

THE
Missionary Review of the World

VOL. XII. NEW SERIES

VOL. XXII. OLD SERIES

JANUARY TO DECEMBER, 1899

EDITOR-IN-CHIEF

REV. ARTHUR T. PIERSON, D. D.

ASSOCIATE EDITORS

REV. J. T. GRACEY, D. D. REV. D. L. LEONARD, D. D.

REV. F. B. MEYER, B. A.

MANAGING EDITOR

D. L. PIERSON, M. A.

EDITORIAL ASSISTANT, REV. C. C. STARBUCK

FUNK & WAGNALLS COMPANY

NEW YORK

LONDON

1899

Copyright, 1899

BY

FUNK & WAGNALLS COMPANY

Printed in the United States

INDEX FOR 1899.

DEPARTMENTS.

- I. GENERAL MISSIONARY ARTICLES.
 II. MISSIONARY DIGEST DEPARTMENT.
 III. INTERNATIONAL DEPARTMENT. J. T. Gracey, Editor.
 IV. EDITORIAL DEPARTMENT. Editor-in-Chief.
 V. RECENT BOOKS ON MISSIONS AND MISSION LANDS.
 VI. GENERAL INTELLIGENCE DEPARTMENT. D. L. Leonard, Editor.

MAPS.

| | PAGE. |
|---|----------|
| Africa and Its Mission Stations..... | 441 |
| — Egypt and Arabia..... | 401 |
| — Hausaland..... | 442 |
| Arabia..... | 401, 723 |
| China and Its Mission Stations..... | 81 |
| — Outline for Cloth or Sand Map of..... | 603 |
| Cuba..... | 161 |
| India..... | 355 |
| — Gujerat Mission District..... | 907 |
| — Missionary Sand Map of..... | 603 |
| Micronesia and Its Missions..... | 1 |
| Puerto Rico..... | 161 |
| Samoa or Navagator's Islands..... | 416 |
| Siam and Laos..... | 321 |

ILLUSTRATIONS.

| | PAGE. | | PAGE |
|--|-------|--|------|
| Africa, Mahmoud, The Khalifa's Chief | | — "Laughing Buddha," Peking | 89 |
| General..... | 407 | — Street in Peking..... | 107 |
| — Sudanese Women..... | 403 | Constance Cathedral, Switzerland..... | 754 |
| — Women Witch Doctors of South Africa..... | 103 | — Kaufhouse at | 571 |
| Alaska, Metlakatla Church..... | 506 | Cuba, Bull-ring in Havana..... | 171 |
| — Councilmen..... | 503 | — Pesceant's Hut..... | 173 |
| Arab Tribe Marks..... | 732 | — Roman Catholic Cathedral in Havana..... | 175 |
| Arab's Letter Asking for Christian | | Diaz, Alberto J..... | 177 |
| Books..... | 729 | Doukhobor Cabin in Assiniboia, Canada..... | 823 |
| Arabia, Four Flags that Rule..... | 737 | — Homes in Canada..... | 821 |
| — Four Pioneer Missionaries to..... | 721 | — Women Plowing in..... | 822 |
| — Mission House at Muscat..... | 735 | Drysdale, Donald Munro..... | 113 |
| — Soldier's Church at Aden..... | 734 | Duncan, William..... | 501 |
| — Tomb of Eve at Jiddah..... | 730 | England, Church Mission House, London..... | 241 |
| Brazil, Indians of Central..... | 839 | — Council Room, London..... | 241 |
| Buddhist Temple near Ningpo, China..... | 87 | French, Bishop Valpy..... | 721 |
| Burma, Group of Kaws in the British | | George Junior Republic, Aristocrat's | |
| Shan States..... | 337 | Room at the..... | 904 |
| Caroline Islands, Mission Compound on | | — Behind Prison Bars at the..... | 808 |
| Kusaie..... | 19 | — Congress in Session..... | 804 |
| — "New Timers" in Micronesia..... | 17 | — Court Room Scene at the..... | 901 |
| — "Old Timers" in Micronesia..... | 13 | — "Garroot" Lodgings..... | 903 |
| — Waterfall on Kusaie..... | 11 | — Girl's Cottage at the..... | 904 |
| Ceylon, Dispensary at Koradive..... | 744 | — Law from the Statute Book..... | 805 |
| Chalmers, Thomas..... | 410 | — Laying a Drain at the..... | 801 |
| China, Buddhist Temple near Ningpo..... | 87 | — Missionary..... | 905 |
| — Covered Altar of Heaven at Peking..... | 95 | — Money..... | 899 |
| — Four Generations of Christians..... | 97 | — Police and Prisoner..... | 801 |
| — Group outside a Temple in Muang | | — Runaway in Shackles..... | 807 |
| Laam..... | 334 | — Sample Check of the..... | 900 |

| | PAGE | | PAGE |
|--|------|---|------|
| — Young Seamstresses at the..... | 806 | Laos, Mr. Dodd Preaching to a Mountain | |
| George, William R..... | 802 | Tribe..... | 338 |
| Gottlieben Castle on the Rhine..... | 835 | Malaysia, Kling Puppets in Penang..... | 354 |
| Green, Samuel Fisk..... | 643 | Malietoa Laupepa, Late King of Samoa.. | 419 |
| Hara, Teneaki, of Japan..... | 653 | Mataafa, The Samoan Chief..... | 420 |
| Harms, Louis..... | 490 | Mecca and the Kaaba..... | 727 |
| Hermansburg, Church of the Holy Cross..... | 499 | Messiah, Kamil Abdel..... | 721 |
| — Mission Ship, <i>Candace</i> | 495 | Metlakatla, Alaska, Indian Band..... | 502 |
| — New Mission House..... | 498 | — Councilmen..... | 503 |
| — Old Mission House in..... | 498 | — School House and Mission Buildings..... | 508 |
| — Old Peter-Paul Church in..... | 491 | Mexico, Images of Judas in..... | 191 |
| Hus, Jan, Going to the Stake..... | 919 | — Passion Play Float in..... | 190 |
| — The Preacher of Prague..... | 561 | Micronesia, Interior of a Church in..... | 20 |
| — Monument at Constance..... | 922 | — Four "Old Timers" in..... | 13 |
| — Profile Rock at Prachatic..... | 831 | — Mission Ship <i>Morning Star</i> | 14 |
| — Trial at Constance..... | 917 | — "New Timers" in..... | 17 |
| Husinec, the Birthplace of Hus at..... | 572 | — Smallest Church in..... | 15 |
| Husite Hiding Place near Tabor..... | 833 | Mormon's Golden Plates..... | 845 |
| India, Burning Ghâts of Benares..... | 273 | Passion Play Float in Mexico..... | 190 |
| — Christian Village Church in..... | 915 | Pilkington, Geo. L., in Uganda..... | 327 |
| — Farm Yard Scene in..... | 881 | Puerto Rican Family..... | 256 |
| — High Caste Widows at Sharada Sadan..... | 481 | — Preaching the Gospel in..... | 253 |
| — Irrigation by Water Wheel in..... | 909 | Prague, The Teyn Kirche at..... | 573 |
| — Orchestra of Christian Farmers..... | 881 | Progress of the World's Evangelization.. | 41 |
| — Plowing in..... | 913 | Robinowitz, Joseph..... | 767 |
| — Ramabai's Bungalo, Poona..... | 485 | Ramabai's Famine Widows in India..... | 486 |
| — Ramabai's Little Widows at Dinner, | | Ramabai, Pundita..... | 484 |
| Mukti..... | 481 | Russian Doukhobors in Canada..... | 810 |
| — Rescued Child Widows Going to Din- | | Samoa, Pago-Pago Harbor..... | 417 |
| ner..... | 488 | Samoan Sunday-school, Apia..... | 423 |
| — Rescued Famine Widows..... | 487 | — Warrior..... | 421 |
| — Winning Grain in..... | 914 | Siam, Laos Buddhist High Priest..... | 271 |
| Indians Learning to Read..... | 515 | — Laos Christian Preacher..... | 271 |
| Indo-China, a Market Scene in Cheung | | — Native Laos House in Lakawn..... | 269 |
| Tung..... | 333 | — Siamese River Boat..... | 268 |
| Japan, Ex-Convicts in..... | 641 | Widows at Sharada Sadan, India..... | 487 |
| Keith-Falconer, Ion..... | 721 | Zwemer, Peter J..... | 721 |
| Kellogg, Samuel Henry..... | 595 | | |

AUTHORS.

| | PAGE | | PAGE |
|---------------------------------|----------|--------------------------|----------|
| ALEXANDER, JAMES M..... | 415 | COOK, J. A. B..... | 353 |
| ALLEN, HORACE N..... | 685 | CONVERSE, JOHN H..... | 343 |
| ALLEN, THOS. H..... | 517 | CORRELL, IRVIN H..... | 453 |
| ANDERSON, D. E..... | 113 | COWEN, GEN. B. R..... | 47 |
| ANNAND, J..... | 615 | CRANE, HORACE A..... | 454 |
| BAHLOW, DR..... | 356 | CROSBY, E. THEOPORA..... | 10 |
| BARNUM, H. N..... | 537 | CROSBY, ERNEST H..... | 817 |
| BEACH, HARLAN P..... | 86 | CURTIS, W. W..... | 649 |
| BEATTY, WM..... | 907 | DE FOREST, J. H..... | 691, 937 |
| BELL, JOHN M..... | 858 | DENNING, MRS. M. B..... | 273 |
| BISHOP, MRS. ISABELLA BIRD..... | 68, 118 | DODD, W. C..... | 337 |
| BLODGETT, HENRY..... | 452 | DRURY, T. W..... | 845 |
| BOOTH, MRS. BALLINGTON..... | 280 | DUNCAN, WILLIAM..... | 504 |
| BRAIN, BELLE M..... | 489 | EBY, C. S..... | 288 |
| BRIIGGS, W. A..... | 268, 332 | ELMSLIE, W. A..... | 98 |
| BROWN, HUBERT W..... | 189 | EXETER, Bishop of..... | 229 |
| BUCKLAND, A. R..... | 436 | FAIRBAIRN, A. M..... | 677 |
| CHAMBERLAIN, GEO. W..... | 840 | FENN, CHARLOTTE..... | 588 |
| CHAMBERLAIN, JACOB..... | 248 | FOWLE, J. L..... | 456 |
| CLARK, FRANCIS E..... | 450 | FRASER, DONALD..... | 42 |
| CLEMENT, ERNEST W..... | 198 | GIBBONS, CARDINAL..... | 145 |

| | PAGE | | PAGE |
|-------------------------------|-------------------------|----------------------------|---|
| GIDDINS, GEO. H..... | 569, 669, 753, 830, 916 | PIERSON, ARTHUR T..... | 81, 161, 241, 321, 408, 481, 561, 641, 738, 881 |
| Gidney, W. T..... | 889 | PIERSON, DELAVAN L..... | 801, 899 |
| GILMAN, F. P..... | 929 | POLHILL-TURNER, CECIL..... | 686 |
| GRACEY, J. T..... | 126, 366, 528, 607 | PRICE, MRS. FRANCES M..... | 19 |
| GRACEY, MRS. J. T..... | 345, 926 | RABINOWITZ, JOSEPH..... | 205 |
| GRANT, W. HENRY..... | 371 | RANKEN, FLORENCE A..... | 842 |
| GREEN, JOSEPH K..... | 762 | REYNOLDS, G. C..... | 696 |
| GURNEY, T. A..... | 180, 258 | RONDEAU, S..... | 123 |
| HACKETT, E. K. A..... | 348 | SALMANS, LEVI B..... | 535, 773 |
| HASWELL, SUSAN E..... | 854 | SCHROEDER, A. T..... | 809 |
| HATTHORNTHWAITTE, J. P..... | 927 | SELL, EDWARD..... | 277 |
| HENSON, H. HENLEY..... | 120 | SLOAN, W. H..... | 253 |
| HOLTZMAN, DR..... | 386 | SMITH, ARTHUR H..... | 106, 509 |
| HORSBURGH, J. H..... | 357 | SMITH, SIDNEY..... | 145 |
| HARDIE, R. A..... | 291 | SMITH, WILTON MERLE..... | 340 |
| HOYT, WAYLAND..... | 225 | SMITH, WM. M..... | 695 |
| HUME, ROBERT A..... | 923 | SPEER, ROBERT E..... | 27, 116, 575, 659 |
| HYKES, JOHN R..... | 359 | STEAD, W. T..... | 43, 155, 781 |
| INWOOD, CHARLES..... | 298 | STOCK, EUGENE..... | 154 |
| JACKSON, SHELTON..... | 228 | STORROW, EDWARD..... | 299 |
| JOHNSTON, JAMES..... | 442 | STORRS, RICHARD S..... | 824 |
| JOHNSTON, W. C..... | 851 | TAYLOR, WILLIAM..... | 373 |
| KAO TIEN-CHIH..... | 200 | THOMPSON, R. A..... | 522 |
| KELLOGG, SAMUEL H..... | 599 | TURNER, FENNELL P..... | 583 |
| KENNON, GEORGE..... | 549 | UPCRAFT, WM. M..... | 350 |
| LAMSON, C. M..... | 342 | VANCE, JAMES I..... | 340 |
| LEADINGHAM, J..... | 285 | VICKERY, M. E..... | 458 |
| LECHLER, M..... | 119 | WAAS, HEFF..... | 204 |
| LEONARD, D. L..... | 1 | WALDEMIER, THEOPHILUS..... | 616 |
| LOOMIS, HENRY..... | 134, 527, 937 | WASHINGTON, BOOKER T..... | 70, 623 |
| MACKAY, R. P..... | 38, 287 | WEBB, ALLAN W..... | 531 |
| MACKENZIE, SIR ALEXANDER..... | 307 | WENIGER, MR..... | 841 |
| MACKENZIE, W. DOUGLAS..... | 145 | WHITNEY, H. T..... | 770 |
| MANSSELL, HENRY..... | 849 | WILLIS, W. E..... | 193 |
| MARSDEN, EDWARD..... | 500 | WILKINSON, SAMUEL..... | 767 |
| MARTIN, W. A. P..... | 689 | WILSON, C. T..... | 401 |
| MCLEAN, REV. A..... | 170 | WILSON, SAMUEL G..... | 745 |
| MEAD, S. J..... | 854 | WINNER, R..... | 858 |
| MEYER, F. B..... | 385, 429 | WISHARD, L. D..... | 349 |
| MABIE, HENRY C..... | 344 | WITTE, GEO. R..... | 838 |
| MOTT, JOHN R..... | 231 | WYCKOFF, M. N..... | 694 |
| NATHAN, ALBERT J..... | 521 | YOUNG, EGERTON R..... | 513 |
| NEVIUS, HELEN S. C..... | 512 | YOUNG, EUGENE..... | 21 |
| PATON, JOHN G..... | 681 | ZWEMER, SAMUEL M..... | 423, 721 |
| PEAKE, H. V. S..... | 283 | | |
| PENROSE, V. F..... | 346 | | |

SUBJECTS.*

| | PAGE | | PAGE |
|---|------|---------------------------------------|------|
| Accessories of Mission Work, L. W. | | — Cape Colony, Proposed Kafir Univer- | |
| Cronkhite..... | 66 | sity at Queenstown..... | 479 |
| AFRICA (<i>Egypt, Madagascar</i>), Angola, | | — Cape to Cairo Railroad..... | 478 |
| Progress in..... | 479 | — Central, Progress in..... | 79 |
| — Banza Manteke Mission..... | 558 | — Changes in..... | 299 |
| — British Support to Islam in (b)..... | 859 | — Converts in Livingstonia..... | 639 |

* We have attempted to make this index as complete and simple as possible. To this end the letter (a) in parenthesis after an article indicates that its length is over three pages, and the letter (b) indicates that the length is from one to three pages. Items not so designated are less than a page in length. *Italicised* words in brackets refer to the same or kindred subjects in the index. Death notices come under the head of NECROLOGY.

The month in which a given page occurs may be ascertained by dividing the number of the page by 80 and adding 1 to the dividend (omitting decimals). Thus: $656 \div 80, + 1 = 9$ (September).—D. L. P.

| | PAGE | | PAGE |
|---|-------------|---|----------|
| — Customs at the Birth of Twins in..... | 557 | — — Pilkington of (a), Arthur T. Pier- son..... | 321 |
| — Gabun, Naphtha Launch for..... | 795 | — — Progress in..... | 240 |
| — Gifts of Native Christians..... | 796 | — — Railroad..... | 246 |
| — Hausaland (a), James Johnston..... | 442 | — — Sale of Scriptures in..... | 878 |
| — Health on the Kongo..... | 239 | — Wanted—100,000 more Missionaries for, (b), Donald Fraser..... | 42 |
| — Industrial Missions in..... | 463, 865 | — West, Bombali Mission, John M. Bell... 858 | |
| — Jewish Colony in South..... | 467 | — — Changes in the Government of, 794, 877 | |
| — Khartum College, Editorial..... | 460 | — — Fang Tribe (a), W. C. Johnston..... | 851 |
| — Khartum Missionary Party of the C. M. S..... | 158 | — — Heathen Darkness in..... | 717 |
| — Kongo, Climate of the..... | 239 | — — Interest in Christianity in..... | 717 |
| — — Steamers on the..... | 239 | — Work Among Indians in Natal..... | 719 |
| — — Trap to Catch the Devil..... | 627 | — Zanzibar Mission..... | 240 |
| — Language of Central..... | 943 | — Zululand Statistics..... | 797 |
| — Livingstonia, Converts..... | 639 | African Saved by Grace, An: William Koyi (a), W. A. Elmslie..... | 98 |
| — — Mission Work..... | 479 | Aim of Missions, The True (b), Robert E. Spier..... | 28 |
| — — Progress in..... | 795, 796 | ALASKA (<i>Arctic</i>), Founding an Eskimo Church in..... | 630 |
| — Lovedale, Items..... | 718 | — Greek Church in..... | 228 |
| — Metabele, King of the..... | 239 | — (<i>Metlakatla</i>), William Duncan's Work on Annette Island (a), Edward Mars- den..... | 500 |
| — — Warriors..... | 239 | Alaskan Woman's Sabbath Record..... | 630 |
| — Methodist University of Queenstown, South Africa..... | 479 | AMERICA (<i>United States, Canada, etc.</i>), Revival of Slavery in (a)..... | 445 |
| — Missionary Life in..... | 319 | American Baptist Missionary Union..... | 468 |
| — Mission Chain across Central..... | 639 | — Bible Society Curios..... | 227 |
| — Morocco Slave-Market (b), Albert J. Nathan..... | 521 | — — — Eighty-three Years Work of the.. | 467 |
| — Natal Statistics... .. | 797 | — — — Report..... | 708 |
| — Ngoni Mission Notes..... | 159 | — Board Forward Movement..... | 549 |
| — — William Koyi among the (a), W. A. Elmslie..... | 99 | — Missions, Growth in..... | 466 |
| — Nile Valley, The Redemption of the, by England (b), D. L. Leonard..... | 8 | — — Missions in Micronesia (a), Miss E. Theodora Crosby..... | 13 |
| — Liquor Traffic in, Editorial..... | 463 | — Claims on Turkey..... | 472 |
| — — — West..... | 717 | — Missionary Association in Puerto Rico..... | 389, 467 |
| — North, Missions in the Barbary States..... | 78 | — Mohammedanism (b)..... | 844 |
| — Nyassaland, Results of Missions in..... | 78 | — Protection to Islam, Editorial..... | 86 |
| — Opposition in Matabeleland..... | 239 | — Seamen's Friend Society Work..... | 228 |
| — Pondo and their Civilization..... | 797 | "Anglo-American Friendship and Its Meaning" (b), D. L. Leonard..... | 3 |
| — Progress of Civilization in Nyassaland..... | 638 | — — Movement, Editorial..... | 297 |
| — Railroad from Cairo to Capetown..... | 478, 716 | Anti-Ritualistic Movement (a), Arthur T. Pierson..... | 241 |
| — Rhodesia, New Methodist Missionaries for..... | 238 | Anti-Semitism and Zionism (b), Joseph Rabinowitz..... | 205 |
| — South Central, Quessa Mission (b), S. J. Mead..... | 854 | Appeal of the Congregational Woman's Board..... | 547 |
| — South, Critical Times in, Editorial..... | 861 | ARABIA , Cholera Germs at Mecca... 473 | |
| — — Experiences of C. H. Goodman in... 397 | | — Famine in..... | 553 |
| — — General Mission..... | 718 | — The Cradle of Islam (a), S. M. Zwemer... 721 | |
| — — New Anglo-Saxon Empire in..... | 158 | Arabian Coast, Slavery on the (a), S. M. Zwemer..... | 423 |
| — — Rhenish Missionary Society Work.. 578 | | — Mission Anniversary..... | 782 |
| — — Spiritual Awakening in the Swiss Mission..... | 796 | Arctot Mission in India..... | 554 |
| — Statistics of Missions in..... | 88, 78, 441 | Arctic Races (<i>Alaska, etc.</i>), Difficulty of Teaching..... | 545 |
| — Sudan and the Sudanese (a), C. T. Wil- son..... | 401 | Are We Approaching the End of the Age? (a), Arthur T. Pierson..... | 881 |
| — — Needs of Eastern..... | 78 | Armenia (<i>Turkey</i>), After the Massacre in (b), G. C. Reynolds..... | 696 |
| — — Opening of the (b), D. L. Leonard, XII..... | 8 | Armenian Orphan Boy, Letter from an.. 789 | |
| — Swiss Mission in South..... | 719 | | |
| — Telegraph Line from Lake Nyassa to Lake Tanganyika..... | 796 | | |
| — Training Institute, Colwyn Bay..... | 398 | | |
| — Transformations in Ngoniland..... | 159 | | |
| — Transvaal and Swaziland, Progress in..... | 718 | | |
| — Uganda Missionary Spirit in..... | 640 | | |
| — — News..... | 719 | | |

| | PAGE | | PAGE |
|--|----------|---|------|
| — Orphans, Training the..... | 789 | — Among India's Students, Robert P. Wilder..... | 626 |
| Armour Institute, Founding of the..... | 308 | — Among the Wild Ngoni, W. A. Elmslie..... | 864 |
| Articles on Missions and Mission Lands, 46, 126, 286 | | — Apostolic and Modern Missions, Chalmers Martins..... | 62 |
| ASIA , at the Close of 1898 (b), Robert E. Speer..... | 116 | — Autobiography of Charles H. Spurgeon..... | 143 |
| — The Women of (b), Mrs. Isabella Bird Bishop..... | 118 | — Autobiography of John G. Paton..... | 144 |
| — Young Men of the Orient (a), Symposium..... | 450 | — Black Rock, Ralph Connor..... | 943 |
| Asia Minor (<i>Armenia, Turkey</i>), Anatolia College, Marsovan..... | 712 | — Ceylon, a Key to India, Mary and Margaret Leitch..... | 303 |
| Attlee, Helen, and her Work in Palestine..... | 313 | — Christian Conquest of Asia, John H. Barrows..... | 704 |
| Australian Christian Endeavor Society..... | 148 | — Christian Missions and Social Progress, James S. Dennis..... | 625 |
| — Wesleyan Methodist Society, Statistics..... | 798 | — Christian Service among Educated Bengalese, Robert P. Wilder..... | 384 |
| AUSTRIA , Contest for Religious Liberty in..... | 232 | — Christianity and the Progress of Man, W. Douglas Mackenzie..... | 62 |
| — Protestantism in Prague..... | 788 | — Conversion of the Maoris, Donald MacDougall..... | 784 |
| — Religious Liberty in..... | 311 | — Dawn on the Hills of T'ang, H. P. Beach..... | 141 |
| — Secession from Romish Church in..... | 553 | — Eminent Missionary Women, Mrs. J. T. Gracey..... | 302 |
| Austrian Emperor's Gifts to Protestant Institutions..... | 788 | — Every-day Life in Korea, Daniel L. Gifford..... | 63 |
| Baker, Mrs., of Travancore, India..... | 145 | — Fairy Tales of Far Japan..... | 944 |
| Banza Manteke Mission, Henry Richards and the..... | 558 | — Faith Once Delivered to the Saints, James A. Spurgeon..... | 626 |
| Baptist, Southern Convention, Mission Statistics..... | 629, 867 | — First Hundred Years of Modern Missions, J. S. Ross..... | 62 |
| — Missionary Society of England..... | 551 | — Grammar and Dictionary of the Bopangi Language..... | 784 |
| Barbarism in the Southern States, Editorial..... | 460 | — Hausaland, Charles H. Robinson..... | 465 |
| Barbary States (<i>North Africa</i>)..... | 78 | — Healing of the Nations, J. Rutter Williamson..... | 783 |
| Basal Ideas in Missions (a), C. S. Ebey..... | 288 | — History of the Church Missionary Society, Eugene Stock (b)..... | 542 |
| Basel Missions in India, Heathen Testimony to the..... | 634 | — History of the L. M. S., Richard Lovett..... | 704 |
| Bechuana Mission (<i>South Africa</i>)..... | 558 | — History of the Waldenses, Sophia V. Bompiani..... | 308 |
| Belgium Missionary Christian Church..... | 155 | — Illuminated Bible..... | 384 |
| Benares, The Mecca of Hinduism (a), Mrs. M. B. Denning..... | 273 | — Impressions of Turkey, W. M. Ramsey..... | 63 |
| Ben-Oliel Mission, The End of the..... | 634 | — In Northern India, A. R. Cavalier..... | 544 |
| Berlin Missionary Society..... | 392 | — In the Forbidden Land, A. Henry Savage Landor..... | 141 |
| — Missionaries at Lake Nyassa..... | 480 | — Italy and the Italians, Geo. B. Taylor..... | 308 |
| — City mission..... | 633 | — Japan and Its Regeneration, Otis Carey..... | 784 |
| Bernardo's Orphanage Work..... | 310 | — — and its Rescue, A. D. Hail..... | 543 |
| — Search for Homeless Children..... | 154 | — Korean Sketches, James S. Gale..... | 62 |
| Bible Distribution in China..... | 395, 556 | — Land of the Lamas, D. W. LeLacheur..... | 142 |
| — into Russia, Entrance of the (b)..... | 363 | — — of the Pigmies, Capt. Guy Barrows..... | 224 |
| — Lands, Missions Aid Society..... | 153, 710 | — Laos Folk-Lore Tales, K. N. Fleeson..... | 944 |
| — Societies (<i>American, British, Scotch</i>) Work for Missions..... | 385 | — Manual for Steward at Missionary Loan Exhibitions..... | 864 |
| — Societies in the Philippines..... | 160 | — Miracles of Missions, III., A. T. Pierson..... | 944 |
| — Translations by Missionaries..... | 470 | — Missionary Expansion since the Reformation, J. A. Graham..... | 61 |
| Bibliography (<i>Books</i>), Missionary, of 1898..... | 64 | — Missionary Manual, Amos R. Wells..... | 783 |
| — of Arabia..... | 737 | — — Methods for Missionary Committees, David Park..... | 62 |
| Boers and Britons (<i>Transvaal</i>), Editorial..... | 939 | — Missions and Politics in Asia, Robert E. Speer..... | 61 |
| Bombali Mission, In the, John M. Bell..... | 858 | | |
| BOOK REVIEWS. Across India at the Dawn of the 20th Century, Lucy E. Guinness..... | 301 | | |
| — Adolphe Mabille, H. Dieterlen..... | 546 | | |
| — Africa, Rev. H. B. Parks..... | 626 | | |
| — Afric's Forest and Jungle, R. H. Stone..... | 465 | | |
| — American Board Almanac, 1899..... | 144 | | |
| — American Colonial Hand book, T. C. Copeland..... | 382 | | |

