to devote themselves to the direct work which they love best, because their strength and time are so largely monopolized by bookkeeping, which might as well be attended to by young laymen, who are sincerely anxious to be employed in the great missionary cause, but may not feel distinctly called to preach the Gospel. It is likely enough that, tho well acquainted with bookkeeping, they may not have had the opportunity of becoming specially educated, and attaining the standard of efficiency, on which most of the missionary societies insist.* In these days of short-hand and typewriting, it does seem a pity not to save, in every possible manner, the time and energy of our most capable and experienced men and women.†

(2) *The necessity of securing a more complete delimitation of frontier.* It is a bitter experience to see the divisions of the home lands repeated on the foreign field, and to find the C. M. S., the American or English Baptists, or some form of Methodism, in the same city or district. Wherever this is the case, not only are the minds of the non-Christian peoples greatly exercised as to which is the true faith, but there is a perpetual unrest amid the native pastors, catechists, teachers, and members. Authentic reports have come to me of native agents, who would retort on their superintendents, that if they were not satisfied, there would be no difficulty in obtaining employment in some neighboring mission, which, in fact, would pay them a rupee or two more per month.

In contrast with this, how pleasing it is to turn to the habitual practise of Bishop Moule in mid-China, who refuses to receive into his church the member of a family, if the remaining members are

* In one instance, which came recently under my notice, because the young man in question was selected from my own church, the C. M. S. sent out to an African mission field the kind of man, of whom I am now writing, to the great relief of the missionary staff.

† In one case a missionary, whom I came to know intimately, told me, that he had given up the post of superintendence, to which his seniority entitled him, because he did not wish to be trammelled by the inevitable demands to which such a position exposed him. But, on the other hand, the risk of great detriment and loss was incurred to the entire mission, because, on this ground, he stood back from the chief post of command.

connected with some other mission. If one strong evangelical society were prepared to carry on the work offered in a given district, and could guarantee the maintenance of all existing agencies, thoroughly and energetically, it surely should be arranged for other societies to withdraw, and concentrate their efforts on some other portion of the vast unevangelized portions of the Indian Empire.* The question as to which society should remain, and which withdraw, might be settled by a joint commission of inquiry, on which most of the great missionary societies should be represented; and its decision would be determined by such considerations, as the date of occupancy, the amount of money invested, and the schemes on foot for affecting the entire district.

Is such a commission quite an impossibility; and even if it could not affect the *status quo*, might it not arrange for the division of the land in coming times, so that there might be some organized plan of campaign, some coordination of forces, some brotherly arrangement, that the unwholesome rivalry, which now exists in certain directions, should not spread?

FREE-LANCE INSTITUTIONS.

(3) I would also urge most strongly *the extreme undesirableness in Christian people at home giving support to free-lance institutions*. Whilst I was in Calcutta, a telegram was received from Europe, from a distinguished person, to ascertain the respectability of a Hindu, who was seeking his patronage. The reply was sent back that the man was an absolute fraud.†

If an enterprise or an institution is needed, and is on right lines, there is never any difficulty in obtaining the sanction and concurrence of missionaries or laymen on the spot; and where this is wanting, no assistance should be given. The touching details of the report, or appeal, are not to be relied on as evidence; they are often simply patcht together for a purpose. A thorough investigation would do a world of good, and clear away a large amount of dead wood from the young forest of missionary enterprise.

(4) There seems some hope that the missionary societies are slowly coming to the conclusion, that India will never be reacht by Europeans or Americans, and that the main hope for its evangelization

* I would most earnestly and specially plead with the leaders of the Salvation Army in this direction. Surely, they can not realize how bitter is the feeling which they have excited in many parts of India, by intruding on work which had been established long before their organization had any existence, drawing away converts, and even exhibiting as trophies of their work those who received their first religious impressions in Christian schools. F. B. M.

† On two occasions attempts were made to secure my countenance of institutions that did not publish a balance-sheet or account for some moneys received. In one of these, I am inclined to think, that the omission was rather from inadvertence than from chicanery. But in each case I vehemently protested, and was assured that the institution should be placed under proper control, and should issue a statement of accounts. F. B. M.

must rest with the Christian natives themselves. But if this is to be so, *the self-reliance and self-help of these men must become a very definite object.* Whether they be specially versed in Presbyterianism, Episcopalianism, or Methodism, is not of material importance; for these forms of church government may advantageously merge into a very simple and specially Oriental method, when the Indian Christians are really left to themselves. But it is of prime importance that the native workers should be thrust away from that reliance on the missionary, for his initiative and direction, which at present is so perceptible. One is repeatedly met by the remark, "They are so exactly like children." But babes will remain babes until they are forced from their mother's arms. Few things seem to me of more importance than the raising up of men of vigor, self-reliance, and devotion, who shall be able to stand alone; and I do not see how these are to be formed apart from the inculcations of deeper aspects of truth, and especially of the doctrine of the Holy Spirit, concerning which the apostle said, that they who receive them were no longer babes, but strong men in Christ Jesus.

THE MISSIONARY HEROES OF INDIA.

I can not close without expressing my admiration for the devotion, earnestness, and self-denial of the immense majority of missionaries whom we met in India. We were everywhere welcomed with an infinite warmth and thoughtfulness, and shall ever cherish the remembrance. The number, manifoldness, and excellence of the methods employed were equally interesting and astonishing; and the swiftness with which, as in the case of the famine children, the missionaries adapt themselves to a new situation and seize an opportunity.

It is much to have seen the Taj, the Pearl Mosque, and Akbar's Tomb; to have stood in the residency graveyard at Lucknow, and to have seen the angel carved in white marble at the grave in Cawnpore; to have prayed under the roof of Henry Martyn's Pagoda, and to have sat in the room where Carey died; but it is a greater privilege to have stood for a moment beside the leaders of the greatest fight that the Christian church has ever waged since the time of Constantine, and to have been permitted to raise to their parched lips a draught of the living water, making a brief interspace in their great fight.*

* Mr. Meyer's mission was the means of great blessing to the Christians of India, Europeans, Eurasians, and natives. He visited Poona, Bombay, Lahore, Lucknow, Calcutta, Rangoon, Madras, Madura, Colombo, and other cities, and everywhere was welcomed by large audiences, who listened attentively to the practical, spiritual messages given. Christ was lifted up, and men and women were drawn unto Him.—Ed.

THE CHURCH MISSIONARY SOCIETY CENTENARY.

BY THE REV. A. R. BUCKLAND, M.A., LONDON, ENGLAND.

English church life has hitherto shown us nothing which furnishes a just parallel to the London celebrations of the Church Missionary Society centenary. They are for the present unique. In the multiplicity of the engagements they suggested a successful church congress, but there the parallel ended. No church congress has ever brought together as many men and women as were present at the call of the Church Missionary Society. No church congress ever succeeded as the Church Missionary Society has done in filling meeting after meeting without even a passing suggestion of waning interest or exhausted enthusiasm. No church congress was ever pervaded with the spirit of fraternity, with sanctified enthusiasm, with the absolute unanimity of motive and desire manifest at these Church Missionary Society gatherings.

The outstanding feature of the centenary celebration in London was its religious character. It lasted from Sunday, April 9th, to Saturday, April 15th. But attention was rarely confined to the methods and details of the work. The program for the week was as follows:

Sunday was the opportunity of the parochial clergy. Monday a day of prayer and thanksgiving. In the morning there was an administration of the Holy Communion (with a sermon) in what may be called the society's parish church, the scene of its annual sermons, St. Bride's, Fleet street. In the afternoon came a gathering for confession and thanksgiving in the lower Exeter Hall. In the evening a noble service at St. Paul's, when the Archbishop of Canterbury preached. The three meetings of Wednesday were given up to reviewing the advances, the methods, and the home-life of the Church Missionary Society in its century of existence. Wednesday—the centenary day—saw Exeter Hall and the Queen's Hall both filled in the morning, and the vast auditorium of the Albert Hall crowded at night for a simple service of prayer and praise. On Thursday three meetings listened to the stories of missionary agencies other than the Church Missionary Society. On Friday, "the regions beyond," and the Master's claims upon His people were set before two great meetings. Saturday was the children's day.

Now, in all that program the things that drew men most together were those which ministered simply and directly to the spiritual life. It was clear at the first, and clear all through, that people had come not to hear eloquent speeches, not to look at leaders in church or state, still less to "demonstrate" on behalf of a society, or to manifest the power of a church party. They came not to gratify curiosity or minister to pride, but to humble themselves before God, and to dedicate themselves anew to His service. The meetings that were in their essence merely religious services, drew more to share them than those which discuss the details of the work abroad. In fit conformity with

this was the naked infrequency of any words like congratulation or suggestions of complacent pride in the resources or achievements of the Church Missionary Society.

The tone of the whole celebration was indeed set by the Archbishop of Canterbury in his sermon. Archbishop Temple must now be one of the very ablest of the society's friends. He has subscribed to its funds since he was a school-boy; he shows in old age an almost boyish eagerness in pleading the cause it represents. To watch him as from the pulpit of St. Paul's he surveyed the vast throng filling all the space under the great dome, and stretching down the nave to the west door, was to see that his heart went out to the people before him in warmest sympathy with them and their work. Nothing could have been simpler than his sermon (from Acts xiii: 2), comparing the methods of the Church Missionary Society with those of St. Paul and the apostolic missionaries. Passing from this comparison, he deprecated anything like pride or self-satisfaction in respect of what had been done, and ended with a peroration delivered, for a man of his years, with extraordinary fire:

When we compare it with the standard which the Lord has given us, and think of His command, the command that He gave just before he left this present world, the command which He gave and which He assuredly will ask us how we have fulfilled it when we see Him face to face; when we measure it by such a standard as that, is it possible for us to say that there is not a great shortcoming, that there is not an imperative demand? The Lord has died for you; He has bidden you tell all the nations why and how He died. The Lord has proved His love for you; He has bidden you tell all the nations what His love is really like. The Lord, He has given you the fulness of His revelation in the Gospel; He has bidden you, as you value that Gospel yourselves, to make it known to all your fellow creatures, wherever they may be. My brethren, I call upon you to put this to your consciences; I call upon you to ask yourselves whether you are really doing anything corresponding to what the Lord has done for you; I call upon you to rouse yourselves to the great work, and speedily to shake off from our church the reproach that we have received so much, and done so little.

That same note of humiliation and self-examination had been heard in many of the sermons preacht in the society's interests on the preceding Sunday; it was heard in the Monday afternoon gathering "for confession and thanksgiving;" it was heard throughout the London week; it has been reechoing through the provinces.

On Tuesday the society met at Exeter Hall. The morning and afternoon sessions were gatherings for those who might be called experts. The great audiences testified, however, to the fact that Church Missionary Society people like to follow with critical care the history of the society's enterprises, and to weigh the methods of work employed. In the morning men talkt of missionary beginnings. Archdeacon Long, one of the society's oldest and warmest friends in the North of England, recalled his own work at Salisbury Square, exhibited a precious copy of the original manifesto of the society, and recalled examples of the way in which the society had followed the leading of God. Dr. Bruce explained how the Persian

mission began; Mr. Ensor unfolded again the romantic story of his early days in Japan; Mr. Wilson recalled the famous journey of those who went with him in the first party to Uganda. In the afternoon we past from the steps by which fields had been opened, to the methods of work carried on in them. The Bishop of Wakefield, who presided, is brother to the Rev. F. N. Eden, who went out at a very critical period to the Niger mission. The Rev. Rowland Bateman spoke first on evangelistic work, illustrating his speech in his own cheerful fashion, by swiftly-drawn word-pictures of the preacher in the Punjab, his critics, questioners, and converts. The Rev. C. W. A. Clarke, of the Noble High School, Masulipatam (India), dealt with the educational method, ably defending it by examples of the work done, and ending with a plea for a larger measure of help through the prayers of those at home. It was the very kind of speech needed to remove the difficulties which some feel in regard to educational work. No mission could more justly have been called upon to illustrate the work of consecrated women in the mission field, than that of Fuh-kien (China), with its quite recent memories of Hwa-sang. Its representative was the Rev. W. Banister, who rendered due honor to a band of women workers who are sometimes forgotten—the mothers and wives of missionaries in the field. China also supplied, in the person of Dr. Duncan Main of Hang-chow, the speaker on Medical Missions, a department of Church Missionary Society work which in recent years has shown a wonderful tendency to expand. Perhaps the growth of medical missions, under the semi-independent arrangement which now prevails, may indicate the line on which the translational and foreign literary work of the society may some day proceed. Dr. Weitbrecht, in a paper which deserves the close attention of the friends of missions, foreshadowed the appointment of a central publication committee, with a branch in every mission. Christian literature for the mission field has not yet received the attention it demands from the Christian Church. Said Dr. Weitbrecht :

It is the armory for our warfare, the storehouse of tools for our building, the food for our converts, the engine by which we may influence the mind of non-Christian society. It is a faithful index, not of the extensiveness, but of the inextensiveness, of our work, and its extensiveness is its permanence.

The Rev. Jas. Johnson, an honored native clergyman from the Yoruba country, followed Dr. Weitbrecht, eloquently defending the man of color from the attacks of some white critics, and laying just stress upon the importance of developing independence in the native churches. So ended a session of profound interest and value to those who intelligently study the mission field. In the evening the gathering was quite popular. Canon Sutton, who was for many years the society's central secretary, described with the help of lantern views the home history of the Church Missionary Society in its hundred years, and the Rev. G. F. Head, of Clifton, pointed the moral for the workers of to-day.

The Centenary Day itself began with a semi-private gathering at the "Castle and Falcon," the city hotel in which the Church Missionary Society came into being. When the society kept its jubilee, the then proprietor of the "Castle and Falcon" invited the inner circle of the society to breakfast on the site of its foundation. The cen-

tenary breakfast party included one who as a boy had been present at the Jubilee breakfast, and in the hope of keeping up this link there were seen at the breakfast table some young faces that, God willing, may survive to look on the celebration of a third jubilee. The centenary meeting was divided; men met at Exeter Hall, women at the Queen's Hall. A morning meeting of men only is not easy to get in the morning, and for the first time the hall was not quite full; but the interest of the gathering never flagged. Congratulations had poured in upon the society, and men who do not in all things see eye to eye with the Church Missionary Society were there to wish it God-speed. The prime minister sent it greeting; his son was there, and on the spur of the moment delivered one of the most striking speeches of the week. I know not which will be longest remembered, the fervid plea of the Archbishop of Canterbury, the Bishop of Minnesota's moving witness to the brotherhood of the workers in the fields he had himself toiled in; Lord Northbrooke's defense, out of the experience of an ex-viceroy of India, of the work done in that land by men of God in the high places of civil and military control, Lord Cranbourne's eloquent appeal, "I ask you to pledge this meeting to the Christianity of the British Empire," or the Rev. H. E. Fox's cry to the younger men for help. In the meantime at the other hall the aged Bishop of Liverpool (Dr. Ryle) presided over a gathering which, both in its composition and in its speakers, was a strikingly fit companion to that held in the more historic Exeter Hall. Great, however, as the enjoyment of the morning was, it seemed to be felt by all that interest would culminate in the evening meeting in the Albert Hall. The ever-moving throng which, in the afternoon, up and down the stairs and in and out of the rooms of the society's house at Salisbury Square exchanged words with long-parted friends, made new acquaintances, compared experience in the mission field, or discuss the proceedings of the week, clearly held this view. It was not mistaken. That vast hall, circular in form, can hardly ever have contained a greater crowd than that which met, not to hear a *prima donna*, or sit through an oratorio, or join in a political demonstration, or listen to eloquent speeches, but in the simplest fashion to lift up confession, prayer, and praise before the throne of God. The crowd was controlled with all the skill of the most practised minds could have devised. There was no discomfort, and the whole assembly gave itself to a religious service which will probably remain a unique remembrance in the minds of most who were present. But the Albert Hall might have been filled twice over, and an overflow meeting was necessary at Exeter Hall.

The comparative quiet of Thursday suggested the danger of an anti-climax; but nothing of the kind happened. It was a day of peculiar interest; a day illustrating the oneness of the Church of Christ amidst all the differences of view and organization, as well as that

regard for the comity of missions, in which the Church Missionary Society has always set an example.

