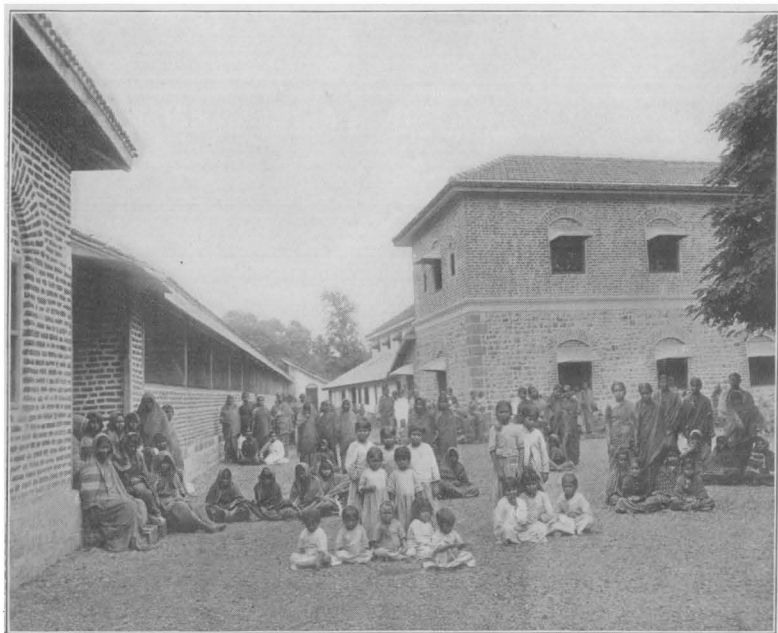


**RAMABAI'S LITTLE WIDOWS AT DINNER IN THE OLD SHEDS,
MUKTI, KEDGAUM.**



HIGH CASTE WIDOWS AT SHARADA SADAN, POONA, INDIA.

THE MISSIONARY REVIEW OF THE WORLD.*

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RAMABAI AND THE WOMEN OF INDIA.

BY THE EDITOR-IN-CHIEF.

History circles around individuals, and to understand events we must study the lives of these central actors. The most prominent figure among the women of the Orient in our day is Pundita Ramabai, whose work in India is becoming so well known, and awakening such deep interest the world over.

The census of 1891 showed 280,000,000 people in India, with 600,000 more men than women, owing to the low status of woman and the murder of female infants. Those who are not starved to death or otherwise disposed of in infancy, find life so miserable that many become suicides. The men rank as "golden vessels," however defiled the vessel may be, but it is a crime to be a woman; she is but an earthen vessel, and a very unclean one. Especially is a widow despised, for her husband's death is supposed to be due to her sin. The suttee is, therefore, deemed a fit penalty. Cattle have had hospitals, but not until fifteen years ago was a woman treated with as much consideration as a cow. Everything about that animal is sacred, even to her dung, but now only where Christ has taught the new theology of womanhood is woman respected. Widows are plenty, for every fifth woman is a widow; and altho despised, they are considered good enough for servile work. When no longer able to serve, they are allowed to die like other beasts of burden. As the nightingale's eyes must be put out if it is expected to sing in its cage, education is denied to woman, and the eyes of her understanding are blinded lest she rebel against her lot. Not one in fifty can read, not to say write. Volumes have been written upon woman in India,† for in no one country, perhaps, is woman so bound down by chains wrought of combined custom

* 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.

† The following authorities may be consulted: Bainbridge, "Round the World Tour;" Woodside, "Woman in India;" Stewart, "Life and Work in India;" Wilkins, "Daily Life and Work in India;" Storrow, "Our Sisters in India;" "Wrongs of Indian Womanhood," *The Bombay Guardian*, etc., etc.

and law, caste and religion. Womanhood is crushed out because hope is abandoned by all those who enter woman's estate. Even the sacred books sanction this horrible degradation. According to these, she has no legal or social status, no rights which a man is bound to respect. She is not capable of any acts of devotion; is to obey her husband, however immoral his commands, and worship him if she would have salvation. She is an incarnation of sin and lying, and can not be believed under oath. The results of such a system of society are, *of course*, not only child marriage and polygamy, but infanticide, slavery, prostitution, and the suttee.

CHILD WIVES AND WIDOWS.

The last census taken in the presidency of Madras throws a lurid light on the terrible evils of the accursed system of child marriage in this great eastern empire. It showed 23,938 girls under four years of age, and 142,606 between the ages of five and nine married; 988 baby widows under four years of age, and 4,147 girl widows between five and nine years of age. There are two ceremonies in connection with an Indian marriage. Should the bridegroom die between the first and second of these ceremonies, the little bride becomes a widow, doomed to lifelong wretchedness and ignominy. Many little girls are married to old men tottering on the verge of the grave, and this again aggravates the evil. In the Madras presidency alone are some 60,000 Brahman widows, widowed in childhood, and doomed for life to the coarse white cloak and shaven head of the woman who is cursed by the gods.

The unhappy lot of Indian widows is partially described in the following native editorial extract from the *Arya Messenger* of Dec. 1. This paper devotes much time and thought to the glorification of everything indigenous, and its testimony regarding the sad lot of its womankind is, therefore, particularly valuable. Were a missionary to use the language of this extract, he would at once be accused of mendacious exaggeration, or something equally terrible. The extract is thus:

There are at present out of 6,016,759 married girls between *five and nine* years of age, 174,000 widows in India. These unfortunate creatures are condemned to a life of perpetual widowhood, for no fault of their own. These infants, what could they have possibly done to deserve so cruel a fate? They could have absolutely no idea of the moment when they were betrothed, and most of them could have no idea of the time when they were married. They had no hand in the choice of husbands for themselves, their parents bestowed them on whomsoever they chose, and now, before they have fairly learned to talk, they are husbandless, doomed never to know the joys of a home. It is impossible to imagine anything more heartless, anything more savage and barbarous than the treatment which has been accorded to these unhappy girls by their misguided parents. Why should they have been betrothed and wedded

when mere infants, and on what grounds can it be justified that their future shall be dark and dreary—a succession of miseries and sufferings? No law, human or Divine, can justify such a thing, and since it is an outrage upon Divine teaching and upon man's own sense of justice, it is but natural that we should suffer for it. And we do suffer for it in a thousand ways, and we know it. What can be more ridiculous, more monstrous than that while a decrepit, spent-out old man, with one foot in the grave, can marry a young girl at any time, a virgin, who is in the prime of life, who has not as yet lived in the world one-fifth the time the old man has, should be absolutely denied the right of taking some young man as husband! The *father* of a widow of eight or nine years old may marry again when he chooses, but the poor girl herself must never! This is a state of things which exists nowhere else under the sun.

There is no real family life in India. There could not be when Hindu philosophy teaches that, "He is a fool who considers his wife his friend." A few extracts from a Hindu catechism give some idea of the basis for the ill-treatment of Indian women:

What is the chief gate to hell? Woman.

What is cruel? The heart of a viper.

What is more cruel? The heart of a woman.

What is most cruel of all? The heart of a soulless, penniless widow.

What poison is that which appears like a nectar? Woman.

The marriage of girls to *Khandoba* is a custom which, like sodomy, can not be treated in plain words, as it belongs among the things of which it is "a shame to speak." Suffice it to say that it implies a devotement to a life of vice as a *murli*, and reminds one of the similar customs connected with the rites of Venus and Bacchus. Parents lend themselves to these nameless horrors, and additions to the Indian penal code have been directed to the mitigation, if not abolition, of these enormities.

THE STORY OF RAMABAI.

Ramabai is a middle-aged woman, with black hair; she is slightly deaf, and a quiet atmosphere of power invests her. She talks with intelligence, and is heard everywhere with profound interest—the more so as the facts of her life are known.

This woman has a romantic history. Her mother was herself a child-bride, wedded to a widower at nine years of age, and taken to a home nine hundred miles away. Ramabai learned many lessons from her mother's lips, who would not marry her in infancy, and so "throw her into the well of ignorance." Her father, who was an educated Brahman priest, had her taught Sanskrit and trained her well. He lost all his property, and, after enduring fearful suffering with his wife and elder daughter, fell a victim to the awful famine of twenty-five years ago—1874-77. Everything of value was sold for bread, and then even the necessities of life had to yield before its extremities; and the day came when the last handful of coarse rice was gone, and

death stared them in the face. They went into the forest to die there, and for eleven days and nights subsisted on water and leaves and wild dates, until the father, who wanted to drown himself in the sacred tank, died of fever, as also the mother and sister. The father's dying prayers for Ramabai were, indeed, address to the unknown God, but

have been answered by the true God, who heard the supplications of a sincere but misguided father. Then the brother and Ramabai found their way to Calcutta, where they were scarcely better off, being still half starved, and for four years longer endured scarcity. There this brother also died — a very strange preparation for the life-work to which God called Ramabai. When twenty-two years old, her parents being dead, in a period of famine, during which she suffered both for lack of food and clothing, as well as shelter, she learned a lesson which prepared her to sympathize with others who suffered. Life's sorrows and privations became a reality.



PUNDITA RAMABAI

Left thus alone, her beauty and culture won her the coveted title, *saravasti*, and attracted to her friends and admirers. Finally she married a Bengali gentleman, and for about eighteen months was happy in her new home, a baby girl being given her. But her husband's death introduced a new experience of sorrow. The world was before her and her child, and two grave questions confronted her: First, how shall I get a living? and second, what shall I do for others?

Ramabai, being thus early left a widow, began to know the real horror of a Hindu widow's lot, and resolved to undertake, as her life mission, to relieve this misery and poverty. Her heart kindled with love for these 25,000,000 child widows and deserted wives, who know no happiness; who are often half starved, are doomed to perpetual widowhood, and to whom their departed husbands are practically gods to be worshipt.

At the age of twenty Ramabai went to England, where she heard the Voice that called Abraham to go out, not knowing whither, and like him she obeyed. There she was converted to Christ, and baptized in 1883. She taught Sanskrit in the ladies' college at Cheltenham, her purposes for life meanwhile taking definite shape.

About twelve years ago she visited America, where she found friends



RAMABAI'S BUNGALOW, SHARADA SADAN, POONA.

disposed to help her start her school for high-caste widows in Bombay. She began with two pupils, but, despite opposition and ridicule, she went on with her God-appointed mission, and now has over 400 pupils and a property worth \$60,000, embracing a hundred acres, cultivated by them. About 225 girls have been brought to Christ, and many have been trained for useful work, happily married, or otherwise profitably employed. In nine years Pundita Ramabai has received upward of \$91,000 for the work. For a time her attitude was negative and neutral as regards Christianity, but her work is now distinctly evangelical and Christian. Love is its atmosphere, and unselfish labor for those who are in need, as is shown by the opening of her doors lately to welcome 300 famine orphans. Through help obtained in England and the United States she built at Poona a building, and opened a school called Sharada Sadan (Abode of Wisdom).

In 1896, hearing of the famine desolating the central provinces, she made arrangements for the fifty or more widows to be cared for at Poona, and went to the famine districts resolved to rescue at least 300 girls from death; and these became her own, under her control, to be brought up as she pleased. Within two years nearly one-third of this number had accepted Christ. These were placed on the farm at Kedgaum, about thirty-four miles from Poona.

One must have lived in India and gone through a famine experience to understand the facts. Government poorhouses and relief camps she found to be inadequate; even where the bodies were sheltered and fed, the soul was in danger from the character of those who were employed as mukadams, managers, etc. She found young girls "kept" for immoral purposes in these government shelters where virtue was presumably also in shelter; and when the deputy com-

missioner was told of the facts, like Gallio, he "cared for none of these things." Ramabai says that young women had to sell their virtue to save themselves from starvation. British soldiers often oppose missionary labor because it breaks up this infernal traffic in virtue. Dr. Kate Bushnell and Mrs. Andrew exposed the doings of high military officers, and further exposures are feared where godly women have freedom to work.

During the late famine, when Poona was abandoned, Ramabai was supporting 372 girls, of whom 337 were in Kedgaum, at the farm, while the rest were at different places. When this farm was bought, embracing 100 acres, the government would not allow dormitories to be put up. Ramabai's reply was, "I will build a barn for bullocks



THE "BARN" AND RAMABAI'S FAMINE WIDOWS AT MUTKI, KEDGAUM.

and grain." She went on and put up a large building, and by the time it was completed, she had permission to put girls in it instead of cattle. Thus she stored it with "grain for the Lord." That "cattle-shed" became a shelter for 200 famine widows, and later served as school-house, chapel, dormitory, etc. Temporary shelters were also erected and the new settlement was called Mukti (Salvation).

The work at Mukti is constantly growing, and has the growing confidence of intelligent and Christian people. The new buildings now completed are already insufficient to accommodate the inmates, and new buildings will be put up as fast as the Lord sends means. The heart of this godly woman travails for souls, and she can not see the misery and poverty about her without yearning to relieve it. A few

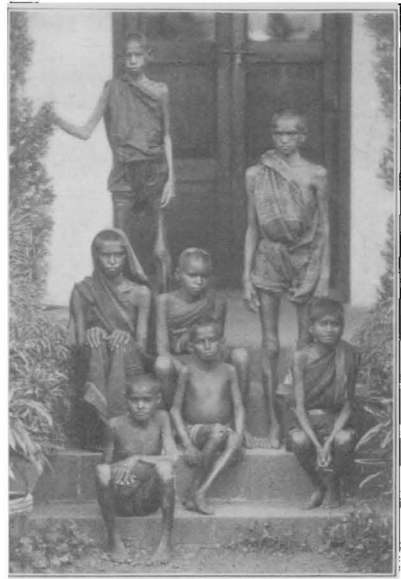
poor women, ruined by vice and terribly diseased, are housed for the time in separate *chuppee* huts, until a home for such can be provided.

This home is not a place of idleness, but a hive of industry. Education for the mind, salvation for the soul, and occupation for the body is the threefold law; washing and weaving, cooking and sweeping, growing grain and grinding it, flower culture and fruit raising—these are some of the industries in which the girls are trained, and which contribute toward their self-support.

The teachers are *exclusively Christian*, and the settlement is a truly missionary center. Miss Abrams, who superintended the work in Ramabai's absence, gives her whole time to it, giving Bible instruction in the school, and supervising the village work. She had only to suggest to students a pledge like that of the student volunteers, and *thirty-five* at once offered to follow any leading of God into mission work. A score of neighboring villages are already accessible to the Gospel, and crowds gather around Miss Abrams and her Gospel women.

The Holy Spirit works with Ramabai. The girls show real sorrow for sin, and hunger after salvation. Then when they are saved, they become witnesses, and in their own simple way tell of forgiveness and cleansing. In the hospital there are also frequent manifestations of God's healing power.

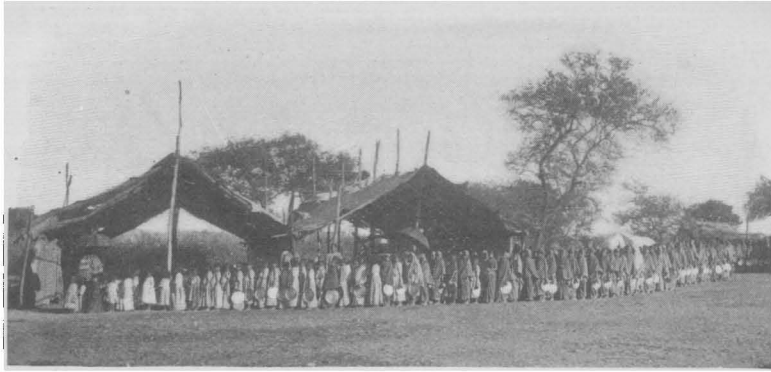
When she set up her school in Poona Ramabai made no efforts at proselyting the inmates; but some five or six years ago twelve or thirteen of them, won to Christ by her unselfish love, renounced



RESCUED FAMINE WIDOWS.



WIDOWS AT SHARADA SADAN.



RESCUED CHILD WIDOWS AT KEDGAUM GOING TO DINNER.

heathenism, and were baptized into Christ. Poona was greatly aroused by such an event, and for a time it seemed as tho the home itself would be reduced to a ruin. Ramabai called a public meeting, and undertook to explain why these widows had accepted Christ. The streets were thronged with people, and a crowd of young men filled the hall where she was to speak. Without a sign of anxiety, Ramabai stood up to address them. She spoke of the moral and spiritual slavery of the Hindus; how incapable they are of helping themselves, while they are asking for political freedom; how unhappy their family life is, and especially how miserable is the lot of their women. Then, holding up the Marathi Bible she said:

"I will read to you now what is the reason of all your misery, degradation, and helplessness; it is your separation from the living God!" It was growing dark, and she asked one of the excited Hindu youths to bring a lamp that she might read. Without a moment's hesitation he obeyed. After reading some passages, she began to speak of the conversions of the widows, and then said: "Your view of my actions can not influence me in the least, nor can your threatenings frighten me. You like to be slaves; I am free! Christ, the truth, has made me free." The excitement was tremendous, and the Brahmans only restrained themselves with difficulty; but they heard her out to the end in dead silence, and allowed her to walk uninjured through their ranks to her home.

The storm past away, and the home remained undisturbed—sheltering some sixty women, and training them for lives of usefulness. The Sharada Sadan is still a secular school, but Mukti is distinctly Christian, tho unsectarian.

Pundita Ramabai has made two visits to this country. Once ten or eleven years ago, when she came to ask aid, and again, more recently, when she came to give account of her stewardship. During this decade of years, the Ramabai circles had sent her upward of 80,000 dollars.* Fifty thousand dollars of this she had invested in property, free from debt, and over 350 high-caste widows have already enjoyed the benefits of her school, and are now filling various places of self-support and service.

*The American Ramabai Association has been incorporated, and the treasurer is Mr. E. Hayward Ferry, 222 Boylston Street, Boston, Mass. About \$20,000 are needed annually to carry on the work. A Sharada Sadan scholarship is \$100 annually, and a Mukti scholarship is \$45 annually.

A RECORD OF FIFTY YEARS.

THE STORY OF PASTOR HARMS AND THE HERMANNSBURG MISSION.

BY BELLE M. BRAIN, SPRINGFIELD, OHIO.

Author of "Fuel for Missionary Fires," "The Transformation of Hawaii," etc.

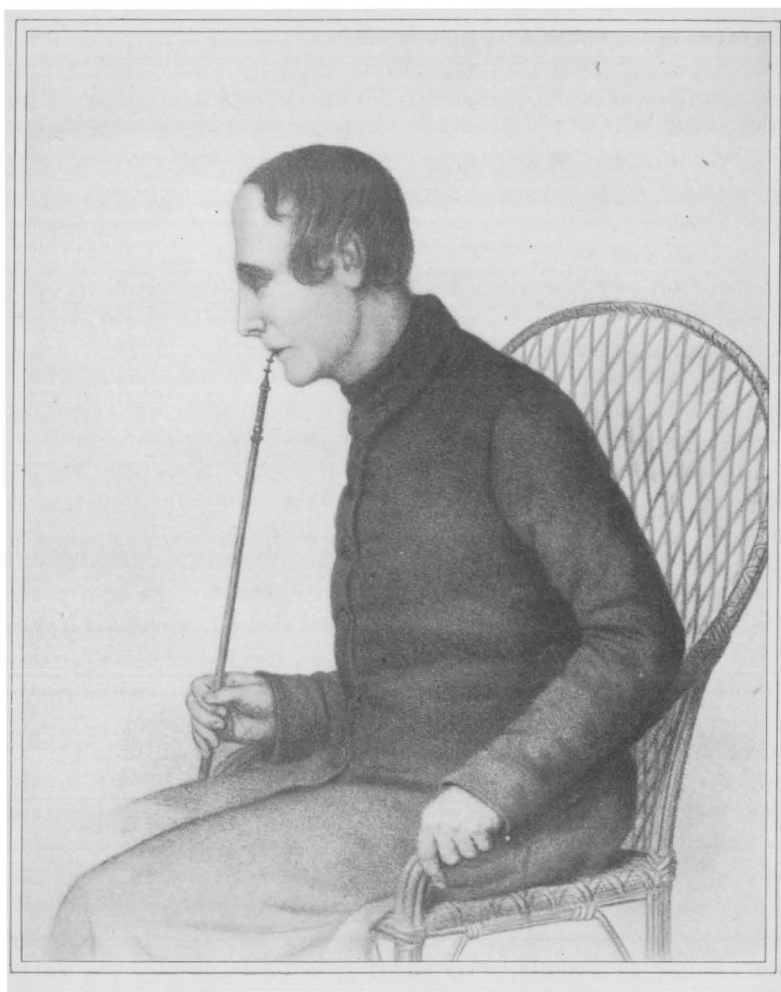
Half a century ago, in the quaint old town of Hermannsburg, about fifty miles south of Hamburg, Pastor Harms began his ministry, and inaugurated the great work for foreign missions that resulted in the formation of the Hermannsburg Society. This year, therefore, marks the fiftieth anniversary of this unique and important enterprise.*

Louis Harms was one of the remarkable men of this century. His life-work, tho wrought within the narrow confines of an obscure German village, extended "unto the uttermost parts of the earth." His achievements were unique, without a parallel in missionary history. To him was it given to prove to the Church that one pastor and his congregation can accomplish great things for world-wide evangelization; that the necessary funds for missionary operations will be forthcoming when God, not man, is askt to supply them; and that the reflex blessing of giving the Gospel to those who have it not, is so great as to be beyond computation.

Pastor Harms was born May 5, 1808, in Walsrode, a village of the Lüneburg heath, in Hanover; but at the age of nine years he removed with his parents to Hermannsburg, not far distant, where his father, a staunch and dignified Lutheran minister, was pastor of the parish. The elder Harms was noted for the severity with which he disciplined his children. His sons were trained in all manly sports, and Louis, a strong and healthy lad, with dauntless courage and great powers of endurance, became an expert athlete, far-famed for his daring exploits and feats of skill. His mind was as strong and powerful as his body, and his memory so remarkable that he could repeat long poems after merely reading them over several times. In after years, in his church at Hermannsburg, he frequently recited, with perfect accuracy, a psalm or chapter from the Bible, expounding it, verse by verse, in the most delightful manner. It is said that he committed the entire Bible to memory.

His education was thorough and complete. After a course of study at home, and two years in the high-school at Celle, he went, in 1827, to Göttingen University, entering upon an extended course of

* Jubilee celebrations will be held June 21st and 22d in connection with the *Missionsfest*, a yearly festival so dear to the Hermannsburg heart that it divides the honors with Christmas, and is attended annually by great crowds of people. This year an unusually large number are expected to be present. The services of the first day will take place in the Church of the Lord's Cross, in Hermannsburg, while those of the second day will be held on the grounds of some large farm in the neighborhood of the village, perhaps in Lutter, where it is beautiful under the mighty oaks.



PASTOR LOUIS HARMS.

Founder of the Hermannsburg Mission.

study with great zest. The university was at that time permeated with the spirit of rationalism, and ere long the faith of the young student began to decline. Gradually sinking lower and lower in unbelief, he at last openly declared, "There is no God." Not long, however, did he remain in this hopeless condition. He was a chosen vessel that must be made meet for the Master's use. One evening, as he sat alone, intending to spend the entire night in study, he was moved to read the seventeenth chapter of John's Gospel. As he came to the third verse—*"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou has sent"*—the truth entered as a searchlight into his soul. "I had never feared in all my life," he says; "but when I came to a knowledge of my sin I trembled before God from top to bottom, and all my muscles shook."

His conversion was as instantaneous and complete as that of Saul of Tarsus. Henceforth Louis Harms lived only for his new-found Master. Spiritual gifts of the highest order were bestowed upon



THE OLD PETER-PAUL CHURCH IN HERMANSBURG.

him, but with them was given, as to the great apostle, a "thorn in the flesh." Not long after his conversion his rugged health gave way, and he was weakened and tortured by physical pain, which seldom left him. Bravely and patiently did he bear it, refusing to take opiates, and accepting it as the Lord's way of humbling. "It is true that I suffer much every day," he said, "and more every night. I do not wish it otherwise. My Savior is my physician. I love to lie awake the entire night, because I can then commune with Him."

On leaving the university in 1830, young Harms engaged in teaching, serving nine years as a tutor in Lauenburg, and four in Lüneburg. It was during this period that he first became interested in missions. Many positions of great usefulness, notably those of tutor in the Mission House at Hamburg, and pastor in New York, were open to him. All, however, were declined in accordance, as he believed, with the will of God. There was "a parish destined for him from eternity," and he was kept in waiting for it until the "fulness of time."

In 1843 his father sent for him to come to Hermannsburg to take charge of his private school. A year later, after receiving ordination, he was appointed assistant pastor, entering upon his duties the second Sunday in Advent, 1844. The parish at that time included seven of the many villages that dot the Lüneburg heath, a great expanse of thinly-peopled moorland, extending from the Weser to the Elbe. The parishioners, about 4,500 in number, were, for the most part, sturdy, self-reliant German yeomen and peasants, as ardently attached to their native heath as the Highlanders to their Scottish hills, or the Switzers to their Alpine peaks. This intense home-love young Harms, himself born and bred upon the heath, shared with them. He was an indefatigable antiquarian, poring over legends and traditions, and searching out the location of important places connected with the history of the region.