| | PAGE | | PAGE |
|---|---------------|--|---------------|
| — Missions in Eden, Mrs. Crosby H. Wheeler..... | 753 | BURMA , Baptist Union Service in Rangoon | 395 |
| — Model Missionary, The, Mrs. Nevius..... | 625 | — Buddhist Inscriptions near Mandalay..... | 395 |
| — Moorish Empire, Budgett Meakin..... | 943 | — Preaching the Gospel to the Laos in (b), W. C. Dodd..... | 337 |
| — Müller, George, of Bristol (a), Arthur T. Pierson..... | 528 | — The Thoo-bah-ya-gahs (b), Susan E. Haswell..... | 856 |
| — On the Threshold of Three Closed Lands, J. A. Graham..... | 222 | — Woman's Work in..... | 68 |
| — One Hundred Years of the C. M. S., Eugene Stock..... | 62 | Burmese Divorce Customs..... | 234 |
| — Our Sisters in India, Edward Storrow..... | 301 | — Women..... | 395 |
| — Parsi, Jaina, and Sikh, Douglas M. Thornton..... | 302 | Cadbury's Legacies..... | 550 |
| — Penny Man and His Friends, Eleanor F. Fox..... | 143 | Cambodia, Dr. McGilvary's Tour into..... | 555 |
| — Persian Women, Isaac M. Yonan..... | 63 | CANADA , Eskimos of..... | 310 |
| — — and their Creeds, Mary S. Bird..... | 544 | — French Problem in (a), S. Rondeau..... | 122 |
| — Philippine Islands, Ramon Reyes Lala..... | 388 | — Immigration of the Doukhobors to..... | 549 |
| — Pictures of Southern China, J. Macgowan..... | 142 | — Methodist General Conference..... | 131 |
| — Pilkington of Uganda, C. F. Hareford-Battersby..... | 321, 380 | — Preaching to Hudson Bay Indians..... | 152 |
| — Pioneering on the San Juan, Geo. M. Darley..... | 944 | — Russian Doukhobors in (a), E. H. Crosby..... | 817 |
| — Redemption of Africa, F. P. Noble..... | 464 | Canadian Indians (Statistics)..... | 71 |
| — Secret History of the Oxford Movement, Walter Walsh (a)..... | 241 | — Methodist Indian Missions..... | 71 |
| — Story of the Year 1898-1899, (C. M. S.)..... | 784 | — Presbyterian Woman's Missionary Society..... | 868 |
| — Beautiful Puerto Rico, C. H. Rector..... | 304 | Candidates, Selecting and Preparing, for the C. M. S. (b)..... | 264 |
| — Students Challenge to the Churches..... | 625 | Canteen Abolished in the Army and Navy U. S. A..... | 388 |
| — Through Armenia on Horseback, Geo. H. Hepworth..... | 381 | Carey, William, and his Work, Wayland Hoyt..... | 225 |
| — Through Asia, Sven Hedin..... | 223 | Carlisle Indian School Report..... | 71 |
| — Transformation of Hawaii, Belle M. Brain..... | 383 | Caroline Islands (<i>Micronesia</i>), and Their People (a), Miss E. Theodora Crosby..... | 10 |
| — With One Accord, Edith M. E. Baring-Gould..... | 143 | — Conditions on Ruk..... | 799 |
| — With the South Sea Folks, E. Theodora Crosby..... | 303 | — German Ownership of the..... | 559, 799, 880 |
| — Within the Purdah, Mrs. S. Armstrong-Hopkins..... | 302 | — Possibilities of the (b), Mrs. Frances M. Price..... | 19 |
| Booth, Mrs. Ballington, on Little Services..... | 466 | Catechism, The New, and Missions..... | 538 |
| BRAZIL (<i>South America</i>), Industrial Work for the Indians of..... | 470 | Centenary of the Church Missionary Society (b)..... | 218 |
| — Neglected Indians of Central (b), Geo. R. Witte..... | 838 | Central Missionary Board, Would it Diminish Missionary Interest (b), Wm. M. Smith..... | 695 |
| British and Foreign Bible Society, Ninety-five Years Work of the..... | 470 | Ceylon, Dr. Green's Work in (a), Arthur T. Pierson..... | 644, 738 |
| — Work..... | 631, 710, 869 | — Green Memorial Hospital..... | 781 |
| — Medical Association Exhibit..... | 127 | — Miss Agnew's Work in..... | 555 |
| — Rule in India (b), Edward Storrow..... | 299 | Chalmers, Thomas, The Parish Evangelist (a), Arthur T. Pierson..... | 409 |
| — Support of Islam in Africa (b), Editorial..... | 859 | Ch'ang, The Blind Apostle of Manchuria (a), Arthur T. Pierson..... | 81 |
| Broad Views and Deep Convictions (b), C. M. Lamson..... | 342 | Charitable Income of Great Britain..... | 869 |
| Brooks, Phillips, Plea for Foreign Missions..... | 386 | Chicago Bible Institute..... | 785 |
| BUDDHISM and Christianity—A Contrast..... | 269 | — Y. M. C. A. Work..... | 388 |
| — in Japan (b), Dr. Gerland..... | 604 | Children, Homeless, of London..... | 154 |
| — Startling Facts About (b)..... | 871 | — of Syria, Work Among the..... | 306 |
| Buddhist Inscriptions near Mandalay, Burma..... | 395 | CHINA , Anglo-Chinese College..... | 236 |
| — Merit Making..... | 636 | — as a Mission Field (a), Harlan P. Beach..... | 86 |
| — Priests in Japan, Activity of (b)..... | 131 | — at the Close of 1898, Robert E. Speer..... | 116 |
| — Theology, A Little (b), W. C. Dodd..... | 389 | — Attitude of Young Men in, Toward Christianity (b), Henry Blodgett..... | 450 |
| | | — Beginning Work in Kiau-chow..... | 236 |
| | | — Baptisms near Canton..... | 637 |
| | | — Bible Women in..... | 637 |
| | | — Bible Work in..... | 395 |

| PAGE | PAGE |
|--|----------|
| — Buddhist Temple Given to the Ningpo Mission | 77 |
| — Canton Celebration of Dr. Kerr's Golden Jubilee | 157 |
| — Ch'ang, the Blind Apostle of Manchuria (a), Arthur T. Pierson..... | 81 |
| — Changed Attitude in..... | 792 |
| — Characteristics of the People of..... | 76 |
| — Christian Converts in..... | 557 |
| — Christian Literature and Reform in (b)..... | 533 |
| — Conservatism Breaking up in..... | 395 |
| — Conversions, Some Interesting in..... | 875 |
| — Democracy in (a), Arthur H. Smith..... | 106 |
| — Devil Worship in..... | 317 |
| — Discarded Girls in..... | 555 |
| — Distress from Floods in..... | 476 |
| — Education, Anglo-Chinese College at Fuchow..... | 77 |
| — Empress Dowager and Missionaries in..... | 136 |
| — Filial Piety in..... | 396, 476 |
| — Floods in..... | 316, 556 |
| — Foot Binding in..... | 200, 540 |
| — Forward Movement in, Editorial..... | 939 |
| — Forward Movement in Kiang-si (b), Wm. Taylor..... | 373 |
| — Fuh-kien Mission Jubilee..... | 715 |
| — Fuh-kien Province, Characteristics of..... | 874 |
| — Genesis of a Church in..... | 476 |
| — Germany's Action in Shantung..... | 237 |
| — Higher Classes, Gilbert Read's, the Mission Among the (a)—Editorial..... | 699 |
| — History of Missions in (b), Harlan P. Beach..... | 90 |
| — Hunan Open to the Gospel..... | 556 |
| — — the Anti-Foreign Province of (b)..... | 925 |
| — — Dr. John's Visit to..... | 792 |
| — Increased Demand for Books in..... | 556 |
| — Indecent Pictures in..... | 317 |
| — Influence of Scientific Books in..... | 316 |
| — Inland Mission Motto for 1899..... | 305 |
| — Intellectual Advance in..... | 475 |
| — Inwood's, Charles, Mission in (b), Letter..... | 298 |
| — Islam in (a), Edward Sell..... | 277 |
| — Lolos of Western (a), Wm. M. Upcraft..... | 350 |
| — Manchuria, The Blind Apostle of (a), Arthur T. Pierson..... | 81 |
| — Medical Prescriptions by Native Doctors..... | 157 |
| — Medical Work for One Day in..... | 237 |
| — Mencius' Laws in Regard to Woman..... | 475 |
| — Missionary Conference at Kuling (b)..... | 130 |
| — Missionary Conference at Wei-hien..... | 131 |
| — Missionary Hardships in..... | 874 |
| — Missionaries and Soldiers in..... | 316 |
| — Murdered Missionaries in Shantung..... | 237 |
| — Native Newspapers in..... | 874 |
| — Native Physicians in..... | 396 |
| — Opium Smoking in..... | 157 |
| — Opium Suicides in..... | 316 |
| — Outlook for Missions in (a), W. A. P. Martin..... | 689 |
| — Persecutions of Christians in..... | 317 |
| — Present Situation in China (a), Harlan P. Beach..... | 94 |
| — Progress of Christianity in..... | 395, 475 |
| — Progress of German Missions in..... | 76 |
| — Punishment of Litterateur in Kiang-Si..... | 236 |
| — Railroad Depot at Peking..... | 157 |
| — — from Tientsin to Chinkiang..... | 714 |
| — Remarkable Events in (b)..... | 448 |
| — Reform Movements in (a), Arthur H. Smith..... | 509 |
| — Religious Tract Society Anniversary..... | 637 |
| — Requests for Prayers from..... | 475 |
| — Roman Catholic Privileges in..... | 714 |
| — — View of China and of Missions in (a), Robert E. Speer..... | 575, 659 |
| — Romanism and Christianity in (b), M. Lechler..... | 119 |
| — Situation in (a), J. T. Gracey..... | 366 |
| — Spirit of Martyrdom in..... | 316 |
| — Statistics of Missions..... | 89 |
| — — of Protestant Missions in (b), Harlan P. Beach..... | 93 |
| — Student Associations in Tien-tsin..... | 637 |
| — Suicide in..... | 316, 477 |
| — Woman Reformer in..... | 236 |
| — Woman's Ignorance in..... | 875 |
| — Woman's Lot in..... | 236 |
| — Wild Wahs of Yunnan (b), W. A. Briggs..... | 335 |
| — Chinatown, San Francisco, A Revival in..... | 469 |
| — Chinese, Ancient, Names for God..... | 476 |
| — Character..... | 238 |
| — Christian Paper in California..... | 867 |
| — Congregational Union..... | 534 |
| — Editor's Letter of Refusal..... | 237 |
| — in Montreal, Dr. Thompson's Work Among the..... | 74 |
| — Opinion of Foot-Binding (b), Kao Tien-chih..... | 200 |
| — Turkestan Mission at Kashgar..... | 157 |
| — Chiniqy, Father, of Montreal..... | 152 |
| — Chosen of God, H. W. Lathe..... | 143 |
| — Christian Alliance Missionary Institute..... | 71 |
| — Christian and Missionary Alliance (a), Editorial..... | 617 |
| — — Missions..... | 629 |
| — — Society Report..... | 227 |
| — Christian Endeavor, Comrades of the Quiet Hour..... | 70 |
| — — Contributions to Missions..... | 708 |
| — — Societies (Presbyterian), Contributions to Missions..... | 148 |
| — — (Presbyterian), Gifts to Missions..... | 629 |
| — — Societies in Australia..... | 148 |
| — — — in India..... | 148 |
| — — Tenth Legion..... | 70, 388 |
| — — of Cleveland..... | 786 |
| — Literature and Reform in China (b)..... | 533 |
| — Unity on the Mission Field, Robert E. Speer..... | 87 |
| — Christianity and Foreign Missions, W. Douglas Mackenzie..... | 145 |
| — — and Human Progress..... | 385 |
| — The Nature and Power of, Dr. Holtzman..... | 386 |
| — Christ's Method of Propagating Christianity..... | 385 |
| — Church in Foreign Missions, Progress of the..... | 40 |

| PAGE | PAGE |
|---|--|
| Church Missionary Society Centenary (b), — Editorial 218 | Converts, Cash Cost of, Editorial..... 139 |
| — — — (a), A. R. Buckland..... 436 | — Times Required to Gain..... 865 |
| — — — Converts..... 631 | Cooperation in Japan, J. T. Gracey..... 372 |
| — — — Periodicals..... 787 | — in Mission Fields (b)..... 610 |
| — — — Receipts..... 551 | Cornwall, Connecticut, Polyglot School at. 149 |
| — — — Some Features of the History of the (a), T. A. Gurney..... 180, 253 | Cost of Converts..... 139, 866 |
| — — — Statistics..... 787 | Crete, The Freedom of..... 74 |
| — — — Work in India..... 314 | Cross Bearers' Missionary Reading Cir- cle, Course for 1899-1900..... 709 |
| — — — New Missionaries..... 65 | CUBA 161 |
| Church of England, Voluntary Offerings in the..... 470 | — and Puerto Rico, Government of, Geo. E. Post..... 74 |
| — — — Zenana Missions..... 631 | — — Plans for, by the Baptist Home Mis- sionary Societies..... 53 |
| Church Union, Movement Toward (a), Arthur T. Pierson..... 161 | — — The Need of Education in..... 70 |
| CITY EVANGELIZATION in | — Denominations Entering..... 377 |
| Summer..... 786 | — Her Present Condition and Needs (a), A. McLean..... 170 |
| — — the Problem of City (a), Arthur T. Pierson..... 408 | — Sanitary Condition of Havana..... 152 |
| City Missions as Seen from the Other Side (a), W. E. Willis..... 193 | Cuban Educational Association..... 152 |
| — — Conducted by Yale Students..... 228 | — Superstitions..... 549 |
| — — London's Homeless Children..... 154 | Cyprus Government a Model for Cuba and Puerto Rico, Geo. E. Post..... 74 |
| — — London, Mildmay Flower Mission... 74 | Czar's Proposal for Disarmament and its Significance (b), D. L. Leonard..... 5 |
| Civilization in Africa, Progress of..... 638 | Darwin on Sympathy and Philanthropy.. 221 |
| Coillard's Work at Home..... 230 | Death Notices (<i>Necrology</i>)..... |
| Courage in Missions..... 706 | Death-bed of a Native Christian in Raro- tonga..... 67 |
| Colportage Books in India, Editorial..... 624 | Denominational Councils, Missions at the (b), J. T. Gracey..... 936 |
| Comity, A Word on Missionary (b), W. H. Grant..... 371 | — Effort in Missions (b), C. S. Eby..... 290 |
| — and Economy in Missions..... 545 | Devil, An African Trap to Catch the Devil 627 |
| — and Unoccupied Fields, Report of Com- mittee on (a)..... 210 | — Worship in China..... 317 |
| — Are We Sowing Seeds of Discord? (b), J. H. Horsburgh..... 357 | Diagram and Map Making, Suggestions for (b)..... 602 |
| — at Home—Editorial..... 300 | Diaz, Alberto J., and his Work in Cuba.. 177 |
| — in Missions, Examples of..... 466 | Discord? Are we Sowing Seeds of (b), J. H. Horsburgh..... 357 |
| — in Our New Possessions (b), Editorial, 377, 708 | Divisions Among Christians, Dean Hod- ges on..... 627 |
| Commission, The Divine (a), C. S. Eby.... 289 | Divorce in India and Burma..... 234 |
| Comstock, Anthony, and his Work..... 867 | Donations Acknowledged..... 60, 942 |
| Conference of Christian Workers in the Levant..... 127 | — to Churches, and Education in May, 1899..... 867 |
| — of 1900, World's Missionary (a), Arthur T. Pierson..... 561 | — to Medical Work in India..... 226 |
| — of Officers of the Foreign Mission Boards of America (a), J. T. Gracey.. 208 | — to the London Missionary Society.... 869 |
| Conferences of 1898, Some Missionary (a), J. T. Gracey..... 127 | Doshisha (<i>Japan</i>), Christian Control of the 478 |
| Confucianism, Waning Power of..... 317 | Doukhobors Coming from Russia to Canada..... 549 |
| Congregational Church Building Society. — Council, Missions at the..... 936 | — in Russia and Canada (a), Ernest H. Crosby..... 817 |
| — Home Missionary Society..... 709 | Dreyfus Case and France (a), W. T. Stead 43 |
| — (<i>Am. Board</i>), Woman's Board Receipts. 69 | — — and the Crisis in France—Editorial. 59 |
| Constantinople (<i>Turkey</i>), Protestant Churches in (b), Joseph K. Green..... 762 | — — Revision and Esterhazy's Confes- sion..... 552 |
| — American College for Girls in..... 232 | Drysdale, Munro, The Merchant Evangel- ist (a), D. E. Anderson..... 113 |
| Contribution, The First Missionary..... 787 | Dubé, John L., the Zulu Missionary..... 389 |
| — of Natives in India..... 394 | Duncan, William, and his Work on An- nette Island, Alaska (a), Edward Marsden..... 500 |
| — Roman Catholics Compared with Prot- estants..... 146 | Dutch East Indies (<i>Malaysia</i>)..... 399 |
| Convention of Student Volunteers and Christian Endeavorers at Allahabad, India (b)..... 369 | Ecuador, Enslaved (b), Florence A. Ran- ken..... 842 |

| | PAGE | | PAGE |
|--|------|--|----------|
| Ecumenical Missionary Conference (<i>World's</i>), Programme of the (a), J. T. Gracey | 931 | Finance, Department of Missionary (b), E. A. K. Hackett..... | 848 |
| — — — Report of Committee (b)..... | 208 | Finland, the Disappearance of..... | 472 |
| — — — Visitors Expected at the..... | 785 | Fleming, Wm. S., Murder of, in China.... | 240 |
| EDUCATION and Ignorance in India (b), J. P. Haythornthwaite..... | 927 | Foot-Binding in China (b), Koo Tien-chih.. | 200 |
| — Anglo-Chinese College at Fuchow..... | 77 | Foreign and Native Mission Workers..... | 628 |
| — in Japan (b), M. N. Wyckoff..... | 694 | — Missionary on Furlough (a), F. P. Gil- man..... | 929 |
| — in Japan..... | 397 | Foreign Missions, Our Plea for, Phillips Brooks..... | 386 |
| — in Puerto Rico..... | 257 | — — the Wings of the Church..... | 466 |
| — Moravian College, Turkey | 393 | Formosa, Cruelty in..... | 779 |
| — of Young People in Missions (b), Miss V. F. Penrose..... | 346 | — Japanese Government of..... | 477 |
| — of Girls in Persia..... | 308 | Forward Movement in Kiang-si, China (b), Wm. Taylor..... | 373 |
| Educational Advance in India..... | 554 | — — in Missions..... | 227 |
| — Work in Missions (a), Robert E. Speer.. | 30 | — — of the American Board..... | 549 |
| Egypt (<i>Africa</i>), and the Sudan Mission.... | 158 | FRANCE and the Dreyfus Case..... | 552 |
| — Benefits of British Rule in..... | 318 | — — — (a), W. T. Stead..... | 43 |
| — Girls' School at Mansura..... | 479 | — Coillard in..... | 230 |
| — Jews in..... | 467 | — Conversion of Priests in..... | 391 |
| — Missionary Conference in..... | 876 | — Crisis in, Editorial..... | 59 |
| — Progress of Civilization in..... | 639 | — Lyons Society for Propagation of the Faith..... | 391 |
| — United Presbyterians in..... | 877 | — McAll Mission Boat in..... | 632 |
| ENGLAND (<i>British</i>), Growth of Spiritu- al Life in, Eugene Stock..... | 154 | — Paris Exposition, Temperance Move- ment for the..... | 154 |
| — Home and Foreign Expenses in the Churches of..... | 470 | — Progress of Protestantism in..... | 230 |
| — Nunneries of..... | 153 | Free Church of Scotland Mission..... | 391, 552 |
| — Relative Strength of Anglican and Free Churches..... | 390 | Freedmen (<i>Negroes</i>), Episcopal Work Among the..... | 309 |
| — Ritualistic Movement in, Editorial.... | 59 | French Exposition, Evangelical Chris- tians and the..... | 869 |
| England's Christianity in India, Bishop of Exeter..... | 229 | — Problem in Canada (a), S. Rondeau.... | 122 |
| Episcopal Work Among the Freedmen.... | 309 | — French Reformed Church Missions.... | 788 |
| Epochal Events of 1898 (a), D. L. Leonard. | 1 | Friends' Ecclesiastical Organization of the..... | 226 |
| Epworth League Anniversary Fund..... | 69 | — Missions at Ramallah, Syria..... | 311 |
| — — Growth of Missionary Interest in the..... | 147 | — Mission in India..... | 315 |
| — — in Canada..... | 388 | Furlough, The Foreign Missionary on (a), F. P. Gilmore..... | 929 |
| Eskimos of Moosonee, Canada, Work Among the..... | 310 | Gell, Bishop, A Hindu Testimony to.... | 790 |
| Eurasian and English Schools (b), Henry Mansell..... | 849 | George Junior Republic (a), Delavan L. Pierson..... | 801, 899 |
| Europeanizing Native Converts..... | 147 | German Emperor in Palestine..... | 233 |
| Evangelical Element in Medical Missions (b), Levi B. Salmans..... | 535 | Germany, Darmstadt Training School for Neglected Children | 392 |
| Evangelistic Work in Missions, Robert E. Speer..... | 29 | — Intolerance and Persecution in Saxony | 471 |
| Evangelizing the Dying Nations..... | 865 | — Stuttgart Medical Mission..... | 711 |
| Exceptional Peoples and Work, A Sympo- sium (a)..... | 849 | Gifts of Philanthropists, Recent..... | 548 |
| Expansion, Territorial and Missionary, Bishop Tuttle..... | 70 | — Princely..... | 545 |
| Expense of Missionary Administration.... | 375 | Girl, Birth of a, in Heathen Lands..... | 146 |
| Facts About Foreign Missions (b), R. P. Mackay..... | 38 | Giving and Self-denial..... | 541 |
| Fairbairn on India and Missions..... | 313 | — Blessing of, A. W. Spooner..... | 65 |
| Fang Tribe, West Africa (a), W. C. John- ston..... | 851 | — George Müller and..... | 220 |
| Federation of Churches in New York City..... | 548 | — "Princely," A Century Ago..... | 627 |
| Fiji Islands, Bible Revision..... | 799 | — Principles of Christian | 37 |
| — Money Orders for the..... | 880 | — Special Object, Report of Committee on (a)..... | 213 |
| — Prohibition in the..... | 80 | — to Special Objects..... | 706 |
| | | Glasgow, The Evangelization of, Edito- rial..... | 939 |
| | | God and Japanese Atheism (a), J. H. De Forest..... | 691 |
| | | God's Power in Missions, Editorial..... | 219 |

| | PAGE | | PAGE |
|---|---------------|---|-------------------------|
| Gold Output of the World for 1898..... | 785 | Hus, Jan, the Preacher of Prague (a), George H. Giddins.... | 569, 669, 753, 830, 916 |
| Gordon Memorial College at Khartum (<i>Egypt</i>)..... | 318 | Idolatry in India..... | 235 |
| Governments, Responsibilities of Chris- tian, as to Human Rights (a), Gen. B. R. Cowen..... | 47 | — in England and in India..... | 868 |
| Gray, Editor, and a Southern Negro..... | 469 | Income of Missionary Boards, How to In- crease the (a), Symposium..... | 340 |
| Green, Samuel Fisk, and Medical Missions Arthur T. Pierson..... | 641, 738 | Increase of Missionary Interests and Con- tributions, Editorial..... | 376 |
| Greek Church, The, in Alaska, Sheldon Jackson..... | 228 | INDIA , Agra Medical Missionary Insti- tute (a), Samuel H. Kellogg..... | 599 |
| — — Aggressions in Persia (<i>Nestorians</i>).. | 233 | — Allahabad Convention (b)..... | 369 |
| Greenland Customs..... | 546 | — and China Compared..... | 955 |
| — Station of the Moravians Transferred to Danish Church..... | 870 | — and Malaysia, Methodist Progress in... | 156 |
| Guam, Island and People of (<i>Micronesia</i>) | 720 | — at the Close of 1898, Robert E. Speer... | 117 |
| — Plans for a Mission on..... | 800 | — Attitude of Young Men of, Toward Christianity (b), Horace A. Crane..... | 454 |
| Gunsaulus, Dr., and the Armour Insti- tute..... | 308 | — Benares, the Mecca of Hinduism (a), Mrs. M. B. Denning..... | 273 |
| Hamlin, Cyrus, and Robert College.... | 60, 945 | — Bombay University Settlement..... | 873 |
| Harms, Pastor, and the Hermannsburg Mission (a), Belle M. Brain..... | 489 | — Books Publish in 1897..... | 713 |
| Hausaland, Wonderful (<i>Africa, West</i>), James Johnston, (a)..... | 442 | — Brahman Petition Upholding Caste.... | 394 |
| Hawaii, Critical Times for Christianity in | 79 | — British Rule in (b), Edward Storror... | 299 |
| — Missionary Zeal in..... | 719 | — Calcutta Y. M. C. A. and College Stu- dents, J. Campbell White..... | 69 |
| — Religious Condition of (b), J. Leading- ham..... | 285 | — Caste Spirit in..... | 635 |
| Hawaiian Evangelical Association..... | 285 | — — System and Christianity..... | 76 |
| Heart-Knowledge of Missions, Prof. War- neck..... | 546 | — — vs. Government in..... | 394 |
| Heathen and Christian Honesty..... | 628 | — Cause of Backsliding in..... | 873 |
| — — Literature for Women, Mrs. J. T. Gracey..... | 926 | — Children, Society for the Protection of | 75 |
| — Ideas of Cleanliness and Disease..... | 225 | — Christian Aggression in..... | 554 |
| Helps in Mission Work, L. W. Cronkhite. | 66 | — Christian Endeavor in..... | 873 |
| Hermannsburg Mission, Pastor Harms and the (a), Belle M. Brain..... | 489 | — — Convention..... | 128 |
| Hindu Abominations in Ceylon (b)..... | 740 | — — Societies..... | 148 |
| — Life and Character (b), Henry Rice.... | 302 | — — Literature for..... | 473 |
| — Superstitions as to Disease..... | 234 | — Village System of (a), Wm. Beatty... | 907 |
| Hinduism at Home..... | 315 | — Christianity and Famine in (b), Robert A. Hume..... | 923 |
| — Benares, the Mecca of (a), Mrs. M. B. Denning..... | 273 | — Church Built by a Rajah in..... | 791 |
| — Described by Hindus..... | 953 | — Climate and Insects in..... | 636 |
| History of the Church Missionary Society (a), T. A. Gurney..... | 180 | — Colportage Books in, Editorial..... | 624 |
| Hodges, Dean, on the "Smile on the Devil's Face"..... | 527 | — Creed of a Sikh in..... | 313 |
| Holland, Student Life in, John R. Mott... | 231 | — Disrespect to Idols in..... | 235 |
| Holland's Opposition to Christianity in Malaysia..... | 399 | — Doctoring Cattle in..... | 635 |
| Holmes, Dr. G. W., of Persia, Honored by the Shah..... | 74 | — Education of Hindu Women..... | 714 |
| Home for Missionaries' Children at Woos- ter, Ohio..... | 140 | — Educational Advance in..... | 554 |
| — — in Scotland..... | 154 | — Encouragement from the Northwest Province of..... | 314 |
| Home Missionary Work in 1798 (<i>America</i>) | 548 | — English-speaking Natives in..... | 474 |
| Home Missions, Comity in, Editorial..... | 300 | — Fairbairn as Haskell Lecturer in..... | 54 |
| Hope, The, of the World (b), Herr Waas. | 204 | — Fairbairn on Heathenism in..... | 313 |
| House, Samuel Reynolds (b)..... | 778 | — Fairbairn's Impressions of..... | 872 |
| Human Rights, Responsibilities of Chris- tian Governments as to (a), Gen. B. R. Cowen..... | 48 | — Famine and Floods in..... | 233 |
| Hunan (<i>China</i>)..... | 556, 792, 925 | — — Girls at Rakha..... | 387 |
| | | — Friends' Mission in..... | 315 |
| | | — Girls in the Calcutta High School..... | 234 |
| | | — Goucher's School in..... | 234 |
| | | — Growth of the C. M. S. in..... | 314 |
| | | — Idolatry in..... | 235, 868 |
| | | — Ignorance and Education in (b), J. P. Haythornthwaite..... | 927 |
| | | — Industrial Mission Aid Society in..... | 319 |
| | | — — School, Sirur, R. Winsor..... | 856 |
| | | — — Proposed for Ongole..... | 75 |
| | | — Influence of the Missionaries in..... | 75 |