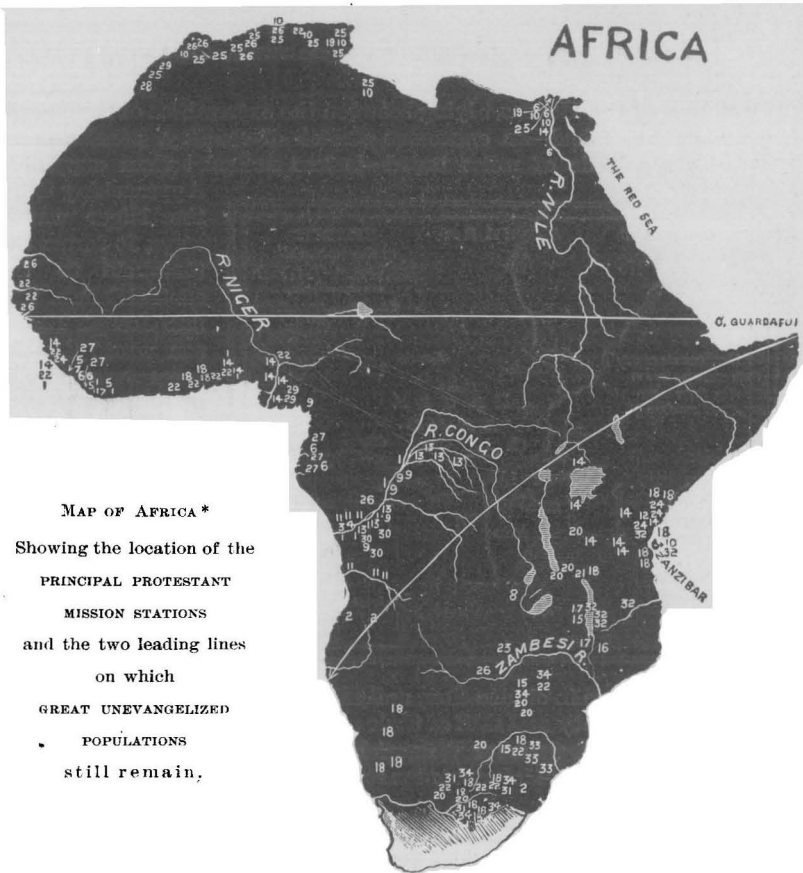
A message from Count Bernstorff was a happy prelude to addresses from the aged Bishop Bickersteth, of Exeter, on the unity of effort in the service of Christ; by the Bishop of Newcastle, who made a good point when he declared that our responsibilities for India are a hundred times greater than they were a hundred years ago; by the Bishop of Rochester, who eloquently summarized the work of that university's mission to Central Africa, which is one of the memorials of Livingstone; by the Bishop of Bath and Wells, who, as an old Australian prelate, dealt with Australasia and the South Seas; and then by Bishop Whipple, upon whose lips the audience hung as he told of the missionary problems confronting the Christian forces of America.

In the morning churchmen had been in possession. In the afternoon, under the presidency of the masculine Bishop of Manchester, the moderator of the Church of Scotland, and the well-known missionary expert, Dr. Geo. Smith, told us of the work done by Scotland. Then the keen intellectual face of Pasteur Theodore Monod rose before the audience, and Protestant France told its story. The Basel Mission, friend of the Church Missionary Society in old days, was also represented. In the evening the story grew still in interest. The Rev. F. W. Macdonald, for the Wesleyan Methodists, and Dr. Wardlaw Thompson, for the London Missionary Society, had to deal with agencies which have been honored by God in many parts of the world. But the Rev. F. B. Meyer was even more effective when he drew upon his own experiences in India. He had come back an Imperialist, believing in the duty of the Anglo-Saxon race to "take up the white man's burden." Responsibility for India was, indeed, one of the dominant thoughts of the week. No one prest it home with more force and solemnity than Mr. Meyer.

Friday was largely a day of Bible readings, with a meeting also on "the regions beyond"—fit subject for the close of a week such as we had been having. Again it rebuked any tendency to self-satisfaction by its reminder of the much land yet waiting to be possessed. The great children's meeting at the Albert Hall on Saturday ended the London week. As I write, centenary gatherings are assembling all through the country, the archbishops and most of the bishops taking part in them.

It is hard to sum up in a few words the impression the centenary has left. But its deeply spiritual character, its truly Catholic spirit, its entire freedom from boasting or complacency; its pervading sense of warmth and brotherly regard, its evidence of a growing belief in the peculiar responsibilities of the Anglo-Saxon race, will all be remembered. Offers of service for the mission field were not wanting, and there was a general belief that the celebrations had left on the mind of the general public an impression which can hardly fail to profit the cause. It was a time of great happiness and of many a new resolution. It remains now that those who have shared in the one and the other may "both perceive and know what things they ought to do, and also have grace and power faithfully to fulfil the same."

II.—MISSIONARY DIGEST DEPARTMENT.



STATISTICS OF MISSIONS IN AFRICA.†

Area, 11,874,600 sq. miles; Population, 175,000,000; Pagans, 125,000,000; Moslems, 40,000,000; Missionary Agencies (Roman and Protestant), 200; Protestant Missionaries, 2,500; Native Helpers, 10,000; Boarding Schools 70, Pupils 4,727; Day Schools 1,588, Pupils 90,948; Sunday-school Pupils, 161,394; Bibles and portions circulated in 1895, 124,878; Hospitals, Dispensaries, and Asylums, 120; Native African Protestant Communicants in Africa and Madagascar, 269,000.

KEY TO NUMBERS ON MAP SHOWING PRINCIPAL PROTESTANT MISSIONARY SPHERES.

- | | |
|---------------------------------------|--|
| 1. American Baptist Missionary Union. | 18. German Missions. |
| 2. American Foreign Board. | 19. Jewish Missions. |
| 3. American Evangelical Alliance. | 20. London Missionary Society. |
| 4. American Evangelical Lutherans. | 21. Moravian Mission. |
| 5. American Methodist Episcopal. | 22. Methodist, Wesleyan. |
| 6. American United Presbyterian. | 23. " Primitive. |
| 7. American Episcopal. | 24. " United. |
| 8. Arnot's Mission. | 25. North Africa Mission. |
| 9. Baptist Missionary Society. | 26. Paris Evangelical. |
| 10. British Bible Society. | 27. Presbyterian (America). |
| 11. Bishop Taylor's Mission. | 28. Southern Morocco Mission. |
| 12. Bavaria Protestant Mission. | 29. Scotch United Presbyterian. |
| 13. Congo Balolo Mission. | 30. Swedish Mission. |
| 14. Church Missionary Society. | 31. Society for the Propagation of the Gospel. |
| 15. Dutch Reformed Church. | 32. Universities' Mission. |
| 16. Establish Church of Scotland | 33. Swiss Church. |
| 17. Free Church of Scotland. | 34. English Episcopalian Church. |

* From *Regions Beyond*.

† From Noble's "Redemption of Africa."

WONDERFUL HAUSALAND.*

BY THE REV. JAMES JOHNSTON, DARWEN, ENGLAND.

The land of the Hausas,† lying between the extremities of the Middle Niger and Lake Chad—an enormous stretch of country, consisting of territories hundreds of miles broad—is less malarial than supposed.



Approaching it by the Niger waterways, it forms the threshold to the central Sudan. The late Joseph Thomson wrote that its immense surface is more densely peopled than any other portion of the Dark Continent. In the numerous towns dotting the Hausa kingdoms, each populated by a hundred and fifty thousand or more souls, the natives are distinctly

progressive in civilization, and are celebrated throughout North Africa for the variety and skill of their manufactures and industry. The martyr missionary, Graham Wilmot Brooke, in 1892, wrote as follows concerning the Hausa-Mohammedan states, which stretch north and east:

From vast walled cities of fifty, eighty, even a hundred thousand inhabitants, caravans are always streaming out—to the south to raid for slaves, to the North African states across the Sahara to sell them. Weavers, dyers, and shoemakers, work hard in the streets of these great cities, manufacturing the ample clothing that the people wear, and exhibit this remarkable spectacle of African civilization. From eight degrees north latitude to the borders of the Sahara, and for thirty-five hundred miles from west to east, this vast region of the Sudan stretches from the Atlantic to the Red Sea, with a population nearly equal to that of the whole of North America, under settled rulers, hundreds of thousands able to read and write, eager to read and reread tracts in Arab character till the very paper is worn to bits. Yet no one has troubled to send even a few tracts into their great cities.

Over the greater portion of this extensive region the Hausas, whose

* Condensed from *The Sunday-school Times*. See also Book Reviews.

† The Hausa Association, instituted for the object of placing the claims of the Hausa countries in and around the Niger before the notice of the friends of humanity in all lands, was founded in memory of the Rev. J. A. Robinson, M.A., late scholar of Christ's College, Cambridge, who died at his Master's post in the service of the Church Missionary Society, at Lokoja, Hausa territories, on June 25, 1891.

Already the Hausa Association has provided for three years a lecturer in Hausa in the University of Cambridge, and a post-graduate scholarship for Hausa at the same university. A further goal of the association is the founding of a college in Tripoli, where opportunities would be afforded to English and other students intending to visit Hausaland-speaking districts, to obtain a preliminary foundation of the Hausa tongue. Natives, too, might be trained, in the same institution, who might eventually be useful as missionaries or in other capacities in the country.

home in the Hausa state lies southwest of the great Sahara, are the principal merchant traders. In all the more secure provinces of Hausaland the roads are thronged with merchants and other travelers. Several districts are beautifully timbered and well watered. At Fawa, the principal seat of the iron trade in the Hausa states, Mr. William Wallace visited the smelting furnaces in 1896, but was not allowed to see the extensive mines from which the iron ore was dug. He called at Jega, a vigorous commercial town, having large potteries and dye-works, as well as a thriving occupation in iron and leather. Apart from the periodical, bloodthirsty slave-raiding, bearing death and devastation in its track, Hausaland might, with peace and freedom, be converted into another India, so industrious were the inhabitants under most adverse conditions, and so extraordinary the natural wealth of the region.

The number of the Hausas proper (who have been called "the most civilized and first nation in Central Africa,") is estimated to be about fifteen millions. Multitudes of these Hausa-speaking people can also read and write it in a modified Arabic character. Hausa is the chief language of the whole of the central Sudan, extending from the Sahara to the pagan regions near the Gulf of Guinea, and from the Egyptian to the French Sudan. Northward to the Mediterranean, eastward to the Red Sea, southward to the Gulf of Guinea, and westward to the Atlantic, travel Hausa merchants, in whose hands the internal commerce of these regions is held. They are consequently powerful agents for disseminating amongst dense populations whatever ideas Europeans succeed in planting in this unplowed soil.

CHARACTERISTICS OF HAUSA CIVILIZATION.

The general characteristics of the Hausas make a fascinating study. Bronze-colored in complexion, excelling in physique and intellect, famous as traders, polished in manners, they likewise possess a vernacular with no mean literature. Several of their cities are notable centers of population, such as Kano, Sokoto, and Gandu. Kano, with some hundred and twenty thousand souls, has thirty or forty schools, where children are taught to read and write in a character of their own. About one-third of the Hausas are followers of the Moslem religion, outwardly imposed on the central Sudan by the conquering races during the present century, tho the bigotry and fanaticism which characterize the eastern Sudan are entirely absent from the Hausas.

Gradually the chief portions of the central Sudan, including the whole of the country peopled by the Hausas, has come under the British flag and sphere of influence, but for many years not a single white man was known to reside in any of the states. But through the successful issue of the Bida campaign, the long-closed doors of Hausaland have been definitely opened to the western world, and protection of life insured where British authority prevailed. Altho the Hausas excel all other tribes on the west coast in the power of fighting, they surpass them far more in their trading and merchandise calling. In reality they are a race, not of soldiers, but of traders, and sufficient is known to warrant the opinion that the Hausa tongue and people must play a main part in the development of the continent of Africa. Hence their need of Christianity, and hence the necessity of our acquiring a thorough knowledge of their language, in order to understand their history and influence

their future. A missionary station is to be established inland by the banks of the Binue, forming an excellent base whence an advance in God's time may be made to Kano.*

CHARACTER AND CUSTOMS OF THE HAUSAS.†

The Hausa people are in subjection to the Fulahs, who, however, are far from being numerous in Hausa territory proper. This tribe some 100 years ago seized the chief Hausa towns, preached the Moslem faith, and became the conquerors and devastators of a large negro kingdom ruled over by the kings of Gobir and Kachena. These Fulahs were up to that time shepherds and cowherds noted for their obstinacy and bigotry in following the Moslem faith, altho in reality subject to the heathen Hausas. It is extremely doubtful if half the Hausa-speaking people are Mohammedans. In the large towns very little heathenism exists, but once out of these centers of Moslem rule, the people in small villages or on the farms are found still worshiping idols and observing heathen practises. It is from these villages that most of the slaves are obtained. This continual raiding is gradually driving the whole country to profess Mohammedanism, but should British rule be more directly established over the country, a great revival of heathen practises would probably be seen.

About 40 per cent. of the male population of a large town can read a little. No large schools, as a rule, exist, but mallams, of whom there are numbers in every town, take a class of two to eight or ten boys, and teach them to read and write. A few prayers and some Suras from the Koran are also taught, which the pupils learn by heart in Arabic, often without having any idea of the meaning of the passages and words they are taught to repeat. More educated Hausas can repeat the Koran by heart, and give a fair translation of it, but such men are few and far between. After a primary education in the repetition of certain Suras of the Koran, various books of Moslem law and tradition are read, and in addition a few Hausa songs are learned by heart, chiefly for begging purposes. Every Friday the disciples of various mallams go round the town begging, chanting a vernacular song. These songs are based on the Koran and on various traditions touching the life of the prophet or one of his followers.

The Hausas are a polite and generous people, altho it is hard to test this when a European comes amongst them, for the people look upon him as possessor of unlimited wealth, and every one aims at obtaining something in consequence. Among themselves strangers are hospitably entertained, a hut is put at their disposal, and food and water brought to them. The blind are exceptionally well treated, and the poor beggar fairly well looked after. Even in war generosity is shown to a remark-

* Canon C. H. Robinson, M.A., of Cambridge, made a memorable visit to the Hausa dominions in 1895, of which a charming narrative, "Hausaland; Or, Fifteen Hundred Miles through the Central Sudan," was published by Sampson, Low & Co. last year. Canon Robinson brought to England a revision of Dr. Schön's Dictionary, augmented by about three thousand words, a collection of native manuscripts, consisting of history, and historical and religious songs, together with idiomatic translations (effected in Kano) of the Gospels of Luke and John, to be printed by the British and Foreign Bible Society. Canon Robinson, who is lecturer in Hausa at Cambridge, has recently completed the task of revising his brother's translation of St. Matthew.

† Condensed from an article by L. H. Nott in "Niger and Yoruba Notes."

able extent, and one does not hear of the harrowing scenes which occur amongst the more degraded coast tribes.

On the other hand, the Hausas are not strong either in habits of cleanliness or morality. Their want of cleanliness is probably accounted for by the scarcity of water in their country; the immorality, to the absence of that which alone can give purity and righteousness to a nation—the true knowledge of the Gospel of Christ.

The typical Hausa man is always happy; he has few wants and cares, nature has given him a country in which he can live without overworking, and as he needs very little to satisfy him, he is usually good-humored, and so wins the heart of those who have dealings with him. In addition, he can adapt himself to all sorts of changes, and is obedient and willing to follow those whom he likes. He is lacking, to some degree, in the power of real thought; this latter defect is common to all Africans on account of their reliance to memory alone as the path of knowledge. This can, however, be remedied, as has been so clearly proved by many Africans of sound educational and reasoning powers; the ability is there, but lies dormant until brought into exercise by proper educational methods.

At this present time the door of the Hausa country stands open, government officials and traders are stepping in. The call to the Church has already gone forth, but the men are lacking. A small party of four are studying the language at Tripoli, hoping at the close of the year to proceed to Hausaland. But others are needed who should start, God willing, with this party this year. Others are needed to reenforce this small staff next year. Let volunteers come forward to labor in this important field.

A REVIVAL OF SLAVERY IN AMERICA.*

THE TREATMENT OF NEGRO PRISONERS IN THE SOUTHERN STATES.

There are comparatively very few prison buildings in the South, so that offenders are usually leased out to contractors, who pay the State or county for their labor at so much a head, and then become absolute masters of such prisoners. Thus the taxpayer is entirely relieved from the burden of criminals, who actually become a source of large revenue to the State and to individuals. At first sight this may seem to be a great advance upon the systems of the Northern States and of Europe, which are so costly to the community, but in reality the lease-system produces terrible sufferings and fatalities to many thousands annually.