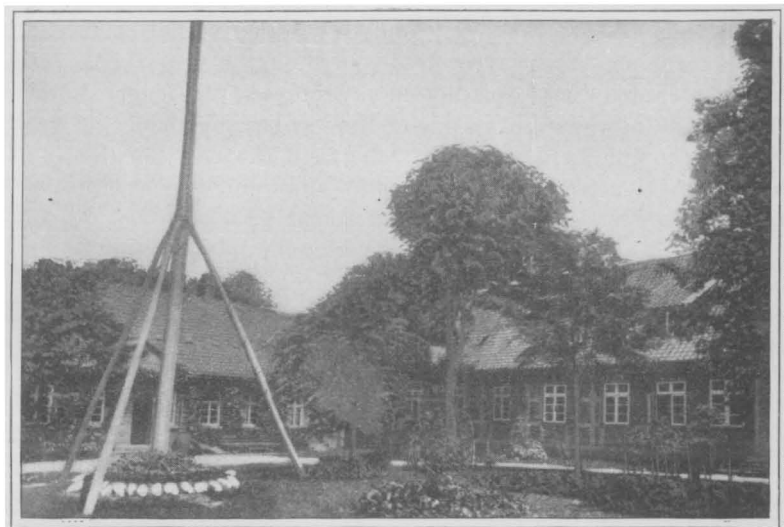
The parish sanctuary, the Peter-Paul's Church, at Hermannsburg, a quaint old stone structure, dating back to A. D. 975, was regarded with a reverent affection akin to that of the Jews for the temple at Jerusalem. Within its sacred walls the ancestors of the pastor, and many of his people, had worshipped for well on to nine hundred years. Tho poorly ventilated, and totally inadequate in size, during the lifetime of Louis Harms it remained unchanged. Regarding it as a means of grace, he positively refused to allow it to be remodeled, or rebuilt.

The religious life of the parish, tho orthodox, was cold and formal, and there was little spirituality, or Christian activity to be found. The advent of the earnest young teacher, however, introduced a new element, and a different spirit began to permeate the place. From the first day he came among them, Louis Harms began to exert that wonderful influence that continued throughout his life, and descended upon his successors. The example of his singularly devout life, fed by deep communion and unceasing prayer, raised the people to a higher spiritual level, while the deep love and warm sympathy he manifested for even the lowliest among the flock, bound them to him by the closest ties. Before many years had past he wielded a scepter of influence well-nigh unlimited in power.

In 1849 the elder Harms died, and his son became his successor. Scarcely had he entered upon the duties of his new position when a great religious awakening took place. The spirit of self-sacrifice and devotion ran high, and the young pastor wisely endeavored to turn it into proper channels. He urged his people to undertake a mission to the heathen. The project had long been dear to his own heart, and now he succeeded in kindling fires of missionary enthusiasm throughout the parish. The first-fruits of the newly-awakened interest were three humble gifts: six shillings from a widow, a sixpence from a laborer, and a silver penny from a little child. Ere long men as well

as money began to be offered for the work. One by one they came forward, until a little company of twelve stood ready to go wherever God would send them, asking only that it be the place of greatest need.

The field chosen was a district in southeastern Africa, occupied by the Gallas, a fierce and bloodthirsty tribe, to whom as yet no Gospel herald had carried the story of the Cross. The next question was one of preparation. The volunteers, tho filled with the spirit of heroism and devotion, were untaught peasants, by no means ready for their work. After due deliberation, a house was purchast and fitted up as a training-school. Here the prospective missionaries took up their



THE OLD HERMANNSBURG MISSION HOUSE.
Built in 1849 and still in use.

residence, and entered upon a four years' course under the direction of Theodore Harms, a younger brother of the pastor. Besides a daily round of manual labor the curriculum embraced Bible study, church history, exegesis, dogmatics, history of missions, etc., a formidable array of subjects for men unused to study. This, however, as all else connected with Hermannsburg, was accomlisht through prayer.

A year or two later an event occurred which completely changed the plans of the mission. A party of German sailors arrived in the village, asking Pastor Harms to send them to Africa under the care of his missionaries. They had recently been converted, and desired to found a colony in Africa to assist in putting down the slave-trade. Harms received them gladly, and at once accepted the new idea of colonization. This set the Hermannsburgers ablaze with enthusiasm. No less than sixty peasants immediately came forward, asking to be

sent as colonists. Eight of these were accepted and put under a suitable course of training.

The project now assumed proportions far exceeding the designs of its promoter, and there were perplexing questions concerning ways and means. How was this large company to be sent to the field? After "knocking diligently on the dear Lord in prayer," Pastor Harms sought for help among the shipping agents. Failing in this, he applied to Bishop Gobat in Jerusalem, but received no answer. Then he wrote to Krapf in Africa, but the letter was lost. The way seemed effectually blockt on every side. Finally one of the sailors suggested the building of a ship so that they could send out their own missionaries. "The proposal was good," says Harms, "but the money! That was a time of great conflict, and I wrestled with God. No one encouraged me, but the reverse; and even the truest friends and brethren hinted that I was not in my senses." At length, however, while spending the night in prayer, the way became plain. "I prayed fervently to the Lord," he says, "and laid the whole matter in His hands. As I arose from my knees at midnight, I said, with a voice that almost startled me in the quiet room: '*Forward now, in God's name!*'" The crisis had past. Never again did a thought of doubt enter his mind.

Contracts were at once let at Harburg for building the ship. When it was completed, pastor and people went, with great rejoicing, to the little city on the Elbe, and dedicated the beautiful new vessel to the holy work of carrying the Gospel to the Africans, christening her *Candace*, queen of the Ethiopians. From now on Hermannsburg was the scene of the busiest activities. Women and girls sewed and knitted incessantly on the outfits of the voyagers, while men and boys gathered great stores of provisions for the vessel. Nothing was forgotten—not even a Christmas-tree planted in a great tub, ready for the festival that would be kept on the ocean. Then there was the interest and excitement attending the examination and ordination of the eight missionaries who had successfully completed the course. Of the original twelve, two had died, and two proved unworthy.

At length all was ready and the day of departure at hand. A great farewell service was held in the church, attended by people from all the surrounding country. After the sermon, preached by Theodore Harms, the sixteen volunteers—all men—stood up and sang their parting hymn: "*Ein feste Burg ist unser Gott*," the grand old hero psalm of Luther. Next morning a long train of wagons wound its way over the heath, followed for some distance by the villagers, singing their favorite hymns, and the first brood from the Hermannsburg nest had gone.

At Hamburg Pastor Harms conducted an open-air service on board the ship. The novel event brought together a great concourse of



THE HERMANSBURG MISSION SHIP "CANDACE."

people, who crowded the rigging and bulwarks of the shipping in the harbor. From the deck of the *Candace* the pastor, at the close of his sermon, spoke earnest words of counsel to each class on board—missionaries, colonists, officers, and sailors. All were urged to "pray without ceasing," and to give diligent heed to the reading of the Word. The service over, and farewells said, the *Candace* weighed anchor and began her long voyage for Mombas and the Gallas country via the Cape and Port Natal. The date, Oct. 28, 1853, is a notable one in missionary history.

After the busy, excited days of preparation and departure the village seemed desolate, indeed. Not long, however, did it remain so. In three weeks' time the vacant seminary was again filled with twelve students, among them a young man named Behrens, who offered his farm as well as himself. This gift, known as the mission farm, was of great value, yielding sufficient revenue to support the students in the school.

In 1854, feeling the need of some means of communication between the missionaries and the people, Pastor Harms, with great hesitancy, undertook the publication of a missionary magazine—the *Hermannsburg Missionblatt*—which has continued to be issued monthly down to the present time. From the very first it was remarkably successful. At the end of five years it became a source of revenue to the mission, having a circulation of 14,000 copies, the largest, with two exceptions, of any periodical in Germany. The publication of the magazine soon led to the establishment of a printing-house, where not only the paper, but Bibles, hymn-books, and catechisms could be printed.

As the long months went by no tidings were received from the *Candace*. It was a time of sore anxiety, for commercial authorities

had spread the report that she was worm-eaten and had been lost at sea. The pastor kept nothing back, and when the people askt, "What shall we do if she never returns?" replied: "*Humble ourselves, confess our sins, pray to God, and build a new ship!*" Great was the rejoicing when, in 1855, she at last arrived in such good condition that even ordinary repairs were not needed.

The voyage as far as Port Natal had been made in safety, but after leaving that point the missionaries had been "in perils in the sea and in perils by the heathen." A storm drove them far out into the Indian Ocean, and when at last, with great difficulty, they reacht Mombas, the Mohammedans in power had positively refused to allow them to land! After trying in vain to reach the Gallas, they reluctantly gave up their cherisht plans, and returning to Natal, settled among the Zulu tribes. Here they purchast 4,000 acres of land, calling it Perseverance Farm, and on September 19, 1854, laid the foundations of New Hermannsburg, the first station of the mission.

In 1856 the *Candace* returned to Africa, carrying out a second company of volunteers, among them four brides, the promist wives of missionaries in the field. In 1857 she went again, crowded to her utmost capacity by forty-four persons who left the old Hermannsburg for the new. Henceforth she made yearly trips, taking out reenforcements for the field, and returning with encouraging reports of the work.

So mightily was the mission blest of God that in 1860, seven years after the first missionaries sailed, the congregation at Hermannsburg was able to make the following remarkable report: In the home land they owned, and had in successful operation, the mission house occupied by forty-five students; the refuge farm, an asylum for discharged convicts, occupied by twenty inmates; the mission farm, and the printing-house. In Africa they owned 40,000 acres of land, occupied by eight stations, at each of which comfortable houses and workshops had been erected. One hundred of their own number were already on the field, and fifty converts had been gathered from the African tribes. Besides all this, they owned a ship and publisht a missionary magazine. That such wonders should have been wrought in seven years by one pastor and his congregation of humble peasants, seems almost beyond belief.

The financial record of the mission has been called a "spiritual study in statistics." Such expensive operations demanded a large outlay of money, and neither Harms nor his people were rich in anything but faith. Tho they gave with great liberality, some, like Behrens, stripping themselves of all they had, it was quite impossible for them to furnish more than a tithe of the whole amount. Where, then, did the money come from? The answer is very simple. God, who was manifestly directing the enterprise, sent it in answer to

prayer. Contributions came unsought from all parts of the world. Harms himself called his mission "*swimming iron*," believing it to be supernaturally sustained. So bitter a foe was he to beggars that not one was tolerated in his parish. Equally hostile to *religious* beggars, he determined from the first, that God alone should be askt for the needed funds. Most richly was his faith rewarded. His experiences of answered prayer were as remarkable as those of the late George Müller of Bristol. It is a notable fact that, tho the expenditures of the mission varied greatly from year to year, the income varied in exact proportion, so that at no time was there a deficit. *Each year closed with a balance in the treasury!*

LIFE IN HERMANNSBURG.

Meanwhile the Hermannsburgers were proving by their own experience that "religion is a commodity of which the more we export, the more we have remaining." While they were so diligently engaged in sending the Gospel to the heathen, the windows of heaven opened, and showers of blessing descended upon the work at home. During the whole period of Louis Harms' pastorate there was an uninterrupted revival in Hermannsburg parish, in which it is said 10,000 souls were brought to a knowledge of the truth. Prof. Park, who spent three weeks with Pastor Harms in 1863, says:

I supposed for a time that the parish was then in a state of special religious excitement. I askt, "How long has this excitement continued?" "About seventeen years," was the reply, "ever since Pastor Harms came among us." A stranger is apt to regard the villagers as living almost altogether for the church and missions. "Are there not some unbelievers in the parish?" I askt my landlord. "There is one, only one," was his reply.

Louis Harms was a model pastor. He was a profound scholar of broad culture and refinement, and his people simple-minded German peasants, yet he lived among them as a father, preaching to them in their own dialect, and concerning himself with every detail of their daily lives. Tho engaged in such vast enterprises, both at home and abroad, he nevertheless found time to devote to pastoral work as well. Each day, from 10 to 12 A. M. and from 4 to 6 P. M., the parsonage was open to the people, who came in great numbers, being admitted one by one to his study for a private interview. From 10 to 11 P. M., when his family devotions were held, the parsonage was again open that all who wisht might spend the hour with him in prayer and praise. It was, in reality, a *daily prayer-meeting*. He never married, being, as he said, "too busy for such pastime." His home was presided over by his sister, a finely-educated lady of great culture.

The religious life at Hermannsburg was so perfectly blended with the secular that there was apparently no separation between them.

All was done to the glory of God. Prof. Park has given a beautiful picture of some of the quaint old customs introduced by Harms, combining religious fervor with the performance of the common duties of daily life. He says:

Over many a door in the village is printed some verse of the Bible or stanza of a hymn. At sunrise, sunset, and midday, the church-bell is tolled for a few minutes, and at its first stroke men, women, and children stop their work wherever they are—in the house, or field, or in the street—and offer a silent prayer. Once I saw a company of seventeen men on their way to a wedding at the church, when suddenly they stopt, took off their hats, and seemed to be devout in prayer until the bell ceased tolling. Often during the evening, as men walkt the streets, they sang the old church hymns.

In 1865, after a period of intense suffering, borne without a



THE NEW MISSION HOUSE.

Built at Hermannsburg in 1864. Most of the students live here.

murmur, Louis Harms past to his reward. The desire of his heart, that he might die in the harness, without reaching old age, was granted to him. The news of his death was received with peculiar sorrow by Christians everywhere, and all eyes were upon his mission. Many feared that with its great head taken away it would decline in

power. But its foundations were broad and deep, and God, who "buried his workman, carried on his work." The mantle of Louis Harms' influence descended in great measure upon his brother Theodore, who now became director of the mission, filling that office with good success for a period of twenty years. On his death in 1885 he was succeeded by his son, Egmont Harms, the present director.

The jubilee year of the mission finds it in good condition. In South Africa, among the Zulus and Bechuanas, there are 27 stations manned by 46 missionaries, and in India, among the Telugus, there are 9 stations and 10 missionaries. There are also 402 native assistants at work, and the whole number of communicants in the mission churches is about 24,000.

In the home land two training-schools, known respectively as the Old and New Mission House, are in active operation. The number of students is now so large that only a part of them are needed to supply the mission fields. All, however, are sent to foreign lands. Some are serving as pastors in Australia, America, and other fields remote from the fatherland. Besides these training-schools there is a boarding-

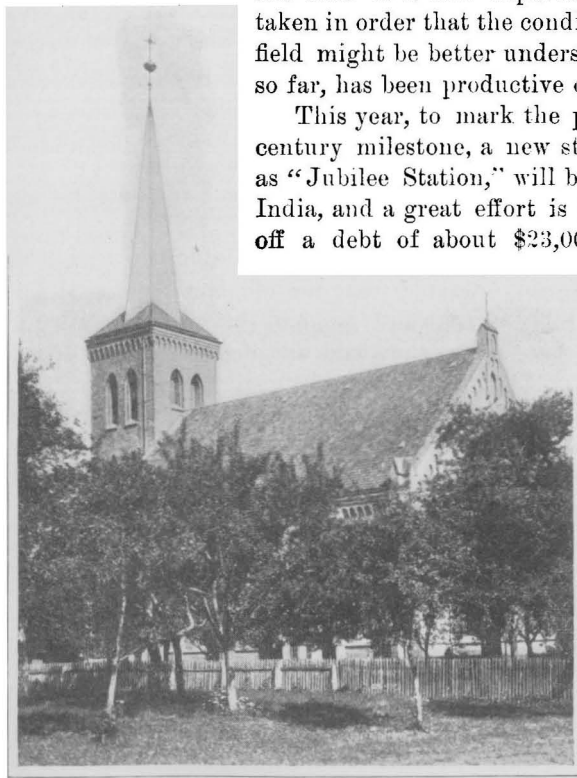
school for the children of missionaries in India, who are sent home to be educated. No such provision is made for children of missionaries to Africa. On account of the good climate and excellent school facilities, they remain with their parents in the field.

The historic old Peter-Paul's Church has not been used by the congregation for many years. They now worship in the Church of the Lord's Cross, a large and commodious edifice, erected when the Free Church separated from the State Church in 1878. The *Candace* no longer makes her yearly trips, "moving to and fro as a shuttle weaving a closer bond" between the home church and the mission field. When steamers began to ply the waters between Europe and the Tropics, it was found cheaper to send the missionaries by means of them, and the *Candace* was sold to a mercantile house for coasting traffic. A few years ago she was sold again, and soon after broken up.

Rev. Egmont Harms is now in Africa. Early in 1896, with his wife and two youngest children, he took up his residence for a term of five years in New Hermannsburg. This removal of the director to the field is a new departure, and was undertaken in order that the conditions existing in the field might be better understood. The scheme, so far, has been productive of much good.

This year, to mark the passing of the half-century milestone, a new station, to be known as "Jubilee Station," will be opened in Puttur, India, and a great effort is being made to pay off a debt of about \$23,000 with which, un-

fortunately, the society is at present encumbered. Such has been the record of fifty years in Hermannsburg mission Christians everywhere join in extending congratulations to these noble workers, and in expressing the hope that their labors during the coming years may continue to be crowned with blessing and success.



THE CHURCH OF THE LORD'S CROSS

The Hermannsburg congregation now worships in this building and here some services in the Jubilee celebration will be held.

WILLIAM DUNCAN'S WORK ON ANNETTE ISLAND,
ALASKA.

BY REV. EDWARD MARSDEN,* SAXMAN, ALASKA.

Annette Island is situated about forty miles north of the southern extremity of southeastern Alaska. It is about twenty miles in length, with an average width of five. The island has a very irregular shape. On the west side is a peninsula, and on this peninsula, near the main land, is located the town of Metlakahtla. The island has natural harbors, especially the one at Metlakahtla, and these afford a safe anchorage to sailing vessels and steamers in case of storms.

In Alaska one sees almost nothing but high mountains. Even the small islands, like that on which Metlakahtla is situated, are not an exception. It has a range of high mountains, and from it flow rapid and picturesque streams. These majestic mountains that tower up to heaven help to make the natives of Alaska religious and patriotic.

The natural wealth of Annette Island consists of spruce, hemlock, yellow and red cedar trees; an abundance of salmon and of a few minerals. Many miners have been attracted to the island by the discovery of gold and silver, and they have threatened the prosperity and peace of Metlakahtla. Their real object in coming is to do injury to the community that has been to them, and other ungodly men, a constant thorn in the flesh. There is hardly anything to be said of agriculture, altho we find in Metlakahtla a few gardens of potatoes and other vegetables.

It was in 1887 that the people of Metlakahtla, under the leadership of Mr. William Duncan, migrated from the old Metlakahtla, British Columbia, for the sake of civil and religious liberty, and settled on this island. I was there at the time, and was one of the very first to arrive at the newly-selected settlement. New Metlakahtla has grown in spite of obstacles and discouragements. With Mr. Duncan at its head, and a corps of level-headed and trustworthy native advisers around him, the settlement has become the center of Christian and business activity in all this region.

Metlakahtla has a population of about a thousand people, and this consists principally of the Tsimpsean. There are some Thlingits among them that have been added since 1887, and the only white people in the community are the missionary and his assistants. The language used is the Tsimpsean, but a large proportion of the natives can express themselves in English.

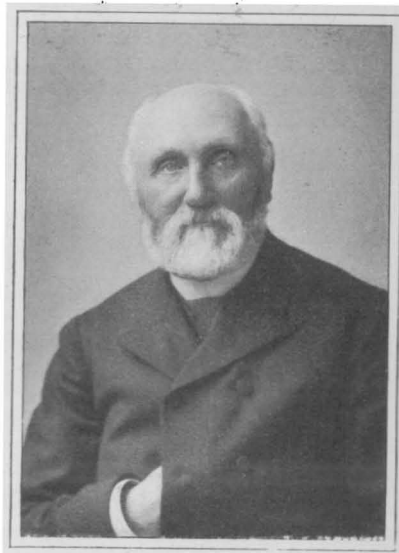
Imagine that we start from the steamship landing and walk

* Mr. Marsden is a native of old Metlakahtla, British Columbia, having been born there in 1869. His father and mother were converted through Mr. Duncan. After having been graduated from Marietta College, Ohio, and Lane Theological Seminary, Edward Marsden returned to new Metlakahtla for a time. He is now working under the Presbyterian Board at Saxman, Alaska.

through the town. The first group of buildings that we see is the salmon cannery. This is one of the main sources of living for the settlement. The cannery is owned partly by Mr. Duncan and eastern capitalists, and partly by natives. It has a capacity of about 20,000 cases of packt salmon in one summer, and it gives employment to not less than a hundred people. This is a paying enterprise, and the skill with which it is managed speaks highly for Mr. Duncan and the community.

A little farther up from the landing is the band stand, made from a large tree cut down to within twenty-five feet from the ground, and upon which a circular platform has been built. When a steamship, with hundreds of tourists from the States, calls at Metlakahtla, the band often greets them with melodious music.

Walking on, we step into the store. On the shelves of this store we see a large variety of goods of eastern manufacture. The way in which the clerks move to and fro shows a flourishing business. In this same building is the post-office. It is surprising to see the size of the mail bags that are delivered here from the States once in two weeks. There was a time when correspondence by letter was foreign to our people. But now it is considered an accomplishment among them — and indeed it is — for one to communicate his thoughts to a friend at a distance by a few scratches on a piece of paper.



WILLIAM DUNCAN.

After looking around in the store, we follow a street leading to the sawmill on the east end. We hear the buzz of the saw and the sound of the planer. We notice the activity of the men at work. They are all natives, and are so trained that they perform all their work well. This mill has a capacity of 15,000 feet of sawed and planed lumber per day. It is run by water power, taken from the lake on a mountain three miles away. This same lake furnishes the town with fresh water. The mill is owned by the same company as that which owns the cannery and store.

We turn back and walk on up to the church. As we approach it we can not help but think that the large structure now before us must have cost much labor and money. The edifice has two towers, one of which is the belfry. We enter it, and we notice at once the simplicity



THE METLAKATLA INDIAN BAND.

of its ceremonies, the sublime Christian ideals for which it stands, and the unchangeable truth for which it is dedicated.

The church has an ordinary capacity of seating 1,500 people, and much more if occasion should demand it. It is heated by hot water and lighted with oil. The walls and ceiling, and the seats and pulpit are of red and yellow cedar lumber. These are not painted, as their natural color is beautiful. The carpet is an American make. The windows are of ordinary glass, and the whole structure is simple and of high-trained workmanship. The church was built in 1895 and dedicated on the first of January, 1897.

Leaving the church we next visit the school buildings. If we are there during school hours we see the children at work on their lessons. The teachers are natives, and to them is committed the important duty of shaping the future destiny of the town.

Then we come to the industrial shops and stores of the town itself. These are owned by the natives, and the way in which they conduct them show that they are thrifty and honest in their business dealings. The goods they handle are of American manufacture. The natives make all kinds of house furniture, boats of different dimensions, and such things. We find also in the community photographic galleries, shoe-repairing shops, restaurants, music rooms, and so forth.

One can always estimate the life of a people by their homes. We enter and are at once cordially greeted and comfortably seated. Our eyes meet with the pleasing arrangement of the household furniture, the position of the Bible on the table, the pretty pictures on the walls. Altho these homes are very humble, lacking many of the elegancies and adornments of eastern homes, we find in them peace, joy, love, and the light of God.

Let us now turn to Mr. Duncan's own cottage. It is plain and

homelike. In response to our knock we are invited to enter, and are warmly greeted by the owner, a man well advanced in years. We see his office books, papers, delicate instruments, medicines, tools, shovels, pickaxes, and a host of other things.

Mr. Duncan's history has often been told. Surely he has done a great deal for the Tsimpshean people. Altho he has been independent in his methods, firm if not stern in his instructions, yet he has commanded the respect of those to whom he has devoted his whole life. Mr. Duncan has been among my people as a leader, adviser, business manager, organizer, a preacher, and a fearless prophet. Many differ from him in some important principles, but we all agree that by God's direction he has accomplisht a wonderful work. His monument ought to be one of the most conspicuous among those dedicated to missionary heroes.

Let us now glance for a moment at the various departments of administration in the town. This settlement has a board of councilmen, elected by popular vote every year. The improvements, plans, and general directions are committed to this board. With Mr. Duncan's help it has guided the Metlakahtla people through many dangerous troubles and held the people together as a true family. It is composed of the very leading men of the place, and they are usually men of much experience.

Metlakahtla has also a vigilance company. This is for the promotion of peace and order in the community, and its services are invaluable. It has many a time warded off the curse of intemperance from the locality.

Next comes the fire brigade. Once, in 1893, the west end of the town, which consisted of some forty houses, was destroyed by fire.



THE METLAKAHTLA COUNCILMEN

These men are the first generation of converts from the Tsimpshean Indians

Since then the place has been threatened again, so that this organization has been found very useful.

In matters of legal cases and civil and criminal offenses, the United States Commissioner at Fort Wrangel has sole jurisdiction. The government has also two native policemen appointed for this place.

Metlakahtla has an independent church organization and government. The whole town is a Christian church. They elect a body of elders every year to look after the religious welfare of the people. Mr. Duncan, of course, is at the head of it all. Without stating their beliefs and ceremonies, suffice it to say that they declare and profess to stand on no other ground than the Bible as we have it in the English language.

In the church we find the Sabbath-school, the bands for philanthropic and other charitable works, the teacher's Bible classes, and other associations for religious purposes.

If we go from Metlakahtla to other places where there is no Gospel, we shall be convinced that it pays to send the blessed news to the distant regions of the world.

THE CHRISTIAN SETTLEMENT AT METLAKAHTLA.

BY WILLIAM DUNCAN*, METLAKAHTLA, ALASKA.

Since our arrival in Alaska (nearly twelve years ago) the public have learned of our work from travelers—friends or foes—who visited Alaska and saw for themselves. On this account, “by evil report, and good report” of us, it has fallen to our lot to taste, in some small degree, one of the experiences of St. Paul, the great apostle.