| | PAGE |
|--|----------|
| — Kolhapur Society for the Protection of Cows..... | 75 |
| — Ludhiana Medical School, F. B. Meyer..... | 387 |
| — Marriage Advertisements in..... | 156 |
| — Medical Missions and the Mohammedans..... | 76 |
| — Medical Missions in..... | 473, 954 |
| — Methodist Deaconesses in..... | 791 |
| — Methodist Growth in Ten Years..... | 394 |
| — Meyer's Visit to..... | 59 |
| — Missionary Association..... | 128 |
| — — Conference at Bangalore..... | 129 |
| — — at Kodaikanal..... | 129 |
| — — at Wotacamuni..... | 129 |
| — Missionary Directory for 1899..... | 713 |
| — — Statistics for..... | 38 |
| — Missions to Lepers in..... | 306 |
| — Native Christian Giving..... | 315 |
| — — Christians Praised..... | 713 |
| — — Contributions..... | 394 |
| — — Occupations in..... | 394 |
| — — Opposition to Medical Remedies..... | 474 |
| — — Pastors in..... | 76 |
| — Peninsular Continent..... | 355 |
| — Plague Regulations in Madras..... | 156 |
| — Power of Missions in (a), A. M. Fairbairn..... | 676 |
| — Progress of Christianity in..... | 157 |
| — Protestant Christianity in..... | 474 |
| — Pundita Ramabai in..... | 234 |
| — Ramabai and the Women of (a), Arthur T. Pierson..... | 481 |
| — Reflections After a Winter in (a), F. B. Meyer..... | 429 |
| — Society for the Protection of Children..... | 75 |
| — Student Evangelization in Calcutta..... | 156 |
| — Tamil Proverbs..... | 235 |
| — United Presbyterian Work in..... | 954 |
| — University Settlement in Madras..... | 713 |
| — Victims of Hinduism in..... | 712 |
| — Village Settlement Work in Kolhapur..... | 636 |
| — What Retrenchment Means in (a), Jacob Chamberlain..... | 248 |
| — Woman's Hospital for Cawnpur..... | 227 |
| — — Work in..... | 547 |
| — Women Teachers in..... | 474 |
| — Y. M. C. A., Madras..... | 388 |
| — — Work in..... | 713 |
| INDIAN Chief, Conversion of an..... | 630 |
| — Commissioner's Report..... | 390, 867 |
| — Education in the U. S..... | 390 |
| — Missions of Canadian Methodists..... | 71 |
| — Presbyterian Preacher, John B. Renville..... | 629 |
| — Schools, Woman Superintendent of..... | 307 |
| — Village Missions, Poona and (b), Allan W. Webb..... | 531 |
| — Woman's Missionary Society..... | 308 |
| Indians, American, at the Carlisle School..... | 71 |
| — The Red Man's Search of the White Man's Book (a), Egerton R. Young..... | 513 |
| — Bishop Hare's Work Among the..... | 71 |
| — in Canada (Statistics)..... | 71 |
| — in the Spanish-American War..... | 309 |
| — Miss McBeth Among the Nez Percé..... | 307 |
| — of Oklahoma, Work Among the..... | 469 |
| Individual Support of Missionaries..... | 706 |
| Indo-China, Mission Work Among the Laos of (a), Wm. A. Briggs..... | 332 |
| Industrial Education in India..... | 554 |
| — Mission Aid Society..... | 314 |
| — — Zambesi, Africa..... | 319 |
| — — School, Sirur, India, R. Winsor..... | 858 |
| — — in South Africa, A New, Editorial..... | 463 |
| Insane Asylum in Asia, The First, Theophilus Waldemier..... | 616 |
| Interest in Missions, How to Awaken More (a), Symposium..... | 340 |
| Interest, Methods of Awakening, in the C. M. S. (b)..... | 262 |
| International Missionary Union (a), J. T. Gracey..... | 607 |
| ISLANDS OF THE SEA (<i>Samoa, Philippines, Caroline, Fiji, Hawaii, New Hebrides, etc.</i>)..... | |
| — — Guam, Facts About..... | 383 |
| — — Missionary Statistics..... | 38 |
| — — Revolt on Ponape, Caroline Islands..... | 240 |
| — — Rotuma, Christian Church..... | 240 |
| Islam, American Protection to, Editorial..... | 860 |
| — Arabia, the Cradle of (a), Samuel M. Zwemer..... | 721 |
| — in Africa, British Support to (b), Editorial..... | 859 |
| — in China (a), Edward Sell..... | 277 |
| Israel (<i>Jews</i>), Christian Missions to (a), W. T. Gidney..... | 889 |
| Italy, Boys' Industrial Home in Venice..... | 232 |
| — Progress of Christianity in..... | 950 |
| — Protestant Progress in Rome..... | 232 |
| — Stirring Up in Rome (b), M. E. Vickery..... | 458 |
| — Y. M. C. A. Building at Rome..... | 147 |
| Jamaica, Religious Statistics of..... | 153 |
| JAPAN at the Close of 1898. Robert E. Speer..... | 116 |
| — Attitude of Young Men in, toward Christianity (b), Irvin H. Correll..... | 453 |
| — Buddhist Priests..... | 875 |
| — — Activity in (b)..... | 131 |
| — Christian Control of the Doshisha..... | 478 |
| — Christian Schools in..... | 397 |
| — Christianity and Buddhism in (b), Dr. Garland..... | 604 |
| — Conditions in (b), J. H. De Forest..... | 937 |
| — Cooperation in, J. T. Gracey..... | 372 |
| — Count Itagaki, the Christian Statesman of (b)..... | 134 |
| — Doshisha Elections..... | 478, 794 |
| — Early Persecution in (b)..... | 697 |
| — Education in (b), M. N. Wyckoff..... | 694 |
| — — Outlook in..... | 794 |
| — — Restrictions in..... | 876 |
| — Glimpses of the Liu Chiu Islands (a), R. A. Thompson..... | 522 |
| — Growing Toleration in..... | 716 |
| — Hara's Work for Ex-Convicts..... | 649, 957 |
| — Incident in..... | 78 |
| — Judicial Procedure in..... | 397 |
| — Kaleidoscopic (b), Geo. C. Needham..... | 674 |
| — Kumiai Churches in..... | 716 |

| | PAGE | | PAGE |
|---|------|--|----------|
| -- Methodist Churches in..... | 876 | Koyl, William: An African Saved by | |
| -- Missionary Conference for 1900..... | 477 | Grace (a), W. A. Elmslie..... | 98 |
| -- New Treaty in..... | 715 | Ladrone Islands (<i>Guam</i>)..... | 383 |
| -- Outlook in, Editorial..... | 138 | Laos in Burma, Preaching the Gospel to | |
| -- Prison Reform in (a), W. W. Curtis..... | 649 | the (b), W. C. Dodd..... | 337 |
| -- Progress, Material, made by..... | 77 | -- of Indo-China, Missions among the (a), | |
| -- of the Y. M. C. A. in..... | 477 | W. A. Briggs..... | 268, 332 |
| -- Property Rights of Foreigners in..... | 54 | League for Social Service, New York..... | 631 |
| -- Social Ostracism of Christians in..... | 716 | Lectures on Missions, A. H. Waggoner.... | 310 |
| -- Statistics of Christian Work for 1898, | | Legacies of Richard Cadbury..... | 550 |
| Henry Loomis..... | 527 | -- of Dr. A. S. Hunt..... | 71 |
| -- Cities in..... | 78 | Legacy of a Negro Sailor..... | 630 |
| -- Material Progress..... | 77 | Leper Mission Statistics..... | 787 |
| -- Missions in..... | 39 | Lepers in India, Missions to..... | 306 |
| -- Tea Drinking Ceremonies in..... | 957 | -- Missions to (b)..... | 683 |
| -- Women, Christian, F. S. Scudder..... | 387 | -- Moravian Missions to..... | 546 |
| Japanese Atheism and God (a), J. H. De | | Liquor Business, A Japanese Consul and | |
| Forest..... | 691 | the..... | 867 |
| -- Impersonality (b), Ernest W. Clement.... | 198 | -- Traffic in Africa..... | 551 |
| -- Lectures Against Christianity (b), H. | | -- African, Editorial..... | 463 |
| V. S. Peake..... | 283 | -- West African..... | 717, 877 |
| -- "Life of Christ,"..... | 794 | -- Treating Boys to..... | 65 |
| -- Treaties and Missions (b), Editorial.... | 701 | Literature (<i>Books</i>), for Women, Heathen | |
| Jerusalem (<i>Syria</i>), Nationalities in..... | 633 | and Christian (b), Mrs. J. T. Gracey.... | 926 |
| -- Population of..... | 313 | Liu-Chiu Islands, Glimpses of the (a), R. | |
| Jesuit (<i>Roman Catholic</i>), Opposition in | | A. Thompson..... | 522 |
| Madagascar..... | 559 | Lolos, The Red Men of Western China (a), | |
| JEWISH (<i>Israel</i>) Converts in Jeru- | | Wm. M. Upcraft..... | 350 |
| salem..... | 313 | London Missionary Society Boats..... | 391 |
| -- Converts in the Church of England.... | 467 | Lovedale Students (<i>Africa</i>) at Edinburgh.... | 877 |
| -- Converts of the Century..... | 871 | Lutheran Divisions in Chicago Synod.... | 549 |
| -- Opposition to Christianity..... | 147 | -- Missionary Society..... | 311 |
| -- Population of the World..... | 467 | -- Missionaries and Indemnities..... | 476 |
| Jews and Jewish Missions..... | 457 | Lynch Law in the South, Editorial..... | 623 |
| -- Converted in the Century..... | 785 | McKinley, President, and Booker T. | |
| -- in Russia, Oppression of the..... | 231 | Washington..... | 309 |
| -- the World, Number of..... | 870 | McMaster University Missionary Day.... | 385 |
| John, Griffith, and His Furlough..... | 715 | MADAGASCAR , Anti-Protestant | |
| -- in China, Converts of..... | 396 | Legislation in..... | 559 |
| Judaism's Lack of the Proselytizing In- | | -- Favorable News from..... | 398 |
| stinct..... | 146 | -- French Administration in..... | 879 |
| Kam, Joseph, The Apostle of Moluccas.... | 305 | -- Missionary Progress in..... | 880 |
| Kellogg, Samuel Henry (a), D. L. Pierson.... | 595 | -- Norwegian Missions in..... | 311, 398 |
| Kerr, Dr., and the Golden Jubilee Cele- | | -- Religious Liberty in..... | 960 |
| bration in Canton..... | 157 | -- Special Union Services in..... | 559 |
| Keswick Mission in China (b), Charles In- | | MALAYSIA and the Dutch Govern- | |
| wood..... | 298 | ment..... | 399 |
| Khartum (<i>Egypt</i>), College at, Editorial.... | 460 | -- Chinese Girls' School in Singapore.... | 793 |
| Kipling, Rudyard, Verses on England | | -- Christian Progress in..... | 399 |
| in the Sudan..... | 153 | -- Conversion of Mohammedans in Suma- | |
| Kongo Free State (<i>Africa</i>), Rebellion in | | tra..... | 159 |
| the..... | 318 | -- Methodist Missions in..... | 79 |
| -- Telegraph Line..... | 557 | -- Some Facts About British (b), J. A. B. | |
| KOREA at the Close of 1898, Robert E. | | Cook..... | 353 |
| Speer..... | 117 | Manchuria, Progress in..... | 792 |
| -- Christian Publications in..... | 396 | -- Statistics of Missions in..... | 957 |
| -- Glimpses of (a), R. A. Hardie..... | 291 | Map Making, Suggestions for (b)..... | 602 |
| -- Independence Club in..... | 396 | Mariana Islands (<i>Micronesia</i>)..... | 383 |
| -- Marriage Customs in..... | 477 | Marshall Islands, Statistics of Work in | |
| -- Presbyterian Missions in..... | 794 | the..... | 80 |
| -- Present and Future (b), Horace N. | | Medical and General Missionary Work (a), | |
| Allen..... | 685 | H. T. Whitney..... | 770 |
| -- Progress of Christianity in (b)..... | 364 | Medical Force of the China Inland Mis- | |
| Korean, "Boy," The..... | 793 | sion..... | 631 |
| -- Rulers..... | 379 | | |

| | PAGE | | PAGE |
|---|----------|---|----------|
| MEDICAL MISSIONS, Robert E. | | — Army, The..... | 305 |
| — Speer..... | 33 | — Campaign Library..... | 69 |
| — at the International Missionary Union..... | 609 | — Church..... | 945 |
| — Samuel Fisk Green (a), Arthur T. Pierson..... | 641, 738 | — Day at McMaster University..... | 385 |
| — Mission, Evangelical Element in (b), Levi B. Salmans..... | 535 | — Dinner in Boston..... | 383 |
| — India, Mohammedan Tributes to..... | 76 | — Endeavor, A Four-fold Argument for, Editorial..... | 703 |
| — Work..... | 473 | — Equipment..... | 385 |
| — Hebron, Syria..... | 306 | — Interest and Missionary Income (a), Symposium..... | 340 |
| — Korea (b), R. A. Hardie..... | 296 | — Interest ? Would a Central Missionary Board deminish (b), Wm. M. Smith..... | 695 |
| — Needed in Persia..... | 634 | — Life in East Africa..... | 319 |
| — The Power of..... | 306 | — Occupation of our New Possessions (b), Editorial..... | 377 |
| — Missionary Work in Syria, An Incident of..... | 226 | — Pastors of Home Churches..... | 460 |
| — Institute at Agra, India (a), Samuel I. Kellogg..... | 599 | — Qualifications (b), R. P. Mackay..... | 287 |
| — Isabella Bird Bishop..... | 708 | — Revenue Stamps..... | 219 |
| — Missionaries from Germany..... | 711 | Missionary's Body, The (a), Thos. H. Allen..... | 517 |
| — Holding British Degrees..... | 550 | Missions, Basal Ideas in (b), C. S. Eby..... | 288 |
| — Increase and Distribution of..... | 306 | — The New Catechism and..... | 538 |
| — Missionary Work in Roman Catholic Countries, The Beginning of (a), Levi B. Salmans..... | 773 | — Permanent Motives in (a), Richard S. Storrs..... | 824 |
| — Prescription by Chinese Doctor..... | 157 | MOHAMMEDAN (Islam) Converts | |
| — School for Tropical Diseases..... | 782 | — in Sumatra..... | 159 |
| — at Ludhiana, India..... | 387 | — Missionaries in the Sudan..... | 318 |
| — Woman Movement and Queen Victoria..... | 547 | — Tributes to Medical Missions in India..... | 76 |
| — Work for One Day in China..... | 237 | — View of the Mohammedan World (b)..... | 764 |
| — in Fez, Morocco..... | 397 | Money and Missions, Editorial..... | 376 |
| Mennonite Mission in India..... | 867 | — Making for God, Francis E. Clark..... | 707 |
| Methodist Episcopal Church in Heathen Lands..... | 468 | — Methods of Raising, for the Church Missionary Society..... | 262 |
| — Mission to Puerto Rico..... | 152 | Moody Bible Institute, Chicago..... | 389 |
| — Twentieth Century Fund..... | 71 | Moravian Church Members and Missions..... | 392 |
| — Women's Board Receipts..... | 69 | — Missionary Extension of the..... | 870 |
| Methodist, New Connection Growth in China..... | 715 | — Extension of Missions..... | 552, 788 |
| — Progress in India and Malaysia, 1888-1898..... | 156 | — Missions and the Morton Bequest..... | 311 |
| Methods of Conducting the C. M. S. (b)..... | 266 | — Missions to Lepers..... | 546 |
| — of Missionary Work (a), Robert E. Speer..... | 29 | Morocco (Africa), Life in..... | 479 |
| Metlakatla (Alaska), The Christian Settlement at (a), William Duncan..... | 504 | — Medical Mission Report..... | 716 |
| — an Ideal Mission, Editorial..... | 539 | — Medical Work in Fez..... | 397 |
| Meyer, F. B., and the "Regions Beyond Missionary Union"..... | 153 | — Slave Market (b), Abert J. Nathan..... | 531 |
| Meyer's, F. B., Visit to India..... | 59 | MORMON Aggression in the United States (Polygamy)..... | 148 |
| MEXICO, Medical Missions in (a), Levi B. Salmans..... | 773 | Mormonism, American Mohammedanism (b)..... | 844 |
| — Passion Play in (a), Hubert W. Brown..... | 189 | — in Congress, Editorial..... | 297 |
| — Statistics of Missions in..... | 38 | — in Congress (b), Editorial..... | 860 |
| Micronesia (Caroline, Gilbert, Marshall, Ladrone)..... | 10 | — Some Facts About (a), A. T. Schroeder..... | 809 |
| Mildmay Bible Flower Mission in London..... | 74 | Mormonism's Challenge to the Nation (a), Eugene Young..... | 21 |
| Mills' Hotel, New York City..... | 149, 469 | Mormons in Samoa..... | 560 |
| Mission to Lepers in India and the East..... | 787 | Morton Bequest for Moravian Missions..... | 311 |
| Missionaries, The Price of (b)..... | 765 | Moslems, Missionaries to, Editorial..... | 138 |
| — Self-Supporting, Editorial..... | 298 | Mount Holyoke Seminary and Missions..... | 388 |
| — Who Never Returned Home..... | 627 | Mountain Woman's Visit to Mission School (U. S. A.)..... | 309 |
| Missionary Accomplishments Needed..... | 65 | Motive and Spirit of Missions (b), Jas. I. Vance..... | 340 |
| — Agents, Robert E. Speer..... | 33 | Motive in Missions, The Permanent (a), R. S. Storrs..... | 824 |
| | | Müller, George, and Giving..... | 220 |
| | | — of Bristol (a), J. T. Gracey..... | 528 |
| | | — Orphanages and Faith..... | 539 |

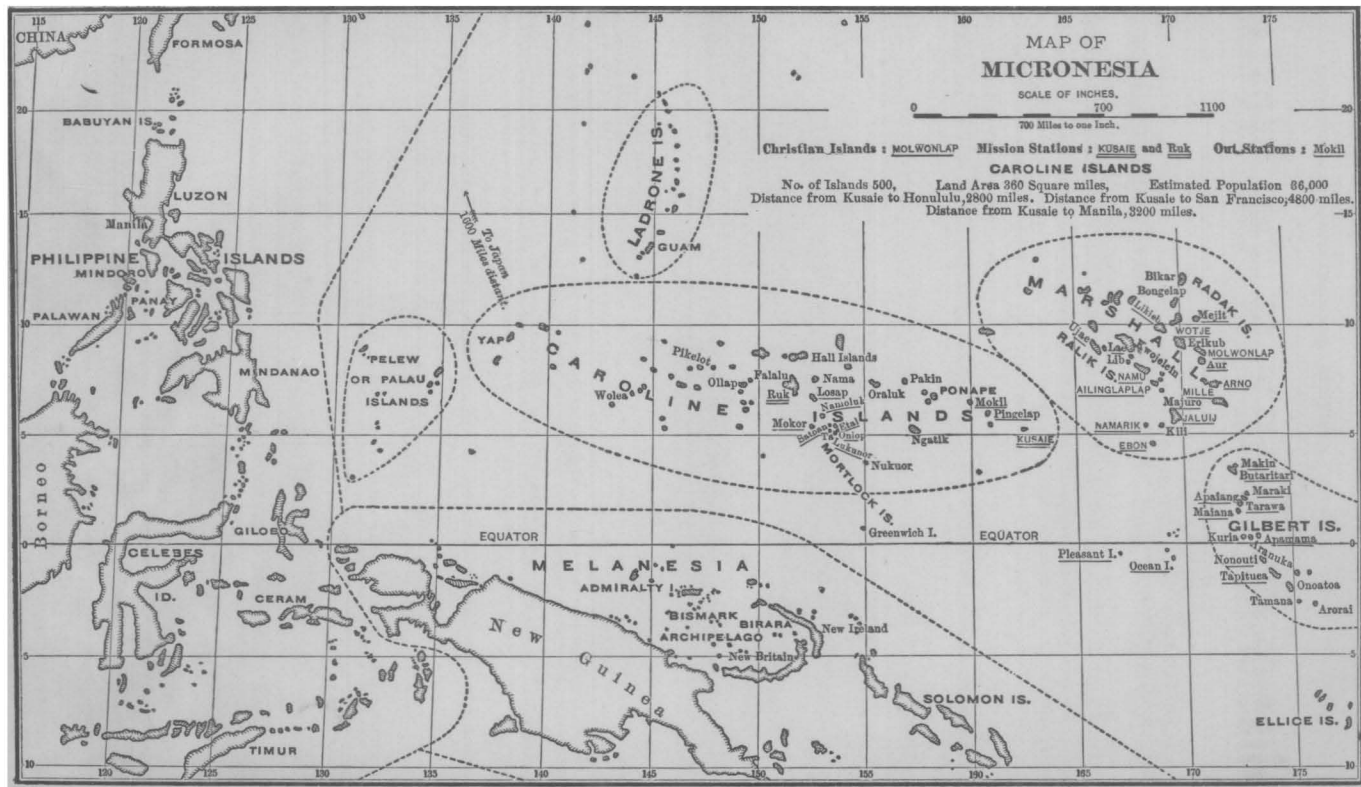
| | PAGE | | PAGE |
|--|----------|---|----------|
| — The (b), Editorial | 861 | Opportunities Among Calcutta Students. . | 156 |
| Native Christian Giving in India..... | 315 | — in the Philippines (a), John R. Hykes. . | 359 |
| — Church, Problems of the (b), Robert E. Speer..... | 34 | Orphanages in Turkey..... | 537 |
| — Clergy of the Church Missionary Society | 551 | — of Dr. Barnardo..... | 310 |
| — Helpers and the Missionaries..... | 628 | — of George Müller..... | 539, 861 |
| — Nurse's Estimate of Girl Babies..... | 146 | Outlook, for Cuba..... | 179 |
| NECROLOGY , John Mather Allis, of | | — for the World's Evangelization (b), J. A. Graham..... | 40 |
| Chili | 800 | — in Korea (b), R. A. Hardie..... | 294 |
| — William Butler, of Mexico..... | 880 | — in the Sudan (b), J. T. Gracey..... | 372 |
| — Father Chiniquy, of Montreal..... | 240 | Palestine (<i>Syria</i>) and the Asiatic Railroad | 553 |
| — Wm. S. Fleming, of China..... | 240 | — Encouraging Signs in..... | 951 |
| — John Gillespie, New York..... | 320 | — German Emperor in..... | 233 |
| — Mrs. H. Grattan Guinness, of London. . | 55 | Pan-Presbyterian Council, Missions at the | 936 |
| — Samuel Reynolds House, of Siam (b) . | 778 | Papal (<i>Roman Catholic</i>) Income..... | 870 |
| — Samuel H. Kellogg, of India..... | 480, 595 | Paris (<i>France</i>), Miss de Broen's Belleville | |
| — Charles M. Lamson, of Hartford, Connecticut | 800 | Mission Work | 471 |
| — John Mackenzie, of South Africa..... | 640 | — Missionary Society | 311, 870 |
| — Sir Monier Monier-Williams, of England | 560 | Parsees in India..... | 952 |
| — Mrs. Peabody, of Armenia..... | 880 | Passion Play, The, in Mexico (a), Hubert W. Brown..... | 189 |
| — Francis Peek | 960 | Pastor's Responsibility in Missions (b), Wilton Merle Smith..... | 340 |
| — Joseph Rabinowitz, of Russia..... | 560 | Peace Conference at the Hague..... | 468 |
| — Peter Rijnhart, of China..... | 480 | Pentecostal Movement, The (a), Arthur T. Pierson..... | 321 |
| — James A. Spurgeon, of London..... | 400 | Persecution in Japan, Early (b)..... | 697 |
| — George E. Stone, of Arabia..... | 640 | PERSIA at the Close of 1898, Robert E. Speer..... | 117 |
| — Michael E. Strieby, of New York..... | 400 | — Christian Sects in..... | 553 |
| — Aloxander Thompson, of Turkey..... | 320 | — Encouraging Signs in..... | 473 |
| — Archdeacon Warren, of Japan..... | 720 | — Girl's School at Tabriz | 308 |
| — Benjamin Wyckoff, of India..... | 320 | — Honor to Dr. Holmes, of Hamadan.... | 74 |
| NEGRO and Lynching, Editorial..... | 623 | — Mission Work in..... | 473 |
| — Conference at Tuskegee..... | 389 | — Need of Medical Missions in..... | 634 |
| — Education and Race Conflicts..... | 145 | — Persecuted Christians in..... | 952 |
| Negro's Response to Editor Gray..... | 469 | — Presbyterian Missions in..... | 952 |
| Negroes, American, and Barbarism, Editorial..... | 460 | — Russian Aggression in..... | 233, 553 |
| — — in Professional Work..... | 309 | — Church in, Editorial..... | 463 |
| — Conference for the Improvement of the | 228 | — Work Among Mohammedans in Julfa. . | 156 |
| Nestorian Conversions to the Russian Church (a), Samuel G. Wilson..... | 745 | Persian Nestorian's Conversion to the Russian Church (a), Samuel G. Wilson..... | 745 |
| Netherlands Missionary Conference..... | 127 | PHILIPPINES , Bible Societies Preparing to Enter the..... | 160 |
| Nevius Plan, The (a), Mrs. Helen S. C. Nevius | 512 | — Christian Philippino Translation..... | 392 |
| New Guinea, Opening a Church in..... | 79 | — Commissioner's Proposals..... | 559 |
| NEW HEBRIDES , How English is Spoken in the | 159 | — Denominations Entering the..... | 377 |
| — In the, J. Annand..... | 615 | — Only Newspapers in the..... | 79 |
| — Mission Report..... | 798 | — Opium Evil in the..... | 798 |
| — Present Condition in the (b), John G. Paton..... | 681 | — Opportunities (a), John R. Hykes..... | 359 |
| — The First Single Lady Missionary to the..... | 798 | — Presbyterian and Episcopalian Work in the..... | 798 |
| New York City, Federation of Churches. . | 548 | — Report of Jno. R. Hykes on the..... | 160 |
| — Mills' Hotel..... | 149 | Pilkington of Uganda and the Pentecostal Movement (a), Arthur T. Pierson..... | 321 |
| — Spanish American Church in..... | 149 | Plague and Fanaticism in India & China. . | 225 |
| New York State Charitable Institutions.. | 468 | Playing at Missions..... | 628 |
| North African Mission (<i>Africa</i>) Report... 78 | | Political Movements and Missions at the International Missionary Union..... | 608 |
| Norwegian Missionary Society..... | 311, 472 | Politics and Missions in 1898, Editorial... 57 | |
| Nyassaland (<i>Africa</i>), Berlin Mission in... 480 | | Polling the Churches for Foreign Missions (b), L. D. Wishard..... | 349 |
| Objections to Foreign Missions..... | 945 | Polygamist (<i>Mormonism</i>) in Congress, A (b), Editorial..... | 860 |
| Opium Smoking, Chinese Opinion of.... 157 | | | |
| — Suicides in China..... | 316 | | |

| | PAGE | | PAGE |
|---|---------------|---|----------|
| Ponape (<i>Micronesia</i>), The Expulsion of Missionaries from (b), Miss E. T. Crosby | 17 | Ramabai and the Women of India (a), Arthur T. Pierson | 481 |
| Poona and Indian Village Mission (b), Allan W. Webb | 531 | — Association, American | 786 |
| Power of the Gospel | 945 | — in India | 234 |
| PUERTO RICO (<i>Cuba</i>) and the Puerto Ricans (a), Rev. W. H. Sloane | 253 | Rarotonga (<i>New Hebrides</i>), Christianity and Civilization in | 80 |
| — Denominations Entering | 377 | Recent Articles on Missions and Mission Lands | 527 |
| — Distress due to the Hurricane in | 786 | Record of Fifty Years (a), Belle M. Brain | 489 |
| — First Missionaries in | 469 | Red Man's Search for the White Man's Book (a), Egerton R. Young | 513 |
| — Mission of the Methodist Church | 152 | Reel, Miss, as Superintendent of Indian Schools | 307 |
| — Need of Education in, Booker T. Washington | 70 | Reform Movements in China (a), Arthur H. Smith | 509 |
| — Plans of the Baptist Home Missionary Societies | 53 | Reformed (<i>Dutch</i>) Church Expenditures | 630 |
| — Religious Destitution of | 550 | Regions Beyond Missionary Union | 153, 391 |
| — Roman Catholic Proclamation in | 390 | Reid, Gilbert, and the Mission Among the Higher Classes in China (a), Editorial | 690 |
| Prague, Jan Hus, the Preacher of (a), Geo. H. Giddins | 569 | Religion and Human Progress | 385 |
| Prayer, Special Days of Prayer for Mission Fields, Editorial | 137 | Religious Tract Society Report | 711 |
| — Subjects for the Week of | 70 | Renville, John B., the Indian Preacher | 329 |
| Preaching, Missionary | 66 | Responsibilities of Christian Governments as to Human Rights (a), B. R. Cowen | 47 |
| Presbyterian Board of Foreign Missions, Finances | 549 | Results of C. M. S. Missions in the Century | 631 |
| — New Missionaries of the | 629 | — of Foreign Mission (b), R. P. Mackay | 38 |
| — New Secretary of the | 468 | Retrenchment, What, Means in India (a), Jacob Chamberlain | 248 |
| — Church of Canada | 550 | Revenue Stamps, Missionary | 219 |
| — of England Missions | 391, 552, 632 | Revival in Missions (b), Editorial | 622 |
| — (South), Contributions and Missions | 549 | Riggs, Elias, the Missionary Veteran | 941 |
| — Statistics | 230 | Ritualistic Movement in England, Editorial | 59 |
| — Medical Missions | 306 | Ritualism and Sacerdotalism, The Movement Against (a), Arthur T. Pierson | 241 |
| — Woman's Boards in America | 226 | Rhenish Missionary Society in Cape Colony | 878 |
| Price of Missionaries, The (b) | 765 | — in Sumatra | 552, 793 |
| Princeton Missionary Volunteers | 149 | Robert College, Constantinople | 155 |
| Prison Reform in Japan (a), W. W. Curtis | 649 | — and Gordon College, Khartum, Editorial | 460 |
| Prisoners and ex-Convicts, Work for (a), Mrs. Ballington Booth | 280 | Roberts, Brigham H. (<i>Mormonism</i>), and the United States Congress, Editorial | 297 |
| Problems of City Evangelization (a), Arthur T. Pierson | 408 | ROMAN CATHOLIC and Protestant Contributions to Missions | 146 |
| — of Colonial Possessions | 148 | — Convents in Great Britain | 153 |
| — Missionary, of the Coming Century | 466 | — Countries, the Beginning of Medical Missionary Work in (a), Levi B. Salmans | 773 |
| Progress of Home Churches in Foreign Missions | 40 | — Missionary Society of Paris | 311 |
| — of Missions in China | 475 | — Missions and Mr. Speer | 378 |
| — of the Century in Missions | 627 | — Missions, Growth of | 707 |
| Prohibition in Fiji | 80 | — Monastery Brewery | 548 |
| Prospectus for the New Year, Editorial | 57 | — Nations, Decline of (b), H. Henley Henson | 120 |
| Protestant Demonstration in Albert Hall, London | 297 | — Opposition in Burma | 474 |
| — Episcopal Work for the Indians | 390 | — Priesthood in South America | 146 |
| Protestantism and the Papacy in America | 389 | — Priests Converted in France | 391 |
| Qualifications of Missionaries (b), R. P. Mackay | 287 | — Proclamation in Puerto Rico | 390 |
| Questions in Our Mail Bag, J. T. Gracey | 55 | — View of China and of Missions in China (a), Robert E. Speer | 575, 659 |
| Qessa Mission, South Central Africa (b), S. J. Mead | 854 | | |
| Rabinowitz, Joseph, of Kischenew, Russia (b), Samuel Wilkinson | 767 | | |
| — Movement, Significance of the | 769 | | |
| Railroad, Cape to Cairo | 716 | | |
| — in Syria, a New | 633 | | |
| — in Uganda | 240 | | |