This is, *practically, a revival of slavery*, and on a very extensive scale. In Florida, public sales of convicts (most of whom are negroes) occasionally take place, when they are sold by auction to the highest bidder, for various periods up to four years. Usually the sentences on colored people in the South are for very long periods, even for minor offenses.†

* Compiled from a leaflet issued by the Howard Association, London, 1899, and from articles by William Tallock and Mr. D. E. Tobias in the *St. James Gazette*, and by Charles Cook in *The Christian*. See also "The Silent South," by Geo. W. Cable (Chas. Scribner's Sons, 1885 and 1895), and "Prisoners and Paupers," by H. M. Boils (G. P. Putnam's Sons, 1893).

† The colored population furnishes about nine-tenths of the Southern convicts; and it is reliably stated that a considerable portion of them are punished by long sentences for the most trifling offenses, and, frequently, on merely trumped-up charges.

There are several classes of leased convicts. (1) Those under the immediate supervision of the State, in camps, or on farms, corresponding somewhat to British convict establishments. These, tho open to grave objection, are comparatively free from the grossest evils, and have, of late years, undergone considerable improvement in several of the States. (2) There are the *county* camps, which are worse. (3) Worst of all, there are the numerous gangs farmed out to *private* sub-contractors, or bidders, who, in many cases, "sweat" their victims to death by excessive labor, wretched food, brutal violence, and the grossest neglect of sanitary requirements.

In many of the camps, women and boys and girls of tender years, undergoing punishment for the first offense, work in ditches side by side with men hardened to crime, and all occupy the same quarters at night. The wretched prisoners are driven to the yards of the stockades, after a long and hard day's work, to find nothing to eat prepared, and no fire to dry their clothes when wet. Cornbread and fat bacon may be given them, which they must cook as best they can on little fires on the ground, whilst chains manacle their limbs. In some instances over sixty men, women, and children sleep in rooms 18 feet square and 7 feet from floor to ceiling, without windows or adequate means of ventilation. Most of the camps have neither bunks nor mattresses, and the prisoners are obliged to sleep on the bare ground.

But this is not the worst. All convicts are punished in the presence of each other. Women are whipt in the presence of men and boys. In Wilkes County, Georgia, an old colored man was whipt so savagely that he died. The death-rate in some camps is very high.* In the old days of slavery value was set upon the lives of the slaves; now apparently there is little or none. When sick, no doctor is summoned; and as for religious or moral instruction or restraint, there is absolutely none.

This farming out of prisoners in the South is purely a money-making institution, yet it is supported by executives of States and by the local and national law-makers. In a pamphlet just published it is stated that "some States reap an annual income of \$250,000." This is after the lessees, sub-lessees, and others have been satisfied; the same pamphlet gives the name of one lessee "who has cleared over \$25,000 per annum from convict labor." Due advertisements are made "that on a certain day so many able-bodied convicts will be least to the highest bidder desiring their labor." Prisoners are taken to a place in each State, known as the stockade, and are sold from the public auction-block much as slaves were before the Civil War. Crowds of people are attracted to these degrading scenes to see human beings sold into bondage. George Kennan said at Boston, in 1889:

I suppose Americans would be incredulous if I should say to them that in some of our Southern States I have seen terrible sights. I have seen a string of twenty-five convicts—old bent men and young boys—almost bound together by iron chains, a heavy iron ring around the neck of each. I have seen many things which have convinced me of the evils of the system of leasing out convicts to cruel and unscrupulous employers, and I think that system should be abolished. I saw some pretty bad sights in Siberia, but I am serious when I declare that I have seen worse sights in the South, and in this there is abundant food for reflection for the moralists and reformers of this country.

A very sad feature in these chain-gangs is the number of young children sent to them. Mr. G. S. Griffith, of Baltimore, president of the

* Whereas in English convict prisons the death-rate is under 7 per 1,000 per annum, it ranges in these camps from 75 to over 200 per 1,000 yearly.

Maryland Society for the Protection of Children, was pained to find in the gangs so many children from *nine* years of age and upward! In one of the better class of chain-gangs, in North Carolina, he found 55 prisoners, including three women, and one boy of *eleven* years of age. These men, women, and boys, all sleep under a tent 70 by 24 feet. This promiscuous and most demoralizing association of the various ages and sexes, by day and night, is the usual feature of the private camps, and, sometimes, even of the State establishments.*

The "captains" employed by the sub-contractors are often of the class depicted in Legree, in "Uncle Tom's Cabin." Their conduct to the female convicts is indescribable. A large number of illegitimate births take place in these camps. The wretched children are sometimes permanently retained as slaves. Wo to the women and girls who are sent to such camps! Their life is an *inferno*. Men and women frequently run away and are then chased with bloodhounds and guns. Fearful brutalities are perpetrated by the "captains" in the lonely, remote places, where many of the gangs are located, as in forests and mines. Women and girls are habitually subjected to the grossest indecencies and exposures. Christian America sends hundreds of missionaries to Asia and Africa. Is there not *here* also a vast mission field for effort and influence?

Mississippi, Arkansas, and the Carolinas, all need great reforms in this matter; but especially Florida and Georgia. Their forest turpentine works and their phosphate mines are often awful spots, morally and physically. Louisiana is making some special efforts at improvement. Alabama and Texas are perhaps better than formerly. Yet a prison chaplain in Texas writes (1898): "Practically there has been no advance in the lease-system of our convicts. *It can only be an evil.*"

In the spring of 1892, Governor Atkinson, of Georgia, appointed a special commission to investigate the convict camps of the State. The work of the commission was completed in August, 1892, and the report stated that living death abounded in many of the camps; prisoners had been murdered by their merciless white "bosses." The report also states that prisoners slept on the bare ground, and were fed on raw horse and beef meat. Instead of abolishing this heathenish institution, the State legislature has extended it twenty years longer, without even passing a measure to separate the sexes. Governor Atkinson, in a letter dated Nov. 12, 1895, writes of the report of the committee of investigation: "It reveals such inhuman and barbarous conduct upon the part of some of those engaged in working this class of convicts, that comment by me is unnecessary to induce you to act promptly to save our State from longer submitting to *this burning shame.*"†

The National Prison Congress of America was held at Austin, Texas, December 2-6, 1897, but no good results have followed. Southern men read papers before the Congress on the Convict Lease System, and favored its continuance, on the ground that the States received an annual revenue under this system, whereas to abolish it the States would be put to an expense of supporting convicts.

*Judge Chandler, of Georgia, says: "My experience is that when a boy is sent to the chain-gang, he is ruined." What then must be the chance of the girls?

† In the printed official sub-report from a State inspector of convicts in Florida, Colonel Moore complains that he has *no authority to inspect the quarters where the convicts are lodged, or to see that the contracts with the lessees are complied with!*

The problem is indeed a vast one, and of pressing import to the United States, both North and South. Is this great nation to remain impotent in effecting a reform? Are the colored people to be driven to what now appears to be their only means of relief—by self-help, through imitating the methods of their adversaries—in the formation of secret societies, and powerful and compact organized unions, for defense and offense? What else are they to do, unless the white race bestirs itself for other efforts than continuing oppression? There are now nearly twelve million colored people in the United States. They are increasing in numbers, in intelligence, and in wealth. It is stated that more than half of them can read, and that their property is worth 80 million pounds, or 400 million dollars. Such a multitude ought not, and will not put up with their oppression indefinitely.

REMARKABLE EVENTS IN CHINA.*

Baffling indeed to the uninitiated denizens of the West is the current of Chinese political life. We have heard that the emperor was in power, that the emperor proposed reforms, that the empress dowager was shut up, that the emperor was imprisoned, that he had been assassinated by order of the dowager empress, that all the proposed reforms had been annulled, and new reforms had been instituted. The following story of the recent series of events is as true as the best information we have been able to obtain enables us to make it.

The present dowager empress of China was the daughter of a Manchu nobleman. She received a good Chinese education, and became the secondary wife of the emperor, Hienfung. On the death of the emperor (August 17, 1861), her son, Tungchi, who was only six years old, became emperor, and the mother, called the "Western Empress," became joint regent with the first wife of Hienfung, known as the "Eastern Empress."

These two dowager empresses ruled together until Tungchi became of age, but he had hardly begun to rule before his death, on January 12, 1875. The dowager empresses then caused Kwangsü, a cousin of Tungchi, to be announced as emperor. The two empresses ruled as joint regents until 1881, when the elder empress died and the "Western Empress" assumed supreme authority, and ruled without question until March 4, 1889, when the young emperor became of age and was crowned. It has always been recognized, however, that the dowager empress was the power behind the throne. She is the stronger character, and the emperor, the "son of heaven," has always been largely a puppet in her strong hands. Filial piety keeps him subject to her authority.

To show what a series of mark events has occurred in China, we give a calendar of the chief events for four months during last summer:

- June 11. Decree commanding the establishment of a university at Peking.
- " 13. Summoning of Kang Yu Wai, the leading reformer.
- " 15. Announcement of selection of imperial clansmen and princes to travel abroad and learn something of the outside world.
- " 20. Tsung-li-Yamen ordered to report on the necessity of encouraging art, science, and modern agriculture.
- " 23. Classical essays abolished as a prominent part of public examinations.
- " 26. Ministers censured for delay on the Peking University, and speedy construction of Liu-Han railroad ordered.
- " 27. Ministers and princes ordered to report on the adoption of Western arms and drill for Tartar troops.

* Condensed and corrected from the *Baptist Missionary Magazine*.

- July 4. Establishment of agricultural schools ordered.
 " 5. Introduction of patent and copyright laws ordered.
 " 6. Board of War and Tsung-li-Yamen ordered to report on reform of military examinations.
 " 7. Special rewards promised to inventors and authors.
 " 14. Officials ordered to encourage trade and assist merchants.
 " 29. Establishment of school boards in every city of the empire ordered.
 Aug. 2. Bureau of Mines and Railways established.
 " 9. Journalists encouraged to write on political subjects for the enlightenment of the authorities.
 " 10. Consultation on the establishment of naval academies and training ships ordered, and ministers and provincial authorities urged to assist in work of reform.
 " 22. Establishment of schools in connection with Chinese legations abroad for the benefit of sons of Chinese ordered.
 " 28. Commercial bureaus for the encouragement of trade in Shanghai and Hankow ordered.
 Sept. 1. Six minor and useless boards in Peking abolished.
 " 4. Two presidents and four vice-presidents of the Board of Rites dismissed for disobedience of order that memorials to the emperor should be sent to him unopened.
 " 7. Li Hung Chang and another dismissed from Tsung-li-Yamen, and the issue of a certain class of bonds stopped because used by authorities to "squeeze" the people.
 " 8. Governorships of three provinces abolished as being useless expenses.
 " 11. Schools for instruction in the preparation of tea and silk approved.
 " 12. Establishment of newspapers encouraged.
 " 13. The general right to memorialize the throne by sealed memorials granted, and Manchus allowed to take up trades or professions.
 " 15. The system of budgets as in Western countries approved.
 The next week the emperor was suppressed.

While, on resuming power, the empress dowager at once annulled all the decrees of the emperor regarding proposed reforms, she is proceeding with reforms as rapidly as she feels that the condition of China and the temper of the people will permit. Railroads are being built, concessions made to Western commerce, the duty of the protection of missionaries and other foreigners has been now impressed upon the minds of the rulers of the various provinces, and advance will undoubtedly be made as rapidly as Chinese conservatism will allow. Perhaps the empress dowager, instead of being an obstacle to progress, has simply stepped in to prevent the young and rash emperor from precipitating turmoil and disorder, which would be a more effectual check to progress than her more conservative rule.

RECENT ARTICLES ON MISSIONS AND MISSION LANDS.

AFRICA—Andrew Murray's Work in South Africa, Ellen C. Wood, *Record of Christian Work* (May); Use of Native Traditions in Bible Teaching, Rev. W. G. Robertson, *Sunday-school Times* (April 22); Progress in Madagascar, James Sibree, *L. M. S. Chronicle* (April); Through Pigmy Land, A. B. Lloyd, *Wide World Magazine* (May).

AMERICA—The Lepers of D'Arcy Island (B. C.), *Without the Camp* (April); Puerto Rico, A. F. Beard, D.D., *The American Missionary* (April); Puerto Rico, Wm. V. Pettit, *Atlantic Monthly* (May); Condition and Needs of Cuba, Gen. Leonard Wood, *North American Review* (May); Cuba as an Open Door, W. A. Candler, *Review of Missions* (May); The Indians of Guiana, *The Mission Field*, British (April); In the Heart of South America, E. Olsson, *Christian Miss. Alliance* (May).

ASIA—European Empires in Asia, etc. (with map), *Independent* (May 4).

CHINA—The Condition of China, Wm. Upcraft, *Baptist Missionary Review* (April); China and the Powers, Lord Chas. Beresford, *North American Review* (May).

INDIA—The Arya Somaj, Dr. W. W. White, *Indian Evangelical Review* (April); The Parsees, James Mudge, D.D., *Gospel in All Lands* (May).

JAPAN AND KOREA—Hindrances to Christian Work in Japan, R. B. Perry, *Record of Christian Work* (May); The Hairy Aimi, C. M. Severence, *Review of Missions* (May); Korea, Prof. H. B. Hulburt, *Independent* (May 4).

TURKEY—The Future of Turkey, *Contemporary Review* (April).

III.—INTERNATIONAL DEPARTMENT.

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

Young Men of the Orient.

In response to our invitation, the gentlemen whose names are attached to the several articles below, have kindly contributed to the symposium on "The Attitude of the Young Men in Asia Toward Christianity." They are abundantly capable, and have written carefully and kindly. Their respective settings forth are from the view-point of experienced writers, and will command attention. The years of service of the writers are given, except in the case of Dr. F. E. Clark, who made a round-the-world tour of missions, and who writes from that standpoint. In a note at hand from Rev. Timothy Richard, Secretary of the Society for the Diffusion of Christian and General Knowledge Among the Chinese, he says: "God has stirred up the souls of a vast multitude of young China. Pray for them and us, that we may have abundant wisdom and grace." J. T. G.

THE ATTITUDE OF YOUNG MEN IN NON-CHRISTIAN LANDS TO CHRISTIANITY.

BY REV. FRANCIS E. CLARK, D.D.
President Christian Endeavor, Boston, Mass.

I wish that I could speak with full assurance that the most optimistic view of this subject is the correct one, and could say without hesitation that the young men of non-Christian lands are looking to Christ as the hope of the world, and are flocking to Christianity as the one true religion. Truth and candor, however, compel one to admit that the cry of the young man in heathen lands for Christianity is largely the cry of unconscious need, a desire that is not formulated in words, or known, as yet, even to the needy and yearning soul itself.

The young men of these lands may be roughly divided into three great classes: first, the great company embracing the overwhelming majority who are ignorant, stolid, and absolutely indifferent to the claims of Christ, even if they have ever heard of him. To them the Lord Jesus is simply the name of an unknown foreign divinity with

whom they have no concern whatsoever. The denseness of this armor of indifference and ignorance must try the souls of the missionaries beyond measure. Through it he finds it almost impossible for the Gospel arrow to wing its flight. Like a high blank wall, to change the figure, this self-satisfied density and ignorance of spiritual things rises between him and the one whom he would win for Christ, and no Chinese wall is more difficult to scale or seemingly more impossible to batter down with the artillery of religious argument and instruction.

While the missionary is discoursing on things of deepest spiritual import, the young heathen will interrupt to ask not how or why Jesus is the Way and the Truth and the Life, but why the missionary's hair is yellow, or his eyes blue, or why he wears two buttons on the back of his coat.

Until one goes to a heathen land he can scarcely realize the full force of Paul's statement that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned."

But this should not be thought a thing strange or unaccountable, when we remember the centuries of heathen darkness that must be pierced; the utter deadness of the natural man upon whom even the reflected light and warmth of Christianity has never fallen; a creature twice dead, plucked up by the roots, and hopeless of resuscitation, except for the reviving miracle of the indwelling presence of the Spirit of all Life.

Then there is another class of young men who correspond more nearly to the non-Christians of Christian lands. They have been

educated in mission schools; they have intellectual apprehension of the truths of Christianity; they have for the most part a contempt for the gods of their fathers and for heathen superstition, but have not as yet accepted Jesus Christ as their personal Master. Most of the educated young men in India have received their training in Christian schools supported by missionary money. The same is true to an extent in Japan, and to a large degree in Turkey and Syria, and is coming to be more and more true of China. But alas! in non-Christian lands as well as in our own country education does not always mean the "leading out" of the spiritual nature, the development of that which is most akin to God; and the proportion of those thus educated who become humble followers of the Nazarene is not as large as the missionary educators themselves, or their supporters at home, could wish. From some of these higher institutions a very small proportion of the graduates become earnest working Christians, but the claim is made, and not without reason, that the whole community is leavened by these educated men; that the superstitions of heathenism are weakened, and that the respect for Christianity and Christian institutions throughout the country is greatly increased, even when but few of the young men themselves, who are most highly educated, become profest disciples of Christ.