One of our first critics was an enemy. He was prominently connected with a newspaper in British Columbia, and had, during the troubles which issued on our leaving the country, used his pen, or his paper, against us. At the time of his first visit he came as a passenger on a steamer which brought us freight, and, it being shortly after our arrival in Alaska, he was an eye-witness to some of the hardships we had to endure during our first winter. He saw over 800 of us living in little shanties—fringing the beach—with a giant forest behind us, in which we should have to fight for our new home. Before leaving us, he somewhat cynically assured me it would be a very long time before we should have as good a place here as the one we had left in British Columbia.

After the lapse of ten years, about a year and a half ago, he reap-

* Mr. Duncan has a strong aversion to personal publicity and to writing for publication in regard to the work with which he is connected. He prefers to allow the work to speak for itself—which it does most gloriously. He has written the present article in order that erroneous statements may be corrected, and that friends may know of the progress and present condition of the work.—EDITOR.

peared in our midst. On this occasion we had a substantial wharf for him to land on when he stepped off the ocean steamer; we had about three miles of good sidewalks, eight feet broad, on which he could parade; 120 good houses, occupied by the natives, and each built on a corner lot. Back of the little town our beautiful church, with capacity for seating 800 people, also a large school-building, with its twelve gables, and a town hall, with separate apartments for the town council, Sunday-school teachers, musicians, and library and reading-room. Near the beach a guest-house for strangers, and mission premises to accommodate two families and twenty boarders under training, all which attracted him. The industrial plant next invited his attention. It consisted of a salmon cannery, employing in the salmon season upward of 200 natives, and two steamers, which are run and engineered by natives; also, a sawmill of fifty horse-power, managed entirely by natives, and driven by water-power conveyed in iron pipes from a lake two and a half miles away, and 800 feet high. In addition to these he could see several general stores and workshops for boat-building, etc., all owned and carried on by natives. The giant forest of ten years before had disappeared, and the ground was producing vegetables and small fruits.

On this gentleman's return to the steamer he seemed humbled, and frankly confest his surprise at the changes, for he saw that we had raised a home in ten years far superior, in every way, to the one we left in British Columbia, which had taken us twenty-five years to build. Whether or not he ascribed our progress to the right cause I can not tell. We know, however, the Gospel of Christ accepted has done it all, and to God be all the praise and glory.

While we have had a few such visitors, many dear Christian people have come to see us, whose sympathetic hearts have poured out, not only expressions of admiration, but praise and thanksgiving to God for all they saw and heard. Their hearty handshaking, their words of blessing, their singing with glistening eyes and hearts aglow before a crowd of natives on the wharf, their parting hymn, "God be with you till we meet again," made us all feel how real and sweet is Christian love. These friends—members of many different churches—were a living proof to the natives that all true Christians are really one in heart. Who can tell how much abiding influence for good such an object lesson as this will have on our people?

Of course, our friends during their brief stay—which seldom lasts over two hours—ask many questions, some of which may be of enough general interest to enumerate, together with my answers to them.

1. *"Of what denomination is your church?"*

We have adopted no denominational name, but call ourselves simply "The Christian Church of Metlakahltla." The natives are taught

that while they owe no exclusive allegiance to any one denomination, they are to be in union and fellowship with all evangelical Christians.*

2. *"How is the mission supported?"*

We work and earn, and, therefore, have no need to beg. Our industries are enough to supply ample means for church, school, medical, and other mission expenses.

3. *"How many church members have you?"*

All the natives, who, after a time of probation, are accepted as members of our community, and who promise obedience to the rules of our community at a sacred meeting, are counted members of our church. If they are true to our rules, they will be true Christians.

4. *"Who built this beautiful church?"* 5. *"Who plays the organ?"* 6. *"Do you preach in English or in the native tongue?"*

Our church was built by native labor entirely. It cost over



THE METLAKAHTLA CHURCH.

Built by Indians and photograph taken by an Indian photographer.

\$10,000, of which the natives subscribed about \$2,000, our American and English friends about \$3,000, and we earned the remainder. We have several natives who play the organ very well, and they render their services gratuitously. Our church service is in the native tongue, with the exception of some of the singing, which is in English. The afternoon service, each Sunday, is conducted entirely by natives. I take the Sunday-morning and evening service, and the week-day evening service.

The concluding prayer after every evening service is offered by a native at his seat in the congregation.

7. *"What was the cause of your leaving British Columbia?"*

Briefly, our move was caused by our suffering ecclesiastical perfidy until it became unendurable. The unscrupulous priest who stirred up the strife led the ruling officers of the Church Missionary Society into a series of blunders.* When the blunders were discovered it was too late to heal the rupture which had been made. Our natives, assuming that the land on which their homes were built was their patrimony, as it had been in the possession of their forefathers from time

* I often deplore the jealousies and divisions of the evangelical churches. Would to God they would send out their missionaries under one banner instructing them to name no name but the saving name of Christ, and to work for no other object than to bring sinners to the Savior. It can not be expected that intelligent heathen will overlook the great inconsistency of missionaries divided among themselves, while they profess to serve one Master, whose reiterated command to His people was that they should live in unity and love. Nor can we expect Christianity to regain its wonted triumphs as of old till the great stumbling block of sectarian jealousy and strife is removed. Differences in the mode of Christian worship would go for nothing if only the essential oneness of spirit prevailed among the missionaries.

immemorial, appealed to the government of Canada, to rid them of the ecclesiastic who was causing them so much trouble. The premier of Canada promist to accede to their wishes, but failed to fulfil his promise. They then appealed to, or rather invoked, the law of British Columbia to aid them, but, to their amazement, they were told that by the law of British Columbia "they had no rights in the land, except such as might be accorded them by the bounty or charity of the Queen of England." When this infamous law was interpreted to them, our people could no longer rest peacefully in British Columbia. Only two courses were open to them—either to fight for their rights, or seek a new home. At a mass-meeting both courses were discussed, and the peace party prevailed. I was then deputed to visit Washington, D. C., on their behalf, and to ascertain whether our move would be sanctioned by the United States authorities. It was sanctioned, and tho no promises were made, I was given to understand that if our people moved into Alaska, Congress would take action securing them suitable land for a home. This was subsequently done. Our move, however, was a fearful blow to our material interests. Our houses, all our industrial plant—cannery, sawmill, brickyard, workshops—and the beautiful church we had built (not with any of the Church Missionary Society's money), were confiscated in order to force us to remain. We calculate that \$50,000 worth of actual property, besides all the improvements in roads and gardens we had made, were taken from us, this being under the British flag in the nineteenth century!

8. "*Who owns all the property you have built up?*" 9. "*Are you working under the cooperative plan, or do you pay wages?*"

The object in view by these industries is, first, to find profitable employment for the people; second, to teach them to manage business affairs, and third, to ultimately make them proprietors of the whole industrial plant for the perpetual maintenance of the mission work, thus rendering them quite independent of charitable aid. We do not work under any cooperative system, but on general business principles. We pay workmen the wages they individually earn, and according to the value of the work they can do, ranging from \$1.25 to \$2.25 a day for men, and boys in proportion to their usefulness.

This year, I am very thankful to say, I have arrived at the goal of my hopes in financial affairs, and a new epoch in the history of the mission has arrived. When, in 1887, we left British Columbia for Alaska, my own means, so much reduced by the losses we had sustained, were not sufficient to recommence our business concerns on the scale I wisht. Some kind American friends came to my aid at once, and subsequently a stock company was incorporated, and about \$11,000 subscribed. A number of our natives (workmen) also bought stock in the company amounting in all to \$2,460. With this money, and my own, we have built up our present business enterprises, which

have been so blest and prospered that I am now able to see my way for refunding, both to our friends and the natives, the full amount of their shares. This done, we shall then hand over to the community, under proper restrictions, the cash balance, and all the plant and stock in trade. I am anxious to have the transfer legally and securely made while I have strength left me to superintend their initiation into the executive duties and the bookkeeping involved.

10. *"Has Congress secured to your people this island for their permanent use?"*

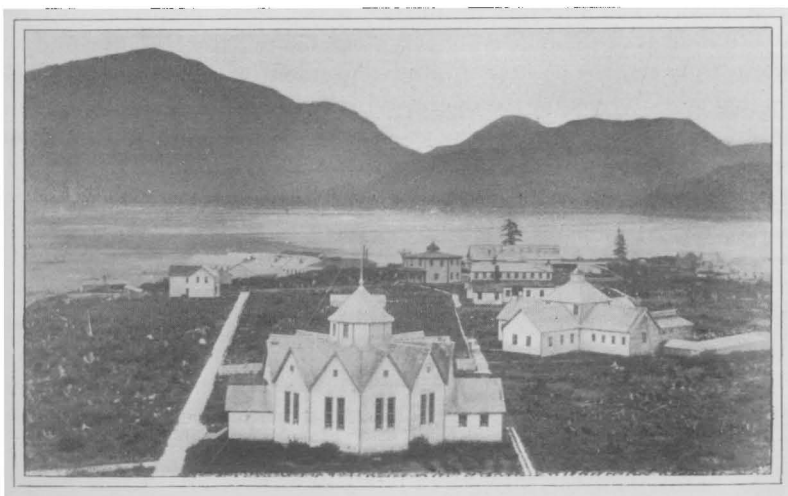
The *Congressional Record* of March 1, 1891, says:

That, until otherwise provided by law, the body of lands known as Annette Islands, situated in Alexander Archipelago, in southeastern Alaska, on the north side of Dixon's entrance, be, and the same is, hereby set apart as a reservation for the use of the Metlakahtla Indians, and those people known as Metlakahtlans, who have recently emigrated from British Columbia to Alaska, and such other Alaska natives as may join them, to be held and used by them in common, under such rules and regulations, and subject to such restrictions as may be prescribed from time to time by the secretary of the interior.

Attempts have been made to abrogate the above act of Congress in the interest of speculators, but I am thankful that so far, through the kind watchfulness of our friends in and out of Congress, these untoward attempts have not succeeded.

11. *"What will become of these natives when you leave them or die?"*

Altho we can not foretell the future of Metlakahtla, yet we are justified, from past experience, in both hoping and believing that God will continue His care over it. In the meantime we have not overlookt the work of providing, as best we can, for the emergency.



THE METLAKAHTLA SCHOOLHOUSE AND MISSION BUILDINGS.

We have already a native organization, instituted many years ago, for the good government of the community, consisting of a body of elders, twenty in number, who look after the spiritual affairs of the church, and a council, also twenty in number, who attend to the civil affairs of the town. These officers are elected yearly by the votes of the people, and are steadily growing in influence and usefulness. As to our pecuniary affairs, I have already stated that our industrial plant, with God's blessing, is ample for supplying the means for supporting the mission workers, and all necessary expenses connected with church, school, and hospital.*

REFORM MOVEMENTS IN CHINA.

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

Missionary of the American Board; author of "Chinese Characteristics"

We have long since outgrown the old-time idea that the East is the land of stability. During the year 1898 there were successive edicts issued from the imperial palace, quite enough to have caused old Yao and Shun, Wen Wang and Wu Wang to turn in their graves, if not to come forth and "bear a hand." There has been much ignorant and much hostile criticism of the reforms which the emperor was attempting to introduce into China. As they have all failed of adoption, it is scarcely worth while to recapitulate them in detail and to show their relation to the condition of the empire. It must suffice to say that, in the opinion of those well qualified to judge, there was not a single one of all these measures which was not needed, and which, could it have been adopted, would not have been to the advantage of China.

One of the most sweeping reforms was in regard to the old examination system, an effete relic of the Sung dynasty, wholly incapable of securing the education imperatively necessary in the closing months of the nineteenth century. The sudden abolition, by a stroke of the imperial pen, of the hoary wen-chang, or examination essay, was the most salient, tho not the most essential, feature of the changes proposed and ordered. No one is qualified to say what the Chinese really thought about this mighty revolution, for the reason

*The mission is in especial need of a *medical missionary* and a trained school-teacher. Both the doctor and the teacher should be married and they and their wives sound Christians, without any sectarian bias, and willing to consecrate their lives to God's service. None of them should be over forty years of age, or constitutionally delicate.

As the doctor's time would not be fully occupied in medical work, he would be expected to assist in teaching some young people a portion of the day, and occasionally preaching in the church. The doctor's wife, and school-teacher's wife, would be expected to take charge of a few big native girls, and train them in household duties. The school teacher's duties would be mainly with the regular day-school.

For the combined services of the doctor and his wife we can offer \$1,200 a year, and for the teacher and his wife \$800 a year. Both families would be provided with house and garden free, and have no taxes to pay, or extra expenses connected with the pupils and the sick, which would be borne by the mission. The salaries are ample for the wants of the missionaries, since food and clothing are reasonably cheap in Metlakatla.—WILLIAM DUNCAN

that no one can know for certain what the Chinese think about anything. They would not tell you if you askt them, and if you did ask them, and they did tell you, it would be entirely uncertain whether they were not using language in "a Pickwickian sense." Still there is excellent reason to think that a powerful minority, if not an actual majority, of the students under thirty years of age were prepared to welcome the change when they understood it—which, of course, they could not easily do. Public opinion in the Orient is a wholly different thing from that to which we are accustomed, and is often for a long period in a fluid condition, until it is evident what the outcome of a given course is to be. With regard to opinions on the political changes it was altogether otherwise. Many useless bureaus were to be abolisht, unnecessary officials dismissd, and steps taken to secure greater economy and efficiency in the administration of public work. Now this is exactly what no official in China will see done, if he is able to prevent it, since it really or potentially destroys his means of livelihood. The salaries of the officials in this country are merely nominal, and would not furnish the amount which they are obliged to expend for the hire of two secretaries, indispensable to every district magistrate. If reform were once to begin, there could be no telling in what direction it would run and whom it might next strike; therefore, all reform would have been stoutly resisted to the last.

Another related fact is of great importance. That the emperor of China, brought up in the seclusion of an imperial palace, with no communication with the real world, was intellectually capable of apprehending the nature and the necessity of the numerous reforms which he ordered, is itself one of the wonders of the age, and should on no account be lost sight of. But this does not alter the patent fact that the edicts in which the proposed alterations were announced were coucht in the vaguest terms, with a little of history by way of preface, much criticism of current methods and results, a good deal of the imperative mode in ordering mandarins, great and small, to cooperate with new plans announced almost incidentally, and with not the least provision for adequate financial backing; and a sharp time limit, within which reports as to ways and means were to be sent in. When these reports failed to appear, other and more mandatory edicts appeared, filled with reproaches, arguments, requisitions, and pleadings. What would have been the outcome, if anything, had been allowed to come out, is a fertile theme for the imagination.

But another proposition may be safely advanced of much more practical importance. If every one of the emperor's reforms had been gradually forced upon an unwilling mandarinat, no such results as were aimed at and expected would have followed. It is a venerable superstition in China that when those above act, those beneath will

follow suit, just as when the wind blows the grass bends. This classical maxim proceeds upon the theory that mankind are grass and nothing more, which some ages of experience have disproved. Even in Western lands we have become convinced that men can not be reconstructed by act of parliament. But in China the problem of reform such as is needed is almost inconceivably intricate, owing to the antiquity, the complexity, and the variety of the particulars in which reform is required.

To the inexperienced Chinese patriot the matter doubtless appeared much simpler than to us. China needs this, that, and the other, which Western nations already have. Let us provide China with this and that, and the other will naturally ensue. By this and that we mean the armies, navies, and external appliances through which great nations express themselves in contemporaneous history. Let China buy war ships, drill armies, set up the appointments by which these results are brought about, and the results themselves will presently materialize. During the last five and twenty years there has been no apparent consciousness on the part of the leaders of China that what she needs is men of a new type. When the first students were sent abroad to learn the ways of the West, great was the rejoicing, because it was thought that by this means the men would eventually be forthcoming. A few years later these same students were recalled in virtual disgrace for the reason that it was thought their adoption of Western thought was far too complete. They returned young men without a country, and most of them have ever since occupied an equivocal position as being not exactly foreign, and yet not altogether Chinese. By sacrificing the only method of securing men fit to enter on the new era of duty and opportunity, China unconsciously rendered it certain that any plan of reformation must fail for lack of pilots. Men of the type needed are not to be ordered up like a gun-boat built on the Clyde, or a new pattern of Krupp gun—they must grow. For this there has never been any provision or encouragement, and there is at present less than none, inasmuch as the very need seems to be denied.

Four propositions seem to us to be capable of proof. 1. Reform in China is not dead; revolutions do not go backward. The nineteenth century is not a suitable nidus for the Sung dynasty. The twentieth century is just outside the gates, and it will be even more inexorable than its predecessor. In what way, through whose agency the inevitable coming changes will be inaugurated, it is vain to guess; but inaugurated they will be. No power and no powers can stop them. The finger of Providence points to them, and they are somewhere below the dip of the horizon.

2. When these movements begin again, they may have less apparent speed than before, but they will have the gathered momentum of repressed forces let loose. There will certainly be a mighty struggle,

before they win their way to practical acceptance, and a longer and a harder one before they are masters of the empire. Old China will die hard.

3. In contributing to the success of the coming reformation, Christian missions will play an important part. The educational literature is almost entirely an outgrowth of their development. The educational institutions that have been longest in the field, that have the best output and that can be most trusted, have their origin from the same source. Their influence will be out of all proportion to their numbers. It is already great, and it will be far greater.

4. The outlook for all forms of missionary activity in China was never so bright as now. Edicts recognizing the beneficence of the work done by missionaries, imperatively interdicting their enemies from assailing them in any way whatever, have now become so frequent, that it is impossible to keep track of them. The walls of mission chapels are covered with them, and the supply never fails. The opening of China to many kinds of syndicates gives all Western powers a practical interest in the personal security of their subjects in the interior of China hitherto unknown. Capital is sacred, and must be protected. The ferment of thought has forced open mental oyster shells in China, which never hitherto took in one occidental idea, and they are becoming accustomed to the novelty and even desire more. Ideas can not be shut out entirely, even from Chinese minds, and once an entry is gained, they can not be banished to a distance of three thousand li beyond the frontier-like Chang Yin-hun. Every mission-press in China is overworked. Every tract society has a far larger call for its books than ever before, and the same is true of the Bible societies. Missionary periodicals, like *The Review of the Times*, find their way everywhere, especially into the imperial palace. Their circulation and their influence is certain to increase. The native Chinese church is gradually coming to self-consciousness. Its day of conventions has begun, and it will have important results, not only for the church itself, but for the outer fringe of those whom it affects without actually attracting. The ultimate outcome of these intellectual and spiritual movements no man can foresee, but it would not be strange if they should influence the development of the Chinese language by introducing a new element of common interest, the use of common terms, the gathering together of leading minds discussing weighty themes in fruitful ways. The Christian church in China is the force of the future. There is in the whole empire no other which has within itself the seeds of life. Those who ignored it fifty years ago, who scoffed at it thirty years ago, began twenty years ago to treat it with distant respect. Since then they have gone so far as to speak well of it. But nevertheless it will go on its triumphant way into the unknown but glorious future which awaits it.

THE RED MAN'S SEARCH FOR THE WHITE MAN'S BOOK.*

BY REV. EGERTON R. YOUNG, TORONTO, CANADA.

Many years ago one of the early pioneers to the Pacific Coast visited what was then a powerful tribe of Indians. He was a godly man, and carried with him a copy of the Word of God. With a limited knowledge of their language and some help from a few Indians who had a smattering of English, he taught them as well as he could from the sacred volume. He told them of God, the creation, of His love for the human race, of the way of salvation through the Son, and of the Better Land beyond.

The white man went on his way, and the Indians saw him and his Book no more. But they never forgot, and at many a council fire, through many moons, they talkt over the things that they had heard. Their belief in the conjurer was gone, and their Indian religion seemed foolish in comparison with what they had heard. The wonderful Book of the paleface was ever before their minds, and a spirit of unrest took possession of them, which could not be quieted. At length they decided that a deputation of some of their strongest and bravest men should be sent to obtain a copy of the coveted Book. So, scarcely knowing where they went, but with the good wishes of the tribe, in 1832 they started on their long, adventurous journey.

Months past before, in the depths of winter, the deputation of Flathead Indians reacht the city of St. Louis. They carried in their persons the evidences of many hardships and of the severest privations. Bronzed and scarred were they by the summer's heat and winter's storms, for many moons had waxed and waned since they had started on their long and dangerous journey from their own land. Their trail had led them through the domains of hostile Indian tribes, and many and thrilling had been their adventures. But altho their appearance bore pathetic evidence of their privations and suffering, yet little had they to say about themselves or their trials. One all-absorbing longing was in their hearts, in comparison with which all else was dwarfed into insignificance. Yet to the thoughtless white men, to whom they first addrest themselves, very strange and meaningless seemed the importunate request of these gaunt, wearied red men. They came, they said, from the land of the setting sun. Across the great snow-clad mountains and the wide prairies for many moons had they traveled. They had heard of the white man's God and wanted the white man's Book of heaven.

Finally they were brought before the commanding officer of the military post, and to him they told their simple tale. Unfortunately, however, altho the general was a kind-hearted man, he was a Roman Catholic. He took them to priests, and while they were received with

* See *Missionary Review* for July, 1888, for a fuller account of this incident.

the greatest hospitality, and shown the pictures of the Virgin Mary and of the saints, they were steadily denied the oft-repeated request for the Bible. Caring for none of these things, importunately did they plead for the Book, but all in vain. So exhausting had been the journey that two of the Indians died in St. Louis from their sufferings and hardships. The other two after a time became discouraged and homesick, and prepared to return to their far-off people. Ere they left the city a farewell feast was given them, and the general and others bade them "Godspeed" on their journey. After the feast one of the Indians was asked to speak, and his address was not only a model of eloquence, but expressed the heart-cry of many weary, longing souls who, dissatisfied with their false religions, are eagerly crying out for the true. He said:

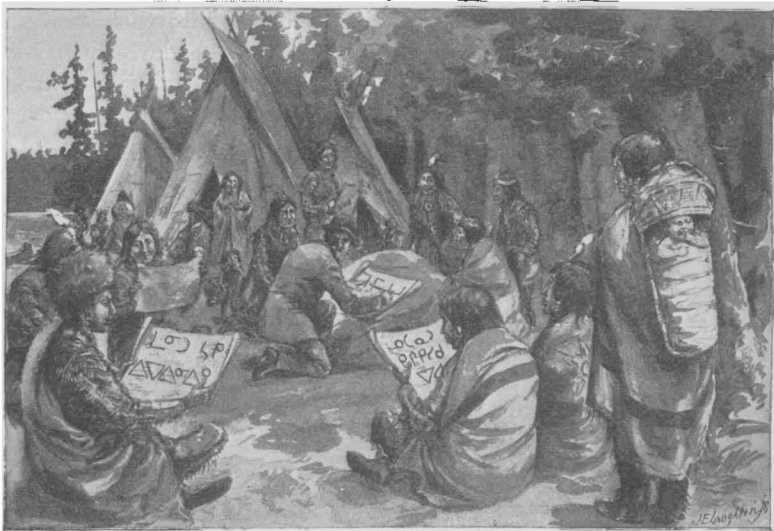
I came to you, over the trail of many moons, from the land of the setting sun beyond the great mountains. You were the friends of my fathers, who have all gone the long way. I came with an eye partly opened for more light for my people, who sit in darkness. I go back with both eyes closed. How can I go back blind to my people? I made my way to you with strong arms, through my enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. Two fathers came with us. They were the braves of many winters and wars. We leave them asleep here by your great water and wigwams. They were tired in many moons, and their moccasins were worn out. My people sent me to get the white man's Book of heaven. You took me where you allow your women to dance, as we do not ours, and the Book was not there. You took me where they worship the Great Spirit with candles, but the Book was not there. You showed me images of the good spirits and pictures of the good land beyond, but the Book was not among them to tell us the way. I am going back the long, sad trail to my people of the dark land. You make my feet heavy with gifts, and my moccasins will grow old and my arms tired in carrying them, yet the Book is *not among them*. When I tell my poor blind people, after one more snow, in the big council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to other hunting grounds. No good white man will go with them, and no white man's Book to make the way plain. I have no more words.

One young man was so impressed with the address that he wrote to friends in the East an account of this strange visit, and the pathetic appeal of the Indians for a Bible. Some Protestants became interested, but it was two years before a missionary started with the Bible for that land.

Meanwhile, what had become of the two Indians? They left St. Louis, and on the plains fell in with George Catlin, the celebrated artist. But altho they traveled with him for many days, whether it was from Indian reserve and stoicism, or that they had become disheartened and discouraged, they did not mention the object of their

visit. He painted their portraits, and in his famous collection they have become historic, and are to be seen numbered 207 and 208. After leaving Catlin another of the Indians died, and so but one survivor returned to announce to the great council the death of his companions and the refusal of the white man to give him the Book.

The tribe was embittered, and gave up all hope of aid and comfort from the white man's God. From a condition of eager longing to hear and accept the teachings of the good Book they swung to the opposite extreme, and when missionaries at length found these Indians, they received no welcome from them, and found it almost impossible to overcome the feelings of despair and bitterness which had sprung up in their hearts. Other tribes in the same land were



TEACHING INDIANS TO READ BY SYLLABIC CHARACTERS ON BIRCHBARK.

more docile, and a church and manual-labor schools were established, and many of the Indians became Christianized and civilized.