| | PAGE | | PAGE |
|---|----------|---|----------|
| Roman Catholics in Canada, Mission Work Among (a), S. Rondeau..... | 122 | Sikh in India, The Creed of a..... | 313 |
| Romanism and Christianity in China (b), M. Lechler..... | 119 | Slave Trade, The Present Center of the (a), Samuel M. Zwemer..... | 423 |
| — and Protestantism in the U. S..... | 389 | Slavery in America, A Revival of (a)..... | 445 |
| Rome (<i>Italy</i>), Protestantism in..... | 633 | Social and Spiritual and Intellectual Attainment..... | 225 |
| Rotuma (<i>New Hebrides</i>), Christian Church in..... | 240 | Societies, American Missionary, Statistics of, D. L. Leonard..... | 72 |
| Running Expenses of Mission Boards.... | 375 | — Missionary, of Europe and Asia (Statistics), (b)..... | 150 |
| RUSSIA , Commercial School for Jewesses in Kiew..... | 472 | Society for the Propagation of the Gospel Report..... | 711 |
| — Entrance of the Bible into (b)..... | 363 | — Islands, Christian Chief of Funafuti, Prof. David..... | 80 |
| — Famine in..... | 711, 788 | South Africa (<i>Africa</i>), Characteristics of the Names of..... | 558 |
| — Inhumanity in..... | 392 | SOUTH AMERICA (<i>Brazil, Chili, Ecuador, etc.</i>), Moral Darkness in (b), Geo. W. Chamberlain..... | 840 |
| — Oppression of Jews in..... | 232 | — — Some Facts About, Bishop Hendrick..... | 948 |
| — Religious Liberty in..... | 392 | — — Statistics of Missions in..... | 38 |
| Russian Church, Conversion of Nestorians to the (a), Samuel G. Wilson..... | 745 | South, Sacred Trust of the, Editorial..... | 623 |
| — — in Persia, Editorial..... | 462 | SPAIN , American Institute for Girls in..... | 312 |
| — Doukhobors in Canada, Ernest H. Crosby..... | 817 | — Evangelical Missions in (a), Charlotte Fenn..... | 588 |
| — Ecclesiastic Campaign in Persia..... | 233 | — Liberty of Conscience in..... | 870 |
| — Jews in America..... | 467 | — Pensions for Dead Nuns in..... | 154 |
| Sacrifice and Blessing, Robert E. Speer..... | 946 | — Protestant Progress in..... | 232, 471 |
| Saloonkeeper's Views of City Missions.... | 195 | Spaniards in Cuba (b), A. McLean..... | 172 |
| Salvation Army Self-Denial, Weekly..... | 391 | — "Spanish-American War" and Its Results (b), D. L. Leonard..... | 1 |
| SAMOA , Its People and Missions (a), James M. Alexander..... | 415 | — Church in New York..... | 149 |
| — Mormons in..... | 560 | Spanish Humanity..... | 391 |
| — Peace in..... | 800 | — Influence in the Caroline Islands (b), Miss E. T. Crosby..... | 16 |
| — The Partition of..... | 960 | — Protestant Missionaries for Puerto Rico..... | 155 |
| Samoa Church, Annual Meeting..... | 80 | Special Object Giving to Missions..... | 213, 706 |
| — Samoa Trouble, The, Editorial..... | 461 | Spelling of Geographical Names..... | 538 |
| Schools (<i>Education</i>), Eurasian and English (b), Henry Mansell..... | 849 | Spiritual Life, Quickened (b), Henry C. Mabie..... | 344 |
| Science, Debt of, to Christianity..... | 67 | Spirituality vs. Formality (b), Editorial..... | 139 |
| — of Missions (a), Robert E. Speer..... | 27 | Spurgeon, Charles H., the Preacher to the Masses (b), Arthur T. Pierson..... | 412 |
| Scotch National Bible Society Report.... | 471 | — African Missions..... | 441 |
| Seaman's Friend Society Loan Libraries..... | 946 | STATISTICS , American Missionary Societies (b), D. L. Leonard..... | 72 |
| Self-Denial and Giving..... | 541 | — Arabian Missions, S. M. Zwemer..... | 737 |
| — in Principle and in Practise..... | 65 | — China Missions (b), Harlan P. Beach..... | 93 |
| Self-Government of Native Churches.... | 866 | — European Missionary Societies of Europe, Africa, and Asia (b)..... | 150 |
| Self-Support Among the Bengali..... | 156 | — Hawaiian Nationalities and Religions..... | 235 |
| — and Industrial Missions in India, John McLaurin..... | 65 | — India..... | 355 |
| — in India..... | 394 | — Japan, Missions for 1898, Henry Loomis..... | 527 |
| — Difficulties of..... | 248 | — Jewish Mission..... | 895, 896 |
| — of Mission Churches, C. B. Ward..... | 138 | — Jews in the World..... | 890 |
| — of Native Churches (b), Robert E. Speer..... | 36 | — Medical Missions..... | 306 |
| Self-Supporting Churches in South Africa..... | 878 | — New Possessions of the United States..... | 308 |
| — Industrial Missions..... | 863 | — Professions of Negroes in the United States..... | 809 |
| — Missionaries, Editorial..... | 298 | — Religious Denominations in Jamaica..... | 153 |
| Sheldon's Books in England..... | 865 | — World's Missions..... | 545 |
| SIAM (<i>Indo-China, Laos</i>), at the Close of 1898, Robert E. Speer..... | 117 | Stock, Sarah Geraldine (Poem), Charles A. Fox..... | 53 |
| — King Chulalongkorn and the Progress of..... | 555 | Student Life in Holland, J. R. Mott..... | 231 |
| Siamese Contributions for a Christian School..... | 791 | | |
| Siberia (<i>Asia, Russia</i>) Development of.... | 791 | | |
| Siberian Railroad and Colonization..... | 956 | | |
| Sierra Leone (<i>Africa</i>), British Support to Islam in, Editorial..... | 859 | | |

| | PAGE | | PAGE |
|--|----------|---|---------------|
| Student Missionary Campaign..... | 220, 708 | — Missionaries, Methods of (b), T. W. Drury..... | 845 |
| — (a), Fennell P. Turner..... | 583 | Training School for Missionaries at Herkimer, N. Y..... | 68 |
| — in the Reformed Church..... | 469 | Transvaal and Swaziland (<i>Africa</i>), Progress in..... | 718 |
| — Library..... | 868 | — Crisis, The, Editorial..... | 861 |
| Substitute Band of Springfield..... | 785 | Trinidad, Work Among the Coolies of.... | 550 |
| Success and Suffering (b), Editorial..... | 621 | | |
| — of Failure, The (b), Editorial..... | 780 | TURKEY , Ambassador Straus in..... | 472 |
| Sudan (<i>Africa</i>)..... | 78 | — American College for Girls in Constantinople..... | 232 |
| — and the Sudanese (a), C. T. Wilson..... | 401 | — At the Close of 1898, Robert E. Speer.. | 117 |
| — British Plans for the..... | 818 | — Closing of Orphanages in..... | 472 |
| — Kipling on England in the..... | 153 | — Decline of the Domain of..... | 312 |
| — Opening of the, and Its Results (b), D. L. Leonard..... | 8 | — Future of (b)..... | 760 |
| — Outlook in the (b), J. T. Gracey..... | 372 | — Marsovan College..... | 393 |
| Sulu Archipelago (<i>Philippines</i>), Treaty with the Sultan of the, Editorial..... | 860 | — Missionary Indemnity from..... | 393 |
| Sumatra, Conversions in..... | 797 | — Missionary Work at Oorfa..... | 67 |
| — Moslems in..... | 399 | — Orphanages in, H. N. Barnum..... | 537 |
| — Progress of the Gospel in..... | 552 | — Protestant Churches in Constantinople (b), Joseph K. Green..... | 762 |
| Sunday Observance in India..... | 554 | — Relief Work in Van..... | 393 |
| Superstition in China..... | 956 | — Robert College, Constantinople.60, 153, 712 | |
| Support of Individual Missionaries..... | 227 | — (b), W. T. Stead..... | 781 |
| Swedish Missionary Association..... | 789 | — Young Men of (b), J. L. Fowle..... | 456 |
| — Mission Conference..... | 633 | Turkish, Testimonies to, A. W. Hubbard. 712 | |
| Swiss Jews..... | 467 | Tuskegee Institute Students from Cuba and Puerto Rico..... | 152 |
| SYRIA (<i>Palestine</i>)..... | 393 | | |
| — American Press Publications at Beirut 633 | | UGANDA (<i>Africa</i>) and the Cape-Cairo Railroad..... | 879 |
| — An Incident of Medical Work in..... | 226 | — Anglican and Roman Catholic Advance in..... | 558 |
| — First Insane Asylum in Asia, Theophilus Waldemier..... | 616 | — Bible in..... | 878 |
| — German Orphan House in Lebanon..... | 155 | — Mission Report..... | 480 |
| — Medical Work in Hebron..... | 306 | — Progress of the Church in..... | 320 |
| — New Railroad in..... | 633 | Undeveloped Races of Men..... | 145 |
| — Ramallah, Mission School in..... | 311 | United Committee for the Prevention of the Demoralization of Native Races by the Liquor Traffic..... | 551 |
| — Sidon School Report..... | 633 | United Evangelical Association Missions 867 | |
| — Unveiling of a Bust of Dr. Van Dyck in Beirut..... | 712 | — Presbyterian, American, Work in Egypt..... | 877 |
| Syrian Protestant College at Beirut, German Emperor at the..... | 233 | — Church at Home and Abroad..... | 947 |
| Tahiti, Effect of Civilization on the Population..... | 400 | — Church of Scotland Report.... | 471, 632, 788 |
| Tamil Proverbs (<i>India</i>)..... | 235 | | |
| Temperance at the Paris Exposition..... | 154 | UNITED STATES . (<i>Home Missions, Mormons, Negroes, Indians, etc.</i>) Barbarism in the South, Editorial..... | 460 |
| — in England, One Hindrance to..... | 863 | — Missionary Work Among Foreign Populations of the..... | 709 |
| Testimonies to Missions..... | 698 | — New Possessions of the..... | 308 |
| Testimony of a Heathen to Missions in India..... | 634 | Unity, Declaration of, by Protestant Missionaries in China..... | 52 |
| — to Mission Schools in Persia..... | 308 | Universities Mission to Central Africa.... | 878 |
| — to Missionaries in Africa..... | 796 | Unmarried Missionaries, A Plea for.... | 866 |
| — to Missionaries in India..... | 305, 872 | Unoccupied Fields and Comity (a)..... | 210 |
| Theological Seminaries, Missionary Day in Southern..... | 468 | Venezuelan Life (<i>South America</i>), Pictures of (b), Mr. Weniger..... | 841 |
| Thoburn, Bishop, and Hindu Christians.. | 873 | Views of a Layman (b), John H. Converse 343 | |
| Thompson, Alexander, of Turkey, Death of..... | 320 | Visitation of the Foreign Field, Editorial 137 | |
| Thoo-bah-yah-zahs, the, Burma (b), Susan E. Haswell..... | 856 | Voluntary Gifts to Missions in the Church of England..... | 470 |
| TIBET , Miss Taylor at Yatong..... | 387 | Volunteers and the Church..... | 545 |
| — Work of H. A. Jaeschke for..... | 873 | — for Bishop Thoburn's Work in India... 786 | |
| Tibetan Frontier, At the (b), Cecil Polhill-Turner..... | 686 | | |
| — Mission Band Transfer to the China Inland Mission..... | 552 | | |
| Training Institute of the Christian Alliance..... | 71 | | |

| | PAGE | | PAGE |
|---|------|--|------|
| Von Weltz, Justinian, The Earliest European Champion of Protestant Missions | | — of India, Ramabai and the (a), Arthur Pierson..... | 481 |
| (b), Dr. Bahlow..... | 356 | — of Japan, the Christian..... | 387 |
| Waggoner's Missionary Lectures..... | 310 | — Physicians in India and Queen Victoria..... | 547 |
| Wanamaker, John, The Sunday-school Organizer (b), Arthur T. Pierson..... | 413 | — Smokers in Burma..... | 395 |
| Warneck, Gustav, of Halle..... | 311 | Women's Meeting at the International Missionary Union..... | 609 |
| Warships of the British Navy..... | 310 | Yale City Mission..... | 228 |
| Warszawiak Case Again, Editorial..... | 540 | Young Men in Non-Christian Lands and Christianity, F. E. Clark..... | 430 |
| Washington, Booker T., and President McKinley..... | 309 | Young Men of the Orient (a), Symposium..... | 450 |
| — and the Negro Question, Editorial..... | 623 | Young Men's Christian Association Building at Rome, Italy..... | 147 |
| Welsh Calvinistic Methodist Church Statistics..... | 230 | — — Gifts to the..... | 69 |
| Wesleyan Church Mission Report..... | 632 | — — in Calcutta, J. Campbell White..... | 69 |
| WEST INDIES (<i>Cuba, Jamaica, Puerto Rico, Trinidad</i>), Hurricane in the..... | 786 | — — in Chicago..... | 388 |
| World, The Hope of the (b), Herr Waas.. | 204 | — — in Madras, India..... | 388 |
| World's Attitude Toward Christian Missions..... | 145 | — — Work in India..... | 713 |
| — Missionary Conference (<i>Ecumenical</i>), and Woman's Work..... | 547 | Young People, Education of the (b), Miss V. F. Penrose..... | 346 |
| — — — of 1900 (a), Arthur T. Pierson..... | 561 | Young People's Society (<i>Christian Endeavor</i>), Cultivating a..... | 629 |
| — Student Conference Federation at Eisenach..... | 128 | Zambesi (<i>Africa</i>) Industrial Mission Gift to Queen Victoria..... | 319 |
| Woman Reformer in China..... | 236 | Zenana Bible and Medical Mission Report..... | 471 |
| — Superintendent of Indian Schools..... | 307 | — Missionaries, Qualifications of..... | 307 |
| Woman's Board of Home Missions, Presbyterian Church..... | 709 | — Missionary Society Report..... | 710 |
| — Influence in the East, Isabella Bird Bishop..... | 68 | — Missions in India, Growth of..... | 547 |
| — Lot in China..... | 236 | Ziegenbalg, Bartholomew, A Tribute to.. | 953 |
| — Missionary Conference..... | 217 | Zionist Conference at Basel..... | 128 |
| — Success, the Secret of (b), Mrs. J. T. Gracey..... | 345 | — Movement, Progress of the..... | 66 |
| — — Work for Missions..... | 547 | Zionism and Anti-Semitism (b), Joseph Rabinowitz..... | 205 |
| — — in Burma..... | 68 | — at Basel (<i>Jews</i>), Editorial..... | 941 |
| — — in Turkey..... | 67 | Zulu Christian Ordained as a Missionary..... | 389 |
| Women of Asia (b), Mrs. Isabella Bird Bishop..... | 118 | — Princess at Manda Seminary..... | 319 |
| | | — Chief, Death of a..... | 719 |
| | | Zwemer, S. M., on the Church and Missions..... | 628 |



Engraved for The Missionary Review of the World.

Barnes & Co., N.Y.

THE MISSIONARY REVIEW OF THE WORLD.*

Old Series.
VOL. XXII. No. 1. }

JANUARY.

New Series.
} VOL. XII. No. 1.

FIVE EPOCHAL EVENTS OF 1898.

REV. D. L. LEONARD, D.D., OBERLIN, OHIO.

As with individual lives so with years, generations, centuries even: while the many are but mediocre and meaningless to the world at large, others are clothed with greatest significance, since in them certain forces operate which produce results most profound and lasting to whole nations, continents, and to humanity. Sometimes momentous events "break out" in regions far apart or in spheres widely different with no traceable connection; nevertheless these are found later to have been closely akin, part and parcel of the same design, each a strategic movement in a sublime campaign. Every now and then it comes to pass that after many days marked by absence of progress or even by retrogression, suddenly the Kingdom begins to move forward by leaps and bounds. The Christian Era affords illustrations of such impressive phenomena, the period of the Reformation, and the brief space which included both Wolfe's victory at Quebec (so prolific in beneficent results) and Clive's at Plassey. Who that observes and reflects can doubt that we are in the midst of just such a pregnant period? The claim may safely be made that the twelvemonth just ended is to be eminent among these years of destiny. It is more than doubtful if another can be named to match it as the period of occurrences so many, so diverse, so far apart in latitude and longitude, and yet in such close cooperation for the effectual spread of the multitudinous good things of the Gospel to the ends of the earth. Among these notable "happenings" five may easily be selected for special mention.

THE SPANISH-AMERICAN WAR.

1. Without particular regard to logical order, but beginning with the event nearest home, the vast import of the Spanish-American war may well claim our attention. Surely, no national occurrence of such tremendous meaning to mankind was ever more markedly pro-

* 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.

vidential in the very best sense of the term. The emergency was utterly unsought, undesired, unexpected; it was fairly thrust upon us. When the year opened no one dreamed of war at hand, and scarcely a vote could have been found in favor of fighting Spain. And yet when hostilities commenced, the entire population, north, south, east, west, almost as one man was thrilled, inspired, united, ready to take all risks and consequences. No other conflict, no other weighty public question in this country ever excited so little debate. The mass of the brain and conscience of Americans was at once united, the only difference being that some were more radical in their convictions than others.

The motive also, which led to the war, was wondrously pure and noble. It was not a desire for revenue which actuated the nation, tho the provocation was great; it was not for glory or conquest, but to an unheard of degree the motive was altruistic, benevolent, humanitarian. The oppressor must be rebuked, the oppressed must be delivered from their grievous woes.

The incidents of the struggle were also without a parallel. With "*Cuba libre*" as a war cry, the first blow was yet struck on the opposite side of the globe. Our victories were won at insignificant cost. There were many deeds of heroism on sea and on land. A brief hundred days beheld both the beginning and the end. And thus it was that after four centuries of grossest misdoing the transgressor was forever driven from the New World, and also from most of her other colonial possessions. Despotism all the world over received a crushing blow, and a solemn warning of what the future has in store for all who trample ruthlessly on the sacred rights of the millions. Verily this outcome is something of signal value to mankind. Puerto Rico is henceforth to be American (Hawaii as well, a consummation at least hastened by the war), Cuba is to be shielded and aided in her attempt at self-government, and the inhabitants of the Philippines will be given full scope to exercise and develop the very best that is in them. If this were the sum total of results, it would be sufficient to make this clash of arms worthy to rank as epoch-making.

But the prime consideration remains to be mentioned. By this same wondrous piece of divine strategy, America has been suddenly and somewhat rudely, but most effectually, thrust forth from her seclusion from the great world's problems, burdens, perils, and strifes. Her chief end and aim has hitherto been simply to maintain, increase, enjoy, the manifold blessings possessed in superabundant measure at home, but she has been compelled to revolutionize her public policy, and from henceforth must needs take her full share of responsibility for the well-being of the race. It is for her to carry succor to the downtrodden, the helpless, and the degraded; she must stand everywhere for righteousness and humanity, for all the ideas embodied

in her free institutions whose fruits abound in all her borders in benefits innumerable. Well may we always hold in abomination the very suggestion of "imperialism." We are also permitted, if not in duty bound, to protest against "expansion" as well, if that merely signifies increasing the area of the Union. But, after enjoying for three centuries such privileges political, social, and religious as heaven never before or elsewhere has bestowed upon any people, and a hundred years of such development as is without a parallel in history, and having attained to such numbers and such wealth, it were positive shame and sin to forbear longer to impart, as freely as we have received, to all peoples less favored than ourselves. We should do this with settled purpose, deep-laid design, earnest effort, and constant study of fittest measures and methods. For years increasing numbers of the thoughtful under the inspiration of the Spirit of God have been persuaded that America was raised up to perform some such world-task, and were wondering just how and when the beginning was to be made. And lo! how marvelously the unseen King and Leader has opened the way, even fixing the time, place, and method of setting forth upon the sublime career. Therefore this is nothing less than an epoch in the history of America, and of the world as yet lying so largely in darkness and sorrow. We have long been the envy of multitudes, have kindled new desires and hopes in millions of breasts, multitudes have flocked to our shores to escape from crushing ills and to gain a portion of our inheritance. But it remains in all ways legitimate, rational, Christian, to launch a propaganda for the diffusion of our democratic institutions. Our government should be ready on all proper occasions with solemn protest and warning as well as with the proffer of good offices in the interests of peace, philanthropy, and righteous doing between nations and between sovereign and subject. What appeals are likely to come can be seen in the urgent request already received from Liberia for protection against the encroachments of France. But even more, the churches of America must rise at once and with energy and zeal tenfold increast to the sublime height of these new opportunities and obligations. To such a "sphere of influence," to such a "protectorate," American Christians are called as by the trump of God.

ANGLO-AMERICAN FRIENDSHIP.

2. A somewhat kindred event is the growing friendship between the two great branches of the Anglo-Saxon race, to which, by divine ordination, the world's welfare has evidently been committed far more than to any other. The way for this blessed consummation has been preparing for more than a half-century. A great impulse was imparted when after the Civil War certain perplexing and provoking questions were settled by arbitration. And even more, tho indirectly,

was this hastened by the recent Venezuela affair, which for a few days appeared to mean bloodshed; but when the people of both countries uttered their deepest desires and convictions, it was made clear that war was not to be thought of for an instant. It was a difference between mother and daughter. They were of one blood, they had almost everything in common, and therefore harmony and friendship *must* be maintained. When the Cuban matter led to the march of armies and the boom of cannon, and when other European powers were against us, and ready to interfere in Spain's behalf, in right hearty and sturdy fashion, Great Britain took our part, ready withal to add deed to word if need there should be. This mutual affection which was thus brought to light and greatly strengthened, we may be sure will not be quenched but will burn on and on with ever increasing warmth. An arbitration treaty is almost certain in the near future, with a league of friendship and cooperation behind it possible if not also probable. At least there will be a good understanding and cooperation to the utmost limit consistent with true statesmanship, together with a steady toiling together for the furtherance of certain praiseworthy ends which they hold in common.

What does this fact signify for the future of humanity? Here are two of the mightiest peoples on earth, numbering already 120,000,000, and a few generations hence to be increased twofold, fourfold, tenfold. This race is already dominant over some 16,000,000 square miles, or one-third of the earth's land surface, and ruling about 500,000,000, or again not far from one-third of the earth's inhabitants. The Anglo-Saxon is easily the greatest civilizer and Christianizer extant, was evidently chosen to be just this, and for this high calling has been in training for these fifteen hundred years. As no other race it stands always and everywhere for good government, righteousness, justice, popular rights, intelligence, and training in fitness for self-rule. In spite of serious shortcomings and transgressions it is more thoroughly Christian and Protestant, while in Greater Britain is found almost everywhere entire separation of church and state. The United Kingdom and the United States together are performing more than two-thirds of the world's missionary work in Pagan and Mohammedan lands, and the proportion is likely to be still farther increased in the century to come. If from henceforth they stand side by side on all questions which have an important moral bearing and an intimate connection with the happiness of multitudes, they will be feared, their protest will be effectual. They can bid war to cease, and can say to tyrants, Thus far and no farther. There is nothing in all this to be a ground for pride or boasting, but only for gratitude, thanksgiving, and deep desire to accomplish the lofty task appointed. Well may American and Briton together be modest and humble even to the borders of shame-facedness, so many

and aggravated have been our offenses against the weak. And yet even the very best of other nations have sinned still more egregiously in these particulars. Too long have we been enemies, but we are now fast friends. The friendship and affection fairly blossomed forth during the passage of the year of grace 1898, and for this it will long be memorable. For the future we are to be truly helpers in the Lord, more than ever before workers together with Him, rivals only in zeal for the performance of Christlike deeds in all lands, provoking each other only to larger and more heroic campaigns for the spread of the Master's kingdom, until in every land His blessed rule shall be established.

THE CZAR'S PROPOSAL.

3. The remarkable plea of the czar to his fellow sovereigns for disarmament, well deserves a place among the epoch-making occurrences of the past year. The novelty was startling and set the civilized world a-wondering, and most of all that it should emanate from the autocrat-in-chief of Europe, bearing despotic sway over 9,000,000 square miles and 130,000,000 subjects. The astonishment is greater since his official organ, the *Government Messenger*, has been arguing the case and setting forth the appalling evils of the present military situation. On a peace footing 5,250,000 men are kept under arms in Europe, and are thus withdrawn from useful occupations and made a great expense to the public. There are also upward of 44,000,000 men held in reserve. Russia is the chiefest offender with her standing army of 1,000,000, while France, Germany, and Austria hold each 600,000 in constant readiness for war, and even bankrupt Italy has her armed host of 174,000. Great Britain, thanks to her insular location, is able to count a paltry 220,000 soldiers sufficient to secure safety. The annual cost of this prodigious armament is \$1,250,000,000. Who can estimate the financial burdens thrown upon the people, the resulting demoralization, the wide-spread hindrance, and even negative, put upon the development of the individual? And these, forsooth, are "Christian" nations! Their statesmen are unsurpass for prudence, astuteness, and foresight! But the question has thus far been anxiously askt, What is the real meaning of this delightful *irenicon*? Is its author sincere, or is it but a shrewd maneuver with a deep-laid plot behind it looking to some signal political advantage? Some merely scoff, while many are incredulous. Not a few would agree with Kipling in his latest poem, who counsels:

Make no truce with Adam-zad—the bear that walks like a man.

But a much larger number both in the Old World and the New believe that Nicholas II. means exactly what he says, being humane, benevolent, a lover of his kind, hating war, and desiring to develop the vast territory under his dominion. These only doubt his ability to

carry out his project even in his own dominions, in the teeth of a long-settled national policy, and surrounded by statesmen and officials who prefer the present régime and would effectually oppose any such radical change. "A Soldier," in a recent *Nineteenth Century*, voices the hesitation of this class. However, all the signs indicate that commissioners will be appointed, and the proposed convention will in due time be held. Certain definite propositions looking toward disarmament are likely to be discusst calmly and in good faith, while it is more than possible that at least preliminary and tentative steps may be taken to prevent increast armaments in time of peace and to prepare the way for a still more perfect consummation. Nevertheless, years, a generation or two, may pass before the Continent reaches the happy estate of North America, even in this particular.