But there is still another class, and the outlook indeed would be most hopeless were it not for this class, who every year are gathered into the Kingdom and become consistent, devoted, outspoken followers of Jesus. I have found them in almost every mission field. Many of them are among the brightest intellects which the non-Christian world has produced. The

best of them are trained for active Christian service, either as pastors or teachers or catechists. They are more and more taking the burden of evangelization and Christian education, which sooner or later must rest upon the natives of the country to be evangelized. Through their own peoples, and not through foreigners, however wise, devoted, or tactful they may be, must this work be done; and the Christian young men, whom our missionaries have trained for this most important work in these non-Christian lands, hold the key of the evangelization of the world, a key committed to them by the most High God, and which will unlock the portals of a Christian future, I believe, to all these lands.

The work of the Young Men's Christian Association, especially the college work in heathen lands, has been greatly blest of God, and a multitude of young men have been reached and saved, and saved to serve, by the young men who have gone out from America or England. Especially in India have the meetings for the quickening of the spiritual life, held by the Student Volunteers and the College Y. M. C. A., been greatly blest. In many parts of India and China, too, have the Christian Endeavor societies and conventions brought new life to the young men who here learn to speak and pray and work for Christ, as do their brothers at home. The burden is laid upon them. A little society is often responsible for the spiritual life of the village where it is established, a village too small for a missionary or a native pastor, but not too small for a little organization of self-governed, unpaid Christian workers, who try, through their meetings and their committees, to spread the knowledge of the Lord. In all these more recent efforts for evangelization the place of the

young man in non-Christian lands is a most important and hopeful one.

I speak with much diffidence on this question, since I know there are so many missionaries of large experience, who understand the question much better than I can claim to understand it; but these conclusions have come to me from more than one visit to missionary lands, which, tho fugitive and brief, have given me some opportunities to study, with sympathetic interest, the problem of the young man in non-Christian lands.

THE ATTITUDE OF THE YOUNG MEN OF CHINA TOWARD CHRISTIANITY.

BY REV. HENRY BLODGETT, D.D. [China since 1854.]

Most gratifying would it be to report that the young men of China were rising up in a body to receive Christianity; that they had become wearied with the pantheistic nature-worship and atheism of their national religions, wearied with the worship of de ceased ancestors, of gods and heroes, native and foreign, and of manifold superstitions, and were filled with longing to know of God, the Creator and Father of all, and of the Lord Jesus, their Redeemer and Savior. But their attitude can not in truth be thus represented.

Taken as a whole, the young men of China know very little of Christianity. Their minds are prepossession in favor of the three great religions of their own land. The scholars are to a man Confucianists, with an admixture of Buddhism and Taoism. Such, however, are but few. Most of the young men do not know how to read. These gain from others, better informed than themselves, and from an ancestral teaching and custom, a general knowledge of the tenets and practises of the national religion.

Naturally enough the young men

of China are attached to these religions. They are hallowed by antiquity. They find in them many moral maxims which are in accordance with the nature of things, and which commend themselves to their consciences. They are not troubled by the pantheism, atheism, polytheism of these religions, for they have never known the better way.

So far as they have not heard of Christianity, their attitude toward it is that of ignorance and indifference. So far as they have learned of Christianity, under the two forms of Roman Catholicism and Protestantism in which it has come before them, they regard it as antagonistic to their ancient religion. Those less educated and less prejudiced are willing to give it a hearing. Active opposition is to be expected only from scholars and from Buddhist and Taoist priests. Among these also the Gospel will win its trophies.

There is another class of young men, small at present, but constantly increasing, and destined to exert an immense influence in China—those who have come under the influence of Western learning. Many of them will be from government schools. If we may judge from what takes place in India, these will in general remain Confucianists, at least for a time, tho disarmed to an extent of hostility to Christianity, and having a certain respect for its institutions. The late Marquis Tsing, who spoke the English language, and had been in England, said to the writer, "You have your Jesus, we have our Confucius. We shall remain Confucianists. We shall not change." Yet some of these also will change and embrace the Gospel.

The great hope of China is in the young men educated in churches and in Christian schools. These come forward with a genuine love

for the Gospel. Its provisions have supplied the deepest wants of their souls. They are able to judge of the old religions, and see their emptiness and folly. They are devoted to the interests of the Christian faith, and are willing to stand up as its witnesses and supporters. Their minds are open to receive all truth, and all good things, even tho they may be new and unaccustomed.

The patriotism of these young men is intense. They are loyal to their rulers; they pray earnestly for them, and for the welfare of their country. They refuse no civil or military duty. Their one desire is, that rulers and people may become Christians, and receive all blessings which God has prepared for Christian peoples.

That the number of such young men should be greatly multiplied, should incite the earnest prayers and diligent labors of all Christians.

THE ATTITUDE OF THE YOUNG MEN OF JAPAN TOWARD CHRISTIANITY.

REV. IRVIN H. CORRELL, D.D. [Japan since 1873.]

In no country of the world are young men given a higher place in all departments of life than is accorded to them in Japan. Quite a popular Japanese writer, who has traveled abroad extensively, and consequently knows well the difference between other countries and his own in this respect, in an article published some months ago, refers to his own country as a nation governed by young men. There are few lectures or addresses delivered in the country in which the speaker does not frequently call the attention of the young men to the important positions they occupy, and the great responsibilities which devolve upon them as young men filled with the *Yamato damashii*—Japanese national spirit. We will not stop to discuss the advantage

or disadvantage of such a condition of affairs, but simply note the fact, so that we may be better able to realize just what an important factor in the Japan of to-day the young men of that nation are. One of the principal reasons for this prominence given to young men, no doubt is, that it has been a custom of long standing for a man who has begun to show signs of age to retire from business, and let it be conducted by his sons, thus giving rise to the idea that the young men are the only ones who are capable of engaging in the active duties of life.

In consequence of the position which young men occupy in Japan, they have received a large share of the attention of Christian missionaries since the opening of their work. From the beginning of aggressive evangelistic effort, until the year 1887 or 1888, a gradually deepening interest in the teachings of Christianity was manifested by the young men of the empire. A large number of Christian teachers from the United States and England was employed in many of the higher schools, and naturally the current of thought of the students was turned toward Christ, but when international complications concerning treaty revision arose, and some of the Christian nations refused to grant what the representatives of his imperial majesty demanded, Christianity was to a good degree held responsible for it, and this prominent army of young men revolted, and the tide of anti-Christian feeling began to rise. The devil quickly took advantage of the situation, in fact, he seemed to have had somewhat of a prophetic vision of what would come to pass, for he had his forces and ammunition all ready for aggressive movement as soon as the opportunity was afforded. The feeling against Christianity grew more and more

intense, until it was regarded by many as an act of disloyalty for a Japanese to become a Christian. The leaders of the non-Christian religious organizations were delighted with the powerful weapon against Christianity which this afforded them, and used it to the full extent of their ability. The destructive blows which they endeavored to strike at Christianity with it, were made doubly effective because the Christians no longer took part in the public celebrations of historical events, and were thus represented as not paying due respect to their great historical characters. The reason for this apparent neglect on the part of the Christian was, that these celebrations are really religious festivals, and, as a matter of course, the Christians could not take part in these idolatrous performances. In this particular a change has come, and the most important days are now observed by the Christians in an appropriate way, and the better thinking class of people not only approve of these observances, but are ready to come in and unite with the same. It has thus been made clear that Christianity does "honor the king," and that it does render "their dues" to those in authority.

It is evident that the self-satisfied spirit which obtained during the past few years, by which the young men were led to believe that their country was superior to any other, especially in a moral sense, and which gave rise to the conviction that they were not in need of any religious or moral help from the West, is gradually giving place to a feeling that the moral strength of the Occident, grounded in the religion of Jesus Christ, is superior to any morality the Orient has known, and an increase of desire to investigate the secret of this power is apparent.

So called "liberal thought" also

made its inroads into the ranks of the young men of Japan. It not only weakened or destroyed the faith of young men professedly Christian, but non-Christians were seriously affected by it. As the standard of Christianity was lowered by taking out of it the Divine man, it also lost its power of attraction, for it is only when He is lifted up that He will draw all men unto Him. The serious shipwrecks of faith which have occurred have, to a good degree, led the people, and especially many of the young men, to realize that there is only one safe road to travel, and that leads through the straight gate and over the narrow way.

One of the surest signs of a change for the better, and of greater promise for work bestowed upon the young men of Japan, lies in the fact that the mission schools where the Bible is taught are again becoming well filled, and in many cases there are more applicants for admission than can be accommodated. God undoubtedly has a great mission for this nation, so youthful in its international life, to perform in the formation and development of the new Oriental world which is to be.

ATTITUDE OF THE EDUCATED YOUNG MEN OF INDIA TOWARD CHRISTIANITY.

REV. HORACE A. CRANE. [India, 1892-1897.]

What the educated young men of India think of Christianity depends very largely upon where they were educated. If they have studied in schools maintained by any of the religious communities—Hindu, Mohammedan, or Parsi—they are commonly loyal to their ancestral faith, and intolerant of any other. If in the government schools, with some English masters, a broader curriculum and an atmosphere less antagonistic to everything Occidental, they are

more liberal, saying usually that Christianity is best for Europeans, Hinduism for Hindus, etc. But if they have been some years in mission schools, they are, with few exceptions, favorable to Christianity, if not avowedly Christian.

Thus it comes to pass that among the rapidly enlarging circle of educated men in India, there may be found three distinct attitudes toward Christianity.

First. That of bitter hostility. The occasions of this are chiefly national pride, race prejudice, and religious bigotry. Christianity is the white man's religion, and the white man is the conquerer and ruler of the country. But Hinduism prides itself on its Aryan ancestry, its ancient civilization, and its historic faith. Mohammedanism, altho an alien religion, and intensely antagonistic to idolatry, boasts a purer monotheism than Christianity, and an equal genius for universal conquest. Hence both, while mutually opposed to and jealous of each other, foster a spirit of hostility toward Christianity among those whose dream is an independent Indian empire. The attempt in recent years to rehabilitate Vedic Hinduism arises not so much from religious considerations as from a misdirected patriotism. This has been well characterized by an educated native gentleman, S. Sathianadhan, Esq., M.A., LL.B., of Madras, who says: "Nothing is more futile than the attempt now made by a few educated Hindus to stimulate faith in their ancient religion by appealing to patriotism—a religion which is wanting in consistency and coherence; a religion which is at best a loose compromise between several conflicting phases of thought, and which is utterly incapable of serving as a uniting principle." The same high authority is responsible for the following significant state-

ment: "In India the elements which go to constitute a nationality—the community of race, a common religion, the sense of common interests, and the habit of acting as a single political whole—are conspicuous by their absence. India, therefore, consists of a vast assemblage of different nations, divided into unsympathizing castes, classes, and creeds. But among these heterogeneous elements there is a unifying influence at work, and that is education based on the lines of Western civilization. It is English education that is rendering possible a feeling of nationality among the peoples of India."

The second attitude is that of skeptical indifference. By far the larger part of the educated men of India are actuated more by mercenary considerations than by religious or patriotic motives. They see in education primarily an increase of wage-earning power. It signifies production in government or other service, and that is sufficient. Moreover, the Oriental does not naturally concern himself with his neighbor's religion. He unquestionably accepts that of his father, and expects every one else to do the same. Nevertheless, English education has had the effect of undermining orthodox Hinduism, without as yet substituting any definite faith in its stead. The Hindu who, as a pantheist, has regarded all religions as equally true, when awakened to the futility of his own, naturally enough goes to the other extreme, and regards all as equally false. The perils of secular education are well stated by Rev. T. E. Slater, L.M.S., of Bangalore:

"Owing to pantheistic perversion, the depraved yet proud Hindu intellect, which fails to see any necessary connection between conviction and practise—our stoutest obstacle to the progress of the

Gospel—needs to be regenerated no less than the heart and conscience. Naturally religious, but being educated every year out of their own religion into skepticism and unbelief, and aided by a large circulation of infidel and anti-Christian literature from Europe and America, sinking as a consequence deeper and deeper into a condition of worldly indifference, selfish materialism, and moral cowardice, apparently dead to all spiritual seriousness and concern, 'young India,' otherwise most lovable and attractive, stands in sorest need at the present crisis of its history of the renewing and saving element of the Gospel."

The third attitude is that of real friendliness, open or secret. Many have bravely confest Christ by baptism, sundering all caste ties, and enduring, in some cases, incredible domestic persecutions. It is estimated that one out of six converts in India is from the higher castes or classes. Not all of these are educated, but many of them are. In southern India, where the native Christian community is the largest, out of every twelve graduates, one is a native Christian, tho the native Christians form but one-fortieth of the population. But Christianity has immense influence outside the two millions of the Christian community, and nowhere so much as among the educated classes. Speaking of the Hindu reformers, who are vainly seeking to purify Hinduism from its idolatry and superstition, Mr. Satthianadhan says:

"Being convinced of the higher spiritual character of Christianity, and dissatisfied with Hinduism, they are trying to effect reform from within. I know, from personal knowledge, that the Bible is read most diligently by these earnest searchers after truth. Many of them have also accepted Christ in secret as their Lord and Savior, tho they have not the moral courage to confess their faith before men."

The Samaj movement is regarded

by many as a step toward Christianity. Some have called it the halfway house, while others do not consider that Brahmoism in its present attitude will even form a transitional religion, enabling the nation to pass through its present crisis. But at least it is a tendency which, if rightly developed and honestly worked out, should terminate in Christianity. Not long since a Brahman in high official position, conversing with some of his own people, frankly said: "The best thing that could happen to us as a class is that we should one night go to sleep to wake up next morning as Christians." Another has said that regularly, before going to his office, he prays in Christ's name, and in addition usually reads a portion of the New Testament.

YOUNG MEN IN TURKEY.

REV. J. L. FOWLE, D.D. [Turkey, since 1878.]

In considering the young men of Turkey we must leave out altogether the young Moslems, or, at least, put them in every respect into a different category. No class of young men can be found in the world more needy or more inaccessible. Sensual and beastly by nature, their life and so-called religious training only emphasize and strengthen the *worst* elements in this human nature of ours. Let Gen. xix cast its lurid light on Rom. i: 24-32, and you can appreciate some points of the terrible picture. God hasten the day when we can bring to them the enlightening, cleansing power of the Gospel of Jesus Christ. I would not mention this here were it not necessary to call attention to the terrible possibilities of such an environment for other young men. We need not be surprised that all speech, thought, life among them has been *lowered* by the influence of this ruling race.

Turning now to the present con-

dition of the young men of the so-called Christian communities.

1. *Physically.* In villages, strong of body, robust, accustomed to hard work and simple living. Hence of necessity they learn something of self-control. In *cities*, as a *rule*, narrow-chested, delicate, rather effeminate, eager for self-indulgence and pleasure, easy slaves of passion and lust.

2. *Intellectually.* In *villages*, of good capacity, but absolutely untrained. When they get a start upward are eager, industrious, successful, sometimes even brilliant. In *cities*, very bright, and almost without exception eager to learn. Have a natural aptitude for languages, are interested in science, but not especially good in mathematics.

3. *Morally.* As mentioned above, sensuality common; self-indulgence the law of life. Obedience rather to *force* than to *right*, for their consciences are neither enlightened nor sensitive. Satisfaction with self, and an utter condemnation of everybody else *phenomenal*. Such colossal self-conceit on such a small capital *can not* be duplicated; at least, I have never seen its like.

That such young men need a *pure* Gospel, a *live* Gospel, a Gospel that shall touch and vivify *all* departments of life, goes without saying.

What chance is there that they will *find* such a Gospel? What will be their attitude toward it when found?

First, there is not, at present, the *slightest* hope that their own religious teachers can help them. There are, to be sure, a *few* ecclesiastics who, by ability and training, might have helpt them spiritually, had they not been ambitious of place and power. Religion with them is simply a means for personal advancement. But the great majority of their priests are ignorant, untrained, able simply to *memorize*

and to "perform" the rites of the church. To expect any spiritual uplifting from such is to look for beauty and verdure in an ash-dump, or sweetness and refreshment from a sewer. This strong language is not uncalled for; it is a truthful representation of an awful fact.