These Flathead Indians remained unreacht for many years. Long after this memorable visit in search of the Bible some very successful missions were commenced in British Columbia. The Church of England, Methodists, and some other evangelical churches early took a deep interest in the sad condition of the native tribes in that country. The marvelous successes of Duncan and Crosby and others showed what could be accomplished. Hundreds of souls were won for Christ, and an abiding civilization followed this genuine Christianity.

Some years after this there went out from Hamilton, in Canada, a devoted young lady to labor as a teacher among the Indian tribes on the Pacific Coast. She suffered many hardships, but was much owned

of God in her work. Many of the Indians renounced their sinful, superstitious lives, and earnestly strove to walk in "the way of the Book." The story of the successes in British Columbia traveled far and wide. Strange rumors of a palefaced woman and a wonderful Book went far south into Oregon. From that place some of the Flatheads went to investigate these rumors for themselves. They had some meetings with the paleface lady, and listened to the story of the love of the Great Spirit as revealed in His Book. To its truths they listened, and accepted the great salvation. They carried the good news home with them, and told what they had heard to others, who also went and heard for themselves. In their simple faith they tried to live up to what they had learned. They prayed much, and kept holy the Sabbath day.

Sometime after this a party of white men went into their land on an extensive hunting and fishing expedition. One day when they were all out in a boat on the Columbia River, they were caught in one of the treacherous rapids there, and, in spite of all their efforts, their boat was upset, and three of their party were drowned. The surviving two barely managed to reach the shore alive. They aroused the Indians and began the search for the bodies of their companions. After several days these were discovered floating in the back eddies at the foot of some rapids several miles down the stream. It was found impossible to send the bodies to their relatives, and so it was decided to bury them there on the bank of the river. Coffins were made, the graves were dug, and then the bodies were lowered into their long resting-places. When the survivors were about to cover up the dead, some of the Christian Indians said:

"Do you bury your friends like dogs? Do you not have some prayers? Do you not thank the Great Spirit that you two escape when your comrades die? Do you not ask God to bless the mothers, or wives, or children of these men dead, who will feel so badly when they hear they were drowned?"

The two white men listened in amazement to these words. At first there was a disposition to resist them as an impertinence, but better feelings prevailed, and one spoke up and said:

"We don't know how to pray, or how to conduct a funeral service, but if any of you fellows know how to attend to the matter, why, go ahead."

Not very reverent words, but the Indians acquiesced, and gathered around the open graves. There, with uncovered heads and devout hearts, they held an impressive tho simple service. So profound was the impression made upon one at least of those white men that he then and there gave his heart to God.

II.—MISSIONARY DIGEST DEPARTMENT.

THE MISSIONARY'S BODY.*

BY THE LATE THOS. H. ALLAN, NZAWI, BRITISH E. AFRICA.

While the spiritual qualifications of a missionary candidate occupy the first rank in determining his call to service, it is also important that the physical condition of a prospective laborer in a foreign land should be examined, and thoroughly understood by the missionary himself, in so far as that knowledge will enable him to use his God-given energy and endurance in the service of Christ. Therefore, let us consider, (1) The character of the body; (2) The condition of the body; (3) The culture of the body; and (4) The causes of decay in the body.

I. THE CHARACTER OF THE BODY.—Too many Christian workers consider body only as a means by which temptation and sin may assault the citadel of the soul. It is often erroneously clast with "the flesh"—our evil nature, which clings to us after regeneration.

That our bodies should be honored and cared for—tho not pampered—is a truth which many Christians have forgotten, and even the laws which were promulgated by God to this end are too often overlooked. The body is *dignified by the Incarnation*. Christ came "in the likeness of sinful flesh." He took our nature, that He might enter into sympathy with us in all our conditions of life. Moreover, the body is honored *in becoming a temple of God by the Holy Spirit's indwelling*. "Know ye not that ye are a sanctuary of God, and that the Spirit of God dwelleth in you? If any man defile (or, destroy) the sanctuary of God, him shall God destroy; for the sanctuary of God is holy, which ye are."†

The body *is to be raised and glorified*. It will be delivered by Christ from the presence of sin and the power of the grave, and raised in incorruption, glory, and honor. "We wait for a Savior, the Lord Jesus Christ, who shall *fashion anew* the body of our humiliation, that it may be conformed to His glorious body." (Phil. iii: 21, R. V.)

II. THE CONDITION OF THE BODY.—The missionary-elect, before coming to the field, should pass a medical examination, such as would entitle him to take out a large policy in a good life insurance company. The conditions of life in a foreign land are so different from those at home, that the body is taxt to the utmost by the change during the first year or two. A glance at some of those new conditions of life may be helpful.

1. There is *change of climate* often from the temperate to the torrid zone, bringing on numerous attacks of fever. It has been well said that "there must not only be good health, but resources of strength, nerve, and sinew. All this is needed to stand up under a deadly clime, exposure, and hardships, and the nervous strain of heathenism's 'dead lift.' Aches and pains, tendencies and inheritances easily controlled at home, are sure to be aggravated in foreign lands."

2. There is *change of food*. In some mission fields all the ordinary necessities and even comforts of home life can be obtained; but in fields,

* Condensd from *Hearing and Doing*.

† (1 Cor. iii: 16, 17.) The word used here is the same which designated the Holy of Holies in the temple, and which is used for Christ's own physical body as indwelt by the Spirit. Again, in 1 Cor. vi: 19, 20, we read, "Ye are not your own, for ye are bought with a price; therefore glorify God in your body." We are also told to "present our *bodies* unto God."

such as inland China and Central Africa, the missionary must consume European *canned* provisions, and depend upon native foods to make up his bill of fare. Such a sudden change in diet is felt very much, and may often cause disorder in the system if great care is not exercised, and even then native food is not always palatable. A good digestion is indispensable, therefore, in one's physical outfit.

3. There is *isolation*. Frequently the missionary may be alone on a station for months at a time, and the isolation is likely to influence his health, if he is not prepared to meet it. Christ should be known in the homeland as the joy of one's life in all places and circumstances, so that any depression caused by loneliness may be thrown off. Any tendency to melancholy should be avoided, and a cheerful and contented spirit cultivated. A missionary should also be able to cook for himself, and make his room tidy and homelike, so that it will have a cheerful aspect.

4. There is *incessant study*. Missionaries need nerves of steel to endure the constant mental strain. There is the toil and grind of a new and difficult dialect to be acquired, which is so wearing to a newcomer. This requires preparation of mind and body in some years of student life in the homeland.

5. There are *many hardships*. Let not the missionary candidate close his eyes to these, and in youthful enthusiasm rush off to Africa to repent afterward that he ever came. Count well the cost. Endurance will be needed for weary marches in the tropical sun, and one must endure the lack of many home comforts. Possibly the bed will not be very comfortable, or the grass roof may leak overhead! The missionary's hands may have to fashion very rustic furniture, of which it is quite romantic to speak, but not as comfortable to use every day. If he could spend some time in the backwoods at home, he may "rough" it in some measure, yet even there it will be luxury to what one must pass through in Inland Africa.

6. There will be *physical pain*. Hardships and fever can not come to a missionary without pain, from which many shrink as they look forward to the mission field. Pain must be suffered, but it is in a glorious cause, for a glorious result, and, when borne in the right spirit, is blessed by God to develop character and bring one into fellowship with the sufferings of Christ. One missionary, on furlough, said that the chief thing she dreaded upon her return to Africa was the "jigger," that little insect pest which burrows its way into the toes and under the toenails, and has to be cut out of the flesh, often night after night, and many at one time. Added to this the painful stings of other insects, and the pain which comes in the fulfilment of duty, all has to be met and endured for Christ's sake.

7. There may be *unceasing anxiety*. The greatest temptation to a missionary, I believe, is to worry. If yielded to, worry undermines the constitution very rapidly in Africa. The missionary can not be indifferent to the sin that surrounds him. Anxiety on account of one's present health and the health of fellow-workers; anxiety for the loved ones at home, who may not write, or may fail to send needed supplies; anxiety on behalf of the natives, etc. But the missionary must be able to resist successfully all the temptations to worry. The work is the Lord's and the results are in His hands. The missionary and his friends are in God's hands, who careth for all. One must learn at home to cast all anxiety upon the Lord, and maintain unruffled peace under all circumstances.

III. CULTURE OF THE BODY.—A well-equipped missionary should be acquainted with the laws of health, and should comply with them.

1. As to *food*. “Whether, therefore, ye eat or drink . . . do all to the glory of God.” How are we to observe this rule? (a) By keeping this thought prominent at meal times—that the strength to be derived from the food eaten and digested is to be used in the service of God. (b) By abstaining from food which will defile and destroy the body by disease, or which may be a stumbling-block to others, such as intoxicants, indigestible foods, and that which is unsuitable to the tropics. A missionary should be temperate in all things, exhibiting that true self-control, which is the moderate use of things useful, and total abstinence from things hurtful. (c) By proper attention to dietetic rules. No gluttony—eat to live, not live to eat. No epicureanism—eat for nourishment, not for pleasure. No carelessness—avoiding carelessness in eating, and eating between meals. Fasting occasionally will be helpful. Self-indulgence in food tends to sluggishness of mind, slothfulness of body, evil temper, peevishness, and disorder of the physical system and disease. (d) By abstemious living. A proper diet should be adhered to—simple, satisfying, sustaining health. By this is meant a diet of food supplying the proper proportion of phosphates—vitality for the brain; nitrates—strength for the muscles, and carbonates—heat or fat. Distilled and filtered, or boiled water should alone be drunk.

2. As to *dress*. In tropical Africa the young missionary will do well to give good heed to the advice of elder brethren in the work. They will tell him to wear woolen or silk garments next the skin, and the rejection of this advice may cause his death, as undoubtedly it has helped to that end with some who thought they knew better. Toward evening, daily, there should be a change of clothing, from the light clothing of the day to a warmer attire suitable for the cool evenings. Above all things guard against chilling the surface of the body. The temptation to sit in the cool breeze is very great, the results are very bad. The head also needs to be properly protected, and care must be exercised in going about during the day. One missionary in East Africa received a sunstroke merely in crossing from his house to the cook-house outside, without his helmet, and had to return home.

3. As to *exercise*. A missionary who makes itinerary tours, or visits villages, will usually have sufficient exercise for his health, but a junior missionary who has to spend much time in the study of the language, will have to make it a duty to take daily exercise, such as is prescribed by missions in China and India. Long breathing exercises, deep and full, are among the simplest which may be daily observed, and are most beneficial. Malaria enters the system when the mouth is used for breathing.

4. As to *cleanliness*. The clothing next to the skin should be carefully attended to; more frequently than at home, else the many minute insects which abound will cause great discomfort and annoyance. A daily sponge-bath may easily be had in the morning, even during itinerating tours, and is very refreshing, altho, as a rule, water is a scarce commodity. There should also be regularity in the observance of sanitary laws, especially in malarial districts, to insure good health.

5. As to *rest*. Insomnia is a bugbear to many missionaries, caused by the noise the natives make at night and one's run-down condition of health. One needs to learn how to rest at any time, and by regularity in retiring early, be able to sleep through the eight hours, and obtain that

which is vital to the maintenance of health in a foreign clime. Learn to stop when too tired to study or work further to advantage.

IV. CAUSES OF DECAY.—Besides from the unhealthy climate missionaries often are invalidated home in a very few years, from having brought upon themselves much fever and other illness.

1. There may be *carelessness*. Running unnecessary risks; walking long distances in a few hours, when such "record journeys" are not required; sleeping upon the damp ground outside a tent during itinerating or prospecting tours; doing without necessary food through a mistaken idea of self-denial; and other things which may be entirely unnecessary and harmful, seemingly for the purpose of being able to refer to it afterward as "roughing it." Such action is recklessness.

Dr. Luther Gulick well says:

Usefulness upon the field depends largely upon staying power. How misdirected the consecration that allows one, in the first four years of missionary life, to get into a condition where efficiency for the balance of one's life is diminished! The winning of the world is a campaign, not a skirmish. Superficial loyalty leads to thoughtless rush; deep, abiding loyalty leads to the holding of oneself steadily in hand, so that the maximum of efficiency may be secured. The second takes more and deeper consecration than the first. To give oneself for Christ in one enthusiastic onset is easy, as compared to living steadily and strongly from year to year for Him. What more pathetic sight than that of a devoted missionary removed from service in the prime of usefulness, and relegated to a life of continued struggle with nervous disease. "A mysterious dispensation of God's providence?" Not at all; overwork, overworry, lack of vacation, lack of home life—all conditions at variance with God's will, and so God removed him. Symptoms of overwork are badges of dishonor. Many seem to be proud of them, as of scars received in honorable combat. They are rather the marks of parental discipline. May the time soon come when we shall be as ashamed of violating physical as moral laws. To take care of oneself, year after year, is prosaic. People admire those who forget themselves and rush in, overwork, and break down. "Such devotion!" "Such self-sacrifice!" they say. In reality these missionaries did not have enough devotion to do the harder thing, and live simply and truly before God every day.

2. There may be *thoughtlessness* in those who are leaders in mission work. These leaders may be physically strong, and able to endure many hardships without breaking down, and thus expect others under their direction to endure to the same extent. What is merely a "comfort" to one is a "necessity" to another.

3. There may be *ignorance*. In a new field, ignorance on the part of the missionaries may have fatal results. Experience, gained at great cost, alone can teach in such cases. For example, one medical missionary in Africa lost his wife by fever through turning up the soil too near the house. Healthy spots may be and should be located long enough before building, in order to be certain that there are no marshy spots close at hand, or whether the house may be exposed to high winds, which carry malaria from low-lying spots to higher plateaus.

4. There may be *lack of proper supplies*. Whatever happens, the field force should not be allowed to suffer from such a lack of nourishing food, when it can possibly be avoided.

5. There may be *disobedience*. It may be that there is a lack of prayers for others and want of open confession of faults. For some other reason the chastening hand of the Lord may be upon the bodies of the workers. Whatever the cause, it should be sought out and rectified.

Let us, therefore, honor the body, care for it, observe its laws, and yield every member unto God, holding one's strength only for His service in the work of the evangelization of the world in this generation. Such is the true physical missionary.

AT THE MOROCCO SLAVE-MARKET.*

BY ALBERT J. NATHAN, MOROCCO.

Missionary of the Kansas Gospel Union.

In the coast towns of Morocco the slave-trade is carried on only by private transactions, and yet even there I have known a black woman who was soon to become a mother to be offered for sale in a business letter to a Moorish friend of mine, as tho she were a cow or a mule. The chief seats of slave-trading in this empire are the capital cities of Fez and Morocco City. The unfortunate slave is bought from his heartless relatives in the Sudan, or sold by those who have taken him captive in tribal warfare, or may have been stolen from peaceful settlements. Through the swamps, deserts, and mountain passes they are dragged, fettered and half starved, until they reach the market at Morocco City. Here I saw an auction of human bodies a few weeks ago. The trade in slaves was not very brisk at this time, as it was during the Moorish month of Ramadan. In slave-trader's etiquette it is a breach of good form to sell slaves just previous to the feast, when they are usually clothed anew and fed upon the good things prepared.

The auction is held three times a week, and begins about 5 o'clock in the afternoon. The place of sale is an enclosure about one hundred feet square, with open sheds made of sun-dried brick arranged on three sides, while the space in the middle is clear, except for a long pavilion down the center for the accommodation of customers. I first entered before the opening of the sale, and found one old black woman sitting by herself, bitterly weeping, in one of the cells. When I spoke to her, and askt her the reason of her presence, she replied, "My lord needs the money, and desires to sell me," and, after I had spoken to her of the love of God as manifested in Jesus Christ, she added, "I beseech you, in the name of God, do buy me." When I explained to her that this was impossible, as Mohammedan law forbids the sale of slaves to Christians, she fixt her eyes in a pitiful appealing glance upon my face, and said, "If you know how to pray, ask God to send me a good master." The tale of wo and despair written in deep lines upon this woman's face defies description.

Before the auction began I studied the auctioneers, buyers, sellers. There was the professional slave-trader, who buys up any bargain he can find cheap in the market, and especially looks out for any young women possest of attractive features, in order to feed and clothe them, and sell them again with gain. His face is as hard as flint, and he seems never for a moment to consider that his trade is any less honorable than that of the dealer in horses and cattle. There were also a number of men whose increasing households demanded the acquisition of more slaves. One of them had just added a new wife to his harem, and intended to buy some young woman who could act as her maid, and concubine to her lord and master. The sellers were men who had lost heavily, and were, therefore, compelled to part with their human property. The auctioneers are brutal and heartless men, who have become so accustomed to their nefarious trade as to have no compunctions of conscience about the matter. These are specially licensed by the government, and receive a small percentage for their labor in case a sale is effected.

At the opening of the sale the auctioneers stand in a row, the chief

* Condensd from *The Gospel Message*.

of them holds out his hands, and prays with a loud voice to their god for blessing upon the auction, upon the government, for profit to the seller, and good bargains for the buyer, and ends with a hearty amen in chorus by his fellow auctioneers. The first slave brought out was the old woman mentioned above. The auctioneer took her by the hand, cried out, "In the name of Allah," and led her around among all the buyers. She then followed him briskly around the open court a number of times, while he cried out, "Al-Allah, Al-Allah, Al-Allah" (upon God), signifying that nothing had as yet been offered for her. Bidding was slow, as the woman was advanced in years, and the highest price offered for this woman, in whom dwells an immortal soul, was a sum equivalent to \$9.50 American money.

The next person offered to the purchasers was an attractive young negro woman of about twenty years of age. She acted modestly, and asked the privilege of retaining her outer garment; but the auctioneer roughly tore the great shawl from her, threw it on the ground, and said, "Follow me, you dog." Offers became more spirited in this case, and when she was taken around for examination more interest was evinced. I saw men pulling her lips apart to see the teeth, feeling her limbs and body, whether the flesh was firm, and heard them cracking indecent jokes before the girl, who turned her face away in very shame. The price offered for her was about \$25, but as her owner did not consider that sufficient, no sale was made. As the customers were dispersing I was in conversation with a group of them, among whom was the highest bidder for the young girl. One of the regular slave-dealers approached him, and said, "If you wish to buy a good slave I have a number of them at my warehouse which you can come and examine now," and then more horrible details followed which would not be suitable for publication.

Morocco is a derelict power, and if one of the so-called Christian nations would take the initiative, I am sure this nefarious trade in men and women could be greatly checked, if, indeed, not entirely abolished. Shall we not pray that the Gospel of Jesus Christ may enter with its light-giving power into these abodes of cruelty, and that the poor slaves of Morocco may be speedily set free from the awful bondage in which they are held at the close of this nineteenth century of the Christian era?

GLIMPSES OF THE LIU-CHIU ISLANDS.*

BY R. A. THOMSON, KOBE, JAPAN.

It is rather remarkable that until seven years ago, or more than twenty-three years after Protestant missions were begun in Japan, no attempt was made to reach the Ryu-Kyu Islands (or as they are better known, the Liu-Chiu Islands) with the Gospel; and yet it was through these islands as a fulcrum that Commodore Perry commenced those operations that finally resulted in throwing open Japan, not only to trade, but also to evangelization.† Mission work was attempted on the islands in 1846 by Jesuits from China, one of whom died on the field in 1848, and his grave is to be seen in the foreign cemetery.

* Condensed from *Gleanings from the American Baptist Missions in Japan* (March, 1899).

† In 1852 Commodore Perry, having made a rendezvous at Naha for the American fleet sailed for Yeddo to make his memorable treaty with Japan.

Dr. Bettelheim, a converted Hungarian Jew, who had married an English lady, was sent out with his wife and family by an English naval mission society in 1848, and lived at Naha for nearly seven years. It does not appear that he was a man entirely fitted to make his efforts successful, altho his failure was largely due to the unceasing hostility shown him by the higher officials of Liu-Chiu, who in turn were instigated by fear of their Japanese masters, for even at that time they were a kind of dependency of Japan. The Liu-Chiuans tried in every possible way to get rid of him, even addressing the English government on the subject through the minister at Peking. But the doctor held his ground, altho he was made to undergo some pretty rough treatment. He was a skillful physician, and during an outbreak of smallpox he was so attentive to the common people that the authorities became exceedingly jealous of his influence. He and his wife were followed and hooted at in the streets, owing to the hostility created by these Japanese officials, and at one time Mrs. Bettelheim was forcibly separated from her husband while he was attackt and severely beaten. Spies followed him everywhere he went, and if he stopt to preach or to talk to the people, at a signal from these men, the crowd would at once disappear. When he distributed the tracts and portions of Scripture which he had translated into their own language, the officials would gather them up from the people and return them to him the next morning, all neatly tied up in a bundle.

On my recent trip I met a fine old Liu-Chiuans, about seventy years of age, whose father was mayor of Naha in Dr. Bettelheim's time. The son comes frequently to our Christian meetings. He remembers the doctor quite well, and told me some very interesting incidents connected with him. It was thrilling to hear the account of the doctor's landing at Naha. He arrived on an English man-of-war with his family and effects. The officials absolutely refused him permission to land, and had instructed all the sanpan men not to bring him ashore under very severe penalty. Several days past when one of these boatmen, more curious than the rest, was tempted to go on board the vessel, and was taken below to see the sights. Meanwhile Dr. Bettelheim got his wife and children, and all his earthly belongings, into the sanpan, and waited the reappearance of the boatman. When he came upon the scene he was horror-struck to find his boat thus occupied. He begged the captain of the man-of-war to order them out, but without success. For six hours he stayed by the ship, continuing his importunity, but finding it of no avail he took his most unwelcome passengers ashore, and the vessel sailed away. Think of the grit, as well as the grace, shown by this missionary in thus taking possession of his field, and standing by it through constant opposition for seven long years.

Dr. Bettelheim was of very great service as interpreter to Commodore Perry during his stay at the islands. The authorities made repeated requests to Commodore Perry to take the doctor and his family away. It is not to be wondered at that health gave way under the strain, and his family had to be sent away in one of the American ships to China early in 1854, the doctor following a few months later. The Rev. Mr. Moreton was sent from England to take his place, but he did not remain long on the islands, so that the officials gained their point, and rejoiced that they were free once more from the foreign teachers and their doctrines.

Nearly forty years went by before mission work was again attempted on the Liu-Chiu islands. A great change had come over the scene. The Liu-Chiu power had forever past away, and the islands had become Japanese territory. The ancient palace, with its gardens, beautiful as a midsummer dream, turned into barracks for military occupation, and the old Liu-Chiu prince and his family forcibly deported, being now held as pensioners in Tokyo. Numbers of the old nobility, disgusted with the new order of things in their once beautiful island home, slip away to China whenever an opportunity occurs. They have no love for their Japanese masters, and no sympathy with the progressive order of things introduced among them, greatly preferring to be left in their ignorance and peace.

Meanwhile mission work had been opened in Japan, and had met with wonderful success; but none of the societies seemed to take much thought for the Liu-Chiu islanders, and even the substantial offers of help had been made, none seemed ready to take up their case. It remained for a lady from Scotland, who visited Japan in the spring of 1891, to be the means of reopening Christian work on the islands. For years the thought of sending the Gospel to the Liu-Chius had been on her mind and heart. On her return to Scotland a definite offer was made to the American Baptist Missionary Union, through the writer, of a sum of money sufficient to open up the work on the islands, and carry it on for a number of years, with the understanding that the work, if successful, should be kept up by the mission. The opening of this most interesting field was also cordially approved by the mission and by the executive committee of the Baptist Missionary Union at Boston.

Steps were immediately taken to secure a good Japanese evangelist, and Mr. Hara Michinosuke, a theological student, who had already had this work, was sent to the islands with his family. In the autumn of 1891 Mr. Hara and his family left for Liu-Chiu, and thus became the first Christian Japanese evangelist to these islands.

In January, 1892, the writer and his wife made a visit to the islands. It was a never-to-be-forgotten trip. The sight of a foreign lady nearly upset the equilibrium of the city of Naha; her appearance on the street was the signal for a general suspension of business. She could clear the public square, which was the general market-place, of both merchants and customers inside of three minutes, if it was known that she was walking through any of the streets. This disturbance of the traffic led to the rather amusing request on the part of the police that the lady should stay indoors during the daytime. This she complied with to the extent of only venturing out in a covered jinrikisha during the day.

We were on the islands for nearly three weeks, and held meetings every evening, which were crowded with native Liu-Chiuans, the majority of whom understood Japanese. Of course, many came out of mere curiosity, but what a different reception to that which Dr. Bettelheim had received forty years before! Before we left the islands the ordinance of baptism was administered there for the first time. We afterward learned that on the same day of the baptism the gracious donor of the funds by which the work was reopened had past to her eternal reward.

The population of Naha, the seaport of the principal island, is about 30,000, and that of Shuri, the capital on the same island, three and a half miles distant from Naha, about 25,000. Of the other islands, Miyako-Jima has 29,000, Yayeyama-Jima about 9,000, and Kume-Jima a little

over 6,000. Altogether the whole population of the group is given by the government as being about 420,000.

The climatic conditions are very trying, even to the Japanese who live there. Extra salary and more frequent vacations are the allowances made by the government to those who go there in official capacity. The highest temperature is only 94.5, and the lowest in winter 55.5, but the climate is very humid and enervating. The highest altitude is only 300 feet above sea level. Malarial fevers are very prevalent.

All the houses in the cities are surrounded by high walls, built of huge blocks of coral rock. These walls are from three to four feet thick at the base, and are from six to eight feet high, giving the streets a peculiarly grim appearance, but are a necessity on account of the fierce winds which at times sweep over the islands. Apart from the houses being shut in by these walls, the architecture of the towns is entirely Japanese. Outside of the towns the natives live mostly in small thatched huts, but whether in towns or country, their surroundings are filthy in the extreme. The smells that abound are simply beyond description.