In any event the phenomenon remains, that the sovereign by tradition and environment least likely to entertain such a proposition, is the very one with whom it originated. And fortunately, by far the weightiest feature of the case is found in the fact that whatever may be the formal, the direct, the immediate results of the remarkable pronunciamiento, whether the full fruitage appears in five years or in fifty, the beneficent attempt will never be forgotten, and will mark the opening of a new era in the progress of the race from the times when war was well-nigh universal and perpetual, to the good times coming when the nations will learn war no more. This still small voice will make itself heard, and will be found to have possest the element of prophecy. The proclamation will reach the ears of Christendom, philanthropists will be encouraged, public sentiment will be enlightened, the public will become sensitive at length, and will demand disarmament with an imperative which no monarch will dare to disregard. No longer then will the three most enlightened nations of Europe expend annually nearly fourfold more upon their armies than upon their schools. Who can doubt that an international Court of Arbitration is on the way, and bound to come ; with the "Parliament of Man" beyond it, the "Federation of the World."* The future historian will recall that as the Nineteeth Century was closing, which witnest the downfall of slavery, the rise of democracy, the exploration and partition of Africa, the wonderful expansion of missionary enterprise, and many another movement for the redemption of mankind, the czar of all the Russias, first of crowned heads since the creation, publisht his protest against the maintenance of huge standing armies and so took a step in the interest of peace and fraternity.

* Why should men deem it more legitimate to settle international disputes by force of arms than to decide personal differences in that way? Might is not necessarily right in world-quarrels any more than in individual strifes.—EDITOR.

THE REFORMATION IN CHINA.

4. Let the exciting course of events in China since January of 1898, stand for another most noteworthy token of good things in store for the race. As usual in that political organism so huge and heterogeneous, matters move on in fashion truly oriental and therefore most perplexing to the orderly and logical occidental mind. The national character being full of grossest contradictions, mighty streams of influence run in opposite directions and often run counter. Consequently here more than anywhere else on the face of the globe, it is the unexpected, if not also the impossible, that is certain to happen. Hence the task of undertaking to understand the signification of current affairs is difficult in the extreme, while only a prophet's ken can forecast even the near future. To-day the emperor issues decrees which savor wholly of the Western world and Anglo-Saxondom, but behold to-morrow he is thrust rudely aside and disappears, with a negative put upon a large portion of his revolutionary undertakings.

But, after all, this seeming set-back and catastrophe may be the best mode of making progress. The empress dowager and her counsellors do not represent the extreme type of conservatism, and under their lead China may go forward with all desirable speed. It is not to be forgotten that such play and counter-play are not the controlling facts of the situation. Radical reforms are evidently on foot in the Celestial Empire which may be hindered, but cannot be defeated. Revolutions are in progress of a kind which never really go backward. The Chino-Japanese war left ineffaceable marks upon the beaten and humiliated party. The utter incompetence and helplessness displayed in that struggle invited and even provokt European aggression, with results which appear in what Russia, Germany, France, and England have since done in the way of encroachment. There is no reason to doubt that a drastic overturning and renovation are at hand. If Chinese statesmen are either unable or unwilling to cut loose forever from clumsy and primitive ways inherited from ages primeval, and fail to adjust themselves heartily and thoroughly to the essentials of modern civilization, then spheres of influence and protectorates will ere long be set up over all the vast spaces lying between the Great Wall and Burma, between Tibet and the Yellow Sea.

But even if neither of these issues should soon come to pass, already for more than a half-century changes most radical have been taking place, in the shape of steadily increasing privileges granted for travel, trade, residence, including missionary operations in every province. With time enough allowed, these things alone will be sufficient to arouse this giant from the sleep of centuries. The testimony of all observers is that signs of change are everywhere. Contracts have been made for the extensive opening of mines and for the building of

long lines of railways. And the fact that the deposed emperor recently dreamed of introducing Western schools, a free press, and divers kindred innovations, moreover that he fashioned a scheme looking definitely in that direction, and most of all that he actually launched the same by public proclamation, is of itself enough to make the year memorable in the annals of the world. As in the case of the Czar the crowning marvel is that such a ruler, and the ruler of such a realm, should have been impelled to such an act. From whence could the suggestion have come save from the Most High?

THE OPENING OF THE SUDAN.

5. The event remaining to be mentioned of especial importance to multitudes of the human family relates to the magnificent stroke which ended the three years' campaign of the Anglo-Egyptian army for the redemption of the valley of the Upper Nile. After the costly failure of fourteen years ago Britain bided her time, meanwhile doing splendid work in Lower Egypt overhauling the system of taxation, redeeming the masses from grossest oppression, and in many ways ministering substantially to the public welfare, constituting thus a passage of civil and financial administration remarkably well considered and executed. The years of this *quasi*-protectorate rank among the most prosperous and happy the land of the Pharaohs ever saw. Then when all things were ready, she began the movement to end forever the desolations and enormities of the Mahdist rule, which had reduced the Eastern Sudan almost to a desert condition. Never was so important and perilous an expedition more perfectly planned and carried to completion. With trifling loss an overwhelming victory was gained, with almost literal annihilation to the foe. Nothing remains but to restore order, to revive confidence and hope, and to make the possession lasting.

Everything so far has been done in the name of the khedive, and as if the sultan were his suzerain, the authority of Britain being professedly only of a temporary and provisional kind, to end at the earliest date consistent with the weighty objects to accomplish which it was originally inaugurated. But more and more it looks as tho under the cogent stress of circumstances greatly changed, sultan and khedive alike had seen the last of any semblance of dominion, and that from the Delta to the fountains of the Nile Cromer and Kitchener and their successors would control public affairs as long as their fellow-countrymen rule in Uganda and Cape Colony.

That any considerable change of policy or plan will follow from the recent Fashoda incident is scarcely to be thought of. It is far more reasonable to expect to hear ere long of the proclamation of a protectorate over the 30,000,000 of Sudanese and Egyptians, to continue till these hosts are fitted for self-rule, with multitudinous benefits, material, political, social, and religious, in the meantime abounding. The railroad, the steamboat, the telegraph will make communication easy and speedy from Alexandria to Cape Town. To Britain then will belong nearly one-third of the Dark Continent, with well-nigh one-half of its 160,000,000 degraded inhabitants committed to Anglo-Saxon hands to be redeemed and enlightened. It was just about a

century ago that the first red coat appeared upon African soil and the undreamed of task of occupation began. Steady and remarkable enlargement has been going on ever since. But no single event in the long process was so striking or so significant as the one which occurred in September last at Omdurman, not far from the spot where Gordon met his tragic fate. Ethiopia shall stretch her hands to God.

A SUMMARY.

These are the five occurrences whose meaning is world-wide: The war for the liberation of Cuba, the *rapprochement* of England and America, the czar's protest against standing armies, the passing of the old régime in China, and the placing of the capstone to the edifice of British dominion in Africa. Any one of the five were sufficient to give the year a unique position in the passing decades, but when they all are found within the compass of a single twelve-month, they stand for more than the happenings of some entire centuries. They show in what a marvelous way our God is marching on among the nations. No hundred years in history has ever recorded such advances for the kingdom of heaven upon earth, or changes on so vast a scale which make mightily for the weal of the entire family of man. The forces which cooperate are increasing both in number and in cogency. And the rate of progress is constantly quickening. Changes which once required generations are wrought within the limits of a decade. The last half of the century far surpasses the first half in supplying tokens that the day of the final triumph of the Gospel is drawing nigh.

Moreover, all the signs of the times unite to prove that far greater wonders are to be beheld in the new century about to be ushered in. The whole world has been explored, made accessible, brought near. In God's providence the doors of opportunity have been flung wide open. Far and wide foundations have been laid, experiments have been tried, instrumentalities of all sorts have been fashioned, the divine Spirit is brooding over the lands of darkness, strangely quickening hearts and consciences, and sublimest possibilities are abundant on every side. It only remains for the disciples of Jesus to awake and arise, to look about them, to master the situation and face the facts. To listen to the heavenly call and obey. To lay themselves a living sacrifice upon the altar of consecration. To bestow lavishly of their riches, or their poverty. To supplicate night and day for a pentecostal blessing upon the churches at home, the churches abroad, and the woful millions perishing in their sins. And that the Lord of the harvest will listen and bestow the limitless riches of His grace is proved beyond peradventure by His evident presence and His marvelous workings upon the nations, notably America, Great Britain, Russia, and China, during the year of grace, 1898. Not only should the Church Missionary Society make ready to occupy the Khartum region at the soonest, but a score of organizations should be watching for opportunities, and making opportunities, to carry the Word of Life to the millions of the Sudan. Not six societies only, but at least three times six, should be studying the situation in the Antilles and the Philippines preparatory to beginning evangelizing work. Only so can the command, Go forward, of the Heavenly Leader be obeyed. Let the soldiers of the Cross make haste to follow in the paths which His footsteps have already trod.

THE CAROLINE ISLANDS AND THEIR PEOPLE.*

BY MISS E. THEODORA CROSBY.

Formerly a Missionary of the American Board in Micronesia.

The Caroline Islands—or New Philippines, as they were called by their Spanish discoverers—are made up of groups within a group. Kusaie, the most eastern island of them all, stands alone, isolated by one hundred and fifty miles of water from Pingelap, its nearest neighbor. It is of volcanic formation, only thirty-six miles in circumference, yet rising some 2,100 feet above the sea level. Here dwell the gentle and lovable Kusaians, speaking their own language, and living out in peacefulness their uneventful days.

Pingelap and Mokil, two low-lying but not unpleasant coral islands, come next in a westerly trend; then, fifty miles further west, Ponape's green hills rise from the ocean, not so high as Kusaie, but sixty miles in circumference. Some three hundred miles to the southwest lie the Mortlock Islands, all of coral formation. Northwest of these is the Ruk Lagoon, consisting of ten high islands, beautiful for situation, and very fertile. Thus far extends the mission of the American Board in the Carolines.

Some hundreds of miles west of Ruk is Yap, another high island, occupied by traders, and said to be more nearly civilized than any island of the group—if any place can be called civilized without being also Christianized. Still further west are the Pelews, or Palau Islands, another group of high islands similar to Ruk. A few hundred miles beyond this group lie the Philippines.

“THE GEMS OF THE PACIFIC.”

The high islands of Kusaie, Ponape, Ruk, Yap, and the Pelews, extending in a chain from east to west through the Caroline group, have rightly been called “the gems of the Pacific,” even as Hawaii is its “paradise.” They rise to a height of from five to twenty-five hundred feet above the sea, and are covered with a dense tropical growth from the fringe of mangrove trees growing out of the sea on the reef, to the summits of the mountains where single rows of trees stand out in bold relief against the sky. The separate islands are made up of chains of mountains, broken by deep valleys, in which are beautiful rivers, whose waters spring out of the mountain side, falling and dashing tumultuously fifty or a hundred feet to the valley below, through which they wind like silver threads to the sea. The coast is broken by headlands and magnificent harbors, deep enough for the largest vessels afloat, and affording safe anchorage for a fleet of ships.

* Micronesia includes the Pelew, Ladrone, Caroline, Marshall, and Gilbert Islands, on the last three of which mission work is carried on. The Caroline Islands consist of 35 smaller groups, containing nearly 500 islands, varying in size from 6 to 60 miles in circumference, and extending over an area of about 2,000 miles from east to west by 500 miles from north to south.

These high islands are a veritable fairyland of tropical loveliness; ferns are everywhere, varying from the stately tree fern to the drooping parasite growing from the branches of the trees and the crevice of the rock. The climate is delightful and not unhealthful, tho the constant rain makes some measure of precaution necessary. Hardly a day passes without several showers, followed by brilliant sunshine. This abundant rainfall conduces to the healthfulness of the islands, as it washes away the decaying vegetation which would otherwise be a fruitful source of malaria, and leaves freshness and beauty behind. The soil of these islands is productive to a degree unusual except on volcanic soil, and bread-fruit, pandanus, soursop, pine-apples, bananas in twelve varieties, cocoanuts, yams, and taro are indigenous, while mangoes, guavas, papaias, limes, oranges, lemons, and sweet potatoes have been introduced. While there is very little level land on any of these islands, there are large tracts on the mountain sides which might be cleared and cultivated with great success, tho under the present conditions the great distance from a market prevents this being done with any thought of profit. Pigs, cows, chickens, and pigeons have been introduced, and the waters around the islands abound with fish, turtle, and edible crabs.



A WATERFALL ON KUSAIE.

Such are the five high islands of the Caroline group: beautiful as you approach them, each encircled by the protecting coral reef, on the outer edge of which the waves break with deafening roar into clouds of spray. From the midst of this "white watery rim" rise the green hills of the island, enclosing magnificent harbors—havens fair to see to the weary mariner who has been for days and weeks on the oft-times tempestuous Pacific—as the ship glides through the passage in the reef to its anchorage in the shadow of the mountains.

The hundreds of other islands in this Caroline group are all of coral formation, and are as barren as the high islands are fertile. Rising but eight or ten feet above the level of the sea, were it not for the protection of the coral reef surrounding them, they would long

since have been devastated by the surging waves. This reef, however, forms a natural breakwater. The waves spend their force on its outer edge, then roll in to break again, with gentler force, upon the white sands of the shore.

For the most part the coral islands have but three natural products: the breadfruit, pandanus, and cocoanuts. On these, with fish caught from the sea, the people depend for their scanty subsistence. On some of the islands there is a coarse variety of plantain and taro. Pigs and chickens thrive, but no larger animals are found.

There is no really fresh water on these islands. The brackish liquid collects in pools, usually kept full by the frequent rains, is, on some of the islands, fairly drinkable, while on others it is said to taste like "diluted epsom salts."

At a distance these low islands are very picturesque, with the white shining sands of the beach in the foreground; then the cocoa palms, lifting their tufted, feathery heads sixty feet in air, the long, drooping leaves of the pandanus trees, and the dark, shining foliage of the breadfruit tree, while beneath all are nestled the thatched huts of the people.

THE NATIVES AND THE TRADERS.

The islands teem with life. With the missionaries the people are a gentle, kindly folk, unstable of character, yet easily to be entreated. With unkind treatment they show all the barbarous and cruel instincts of which the South Sea Islander is capable. The peoples of the coral islands are of the same general character as the inhabitants of the adjacent high islands, and, as a rule, have the same language. They are of the brown Polynesian race, and are governed for the most part by chiefs whose authority is hereditary. Spirits of ancestors are worshipped by the heathen, who are very superstitious. They have no idea of God and none of sacrifice.

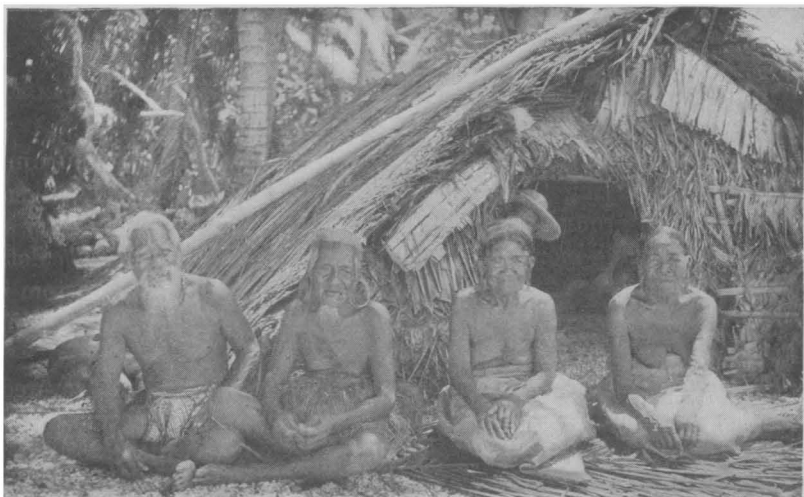
The eastern Carolines, beginning with Kusaie, and including Ponape, have been most influenced by the American missionaries. On any of the islands the foreigner is safe, except, perchance, a Spaniard. There are churches and schools, and the people are hospitably and kindly inclined toward each other and toward the strangers within their gates.

West of Ponape the work was begun at Ruk some ten years ago, and has been beset with difficulties of the gravest nature, not so much from the natives as from outside sources. In some parts of Ruk life is not safe, while in others missionary work is going on with much success, and in the Mortlocks the account of the work reminds us of apostolic days.

Rumors of the beauty and fertility of the high islands, of the barrenness and desolation of the low islands, and of the primitive and savage character of their inhabitants, had been brought to civilized

countries by the occasional trading and whaling vessels that had touched at them and had left in safety. These traders carried to these islands rum and tobacco, and they left behind them a train of sin and debauchery and unchecked crime; yet never a word did these white men breathe of a better or a civilized life; never a word of the Christ who died for all mankind. And these men were to the wretched natives the representatives of the people who live in the wonderful lands across the seas.

Alone, uncared for, they existed—for we can not say they lived. It was only the white folk who knew these islands belonged to Spain, that these heathen people were Spanish subjects. Portuguese seamen discovered the islands in 1527, and they were annexed nominally by



"FOUR OLD TIMERS" OF MICRONESIA.

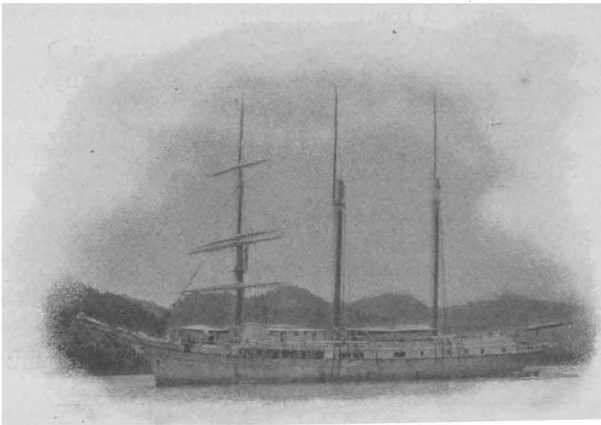
The natives have a custom of piercing the lower lobe of the ears and forcing it to grow downward in a huge unsightly lap. Through the hole in the ear of the man on the left of the center one of the missionaries thrust his arm up to the elbow.

Spain in 1686, tho practically abandoned by them until 1885. The early discoverers saw the awful degradation and heathenism of the inhabitants, and left them to themselves. For years a curtain of silence hung heavily between them and the outside world, to be raised, not by the Spanish who claim the islands, but by Christian citizens of these United States.

THE COMING OF THE MISSIONARIES.

In 1852 the first missionaries were sent to these Caroline Islands and to the adjacent Gilbert and Marshall groups by the American Board.* "After a month of sea and sky," one of that pioneer band tells us, "we reacht one of the low coral islands. Nothing to be seen

* These pioneer missionaries were Messrs. Snow, Gulick, and Sturges, and their wives, together with two Christian Hawaiians and their wives.



THE MISSION SHIP "MORNING STAR."

This is the fourth vessel of this name. She is a barkantine of about 450 tons burden, costing \$44,280. She was built in 1884 and has auxiliary steam power for use in calms and currents.

but the illimitable sky above, the white sand glistening in the burning sun, and most trying to the eyes. The natives were nearly naked, sitting and lying round in the sun or in their little huts, as filthy as possible, appearing more like apes than like human beings. Both men and women were formerly elaborately tattooed, but this custom is rapidly passing away." There was no marriage rite, but the pairing of men and women was respected.

It seemed as tho all connection with their native land was severed, and almost as tho they were no longer inhabitants of the same world. It was expected that the *Caroline*—the schooner which took them out—would visit them every year, taking to them their mail and supplies, and they lookt eagerly forward to her arrival to break the pall of silence which enshrouded them. She returned to them but once; then the long silence began, while they almost counted the hours and minutes till she would again appear. But Christians in America were dilatory about their Master's business—we dare not say that they were unjust stewards of their Lord's bounty. Word came by a trading vessel that Christians in America could not continue giving as they had begun. Retrenchment was necessary, and the *Caroline* was sold.

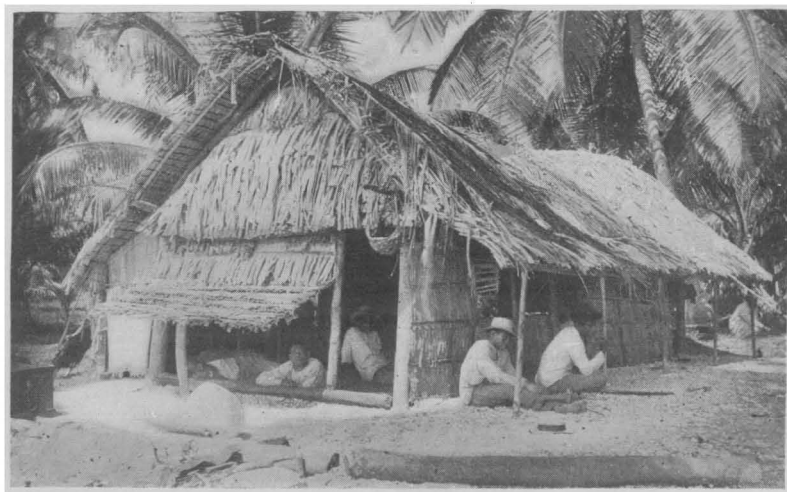
The lonely workers in the islands of the sea were stranded. If ships were sailing to those seas, then mail and supplies would be sent them. If such trading or whaling vessels did not go, or did not care to favor the missionaries who were spoiling their trade in rum and tobacco—ah! well, that contingency was not in the calculation.

There they were, five thousand miles of water between them and the home-land, shut out from everything that pertains to civilization, shut in to heathen more or less hostile to them. If soldiers fighting

for the Union were without food and clothing, the whole nation would be aroused, people without the love of Christ in their hearts would spare neither time nor money in their relief. But these were soldiers of the Lord Jesus Christ, and therein lies the difference. For four years they had no regular communication with the outside world. Then the children came to the rescue, and in 1857 the first *Morning Star* was built.

"Like figures in a fairy tale, who wake to action at stated intervals, and then fall back to sleep again, so life seemed to pass on Ponape. Months of quiet found their climax in days of intensity, when friends and all the world drew near at once; then the silence of utter separation shut them in again--the silence that seemed eternal in an eternal night."

From the early days of missionary work, through thirty-five long busy, fruitful years, the history of Ponape ran along in uneventful channels, as at Kusaie and in other parts of Micronesia. The missionaries had much the same experience, the same dark heathenism with which to contend, the same weariness and loneliness and heartache oftentimes; but under all and thro all was the joy of seeing souls won to Christ, and of ministering to these needy islanders. They found them scantily-clad savages, with no home life or home instinct. To-day there are thousands of them in Christian homes, happy in the knowledge that Jesus Christ is their Savior, and living in simple-hearted allegiance to Him.*



THE SMALLEST CHURCH IN MICRONESIA.

The natives on a new island, learning that a Christian teacher was coming, prepared this house for a church and parsonage.

* There are 7 missionaries on Kusaie, and 8 on Ruk. Others are at home on furlough. There are also in Micronesia 24 native pastors and a total of 102 native and Hawaiian laborers. More than 80 islands are occupied by Christian teachers, and there are 49 organized churches and 5,313 members. The London Missionary Society has also native teachers in the Southern Gilbert Islands.

For thirty-five years, then, the missionaries labored on without let or hindrance. The dominant influence in Kusaie is Christianity; the people are so gentle, it seems incredible they should ever have been fierce and cruel; yet it is not many years since they, too, have murdered a ship's crew for the sake of plunder. At Ponape the same good work was going on, and the Christian natives were sending some of their number, at the risk of their lives, to take the Gospel to the adjacent coral islands. Work was begun among the fifteen thousand people of the Ruk lagoon, and the matter of extending the work to the western Carolines was being seriously considered, when, for some reason beyond the ken of rational thought, Germany suddenly fell upon the Marshall and Caroline Islands, laying claim to both groups. At this Spain suddenly awoke to the fact that the islands were hers by virtue of discovery, tho for long years they had been forgotten, and these Spanish subjects left to follow the dictates of their wild and lawless natures.

THE INFLUENCE OF THE SPANIARDS.

Through the arbitration of the pope, the Marshall Islands were given to Germany and the Carolines yielded to Spain, and she at once proceeded to take possession. The result is well known to all the civilized world. About a month after the arrival of the first governor, with his soldiers and priests, at Ponape, he announced his object in coming to be "to make for the happiness and well-being of the natives," and affirming that "no one will be troubled by his beliefs in the truths of religion." In less than four months from the date of this proclamation, but two schools remained of the nine on the island. At this time a member of the mission wrote:

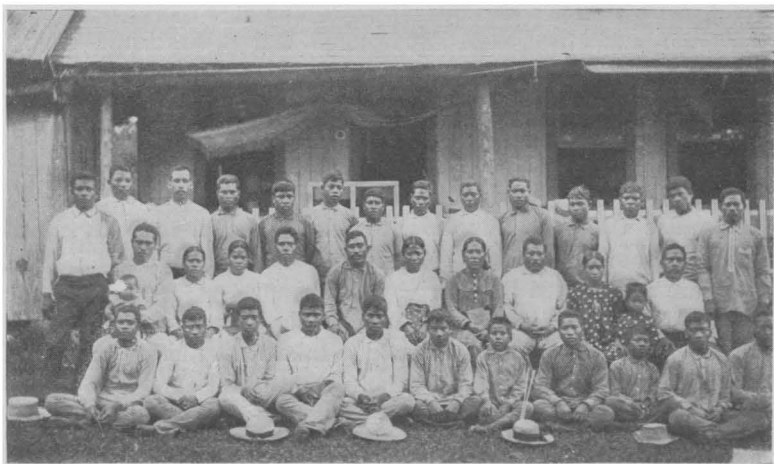
Never was the island in so good a condition as when the Spanish came. The work never prospered so well as during the past year. Now the wreck that has been made in these three months seems almost incredible. Schools closed, church services discontinued, natives encouraged to manufacture intoxicating drinks, and we live in hourly expectation of orders to close the boarding-school.

The next three years were given over to despotism on the part of the Spaniards, rebellions among the people, and vain efforts on the part of the missionaries to make peace. At last the end came, and in the summer of 1890 the mission buildings were destroyed, the church was burned to the ground, and the missionaries forbidden to carry on their work. Since then there have been no missionaries on Ponape, tho the work has been continued by a few faithful natives.

Can anything be more pathetic than the instance of the once heathen, but now Christian, chief, sitting down amid the ashes of what had been the mission church, and weeping over the desolation around him? "As I was sitting there," he wrote a missionary,

"some of the people who were wandering around saw me, and came where I was. Soon quite a number were gathered, and we thought we would have a prayer-meeting. We sang and prayed, but soon every one was crying. We tried to sing again, but they cried harder and harder, and one by one they got up and went sorrowfully away."

That was eight years ago, and still they are left as sheep without a shepherd. For several years the *Morning Star* was not allowed to touch at the island, tho hardly a year has past without an attempt being made. Again and again have the missionaries askt permission to return to Ponape, but they have been steadily refused. Again and again have they askt to be allowed to send Bibles and other books to the natives, but this privilege also has been denied. Within the last



SOME "NEW TIMERS" OF MICRONESIA.

Christian Micronesians at school in Kusaie.

two years, however, the governor has changed his tactics, and the *Morning Star*, as well as the *Robert W. Logan*, the missionary schooner, has been permitted to go to Ponape, but has been given an anchorage under the guns of the fort. Of this visit, one of the missionaries writes:

Ponape is interesting, not only because it is the seat of the Spanish government, and the largest island in the eastern Carolines, but because of the pathetic history of its church. We were not allowed to visit the old stations, but some of the teachers and Christians came to us, and we learned from them that there is a strong reaction against the Roman Catholics, arising from a clearer understanding of their methods. This hostility is probably more against the Spanish authority than against the Catholic Church. The people have all the weaknesses of the other islanders, with the added vice of intemperance. The latter is most destructive, and the center of the devastating work is the Spanish colony.

Henry Nanepai, a Christian chief of Ponape, writes:

I am sorry to say that those Spanish priests are getting their backs up, and there is every probability of their trying to make trouble. The governor, too, seems to side with them in everything they say and do. It seems very singular that we can not be permitted to carry on our Christian work without being harast by these Catholic priests. However, we are determined not to be enticed or intimidated by anything they can say or do. We beg you to pray for us, that we may be saved from the arbitrary and despotic power of our enemies.

How this young chief's prayer may be answered by the late war of America with this "arbitrary and despotic power," we, perhaps, can foresee better than he. Admiral Dewey captured the *Callio*, the Spanish gunboat plying between Ponape and Manila. The two ships now at Ponape are the *Quiros* and the *Vallabulus*. The former is a small iron vessel, unarmored, and probably the other is of the same class. They amount to very little as gunboats, and it is doubtful if they can get coal enough in the islands to take them home.*

In the neighboring Gilbert group, belonging to England, and in the Marshall group, belonging to Germany, the missionaries are allowed to work on without molestation, and, on the whole, both these protectorates will ultimately prove for the good of the people, and the advancement of the cause of Christ, provided, always, that these nations are represented by the right sort of men.