Second, there are some good schools among them, where the head and the hand are trained, but almost without exception, the teachers are questionable in morality and infidel in religion. They ridicule the Bible, and hold themselves infinitely above its antiquated teachings. Parisian life is their model, pleasure and self-gratification their goal. From such teachers as these young men can get no help for good; their ability and brilliancy only increase their power to harm. The phenomenal self-conceit mentioned above comes natural to such men.

Third, when we turn our eyes to another class of workers, however, we can thank God and take courage. I am sorry to say that *some* of the graduates of the American schools even are afflicted with the same disease that is mentioned under the second head above; yet a vast majority of them have drank deeply enough of the springs of both temporal and spiritual knowledge to find refreshing themselves and to be both able and willing to help others. There are men among them as devoted, as wise, as skilful in *spiritual* work as the best of those in this land. And their work has begun to tell even on this mass of ignorance and conceit and immorality. The victories won can not make us proud, but they can make us hopeful, earnest, persistent. The battle is on; the Captain is here to win, and the rank and file of the young Christian host are going where He leads. They realize their own

weakness and His strength, and in that realization and effort is our hope of ultimate success.

A Stirring Up in Rome, Italy.

BY MISS M. E. VICKERY.

Methodist Episcopal Missionary, Rome.

It is recorded somewhere that Socrates preferred to measure the standard of his attainments, not by the verdict of the friends who criticized him, but rather by the opinions of his enemies and the dread he inspired in them. Emulating this wise old son of Athens, perhaps the most eloquent report of the progress and success of our work in Rome will be that which has recently been written by the Romanists themselves, and which appeared in a March number of their most violent Jesuit organ, the *Civiltà Catolica*.

Never before has the Protestant cause excited so much commotion among the high ecclesiastics as now that our school has been a success among the better class of well-to-do Italians. The Catholics are moderately content that we support and care for the swarms of their poor, feeling quite competent to eventually come in to give them the "last Sacrament," and reclaim the others of that family on that score sooner or later. But this new line of operations, this attempt at controlling the intelligent and educated adherents through their young women who are still studying—this leading the contest to higher ground than they have ever attempted to secure for themselves, has stirred—even—"his holiness."

"The bird that flutters shows it is hurt." Behold the "flutter" our poor little two-year-and-a-half-old school has caused!

We translate the article verbatim:

"Since under the protection of

the Italian government, from 1870 on, license was given to Protestant error to establish and propagate itself in Rome, it has spread itself like a drop of oil. So much so that we read in the English periodical, *The Tablet*, of London, dated Nov. 19, 1898: 'It can not be denied that a dark future is in preparation, and that the second decade of the twentieth century will see a great part of the Roman population Protestant.' Such propaganda is done in Rome, especially by those protesting sects, which Anglicans call dissenters, since they are divided and dissenting from the official Church of England. These sects, not being able to directly reach their aim of making the Italians Protestants, adopt in profusion 'indirect means,' that is, scattering most lavishly money furnished them by English and American Protestant societies. This they give in abundance to poor families, accept their children, without pay, into their boarding-schools and homes, open work-rooms, day-schools, boarding-schools, places of recreation, gymnasiums, etc., to trap as many as they can of our youths and of our peoples."

In a lecture given February 2d in Rome by Father de Mandato, of the Jesuits, on this theme, the learned and pious father enumerated one by one the various works founded in Rome by the Protestants—the many schools, the boarding-schools, the gymnasiums, the reading-rooms, the work-rooms, the dispensaries of medicine, and the other helps for the poor. He said:

"The American Methodists alone have more than twenty of these places in Rome alone. Not only do they try with these to draw into the heresy the inferior classes, but also those of higher rank and authority. In Vicolo San

Nicolo da Tolentino, at the Palazzo Moroni, the American Methodists have opened an institute for young ladies, which they call 'International,' where they drag in Catholic girls to learn literature, art, music, and singing, and where even some renowned Catholic professors give instruction, perhaps ignorant of the damage that they bring to the very church to which they belong. Besides this, there are received there in pension, at the lowest rates, young ladies who come to Rome to study to become professors." He continued:

"In this institute, as in others, proselyting is done on a grand scale. Catholic girls are obliged to read in common the Protestant Bible, and to hear it commented upon in a way altogether different from Catholic doctrine; and this year has been added openly the obligation to be present at a weekly sermon by a Protestant minister, in which the foundations of the Catholic faith are undermined. More shamelessly still they proceed to pervert the children—Catholic children shut up in their homes, compelling them to receive their Protestant instruction and doctrine. Thus one child kept there gratuitously represents not rarely an entire family that at such a price pay for their apostasy from the living faith. It has happened just recently that a workman called to work in a Protestant office had imposed on him the condition of sending his own sons to these so-called evangelical schools.

"To oppose this evil, as just described, it has been decided to institute a plan for the preservation of the faith. It has its central seat in Rome, but it is not for Rome only, but, indeed, for all the Italian dioceses, and must be extended finally outside of Italy. The nucleus of the plan is already established with the full approval of the holy father. Here is a summary indication as to the scope, and as to the internal constitution.

"The scope is to make reparation for the Protestant propagandism by aiding and favoring the works that most directly are opposed to it, and to found new ones wherever they may be needed; especially

places of recreation and education for the young, industrial training for the poor and unoccupied youths, free schools, orphanages, and some boarding-schools, both for boys and for girls, at low prices, visits and assistance to the poor and infirm, missions and religious lectures in the places infected and menaced by Protestantism, popular religious instruction, and the diffusion of good printed matter, especially of that kind to refute the errors most diffused by the Protestants and the incredulous. As to the internal constitution, the work is composed of a central council in Rome. This has for its head a general ecclesiastical president nominated by the cardinal vicar, and approved by the holy father, and he is S. E. R. Monseignor Giustino Adami, titular Archbishop of Cesare di Ponto. A vice-president and a woman vice-president, a general secretary, a treasurer, twelve male and twelve female councilors, a male and a female secretary aid the president.

"Similar to this central committee of Rome, there will be diocesan councils, at the head of which will be, in the same manner, an ecclesiastic nominated by the bishop. Besides these councils, there will be members of various grades; founders, benefactors, active and associate members, cooperators, both of the clergy and the laity. There are, too, special laws, that it is not wise to particularize here, regarding the reunions, the gathering of offerings, the duration of office, the spread of the work, and the *spiritual indulgences* granted by the pope, which latter he has distributed widely to the members to show how much at heart he has this work."

Would that we had some of this money we are reputed to use so lavishly for our purpose! Would that we had but one place where we could be comfortably and conveniently housed, that we need no longer turn away the girls who would come to our school! Does it not seem a wise prevision to do as much as possible before the new method of opposition shall have made too much headway? Next year will be a critical one for the school.

IV.—EDITORIAL DEPARTMENT.

The College at Khartum.

Much possibly misdirected enthusiasm is awakened by Lord Kitchener's proposal for a college at Khartum, which is to be in no sense a Christian institution. It may be well to consider whether it is a wise step to plant such an educational institution, with the money from Christian communities, in the heart of a Mohammedan and heathen land.

Robert College, at Constantinople, is a standing refutation of the idea that such work must be conducted on an entirely irreligious, or at least unreligious basis. From its foundation in 1863, during all these thirty-three years, it has maintained its character as a distinctively Christian institution *at the very point* where such a college would seem to be impracticable. Situated on the Bosphorus, about six miles from Stamboul, it confronts the very towers built by Mohammed II, when he captured Constantinople; it is near the site of an ancient Roman temple, and so seems to lift the banner of Christ on the very ramparts of the enemy. Its present staff embraces a score of professors, and thousands of students have been educated in its halls, representing twenty or more different nationalities and every variety of faith. Tho not linkt with any society or mission board, it has survived even the social earthquakes that have desolated the city, and its influence for Christ over the empire is beyond calculation or expression. Mr. W. T. Stead believes its alumni will ultimately fill all responsible positions in the civil service under the control of the sultan. The number of its students (now 250) has been limited only by its accommodations. Those who have conducted it know that at the basis of its high

success lies its distinct moral and religious character.

The sirdar should have his attention directed to the success which has waited upon Robert College, while arranging for the one which is to perpetuate the name and fame of Gordon at Khartum.

Barbarism in the South.

Some of the most shocking events recorded in the history of America have recently been taking place in the Southern States, the most recent of which was the shocking and barbarous punishment inflicted on a negro in Georgia. This negro acted at once the part of a beast and a demon; he outraged virtue, murdered the innocent, and seemed to revel in cruelty. That his crime made the popular indignation to boil like a caldron is not to be wondered at; or even that the law was not permitted to take its proper course in the calm administration of justice. But the manner of his execution was unworthy of a civilized, Christianized community. For half an hour this man was subjected to the torture of mutilation, then he was burned at the stake, and after death his body was literally hackt to pieces and the fragments of the tree to which he had been bound, borne off as souvenirs.

Popular fury did not exhaust itself in this holocaust of vengeance. As he had charged an old negro preacher with being the instigator of the crime, this old man was tortured to elicit a confession; but as this failed, he was finally hung, notwithstanding his employer's vigorous efforts to save him by affirmation of his innocence.

Those who have read the horrible details of these lynchings will not find it difficult to believe the truth of the charges made in the article

on "A Revival of Slavery in America," printed in our Digest Department. The civilized and Christian portion of the country should be aroused to insist on the establishment of law and order, not the punishment of crime with crime. Let the white man set the negro an example of self-restraint; educate them, for educated negroes do not commit such crimes; elevate them and let the law treat white and black alike.

A Baptist pastor at Atlanta, who subsequently preached in rebuke of acts of lawless retaliation and violence had his tabernacle broken into and looted, and has been threatened with a public whipping. All this reveals a state of society which is disgraceful to the name of civilization. No decent man will defend such crimes as those of the negro. No language can be found to describe their enormity and deformity. But neither can words portray the hideous cruelty of his torture, mutilation, and burning. If he had acted the part of a beast and a demon, those who visited on him such condign punishment, let themselves down to his level in acting the part of wild beasts and demons. That sublime principle laid down in the Word of God was forgotten: "*Vengeance is mine; I will repay, saith the Lord.*" We are bidden to leave such requital to "the Lord God of recompenses," who "will surely requite." We are not to let hell loose upon sinners; it is time enough when they fall into the hands of a just God. We need intrepid preaching of the Gospel at home, or Christian communities, so called, will lapse into barbarism. The Savior of us all bore without murmuring the scourge, the spitting, the torture of the cross, and said only this: "*Father forgive them, for they know not what they do,*"

The Samoan Trouble.

Unfortunately the missionary element has been uselessly and wrongfully dragged into the discussion of the political disturbances in Samoa. Undoubtedly missionary work will be hampered for a time by the troubled state of the island, but that the Protestant missionaries are in any way responsible for the conflict is most certainly false. The London Missionary Society is represented by able and trustworthy men, who most heartily deplore the present strife, and who seek in every way to promote the glory of God and peace among men.

The principal facts of the case are these: According to the Berlin treaty, the chief justice has authority to decide finally in event of dispute in the election of succession to the nominal and, at present, useless position of king of Samoa. Mataafa received the majority of votes, but was declared ineligible according to the Berlin treaty. Mataafa is a Roman Catholic, and is backed by the priests and the Germans, but his following is largely Protestant. He is also a fighter, and has a large following of those who love war and warriors. Malietoa Tanu, the son of the former king, is a lad of seventeen or eighteen, a Protestant, and naturally quiet and peaceable. Chief Justice Chambers decided in his favor, and the Mataafa party, backed by the Germans, if not urged on by them, rebelled and established a provincial government, raiding the towns and looting the property of non-combatants, and even churches and mission premises. The only way in which Protestant missionaries were mixed up in the affair was in seeking to protect life and property, thus giving protection to those who fled from Mataafa's victorious party.

Chief Justice Chambers was

placed in a delicate position by the conflict between the Berlin treaty and the vote of the people. He was, however, upheld by all foreign representatives, except the Germans, whose consul has shown anything but a desire for law and order, and who is largely responsible for the strife and bloodshed. Mataafa is a strong leader in some respects, and is thus popular with many natives. He is not, however, fitted for a ruler, and has shown that his aims are selfish, and not calculated to promote the good of the little kingdom—so called by sufferance of the three powers. His followers have shown themselves to be headstrong and freebooters. Malietoa Tanu is probably not an ideal king, but is at least tractable and peaceably inclined, and in the position of nominal sovereignty would not stir up strife. We sincerely deplore the reign of lawlessness, the loss of life and property, and the retarding of Christian work, but hope that the commissioners* who have gone to Samoa will reach a satisfactory understanding, and adopt a new constitution, which will help to establish peace and prosperity, and prevent a recurrence of trouble.

The Russian Invasion of Persia.

The Russian mission to the Nestorians of Urumia, Persia, seems to have made rather a clean sweep. Already they are reported to have enrolled from 15,000 to 20,000 of these people as members of the orthodox church of Russia. The promise of a measure of political protection from Mohammedan landlords is the bait that has drawn them in wild crowds to exchange their time-honored faith for the Greek Church, with its picture worship, reverence of Mary as

"the mother of God," and confession to the priest, rejection of which practises and beliefs has won for the Nestorians of old the name of "Protestants of the East."

The evangelical churches develop among the Nestorians of Persia by Presbyterian missionaries have, according to reports, stood measurably firm against this wild onset, but they are a small body at best, and they, too, have lost a considerable number of members. The converts of the Roman Catholic missionaries have largely gone with the tide.

What is to be the final effect of this invasion of Persia by the Russian Church upon Protestant missions there, it is too early to pronounce. Whether the American Presbyterian missionaries will be suffered to continue in oversight of their few thousand adherents, and whether these latter will be at all tolerated, or driven to the wall by Russian illiberal regulations, are questions of deep interest to the friends of missions all the world over. Whatever the development on these lines may be, we must confidently believe that the seed of evangelical truth sown among the Nestorians in the past sixty years, and so richly matured by the Spirit of God, will, under His gracious overruling providence, prove a mighty working leaven among those peoples. The Moslem population has, from early times, been favorably impressed with the superior character of Protestant Christianity. It is not strange that now, more than ever, they recognize it as the purer, nobler form of Christian truth, as it is seen in contrast with other forms and practises.

The larger body of the Nestorians in Kurdistan are as yet untouched by this Russian movement. But, then, the Roman Catholics from Van seem to be making considerable headway.

* Mr. Bartlett Tripp (American), Mr. Eliot (British), and Baron von Sternberg (German).

African Liquor Traffic.

That some decisive steps need to be taken immediately to curtail the liquor traffic with Africa is manifest to all who have the interests of the Africans at heart.

A new conference is proposed to consider the question of West African liquor traffic. King Leopold of Belgium invites European nations to the conference, and England, Germany, and France, have already accepted. He will propose a higher duty on alcohol. At Sierra Leone it is now 75 cents per gallon, but still is working untold harm. The bush negro will not work except under such inducement, but the traffic ought to be *abolisht*, as it speedily works death to the blacks of the dark continent. The police are busy hunting the "moonshine" stills in Sierra Leone, but bananas are readily made to yield an intoxicating drink, and the illicit business goes on notwithstanding. We fear that the new conference will not be sufficiently unselfish and determined to propose the radical reforms needed, but let us hope and pray that adequate steps may be taken to stamp out this heinous sin against God and man.

A South African Industrial Colony.

A "South African Industrial Colony for Missionary Work," has presented to us for our review its plan and prospectus. This is a new attempt to solve the problem of putting at work those who are willing and desirous to serve God, but whom the "boards" can not or do not send out, and to supplement existing methods by others that do not demand such elaborate training. The particular matter emphasized in the Industrial Colony is the *self-support by trade*, as Paul wrought at tent-making to prevent being a burden on the infant church,

Self-supporting missions have been planted in India and Burma, Africa, and other lands, but thus far, have met with little success.

The professed basis of this particular movement, which started in Brown University some time since, is, "faith in God" and "dependence on His selection;" the grand requisite being entire surrender to His will and service. Each member of the colony is expected to furnish passage and outfit, is to go without stated salary, and for a lifelong campaign; money is not to be asked for, except from God, in prayer. The particular "industry" in view is sheep raising; and it is proposed to employ native labor, and thus both help the mission to self-support, and afford ample opportunity for access to the unsaved.

The plan has many features to commend it, and looks well on *paper*; whether, on actual *trial*, it will succeed depends very largely on the parties who undertake it. For ourselves we bid godspeed to any way, new or old, which is supported by Scripture teaching and common sense, and has for its chief aims to spread the knowledge of God. It is not worth while to stand in the way of any who seek to evangelize the world, while thousands are dying every hour.