The productions of the islands consist largely of sugar and textile fabrics. The principal article of food among the poor is the sweet potato, and a very poor variety at that; even the better classes make at least one meal per day from these tubers, while the poorer classes have hardly anything else. All the rice grown on the islands is distilled into spirits, it being of a particularly fine quality for that purpose. There is a class of human beings there who habitually eat a certain kind of clay, and when they were pointed out to me one day they truly seemed to be "of the earth, earthy." The average wage for a laborer per day is twenty-five sen (twelve and a half cents), and for a servant one yen per month (fifty cents), including food.

While they make bold claim upon one's credulity by asserting that their traditions date back for 17,000 years, in reality the early history of this people is shrouded in total darkness. The first mention made of the islands is found in Chinese history about the seventh century (606 A. D.), and they received their name from the impression which their appearance made upon the mind of the official who discovered them, *Ryu-Kyu* (floating water dragon).

It is a remarkable fact, and worthy of investigation, that they have among their traditions the story of Adam and Eve, and of the deluge. Having no literature, their traditions are oral, and handed down from father to son. Their real history seems to have commenced somewhere in the twelfth century, when Tametomo, a celebrated Japanese warrior, defeated in some civil war at home, was banished to Izuno Oshima. Sailing out from there in search of adventure, he landed on the northern end of Liu-Chiu, and speedily conquered that part of the island. His son, Shunten, noted for his bravery and virtue, was chosen to be king of Liu-Chiu. Like the Japanese royal family, the kings of Liu-Chiu claim a long line of unbroken descent, according to which the late king, the present Marquis Shotai of Tokyo, is the thirty-fourth in line.

Buddhism was introduced in the islands during the first year of Kochō period (1261 A. D.), but was never successful, and the only official capacity in which the few priests there now appear is in the burial services. Very few temples are to be seen, and the only one of note is between Naha and Shuri, which is said to be 800 years old. No trace of modern Buddhism is to be seen about it; the walls are lined with the

tablets of all the kings of Liu-Chiu, and the temple is really devoted to their worship.

The most striking objects impressing the visitor as he approaches the islands are the numberless tombs or vaults, clustered in groups or scattered here and there all over the hills, peeping out from the green foliage. Every natural mound is utilized for the formation of these abodes for the dead, more attention being given to them than to the abodes for the living. The average height of the tombs is about nine feet, with a breadth of about twenty-two feet. A small iron door between two and three feet high gives entrance to the vault. The tomb itself is built of coral rock covered over with white or cream-colored plaster, which causes them to be very conspicuous objects in the landscape. They are usually the most valuable possession of the family, as they cost anywhere from three hundred yen to a thousand yen (\$150 to \$500 gold). When the family becomes impoverished the tomb is sold, and all the bones of the previous occupants are cast out by the purchaser, to be replaced by those of his own family. The custom is to lay the dead body in the tomb, leaving it for two years; sometime during the third year the relatives gather together at the tomb, and the body is taken out and all the flesh cleaned off from the bones; the latter are put in a jar and deposited in the tomb. The bones of a husband and wife are put in the same jar, children under eight are buried outside the tomb first, and after the "washing ceremony" the bones are put in the vault.

There was a great amount of prejudice to be overcome as well as suspicion regarding our motives, which took time and patient teaching to dispel from the minds of the natives. The people are entirely and wholly ignorant of anything that could be called religion. The grossest immorality prevails, and is not only looked upon with tolerance by all classes, but is apparently regarded as essential to society.

Around the various preaching places a healthy religious influence is being exerted as much by the Christian lives of the evangelists and their families as by their teaching. The people have had Chinese philosophy, and as a result their minds are utterly debased and sunk to the lowest depths. As in Paul's time, they are weary of words which have in them no power to save, to lift up out of darkness and superstition. The Gospel of Christ, the only power on earth to lift up and to save, has been brought to them, and some have come out of darkness into the light and liberty of truth as it is in Christ, and have been made free.

A great deal has been accomplished during the past seven years. Necessarily it has been a time of breaking up ground and seed-sowing. As compared with other new fields, in view of the prejudice which existed against the Japanese as well as other foreigners, the progress of the work has been very encouraging.

The future evangelization of these islands must be largely carried on by native Liu-Chiuans, as the climate is very hard on the foreigner; even the Japanese find it very debilitating and require frequent vacations.

STATISTICS OF CHRISTIAN WORK IN JAPAN FOR 1898.

CONDENSED FROM A TABLE COMPILED AND PUBLISHED BY REV. H. LOOMIS, YOKOHAMA.

| NAME OF MISSION. | Year of Arrival in Japan. | Missionaries. | | | Stations. | Out-stations. | Organized churches. | Baptized adult converts, 1898. | Total adult native membership. | Theologic'l students. | Native ministers. | Unordained preachers and helpers. | Contributions of native Christians for all purposes during the year in yen—1 yen=50 cts (gold). |
|--|---------------------------|---------------|------------------|-------------------------|-----------|---------------|---------------------|--------------------------------|--------------------------------|-----------------------|-------------------|-----------------------------------|---|
| | | Male. | Unmarried women. | Total, including wives. | | | | | | | | | |
| Presbyterian Church of U. S. | 1859 | 17 | 18 | 52 | 8 | 21 | ... | ... | ... | ... | ... | ... | ... |
| Reformed Church in America | 1859 | 10 | 11 | 31 | 10 | 34 | ... | ... | ... | ... | ... | ... | ... |
| United Presb. Ch., Scotland. | 1874 | 2 | ... | 4 | 1 | ... | ... | ... | ... | ... | ... | ... | ... |
| Church of Christ in Japan | | | | | | | 70 | 837 | 10,010 | 14 | 45 | 140 | 30,296.12 |
| Reformed Church in the U. S. | 1879 | 7 | 3 | 16 | 2 | 27 | ... | ... | ... | ... | ... | ... | ... |
| Presb. Church in U. S. (South) | 1885 | 10 | 7 | 27 | 6 | 69 | ... | ... | ... | ... | ... | ... | ... |
| Woman's Un'n Miss. Soc., U. S. | 1871 | ... | 4 | 4 | 2 | ... | ... | ... | ... | 2 | ... | ... | ... |
| Cumberland Presb. Church. | 1877 | 4 | 7 | 15 | 4 | 12 | ... | ... | ... | ... | ... | ... | ... |
| Evan. Lutheran Miss., U. S. A. | 1892 | 2 | ... | 4 | 1 | 3 | 1 | 6 | 67 | 3 | 3 | 3 | 251.09 |
| Danish Lutheran Society. | 1898 | 1 | ... | 1 | 1 | ... | ... | ... | ... | ... | ... | ... | ... |
| Amer. Prot. Episcopal Ch'ch | 1859 | 17 | 11 | 42 | 9 | 35 | ... | ... | ... | 14 | 16 | 121 | ... |
| Church Missionary Society. | 1869 | 30 | 40 | 92 | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Nippon Sei Kokwai. | | | | | 27 | 86 | 94 | 580 | 7,719 | 38 | 24 | 121 | 11,039.74 |
| Soc for Propaga'n of Gospel | 1873 | 7 | 5 | 18 | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| St. Andrew's University Miss | ... | 6 | ... | 6 | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| St. Hilda's Mission. | ... | ... | 9 | 9 | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| American Baptist Miss. Union | 1860 | 18 | 16 | 52 | 7 | 86 | 26 | 205 | 1,902 | 16 | 8 | 54 | 2,170.96 |
| Baptist Southern Convention | 1889 | 3 | ... | 6 | 3 | 9 | 1 | 13 | 70 | ... | 1 | 4 | (c)152.00 |
| Disciples of Christ (a). | 1883 | 5 | 4 | 14 | 4 | 36 | 9 | 127 | 511 | ... | 8 | 2 | 464.71 |
| Christian Church of Amer. (d) | 1887 | 2 | 2 | 6 | 3 | 18 | 6 | 36 | 334 | 4 | 5 | 3 | 354.01 |
| Kumiai Churches in Co- operation with the Amer- ican Board's Mission (b). | 1869 | 22 | 29 | 73 | 12 | 195 | 72 | 370 | 10,081 | 15 | 73 | 36 | 23,261.00 |
| Amer. Meth. Epis. Church. | 1873 | 15 | 32 | 68 | 9 | 60 | 60 | 483 | 5,177 | 56 | 54 | 35 | 15,267.40 |
| Meth. Church of Canada (a). | 1873 | 5 | 15 | 24 | 5 | 54 | 22 | 107 | 1,999 | 5 | 22 | 73 | 5,993.27 |
| Evangel. Ass'n of No. Amer. | 1876 | 2 | ... | 4 | 1 | 16 | 14 | 50 | 840 | 2 | 16 | 4 | 1,105.25 |
| Methodist Protestant Church | 1880 | 6 | 4 | 16 | 3 | 14 | 8 | 67 | 356 | 6 | 7 | 9 | 627.58 |
| Meth. Epis. Church (South). | 1886 | 15 | 6 | 35 | 9 | 59 | 13 | 91 | 600 | 3 | 12 | 47 | 1,688.00 |
| United Brethren in Christ. | 1896 | 1 | ... | 2 | ... | ... | 4 | 10 | 109 | ... | 1 | 7 | 127.89 |
| Scandin. Alliance Miss., Japan | 1891 | 2 | 6 | 10 | 6 | 18 | ... | 8 | 124 | 1 | 4 | 4 | (c)12.00 |
| Gen'l Evang. Prot. (German | 1885 | 4 | 1 | 5 | 1 | 1 | ... | ... | 107 | 1 | 4 | 4 | 56.63 |
| Swiss). | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Society of Friends, U. S. A. | 1885 | 2 | 3 | 5 | 1 | 3 | ... | (e)17 | 143 | ... | 7 | ... | 186.22 |
| Christian and Miss. Alliance. | 1891 | 1 | 1 | 3 | 2 | 1 | ... | 4 | 10 | ... | ... | 4 | (e)10.00 |
| Unitarian. | 1880 | 1 | ... | 1 | 1 | ... | ... | ... | ... | ... | ... | ... | ... |
| Universalist. | 1890 | 1 | 1 | 3 | 1 | 6 | 6 | 25 | 200 | 4 | 2 | 6 | 160.55 |
| Salvation Army (f). | 1895 | 6 | 7 | 16 | 3 | 7 | f)10 | ... | ... | ... | ... | 22 | 604.55 |
| Hephzibah Faith Miss. Ass'n | 1894 | 2 | 1 | 3 | 1 | ... | ... | 6 | 25 | (c)694 | 3 | 7 | 30.26 |
| Independent (Native) (c). | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 1,516.39 |
| Ind. and Unconnected (For'n) | ... | 3 | 14 | 2 | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Total Protestant Miss., 1898 | ... | 232 | 257 | 692 | 143 | 864 | 423 | 3,070 | 40,981 | 194 | 308 | 725 | 95,366.62 |
| Totals previous year, 1897. | ... | 233 | 223 | 650 | 146 | 739 | 384 | 3,062 | 40,578 | 169 | 302 | 580 | 81,551.72 |

(a) Statistics to May 1, 1898. (b) Statistics to January 1, 1898. (c) Approximate. Reports not complete. (d) Statistics to June 30, 1898. (e) Admitted to Christian fellowship by public profession of faith in Christ. (f) Not churches, but Army Corps.

RECENT ARTICLES ON MISSIONS AND MISSION LANDS.

AFRICA—The Heart of Africa, Douglass Thornton, *The Student Movement* (May).

AMERICA AND ARCTIC LANDS—The Negro and Crime, Prof. W. E. B. Du Bois, *Independent* (May 18); The Value of Puerto Rico, Robt. T. Hill, *Forum* (June); A Side-Tracked Race (Eskimos), Wilson Lyne, *The Quaker* (June).

CHINA—An Unprecedented Opportunity in China, R. E. Speer, *Assembly Herald* (May).

INDIA AND LAOS—Recent Movements in India, J. P. Jones, D.D., *Missionary Herald* (June); Worship of Spirits in Laos, C. H. Denman, *Assembly Herald* (May).

ISLANDS—Ten Years in North Borneo, W. H. Elton, *Gospel Missionary* (May); America in Samoa, H. H. Lewis, *The Quaker* (June); Samoa, *National Geographical Mag.* (June); The Imbroglia in Samoa, Henry C. Ide, *North American Review* (June).

GENERAL—Money and Missions, J. H. Prickett, *Review of Missions* (June); Points on Missionary Comity, W. M. Upcraft, *Chinese Recorder* (April).

III.—INTERNATIONAL DEPARTMENT.

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

George Müller, of Bristol.

BY J. T. GRACEY.

There lies before us a book entitled "George Müller, of Bristol, and His Witness to a Prayer-hearing God, by Arthur T. Pierson; with an introduction by James Wright, son-in-law and successor in the work of George Müller." It is published by The Baker and Taylor Company, New York. It contains twenty-four chapters and an appendix of ninety pages, chiefly of quotations from Mr. Müller's writings, in illustration and amplification of the text of the memoir. There are thirteen illustrations, including a portrait of Mr. Müller, all of which are well executed. They include the first rented orphan houses, and the later buildings erected for the orphans under his care. The book covers the same period as that of the four volumes of Mr. Müller's "Narrative of the Lord's Dealings with George Müller," and the remaining thirteen years of his life.

Of the great work of Mr. Müller down to his sixtieth year of labor, we have the summary. he had built five large orphan-houses, and taken into his family over ten thousand orphans, expending for their good within sixty thousand dollars of a round five millions. He had given aid to day-schools and Sunday-schools in many lands, having a hundred and fifty thousand pupils, in which he expended five hundred and fifty thousand dollars. He had circulated nearly two million Bibles and parts thereof, at a cost of over two hundred thousand dollars, and other literature at a cost of a quarter of million dollars, and had given a million and a half dollars to aid missionary laborers in many lands, making nearly an aggregate of seven and

a half million dollars. And yet we have mentioned only the outward scaffolding, and only part of that, of the life of this good man, and have not hinted at the secret spring of it all; nor to the ministry which he accomplished as a great traveler, as a witness to the fidelity of God in answering prayer—the sum and substance of the burden of his life.

It is said that "History is romance that is agreed upon," and it has also been affirmed that all biography is necessarily false in being but part of the truth. The usual gloss of the defects of the subjects of memoirs gives color to the latter statement. But the "Narrative" of George Müller's experiences, and this biography of him, are so ruggedly honest, and the purpose, to deal sternly with facts, only facts, and all the facts, so manifest that they seem to preclude the

Probation of a hook or loop
To hang a doubt on.

The million-worded journal Mr. Müller called the "Dealings" of God with him was not intended to show *George Müller* at all, but to demonstrate that God in his providence touches human affairs now as definitely in answer to prayer, through coincidences, as He did when He helped the Shunamite widow by so ordering her steps that she appeared to claim her land, after seven years wandering, just as Gehazi "*was telling the king*" all about her. Dr. Pierson treats of all this, but he also shows the transformation of George Müller, from an unprincipled and conscienceless sinner, to a man of faith of the pattern of Elijah. There were reasons why this book should be written. Not only were the twenty volumes of the "Dealings" too cumbrous for common circulation and perusal, but there could

not be in them somewhat which the world would want to know, and which George Müller could never have written without ceasing to be George Müller. No saint ever acknowledged himself a saint; that would unmake him if he were one. There were virtues that modesty would not allow Mr. Müller to speak of, even if he can be conceived of as realizing them to exist in himself, and there were results of his life and work which it were impossible should be known to him.

Dr. Pierson had exceptional furnishing for his task. He had intimate acquaintance with the subject of the memoir for twenty years; he had the clearest concept of the view-point of his life which Mr. Müller himself selected; he had the highest appreciation of the overmastering apologetic value of the life and of the principles which made it possible, and sympathy with the doctrinal views which Mr. Müller specially emphasized and promulgated. He had, besides, long and intimate acquaintance with the home and family at Bristol; an intimacy of which was born the confidence which led the heirs and successor to request that he should write this "Authorized Life."

The apologetic value of Mr. Müller's life is the feature which this book never lets slip from the reader. Nowhere is there an attempt to set Mr. Müller forth as a model to be servilely imitated. The Moslems say "God is without a companion," and it is sure that he makes no doubles. There was nothing on which Mr. Müller had a patent, yet there will never be another George Müller. This is emphasized, because while we commend the volume without stint, we feel the need to forfend against what seems a natural corollary that we should do what Mr. Müller did, without due discrimination.

That any should equal his achievement few would dare to hope, yet the value of the life would be lessened if we were disheartened thereby.

Circles are praised, not that abound
In largeness, but the exactly round.

There is a sense in which what Mr. Müller realized by prayer and faith, by Bible study and obedience, is possible to every child of God, else this biography might be relegated to a lumber loft.

Some have been led to imitate his doings, as when Ishua in Japan seeks to found and conduct an orphanage on the same plan and principles; but that is a mere incident. Others have been led to attempt other benevolent schemes on the same plane. That is not essential to the understanding of what was designed to be taught. Benevolent work is commendable in whatever way the expenses of it may be honestly met, yet many a weary worker with narrow financial margin, will be helped by this case of Mr. Müller, and many another will be stirred to altruistic work, or will be sustained and become successful in it by imitating his fidelity, scrupulous integrity, and refusal to be discouraged. Thousands of workers in the slums of great cities and in the "habitations of cruelty," reading this record, "seeing, will take heart again." In truth, one might pity the toiler in any good work who could read this volume without a new inspiration, a fresh daring, and the advance of the enterprise he has on hand. Such a thing is hardly conceivable. But there might be thousands of orphanages established, and uncounted millions of pages of good literature circulated, under the inspiration of Mr. Müller's example, yet, while his life would have thus been a splendid provocative force, if that were all, it would fail of his intent.

Nor was Mr. Müller without appreciation of the good to the bodies and souls of the orphans under his care, which God permitted him to see accomplished. In every city of the United Kingdom of Great Britain, and in the "sixty-eight cities" where, up to 1877, he had preached on the continents of Europe and America, he had found converted orphans, and believers to whom abundant blessing had come through reading his reports. For twenty-one years after that he lived to rejoice in "what God had wrought," so that we must not be allowed to say that he did not appreciate all this splendid result in and for itself; but still he punctuated the whole to read into it the nearness of God and possible access to the supernatural.

But what this volume and Mr. Müller's life teach is, that every one, in every condition of life, in palace or prison, in multi-millioned wealth or in the hut of poverty, however renowned or unknown, however tempted, tried, beaten, bruised, abandoned of men or assaulted by them, may come into contact with God by prayer and faith, and know for himself that God does "*in very deed dwell upon earth and among men.*" This book is for everybody, whether he be an orphan or builder of an orphanage; whether on the "firing line" in the energetic fray, or helpless and bedridden; whether associated with others in God's work, or isolated in the uttermost loneliness.

Mr. Müller says: "I, therefore, judged myself bound to be the servant of the Church of God, in the particular point on which I had obtained mercy, namely, in *being able to take God at His word, and to rely upon it.* All these exercises of my soul, which resulted from the fact that so many believers with whom I became acquainted were harast and distress in mind, or

brought guilt on their consciences, on account of not trusting in the Lord, were used by God to awaken in my heart the desire of setting before the Church at large, and before the world, a proof that He has not in the least changed, and this seemed to me best done by the establishing an orphan-house. It needed to be something which could be seen, even by the natural eye."

The orphanage, and the tract work, and the sustenance of missionaries over the world, were merely incidental to the chief purpose, they served as a sensitized plate on which to project the picture he wisht to make men see. All that he did was only intended as an object-lesson, not of what good work a good man might be blest of God to do, but of the fact that the supernatural is just as real and as reliable as the natural, and that the process of *experiencing God* is just as simple as the simplest operation of the law of gravitation. Not, however, regardless of conditions. There are chemical analyses that can not be made with a pestle and mortar, and observations possible by a microscope that can not be had through spectacles. One can not prove *anything* by every sort of process. Nature only responds on conditions. And so it is with the supernatural. Mr. Müller seeks to impress us that these conditions are obedience to God's Word, and simple prayer and faith, if one would find the secrets of the supernatural.

It is with no little pleasure that we read in a foot-note, on page 358, the following: "The author of this memoir purposes to give a copy of it to every foreign missionary, and to workers in the home fields, so far as means are supplied in answer to prayer. His hope is that the witness of this life may thus have a still wider influence in stimulat-

ing prayer and faith. The devout reader is asked to unite his supplications with those of many others who are asking that the Lord may be pleased to furnish the means whereby this purpose may be carried out. Already about one hundred pounds sterling have been given for this end, and part of it, small in amount, but rich in self-denial, from the staff of helpers and the orphans on Ashley Down. [A. T. P.]

We are sure that Dr. Pierson, or Mr. James Wright, of Bristol, England, will gladly communicate with any one desiring further information in regard to helping on this laudable object.

The Poona and Indian Village Mission.

BY REV. ALLAN W. WEBB, GEELONG,
VICTORIA, AUSTRALIA.

Very divergent opinions are entertained as to the worth of missions which are connected with no particular denomination of Christians, and which glory in their being served by members from all evangelical bodies. There are very practical difficulties staring such missions in the face, whenever they begin to realize any large success in bringing the heathen to Christ. These difficulties will require for their solution great mutual forbearance, and a large measure of "the wisdom which is from above."

The mission, whose short history we would here trace, is one which presents all the features common to missions of the type to which we have referred. These features will be regarded by some as high excellencies, and by others as huge defects. We would suspend our final judgment until time tests their worth, meantime rejoicing in any and every effort made by true hearts to extend the knowledge of Christ among the heathen.

This "Poona and Indian Village

Mission" is "evangelical, unsectarian, and inter-denominational." It is supported entirely by the free-will offerings of God's people. No personal solicitation is authorized, and no debts are incurred. Every need is brought to God and to Him alone. Its aim is to carry to the perishing millions of India, by a variety of methods, the Gospel of Christ.

Its care for the sick is to find concrete form in the erection of a hospital, funds for which, amounting to £538, have already been donated.

Its trained nurses have been made use of by the government authorities to search the plague-stricken homes of the women of Poona, and in this ministry they have so endeared themselves to the tenants of the zenanas, that they are now ever most welcome visitors. One lady, an artist of exceptional merit, is giving lessons in painting to the Parsee ladies of Poona, and is simultaneously imparting Gospel truth. The mission is gradually spreading a network of agencies through the native state adjacent to Poona, known as the Bhore State, and indeed finds unlimited room for extension on every hand. The native state of Phaltan has been visited, and lands obtained in the Phaltan city for a station.

The mission owes its existence under God to Mr. Charles F. Reeve, who, having labored as an evangelist in Australia for some years, felt the spiritual needs of the military stationed in Poona laid heavily upon his heart. In 1893 he proceeded to that city with wife and children, with a view to preaching to the British soldiers.

It became imperative that Mrs. Reeve and the children should return to Australia. They had endured the horrors of smallpox under circumstances of most distressing discomfort, and were physical wrecks. But Mr. Reeve felt it

to be his duty to remain behind to minister the Gospel to the soldiers, and to organize a mission to the heathen.

The first to join Mr. Reeve was Mr. McGavin, who followed Mr. Reeve from Australia. Then their number was increased by converts from among the soldiers, who realized God's call to consecrate their lives to this service. In 1894 Mr. Reeve visited Australia, and returned with five brethren as an addition to the staff. These are now able to speak the Maharahti language.

In 1896-97 he paid a second visit to the Australian colonies with a view to placing the claims of the people of India before the Christian Church at large, and thereby to induce godly men and women to volunteer for such various service among the heathen as this mission contemplates. The result of this appeal was phenomenal. From different sections of the Church of Christ he received the names of over one hundred and twenty persons, who were willing to accept service on those "conditions" which are peculiar to the mission. Some of these aspirants to service were ladies of education and means. Some were men of large intelligence prepared to surrender professional and business engagements to join the mission. Not one shilling was guaranteed to any one for support, for outfit, or passage-money. God alone was to be drawn upon for meeting ever-present and prospective need. As the outcome of Mr. Reeve's visit he took back with him to India thirty-five laborers—eleven men and fourteen women. Some were Highlanders, some were Plymouth Brethren, some were Methodists, and some Congregationalists, Baptists, and Presbyterians.

The mission now has 46 agents; 16 from Australia, 22 from New

Zealand, 2 from Tasmania, 3 from India, and 3 from England. The director is Mr. Reeve. He has an Indian council to aid him in his control, but necessarily he is looked to for final decisions, and so far these have been so dictated by love and wisdom that the harmony has been unbroken.

He accepts the meanest fare, travels (except when some friend provides a ticket for a better class) in the steerage, and avoids every unnecessary expense.

So far every agent seems to have dropt into the very position for which best adapted, and God, who is so fully trusted for supplies, is guarding this infant mission against mistakes and guiding its course in smallest details.

Already the mission has its own organ, which bears the appropriate title of "White Already to Harvest," and from month to month this interesting paper reports the toils of the missionaries laboring in Poona and the Bhore State.

In each of the Australian colonies a council has been formed, the duty of which is to receive and transmit funds, to interview and select candidates for service, and to place suitable ones in training homes for equipment. Upon these councils are representatives of all evangelical sections of the Church of Christ.

The agents now being sent forward (for the staff is being augmented from year to year) are selected with great care, and in nearly every case are receiving a course of instruction in one of the missionary training homes, now existent in Australia.