In the Caroline group most of the people are still waiting for the Gospel. The missionaries are ready to take it to them, but between them rises this wall of Spanish tyranny and priestcraft. On Ponape the work is at an end, so far as outside help is concerned. In the other islands they are living and working in daily fear of a visit from a Spanish gunboat and orders to leave. Both natives and missionaries alike are looking to the United States for the protection which will allow them to carry on this work. To raise the Stars and Stripes over these Caroline Islands will mean another proclamation of "liberty

* While the United States was fighting for the freedom of Cuba, these natives of Ponape were also in arms against the tyranny of their Spanish oppressors, tho at that time they had heard nothing of the American war. The immediate cause of this fresh uprising on the part of the natives we can only conjecture; but the Spanish governor has antagonized Henry Nanepai, with whom they had been on the best of terms, and who was their "right hand man" in dealing with the natives, over whom he had great influence. Now they have arrested him and thrown him in prison, thereby adding to the hatred of the natives. They have also seized a schooner belonging to one of the traders, a Capt. Milander, who has heretofore succeeded in keeping in their good graces, and at the same time has been on friendly terms with the missionaries and natives. They have taken not only the ship, but have sealed up his money and papers, thereby practically making him a prisoner. In this fate of the schooner, we can easily see what would have been the probable result, had the *Morning Star* been sent there. One can not but wonder if they are looking forward to the day when they may have to flee for their lives from the wrath of the natives, and so may need the ship.

When the people and the missionaries hear that the Stars and Stripes float over the neighboring Ladrões, and that they in their dire need have been past by, they will know something of the hope deferred that maketh the heart sick, and can only pray that the ultimate result may at least guarantee to them religious liberty, if it does not remove from them the misgovernment of Spain.—E. T. C.



THE MISSION COMPOUND ON KUSAIE.

The American missionaries all live on Kusaie and Ruk because of their greater wealthfulness. They make periodical tours to the other islands. The mission schools are also on these two islands.

throughout the land to all the inhabitants thereof," and the passing on to another people of that liberty to worship God according to the dictates of their own conscience, a reason which must appeal to the heart of every loyal citizen of these United States.*

Mrs. Francis M. Price, of Ruk, spoke as follows on "The possibilities of the Caroline Islands," at the annual meeting of the (Congregational) Woman's Board of Missions, held in Springfield last November:

Since the war with Spain, the Carolines have come into more prominence and the question is often asked as to their future possibilities. Of course, there is no great future before them, as is before China and the great nations of the earth, but there are thousands of souls going down in eternal darkness, and this is our inspiration to bring the light of the Gospel to all. It is wonderful what the Gospel does for them. In their heathen state they have few wants; nature is bountiful and they gather the breadfruit and cocoanuts, eat, sleep, and have a good time, according to their ideas. When they become Christians, they want clothing, and there is only one way to get it, that is, to go to work. The cocoanuts must be gathered and dried to sell to the traders. The teachers encourage them to plant taro, bananas, and other foods, and thus much work is done. They buy all their books, and these must be paid for; so little by little they learn to work, and there is nothing like work to keep a man or woman out of sin.

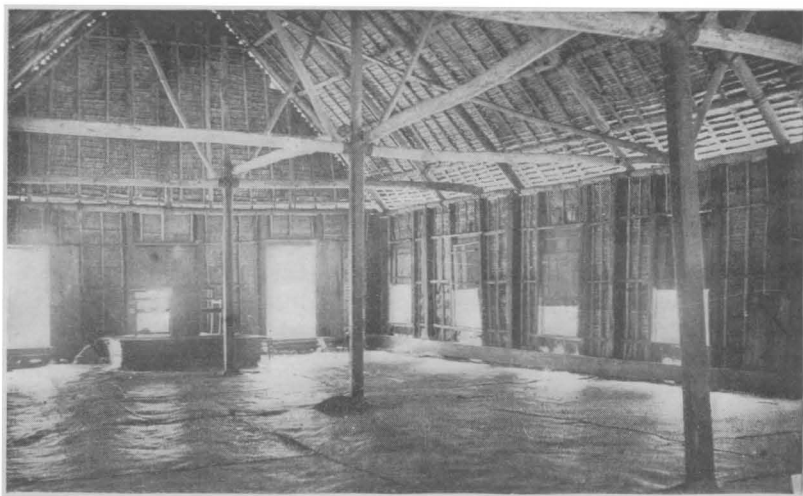
Take the little island of Pingelap. Twenty years ago the inhabitants were naked savages. To-day they are a crowd of well-dressed people. They have planted their island with cocoanuts till it looks almost like a huge coconut tree. The women have learned to braid hats, which they sell to the traders, so that almost every family has a hand-sewing ma-

*The acquisition of one of the Caroline Islands and the securing of religious liberty to all were two points sought in the Treaty of Peace. It is earnestly hoped that the latter at least will be secured,

chine. Almost every one on the island can read and write, and all are nominal Christians. There is much to wish for yet, for no white teacher has ever lived among them, but the change that has been wrought is simply wonderful. What has been done on Pingelap can be done everywhere.

In Ruk lagoon are several islands which one year ago had never heard a prayer, and the name of Jesus had never been spoken on them. Just before Christmas they sent for Mr. Price to come and bring them the Gospel. He went; a crowd of naked savages greeted him on the shore. They were kind and attentive, and he left a teacher with them. He went over in two months, and large numbers had put off their heathenism and had put on clothing. He went in May, only five months from the landing of the teacher, and the whole island had renounced heathenism and become nominally Christian. Were they all Christians? No, but they were trying to the best of their light to live clean, pure lives, and I doubt not many of them will rise in the judgment and condemn some who live in Christian America. Christianity changes their hearts as well as the outward life. What is it that has made the islands of Hawaii what they are? I answer, the Gospel of Christ, carried by the faithful missionaries of the American Board. Look at the Philippines, after the hundreds of years of foreign rule, as low and vile as ever. It is the pure Gospel of Jesus Christ that lifts up, elevates, makes men, and it will do it wherever it goes. Oh, there are grand possibilities for Christian manhood and womanhood in those far-away isles. The native Christians on Ponape show how they can be true amidst temptation, wickedness, and persecution. I ask for nothing better than to carry the Gospel to these little ones whom Christ died to redeem. Oh, ye Christians of America, rise in your might, and help us to spread this blessed, helpful, uplifting, saving Gospel, till there shall not be one island in all the broad Pacific where His name is not known.

The importance of the Caroline Islands is twofold. 1. *Religious:*



INTERIOR OF A CHURCH IN MICRONESIA.
(There are no rented pews in Micronesian churches.)

The people are sadly in need of the Gospel, and the missionaries are ready to take it to them, if Spain gives up the islands or grants full religious liberty. This last at least should be insisted upon. What would Spain think if the United States should drive out Romish priests in Cuba, Puerto Rico, and the Philippines, and declare that only Protestant missionaries could work there? Yet Spain acted thus in Ponape. 2. *Political*: While the islands are insignificant in themselves considered, they are important because of their proximity to the Philippines—lying about half-way between those islands and Hawaii. The Carolines and Ladrões form convenient stopping places for vessels traveling between Australia and Japan, North or South America and Asia, and, especially if the Panama or Nicaraguan Canal should be completed, between that point and the Philippines or China. Germany and England already have possessions in this vicinity, and if the United States is to retain the Philippines, there is good reason for her wishing the Carolines.—D. L. P.

MORMONISM'S CHALLENGE TO THE NATION.

BY EUGENE YOUNG, NEW YORK CITY.

It is indeed unfortunate that at the moment when the Christian people and the statesmen of America are concentrating their attention on the many missionary problems left to us by Spain, the Mormon Church should again obtrude its vexatious practises and challenge the nation to cross the lines of a sovereign state and subdue that which was not tolerated under a territorial system. The Mormon question is at the front again, however, and the Protestants of America must prepare to grapple with it and not allow success to give the so-called "Latter-day Saints" the right to say that they have triumphed over their former opponents. Protestantism must fight Mormonism now, when it will have all the prestige of its former victory to aid it and when the evil is practically confined to the state of Utah, or must do so at some future time when the new church shall have established itself securely throughout the whole Rocky Mountain region and by its political influence will be able to make its will felt powerfully in national councils.

The issue has been made very plain by the last political campaign in Utah—so plain that nobody can successfully deny that the Mormon Church has returned to those principles which it promised to abandon when it obtained the statehood for which the leaders had longed so many years. Polygamy has been thrown in the face of the nation by the election of an active polygamist to a seat in Congress and the domination of the church throughout Utah has been firmly established.

Mormonism is stronger now than ever before and apparently it has no fear that its defiance of American opinions will prove any more disastrous to it than David's encounter with Goliath proved to him. It is with the greatest reluctance that I have been brought to the belief that polygamy is again a menace to the Mormon people as well as to the nation. My admiration for many of the qualities of these peculiar religionists has always been strong; and while I have known for many years that the ruling motto with the leaders was "The end justifies the means," I had believed with Senator Rawlins that the honest followers would keep their pledges "tho the heavens fall." This same feeling animated most of those who had fought the church, when eight years ago the leaders solemnly declared they had put aside polygamy. Moreover it was known that an influential element, the leaders of the second and third generations in the sect, had a decided aversion to plural marriages, and this class was depended upon to make a successful opposition to the system in case there should be any attempt to bring about its revival. How greatly the Gentile element underestimated the strength of the priesthood and overrated the independence of the people have been shown to their sorrow.

To the Protestant missionaries in Utah belongs the credit of having brought the issue to the front, probably before the Mormons intended that it should be considered. Even before statehood was granted they began to tell of the violations of the antipolygamy manifesto by members of the church who had entered into plural marriage. In 1897 their charges began to take definite shape, when speakers in the Methodist Conference declared that the Mormons had returned to the old system. The charge was made more emphatic when the Presbytery of Utah in its semi-annual conference in August, 1898, adopted an address in which it said:

Another phase of present day Utah is that the people are being urged to "live their religion." One "lives his religion" in Utah who has entered the celestial order of marriage and cohabits with all his wives. Of such cases more than two thousand have come to our notice and this living has resulted in the birth of more than one thousand children since statehood was granted, January 4, 1896. *

I quote this charge, for it is the one which really drew the church into the open and compelled it to choose between defending continued polygamy or take action against it. The church authorities in the only authorized statement they have made on the subject took a middle ground, asserting that there had been no further solemnization of plural marriages in the church since statehood was granted; but declaring there had been a complete understanding that polygamists who had entered into the relations before the suspension of the ordinance should continue to care for their families and recognize their

* See MISSIONARY REVIEW (p. 839), November, 1898.

wives. Of course the authorities knew this to be false; for it had been the demand of all classes throughout the country that every vestige of the system should disappear and a Mormon legislature had passed a law—which was then on the statute books—defining cohabitation with plural wives as a misdemeanor and punishing it with fine and imprisonment. Furthermore, the late President Woodruff said in a court proceeding that the intention of the antipolygamy manifesto issued by him, was to prevent further association with plural wives, and President Snow, the present head of the church, testified that it was intended that “the law should be observed in all matters concerning plural marriage.” It was on these statements that property valued at \$500,000 was restored to the church and statehood was granted. Therefore, the admission that the church approves of transgression of the law is in itself a breach of a most solemn obligation.

But it remained for the last campaign to bring more than a vindication of the Presbytery's charges ; for the Mormon people, after the issue had been distinctly presented, elected to Congress, as a Democrat, Brigham H. Roberts, the chief theological writer of the church, who was admittedly the father of twins by a polygamous wife *since statehood* and was furthermore accused—without denial—of having taken another wife since the time when the church had declared its ban on the system. The evidence on the latter charge was that a certain Dr. Maggie C. Shipp had suddenly changed her name in 1896 to Maggie C. Roberts, and that the candidate made his home in her residence whenever he was in Salt Lake City.

Attacks on Mr. Roberts by the organ of the old Liberal party, the *Tribune*, drew forth the extent of the evil. His champions retorted with the assertion that the “best men in the church” would lie under the same charge and that besides there were polygamists equally as bad on the Republican and Populist tickets. Investigation showed that not only were these charges true, but that high officers in the church were actually upholding the divinity of the plural marriage system. Angus M. Cannon, president of the largest subdivision in the church, said :—“We still believe in the principle of plural marriage, as we believe in the practises of the patriarchs. You can't change a people's beliefs.” Apostle Woodruff, son of the recently deceased “prophet,” said “the belief in polygamy is as much a part of the faith of the Mormon Church to-day as it ever was, and the young people can not deny this part of the belief without at the same time denying the prophet, Joseph Smith.” The present “prophet,” Lorenzo Snow, said :—“I believe in the revelation given to Joseph Smith, the prophet, on celestial marriage, and that under certain conditions Latter-day Saints would be doing no moral or religious wrong in practising plural marriage under divine sanction and religi-

ous regulations." Mr. Roberts, himself, as editor of the *Improvement Era*, taught the same doctrine in a veiled form, and boldly set it out in his work "A New Witness for God," which received the indorsement of a duly authorized committee of Mormon theologians before it was published. He says :

In the life to come, Man will build and inhabit, eat, drink, associate and be happy with his friends, and *the power of endless increase will contribute to the power and dominion* of those who attain by their righteousness unto those privileges. What a revelation is here ! Instead of the God-given power of procreation being one of the chief things that is to pass away, it is one of the chief means of man's exaltation and glory in that great eternity. *Through it man attains to the glory of an endless increase of eternal lives, and the right of presiding as priest and patriarch, king and lord over his ever-increasing posterity.* Through that law man will yet attain unto the power of the Godhead, and like his Father God, his chief glory will be to bring to pass the eternal life and happiness of his posterity.

There was a significant incident of the campaign also which showed the attitude of the supposed liberal younger element of the church. One of the most representative men in this class is Heber M. Wells, governor of Utah, who, in common with many others, could never be induced to practise polygamy. He criticized the candidacy of Mr. Roberts, declaring the election of a polygamist would bring the wrath of the nation upon the Mormons. The candidate's reply was that the law against cohabitation with plural wives was like some of the blue laws of Connecticut, not enforced because there was no public sentiment in favor of it; and that Governor Wells had attacked him for doing what "as a private citizen and a member of the Mormon Church, he (Governor Wells) dare not lift his voice against." The reply of the governor of the State to this challenge of his courage to uphold a law was: "I would rather my tongue were torn from its roots than that I should utter a word against the divinity of the system which gave me birth. I have not said one word against the system of plural marriage."

This evidence would seem to show beyond all doubt that the Mormons are at least, not ashamed of polygamy and are rather inclined to make an aggressive defense of it. They may not yet have gone so far as openly to consummate more plural marriages; but I am assured by those in whose judgment and veracity I place great confidence that they have evolved a system of sealing women to various men for eternity and that this ceremony in the eyes of the sect amounts to a polygamous marriage. No less than two apostles and leading men of the church, I am assured, have taken advantage of this system to increase their wives since they were forbidden to do so openly. Moreover, since the election the Salt Lake *Tribune* has charged in effect that women now living in polygamy were "in short dresses" when the

antipolygamy manifesto was issued, and that the seating of Mr. Roberts by the House of Representatives will be the signal for the issuance of many "dispensations" for polygamous marriages. There is no reason to believe this information is incorrect, for it is certainly in accord with Mormon duplicity in the past. It is conclusively shown in the case of Mr. Roberts that the breaking of a law in the cause of polygamy is not regarded by Mormons as a sin; why therefore should they not transgress their constitution?

Another phase in the election of Mr. Roberts was quite as important as polygamy. He represented the idea that the church shall have the right to decide whether its high officers shall or shall not take political nominations. He had opposed this idea in 1895 as candidate of the Democratic party for Congress, and was defeated. He declared for many months that he would not agree that the priesthood should be given power over the political actions of any men, but finally after much disciplining he was forced to acknowledge the position of his ecclesiastical superiors and signed the latest manifesto of the church, setting forth the rule that all high church officers must consult their ecclesiastical superiors before accepting political nominations. For this he was forced into retirement by the Democratic party, but early in 1898 he again appeared as a candidate, and the knowledge that he must have obtained the permission of the First Presidency of the church, and that this latter ruling body had every inclination to reward him for his obedience, sufficed to gain him the nomination.

The most significant result of this action was the demonstration of the power of the hierarchy to mold both political parties to its own ends. At the time when it had opposed Democracy it had been execrated by the Democratic leaders, and the Salt Lake *Herald* had declared it would never consent to church interference in state affairs, and had deposed Mr. Roberts from its editorial chair; while the Republican party and Salt Lake *Tribune*—former enemy of all things Mormon—supported the church's candidates. When the favor was turned to the Democratic party the *Herald* forgot its old opposition to church domination; Judge Powers, who had committed polygamists to the penitentiary and had been a chief opponent of church and state; C. S. Varian, formerly the bane of all polygamists, because as a Federal prosecutor he sent so many of them to the penitentiary; R. N. Baskin, once elected mayor of Salt Lake City by the antichurch party; Senator J. L. Rawlins, who had given his pledges to Congress of the Mormon's good faith, and many other Gentiles, forsook their old courageous ideas and aligned themselves under the man who represented the very pretensions against which they fought so long.

Union of church and state in Utah is a serious affair, particularly as the Mormons are spreading throughout Idaho, Wyoming, Colorado,

and Nevada. Mormon legislators have already been the arbiters in two senatorial contests in Idaho, and others have prevented the election of a senator in Wyoming, by refusing to break a deadlock. The chances of the church becoming a potent factor in national politics, and thus becoming able to resist any attempt to stop polygamy, are therefore really very considerable. The necessity for prompt action thus becomes apparent.

As to the remedies there is a slight difference of opinion regarding procedure. It is agreed, however, that the Christian people of the United States must first accomplish the dismissal of B. H. Roberts from Congress. Let the rule once be made that no defiant polygamist shall be allowed to flaunt his disregard of American sentiment in the halls of our lawmaking body, and a feeling against the practise will be fostered among the ambitious young men of the church. It is agreed also that the enforcement of the antipolygamy laws must be placed in the hands of Federal authorities, and the administration must be shown that the Protestant people of America are united in the demand that energetic action be taken.

It is a well-settled fact that the State authorities can not be depended upon to enforce the law. They have made no attempt to bring any polygamist to punishment since statehood was inaugurated, and it is certain that if they did no Mormon on a jury would vote for conviction, and no Mormon witness would give testimony that would convict. But, as proved by territorial experience, a courageous Federal marshal with plenty of deputies could obtain sufficient evidence and Federal judges and Gentile juries could be depended upon to convict so many leaders as to create a healthy sentiment in favor of the law.

According to John A. Marshall, the present Federal judge in Utah, no further legislation is needed and the Federal authorities under the enabling act may step in if the prohibition against polygamy is not enforced in good faith by the State. Issue is taken with this proposition, however, and the Presbyterian synod having jurisdiction over Utah and portions of Idaho and Wyoming, has set on foot a movement for a constitutional amendment giving to Congress the power to legislate against plural marriage in any state. This certainly would prove effective if the president could be moved to continue the warfare against the Mormons until they should bow in good faith to the will of the country; and this latter task should not prove a difficult one for the Protestants who once brought Mormonism to its knees.

In the meantime the Protestant missionaries in Utah should be upheld in every way by their Eastern brethren. I have been compelled to admire the courage and fortitude of these men and women, many of whom I have met at various times. They are the pickets of American Christians; the ones who keep the watch-fires of religious liberty

and Christian morality lighted in the midst of Mormon darkness. Through their efforts the schools of Utah have been made broader and more enlightened, the Gentiles have been given courage to continue their patient fight, and the young Mormons have been compelled to look with respect upon opponents of the superstition which forms the basis of their belief. They are fighting at its source a system which, if left to itself, will arise one day to plague the whole of Protestantism, and their work must not be measured by their converts alone, but by the progress of enlightened elements in the Mormon faith which before now have organized a revolt against the priesthood and which tho once beaten must be relied upon in the end to work the revolution which shall end the Mormon problem.

THE SCIENCE OF MISSIONS.

BY ROBERT E. SPEER, NEW YORK.

Is there a science of missions? Some say there is not and can not be. They scorn any theory of missions. They allege that the conditions met in the mission work are so diverse in different fields, and so fluctuating in the same field that no body of common and settled principles can be found. This work, they hold, is a living work, full of the mobility and adaptiveness incident to life, and carried on among distinct peoples whose modes of opinion, points of view, prejudices, and judgments vary sometimes almost antipodally. No hard, established outlines of policy and method are possible. Moreover, they add, the manifest absence of anything like a missionary science in the past and the present disagreement among missionaries make it obvious that we must proceed with the work of missions along the lines of pure empiricism.

This view seems to be losing what popularity it ever had. The fact that a century of modern missions has past, the conviction that the experiments of this century should have produced principles of guidance for the future that would save us from the errors of the past, the obvious waste and pain due to the retrial of methods disapproved by unfavorable result already, the growing agreement among missionaries as to certain great principles, the necessity of a wiser and more far-reaching use, if such be possible, of the scanty funds available for the world's evangelization, the instinct of progress that revolts against incessant and duplicative experimentalism—these are some of the grounds for the growing belief that an effort should be made to reach and formulate and thenceforth rigorously to apply the main principles of the missionary enterprise.

Of course, the difficulties are that the missionary force is con-

stantly shifting, that the experienced men are overwhelmed with work, and lost in their own round of duties without opportunity for broader study of the principles developed in their experience, and that new missions are constantly springing up without heredity or tradition, to repeat the blunders of the old. But these difficulties have been sufficiently recognized to be in part overcome. A scientific missionary literature is growing up. Missionary councils are discussing missionary experience with the specific purpose of learning therefrom the right principles of missionary work.

From the reports of these councils, for example the China conferences at Shanghai in 1877 and 1890, the India conferences in Calcutta in '82-'83, and Bombay in '92-'93, the Japan conference at Osaka in 1881, the London conference in 1888, and such other conferences as those at Liverpool in 1860, Lahore in '62-'63, Mildmay in 1878, and the meetings of the China Educational Association in 1893 and 1896, and the annual meetings of the members and officers of the mission boards of America in New York each winter since 1893; from articles and letters and books, by missionaries, and reports of visits to the mission fields by students of missions, like Lawrence's "Modern Missions in the East," and by representatives of the mission boards—it is becoming possible to gather such a consensus of opinion on the methods and principles of the mission work, as to supply the outlines at least of a science of missions.

Such outlines should include the aim of missions, the means, the methods or agencies, the agents, and such principles of other aspects of the work, as may now be possible of enunciation. The most satisfactory attempt of which I know at such a statement as this, is contained in the manuals defining the policy of the missions of the Church Missionary Society. An earlier attempt, wonderfully clear and exhaustive, but almost lost sight of for many years, was made by the Prudential Committee of the American Board in 1855, after the return of the delegation sent to the missions of the Board in Asia, and was reported by the Committee to the Board at the meeting at Albany, at which the reports of Dr. Anderson and Dr. Thomson, who constituted the delegation, were considered.

I. THE TRUE AIM OF MISSIONS.

It is not enough to say that the aim of missions is to preach the Gospel. We can not free ourselves from our share in the responsibility of fully winning men to Christ. A mere proclamation of the truth to a man may not be the end of our duty in that man's conversion. Nor is it enough to say that the aim is the salvation of souls. That would ignore our duty to provide for the extension and preservation of the new life. Churches must be established, churches of the people, to be supported by them, to be governed by them, to be enlarged and

extended by them. But our duty is not ended by the establishment of a native church in a mission land. The unevangelized who remain may be too many for the native church to reach. Our duty toward these must be recognized in the statement of our aim. The aim of the mission work is then, the salvation of souls through the preaching of the Gospel, to the ends (a) of establishing a self-supporting, self-governing, self-propagating native church, and (b) of the evangelization of the world.

II. THE LEGITIMATE MEANS.

In the definition of the aim just given, the institution of the Church is recognized, but this is purely instrumental. The ideal of the Church to be kept in view is that of a spiritual fellowship, rather than that of a formalized institution. The aim of missions is a spiritual aim. The means must be spiritual means. The use of money, of social incentives, of political influence, of philanthropic effort may be allowed. The first is in a measure necessary, but all have their limits, and in the case of some the limits are close and confining. In a right science of missions the truth suggested here will be emphasized remorselessly. There are missions and missionaries who tie their work and its prosperity inseparably to large supplies of missionary money. When they can spend money without stint, they speak jubilantly. They have many "arms," as they call them, by which they mean native agents under their direction, hired by them. When their funds are curtailed, then their work is ruined, their "arms" are gone, "hands" they should be called. It is inexpressively sad to have the mission work reduced to this commercial basis, and to have all growth and enlargement conditioned on increase appropriations. This makes Christianity's appeal inferior to that of Buddhism or Mohammedanism. There is a right use of money to which reference will be made, but there is a wrong use that is easier and, perhaps, more frequent. It follows that the richest missions are not necessarily the best, nor are the poorest. Those are best which recognize most clearly that this work is a spiritual work, and which subordinate all mechanical or material means, while they trust wholly to the Spirit of Life and of God. And they must do this not in station or mission prayer meeting only, or in pious correspondence, but practically and vitally in their work and methods.

III. THE MISSIONARY METHODS.

Almost all mission work falls under one of four methods or departments.

1. *Evangelistic work* is simply the preaching or teaching of the Gospel. The etymology of the word indicates that it means the real explanation of the message of salvation. Such work may be done in churches, or chapels, or school-rooms, from house to house, in the

street, on boats or trains, with crowds, families, or individuals. This is the supreme method. Christian words without the Christian life and the fruits thereof will not suffice. But neither will uprightness and benevolence, dumb of any clear oral presentation of Christ. Going into all the world, the early disciples were to preach the Gospel. We are to do the same. The missionary who can not teach Christ and His Gospel, and who does not make this his supreme and constant business is an anomaly. Because the vast majority of those to be reached by the Gospel are not within easy distance of missionary homes, the missionaries go out after them and this itinerating work becomes the leading form of evangelistic effort. This work is hard. It demands absence from home, involves rough conditions, is very trying and exacting. But it is the most important agency of all, and should be carried on comprehensively, systematically, persistently.

2. The use of schools is both proper and necessary in missions. But the proper place and limits of *educational work* have been and are matter of dispute. Passing by this whole controversy, could not some such statement as the following be made a basis of positive policy? It is doubtless unsatisfactory and in need of modification, but it will indicate the general ground that must be covered.

In educational work in missions, three distinct grades must be recognized, tho in many mission schools these three are combined in whole or in part. (1) primary, (2) secondary or academic schools, and (3) professional, theological, pedagogic, medical, or industrial.

(1). Primary schools are either (a) evangelistic, designed to secure opportunity for evangelistic work in the homes of the children and to teach Christianity to the children in the school, or (b) parochial, to teach the children of Christians. Both of these features are combined in many primary schools.

The following principles may be suggested as to this grade of educational work. (A) Such schools require constant and thorough evangelistic supervision. No more schools should be established by a mission than can be thoroughly looked after and followed up. (B) Only Christian teachers should be employed. Rarely, exceptional circumstances may arise justifying the employment of a non-Christian, but there must be the strongest reason therefor, and such a school should be under incessant supervision. When associated with a native congregation, primary schools should have the advantage of the closest supervision of the native pastor who may often wisely be made responsible for catechetical instruction. (C) Such schools must be unqualifiedly Christian, and especially in the former the dominant purpose of the school is to convert to Christianity and strengthen in adherence thereto. (D) In evangelistic primary schools it is wasteful not to utilize all the evangelistic opportunities offered by the opened homes of the pupils. A missionary in charge of such work must resist the temptation to open so many schools as to make this supervision and utilization impossible. (E) The primary day schools of each mission should as far as possible, have a uniform curriculum, serving as preparatory to the schools of higher grade, and obviating the necessity of having primary departments in the higher schools. This should be the case particularly in the "parochial" schools. In the purely evangelistic schools it may often be desirable to use the full time and strength of the teacher in direct evangelistic teaching. (F) In general, such schools can not be greatly relied upon as evangelistic agencies, tho they have their place; and it is most desirable to encourage each Christian community to provide schools for its children, itself supplying

therefor requisite buildings, furniture, and books, and in whole or in part the salary of the teacher, and the payment of the expenses by the people themselves should be kept in view as the ideal. (G) And with general reference to the support of such schools, tho it may often be necessary to await a developed interest, it may be held that :

The support of parochial schools can not be conceived as one of the responsibilities of a mission board. The establishment of Christian schools is necessary and wise, and the encouragement and assistance of such schools to a limited extent, is a proper field for the use of mission funds where such use "contributes to a wider and more effective proclamation of the Gospel, and gives promise of vital missionary results ;" and does not diminish or discourage at all the widest and most direct evangelistic work. But missionary societies are not prepared to commit themselves to the policy of assuming full responsibility for the establishment and maintenance of so-called "parochial schools" generally. These should grow out of the needs of the native churches, and be supported in whole or in part, by the native Christians themselves. Regarding schools for the children of non-Christians, it is clear that only as such schools are a direct evangelistic agency can they be regarded as proper objects of support or assistance from mission funds.

(2) Secondary or academic schools.