One word of caution we feel constrained to offer. Let each step be carefully considered before being taken. Africa is the cemetery of missionaries. Europeans and Americans find there a climate that is laden with poison. We can not stand exposure to the tropical sun, nor eat with impunity the food to which, in such temperate zones, we are accustomed, nor wear the same clothes. Any party going to the Dark Continent should first ascertain the conditions and risks of this new sphere of life. A few weeks of imprudence at the start may mean health wreckt or life shortened. Even a consecrated purpose and spirit does not save us from the physical consequences of violating God's natural laws. Let obedience to God, which is the basis of all true work, begin in compliance with the known laws of bodily health. Even grace does not make up for lack of common sense.

V.—RECENT BOOKS ON MISSIONS AND MISSION LANDS.

THE REDEMPTION OF AFRICA. A Story of Civilization. With maps, statistical tables, and select bibliography of the literature of African missions. By Frederic Perry Noble. Two vols. 8vo, 846 pp. \$4.00. Fleming H. Revell Co., Chicago, New York, and Toronto.

Mr. Noble has given us a work which will stand the test of time, and one without which no library is complete. The book is not without faults, but few are more conscious of this than the author. The field is so tremendous, and the sources of information so often uncertain, that one needs the lifetime of a Methuselah, the patience of a Job, and discernment more than human, to attain perfection. Comparatively few can realize the amount of labor that the present work has involved.

As to scope, the book attempts to cover too much ground, if anything, and might be called "The Redemption of Africans," since it deals with work for African peoples in both hemispheres. Necessarily, it goes into the history of African missions, and takes a liberal view of Moslem, Roman, and Protestant missions. The subject is treated under three main divisions: Ancient and medieval preparation, the religious partition, and the expansion of missions. It is exceptionally compact and comprehensive and reliable, and has some claim to literary merit. It was almost inevitable that the romantic and miraculous stories of the lives of most African missionaries and mission fields should be omitted, thus leaving a most fascinating portion of the subject untouched, but much incidental information is given on the character and work of many heroes of the Dark Continent. The modern missionary work is wisely taken up according to the great denomina-

tional bodies, and separate chapters are devoted to valuable information as to the environment of African missions, industrial education, woman's work, medical missions, and the debt of Africa to Christianity. The statistical tables include lists of diseases prevalent in various sections; educational, medical, literary, philanthropic, cultural, and missionary work. There is also a list of the principal authorities on Africa, and indexes of persons, places, societies, and subjects. The maps show political spheres of influence, mission stations, diseases, and languages, besides sectional maps of Madagascar, Egypt, and British Central Africa.

As to criticisms, space forbids a minute examination, but in general Mr. Noble often seems to strain a point to insure accuracy. He has reform on the brain, so that amateurs need a key to enable them to unlock the mystery of many of his proper names. Comparatively few would recognize the well-known names Darfur, Kordofan, Zanzibar, Bechuanaland, Matabili, etc., in the possibly more accurate but un-English forms, Fur, Kardo, Zanguibar, Chwanaland, Tabili, etc. In his names of societies, too, he is often needlessly obscure in order to secure technical accuracy, *e. g.*, using Unity of Brethren to translate *Unitas Fratrum*, to designate the well-known Moravian body.

His spelling is not always self-consistent, *e. g.*, Zanzibar being sometimes spelled Zanguibar, etc.

As for the maps, they are helpful, and for many books would be excellent; but as a standard work, this should have first-class *original* maps, showing political, missionary spheres, etc. It is especially important that there should be a map,

or sectional maps, giving the location of various missionary societies. Some such plan as that given in our map of China (February REVIEW) is most helpful, and does not involve changes in plates for new editions. The illustrations are not sufficiently representative or numerous to be of any particular value. We wish that it had been possible to give full statistics of the work of all societies laboring in Africa, but we know something of the difficulties of such an undertaking.

This is one of the indispensable missionary books, and any blemishes which may appear are of minor importance, compared with the value of the material collected and the great accuracy which marks it as a whole.

HAUSALAND, or Fifteen Hundred Miles through the Central Sudan. By Rev. Charles H. Robinson, M.A. Map and illustrations. 12mo, 303 pp. Sampson Low, Marston & Co., London.

In our Digest Department an article appears based upon this interesting and valuable book. Canon Robinson is lecturer in Hausa at Cambridge, and is doing much to bring the Hausa people to notice, and to further the cause of Christ among them, through the Hausaland Association. His book describes a tour through Nigeria and the Central Sudan, and gives much information as to the character of the country and people, their laws, customs, occupations, languages, religion, etc. It throws much light on a little known land and people.

IN AFRICA'S FOREST AND JUNGLE, or Six Years among the Yorubans. By Rev. R. H. Stone. Illustrated. 12mo, 282 pp. \$1.00. Fleming H. Revell Co.

This latest addition to the "Stories of Missions," is an exceptionally readable account of life and adventure among the barbarians of the West African coast. It can not be called strictly a missionary book, but gives a graphic picture of the

adventurous side of life on such a mission field, and vividly describes the unique customs and characteristics and beliefs of the Yorubans.

Monthly Missionary Bibliography.

ISLAM IN AFRICA: Its Effects—Religious, Ethical, Social. By Anson P. Atterbury. 12mo. \$1.25. G. P. Putnam's Sons.

AMONG THE WILD NGONI (Africa). By Wm. A. Elmslie. Map and Illustrations. 12mo, 318 pp. \$1.25. Oliphant, Anderson & Ferrier, Edinburgh, and Fleming H. Revell Co., N. Y.

THE NEGRO AND THE WHITE MAN. By Bishop Gaines. \$1.25. African M. E. Book Rooms, Philadelphia.

NEW YORK'S CHINATOWN—An Historical Presentation of its Peoples and Places. By Louis J. Beck. Illustrated. 8vo, 332 pp. \$1.00. Bohemian Publishing Co., New York.

OUR ISLAND EMPIRE.—A Handbook of Cuba, Puerto Rico, Hawaii, and the Philippines. By Chas. Morris. 12mo, 488 pp. \$1.50. J. B. Lippincott, Philadelphia.

PUERTO RICO AND THE WEST INDIES. By Margherite Hamm. 12mo, 230 pp. F. Tennyson Neely, New York.

THE PHILIPPINES AND ROUND ABOUT. By Maj. G. J. Younghusband. 12mo, \$2.50. The Macmillan Co., New York and London.

THE PHILIPPINES AND NEW POSSESSIONS. By W. J. Seabright. R. H. Woodward & Co., Baltimore.

THE PHILIPPINE ISLANDS. By John Foreman. Maps and illustrations. 8vo, 653 pp. \$5.00. Charles Scribner's Sons.

PIONEERING IN FORMOSA. By W. A. Pickering. Hurst & Blackett, London.

A HISTORY OF BRITISH INDIA (5 vols.) By Sir William W. Hunter. Vol. I. 8vo, 475 pp. \$5.00. Longmans, Green & Co.

AMONG THE HIMALAYAS. By L. A. Waddell. Map and illustrations. 8vo, 492 pp. \$5.00. New Amsterdam Book Co., New York.

THROUGH THE STORM. Pictures of Life in Armenia. By Avetis Nazarbek. 8vo. \$2.00. Longmans, Green & Co., New York.

LIGHTS AND SHADOWS OF MISSION WORK IN THE FAR EAST. By S. H. Chester, D.D. 8vo, 252 pp. 75c. Presbyterian Committee of Publication, Richmond, Va.

SIBERIA AND CENTRAL ASIA. By J. W. Bookwalter. Illustrated. 8vo, 548 pp.

HANDBOOK OF COMPARATIVE RELIGIONS. By Samuel H. Kellogg, D.D. Presbyterian Board of Publication, Philadelphia.

HISTORY OF THE LONDON MISSIONARY SOCIETY. By Richard Lovett. 2 vols. Portrait and maps. 8vo. 21 shillings. Henry Frowde, London.

STATESMAN'S YEAR BOOK. American Edition. 8vo, 1196 pp. \$3.00. The Macmillan Co.

PRISONS AND PRISONERS. By Rev. J. W. Horsley. 12mo, 233 pp. \$1.25. W. F. Mansfield & Co., New York.

VI.—GENERAL MISSIONARY INTELLIGENCE.

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

THE KINGDOM.

—In a recent sermon on foreign missions, this old legend was told: When God first made the birds, they could only walk; but their wings were fashioned and laid beside them. The birds took up these wings, and, binding them to their breasts, carried them as a burden. But presently, the wings having grown to their sides, they soared up into heaven. "Brethren!" said the speaker, "the church now bears foreign missions on her heart as a burden. When will she learn that her Lord intends missions to be as wings to her, carrying her joyously forward to the blessed day of His appearing?"

—Mrs. Ballington Booth says that one day when she was feeling keenly her failures and discouragements, and wondering if she really was worth anything in her Father's vineyard, her little boy came in from a walk in the city park, and, running up to her with great delight, he put into her lap a little handful of wilted chickweed. She picked up the worthless weeds with a cry of gratitude, and kissed the little hand which had brought them to her. They were in themselves of absolutely no account, but they were all the flowers he had, and his loving thought and plan to bring mamma his only bouquet lifted the burden from her heart. "Ah!" she said, "shall not my Father take my little service, which oftentimes seems so worthless and unavailing, and count it precious because in my heart I longed to do great and beautiful things for Him?"

—The idea has evidently taken hold, and is spreading—the idea that it is quite within the compass

of what is possible and feasible for a parish to support a missionary *as an extra thing*, without diminishing (on the contrary, while continuing to increase) the measure of its ordinary support by collections, subscriptions, boxes, and sales of work. This discovery is calculated to work a revolution in the scale of giving.—*C. M. S. Intelligencer*.

—According to Secretary J. L. Barton, the churches under the care of the American Board added an average of 10 members each last year, those of the American Missionary Association 9, of the Congregational Home Missionary Society 4, while all the strong, self-supporting churches averaged 1.7 each, barely holding their own. Nor is there any reason to suppose the proportion between growth in the foreign and home work is much different in the other denominations. Whatever "failure" there may be in the work of the Gospel, evidently it is *not* found in heathen lands.

—All the signs of the times combine to indicate that in the coming century these will be prominent among the burning questions: (1) Medical missions; (2) industrial missions; (3) self-support; (4) self-management, and far greater care to build up an *indigenous* church; that is, one not fashioned after European, American, or merely denominational ideas, modes, and methods.

—Among others these eminent cases of comity are delightful to contemplate: The Presbyterians are unmolested in Siam, the Baptists in Burma, the American United Presbyterians in the Nile valley, and the American Board in Turkey. Behold, how good and pleasant it is for brethren, etc.

THE JEWS.

—As to Jewish population in different countries: Russia holds the record with nearly 3,000,000; Austria-Hungary comes next with 1,500,000; and Germany follows with 700,000. There are 400,000 Jews in Rumania—nearly a tenth of the population; 100,000 in Turkey, 80,000 in France, and nearly as many in Holland and England. Italy contains 50,000, and the other powers 30,000. In round figures the total population of Jews in Europe is set down at 6,000,000. The estimated population of Jews in Africa is 500,000, of which number 40,000 are in Algeria; 250,000 in Asia; 350,000 in America; and from 20,000 to 30,000 in Australia.

—There are about 14,000 Jews in Switzerland, and all, with the exception of a very small portion, have immigrated into that country. True Swiss Jews, whose parents have lived in the land for several hundred years, are only a few hundred persons. Most of the immigrants come from Alsace and Lorraine, who emigrated from there when Germany took these two provinces from France. From other countries there are a small number of Jews, and there are about 100 Russian Polish Jews, who are not very well liked by their German brothers.

—There are some 14,000 Jews altogether in Cairo, Egypt, made up of the same heterogeneous and cosmopolitan character as their brethren in Alexandria. Some are wealthy and influential, living in their grand palaces by the Nile, but the majority, especially of the Arabic-speaking Jews, seem in a very wretched and destitute condition. Each of the Jewish communities—the Arabic, the “Aschkenaz” (German speaking), and the Karaim—have their own quarters and synagogues.

The *Mission World* says there are in the Church over 100,000 proselytes from Judaism, and in the Church of England alone 250 of the clergy are either Jews or sons of Jews. The Gospel is proclaimed in more than 600 pulpits of America and Europe by Jewish lips. Over 350 of the ministers of Christ in Great Britain are stated to be Hebrew Christians.

—In 1882 an agreement was made between the United States and Russia to allow American citizens, who had a legal passport, credited by Russian consul, to enter Russia, and stay as long a time as would enable them to get their business or private affairs in order. Only Jews were excepted, and even if they were American citizens, they needed special permission. Repeated efforts to put aside this hurtful measure were always opposed by the Russian power. The Jews of North America now ask a revision of this agreement.

—The Jewish colony, founded by Russian Jews in Wellington, Nevada, is on the verge of dissolution, being in the hands of the sheriff. In November, 1877, twenty-one Jewish families left San Francisco to settle in Nevada as farmers. They bought land, giving a mortgage of \$14,000 for a large estate, hoping to pay off the mortgage gradually by their industry. But the president of the colony and the secretary pawned the estate in a bank in Carson City, without the colonists knowing it, and fled. Now the bank insists upon payment of this sum, and so the colonists will be dislodged. The police are seeking the two malefactors.—*Die Welt*.

AMERICA.

United States.—The American Bible Society in the eighty-three years of its history has distributed 64,000,000 Scriptures, which would load a freight train ten miles long.

If opened and placed side by side these books would reach nearly half-way round the globe. And twice this work has been done by the British and Foreign Bible Society, which is the most popular benevolent cause in England. Twenty-eight other societies have distributed altogether the same number as the American. Since its foundation the society first named has circulated Scriptures in languages and dialects as follows: 28 European, 39 Asiatic, 8 Oceanic, 9 African, 9 American Indian, and 3 South American, besides the English translation.

—Rev. A. Woodruff Halsey, pastor of the Spring Street Presbyterian Church, New York City, who delivered the students' missionary lectures at Princeton Seminary this year, has been elected to succeed Dr. John Gillespie as secretary of the Presbyterian Board of Foreign Missions. He is admirably fitted for the position.

—The New York Board of Charities has recently compiled statistics which show that the various institutions in the state hold property to the value of \$103,384,544, and had an income last year amounting to \$23,100,880. Benefits of one kind or another were conferred upon 74,664 persons, 31,127 being children cared for in "homes."

—The Baptist Missionary Union reports 13,197 received into its churches in foreign lands last year, divided among the missions as follows: Burma, 2,500; Telugu, 1,870; Assam, 1,187 (900 at one station); China, 475; Kongo Free State, 335; Russia, 980, etc. The number received from the beginning is about 300,000, and of these nearly 100,000 are the fruit of the last nine years.

—The preliminary conference of ambassadors to discuss the proposals of the czar as to disarmament,

was scheduled to meet May 18th at the Hague. The topics for discussion should be put on record.

(1) An agreement not to increase naval or military forces, and the corresponding budgets for a fixed period; (2) an endeavor to find means of reducing the forces and budgets in the future; (3) interdiction of the use of any new weapon, or explosive of a power fuller than now made; (4) restriction of the use of the most terrible of existing explosives, and forbidding the throwing of any explosives from balloons, or similarly; (5) forbidding the employment of submarine torpedoes, and similar contrivances; (6) undertaking not to construct vessels with rams; (7) application of the Geneva convention to naval warfare; (8) neutralization of vessels saving those wrecked in naval battles; (9) revision of the declaration concerning the laws and customs of war elaborated at Brussels in 1874; (10) acceptance of the principle of mediation and arbitration in such cases as lend themselves thereto.

The composition of the United States delegation was announced as follows:

Andrew D. White, United States Ambassador to Germany.

Stanford Newell, United States Minister to the Netherlands.

Seth Low, President of Columbia University, New York.

Captain William Crozier, ordnance department, United States army.

Captain A. T. Mahan, United States navy, retired.

Frederick W. Holls, of New York, secretary of the delegation.

The delegation is regarded as an exceptionally strong body, being made up of men well known, not only in political life, but in letters and international affairs.

—The M. E. Church has gathered from heathen lands into its churches 56,884 full members and 67,967 probationers, a total of 124,851. The conversions numbered 12,445 last year. The preaching force aggregates 1,631, of whom 234 are Americans and 436 are ordained natives. In the schools are 31,382.