As indicating God's gracious care of the mission, the last balance sheet showed, after the payment of all the various expenses of the mission, a credit of £935. This affords a contrast to most missions of the present day, and may be regarded

as a token of the approval of the Lord of the harvest of the faith and courage, if not of the method, of this remarkable mission. It is certain that no more economically worked mission exists, and whilst its agents have not had the training which theological halls afford, yet they are highly intelligent Bible students, who are grappling with market success with the difficulties of the Maharati language.

We think that this latest outgrowth of the missionary enthusiasm of Australia has a claim upon the sympathies and prayers of God's people throughout the world.

It is stepping forward with wondrous strides, as its income attests. In 1895 it was only £690, and in 1897 it was £3,125. It may be that God designs to do for India, through its agency, what the China Inland Mission is accomplishing for that land.

Christian Literature and Reform in China.

The eleventh annual report of the "Society for the Diffusion of Christian and General Knowledge among the Chinese," is a remarkable document. The cumbrous title of the society is a hobble. These are not days when the use of the initials of a society is considered good literary form, and if it were, S. D. C. G. K. would itself be cumbrous. We learn, however, that it is allowable to speak of this organization as the "Diffusion Society," or better, as the "Christian Literature Society in China." Call it by whatever name one likes, this report is good reading. It is published at Shanghai.

It speaks of the unprecedented demand for western books treating of western learning. When "MacKenzie's 19th Century" was published, four thousand copies, of an edition of five thousand, were sold

within two weeks. No less than nineteen different works on western learning were reprinted in Szechuen alone. In 1895 there were nineteen native newspapers published in all China; in 1898 there were seventy. The publications of this society afford a good deal of the staple of these papers. Ten, twenty, and thirty thousand dollars (Mexican) were subscribed by natives in various provinces for the purpose of teaching western learning and languages. Even a scheme for an agricultural college was backed by a subscription of 100,000 taels. "The young of the whole empire were in a great ferment of general satisfaction, and hundreds of schools for western learning were started. Fifteen hundred students applied to enter the new Peking university, under the presidency of Dr. Martin." Even girl's schools on western models were started at Shanghai. The emperor himself sent for books to the number of one hundred and twenty-nine, of which eighty-nine were issued by this society. There was the "mightiest wave of enthusiasm for reform which *had been felt for a thousand years.*"

The reaction took down six proto-martyrs, executed without trial, tho one of them was son of an ex-governor, and another the descendant of the commissioner who destroyed the foreign opium in Canton, many years ago. It drove out of the country such men as K'ang Yen-wei, a doctor of literature, who had written a new commentary on the Chinese classics, and who was called by his large following of students, "The Modern Sage;" he was secretary of the Tsung-li Yamen itself in 1898. He fled the country to escape arrest and death. Liang Chi-chao, director of the translation department, editor of the first reform paper, *Chinese Progress*, also escaped. Chang Yin-hwan

was banisht for life. He was at one time minister to the United States, and special envoy to Queen Victoria's Diamond Jubilee. Others were deprived of rank.

These reformers were not ignorant banditti; they were patriots of the highest type, with a common desire to save their country by developing it up to the plane of intelligent conduct of public affairs, necessary to keep it from being borne down by foreign competition. Japan had adopted such measures, and saved itself. China must do likewise or be cast out and trodden under foot of "barbarians." It is to be noted that these reformers were not boys, and most of them not old men. The first six, who were beheaded, were from twenty-six to forty years of age. Most of the others were about the same age, tho two of them were sixty, and one fifty years old. It was the best brains, the best blood, and the best patriotism of the land that these reformers represented. Of course, there is but one way which reforms move—they only go forward, and checking never means reversal. But there are indications that this is not merely a social and political, but also a religious reformation. We give from this report the following:

A mandarin, named Yuen, who has been a magistrate in Hunan for twenty years, has come down to Shanghai, a distance of about 700 miles, chiefly, he says, for the purpose of joining the Christian Church. His interest in Christianity was first aroused by reading our "Review of the Times," and our "Essays for the Times." On his way down to Shanghai he was greatly helpt and stimulated by the Rev. Griffith John, D.D., of Hankow. It is to be hoped that he will join Dr. John's church in Hunan, as then he will have the nearest and best guidance. Two Taotais—*i. e.*, Chinese mandarins who hold the rank of men who rule on an average thirty counties—commenced this summer to worship

with us on Sundays. One of them invited us to hold Christian services on Sundays in his own beautiful foreign house. One of these Taotais, when visiting some friends in the south, talkt to them about Christianity, and they were so anxious to join the church that they sent a telegram, asking our secretary to go down by the mail steamer, *i. e.*, three or four days' steamer journey, so as to give them instruction in the Christian religion, saying that they would of course pay all expenses to and fro. To these gentlemen a reply was sent, recommending them to a missionary nearer them. Many others of lesser note have also exprest a desire to join the church.

We have not traveled outside of the pages of this stirring report in all that we have said above, and we could pick out as much more of choice information from its paragraphs. Rev. Timothy Richards, secretary, and his associates, are to be congratulated on the penetrating and far-reaching influence they have been enabled to exert through the operations of this Christian literature society. The sales of this society have grown from \$817 in 1893, to \$18,457 in 1898, exclusive of sales by natives, who reprinted their issues. Over thirty-seven millions of pages were printed last year on their presses. This society has the indorsement and hearty sympathy of prominent men of every denomination in China, and it heartily cooperates with every mission in the land. Just at this juncture in the history of China, it has a large place among Christian agencies.

J. T. G.

A Chinese Congregational Union.

One of the most perplexing questions arising on mission fields is apt to be that relating to the division of the respective areas within which contiguous missions are to work. The general conference of China missionaries at Shanghai in 1890 accepted the principle that it is

wise to have a definite understanding, and mentioned prefectural (fu) cities as those which one might enter, even if they should be already "occupied"; but sub-prefectures (chou) and district (hsien) cities it was thought best to allot to those who first enter them, rather than to run the risk of grave embarrassments later on. We have no means of knowing whether this principle has been generally acted upon, but such appears to have been the case.

Last October the Congregational Association of the P'ang Chuang (Shantung) station of the North China mission of the American Board invited three contiguous stations to send delegates to form a congregational union with a view to delimitation of frontiers, and to adopt rules regarding the relations of members of one church to other churches. This meeting was held just before Easter at the close of last March, comprising seventeen members, five of whom were missionaries, two English (L. M. S.) and three American Board, two native pastors—all of the latter society, and seven other delegates.

In this particular region thirty years' irregular growth had insensibly interlaced the work so that separation was somewhat difficult, yet in two sessions of less than three hours each, with a private conference between, all questions were settled by an unanimous vote. Between three and four hundred miles of frontier lines were exactly defined, and, perhaps, half as many more tentatively agreed upon, subject to ratification by other neighboring missions not present at this meeting, but invited to the next one in 1900.

Rules were also agreed upon requiring the transfer of members permanently residing in the territory of another mission to the mission where they live; forbidding the reception of members who have

been excommunicated, or are under discipline, without communicating with the disciplining church, and receiving a recommendation from them; debarring from employing in church work members of other churches without the consent of the churches to which they belong; and requiring *all* male members over twenty years of age, and in good standing, to be provided with church certificates, to be annually renewed. This is a necessary guard against the religious tramp who has long since made his appearance in the Flowery Empire.

Evangelical Element in Medical Missions.

BY REV. LEVI B. SALMANS, M.D.
Missionary of the Methodist Episcopal
Church in Guanajuato, Mexico.

After more than 15 years of work in this country, spreading our efforts out over parts of the territory of 10 of the 27 states of the republic, we found here and there a city in which we were unable to make any progress whatever with evangelization, and one whole region, covering 17 cities, in which we essayed to work in two states, was entirely unsatisfactory and unpromising. We gave up our work in several of these places, and held on in the others in the hope of establishing a boarding-school in one of the cities, and finding some other plan for finally conquering for ourselves an open door in the others.

In 1891 Bishop Ninde arranged for me to try medicine on returning for my second term of service here. After practising privately in this city for a little over a year and a half, I moved to a nearby place, and during that year opened preaching dispensaries in three cities. These continued open for three years and a half, when they were closed temporarily for the lack of funds. During this

time something like 40,000 patients were prescribed for and supplied with medicines. The Gospel was most earnestly preached to them, thousands of portions of the Scriptures were sold, and many tracts distributed. Not only did the pastors in each place take the most active hand-to-hand part in the work every dispensary-day in dealing with the sick, and afterward visiting them in their homes, but I also hired pharmacists and Bible readers from among our most eligible Christians, and these also aided very greatly. Various physicians likewise lent most valuable assistance, one being the wife of another missionary, another a former missionary on this field, sent out specially to aid me by the missionary board of our church, and three others settling in our dispensary towns from the United States and Canada with the special purpose of helping us, and providing for their own support by the practise of their profession and otherwise.

The evangelistic results of this work were most manifest, even striking. Work was opened auspiciously in two cities, where before no amount of work was able to secure us even a beginning nucleus of a church. In two others, where the cause was languishing, our work in all its parts, scholastic and evangelistic, was put into the most prosperous condition. The public odium of Protestantism and Protestants was removed in such a large degree that it was no longer necessary, as it had been before for more than 15 years, to keep our homes, schools, and churches under guard by soldiers on all festive days, to keep the people, who at such times crowd the streets, from doing us violence. On the contrary, the crowds on such occasions came to cheer for us and our philanthropic work. Money began to be offered by all classes of persons with urgent

requests for us to construct a hospital, which was at last begun 3 years ago, our missionary society granting the ground, and the building has been put up and is now being furnished preparatory to its opening, wholly by private donations, largely from residents in or near this city, among them being found all classes, rich and poor, Catholics, Indifferents, and Protestants. Something like \$6,000 will have been spent upon this hospital of moneys furnished in that way during the past 5 years, by the time we open this summer or fall.

All this work from a medical standpoint has been carried on in fair competition with modern medical practise, for when we begun there was a long established medical school in this city itself, and even yet there are 3 medical schools working in this republic. There are 10 drug stores now in this city, and tho the poor are badly attended medically, still it is necessary to do good medical and surgical work in order to secure the public esteem, as well as for the very important purposes of helping the sick to the best of our ability, and of *honoring our Christ* among sinners. In view of this, and of this being a silver country, and one to which all medical supplies must be imported from gold countries, the expenses of the work have been very great, going considerably above \$20,000 (Mexican). The most of this money has been raised by the private practise of one or two missionaries supported by the society. Since 1893, the Methodist Episcopal Missionary Society has been taking an interest in the work, and giving small, but increasing sums of money to help us. Up to the beginning of this year these small contributions had amounted to a total of \$1,700. Last November they made a much more decided step in the direction of aiding and

supporting this sort of work in Mexico, by giving us \$1,000 gold for dispensaries.

My plea is for a review of the precepts and methods of work delivered to the Christian church by its head, and a greatly extended use of the medical agency. Medical work has come to be a recognized part of all extended missionary efforts among pagans, Mohammedans, and even in the larger efforts at city evangelization at home. Our church, and perhaps other denominations, are not fully enough committed as yet to this method even in the city evangelization at home, but the other than denominational agencies are coming to be pretty well committed to it. What is lacking in city work and in the Roman Catholic and other countries, possess of a knowledge of modern medicine to greater or less degree, should be supplied at the earliest possible day. Why should we be willing to show forth the love of God in its more palpable form of helpfulness to the bodies of men, only in such places as will absolutely not receive our message otherwise? Why not be willing to take the greater trouble and go to the greater expense of making manifest this love to the whole man (not interesting ourselves in the concerns of his spirit only), and so "force them" "to believe our report" more rapidly EVERYWHERE, or at least, and for the immediate present, in a very largely increase part of the "field" we are now working? How sad it is for us to repeat with the prophet, "Who hath believed our report?" I am fully convinced that the world will believe us more speedily to the extent that we approximate more Christ's own methods of recommending our message with the loving deeds of helpfulness to those who are cast down with physical suffering.

Our Mail-Bag.

A note at hand from Rev. Dr. H. N. Barnum, Harput, Turkey, will be read with interest. He says:

"I am now in my seventy-third year, but I am glad to say that with care I am able to work steadily. Since the events of '95 you can readily understand that new burdens have been laid upon us. We thought that our hands were pretty full before, but it became necessary to administer large sums for the relief of the destitute, and then to make permanent arrangements for the care of orphans. You know that the government does not allow orphanages to be established without 'firmans,' and also that such documents are not easily procured, so we have gathered the orphans into 'Homes,' while they attend the regular schools. We have seven such 'Homes' in this city, with four hundred children in them, and there are seventeen in other places with seven hundred more, thus making a total of eleven hundred. The care of these belongs chiefly to Mrs. Barnum and myself, altho we have assistance from others. It is a most hopeful work. No other department is more so, but the responsibility is great, especially when we think of the future of these children. Then, too, there are hundreds of others for whom no provision has been made, who are wandering about homeless. To shut the door in their face is one of the saddest experiences we have.

"The government does not look with favor upon this amount of effort for these poor children. At present it is carefully examining into the matter, evidently seeking some favorable pretext for shutting them up altogether. They have already closed three of these 'Homes,' under our care, but an effort is being made at Constantinople for their reopening.

"You know that a good deal of property was destroyed here in November, '95, and Turkish soldiers shared in it. There has been a promise of indemnity, but so far it is only a promise. Our minister at Constantinople is pressing for it, and also for permission to rebuild the burned school-buildings, but we see no present prospect of securing either. The simple truth is, the government is opposed to all departments of our work, and you can readily understand the trial of having this opposition added to the real burdens which come along with the work itself."

IV.—EDITORIAL DEPARTMENT.

The New Catechism and Missions.

In our March issue we gave much space to a leading article on the movement toward *church union*. It belongs to this matter to add that "An Evangelical Free Church Catechism" for use "in home and school" has been "prepared by special committees of the National Council of Evangelical Free Churches in England and Wales," and has reached probably by this time its tenth edition. It is published by Thomas Law, in London, and by the American Tract Society, N. Y. This new catechism strikes us, on careful examination, as the most notable contribution which the modern age has produced toward a *consensus of doctrine* among evangelical Christians. Without giving a careless sanction to all its definitions, it is certainly surprisingly and unexpectedly free from the excesses of liberalism and the errors of rationalism which many feared would find their way into any modern attempt to conciliate all parties to a proposed union.

Says one of our contemporary religious weeklies:

Despite occasional criticisms it seems to meet with increasing favor among evangelical Christians. It was the product of the conjoint labors of *twenty representatives of eight denominations* in Great Britain. Originally drafted by the Rev. J. Oswald Dykes, D.D., of the English Presbyterian Church, it was for two years studied and revised by a committee of ten prominent clergymen of the Free churches, and then *unanimously approved* by the committee of twenty referred to above.

This catechism we here refer to now mainly for its possible bearing upon *missions*. If some such consensus could displace the different creeds in the mission field, the

blessing would be incalculable. To present one united doctrinal front in dealing with the heathen and Moslem world would do much to disabuse the minds of the unchristianized peoples of the notion that the principal feature of Christian churches is their divisions and dissensions. To publish some such catechism in every language of earth as the *common creed* of all true believers could, as it seems to us, do only good. On the person and work of Christ, the nature and consequences of sin, the conditions of salvation, etc., this catechism is more sound than we could have originally hoped, knowing the variety of views held by the constituent elements of the council.

For example :

Question 14 What did He (Christ) accomplish for us by His death on the cross ?

A By offering Himself a sacrifice without blemish unto God He fulfilled the requirements of Divine Holiness, atoned for all sins, and broke the power of sin.

Question 23 What is it to believe on the Lord Jesus Christ ?

A. It means that we rely on Him as our Teacher, Savior, and Lord, putting our whole trust in the Grace of God through Him.

These answers, like many others, are singularly guarded from doctrinal heresies. They may not satisfy many, but they are framed with unusual wisdom.

The Spelling of Geographical Names.

The spelling of foreign geographical names is a vexatious and much mooted question, and one not easily settled. It would be a great step in advance if some approximately correct and satisfactory system could be agreed upon by geographical societies, missionary boards, and leading journals,—a system based upon definite principles, consistently adhered to. "Authorities"

differ so widely that none can be followed with confidence. Many seek to follow a phonetic system, others a transliteration from the pronunciation in the native tongue, and others seemingly follow their own sweet will.

In our February number we reprinted an excellent map of China, prepared by Rev. H. P. Beach. In this map Mr. Beach sought to follow a consistent system of spelling which would at least enable students to approximate the correct pronunciation of Chinese geographical names. This necessitated a decided departure from the system with which American and English readers have grown familiar. One correspondent refers to it as "*the abominable Pekingese Romanizing . . . utterly useless and misleading when applied to China as a whole.*" We do not think that any system introduced by an individual will prove generally acceptable, and doubt not that that of Mr. Beach is far from perfect. Any reform system will have its opponents, and it is therefore desirable that there should be some sort of an agreement among geographers and missionaries.

Mr. F. P. Noble has attempted in his excellent book "*The Redemption of Africa*" to follow a reform system in regard to African names, but here again, however careful, thorough, and systematic the author may have been, we do not think that his mode will be generally acceptable. The phonetic method is very difficult of general application. Why should Kongo, for example, be spelt with a "K" and Cairo with a "C." The same difficulty is experienced with regard to Turkish, Persian, Indian, and other names. It requires an expert to recognize Loo Choo, Liu Kiu Ryu, Kyu, etc., as referring to the same islands. When will some agreement be reached?

The Müller Orphanages.

At the time of Mr. George Müller's funeral in March, 1898, his son-in-law and successor, Mr. Wright, remarkt:

I have been askt again and again lately as to whether the orphan work would go on. It is going on. Since the commencement of the year we have received between forty and fifty fresh orphans, and this week expect to receive more. The other four objects of the Institution, according to the ability God gives us, are still being carried on. We believe that whatever God would do with regard to the future will be worthy of Him. We do not know much more and do not want to. He knows what He will do. I can not think, however, that the God that has so blest the work for so long will leave our prayers as to the future unanswered.

Word now reaches us through the press that the George Müller orphanages at Bristol have just received notice that under the will of a recently deceased barrister, they will receive a legacy of 20,000 pounds (100,000 dollars).

We believe firmly that for His own glory God is thus showing and will continue to show that a work carried on upon such a basis is wholly independent of any one man. Mr. Wright and his co-worker, G. Fred Bergin, with the large and efficient staff of about eighty helpers, are carrying on the work on the same great principles as during Mr. Müller's life.

An Ideal Mission.

Mr. William Duncan's work in Metlakahtla, Alaska, is, to our mind, very nearly an ideal Christian missionary station. It is decidedly Christian without being denominational, and combines most successfully industrial, intellectual, and spiritual training. It is now practically self-supporting, and has never appealed widely for funds. The account of the work (pp. 500-509) will be read with interest and profit. Note especially the need for a doctor and a teacher.

The Warszawiak Case Again.

It is painful even to refer to the sad story of Hermann Warszawiak—but the pamphlet recently issued, which claims to present “the whole truth in the cause of” this man “in answer to his accusers” will not, we fear, help him much in the public esteem. One specimen may be quoted. Referring to the exertions of an American Jew named Benjamin, who has for years persecuted Jewish missionaries, the pamphlet says:

(1) The London *Christian*, and some other respectable mediums, public and private, were simply A. Benjamin's mouth-pieces, until the secret channel of inspiration accidentally sprung a leak, and the last poisoned paragraph was stooped in the editor's room from fear and shame.

(2) Benjamin, to prove his friendly intentions toward Mr. Warszawiak, had begun by giving him a confidential “tip” of certain machinations of his enemies, which providentially proved a clue to the intimate relations of Benjamin to their conclave, and to a certain editorial intention of *The Christian*. The detection, brought home to the editor, shut off the next, and probably the last, of the inimical communications fed to that paper through Benjamin, and like worthy agents of the amazing conspiracy of which we have thought it well to uncover a single interior glimpse.

To these charges and insinuations the editor of *The Christian*—a gentleman who conspicuously conducts that periodical in a spirit of wisdom and Christian charity—feels constrained to reply:

There is not a word of truth in them. We never published a word from A. Benjamin; we never wrote a line from his inspiration. If “the whole truth” is throughout as veracious as are the statements made regarding ourselves, then it is worse than worthless as an “Answer to Accusers.”

Having read the letters on Hermann Warszawiak to Madame Nicolas, we are also prepared to say that the pamphlet is not to be relied on in its statements on that matter. The same applies to the circular, obviously libelous in its terms, issued by Rev. A. A. Isaacs, of Bath.

Mr. Henry Varley began investigations as a warm friend and defender of Hermann Warszawiak, but found later that he had been

deceived and withdrew his commendation and support. The same is true of Herr Cohen of England. We regard Hermann Warszawiak as disqualified by untruthfulness from any work requiring the confidence of Christian people.

Foot-Binding in China.

The anti-footbinding movement in China is one point in which the critics of missions are at one with the advocates of the work. Every mission station in the empire is, and always has been, *ex officio* a center of light for the furtherance of this good cause. But the mission stations do not confine themselves to this reform, but combine with it the unbinding of the souls as well as the small toes of the women brought under their influence. Those who have never lived in a non-Christian land can form no adequate conception of the fierce antagonism which such a measure as the omission to bind the feet of girls meets from their mothers, as well as from the girls themselves.

This was forcibly illustrated in the case of the little daughter of a missionary in one of the central provinces of China, who was recently obliged to associate largely with Chinese maidens. As a result she soon begged her mother as a privilege that she might have her feet bound like those of the other girls about her. This being denied, she watched her opportunity, saved all the strips of cloth upon which she could lay her hands, and endeavored to bind her own feet. The recent report of the *Tien Tsi Hui*, or “Natural Foot Society,” which has been patronized by influential officials, some of whom have written tracts and ballads for distribution, gives incidents which throw light upon the tremendous hostility which such a movement must encounter. The male members of a family may be opposed to the

maiming of their female relatives by the senseless custom, but the women will support it. One Chinese even promised his daughter a dollar a day to keep her natural feet, and another, having failed with his older girls, arranged that his youngest should be under his personal supervision night and day. The one natural-footed girl was sought in marriage for the dollars that had been faithfully laid by for her. But at her new home she was so ridiculed by the hundreds who came to see her—and her feet—that she lost her reason. The other girl also became insane as a result of the persecutions which she had to endure.

Self-denial and Giving.

The Salvation Army in the United States raised \$40,000 during its recent week of self-denial. Certainly the amount testifies to the devotion and energy of this body of believers.

One can not but contrast with this sensible and scriptural way of raising funds such newfangled and absurd methods as are everywhere in vogue and vie with each other in point of impracticability. In some cases there is an amount of effort put forth to *avoid* any real self-denial which costs much more than the self-sacrifice would. We remember a woman who "could not afford to give," outright, two dollars to missions, but who, when her suggestion of getting up a *supper* was followed, herself sent two large turkeys costing her five dollars, then came herself and helped get up the banquet, then brought her entire family and paid four dollars more for tickets entitling them to help *eat up the turkeys* which she gave!! And now we are constantly besieged by all sorts of letters and appeals, in which the principal feature is the securing of money by

roundabout and sometimes costly methods—demanding expenditures of time, strength and often of money too, to avoid a little *direct self-denial in giving*.

For instance, we call attention to a modern method which all sensible people should discourage on principle. It is known as the "chain system." We had hoped after the plain exposure of this silly scheme, when Miss Schenck's attempt to raise funds for the Red Cross was so thoroughly shown to be an absurd one—that this method would be abandoned. Any one who knows the simplest laws of arithmetic will at once see how *unwise* such a plan is, to use no more vigorous adjective. If only ten series of four letters each are sent out over *one million persons* are involved; if fifteen series, the number exceeds one thousand million, and twenty series would imply a population equal to nearly seven hundred times the entire race now on the globe! And yet, as one of our mathematical friends laughingly exclaims, those who are promoting this plan actually ask to have it extended to twenty-five factors, as though we were expected to go through the planetary system to seek cooperation. Such people do not stop to consider that every person who joins the plan, apart from the letters written, must pay in postage ten cents for every ten cents asked for, whether there is any money collected or not. As a correspondent of the *Episcopal Recorder* suggests, such a scheme immediately discredits the object to be promoted, however praiseworthy.

Outline Address on Idolatry.

Pastors who would prepare a helpful and stimulating series of missionary addresses might do well to take time to study and then speak on IDOLATRY thus:

1. Fetish worship.
2. Image worship.
3. Demon worship.
4. Sun worship.
5. Symbol worship.
6. Mammon worship.
7. Man worship.

This would give fine scope for pursuing the subject from its lowest to highest forms, and the two closing lectures would give ample opportunity to show how idolatry is fast finding its way into Christian churches,

V.—RECENT BOOKS ON MISSIONS AND MISSION LANDS.

HISTORY OF THE CHURCH MISSIONARY SOCIETY: its environments, its men, and its work. By Eugene Stock, Esq., (editorial secretary of the C. M. S.). 3 vols. 8vo. Church Missionary Society, Salisbury Square, London.

This work is one of the greatest achievements of this last quarter of the nineteenth century. Two volumes of the three which form the complete work, are already out of the press. These two cover over 1,150 pages jointly, and contain over half a million words. If the third volume is of corresponding size, there will be in all three-quarter of a million of words, carefully and painstakingly selected, with Mr. Stock's habitual and sagacious care in composition. But the size of the volumes and the style of the writing can give little idea of either the scope of the work or its substantial value to the cause of world-wide missions. The last twenty-five years have produced many memorable volumes on missionary work and its heroes—an Alexandrian library in itself. But we have seen no work issued from the press on either side of the water, which, in all that constitutes a first-class production, excels these products of Mr. Stock's conscientious toil.