(A) The *aim* of such schools is to develop Christian character and fit pupils for positions of influence and usefulness among their own people and in the native Church, not of course as professional preachers or teachers only :—in a word, to raise up Christian leaders both men and women.

(B) Three *principles* must govern all educational institutions of this character under the care of mission boards. (a) They must be thorough in their work. These schools may vary greatly in grade and range of instruction, but whatever is taught should be taught thoroughly, both for its effect on character, and because thoroughness is itself education. (b) They must provide education adapted to the requirements and characteristics of the pupils taught, and to the conditions of life and work for which the pupils are to be fitted. (c) They must be unqualifiedly Christian, bringing and keeping all their pupils under powerful and personal religious influence.

(C) This aim and these principles suggest a few of the *limitations* of the grade of educational work in missions. (a) No more students should be received than can be trained thoroughly and influenced to the maximum. It is wisest to begin such institutions with few pupils and increase only gradually. (b) The number of Christian pupils should be sufficient to give tone and character to the school. A predominant heathen influence is fatal to the best results. (c) The number of pupils should not be so large as to preclude the maximum of personal contact with the pupils. It is disastrous to enlarge a school beyond the point where this can be secured. Each boy or girl should be studied personally, and his (or her) training should be shaped according to his (or her) needs. In this way the waste of training for positions in life those who are wholly unqualified for such positions will be measurably avoided. (d) Education should not be given beyond the needs of the pupils or the people whose leaders they are to become. Languages and studies must not be introduced which lift them out of sympathy with their people. It is essential to leadership that the gap between the leader and the led should not be too wide. (e) Especially will this principle of adaptation require in schools such frugality and simplicity of life and such training in self-reliance and humility and honor as will prevent the development of pride and those allied feelings which are fatal to the highest leadership. (f) A broad view of the operations of human nature and a recognition of the vast chasm between the modern education of the West which is presented in mission schools, and the intellectual disposition and characteristics of the non-Christian peoples would suggest also that this secondary or academic education, in the higher forms at least, should not be given too lavishly, nor carried in its development beyond the point where its product can be absorbed and utilized by the people. There is a limit to the number of leaders needed, and more may not wisely be trained than the necessity of existing Christian communities require, or than can be used as leaders of new communities or societies.

(D) There are fields where this secondary education is used as an

evangelistic agency, and there can be no objection to this where such use does not militate against a just regard for the aim, principles, and limitations laid down. But there are cases also where its use involves a disregard of these limitations, because there is not a sufficient Christian community on which to rest a school with a predominant element of Christian students. Some Moslem lands present this condition. In such cases, it can only be insisted that tho some of the limitations specified must be waived, there must be the greater care, if such be possible, to observe the three principles which should control such institutions. And the general rule must be, that schools of this grade should follow and not precede the establishment of Christian communities; or, that in the absence of such communities, the enlargement of the schools beyond the exceedingly small number whom it may be hoped to win to Christianity, under the dominant spiritual influence and purpose of the missionary, should perhaps wait upon the successful results of the exercise of this influence.

(E) As to the financial support of this grade of education, it may be maintained that the mission work has now reached a stage when the offer of the advantages of such education should not involve the exemption of the parents or guardians of the pupils from the expense to which they would be put for their maintenance at home. Clothes, food, traveling expenses, and all incidentals, including books as a rule, should be provided for the pupils by their own people. And, as soon as possible, the people themselves should provide some annual payment toward the general cost of the education given. As the ability of the people to pay and their appreciation of the value of the education increase, larger portions of the cost of its support may be laid upon them.

(3.) Such educational preparation as is given to native Christians or others, and not included in the above classification, may be summarized as theological or Biblical, pedagogic, medical, industrial, or linguistic. Often these grades of educational work are combined with academic or secondary education, in which case, they are to be governed by its aim, principles, and limitations. When given in separate courses it may be either as supplementary to, and consequent upon, the completion of an academic course, or independent thereof. (a) Two grades of theological instruction may well be provided. Men of great power and usefulness will often be raised up outside of the long course of regular educational preparation, and general Bible training courses may wisely be provided for such. Bible classes or schools for the training of Bible women may also be established. Only, in such institutions as these, the principles and views and limits already detailed, are comparatively easy of application. (b) Training classes may be conducted for but one or two months of the year for Bible teachers, leaders of congregations, primary school teachers, etc. Such classes in the nature of institutes or training conferences are of great utility, the people providing their own traveling expenses, and often their own entertainment, or receiving this from some Christian community acting as host, and the predominant purpose of such gatherings being spiritual and practical. (c) Classes for the teaching of some foreign language undertaken for evangelistic purposes, may be profitable where the purposes for which they are undertaken are conscientiously sought and measurably but distinctly secured. (d) Medical schools, while popular with many who seek them without Christian purpose or sympathy, should yet have as their aim as truly as any other educational work, the raising up of Christian leaders. The preparation of good doctors is not sufficient to justify such schools, tho, as a merely temporary expedient to gain friends in a Moslem land, it may be held by some to do so. Such schools should, as a rule, be as thorough and Christian as any schools, and experience has shown that they may be expected to be self-supporting. (e) No policy is enunciated as to distinct industrial schools or departments. The experience of many boards, however, has not been happy with such schools, and pleas for their increase should be considered cautiously. The industrial element, however, it would seem, might be a desirable and even necessary element in most schools, for the purpose, if not of facilitating self-support (which may be impracticable in many cases), at least of encouraging self-reliance and teaching the honorable dignity of self-help and toil.

(4.) Other forms of educational work should be recognized which are salutary and helpful, and which it is competent for a missionary agency to carry on with funds *given for such forms of work*. But there is danger lest the influence of these should distort the right balance of activities in a mission, and the principles hereinbefore set forth should govern educational work supported by funds *given for the purpose of evangelization*.

What modifications, if any, should be made temporarily in these principles, under the conditions prevailing in Moslem lands, for example, is a question to be considered by itself.

3. *Medical missions* may be grouped as forms of philanthropic effort. I omit orphan asylums. Their potentialities of evil on the mission field are so great that some may be pardoned for questioning their utility.

In all use of philanthropic effort, such as medical missions, relief work, etc., as a method of mission work, the dominant and determining aim must be evangelistic. Such work is useful as securing friendship, removing prejudice, representing the helpful, unselfish spirit of Christianity, contributing to the preaching of Christ, and the revelation of Him as Savior and Lord, the source of all life and hope, and as relieving suffering; but it is not the responsibility of the foreign missionary enterprise to care for the sickness and suffering of the world. Times of critical need may occur, as in great famines and pestilence, when a broad liberty of action must be recognized; but in general, the aim of our philanthropic work should be to contribute directly to the preaching of the Gospel, the establishment of the Christian Church, and to the fostering of that Christian spirit which will provide through the native church which is growing up and through the people themselves, the salutary fruits of Christianity in philanthropy and humanitarian effort. As a missionary method, philanthropic work should be limited, therefore, by the possibility of its evangelistic utilization and influence. A small development of such work contributing powerfully in the direction indicated is better than a large development of but feeble or indirect evangelistic influence.

4. There is need for tracts, leaflets, papers, and books in mission work, and there is need for such *literary and publishing work* as will provide these. The Bible must be translated and placed in the hands of the people. It is easy to do unnecessary literary work, such as providing Bible text-books and concordances when there are no Christians to use them. The supply of good literature should be made a matter of discussion by mission councils, and individuals should not be allowed to waste time by preparing material which could be better prepared by others, or by duplicating the work of others, or by producing what is of no value. Everything should be jealously watched so as to take no time that could possibly be better given to evangelistic work.

IV. MISSIONARY AGENTS.

The main agents of the mission work are the foreign missionaries. Apart from proper intellectual and physical qualifications, the essential thing is that they should be men and women having life to

give. If they have no life to give they will be mere paymasters of native "hands" or "arms," or doctors, or school teachers. They should know the meaning and have experienced the power of Christ's words, "He that believeth on me, out of the depths of his life shall pour torrents of living water." These missionaries should have such support as to be freed from anxiety, from the necessity of supplying appeals to sympathy or pity, from dependence upon others, and as to be able to preserve health and efficiency. They should be organized into mission councils having supervision of the work and authority to a just extent over the workers. Such councils should act as units toward native churches. It is most imprudent and unjust for dissentients from mission plans to side with native churches in disagreement.

Native agents are divisible into two classes: (1) the agents of the mission, such as bona-fide evangelists, assistants, etc; (2) the agents of the native church, such as native pastors, teachers, etc. For the former, missions may properly provide support and over them exercise supervision. The latter are the agents of the church, not of the mission, and the mission must not become their paymaster. If any financial assistance from mission funds is deemed allowable it should be given in such a way as to recognize and develop the responsibility of the church and not to destroy it.

V. SUPPLEMENTARY PRINCIPLES.

The general suggestions already made should be supplemented at many points in an attempt to outline a science of missions.

1. In the *establishment of a church* the question at once arises as to the standard of admission and of discipline. Shall our ground be high or low? I should answer in some such way as this:

Recognizing that Christian character is a growth, and that the facts of Scripture and of life, teach that patience and education are necessary to the development of high moral standards and the realization of these standards in conduct, it is believed that it is unprofitable to expect the fruits of eighteen centuries of Christian culture to be reproduced in a generation on the mission field, and unjust to demand them as conditions of admission to the Church. At the same time, the vital importance of establishing from the outset, right ideals in the native churches must be recognized, and the weight of judgment should be given in support of those missionaries who contend for a relatively high standard of admission and discipline as essential to the strength and purity of the native church. It is not regarded as permissible, for example, that polygamists should be admitted to the Lord's Supper, or that distinctions should be established between Baptism and the Lord's Supper which render the former only an introductory and inconclusive ordinance, open to those who are merely catechumens. Thorough instruction of inquirers before Baptism, and the inculcation of high moral obligations, should be provided for. On the other hand, regard should be had to the antecedents and environment of the people, and emphasis should be laid not so much

upon extended knowledge or even conformity to set requirements, as upon earnestness, genuine faith, and that sincere acceptance of Christ which will issue in true living.

2. The question of the form of *ecclesiastical organization* at once arises and of the relation of the new church to the American church. The Methodists, like the Roman Catholics, are establishing their own church everywhere. The Methodist churches in China, India, and Japan are not national churches, but are organically connected with and subject to the American Methodist Church. The Presbyterian, Congregational, and Baptist churches pursue a different plan, and the larger Church of England Society (the C. M. S.), looks forward also to the independence of all the new churches. As to the first question of the form of ecclesiastical organization, this seems to me to approach a true answer : and as to the second question of the relation of the native church to the missionaries and their home church, this seems to me a wise reply :

Ecclesiastical organization should not be developed prematurely or in excess of the real needs of the native church, or the capacity and demands of its spiritual life. And in no case should cumbersome and hampering institutions be established. It is inexpedient to give formal organization to churches and ecclesiastical councils after American models, unless there is manifest need therefor, and such forms are shown to be best adapted to the people and the circumstances. In general, the ends of the work will best be attained by simple and flexible organization adapted to the characteristics and real needs of the people, and designed to develop and utilize spiritual power rather than merely or primarily to secure proper ecclesiastical procedure. Arrangements like the "Session" in Korea, in place of a Presbytery, and of leaders in many missions in place of formal settled preachers, wherever such devices secure the desired ends, and promote simplicity, growth, and zeal are to be approved.

The aim of the foreign mission movement is to carry the Gospel to the unevangelized people, and to build up living native churches among them. To this end it is expedient that true conceptions of the duties of the native church should prevail from the outset, that its development may be natural and healthy. It is desirable also, that as the native church grows, its relations to the missions working in its behalf may be such as to facilitate the advance of the missions into regions beyond, and as to secure for the native church the utmost help and counsel from the missions, while not prejudicing at all the growth of the church in self-support, self-extension, and self-government. Experience has proved that it is most unwise to confuse the functions and responsibilities of the missions and the native churches. Preeminent among the rights and privileges of the native church are the duties of self-support, self-extension, self-government. The native churches must be summoned from the beginning to the right discharge of these responsibilities, which the missions should guard against invasion. To this end, the missionaries should consider with greatest care their relations to the native churches.

Experience suggests the following principles :

(1) The native churches should be taught from the outset to discharge their proper responsibilities, and the missions should guard against assuming these responsibilities for them.

(2) Missionaries should not become members of the Presbyteries or ecclesiastical councils of the native church save as corresponding members, or in advisory capacities.

(3) The primary character of the missionary as a spiritual agent should be kept always predominant. Personal holiness and spiritual authority, not financial resources or administrative or ecclesiastical authority, should constitute his power and influence.

(4) The foundations of the native church should be laid not upon ideas of mechanical authority and ecclesiastical organization, but upon conceptions of spiritual and personal service and responsibility.

(5) With clear lines of demarcation between the functions of the native church and the mission established and recognized, there will be much freedom from perplexity and misunderstanding otherwise unavoidable, and as little as possible to mar that display of confidence and love toward the native church which is essential to kindly and efficient cooperation.

3. As to *self-support* and the use of money in mission work these seem to me to be a few of the principles to be observed :

(1) Each body of converts is responsible for the expenses of its own religious instruction and worship and pastoral care. The converts supported their old religion. They can not expect that mission funds given in the main by the poor, or those of moderate means, and for the evangelization of the heathen, can to any great extent or for any length of time, be drawn upon for the expenses of their religious life. Missionary supervision they should have freely. What they receive beyond is of grace not of debt.

(2) "Self-support as regards church expenses among native Christians should be anticipated and prepared for at the very earliest stage."

(3) Christianity is a living and divine religion, and the spiritual force that is in it is sufficient to make it take root and spread wherever it is propagated as a religion of life and divine power. As the Rev. S. A. Moffett wrote on returning from his furlough to his work in Pyengyang, in northern Korea :

I am rejoiced to be at work again, and am very deeply impressed with the genuineness of the work here. I can not but feel that it is due to the fact that from the very beginning nothing but the plain simple truths of the Gospel have been urged upon these people, and that these truths have been allowed to work out their own effect. Oh! how I wish it might be emphasized and reemphasized the world over, that the Gospel alone is the power of God unto salvation, and that the Gospel alone can do and does for these people all that it has done and does for us. The introduction of other appeals based upon financial, educational, or other advantages, which draw the attention from the central truth of salvation from sin, weaken the appeal, and in so far as they enter into the lives of the people, deprive them of spiritual power and strong faith.

(4) Men should not be paid by missions for doing what they ought to do as disciples freely.

(5) Native salaries should be paid on the same basis as missionary salaries. The missionaries work not for what they can extort or what they are worth in a market of supply and demand. Native workers should be provided for in the same way. Missions are blundering sadly, which encourage the mercenary spirit.

(6) Native workers ought always to be employed only after careful consideration, and for work which it would be obviously wrong to expect any one to do freely. More evil is done by employing wrong men or men for wrong work than by failing to employ right ones or for right work.

(7) "As little paid work, as much work of love and gift," is a good rule. The best missions endeavor to have as few paid helpers as possible, and as many as necessary, not as many as possible.

4. I believe in one church of Christ in each mission field. I believe all denominations should unite in establishing one church. Where this is not practicable because of the unwillingness of any, there should be comity

(1) In the scale of salaries for native workers in the employ of different missions (2) In the recognition by each mission of the acts of discipline in the sphere of another mission. (3) In the support of schools, especially higher schools. (4) In printing establishments; one should be enough for any mission station. (5) In hospitals; one should be enough for most mission stations, or two, one for men and one for women. (6) In divisions of territory that will give separate fields to different churches. (7) In the fellowship and spiritual union of native Christians if missions are not willing to let them unite organically.

These suggestions for a missionary science are very fragmentary and incomplete. There is no other work in the world so complicated, so huge in its purposes and field. And all attempts to formulate the principles of it are of little value in comparison with the prosecution of the work itself. Moreover, wherever there is spiritual life and power there will be blessing even in the face of mistakes of policy. But if the principles of a sound science of missions can be drawn out there will be great saving of time and strength and money, and the spiritual force which has ever marked preeminently the foreign missionary enterprise will have freer course and will accomplish even greater results. It would be unfortunate if the missionary work hardened into cold, formalized rules. But the spirit of life follows divine principles. The science of missions should be the formulation of these principles.

BASAL PRINCIPLES OF CHRISTIAN GIVING.

The special committee of the Presbyterian church on systematic beneficence gives the following, the basal principles, upon which the superstructure of the church's beneficence rests:

- "1. The consecration of property as well as self to God.
- "2. Our property—all of it—should be used for his glory.
- "3. A part of our property—a generous percentage of income—should be specifically devoted to Christian work.
- "4. The acceptable worship of God includes alms as well as prayers.
- "5. The Boards of the church are the providential means whereby all, but the favored few who can go in person, must carry out Christ's command to disciple all nations.
- "6. This command rests as bindingly upon him who remains at home as upon him who devotes his life to missionary work.
- "7. Every church and every individual Christian should therefore deem it a privilege, as well as a duty, to contribute according to ability to each of the Boards which represent the great benevolent and missionary work of the church."

II.—MISSIONARY DIGEST DEPARTMENT.

FACTS ABOUT FOREIGN MISSIONS.*

BY REV. P. P. MACKAY, TORONTO, CANADA.

Many men and women and millions of money are sent to the foreign mission field. What is there to show for this expenditure? The following is but a partial answer, with approximate figures, yet it is sufficient to cause thankfulness and inspire confidence and hope:

I. PRESENT CONDITIONS AND DIRECT RESULTS.

1. *South America*, the "neglected continent," has a population of over 34,000,000, and of these 30,000,000 have probably never seen a Bible. It illustrates the failure of the Roman Catholic Church where she has undisputed sway. There are now 18 Protestant missionary societies operating there, about 350 missionaries, male and female, and over 30,000 communicants.

2. *Mexico* is another priest-ridden country, having a population of about 12,000,000. Twenty-six years ago Protestant missions entered, and there are now 14 societies at work, with about 200 missionaries, and 18,000 communicants. There are 600 native workers and many thousands of children under instruction.

3. *Africa* is one of the great mission fields of the future. A population variously estimated at from 160,000,000 to 300,000,000, with nearly 600 different languages and dialects. European powers are struggling over "spheres of influence," but the light is penetrating the darkness. Already 45 societies are at work, the Bible has been translated, in whole or in part, into 70 languages, and there are over 1,200 missionaries. In Uganda alone, with 10,000,000 of a population, where twenty years ago there was no missionary, there are now 500 churches, 600 teachers, and over 60,000 under instruction. There are 100 native laborers supported by native contributions. In five months 10,000 copies of the Gospels were sold, such is their enthusiasm. What hath God wrought!

4. *The South Sea Islands* are in 38 groups. About 2,000 of these islands are inhabited, having a population of 10,000,000. Already 14 groups are practically evangelized, and other groups partially so. There are 1,400 churches, with over 1,200 native ordained pastors, besides nearly 10,000 other native helpers engaged in the services. Captain Cook said of these islanders, "There is a scale of sensuality to which these people have descended wholly unknown to every other people, which no imagination can possibly conceive, and it is not likely they will ever be evangelized." Of these same islanders Darwin said, many years after, "The lesson of the missionary is the enchanter's wand."

5. *India*. The population of India is 288,000,000, of whom about 6 per cent. of the men and 1 per cent. of the women can read. Two cents a day is their average income. It is said that there are 333,000,000 gods. The work is so difficult that Henry Martyn said, "If ever I see a Hindu converted to Jesus Christ I shall see something more nearly approaching the resurrection of a dead body than anything I have seen." Yet there are 200,000 native communicants in India to-day, and nearly 600,000

* From *The Faithful Witness*. Copies of this article in leaflet form can be had from Rev. R. P. Mackay, Presbyterian Church Offices, or Henderson & Co., 8 and 10 Lombard Street, at 25c. per 100.

Protestant adherents. There are 4,000,000 students in educational institutions receiving a Western education, which is undermining heathenism and preparing the way for Christ.

6. *China* contains 400,000,000 souls, one-fourth of the whole population of the world. In 1840 there were only five seaport towns at which the missionary could labor. In 1860 the missionary had access to ten points along the coast. To-day the whole of China is open. Every province has been invaded. There are 80,000 communicants, another 80,000 who are believers, but have not made public profession, and probably 120,000 more who are intellectually convinced that Christianity is true, and have lost all faith in idolatry.

7. *Japan* was first entered in 1859. The first Christian was baptized in 1864. The first church was organized in 1872, with only 11 members. To-day there are over 40,000 converts, and a Christian community of 150,000. The whole empire of 40,000,000 souls lies open for evangelization. These are but some of the direct results. Surely God's hand is here!

II. INDIRECT RESULTS.

These can not be tabulated, but are none the less important. In India alone the following practises, so common at one time, are now prohibited by law:

1. Infanticide—once so prevalent that it is said five parents out of every six were guilty of it.

2. Parricide. The murder of parents no longer able to care for themselves.

3. Suicides, in the name of religion, by leaping over precipices or into wells, or by throwing themselves under the idol-car.

4. Voluntary torture, in the name of religion, such as piercing their thighs with spears, cutting out their own tongues, swinging on hooks fastened in the flesh.

5. Involuntary torture, in the name of justice, such as cutting off noses or ears or hands, or plucking the eyes out, as punishments for crime.

6. Slavery, both predatory and domestic.

These and many other such changes, intellectual, sociological, and religious, are the results of Christian influence in India, ameliorating the condition of people and elevating them to higher conceptions of life.

III. THE RAPIDITY OF GOD'S MOVEMENTS. Sometimes missionaries have had their faith tried by weary waiting, but often the results are so rapid as to make it easy to believe that, according to promise, a nation will be born in a day. John Williams began work in Raratonga in 1823, and eleven years after, in 1834, all were profest Christians. There had been when he landed 10,000 idols; when he left idols had disappeared, 6,000 worshipt the true God, and read His Word in their own written language, and family worship was conducted morning and evening in every house in the island. Surely "a nation in a day" is not impossible to Him who has already wrought such miracles of grace!

IV. THE QUALITY OF WORK DONE. This has sometimes been questioned. Men have said that the conversions were not genuine; that they only profess conversion because of the help they expect to receive. It is no longer possible honestly to make such statements. Apply such tests as the following: 1. Public profession. 2. Efforts to propagate their religion. 3. Readiness to sacrifice, suffer, and even die for Christ. 4. The conviction of all who know them that they are Christians. How many of our own Christian people would stand such tests? Yet in

mission fields all these have been applied to native Christians, and they have not been found wanting. They labor assiduously, they give generously out of their extreme poverty, they die heroically confessing Christ.

V. PROGRESS IN THE HOME CHURCH. That is not less remarkable than the rapid progress abroad. Note the changes:

1. When William Carey proposed sending a missionary to the heathen he was rebuked in the Baptist association. The general assembly of the Church of Scotland so far forgot the Master's commission as to pass a resolution condemning Carey's movement as a pernicious delusion. All thoughtful Christian men now feel that the Church exists for the evangelization of the world.

2. It used to be felt that every dollar sent abroad is a dollar lost at home. Some feel that way still. It is, however, becoming better understood that there is a withholding that tendeth to poverty, and a giving that tendeth to riches. In order to get blessing on our churches at home, we must obey the Lord's command, and aim at the "uttermost parts of the earth."

3. The increase of mission literature. It is said that about one-seventh of all religious literature published is missionary. That fact is full of promise.

4. The growth of interest among the young people in our colleges and young people's societies. There are 1,000 colleges on this continent having about 75,000 students. In about 360 of these colleges there are circles studying and disseminating interest in foreign missions.

Surely all this is the Lord's doing. Jehovah is the God of missions. Jesus Christ is the Captain of the Host that is publishing salvation. All who labor with Him shall share in the glory of ultimate victory. Are you a colaborer with Jesus Christ?

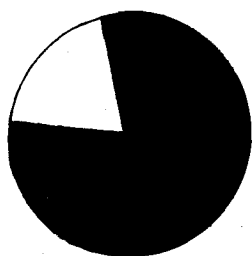
OUTLOOK FOR THE WORLD'S EVANGELIZATION.*

REV. J. A. GRAHAM, M. A., KALIMPONG, INDIA.

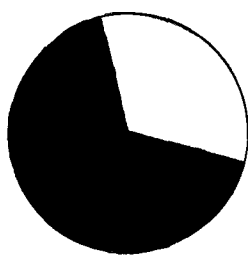
I. *The results already attained*, more particularly during the last hundred years, give cause for gratitude. At the beginning of the modern missionary movement the churches were dead to the claims of the heathen world. Now every branch has its foreign mission board or society, whose work focuses the living interest of the best of its members. Before the famous meeting at Kittering, in 1792, only one or two agencies were at work among the heathen; now there are about 150 separate organizations, with an annual income of over \$12,500,000. Then there were but a few missionaries representing Christendom among non-Christians; now there is a great army with 10,000 missionary officers (one-third of them women), aided by 50,000 native workers, of whom 3,300 are ordained. Then the great mission fields were either unknown or closed to the free entrance of the Gospel; now the whole wide world, with inconsiderable exceptions, is open to its heralds. Then the converts of Protestant churches in heathendom were reckoned by the thousand, now there are said to be 3,000,000. Then the power of politics and the influence of the press were almost wholly, and often bitterly, opposed to foreign missionary enterprise; now the missionary is looked upon as the pioneer of civilization, and the valued ally of good government.

II. But notwithstanding past success, *only a beginning has been made* in the work of missions. The area actually occupied by Christian peoples is small compared with that of non-Christian nations, and large

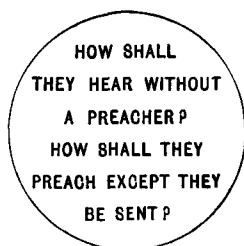
* A chapter (condensed) from *Missionary Expansion Since the Reformation*. (Revell.)



1795.



1895.



WHEN?

THE WHITE REPRESENTS THE CHRISTIANS AND THE BLACK THE NON-CHRISTIANS OF THE WORLD.*

tracts of the earth's surface remain unevangelized. We rejoice over three million converts as the result of modern missions, but what are they to the thousand million still unconverted? And the startling fact presents itself that during the period in which the three millions have been won, the natural increase of heathendom is reckoned at two hundred millions!

III. *Christians must be more earnest and self-sacrificing* if the whole world is to be speedily evangelized. The number of those who feel called to go to preach the Gospel to the heathen increases yearly, but their number is utterly inadequate to meet the urgent calls which open doors of opportunity are presenting to the churches. A great host of consecrated men and women—the very best in Christendom—are at present needed in the world's harvest field. And to help them go there is required a larger proportion of the wealth of those who are unable to give personal service. What is being done by the poor Moravian Church shows what might be done by others. If even their standard were reached by the other reformed churches, these would be represented, says Mrs. Bird Bishop, by two hundred thousand missionaries, and would contribute \$700,000,000 a year. "We spend," she adds (referring to the United Kingdom), "£160,000,000 (\$800,000,000, or \$20 a head) upon drink; we smoke £16,000,000, and we hoard £240,000,000, while our whole contributions toward the conversion of this miserable world are but one and a half million pounds, or ninepence (18 cents) a head."

IV. Yet, withal, *the present outlook is full of hope*. Of all the faiths in the world, Christianity alone presents the appearance of a world-wide religion. Mr. Gladstone has said that "the art, literature, the systematized industry, invention, and commerce—in a word, the power of the world—are almost wholly Christian." The Christian nations exercise political power over thirty-two out of the fifty-two million square miles of the earth's surface—Protestant Great Britain alone over one-fourth of the whole world—and the Christian peoples increase in a higher ratio than do the non-Christian. The hold of the non-Christian faiths is weakened as knowledge increases, while, as Dr. Barrows asserts, "It is vastly significant, and in accordance with the genius of Christianity, that the religion of Christ has in this century of intellectual progress, when superstitions have been dispelled by the light of truth, made more memorable and rapid conquests than in any previous period since the downfall of Roman paganism."

* From "Make Jesus King."—The Report of the Student Convention at Liverpool, 1896.

WANTED—100,000 MISSIONARIES FOR AFRICA!*

BY REV. DONALD FRASER, LIVINGSTONIA, BRITISH CENTRAL AFRICA.

This is the appeal to the home Church which comes from Livingstonia, British Central Africa. The missionaries write: "Doors are open on every side, at which we helplessly look, unable to enter. Where, from the arrival of the white man with God's message, there has ever been stolid indifference, or even fierce opposition; to-day, there come deputations of old men and young, saying, 'We, too, would learn; send us teachers.' We sit before them and say, 'Fathers, brothers, would that we were able! But you must wait, and God will send His messengers some day.' And they say, 'We have waited and waited. Why do you despise us?' Our heads are bowed when we reply, 'Brothers, *some time* you, too, will hear.' Day by day we cry, 'Lord of the harvest, Thou seest the fields; send, Lord, ere it be too late.'" The appeal continues:

But surely this call is too extravagant! No; it is the only method of evangelization. For this must not be the work and enthusiasm of the few, but of the many—of all. Every member of the Church must feel that he is an integral part of the missionary force. Every member can have his share in the redemption of Africa. We know that all can not, must not, go to foreign lands. Would that the slightest indication of such a danger were visible! But this is a spiritual work. It recognizes no boundaries of sea or land, and some who never left home have been among Africa's best evangelists. What, then, may you do to help forward this triumphant march of God?