—Two theological seminaries of the Presbyterian Church, South, devote one day each month to missions, holding services in which all the faculty and all the students

take part, for papers and discussions on all the phases of both the home and foreign work. Nor is it surprising to learn that one of them, the Union Seminary of Richmond, Va., with 88 students, has undertaken to support a missionary in the field.

—Seventeen students of the Reformed (Dutch) Church have asked the mission board to make provision to send them to the foreign field when they shall have completed their studies, and a portion have also sought and obtained the approval of the board to organize and speak among the churches after the fashion of the Yale band.

—At Darlington, Oklahoma, the agency headquarters for the Cheyenne and Arapahoe Indians, some effective work for Indians is being done by Rev. and Mrs. W. M. Wellman. Easter Sunday was a great day, for 61 were received into membership, 46 Cheyennes and 15 Arapahoes. These ranged in age from twelve to twenty-six. One hundred and fifty Indian Christians partook of the Lord's Supper, 25 of whom walked six miles to attend. Two sermons were preached by Indian converts, one of whom is an Apache, grandson of old Geronimo. A Christian Endeavor Society of 45 active members has been organized at the Arapahoe school.

—This is strange reading, since it relates to the staid and impassive Celestials. Rev. F. J. Masters, superintendent of Methodist Chinese work in San Francisco, writes as follows: "We have had a glorious revival. Chinatown has been moved to its center. Nearly 100 signed cards expressing their determination to follow Christ and accept Him as their Savior. We found over half of them return to a great rally. What a sight it was to see 25 on one night, and 34 another night, kneeling down at the

altar, some with their faces on the floor, in the very dust! The most interesting circumstance is that our young men did all the work. They marched through Chinatown with kettledrums and cornets, stopping at the street corners to testify to the saving power of God. Then they sang all the way back to the mission, bringing a great crowd with them every night."

—Editor Gray of *The Interior*, met an educated negro in the South, who was planning to go to Liberia as a missionary. He tried to dissuade him, citing the instance of Mr. Briar, who went to Gabun and "uselessly sacrificed a valuable life"—that is the way the Presbyterian editor put it. Note the negro's reply. "Institutions must have graves for their foundations."

—A new movement has been inaugurated by Mr. Ogden Mills, a son of the originator of the Mills hotels.* He plans fireproof apartment houses, to be built absolutely safe and comfortable, to be rented as tenements, at cheap rentals. Stone and steel are to be the only materials used. The first of these structures is to stand at the corner of 42d st. and 10th ave., New York. The property purchased has already cost \$250,000. It is calculated that the rental will average one dollar a week per room, and that this will pay an income on the property.

Puerto Rico.—Chicago will have the honor of sending the first Episcopal missionary to Puerto Rico, Bishop McLaren having appointed the Rev. G. B. Platt as special missionary of the Chicago diocese. He will work under the personal instruction of Bishop McLaren, and establish missions and schools in all the large settlements on the island.

—The American Missionary Association has voted to plant 3

schools in as many different interesting centers of Puerto Rico, to be in full operation in October next. One of these will be in the north, another in the center, and the third on the west coast of the island. Christian teachers who understand the language of Puerto Rico are now ready to take up the work.

Brazil.—Mr. Geo. R. Witte, who has been working in Central Brazil, is returning to America in consequence of a proposition from the Para government to take charge of an industrial school which the government offers to build, equip, and partially maintain for fifteen years on the Tocantine river (a tributary of the Amazon). This offer is in consequence of Mr. Witte's telling the governor of the work of Hampton Institute, Va. The bill was drawn up by the governor and submitted to Mr. Witte and Dr. H. M. Lane, of San Paulo, for suggestions. Three square miles of land has been offered, buildings, apparatus for industrial work, etc. No restriction is placed on religious teaching, so that Mr. Witte sees in this offer a call of God, and is visiting America to interest people in this work.*

EUROPE.

England.—It is said that the churches of this country spend each year on the average from ten to fifteen times as much upon providing for the ministry and local expenses as they give to the work of making the Gospel known in the dark places of the earth. Is it not time the churches were giving at least as much to evangelize 1,000,000,000 of people who have *not* the Gospel, as they do to evangelize and minister to 38,000,000 who *have* the Gospel?—*North Africa*.

—The Church of England is ma-

* Mr. Witte is ready to give illustrated lectures on the Indians of Brazil, and may be address care of the editor of THE REVIEW.

king rapid strides in voluntaryism. Canon Burnside's statistical tables of the voluntary offerings for 1898 show that Anglicanism is well able to stand the test put upon all the free churches—of self-maintenance. More than half a million sterling was raised last year over and above the amount raised in 1897, the total amounting to £7,506,355. Church extension received £56,000 as its share; home mission societies, £30,000; foreign missions, £236,000; church building, £190,000. If the free-will offering system were properly developed, and churchmen were trained in the grace of giving, the Church of England could listen complacently to the cry for disestablishment. Thrown on her own resources, she would realize her true strength.—*London Christian*.

—Since the British and Foreign Bible Society was organized, in 1804, it has spent more than \$60,000,000 in publishing the Scriptures. It has issued 141,000,000 copies, entire or in part, that have been printed in more than 300 languages and dialects. From its head office in London, on an average, 6,000 copies are sent out each day; and, besides London, Oxford, and Cambridge, it runs presses in 12 of the chief cities of Europe, and 8 in Asia, besides at Cape Colony, in South Africa, and Sydney, in Australia. At the present time it is issuing annually an average of 3,888,000 copies of the Bible or New Testament, at which rate it will in the next forty years publish as many copies as it has done in the last ninety-five years; but the probability is that it will do so in much less time.

—Of the 70 versions which the C. M. S. owes to the Bible Society, the majority have been made by its missionaries. In each of its two chief fields, India and Africa, about 25 versions, mostly the work of its

scholars, are in use in its stations. No other missionary society has done so much for the translation of the Scriptures, or uses them in so many languages as the C. M. S.

—At the annual meeting of the Zenana Bible and Medical Mission, or the Indian Female Normal School and Instruction Society, recently held, it was reported that the society has 32 stations, and employs 96 European missionaries and 310 assistants, Bible women, etc. Last year there were 6,551 pupils in the schools and zenanas, and the attendances at the hospitals numbered 60,000. The in-patients numbered 17,235 in 1897, against 2,647 in 1887. In the last fifteen years their schools were increast from 31 to 71, and scholars from 1,060 to 3,514. Their village work in Allahabad is languishing for want of lady workers.

Scotland.—The year 1898 was to the National Bible Society of Scotland, whose headquarters are at Hankow, an exceptionally prosperous one. The circulation for 1897 was: Whole Bibles, 112; Testaments, 8,680; portions, 275,745; total, 284,537. That was an advance on all preceding years. Last year, however, the circulation rose to a much higher figure. Its circulation for 1898 was: Whole Bibles, 169; Testaments, 19,008; portions, 420,785; total, 440,062.

—Well may the United Presbyterian Church rejoice and give thanks when its official organ can give this report: "Again the brightest feature in the summations of the year is the increase of members of the church in the foreign field. The jubilee year was signalized by an unexampled increase of 1,079; last year eclipsed it with an increase of 2,370; this year it mounts still higher, to 3,472, nearly double the increase of the church at home."

France.—In connection with Miss de Broen's Belleville Mission in Paris 25,000 copies of a French leaflet on Christ, "La Vie et la Resurrection," were distributed on the occasion of President Faure's funeral, addrest to Roman Catholics, Protestants, and Free Thinkers, so that none could repulse them. The tracts were brief and most excellent in every way, and they were gladly received, and even soldiers stretcht out their hands for them. There is much cause for thanksgiving that in the midst of the political, social, and religious friction going on for so many months in Paris, almost daily meetings have been held in the Mission Hall unmolested.

Spain.—The *Mission World* reports that Bishop Cabrera, of the Spanish Protestant Church, has received letters stating that since war broke out the membership of the Anglican Church in Spain has had a wonderful increase, several priests and a large number of private citizens having left the Roman Catholic for the Protestant Church. One distinguisht member of the Spanish aristocracy has requested the Protestant community to send to his town a Protestant minister to conduct services, and has placed a building at their disposal.

Germany.—W. F. Gooch, in the *London Christian*, writes this strange story of intolerance and persecution from *Protestant Saxony*:

"On January 11th a fine of 100 marks was inflicted in Chemnitz simply for the offense of having conducted a Sunday-school outside the pale of Lutheranism. On February 1, 160 marks for conducting a Gospel meeting in Sosa. January 4, 150 marks for baptizing converts to the faith of Christ in Sosa and elsewhere. January 25, a pastor served with government notice that if it was proved

that any religious work was carried on among children with his knowledge, a fine of 150 marks would be levied on him. January 29, a party of children in the hall of Chemnitz on the Lord's Day were surprised by the entrance of the police and forcibly turned out into the street."

In Dresden, recently, the pastor of the Baptist church was summoned before the magistrates for having allowed a plate to be held at the door to receive voluntary offerings on behalf of the China Inland Mission. Many similar facts might be added. It is even dangerous to speak of these things.

Norway.—The fifty-sixth annual report of the Norwegian Missionary Society is out. This organization has 2 fields in South Africa, and 3 in Madagascar. The income was £27,825 last year, the number of representatives was nearly 100 (not including missionaries' wives, or 1,200 natives of whom 30 are ordained). The number of baptized members in the various missions is about 40,000, in more than 500 congregations. In Madagascar 40,000 are in its schools.

Finland.—This country, like Poland, is to disappear from the map, since it is about to be thoroughly Russianized. By recent decrees the emperor's local title as Grand Duke of Finland disappears, and the word "Empire" or "Russia" is substituted in the soldier's oath for the word "Fatherland." Thirty-five per cent. of the young men, instead of ten per cent. as hitherto, must enter the army for five years' service, with liability for a still longer term, and may be sent to any part of the Russian empire, whereas hitherto they have been for local service alone; and at the same time Finland is to pay 10,000,000 marks as a military contribution. The people are helpless and in despair. In Helsingfors the theaters are closed, the people

are in black, and the newspapers head their articles, "A Nation in Mourning." A wholesale emigration to America is likely to ensue.

Russia.—A commercial school for women was opened in Kiev last month. This is the first school in Russia where Jewish women can enter without restriction; and last month fourteen Jewish girls were accepted as pupils.—*Jewish Daily News*.

ASIA.

Turkey.—A correspondent writes to the London *Times*: "Advices received from Constantinople confirm the reports as to the serious character of the steps taken by the Turkish government in closing orphanages. The British and United States governments are understood to be in full agreement as to the steps which are to be taken in the event of the Porte further postponing the withdrawal of the order closing the Protestant orphanages for Armenian children. These institutions, altho supported by British, American, German, Swiss, and Swedish benevolent committees, are under the direction of the United States missionaries in Asia Minor. Sir N. R. O'Connor and Mr. Straus have already made energetic representations to the grand vizier, but without effect. The situation is, unfortunately, complicated by the measures adopted by Archbishop Azarian, the Armenian Catholic patriarch, to influence the sultan against the Protestant missions, on a frivolous pretext that the directors harbor revolutionary agents and spread sedition."

—There is reason to believe that Mr. Oscar Straus, of New York, who went to Turkey because there was important business on hand, has made excellent progress in accomplishing the special undertakings he had in view. There were four of these undertakings: (1) To

have an exequatur issued to our consul at Erzerum. (2) To secure passports for travelers to the interior of Turkey. (3) To secure payment of damages for destruction of property belonging to American missionaries. (4) To make a treaty recognizing naturalization. The first two tasks are accomplished, and the third important and difficult undertaking is understood to be so far along, that the damages have been assessed, the ministers of the sultan's council have advised payment, and finally the sultan has given favorable assurances.

Persia.—Dr. J. G. Wishard writes in the *Herald and Presbyter* that one of the most encouraging features of the work in Teheran is the fact that 18 Mohammedan girls applied for admission into Iran Bethel last year. To those acquainted with the fanaticism of the Moslem, the fact that the parents of so many Moslem girls were willing to send them to a Christian boarding-school, to eat the "defiled" food of the Christian, to be known, perhaps, as Christians, is to convince one that a change in public sentiment is possible, notwithstanding the boast of the ancient Persian that his laws never changed.

—A correspondent writes in a recent letter as follows:

As for things here in Persia, it is hard to give a fair impression or to gain it even in the country. For one thing I think that we are all apt to exaggerate political events, both those past and those in prospect. Undoubtedly affairs are serious here and are growing more so. Still an occidental has little conception of the possibilities of degeneration in government here in the East. The people expect corruption and bear oppression as if it were the legitimate function of government. What would be cause for swift and certain revolution in Europe, may be and probably is the ordinary course of events here. I think Persia may rot on and her government stink for years.

Of course some time, as the Bible puts it, the stench will go up to heaven, and at any convenient time Russia may step in—but it would be rash to be definite in prophesying.

"As for mission work, the prospects are good in many ways. The work among the Nestorians is more encouraging than for some years. Work and spiritual power seem to bring in results in almost every place, and the causes for failure are mostly, if not altogether, within our church. We may hope for a large ingathering, I believe. The Russian mission seems to have collapsed, tho it is too soon to be sure. Work among Moslems is more circumscribed than formerly, and it is the part of wisdom to say very little about what we are doing for them. Everywhere seed is being sown in a quiet way."

Arabia.—It has long been well known that the so-called "holy district" of Mecca in Arabia is the breeding-place of cholera. The huddling together there at stated intervals of hordes of filthy Asiatics, under the most unsanitary conditions conceivable, can hardly help but be productive of diseases which may sweep a whole continent before they are extinguished. And when it is borne in mind that the carcasses of the multitudes of animals sacrificed there are thrown out to putrefy in the neighborhood, under the hot rays of the blazing sun, the periodic origination of cholera seems fairly well accounted for by this geographical localization.

India.—In this country there are 166 hospitals and 466 medical missionaries in various fields.

—Dr. John Murdock, well known for his efforts to supply a Christian literature for India, having given himself now for fifty years to this work, says, in a recent letter, that seven years ago he had been connected more or less with the issue of 1,600 different publications, in 21 languages and dialects of India;

the number of copies printed amounting to about 20,000,000, while the sales realized nearly \$500,000.

—It is estimated that there are 5,000,000 of English-speaking natives now in India. That is about one in sixty of the population. That these, with those who are increasing the number constantly from the colleges and schools, will have more influence in shaping the educational, social, political, and religious future of the country than the other 275,000,000 combined, is most evident. They are the teachers in the schools, the editors of the newspapers, the natural and recognized leaders in every department of life and activity.

—Surely India is making progress. A short time ago the writer had the pleasure of visiting a Brahmo Sunday-school in this city, in which he found several Bengali women teaching mixt classes of boys and girls. Some of these ladies have earned the degree of B.A., and one enjoys the distinction of being an M.A. of the Calcutta University. Suppose fifty years ago some one had prophesied this! It is now announced that two Bengali women, both M.A.'s of the Calcutta University, have been appointed examiners at the forthcoming university entrance examination. Surely the day of the emancipation of India's women has dawned! How great the debt which India owes to Christian missionaries for having pioneered the way for the education of its women in the face of doubts and fears and prolonged opposition!—*Indian Witness*.

—Two noted physicians, Drs. Chalnette and Fraser, have demonstrated that *antivenene* is efficacious as an antidote to snake poison. But an obstacle has arisen against its use. The natives think this is some new and diabolical species of

magic, and their religious prejudices are roused into hostility; and as a Hindu will die rather than go counter to his religion, there is still much work for intellectual enlightenment before modern discoveries can be fully utilized.

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

This is a melancholy statement, remarks the *Church Missionary Intelligencer*, made by a singularly qualified observer, but two wrongs do not make one right, and no marauding policy, such as has characterized Roman missions in India, should tempt us to forget our own duty of evangelizing the heathen and to make reprisals.

—That Protestant Indian Christianity is a very positive factor to be reckoned with, is evident from the announcement that a directory of Protestant Indian Christians is being prepared in Bombay by one of the most influential Indian Christian leaders connected with the American Board. This directory is to contain the names and addresses of the leading Indian Christians in the empire; sketches

of the important work undertaken and done by the more prominent ones; lists of Christian associations, the Young Men's Christian Association, etc., their office bearers and strength; lists of Christian educational institutions, churches, especially self-supporting ones; classified lists of Indian Christian ministers, lawyers, doctors, editors, authors, etc., and a statement of laws especially applicable to Indian Christians.