This is the centenary year of the society, and these volumes are the memorial of its hundred years, and a sort of legacy to the whole history of modern evangelization—if, indeed, it be proper to speak of a legacy while the society is not only yet living, but in its full vigor, and will undoubtedly continue until the Lord himself comes. This work of writing a full history was planned eight years ago, and begun by Rev. Charles Hole, whose thoroughness in the first volume was such that he brought the narrative only as far as 1814. Then Dr. Mears, of the South China Mission, undertook to

complete the task, but health was insufficient; and so God chose Mr. Stock, as Solomon was elected to build into final form the materials David had gathered for the Temple.

That was a happy thought to include the "environment" of the society, at home and abroad, for only so can its development be really understood. General history shapes missionary history. Events mold the men and open the doors. Divine Providence in its larger plans becomes the pillar of cloud that goes before and searches out the way for the evangelizing host. The church at large—the men and women who are actors in history—the great social and political movements of the age—the theology of inventions—the great educational movements—all these are factors that enter into the problem and determine the result. Mr. Stock sees this; a noble catholicity pervades the book, a cordial acknowledgment of the work of other branches of the Church of Christ, and a recognition of the value of the heroic services of those who belong to other communions. There is no "anglican" narrowness of vision, or bigotry of "apostolic succession"—indeed that true apostolic succession of filling up that which is behind of the sufferings of Christ, is here amply and sweetly put on record. Mr. Stock has written not a history of the society's *missions* only, but of the *society* itself, and to no small degree of all missions of the century. He vindicates the right of the evangelical body in the Church of England to be, and shows how their influence has made the C. M. S. what it has been and is.

These volumes are a picture gallery. We refer not only to the literal illustrations, which are numerous

and valuable; but to the pen portraits of men who have stood at the front and moved in the van. The foremost figure is probably Henry Venn, but he is only *primus inter pares*, and the center of a large and noble group, including such men as Charles Simeon and secretary Wigram, Josiah Pratt and Edward Bickersteth, and many others who shaped the policy of the society. Then there are the brief but terse sketches of such missionaries as Wm. A. B. Johnson, Alexander Mackay, and the dead heroes that belong between, whose name is legion; and the living men who are worthy to follow them, and the native converts and preachers, like Bishop Crowther and Abdul Masih, and John Williams Hipango, who are the fruits of the seed-sowing.

Nothing is more delightful than to see the sturdy and intelligent faith in the old Gospel, which is stamped on these volumes. There is no new theology here, the "old wine" is served up as not only better, but as the only unmixt and unadulterated produce of the true vine. At a time when even Christian scholarship seems conspiring with the enemies of Christ to take out of the Bible its inspiration, and out of the cross its atoning efficacy, and out of the Spirit's work its supernatural seal, we have as yet found not a line that hints at any decline of faith in the Gospel as Paul preached it.

There is, indeed, a distinct enunciation of the great leading *principles* of the Church Missionary Society, the first and foremost of which is that the work of the church is "to call men back to their allegiance to their one Rightful Sovereign, proclaiming His gracious offer of pardon and restoration, through His incarnate, crucified, and exalted son, for all who return to Him." Subordinate to this are three other principles:

First, that only those who are His true servants themselves are qualified thus to call men back to such allegiance; in other words, *spiritual men for spiritual work*; second, that nothing short of the real return to God of His alienated creatures, their actual conversion in heart and life, is to be the motive and goal of effort; and last, that the qualifying of men for such service, and the securing of success in such service, are solely dependent on the Spirit of God.

A volume that gives not only the annals of such a grand society, but the philosophy of its history—that shows how spiritual advance abroad is inseparable from a similar progress at home—and that missionary work can be expected to rise to no higher level on the field than its source of supply at home—can not but be of immense value both as a history of the past, and a philosophy of the future. Its glance gives at once a retrospect and a prospect, while dealing with the present aspect of the work. This is all we feel it needful to say of these noble volumes, whose very size and worth have forbidden hitherto more than a glance into them, and a glimpse of the vast territory which, like mountain peaks, they survey and command.

JAPAN AND ITS RESCUE. By A. D. Hail, D.D.
Illustrated. 12mo, 150 pp. 75c. Cumberland Presbyterian Publishing House, Nashville, Tenn.

This is a "brief sketch of the geography, history, religion, and evangelization of Japan," by one who was "for twenty years a missionary in that country." It originally appeared as a series of articles in *The Cumberland Presbyterian*, which were deemed worthy of publication in more permanent form.

The scope of the book is somewhat like Perry's "Gist of Japan," but it gives more attention to the

work of the Cumberland missions, and less to the description of Japanese character and the present problems of missionary work.

Dr. Hail begins with a geographical and historical description of Japan, then treats of its religions and their points of conflict with Christianity and with old religions. He tells of the early Roman Catholic missions, and subsequent persecutions and the entrance of Protestant missionaries. There are also chapters on the spiritual life of the Japanese Church and Christians, woman's work, etc.

The style is clear and attractive for so condensed a narrative. The chapters on "Christianizing a Civilization" and "The Power of God" are especially fresh and interesting.

PERSIAN WOMEN AND THEIR CREEDS. By Mary S. Bird. Illustrated. 12mo. 104 pp. 1s. Church Missionary Society, London.

Miss Bird, who has been a C.M.S. missionary in Persia for six years, here writes upon Moslem women and work in their behalf. It is an interesting and important theme, and one upon which little has been written. The book gives some helpful hints as to the character and effects of Islam, and the bringing of the Gospel into Persia, together with many striking incidents connected with missionary work. It is an exceptionally readable little book, and one which gives an excellent idea of the needs and opportunities in the "Land of the Lion and the Sun."

IN NORTHERN INDIA. By A. R. Cavalier. Illustrated. 8vo. 174 pp. 3s. 6d. S. W. Partridge & Co., London.

Mission work in the zenanas, hospitals, schools, and villages of India offers a fascinating theme, and one on which few are as well qualified to write as the secretary of the Zenana Bible and Medical Mission. Lord Kinnard, who writes the introduction, speaks most enthusiastically of the missionaries

and work of this society, and expresses the hope that Mr. Cavalier's narrative will stimulate friends at home to a more hearty cooperation in the salvation of the women of India.

The book describes particularly a visit to India in 1897-8, just as the country was emerging from famine and plague, and vividly shows the distressing condition of the people and glorious work of the missionaries.

Monthly Missionary Bibliography.

SOCIAL PROGRESS. Vol. II. By James S. Dennis, D.D. Illustrated. 8vo, 486 pp. \$2.50. Fleming H. Revell Co., New York.

AMERICA IN THE EAST. William Elliot Griffiths, D.D. 12mo, 244 pp. A. S. Barnes & Co., New York.

THE MAKING OF HAWAII. By Prof. Wm. F. Blackman. 8vo. \$2.00. The Macmillan Co.

THE BREAK-UP OF CHINA. By Lord Chas. Beresford. Portraits and maps. 8vo, 491 pp. \$3.00. Harper & Bros.

MAP OF CHINA. 3½ x 3 ft. All mission stations underlined. 12s. China Inland Mission, London.

AMONG THE HIMALAYAS. By L. A. Waddell. Illustrated. 8vo, 452 pp. \$5.00.

OUTLINE OF PRACTICAL SOCIOLOGY. By Carroll D. Wright. 8vo, 431 pp. Longmans, Green & Co.

THE INSTITUTIONAL CHURCH. By Edward Judson, D.D. 16mo, 212 pp. Lenthion & Co., New York.

THE STUDENTS' CHALLENGE TO THE CHURCHES. By Luther D. Wishard. 12mo, 47 pp. 15 cents. Fleming H. Revell Co.

The Author of "The Redemption of Africa," which book we noticed in our June number, wishes us to say that he deems the spelling followed in his book to be self-consistent. "The term Zanguebar designated the littoral of the mainland as well as the mere little island itself, Zanzibar." The Encyclopedia Britannica and other authorities use the spelling "Zanzibar" for the whole sultanate, as well as for the island and city, the giving "Zanguebar" as the more correct form. Another authority gives "Zanquebar" as the correct name for the island, and "Zanzibar" for sultanate. The reviewer did not base the charge of inconsistency on this name alone, but on one or two others as well, *e. g.*, on the map revised by Mr. Noble appear the names Congo River and Kongo (district). As was stated, however, inconsistencies and inaccuracies in the book are rare and comparatively insignificant.

Mr. Noble also says that original maps could not be obtained, and that many societies failed to respond to requests for statistics. We hope that in a later edition both of these may be supplied.

VI.—GENERAL MISSIONARY INTELLIGENCE.

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

THE KINGDOM.

—Why shall not the saints lay to heart the signs of the times in the political and financial world, and learn wisdom therefrom? This is emphatically the day of peace conventions, movements for federation and arbitration, away from ruinous competition to profitable combination and cooperation in trusts and the like. The missionary counterpart would be: Comity, most careful and conscientious, especially in opening new fields, as well as combining to the utmost in hospitals, schools, printing establishments, etc., etc., in order to cut down expenses.

—Recently a new effort was made to compile missionary statistics, and the following is in round numbers the result: The missionary societies of America and Europe, Asia, Africa, and Australia number 250, with 4,700 stations, 15,200 out-stations, 11,700 missionaries, 65,000 native helpers, 1,122,000 communicants, and nearly 1,000,000 under instruction. The income of all these societies reaches \$13,000,000. This, we believe, a very close approximation to the present facts.

—The missionary's coming is an insoluble riddle to the heathen. Unbelievers here have attributed it to a romantic enthusiasm, or to missionaries' inability to earn a living otherwise. Romance has had abundant time to fade, but missionary zeal increases, and any roll-call of missionaries makes the other plea an abject absurdity. Protestant missions employ 12,000 men and women, backt by \$16,000,000 a year. If Christ was not divine and did not command missions, they are the maddest delusions of a deceived and deceiving sect.

Christianity's conquest of other religions in their strongholds shows its divinity. Splendid moral and social results everywhere follow missionary work.—REV. J. L. BARTON.

—We often hear, perhaps, in a sense too often, of "princely gifts." What constitutes the princely quality? Can it be the mere matter of bulk? As the Lord judged, the two mites of the widow were more princely than the much gold of the wealthy.

—Fifty high-hearted young men and women, who believe the Master has called them to the foreign field, have been approved by the Board of Foreign Missions, and now, while awaiting appointment, expecting to embark within six months, they receive—a letter:

"Not financially possible to send any new missionaries, unless special funds are provided—if women's society, church, or presbytery will provide funds. This letter authorizes you to ask assistance. Tell the churches 'Send me—.' We are as eager to see you on the field, as you are to go."

What shall these young people do? Is it not an embarrassing place to put them in? The church seems saying to its children, as Secretary Speer last year before the General Assembly charged it with saying:

"Unless you break the ties to your church you can not go and disciple all nations. Become a Roman Catholic, and you can go. Join the China Inland Mission, and you can go. But stay in the church you love, in which you were born and nurtured, and you can not go!"—*Assembly Herald*.

—The *Missions-Freund*, speaking of the difficulty of bringing to the minds of the Arctic races a conception of the scenes of the Bible,

says: "They know neither grass nor flowers in the field, they have never seen cultivated lands, nor become acquainted with sowing and reaping. They find it equally hard to gain a conception of flocks and shepherds, whose life is in Holy Scripture so often used as an emblem of the relation between the Savior and His people; and the parable of the vine and the branches can not fail to appear as an unintelligible mystery to people who have no idea of the vine, its tendrils, and its sweet fruits."

—In Greenland a child is never buried alone; a live dog is placed in the coffin with it to guide the child to the other world. "A dog can find his way home anywhere," the Greenlanders declare.

—A necessary prerequisite for even the least measure of real missionary knowledge is a warm heart for missions. "If our heart belongs to missions," says Warneck, "this assures to us an open eye for them and a busy hand. Let a man's heart be thoroughly warm for missions, and then say whenever he reads the paper, every notice respecting missions will strike him at once, like a hen noticing a kernel in the dirt. And if any one's heart is warm for missions, then he can no longer pass so lightly over the missionary texts of the Bible, as we see so often done in preaching. On the contrary, much which at first is far from having a missionary look, gains new light and life by the fire of missionary zeal glowing in the heart. And surely, it is not asking too much to ask that our heart should belong to missions. For they be near the heart of Him, who has a right to our whole heart. A warm heart for missions is thus an answer to the requirement: "My son, give me thy heart." —*Evangelisches Missions Magazin*.

—"Adolphe Mabilie, Mission-

aire," by H. Dieterlen, with a preface by F. Coillard. Would you know what results may be brought about by a great power of will, committed unreservedly to the service of the Master? Read this volume. We are thoroughly overcome with admiration in view of the work accomplished by this faithful worker with God, M. Adolphe Mabilie. The secret of his prodigious activity is wrapt up in this double device: To receive everything from God, to give everything to God. He had received much special aptitude for the study of languages (he knew French, Sessuto, German, English, Italian, Dutch); a marked fondness for music; a widely open mind, which study had enriched with knowledge as extended as varied; an intelligence quick to conceive, and an energy prompt to execute; a fusion, as happy as rare, of boldness in design, of wise wariness in action, of perseverance in effort; above all, an absolute consecration to God, a constant striving for deeper holiness, a faith full and entire in the promises of the Lord and in His threats; such were the chief features of his strong character. —*Journal des Missions*.

—*Missions-Zeitschrift* remarks that Father Damien's resolution of settling among the lepers of the Hawaiian Islands was undoubtedly noble, but that there was no occasion to make such a great parade over it. The Moravians have worked steadily among the lepers since 1818, yet they have never made any ado over the fact. It is true, he died of the leprosy, but he need not have done so, if he had taken precautions of common prudence, and been more cleanly. His English friends and admirers own that in these respects he was not a bit like St. Philip Neri, who said: "I love holy poverty, but I don't love dirt."

WOMAN'S WORK.

—Queen Victoria was for many years opposed to the medical woman movement. A change, however, was wrought in her opinions through the lack of proper medical attendance to the women of India, which was brought to her notice. An American woman doctor had successfully treated an Indian princess for a most painful and lingering disease. This princess, hearing that the doctor was about to pay a visit to England, sent for her, and requested her to write a message to the queen, telling her how much the service of woman doctors was needed for her subjects in India. The physician did so, and the princess, placing the letter in a jeweled locket, which she took from her neck, gave it to the American woman to deliver. This fact came to the knowledge of the queen through the medium of the home secretary, and the doctor was invited to Windsor to deliver the message. The queen was touched by the plea, and from that time her objections to women in the medical profession were withdrawn.

—The *Mission Record* says: "In March, 1837, the women of the Church of Scotland decided to send out their first missionary to India. Then there was not a single zenana open to a white woman; to-day our missionaries visit 157. Then the one missionary that we sent out started the first girls' school; to-day we have 49 schools, with over 3,000 pupils in them. Our one missionary has increased to 36, and there are 1,084 women in zenanas under instruction."

—In the list of missionaries issued by the C.M.S. in the Jubilee year of 1849 there were 12 women missionaries; in 1874 there were exactly the same number; in 1885

there were 18; to-day there are 270, in each case excluding wives. During the same time the men increased from 160 in 1849 to 230 in 1874, and now they number 509—a goodly band, but the increase is very small compared with the increase in the case of the women.

—At the World's Missionary Conference in New York City next year, among the subjects and of special prominence will be that of woman's work. Marvelous have been the developments in this direction. The organization of women in distinctively Christian lines for the redemption of non-Christian women throughout the world, is recognized as one of the most extensive of the religious activities of women that ecclesiastical history records. For the last 35 years this has been the characteristic feature of missionary work. At a missionary conference held in Liverpool, 1860, not a woman's name appeared. Eighteen years afterward, at one held in Mildmay, only the names of two women appeared as delegates, while at the London Conference, 1888, two whole sessions were given to the consideration of woman's work, and over 400 names of women appear as delegates. These facts show the great advance in sentiment concerning the work of women.

—The Woman's Board of the Interior (Congregational) sends forth this appeal:

"Wanted! Three earnest, Christian young women, graduates of college or university, to go out as missionaries at their own expense."

When General Garibaldi was gathering his army for the liberation of Italy, he said: "I have no money, no food, no clothing, no stores, no resources. Let every man that is willing to suffer poverty, hunger, shame, disease, and death, and who loves Italy,

follow me;" and thousands enlisted with tears and acclamations. Hundreds of missionaries are now working at their own charges under English societies, but few, thus far, under American boards. Thirty women would not fill all the urgent calls for help, but the most urgent need at this time is for three teachers in colleges and Bible training-schools for women.

AMERICA.

United States.—The fact is not generally known that the Connecticut Missionary Society, organized in 1798, during the first quarter-century of its existence expended \$250,000 *wholly outside the limits of the State*, in Vermont, New York, Ohio, the South, etc. Its 300 missionaries performed 500 years of toil. During a portion of those days primeval no less than three-fourths of the present area of the Union was Spanish soil.

—It was high time; but better late than never. St. Vincent's monastery, near Latrobe, Pa., *has long been celebrated for its beer*, of which over \$60,000 worth was sold every year to the retail trade. The announcement is made that all brewing for public consumption was suspended on April 30. This action is said to be due to the pressure brought to bear on the monastery authorities by leaders in the Catholic Church in the United States and in other countries, many of whom regarded the manufacture of intoxicants by a religious institution as a scandal, or at least contrary to the spirit of the times.

—The Federation of Churches and Christian Workers, with its headquarters in New York city, has been actively engaged in work for three years, and has won the approval of prominent ministers and laymen in seventy churches, representing sixteen denomina-

tions. The specific purpose is to gather facts that disclose personal spiritual need and then to bring it to the attention of some contiguous church for special care and oversight.

It is now suggested that a national Federation of churches and Christian workers will result in extending the benefits to the nation that have already been realized in New York:

(1) Cooperative service on the part of the churches is needed everywhere.

(2) A national federation would suggest the organization of federations in cities, states, or counties.

(3) It would federate work common to all denominations and aid in the prevention of the waste of men and means.

(4) A helpful and far reaching influence could be exerted in coordinating existing institutions for Christian work, and thus prevent the formation of innumerable societies with their poor equipment and inexperienced workers

(5) A national society would naturally become the means or channel through which scattered organizations would be brought together in vital and helpful connection.

—Johns Hopkins University medical department is about to send 2 of its best qualified pathologists to Manila to study the climate, the diseases prevalent there, and everything else that will best fit American scientists and physicians to cope with the problem of preserving life in the tropics. This is a step taken early in our career as a controller of distant possessions, which the British have only just begun to take in any effectual way, a college for the especial study of tropical diseases and their treatment having just been opened in Liverpool.

—An impression is abroad that we are a sordid, materialistic people, that Mammon is our God, and the plutocrat his prophet. If so, how happens it that—quoting the statistics prepared by the compilers of Appleton's Annual Encyclopedia—our citizens have given, in sums of \$5,000 or more, \$203,800,-

000 during the past six years to educational, philanthropic, and religious organizations? Has any nation of any time ever been equally altruistic?—*Congregationalist*.

—We are glad to learn that the Presbyterian Board of Foreign Missions closed its books for the year \$10,000 ahead. How soon will the churches enable the Board to do this without disastrous retrenchment?

—The following table indicates the financial results of the forward movement of the American Board during the first three months of its prosecution, from February 1 to May 1, 1899. Thirteen churches were visited, and each was asked to assume the salary of a missionary. Each church responded affirmatively. The contributions and pledges do not include the amounts given to the women's boards, or by individuals:

Number of churches, 13; resident membership, 5,815; last year's contributions, \$2,755; annual pledges, \$9,975; increase, \$7,220. There has been a guaranteed increase of nearly 300 per cent. in the contributions, an increase in per capita contributions from 45 cents to \$1.71 a year. The permanence of these contributions is assured. This is said to be chiefly attributable to the concreteness of the appeal, viz., for the support of specific men in clearly designated fields.

—To an interested onlooker this seems to be an unfortunate and uncalled for division of forces. Perhaps the closing sentence will explain the phenomenon in some measure: Twelve different Lutheran synods are represented in Chicago. The Missouri Synod leads with 33 congregations and a communicant membership of 29,770. The General Council has 7 congregations and 900 members, the Gen-

eral Synod 7 congregations and 700 members, the Joint Synod of Ohio 5 congregations and a membership of about 1,000, etc. Of the 117 Lutheran congregations in the city there are only 11 purely English.

—In the Lutheran General Synod the attempt is in progress to send out and sustain additional missionaries by securing groups of 70 persons pledged to contribute each \$15 annually for ten years.

—The Presbyterian Church, South, since its beginning in 1861, has contributed \$2,464,741 for missions. The first year the membership was 75,000, and the contributions \$11,000; the average was 14 cents per member. In 1868 the average had risen to 16, ten years later to 25; in 1888 to 57, and in 1898 to 67 as the average contribution per member. Last year the gifts were \$145,237. The fields occupied are Africa (the Upper Kongo), China, Japan, Korea, Mexico, and Brazil. The total of missionaries is 155 (59 ordained and 34 single women), 92 native helpers, 3,378 communicants, and 754 pupils in the schools.

Canada.—Canada has gained 10,000 high-minded believing citizens through the persecution meted out in Russia toward those holding evangelical principles. Such is the number of emigrants belonging to the Doukhoborts who have been conveyed across the Atlantic mainly through the help of Christian sympathy in England and America. A large portion of this army of religious stalwarts have already been welcomed at Montreal, and the rest are to follow. Twelve townships, six miles square, in a beautiful and fertile country, have been apportioned to them in the Canadian Northwest.

West Indies.—When a man has a toothache in Cuba, he goes to the nearest silversmith, buys a small silver tooth corresponding in size

and shape to the one that troubles him, and gives it to the priest to be laid before the saint who is supposed to be most sympathetic and compassionate in toothache cases. If the trouble is a stomach-ache, he buys a silver stomach; and if he has a nose-bleed, he can get a silver nose. Every organ or member of the body that is within the range of the Cuban's anatomical knowledge is imitated in silver; so that no matter where he has a pain, he can get a model of the affected part in silver to lay before his saint with a prayer for relief. What the priests ultimately do with these little models of limbs and viscera I don't know; but I presume they melt them up, sell them, and use the proceeds to pay for the beer with which they treat their parishioners at such Sunday dances as the one that I attended in Baracoa on the first day of the new year.—GEO. KENNAN, in *Outlook*.

—Father Thomas E. Sherman, the Jesuit priest, and son of Gen. W. T. Sherman, says that the great problem of Puerto Rico is not so much of government, as of religion. He does not believe that Protestants can succeed in perverting the Catholic population from their religion. And yet, he says, their intense hatred for anything Spanish has led them away from the church. They connect Spain with the church, because the church has Spanish priests, and has been under Spanish rule: "Fifty Spanish priests have left the island, and no one regrets their departure. The bishop did a cowardly thing, in my opinion. He returned to Spain as soon as we got there, and nothing has been heard from him since. I do despise Spanish methods, I care not whether in ecclesiastical or governmental matters. The poor natives are without religion." The Spanish government richly de-

served to lose these islands, and I hope the Americans will prove better and more faithful to their charge than have the Spaniards."

—The Presbyterian Church of Canada has an interesting and successful work in Trinidad among the tens of thousands of coolies gathered in that island, of which these figures will give some idea:

| | |
|----------------------------------|------|
| Canadian missionaries..... | 5 |
| Ordained natives..... | 4 |
| Catechists..... | 52 |
| Bible women..... | 11 |
| Baptisms—adults..... | 167 |
| " children..... | 187 |
| Canadian women teachers..... | 4 |
| Schools..... | 57 |
| Boys on roll..... | 3094 |
| Girls "..... | 1310 |
| Total "..... | 4404 |
| Average daily attendance..... | 2508 |
| Total enrolled for year..... | 6349 |
| Communicants December, 1898..... | 687 |
| " added during the year.. | 115 |

EUROPE.

Great Britain.—Richard Cadbury, recently deceased, left the following legacies: For the Temperance Institute, London, £10,000; the Friends' Foreign Mission Association, £5,000; the Birmingham General Hospital, £5,000; the Birmingham Eye Hospital, £5,000; the Birmingham Ear and Throat Hospital, £2,500; the Birmingham Orthopedic Hospital, £2,500; the Friends' Adult First Day-school, Birmingham, £2,500; the Friends' Children's First Day-school, Birmingham, £1,000; the Friends' Home Mission Association, £4,000; the Friends' Brumana Mission, Lebanon, £2,000; the Friends' Woman's First Day-school, £500. For fourteen years the income from a sum of £10,000 is to be applied for the purpose of carrying on the Gospel Temperance Mission, Birmingham. An amount is to be set apart, out of the residue of the estate, to produce a yearly income of £300, this sum to be paid to the trustees for the time being of the Moseley Road Friends' Hall and Institute.

—According to *Medical Missions at Home and Abroad*, there are in

Great Britain and Ireland 28,589 persons holding British degrees. There are besides 3,770 practitioners resident abroad, and 2,521 in the naval, military, and Indian medical services, making a total of British medical men of 34,880. Among these are found only 268 medical missionaries. In other words, more than ten per cent. are found willing to go abroad for the purpose of making a living, and nearly another ten per cent. are found ready to enlist in government service and serve largely in foreign parts; but less than one per cent. count it a joy to give their lives for the Lord's service among the heathen. So far as China is concerned, it means that all told only 90 British medical missionaries are in that land. Add to these those Christian practitioners who have gone out to China from other Protestant countries, and there is possibly a working force of 200 among China's 300,000,000. In other words, all that the Christian Church and the medical fraternity give to China is one medical missionary to every 1,500,000 persons.

—The reception by the colonial secretary of the deputation of the United Committee for the Prevention of the Demoralization of Native Races by the Liquor Traffic was on the whole eminently favorable. Mr. Chamberlain, on behalf of the government, avowed himself in complete sympathy with the aims and objects of the movement. From figures supplied by him, it would appear that the consumption of intoxicants in our African dependencies is gradually lessening, instead of increasing, and this decrease would go on at a still greater rate, if it were not for the action of other nations, notably of France, whose province of Dahomey is positively "gin-soakt." There is to be a conference at Brussels between

the representatives of Germany, France, and this country next week, on the lines of the conference of 1890.—*London Christian*.

—The Baptist Missionary Society received an income of £75,331 during last year. It is maintaining missionaries in China, in India, in Africa, the West Indies, Palestine, Italy, and Brittany. In India it has 200 European and native missionaries and evangelists, in Ceylon 24, in China 104, on the Kongo 31, and in the West Indies 187. The Baptist Union of Jamaica numbers 177 churches and 34,000 members.

—The great C. M. S. in this its centenary year is able to report receipts amounting to £312,492, the largest ever known. Offers, too, of men and women for service are not lacking. As the *Intelligencer* reports:

Between May 1st, 1898, and April 12th, 1899, 545 approached the society on the question of going out to the mission field, 348 men and 197 women. Of these, 221 offered, and their cases were examined by the committee, namely 98 men and 123 women. The candidates accepted for training numbered 83, 33 men and 50 women. The candidates accepted as already qualified, and not needing further training by the society, were 23 in number, 19 men and 4 women. Of the 19 men 11 were graduates: 7 of Cambridge, 1 of Oxford, 2 of Dublin, and 1 of Edinburgh. The total number accepted for service was 79, of whom 37 were men and 42 women. The 37 men included 23 in holy orders and 4 medical men. This society has recently sent out its 2,003d European missionary. The 1,000th missionary sailed in the year 1880.

—From 1825, when Abdul Masih was ordained, until the present time, 567 native clergy have been admitted to holy orders in connection with the C. M. S. Of these, 340 are now engaged in the work; of the remainder most have died, and some few have ceased to be connected with the society.

—The English Presbyterian Church, the mission work of which is mainly in China and India, has 165 stations, 153 native and 55 European missionaries. Ten hospitals are open, at which some 30,000 patients are treated annually. The hospital of this mission at Swatow is the largest in all China.

—The Tibetan Band, for some time under the care of Mr. Polhill-Turner, has been turned over to the China Inland Mission.

—We enter on the official year 1899-1900 with 163 missionaries sent out by the Free Church of Scotland to 42 central stations in India and South Arabia, Africa, and the New Hebrides Islands, Syria, Constantinople, and Budapest. Besides their own direct labor in preaching, teaching, and healing the sick, and in translating and printing the Word of God in recently-occupied lands, our missionaries work along with, or control, a staff of 1,221 Christian natives. Of the 163 missionaries from Scotland, 98 are men and 65 are women. Of the men, 62 are married, thus indirectly raising the mission roll to 225 in all. Exclusive of 62 missionaries' wives, 10 of the whole are honorary missionaries—3 men and 7 women working at their own charges. Besides these, 16 of the missionaries are directly supported by members of our church in Scotland, who supply the salaries for their "substitutes for service," or in other ways. Of the whole number 28 are medical missionaries—5 women and 23 men—with a full British qualification. In India 2 natives, and in Budapest 1 besides have local medical diplomas, making 31 medical missionaries in all.—*Free Church Monthly*.

Germany.—Aided so munificently by the Morton bequest the Moravian Church is about to extend its

mission work by establishing new stations in South Africa, on the Mosquito Coast, Nicaragua, and in Labrador. It is expected that \$80,000 will be applied to this new work. According to the conditions stipulated in the bequest, the money must be used for new enterprises, and can not be used for the paying of debts or the support of work already established. This church has in heathen countries 182 mission stations, 372 European missionaries, and 1,945 native agents. In connection with the mission congregations there are 33,505 communicants and 62,206 baptized adult candidates for baptism. Last year the cost of this missionary work was £82,700. The total income was £70,100, and there was thus a deficit of about £12,600.

—Last year missionary inspector Schreiber, of the Rhenish Society, made a visitation of their mission field in Sumatra, where he had labored as missionary twenty-five years ago. With much emotion he writes of the striking changes that came under his observation. Certain districts ruled by Mohammedan influence were not only inaccessible to the Gospel then, but seemed to be impregnable strongholds against the light of Divine truth. Those very districts are now made radiant by the light of Christianity, and the reception accorded the visiting inspector was most cordial and enthusiastic. When he reached the central station of his former labors, he was rejoiced to see a number of familiar faces, and to be able to call some of his former pupils and parishioners by name.

France.—The confession of Major Esterhazy that he was the author of the bordereau, implicating the army chiefs, seemingly finally establishes the innocence of Dreyfus. It is hoped that it will com-

plete the reversion of popular feeling in France and do much to lessen the intense anti-Semitism which has prevailed.

Austria.—The secessions from the Roman Catholic Church continue. The *Ostdeutsche Rundschau* affirms that 8,300 persons have joined the Reformed Church during the last few months. In Sombor, 1,600 Catholics were to join the Greek Church at Easter; and, at the same time, 10,000 Bohemians in the district of Reichenberg intended to enter the Protestant Church. The Roman Catholic journal of Vienna, the *Vaterland*, says that the movement has crossed the frontier and reached the Catholic populations of South Germany.

ASIA.

Palestine.—Is this an iridescent dream? Perhaps not: "Within three years a man will be able to get into the train at Ostend and travel straight through to Port Arthur. In five years a person will be able to travel in a railway carriage from the Cape to Alexandria. There is yet a third great world line from Constantinople, via Palestine, Persia, India, Burma, to Hongkong. The importance of these three great lines of communication can not be sufficiently dwelt upon; it can certainly not be exaggerated. With the Siberian railroad we have nothing to do now; with regard to the other two this is to be noted: they both of them meet in Palestine. Palestine is the great center, the meeting of the roads. Whoever holds Palestine commands the great lines of communication, not only by sea, but also by land."—*The Last Days*.

Arabia.—For more than five years there has been a scarcity of rain in South Arabia. Consequently, when it failed altogether last year, very many people died of starvation, and thousands of these starving

peasants, forced from the interior by hunger, flocked to Aden in the hope of getting relief. Some were able to obtain work, but many could not, and would have died but for the kindness of the Aden merchants, who twice a day collected into the mission compound more than 1,000 of these poor people, and gave each of them a small loaf of bread. The government has also generously come forward and given to them, through the neighboring sheiks and petty sultans within a radius of fifteen days' journey from Aden, nearly £11,000 worth of grain.

Persia.—The indications steadily increase that Russia will soon proclaim Northern Persia as her own. Russians in Persia have announced that the province of Azerbaijan is their territory, and that they would declare it at once if their hands were not tied in other parts of the world. In this province of Azerbaijan are included the regions of Urumia, Tabriz, and Ardabil. On the Turkish border it would go nearly as far south as the parallel of Mosul, and on the Caspian Sea very nearly to Resht.

Rev. W. A. Shedd, of Urumia, writes: "The other day we were invited to attend a service at the French mission, in honor of President Faure. The service itself was an imposing one, tho not a pleasant one to a Protestant; but the most impressive thing was the audience. There we sat, Roman Catholic bishop in full robes, with miter and crozier, his brother bishop of the Chaldean rite, and attendant monks, the black-robed monks of the Russian mission, the Anglican priests, and Protestants from America, England, and Germany. Besides these there were Armenian and Nestorian Christians, representing the Oriental churches, and most decorously

polite Moslem government officials. Only the despised Jew was absent to make a full representation of the worshipers of one God. It was a picture of the division of Christendom—Catholic, Greek, Protestant, Oriental, and Anglican.”

India.—The government is steadily pushing its educational work in India. Between 1892 and 1897 there has been an increase in institutions of 10,232, or 7 per cent., and in scholars of 500,049, or 13 per cent. England does not think it necessary to keep her subjects ignorant in order to maintain her rule.

—The government’s attitude toward Sunday, refusing to acknowledge it as a *dies non*, is a serious hindrance to the observance of the day of rest in this country. We need not be reminded of the difficulties connected with the administration of government among various peoples of non-Christian faiths; these we estimate at their full value. But there was a period when Sunday was a legal holiday in India, and no harm came to the government or the people thereby. It would be a great moral advantage to India were the government to restore the old *régime* and once more pronounce Sunday a *dies non*. —*Indian Witness*.

—Says the *Arya Messenger*: “The Christian missionaries have penetrated into every nook and corner of India. They swarm in our hills and in our plains. They are to be found in our forests, in our deserts, and in our swamps. They are after the Gaddis and other tribes in the hills, they are after the husbandmen, the Brahmans, and the Kshatriyas in the plains, and they are assiduously engaged in preaching the Gospel to the Gonds, Bhils, Santals, and other wild tribes of India. They are even after the sweepers and shoemakers. The

main object of schools, like that at Batala, is to give education to the children of sweepers and shoemakers. And that would be no uncommon sweeper or shoemaker who could resist the temptation of making over his child to be educated and brought up in a school like that of Batala. It is a beautiful structure with extensive play grounds, and with a very good boarding-house attached to it. And yet the Batala school is but one of the numerous schools which are being worked by the missionary in different parts of India. Thus every Hindu community or tribe is being vigorously assailed by the missionary in ways diverse. What are we doing to neutralize his effort, is the question. Hinduism is indeed inert, and can do nothing.”

—The recent conference of C. M. S. North India missionaries past the following resolution: “That this conference would record its conviction of the necessity for industrial and technical instruction as an important branch of mission work, and would draw the attention of the directors to the fact that such instruction is being given at Almora, Mirzapur, Mangari, Berhampur, and Calcutta, resulting in the increase of temporal welfare of the native adherents, and in the self-support of inquirers and converts while under instruction. This industrial work is already in two places wholly self-supporting, and in no case is it dependent on grants from the society. The conference would request the directors to give their sympathy and support to the development of this side of the work.”

—The Arcot Reformed (Dutch) Mission dates from 1854, has 143 out-stations, 24 organized churches, 2,304 communicants, 8,944 in the congregations, 6,365 pupils in the schools, added last year 150 families

won over from heathenism, and 223 persons to church membership.

—In some of the Hindu religious services in South India the collection is taken up by an elephant that goes around with a basket.

—One of the most interesting careers in the history of Ceylon is that of Miss Agnew. Led as a young woman to offer herself for service, she came to Ceylon and lived there forty-three years without returning home. She taught in her boarding-school over 1,000 girls. The people called her "mother," the "mother of a thousand daughters." More than 600 girls of that school made profession of their faith in Christ. More than 40 Bible women who were taught by Miss Agnew are now at work in Ceylon.

Siam.—King Chulalongkorn, though he does not bear a very enlightened name, is himself a ruler who stands among the first of Asiatic monarchs in his high ambitions for his country. "Personally, he is bright, amiable, and courteous, and devotes much time to state business, assisted by his brother and private secretary, who has the reputation of being a keen and thoughtful statesman." The king is slight in figure, erect, with fine eyes and fair complexion for a Siamese. He is now forty-five, and came to the throne thirty years ago. This ruler has again shown with what favor he regards the only Christian mission in his country. He has both given our brethren permission to transfer the high-school for young men to a fine corner lot on the east side of the river at Bangkok, and he has made a contribution of twenty catties, about \$500 gold, toward the purchase of the new property. A nobleman has followed the royal example with a still larger gift. The growth of the high-school and

the erection of steam ricemills and sawmills near it, have made the removal necessary.—*Assembly Herald*.

—Presbyterian missionary work in Siam is so important that we read with interest of the alleged outrage upon the French at Kentao. Commenting upon this report the *Independent* says that Kentao is several miles beyond the river Mekong, and outside the twenty-five kilometer limit; that the aggression was not by the Siamese at all, but by the French agent himself, and that the Siamese were entirely within their right in defending their country against invasion by an armed force. Siam is a buffer state between the French on the east and the English on the west. Will she be able to preserve her independence? Upon the outcome of this struggle depends the prosperity of that work of the Presbyterian Church which has been so successful.

—A tour east of the Cambodia from which Dr. McGilvary has returned was "by far a tour of the greatest promise that I ever had." The headman of ten villages accepted the Gospel, and his own village began to keep the Sabbath, but a native official, backed by the French commissioner, raised objection to the missionary's remaining to teach their "slaves." The request to leave was politely veiled under expressions of consideration for Dr. McGilvary's health, and the responsibility felt by the officials for his safety, but the real motive is not thereby disguised. Two Laos Christians were left behind to instruct the people.

China.—In one mission-school in China there are no less than 50 girls who had been thrown away by their parents to die in their infancy, but had been picked up by compassionate persons and taken to the

school to be cared for by the missionaries.

—Nothing has come to us of late of so joyful a kind as the news that the Province of Hunan has been opened at length to the Gospel. For many years various missionary societies have been seeking entrance into this province; but, aside from itinerating tours and the briefest residences, at one or two times, every effort, until lately, has been unavailing. The officials, and hence the people, have been actively up in arms for years past against the foreigner, and those missionaries who have gone into the province have done so at the peril of their lives. But God in His mercy has at last answered prayer, and has thrown open the gates that the King of Glory might go in. After centuries of darkness, and after years of patient waiting, the ambassadors of Christ are at last settled in the land. Members of the Christian and Missionary Alliance are located at two centers, and there are now six workers of the China Inland Mission occupying four centers.—*China's Millions*.

—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 in 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.—*Baptist Missionary Magazine*.

—Rev. C. E. Ewing, of Peking, writes that the British and Foreign Bible Society is having a sale of its issues in the Chinese empire entirely without any precedent. During ten months (January to October, 1898), the sales reached 795,000 copies, and it was thought by January 1, 1899, they would reach 1,000,000. Until within four years past the annual sale in China never exceeded 200,000, and the average was not over 250,000. Similar increase has characterized the sales of the North China Tract Society.

—Thirty-four counties in the great province of Shantung—itsself about the size of England—have been devastated during the past six months by the terrible outbreaks of the Yellow River. Of these counties all but three have been seriously affected. The missionaries have been doing their utmost to give such relief as circumstances—especially the funds placed at their disposal—have made possible. Honan has been likewise a great sufferer. Central China has been subject to a widespread famine, and dangerous popular outbreaks have followed, one of them rising to the dignity of a rebellion. Extended experience has made many hundred missionaries in China skilful managers of relief distribution. In one respect they have greatly the advantage of the most honest and well-meaning official, because the missionary almost always has at his disposal a staff of Chinese upon whom he can depend, and any exceptions will be detected and the parties dismissed.

This famine relief is physically as well as morally most exhausting, especially to the sensibilities, which are perpetually harrowed by suffering which one is powerless to re-

lieve. But the hardest work is sometimes in the future, when the missionary has to fix upon the places in which to open new work, and to decide upon those who are fit to be taken into the probationary membership of the body which has saved their lives, and to which multitudes of them naturally desire to attach themselves permanently. Here it is easy to go too fast; it is also possible to go too slow.

One small mission on the edge of a large district which has been inundated, has just added *forty-eight* preaching places to its list. Think of all which this involves to the administrators of that single station, in the present emergency not only, but still more in the future. Loving Christian hearts in the lands from which the missionaries have gone will pray for the work in which their distant brethren are engaged, but let us bespeak for those upon whom these new and added burdens have providentially been laid, an especial interest in the prayers of those who have sent them forth. It is encouraging to remember in what wonderful ways this "plowing by earthquake" has been used of the Lord of the harvest to forward His work.

—We have not had a year so prosperous in this respect since the establishment of the mission, tho there has been steady progress from the beginning, and tho the accessions of the preceding two or three years were unusually large. The accessions in 1896 were: Adults, 337; non-adults, 97; in all, 434. In 1897 the accessions were: Adults, 485; non-adults, 128; in all, 613. In 1898 the accessions were: Adults, 660; non-adults, 149; in all, 809. Had we gone to Hunan, there would have been 200 more accessions at least, and the increase of the year would have been over 1,000. God has done great things

for us, whereof we are glad.—REV. GRIFFITH JOHN.

AFRICA.

—Miss Slessor, a Scotch missionary, who has been twenty-four years in Africa, has herself saved the lives of over 50 twins. When twins are born, they are at once taken from the mother, and, if no one intercedes, they are taken by the feet and head and have their backs broken across a native woman's knee, in the same manner as one would break a stick. The bodies are then placed in an earthenware receptacle, and taken to the bush, where they are devoured by the flies, insects, or animals. Sometimes the little victims are put into these receptacles alive, and are then eaten alive in the same way. The mother becomes an outcast. If she does not at once take her own life, she has to flee to the bush. If she ventures near the town or village, she must see that she does not remain on the path when any other native is coming. Her presence, according to their superstition, would defile the place for others. She must not drink from the same spring, must not touch anything even belonging to her own relations.

Kongo Free State.—The latest wonder-story from Africa relates to the completion of the Kongo telegraph line, intended to stretch across the entire belt of Central Africa, 800 miles up the Kongo river from the ocean, to Kwamouth, the junction of the Kassai and Kongo rivers. A recent Belgian paper says: "A telegram despatcht from Kwamouth on January 15, was delivered at Boma half an hour later. For the future the Kassai is thus placed in direct and rapid communication with the seat of government, and Europe is also brought close to the center of Africa. Only a few years ago news

took at least two months to reach Boma from the Kassai, and the reply would not be received under another two months, and this only if the parties were available and the steamer ready to start."

—The Rev. Henry Richards, for twenty years missionary at Banza Manteke, on the Lower Kongo, gave, at a recent meeting in London, an account of a wonderful work of grace at his station. For seven long years he labored without seeing any definite fruit. From 1886 to 1889 about 400 were baptized, and many more gave up the superstitions and their idols. The two years which followed were a time of testing, and when the sleeping sickness broke out, some of the converts went back, but a goodly number cleaved unto the Lord. The need for teaching then appeared; if converts were not to go back, they must be taught. After a season of trial the work was re-organized on stricter principles, and discipline was enforced. Ever since then there has been a stream of blessing, and altogether more than 1,500 have been baptized. There are now 1,200 standing and serving the Lord. The line is sharply drawn between Christian and heathen, and there are about 30 schools, all taught by Christians. There are in all 50 preachers and teachers—some of the former men of great power in the work—conducting self-supporting pioneer operations.

South Africa.—The work of the Bechuana mission in South Africa is progressing with great rapidity. One of the missionaries of the Hermannsburg Society reports in regard to baptismal services of unusual proportions which he conducted last December. One day he baptized 96 adults, converts from heathenism, and on the following day 58 children. In June he had

baptized 63 children and in July and September 49 adults. These are not hasty baptisms and superficial ceremonies, but with great care and thoroughness candidates for baptism are instructed in the Word of God.

—The missionaries of the Rhenish Society complain of the invincible frivolousness of the Namas (German S. W. Africa), both spiritually and temporally. As to the latter, when they heard that the rinderpest was coming, they began recklessly to slaughter their cattle, instead of waiting to inoculate. Even those who did inoculate were so obstinately inattentive to the necessary precautions, altho they had been carefully shown what they were, that they got little advantage. This frivolous heedlessness of temper does not seem to be an intellectual fault (for the Namas appear to be a pretty bright people), so much as a moral one, a mixture of indolence, presumption, and self-sufficiency. God does not as yet seem to have found for them either joyous or grievous messages which will bring them to reflect.

Uganda.—Both the Anglican and the Roman Catholic missions of Uganda are advancing. The latter seems to be now divided into a French and an English mission, the English department under Bishop Hanlon. When these latter took possession of their district some three years ago or less, there were 200 baptized Catholics, and some 1,000 catechumens, but there was neither church nor mission-house. In September, 1897, there were three stations and four churches and chapels, 11 priests, 3 schools, 1,200 baptized persons, and 6,000 catechumens.

Madagascar.—The anti-Protestant efforts of the Roman Catholics have not entirely ceased. For example, the government has for-

bidden the English missionaries not merely to sell medicines, but even to bring medicines for themselves from England. As a result a great many remedies which they used to furnish at a moderate cost have gone up in price, so that it is impossible for the common people to secure them. In view of this the French society is making an effort to establish a medical mission to meet this new phase of the work. In another respect the situation is difficult. The French law requires military service, and the governors of the villages are relied upon to give the ages of the people who are liable. These are all Roman Catholics, and are very apt to discriminate very heavily in favor of their own people, giving their ages as outside of the limit, while they put down the Protestants as within the limit. So eager have they been in some instances as to create a very curious situation. In one instance they reported both a man and his son as of the same age—just twenty-one.

—Mr. Hockett sends to the *Chronicle* an account of some interesting special services in which members of the Paris, Norwegian, and London societies all joined. "We met at the three churches in succession, and members of each society, as well as Malagasy pastors and preachers, took part in all the services. This is a most healthy movement, and can not fail to be productive of a good effect on the Malagasy. It was almost like a Fianarantsoa 'Keswick' or 'Grindelwald,' and, I trust, will bear practical fruit in the future."

—It should seem that the injustice with which for awhile the French authorities treated the Protestants, but particularly the London Society missionaries, was rather owing to the violent onset of the Jesuits than to their own

dispositions. Certainly General Gallieni is very amiable now. Moreover, he has restored to the London mission all the churches that had been taken away from it in Betsileo. Gallieni, with his *aides-de-camp*, and a large number of civil and military functionaries, lately attended a joint memorial service in honor of the late President Faure, conducted, of course, by the Paris missionaries. This sudden call on the missionary energies of the French Protestants has awakened their latent spiritual forces in a most gratifying degree. What a blessing it would be to Catholic France, if at least a fifth of its people should become Protestant! Even now, in Madagascar, the natives are learning the folly of the Jesuit talk, that Frenchman and Catholic are all one. Unhappily it was the Protestant Guizot that first set that speech on foot as concerns the colonies.

ISLANDS OF THE SEA.

—The Philippine Commission has issued the following proclamation to the Filipinos as to the form of government proposed for the islands:

While the final decision as to the form of government is in the hands of Congress, the president, under his military powers, pending the action of Congress, stands ready to offer the following form of government:

A governor-general, to be appointed by the president; a cabinet to be appointed by the governor-general; all the judges to be appointed by the president; the heads of departments and judges to be either Americans or Filipinos, or both; and also a general advisory council, its members to be chosen by the people by a form of suffrage to be hereafter carefully determined upon.

The president earnestly desires that bloodshed cease, and that the people of the Philippines, at an early date, enjoy the largest measure of self-government compatible with peace and order.

—Spain has finally ceded to Germany her remaining possessions in the Pacific—The Caroline, Pelew or Pelao, and Ladrone or Marianne

Islands (except Guam of course). This change will undoubtedly make them more open to the Gospel and we hope that Ponape will soon again be occupied by missionaries.

—The zeal of the Mormons is worthy of a better cause. No professedly religious body propagates its doctrines so industriously. Not content with sending their “elders” to every part of our own land and Europe, they are now wending their way to the little island groups of the far South Seas, there to be a source of trouble to devoted missionaries who have borne the hardships of pioneer work and converted cannibals into quiet, peaceable people. Samoa has for several years past been partially occupied by Mormons. Thus far their efforts have been confined to the islands of Manua and Tutuila. In 1898 they had eight “elders” on these islands, though they had only some eighty followers—one missionary to every ten adherents.—*The Missionary*.

Obituary Notes.

The death of Sir Monier Monier-Williams, K. C. I. E., Boden Professor of Sanskrit in the University of Oxford, on April 11th, at Cannes, from pneumonia, supervening on influenza, removes a man of large culture and of great influence in the work of missions. He was a vice-president of the Church Missionary Society, and his speech at the anniversary in 1887 was one of the most valuable in its particular line, that of vindicating the supreme authority of the Holy Scriptures, that has probably been delivered in Exeter Hall or anywhere else.

He has long shared with Prof. Max Müller the honor of being an acknowledged authority of first rank on Sanskrit literature, and his splendid book on “Buddhism in Its Connexion With Brahmanism and Hinduism, and Its Contrast

With Christianity,” is perhaps the finest classic on that subject. He was the “Duff Lecturer on Missions in Scotland” for 1888, and first gave the substance of this book in his lecture course in Edinburgh.

—Many will hear with sorrow of the death of Joseph Rabinowitz, the well-known Hebrew Christian evangelist and teacher, of Kischineff, Russia, who passed away on Wednesday morning, May 12th.

The story of this man is altogether singular. A lawyer in Kischineff, a scholar, and philanthropist, Rabinowitz had in early life a commanding influence among his Hebrew brethren; he loved his nation, and was loved in return. About twenty-five years ago, when the Jews were suffering much from persecution in Russia, he was selected to visit Palestine for the purpose of promoting a colonization scheme. While there he was converted to Christ, and, returning to Russia, Mr. Rabinowitz boldly announced his acceptance of Jesus as his Savior and Lord. The significance of his conversion, and the importance of his work, were almost at once detected by the late Prof. Franz Delitzsch, who spoke of the man as “a star in the firmament of his people’s history,” and of the movement in South Russia as “a prelude of the end,” when the remnant of Israel should return unto the Lord.

Somerville Hall and its prophet have a place in the prayers of many who remember Zion, and not only have the spoken discourses been greatly blest, but the printed page has gone far and wide, and been the means of implanting Gospel truth in many Jewish hearts. Baptized in Berlin in 1884, Rabinowitz made continual progress in grace, and in the knowledge of Christ. (See *MISSIONARY REVIEW* for January, 1894.)