—An indication of the current of thought in missions is seen in the resolution of the conference of missionaries of the Church Missionary Society held at Allahabad a few weeks ago. After a full discussion of the future of the Christian Church in India, the strongest ground was taken in favor of a native church and a native episcopate, entirely independent of control from England. It was decided:

That the future outcome of the C. M. S. Native Church Council System should be the formation of an independent Indian church, governed by its own synods, under an Indian episcopate, and in communion with the Church of England.

China.—C. A. Coleman, of Vancouver, B. C., kindly calls attention to a statement on page 951 of the *REVIEW* for 1898, which, tho' taken directly from the pen of a missionary, gives the exact opposite of the truth. He says:

I thought it could not be correct, as in my reading of Mencius in Chinese and English, some years ago, I had never noticed it. I turned to Mencius, Dr. Legge's Chinese Classics, vol. II., Mencius; and in Book IV., Part I., Chapter XVII., this is written: 1. Shun-yu K'wan said, "Is it the rule that males and females shall not allow their hands to touch in giving or receiving anything?" Mencius replied, "It is the rule." K'wan asked, "If a man's sister-in-law be drowning, shall he rescue her with his hand?" Mencius said, "He

who would not so rescue a drowning woman is a wolf. For males and females not to allow their hands to touch in giving and receiving is the *general* rule; when a sister-in-law is drowning, to rescue her with the hand is a peculiar exigency.

—The veteran missionary, Dr. Edkins, giving in the *Chinese Recorder* his reminiscences of the last fifty years, says: "The great river of idolatry is dried up. The conflict now is between Christianity and the *world power*. Our books are being widely examined, and the result will be an enormous accession to the Christian ranks in a few years. Faster than India, sooner than Japan, China will become a Christian land; and it will be the greatest victory achieved by the Christian religion since the conversion of the Roman Emperor Constantine."

—The advance of China is most strikingly shown in the increase demand for books on Western science and learning. To supply the calls for this sort of literature the old printing houses have been overtaxed, and many new ones started. Bookbinders have advanced their prices, and the price of paper has risen. Nineteen books on Western learning have been published in Szchuan, the most western province of China, and the number of native newspapers has quadrupled in three years. The Society for the Diffusion of Christian and General Literature among the Chinese, last year printed more than 37,000,000 pages, and the Presbyterian Mission Press, in Shanghai, printed 45,000,000 pages.

—The following requests for prayer comes from the committee in charge of the national convention of the college Young Men's Christian Associations of China, to be held at Shanghai, May 19-22, 1899:

I. Pray that the students in the colleges of

China may make prayerful, adequate efforts to be represented at the convention.

II. Pray that the difficulties presented by great distances, by differences of language, and of traditions, may be overcome, and that the convention may have a spiritual unity.

III. Pray that the important questions relating to the work of local associations, to the future of the student movement in China, and to the evangelization of China in this generation, may be so acted on as shall be most pleasing to God.

IV. Pray that the delegates may return to the various parts of the empire and take up their work "in the power of the Spirit."

—Consul Fowler, of Chefoo, has sent the following statement to Washington, in connection with an earnest appeal for help:

Conservative estimates place the number of starving from the floods at 2,000,000, and time and the increasing cold weather will greatly augment the distress. Hundreds of villages are submerged, cities surrounded by water; homes, furniture, clothing—in fact, everything is under water or destroyed. The natives themselves are living in straw huts; many have absolutely no shelter from the winter's cold and snow, subsisting on bark, willow twigs, roots, etc. The summer's crops have been a failure, the seed for next spring's sowing is gone, and there is nothing for these starving millions to hope for in the future.

—In the most ancient passage of Chinese literature in which Shangti for the first time occurs, he alone is Ti, God. The other natural forces, wind, water, fire, etc., are only Shin, spirits. A later time then more and more drew up Shangti into a transcendent form; it forgot to honor and to thank him, and thus the original idea of the one personal God receded more and more. The way which Chinese heathenism struck into is the same as that of the other heathen, that which the apostle so exactly describes in Romans i. The philosophical school of the Sung dynasty (1200 A.D.) with a Chufucius (not Confucius) at its head, has then first again, in pantheistic

style, brought together, under the one conception Shangti, the sum of natural forces, which the degenerate Confucianism deified more and more. But this is now no longer the ancient classical Shangti of B. C. 1000—2000. This is the philosophers' Shangti, an abstract God of thought, a conceptual idol.—*Evangelisches Missions Magazin*.

—The Chinese could teach a considerable portion of the Occidental world profitable lessons in filial piety, respect for law, reverence for superiors, economy, industry, patience, perseverance, contentment, cheerfulness, kindness, politeness, skill in the use of opportunities, and energy in the conquering of an adverse environment. The merchants of China, in contradistinction to the officials and small traders, are held in high esteem as men of probity and business honor. The capabilities of the Chinese people, under favorable auspices, will surely secure to them an unexpectedly high and honorable place in the world's future. There is a staying power in their natural qualities, and a possibility of development under helpful conditions, which deserve more recognition than the world seems ready at present to accord.—*Rev. J. S. Dennis*.

—The Lutheran missionaries refused money in China to the extent of \$10,000, for the murder of two of their number, maintaining that all they wisht was to be allowed to continue their work without molestation.

—Ten years ago, three men were baptized in a town 130 miles inland. This was the beginning of a work which has grown until, during a late journey of two months, I was permitted, by appointment of Presbytery, to organize a church of 130 members, and ordain 3 elders and 4

deacons. A member of our last theological class was ordained as settled pastor over this new church, and another one ten miles distant. During the past few weeks 6 members of the theological class have been ordained and settled as pastors over churches either entirely or nearly self-supporting. During the year 140 have been received at different centers into the church on profession of faith, and 51 children baptized.—*Rev. Hunter Corbett.*

—Dr. Duncan Main covers more than a page in a recent *Mercy and Truth*, with most startling figures relating to the attempts to commit suicide, which came under his own eyes in a single hospital at Hangchow, during a twelvemonth. The cases numbered 211, in which 126 men figured, and 85 women. Opium was the poison selected by 187; 67 were between the ages of twenty and thirty, 51 between thirty and forty, and 28 were over fifty. Quarrels led 132 to court death, and bad treatment from parents and masters impelled 27.

Korea.—On the eve of her marriage a Korean girl has her eyes tightly glued together. She goes through the ceremony in this manner. She is carried to the bridegroom's house with her eyes still sealed. Afterward she is returned to the home of her parents, where the paste is removed. On the morning of his wedding day a Korean bridegroom goes to the home of his bride's parents, mounted on horseback and arrayed in a pink or purple robe. Two men walk before him, one carrying a big white umbrella, and the other a goose with a scarlet thread run through her beak. The man carrying her is also drest in scarlet, which is the color of rejoicing in Korea. The goose is an offering to the bride, and is an emblem of domestic happiness.

Japan.—The Japan missions are to have a mission conference in 1900. Arrangements have already been made, and it has been decided to hold it at Tokyo in the latter part of October of that year. A program has been carefully arranged, and papers are to be read covering the whole range of missionary activity. The conference held at Osaka in 1883 was a great success. Now there are about 600 missionaries of the evangelical bodies in the empire, and it is hoped that 400 at least may gather in this conference, which may probably mark a new epoch in the history of Christian missions in the empire.

—The years 1897 and 1898, tho a time of considerable excitement and important changes in the world of Japanese politics, have been a period of quiet and steady growth in the world of Christian missions, and in this we are glad to be able to say that the Young Men's Christian Associations have shared. Perhaps the greatest growth in the local work is to be seen in the membership of the Tokyo city association, which has now reached a total of 825, including a sustaining membership of 129. This increase is proportionately more than it has been for some years past.

—It is now reported that Japan has been successful in her attempt to pacify Formosa, which came into her possession as one of the results of the war with China. All but one of the surviving rebel chiefs are said to have surrendered, and bodies of insurgents have laid down their arms. The *Friend of China* is responsible for the statement that the Japanese government is steadily pursuing its plan of restricting the sale of opium to those among its new subjects who have already become habituated to the drug, and is thus preparing for the total extinction of the vice. Many

opium smokers have not been willing to endure the ignominy of being registered as such. Only 6,796 opium smokers have registered out of a total of 11,444 reported previously as the result of a careful official inquiry.

—This item shows what a task the Japanese have had on hand. Two hundred rebels attacked a village, surprising the people and looting the place. They burned 37 houses. A Japanese police inspector and 6 constables perished in repelling the attack. One constable was captured alive. The insurgents fastened on his back the bloody heads of his companions and drove him before them into the woods. Reinforcements were sent to the village, where the mutilated bodies of the victims were found. One constable escaped. He gave a ghastly story of the massacre. Inspector Kosake, as soon as he was aroused, ordered his wife and child to hide. He commanded his followers, in case of his own death, to kill his wife and child rather than let them fall into the hands of the savages. While he was fighting the savages dragged the woman and child from their hiding-places. He rushed upon them, and with two blows of his Japanese sword killed them. Then he fell himself, covered with wounds.

—It is a matter of much joy to all true disciples that in Japan Christians again control the Doshisha college, which past some time ago into the hands of rationalists and liberalists, who had openly boasted that they "had taken down the Christian sign." The facts have been thus stated in a recent published article:

The Doshisha College was founded in 1875 by the Rev. Dr. Joseph Neesima, a Japanese educated in America, with the assistance of the American Board of Commissioners for Foreign Missions. It was established "to promote moral and intellectual education in

close union," and its charter stated: "Christianity is the foundation of the moral education promoted by this college." These principles the charter declared unchangeable.

The wave of materialism which rolled over Japan involved the Christian Doshisha, and the trustees altered its rules so as to exclude the Christian element in every department save the theological school. The American Board endeavored in every way to cause them to stand by the foundation principles, and finally demanded the return of the money invested, but this demand was unheeded. Legal measures were finally resorted to, the Christian Japanese alumni were aroused, and the trustees forced to resign.

Financially the institution is not in a good condition, but it is hoped that with the changed conditions it will flourish.

—Rev. Charles Hartwell, of Foochow, writing on the third day of November last, speaks of that day as the forty-sixth anniversary of his sailing from New York for China, and he adds that the ship which carried him had "as part of her cargo 300 tons of coal and 70 tons of shot for Commodore Perry's fleet, to be used, if necessary, for the battering open of the doors of Japan." Mr. Hartwell calls attention to the vast change which has taken place, especially within the last few months, so that Japan, which at the earlier day was absolutely closed to foreigners, is now an open asylum for political refugees from China.

AFRICA.

—Khartum is now within twelve days of London. "The old equatorial provinces will be brought within twenty-five or thirty days of easy travel from Cairo. From South Africa we hear of a plan of steam communication by rail and water from Cairo to Cape Town. It is intended to push the railroads from Bulawayo to Tanganyika, something like 800 miles. A steam service would take us 360 miles further north on that lake, and then a railroad 180 miles to Victoria Lake, and then 200 miles more steamer navigation, and then

by railroads and steamers down the Nile."

Egypt.—The annual report of the Girls' School at Mansura, Egypt, is full of interest. During 1898, there were 204 pupils in this school. Of these, 9 were Protestants, 67 Copts, 76 Moslems, 29 Catholics, and 23 Jews. The number of Moslem girls was double that of the previous year. Some of the brightest girls in the school are from Moslem homes. A small circulating library has been established as a means of keeping in touch with the girls after they leave the school.

Morocco.—Writing to *The Gospel Message* one of the missionaries in Morocco gives the following description of those they meet with: "Beneath the grove where we were camped the gleaners would come during the heat of the day to rest and beat out their handfuls of grain, one by one, and winnow it in the wind. I wish you could see them!—the aged women with haggard face and bowed form, bent beneath the toil and years of sin; the child of tender years, just entering a life of untold misery; the strong young slave girl, and those of early womanhood, whose careworn faces betokened the misery of their lives; those of middle life whose sufferings have early brought them to the threshold of the grave. Diseased, dirty, wretched beyond description, all groaning beneath burdens too heavy to bear.

Sierra Leone.—Almost all the rebellious chiefs have either been apprehended or have surrendered themselves, and have been treated with imperial clemency. Confidence is almost entirely restored, and the natives, now that they are beginning to understand the drift of the government measures, effusively welcome the new order of things. Everywhere they are readily paying the hut-tax, and not the slightest difficulty is anticipated in collecting it for the future. The prospects of Sierra Leone have

never been so bright and promising as now, and, with a railway running through the fertile districts, an abundant revenue with a considerable annual surplus, lessened import duties, cheaper markets, and a firm and settled policy, the colony has a future before it such as was not dreamt of a few years ago. A new era is dawning for the colony, and already its signs are easily apparent and are unmistakable. Even the hut-tax itself will tend to foster habits of industry among the people, and will in the long run prove as successful in Sierra Leone as in all the other colonies where it has been tried.—*The London Times*.

Angola.—Letters from the West African Mission are most cheering, as showing the hold which the Gospel has gained upon some of the native chieftains and leading men of Bihe and Bailundu. It is much that the chief of Ciyuka has built schoolhouses and opened places for worship, after burning all his fetishes, and that on his trading expedition to the distant Barotse tribe, on the Zambesi river, he has so arranged his caravan that it shall be under Christian control, with daily worship and with no dealings in rum or slaves. It is an interesting item mentioned by Mr. Read, of Sakanjimba, that whenever the chief and old men of that district are unable to attend the Sunday service, they send their excuses to the missionary on the Saturday previous, that he may know why they are not there. How would such a custom as this work in America?—*Missionary Herald*.

Cape Colony.—The African Methodist Church proposes to found a Kafir University at Queenstown for the training, industrial and religious, of that tribe. Rev. J. H. Dwane, vicar bishop of the A. M.

E. Church in South Africa, himself a native Kafir, is head of the school. He was educated for the ministry in England. Sixteen Kafir boys and girls are now receiving religious and industrial training at Wilberforce. Another young Kafir is studying medicine at Howard University, Washington. A call is out for \$10,000 with which to start the work. A hundred self-supporting churches with pastors and 12,500 members form a South African constituency.

Equatorial East.—The telegraphic line from Lake Nyassa to Lake Tanganyika is already surveyed, and the wires have been laid about half the distance. It is but twenty-five years since Livingstone died, after having made known this region to the world. It is an interesting fact that the Livingstonia Mission can report that their harvest the past year, despite the ravages of locusts, has amounted to 30,000 pounds of maize and 10,000 pounds of beans, besides a ton of millet and 4 tons of wheat. The mission seems thus well established, and far on the way toward self-support. The industrial work is under the care of Mr. Moffat, the grandson of the great missionary, Robert Moffat, and nephew of Dr. Livingstone. The spiritual work keeps full pace with material progress, and more.

—The Berlin missionaries who are working on the north end of Lake Nyassa have been able to advance in the country of the much dreaded Wahehe, those fierce warriors in whose country no Protestant missions ever have been established. Among the Koude tribe the missionaries have established 4 stations, 1 on the shore of the lake, the others higher up in the country. The dialect of the tribe has been reduced to writing, and a grammar of it was published in Berlin. The Gospels of Matthew and Luke have been translated, and

have been printed at the expense of the British and Foreign Bible Society. At every station the work has borne fruit, as on each place a small congregation has been gathered. Two other stations have been opened on the Livingstone Mountains. The society had at the end of last year 9 stations in East Africa, 8 of which were situated 5,000 or 6,000 feet above the level of the sea.

—Rev. John Roscoe, returning to Uganda after a sojourn in England, gives in a recent letter an interesting account of the situation. The revolt seems not to be over, and religious work suffers much from the long period of excitement and peril. He reports some 475 teachers at work; 70 were sent out during last year, while 70 more are under daily instruction, with 14 candidates for holy orders. The need of additional workers is most urgent.

Obituary Notes.

We are greatly saddened by the news of the sudden death of Rev. Samuel H. Kellogg, D.D., LL.D., of India, one of the noblest men and ablest missionaries in the world. A telegram states that he was killed by falling over a precipice while riding a bicycle in the Himalayas about May 1st. No further particulars are given. Dr. Kellogg has been chiefly engaged in translation work, having gone to India especially for that purpose. He expected to return to this country soon, and had promised to deliver the Princeton lectures on missions next year.

—Tidings have recently reached us of the death of Peter Rijnhart, an independent missionary to Tibet. He was a native of Holland, and, with his wife and baby, started from Western China some months ago, expecting to go into the heart of Tibet. The child soon died, Mr. Rijnhart disappeared, and is supposed to have been murdered, and his wife, a Canadian, after many perils and hardships, finally reached a missionary's house in Tachienlu, Western China.

Acknowledgments.

No. 132. Congo Balolo Mission.....	\$60.00
" 133. Pundita Ramabai.....	35.00