1. *Live.* There should be no isolation in the work of the Kingdom. Running throughout the world God has His unbroken lines of communication through which He flashes power. Rome is lit with electricity which is generated by a cascade in the Alban hills. So God takes the life and fire of the Church at home and sends it forth into the most distant and isolated parts of the world. So may you contribute in no slight measure to the salvation of Africa. If you are careless, forgetful, prayerless, we shall soon feel the weary chill of your life. But, if in devotion to Christ you pour yourself out for Africa's redemption, we, too, shall know the thrill of your consecration. Tho Zinzendorf found his home in Europe, yet his labors live this day in every continent of the world.

2. *Pray.* The true mystical connection, by way of God, between the home and foreign fields, has been traced by every missionary who abides in Christ. Mary Moffat wrote thus: "Oh for a more general spirit of prayer and supplication! I hear from my friend, Miss Lees, that the very time of the awakening here was the season of extraordinary prayer among the churches at home." Even Paul felt the increase of power when the Church followed him with prayer. His appeal is in the most intense language—"I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." Our appeal, then, is for 100,000 men and women, who live in obedience to God, and will fulfil their ministry of intercession on our behalf. With such a backing of prayer one man shall become a thousand, and the noonday of Christ shall soon appear.

3. *Give.* It is not to the liberal rich we appeal, but to the 100,000 who give nothing or little, and so lose one of their most blessed privileges. There is no over-drain on the liberality of the common Christian. It is a shame if Christ's work among the heathen is to be handicapped,

* Condensed from *The Aurora*, Livingstonia, British Central Africa.

while 100,000 ordinary Christians misspend their savings, giving never a thought to the call of Christ. If word came to you that Christ was in chains in Africa, and required a ransom, is there one disciple of the Lord who would not gladly give all to set Him free? Is He not in chains? In these little ones who lie in darkness, can you not see the brothers of Christ—nay, Christ Himself? “Inasmuch as ye did unto one of the least of these, my brethren, ye did it unto Me.” Two cents a week from 100,000 new missionaries will mean an increase of contributions to missions of over \$100,000 a year. Can not you help, and you will never miss it? Never miss it! Am I only to give to God that which I shall never miss? Nay! Let me give until I feel that I am giving, then God will bless me for entering into the sacrifice of Christ. Do you not believe in foreign missions? What if Christ does? Has He not given tokens of His approval? Perhaps you never thought about it. Yes, that is it. You do not see the scarred and bestial faces. You do not hear the wail to the threatening spirits. You do not see the valleys dotted over with villages where God is not known, and where men and women have no higher thoughts or hopes than their goats; where they live for food and lust, and then creep into the dark to die. We see, we hear, and we cry, “Brothers, pity those who live and perish in the dark.”

FRANCE AND THE DREYFUS CASE.*

The Dreyfus case has been one of wide and deep interest throughout the civilized world. It can scarcely be called a “missionary” topic, but in view of its revelation of the condition of France and its bearing on the Jewish race, it has been thought well to reproduce in our pages the masterly résumé of it by W. T. Stead, of London. France, especially Papal France, has been on trial. The final verdict is not yet given, but no affair has shown more clearly than this the need for national righteousness. It has excited the passions of the French people to such an extent that it even seems to many to have threatened the stability of the French Republic. Mr. Stead says:

I have just spent a week in Paris, and left the gay city with a feeling that the *affaire* Dreyfus had helped me to realize more vividly than before the state of things that probably prevailed at Jerusalem at the time of the crucifixion. I do not venture to assert the innocence of Albert Dreyfus. Much less would I venture to draw any parallel between the condemned Alsatian and the sublime figure of Him who for nearly two thousand years has been the center of the devotion of Christendom. But any intelligent Greek who visited Jerusalem in the days of Pilate must have felt very much about the trial of the Nazarene as the intelligent observer to-day feels about the *affaire* Dreyfus. In both cases the central figure is a Jew. In both cases the evidence, whether true or false, was prest with incredible violence, and with scanty regard for legality or justice, and the sentence was afterward defended by a campaign of calumny, the conductors of which hesitated at no crime in order to justify their conduct. We have in Paris all the familiar factors. There are the scribes of the press, and the Pharisees of the Chauvinists, and the high priests of the dominant church, all combining their forces in order to crush the one victim who, they consider, it is necessary should perish in order that their nation may live. The element of the rabble is the same in Paris as in Jerusalem; but unfortunately in France there is

* Condensed from the *English Review of Reviews*. See also editorial note, p. 58.

one element of mischief which did not exist in pro-consular Judæa. The Roman legionaries stood superbly indifferent to the clamor of the rabble and the fanaticism of the priesthood. It is very different in France to-day, for there the chief element of danger is the general staff, the officers of which have so far identified themselves with the condemnation of Dreyfus as to render it extremely difficult to reconsider the question of his guilt or innocence without apparently striking at the prestige of the army. From the point of view of a supposititious Greek also, the grief of the mother mourning her crucified Son would not seem more poignant than that of the young wife lamenting the loss of her husband. Another striking parallel between Paris and Jerusalem is the frequent handing backward of the Dreyfus case from the administration to the courts, and from the courts to the administration. It is Pilate and Herod, Herod and Pilate over again. Nor are there lacking those who play the rôle of Pilate's wife, whose warning and reproving voices urge the head of the French government to beware lest he stain his hand in the blood of an innocent man. Only one element is lacking in the babel and confusion of angry voices which hurtle through the air in Paris, and find an echo in the press of the world. The meekness, the patience as of a lamb before the slaughter, which characterized the early disciples, is not conspicuous in France to-day. The champions of military prestige and the defenders of suffering justice, are lockt together in the arena in a struggle which knows no mercy, while the air resounds with the savage cries of those who on either side urge on the fray.

THE HISTORY OF THE AFFAIRE.

The following brief statement of the rise of the Dreyfus case may not be unwelcome to some of our readers:

Alfred Dreyfus, an Alsatian Jewish officer of high reputation and of spotless character, had the exceptional good or bad fortune of being the only Jewish officer on the French general staff. This staff, consisting of two hundred officers, exercises a control over the French army. Some years ago a leakage was reported of the secrets which were in the possession of the members of the general staff. The task of discovering the guilty person was entrusted to a ferocious anti-Semite by the name of Sandherr. This official was compelled to suspect some one, and having two hundred persons to choose from—all apparently innocent—it is not surprising that he allowed his prejudice to lead him, as by an unerring instinct, to the one Jew in the whole crowd. Once supplied with this clue, the military detective found no difficulty in accumulating proofs which seemed to him confirmations strong as proofs of Holy Writ. At last, having accumulated his proofs, the blow fell. Dreyfus was arrested (Oct. 15, 1894), and, after being in vain plied with every menace and inducement to confess his guilt, was sent before a court-martial, found guilty, condemned to degradation and to hard labor for life in the convict colony of the Island of the Devil, off French Guiana. There, immured in an iron cage in solitary confinement, he remains to this day.

The anti-Semites, led by the ferocious M. Drumont, seized the condemnation of Dreyfus as a welcome text on which to inveigh against the Jews as enemies of France. On the other hand, the Jews, seeing in the condemnation of Dreyfus an outburst of race prejudice and of religious fanaticism, formed a syndicate, for the purpose of securing a revision of the sentence which they were profoundly convinced was unjust. From the English point of view, nothing could be more natural, but apparently to a large section of the French people the creation of this syndicate was one of the worst offences against civilization and morality since the crucifixion. The Jewish committee set itself to work carefully to accumulate evidence as to the injustice of the sentence against Dreyfus. At first their efforts seemed destined to failure, but after a time they succeeded in producing evidence which raised a grave doubt in impartial minds as to whether there had not been a gross miscarriage of justice.*

* A brother of Captain Dreyfus brought the charge that Major Esterhazy was the real culprit, and complicating letters were produced. Major Esterhazy was, however, acquitted.

Colonel Picquart, an officer with a stainless reputation and a high sense of justice, was tormented by a doubt that after all Dreyfus had been innocent. But his military superiors did everything to silence him, and to remove him as far as possible from the center of authority. It became evident that having condemned Dreyfus the military authorities were determined at any cost that they would maintain his condemnation before the world. "We may be knaves," said one distinguished officer to an acquaintance, "but at any rate we are not fools. Dreyfus may be guilty or may be innocent, but whatever he is, he is condemned, and condemned he shall remain." The struggle was long and anguished. On the side of the general staff was the whole body of the officers of the army, the immense majority of the Chamber of Deputies, the influence of the Roman Catholic Church, and the popular prejudice against the Jews. On the other hand, there were but the Jews themselves, a handful of French Protestants, and that which proved a decisive element in the case—an array of facts which seemed to point irresistibly to the innocence of Dreyfus.

When at last the action of M. Zola forced the case into court, the action of the authorities in stifling the inquiry, and in meeting the demand for the revision of the sentence by *non possumus*, and the *chose jugée*, outraged the conscience of the civilized world. The conspiracy of silence had triumphed in form, but in fact the imperial prestige which had hitherto surrounded the headquarters staff was irremediably destroyed. Still, however, the demand for revision was obstinately resisted, and, by way of making matters worse, Colonel Picquart was marked down as a victim. He was arrested and thrown into prison. Then when the case came up for hearing, and he hoped to have an opportunity of defending himself against the calumnies with which he was assailed, the proceedings were suspended, and he was transferred to the military authorities to be tried by court-martial on a charge of forging a document the authenticity of which had been explicitly admitted by its authors.*

When formal interpellation was made in the Chamber of Deputies concerning Dreyfus, M. Cavaignac, then minister of war, made a great speech from the tribune, affirming his absolute conviction as to the guilt of Dreyfus, supporting and confirming his opinion by producing and reading as conclusive proof a letter not produced at the trial, which certainly seemed to imply that Dreyfus was in guilty relations with a foreign power. So triumphant a vindication was M. Cavaignac's speech regarded by the opponents of Dreyfus that it was ordered to be printed and circulated by the billsticker through every department of France. The anti-revisionists exulted. The friends of Dreyfus were in despair. Then suddenly, as a bolt from the blue, came one of the immense surprises with which French politics abound. Colonel Henry, the head of the military detective department, being appealed to on his honor as a soldier by the minister of war, admitted, without reserve, that he had himself forged the famous criminating document upon which M. Cavaignac relied as the conclusive demonstration of the guilt of Dreyfus. He was placed under arrest. That night in his cell a horrible scene was enacted, the true details of which will some day be revealed. The story current in Paris is that after Colonel Henry had been left for some hours to

* Colonel Picquart is now held on the charge of having divulged secrets of the Dreyfus case to his counsel. He has appealed for civil trial, but the military authorities still expect to bring him before a court-martial.

reflect in solitude, the cell door opened and admitted an emissary from the general staff, who, producing a razor, told the bewildered colonel that the same sense of patriotism which led him to forge the proof of Dreyfus' guilt rendered it necessary for him to cut his throat.*

If this be true it is only too symbolic of the ruthlessness with which the conspirators resort to any and every means to prevent the exposure of their crime. They had, however, on this occasion overreached themselves. Henry's razor did what argument and demonstration failed to effect. The long-slumbering conscience of France began to wake up. Public meetings, often crowded, enthusiastic, and unanimous, began to be held in Paris, and the provinces demanded revision. The resignation of General Zurlinden, M. Cavaignac's successor as the minister of war, while illustrating the dogged opposition of the generals to admit daylight into their proceedings, did not succeed in stemming the rising tide of public opinion in favor of revision. At last, after many incipient and threatened crises, the Court of Cassation is now making a judicial inquiry into the question of revision, which must surely come. The scandal of postponing it any longer would be too much even for the French Republic to face.

There is no doubt that the Dreyfus case has shed a ray of sudden illumination upon a veritable hell's kitchen of duplicity, roguery, lying, conspiracy, and all manner of infernal intrigue. It is the atmosphere that is engendered by militarism. It is the stench of the cancer that is eating its way into the vitals of Europe. Let us hope that this will end, if not in the revindication of Dreyfus, at any rate in the rehabilitation of the good name of France, now so sorely tarnished.

RECENT ARTICLES ON MISSIONS AND MISSION LANDS.

AFRICA—The Development of British Africa; The Outlook in Liberia, J. C. Hartzell; The Rising in Sierra Leone, *Liberia* (November); Exploring Mashukulumbweland, *Review of Missions* (November).

ALASKA—Colonial Lessons in, Prof. David S. Jordan, *Atlantic Monthly* (November).

BEN-OLIEL CASE—The Whole Truth, Dr. Robert Cameron, *Watchword and Truth* (Nov.)

BUDDHISM—Theosophy, Buddhism, and Christian Science, F. F. Ellinwood, *Homiletic Review* (Dec.)

CHINA—Some New Phases of China's Greatest Scourge (Opium), W. N. Brewster, *The Chinese Recorder* (October); The First Church in Hunan, W. H. Lingle, *The Chinese Recorder* (October); The Missionary Outlook in China, Judson Smith, *Missionary Herald* (November); The Dowager Tsi An and the Emperor, W. E. Curtis, *The Review of Reviews* (Dec.); The Awakening of China (Symposium), *Record of Christian Work* (Dec.)

CITY MISSIONS—City and Home Missions, Washington Gladden, *Review of Missions* (Nov.); Woman's Life in a Crowded City Center (Chicago), Katherine L. Stevenson, *Good Health* (Nov.)

HAWAII—The Problem of Hawaii, Hon. Geo. F. Edmunds, *The Independent* (November 3).

INDIA—Present Religious Movements in India, J. Mudge, D. D., *Mission World* (October); Wedding and Widowhood, Miss Lucy Guinness, *Regions Beyond* (November).

ITALY—An Impeachment of Modern Italy, "Ouida," *Review of Reviews* (November); Reform Movement in Catholic Italy, *Independent* (November 10).

JAPAN—Superstitions of Modern Japan, Mrs. B. Maynard, *Foreign Missions Journal* (November); A Christian Japanese Statesman, H. Loomis, *The Missionary* (November).

KOREA—Bible Translation in Korea, W. D. Reynolds, *The Missionary* (November).

NEGROES—The Development of the Negro Ministry, *Homiletic Review* (Dec.)

PERSIA—Babism in Persia, Benj. Labaree, *Church at Home and Abroad* (November).

PHILIPPINES—Missionary Opportunities in the Philippines, Wm. E. Griffis, D.D., *Sunday School Times* (November 19); Character and Rights of the Filipinos, H. W. Bray, *Independent* (November 10); The American Birthright and the Philippine Pottage, Henry Van Dyke, *Independent* (Dec. 1).

ROMANISM—Life in Roman Catholic Monasteries, Father Augustine Baumann, *Converted Catholic* (November).

SOUTH AMERICA—Life in Venezuela, Harold Hall, *South American Messenger* (November).

GENERAL—Civilizing Influence of Foreign Missions, *Women's Work for Women*, and *Church at Home and Abroad* (November); The Diplomatic Situation from a Missionary Standpoint, F. F. Ellinwood, *Church at Home and Abroad* (November); The Forward Movement in the Methodist Episcopal Church, A. B. Leonard, *Gospel in all Lands* (November); The Triumphs of Modern Missions (Presbyterian), Thomas Marshall, *Assembly Herald* (November); The Evangelization of the World in This Generation, Bishop of Newcastle, *Church Missionary Intelligencer* (November); The Army and Navy, Y. M. C. A., Albert Shaw, *Review of Reviews* (November).

* It is certain, at least, that this officer was the last to see Col. Henry alive. When he left the cell, the door was locked and he said to the jailor, "Do not disturb him for two hours; he wishes to be alone." When the door was finally opened Col. Henry lay dead.

III.—INTERNATIONAL DEPARTMENT.

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

Responsibilities of Christian Governments as to Human Rights.

GENERAL B. R. COWEN, CINCINNATI,
OHIO.

The most precise declaration of human rights, and of the relation of government thereto, that I have seen is that contained in our Declaration of Independence.

We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights governments are instituted among men deriving their just powers from the consent of the governed. That wherever any form of government becomes destructive of these ends it is the right of the people to alter or abolish it and to institute new government, laying its foundations on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness.

Of course, the rights referred to are the rights to rational gratification, not to abusive indulgence. The glutton abuses his right to eat, the drunkard his right to drink, the murderer his right to live. The operation of lynch law is vengeance, not justice. It is human rights, not human transgressions that are God-given. That man is transformed by the abuse of those rights proves nothing against his true nature.

It must be then that man has a right to the proper gratification, indulgence, and exercise of every natural capacity and faculty of his being so far as may be without injuring others, or interfering with their similar right. Any other restriction of that right is slavery.

The sole employ of a faculty is in its exercise. The method of such exercise is a question of morals with which the government may or may not have something to do, but

the right to such exercise involves no question save the existence of the faculty, and the agencies presented for its gratification.

If these premises are correct the inevitable conclusion is that nothing that is merely human can create good or evil; which is to say, that the state can neither bestow a right nor perpetuate a wrong. Its highest office is to place the means of happiness within the reach of its members in accordance with the designs of nature, and to protect the enjoyment of those means. Its approval or disapproval, to be strictly proper, must be in harmony with natural laws. To get outside of that restriction is legal tyranny. The government that is based on any different theory places man's destiny at the mercy of his fellows, and thwarts the design of his Creator. To the extent the law inhibits what nature allows, it limits human liberty and becomes the pliant tool of tyranny.

On the other hand, if the law undertakes to enforce a duty which nature does not allow it is tyrannical, and if it assumes to bestow a right which nature has not decreed, some one is wronged.

The common-law rule which confers the property of the wife on the husband immediately on marriage is a good illustration. That assumes to confer an arbitrary right, which nature does not approve; and it deprives the wife of a natural right, which is injustice.

I would feel that what has been said is commonplace were it not for the fact that there is a wide difference of opinion on this question of natural and legal rights. That great teacher of legislation, Bentham, during the first half of the present century said, "Rights,

properly so called, are the creatures of law, properly so called; that real laws give birth to real rights; natural rights are the creatures of natural laws." His meaning is emphasized by his further expression: "There is no reasoning with fanatics armed with natural rights."

Fifty years ago one of the greatest of American statesmen, from his place in the Senate, said: "That *is* property which the law declares to be property," and he sneered at the idea that a man could not be made property by law as "a visionary dogma;" the "wild speculation of theorists and innovators," which was a bolder statement of Bentham's theory, and it was the theory of this nation for seven-eighths of a century after the Declaration of Independence.

In the midst of the panic immediately preceding our Civil War, during which so many leading men of the North were smitten with a moral paralysis in respect of human slavery, Mr. Charles Francis Adams, then a member of Congress from Massachusetts, proposed an amendment to the Constitution providing that no subsequent amendment thereto, having for its object any interference with slavery, should originate with any free state, or be valid without the assent of all the states; which was simply a proposition to render African slavery in America perpetual. But, thank God, all that monstrous libel on the Declaration of Independence was burned out of our jurisprudence in the white heat of battle. Men stood listless in the face of duty so long that the Great Avenger "took the work from out their hands."

If Bentham and Clay, from whom I have quoted, declared the correct theory of the power of government, human rights would have no foundation more substantial than the

will of the despot or the whim of the legislator. If that theory is correct, man is a nonentity until the civil law breathes into his nostrils that character of existence which a majority of the lawmakers please. Imagine the style of being which our American Congress would create!

Some of the statesmen of to-day seem to entertain a different theory of the power of the government from that I have stated, and they may even succeed in grafting their heresies into our statutes, but it can be only temporary. Essential injustice never controls human thought, save as a usurper, and usurpation can not endure. Wrongdoing and decay are interchangeable terms. The idea of God with us is inherent in every idea which possesses vitality, and inspires all oppressed people, whose efforts to cast off the yoke of bondage have succeeded, or have promise of success.

It must be, then, that in a well-ordered government there will be no serious intermeddling with natural rights; they will merely be defined, guaranteed, and protected—in fact, in an ideal community, written laws would be, to a great extent, unnecessary.

To illustrate: I am writing for the individuals who are, to me, for the most part, entire strangers. Yet I risk little in venturing the statement that, while few of them probably have a minute and technical knowledge of the laws under which they live, none of them have violated those laws, unless it be such as are manifestly violative of human rights, as, for example, our Fugitive Slave Law, of infamous memory, to violate which was a Christian duty.

This statement is based on the supposition that my readers are persons of more than average intellectual gifts, with strong moral

emotions and moderate animal passions, and whose mental and moral powers have been highly cultivated. A government composed of such persons would need no coercive measures, because each one would be prompted by his natural impulses to do right. When the consent of such men is withheld from the government under which they live, it will be safe to conclude that it is nature rebelling against tyranny.

An apt illustration of this thought is found in the history of human slavery in England. At the close of the twelfth century one-half of the Anglo-Saxons were slaves. By a progress, the steps of which were imperceptible, slavery, tho never formally abolished by law, ceased to exist. The exact time when it ceased can not be accurately determined. It was never the subject of agitation or controversy, and the causes worked so silently that they were unobserved. Later historians, as Macaulay and Mackintosh, attribute the result to the influence of Christianity, which is equivalent to saying that the natural law asserted itself.

Vattel, in his *Law of Nations*, says: "If men were always equally wise, just, and equitable, the law of nature would doubtless be sufficient for society. But ignorance, the illusions of self-love, and the violence of the passions too often render these sacred laws ineffectual. Thus we see that all well-governed nations have perceived the necessity of positive law. Thus is the law of nature converted into the civil law."

St. Paul, who was a lawyer before he became an evangelist, stated the same idea much more concisely and forcibly when he wrote his friend Timothy that "the law is not made for the righteous man but for the lawless and unruly." Which is to say that the regula-

tions of the state must be adapted to men as they are, not as God designed them to be.

St. Paul also had something to say to the Romans on this theory which is much to the point. "For when the Gentiles, which have no law," said he, "do by nature the things of the law, these, having no law, are a law unto themselves."

The restraint of the law, however, should go no further than to prescribe such limits to individual action as are sanctioned by reason and natural morality; that is, such moral restraint as is felt by those having the best moral and intellectual endowment and culture.

It is the theory of those who adopt the Bentham idea, that the individual, when he assumes the relation of allegiance enters into a contract with the government to surrender some of his natural rights in exchange for certain rights or privileges which the government agrees to grant. That theory is at once the opportunity and the excuse for tyranny.

It is evident that, under such an arrangement, the individual is utterly at a disadvantage. Such rights as he had were not the gift of the government, so that the contract simply enables him to retain one right as a compensation for the surrender of another. Such a contract the lawyers would call a *nudum pactum*, that is, it would be void for want of that reasonable consideration which is the very life and essence of a contract.

That theory is one of the most insidious which oppression has invoked, and the only safeguard against it is in the broad ground that nature confers all rights and that the only office of the government is to declare and protect them. Wherever that erroneous theory obtains, the door is thrown wide open for the entrance of fraud and force which will culminate,

sooner or later, in the surrender of all rights, and the government will become precisely what the legislative caprice makes it, which means slavery for the weakest, sooner or later.

The government can have no such power because its only *raison d'être* is as the representative of the real rights of man—the agency which men have created for the declaration and protection of those rights. Extinguish the rights and the government is simply a tyranny. And it is certain that the king can have no such right, for it is the law of God that he may not interfere with the one ewe lamb of his meanest subject.

Men of defective intellectual endowment, of limited culture, or those who have been transformed by abuse of their faculties are prone to grow restive under the most necessary and wholesome legal restraint, and to complain that it is an abridgment of what they are pleased to call their "personal liberty," meaning thereby their natural rights. But the well-ordered government, based upon the theory I have tried to present, asks the surrender of no right save the right to do wrong. We have no right to violate a law prescribed by our higher nature even to promote what we consider our happiness.

Few men of sound mind do wrong without feeling the reproof of their higher nature, which clearly indicates that a consciousness of the necessity for certain wholesome restraints is a part of the human nature. Cain was as conscious of the wrongfulness of murder in the early twilight of the race as was Prof. Webster, in whom focused eighteen centuries of Christian civilization and intellectual culture.

My conclusion then is, that the laws of a properly constituted government will be simply responsive

to the law of humanity; that their warp and woof will conform to the basal laws of our mental and moral constitution. Our only reliable protection from oppression is in our right to look beyond the letter of the written law, to that diviner work, the law of our being. In proportion as we neglect to invoke that protection when need is, we are traitors to our kind in our blind submission to the powers that be, for

Man is more than constitutions; better rot
beneath the sod

Than be true to church and state while we
are doubly false to God.

The responsibility of government as to human rights, then, is declaratory and protective. It simply lets a man alone to work out his own happiness in the protected development of his own capacity and the guaranteed exercise of his own faculties, which I take it is all that the most pronounced advocate of human rights can reasonably demand.

The space allotted to this discussion is insufficient for even an enumeration of the different methods by which the greed of governments and individuals has limited and is yet limiting human rights, or to refer to any of the manifold forms of oppression which yet remain as vestiges of a vanishing civilization. The theory I have tried to elaborate seems to me the only panacea for oppress humanity. Its application is a matter of detail which is engaging the best thought of good men everywhere.

That our systems of government are yet incomplete should not discourage effort.

The retrospect is especially inspiring. Those sublime heights whereby our great historic epochs are indicated—Sinai, Thermopylæ and Marathon, Bethlehem, Runnymede, Wittenberg, Geneva, Oxford, Yorktown, and Appomattox—

stand as perpetual memorials of the superiority of justice and moral power and holy enthusiasm over mere political intrigue and human ambition, as battle-winners. The ideal is ever in the future, but our duty to follow it is none the less obligatory. To fail in effort is a crime against humanity. To fail in result is a misfortune for which we may, or may not, be responsible.

It is discouraging to see how much remains to be done, but we have abundant reason to rejoice that so much has been done. Progress in the right direction is steady if not rapid. Religion and conscience are more and more awakening men to a sense of responsibility for existing evils. Those who act on the theory that Providence will permit no such ideal government as that I have tried to outline, and will refuse to cooperate in every proper effort to promote more desirable human conditions are blasphemers and libellers. They would perpetuate those wrongs which God denounced in thunder-tones from Sinai, and which He sent His Son into the world to mitigate and expel through human cooperation.

Governments, however, are but an aggregation of individuals. In Christian nations the prevailing sentiment is inspired by the principles of Christianity to the extent that such principles inspire a majority of its citizens. The whole duty of man is not discharged when he pays his taxes and keeps on the right side of the law. There is a world of duty yet untought, of which the state takes no cognizance, yet which, as a bulwark to human rights, is more powerful and reliable than the acts of parliament or the deliverance of courts. I refer to the moral sentiment and the enlightened opinion of communities and individuals. This will inevitably develop that

common instinct, that man is responsible for man. I have infinitely more hope from this moral appliance than from government interference.

Every experience, and all observation of man's nature, have demonstrated that intellectual improvement alone is but a slight advance in the direction of a true civilization. Divorced from morality, civilization, so-called, only develops energy, which is the more to be dreaded in its powers and purposes, because it is without those restraining and elevating influences which alone direct and guide it toward objects of utility and philanthropy.

The recognition of the power of this moral sentiment, however, fixes and emphasizes the personal responsibility of the citizen for the denial or limitation of human rights. It is the citizen alone who can be punished for neglect of duty. The state can not be reached. Under the homely dialect of Hosea Bigelow, Prof. Lowell hid this profound truth:

Gov'ment aint to answer fer it,
God'll send the bill to you.

Individual effort, and the influence of social and religious organizations operating independently of civil duties, have lifted the world into the light far more than have organized governments and written laws. The higher law is the only law that binds the heart and conscience, and by its reaction upon the national life, governments live.

How small, of all that human hearts endure,
That part which laws or kings can cause, or cure.

But the subject before us embraces also the question of the responsibility of government as to human rights, wherever the same are limited or denied, regardless of national boundaries. There was a time when a policy of selfishness was possible; when a nation could

live within and for itself. But a hermit nation is no longer possible, albeit our own government, by its cruel, unjust, unchristian legislation endeavored to compel the Celestials to return to that condition.

The intercourse of nations so necessary under modern conditions, inspired by the teaching of that injunction which St. James calls "the royal law," has wrought a revolution in the old policy of selfishness. The world is now so crowded that in any attempt at a readjustment, even the best intentioned, some one is sure to be jostled, and it therefore became essential to the peace of the nations that a preventive for the evils likely to accrue should be devised. This necessity gave rise to international law, the moral influence of which has been so pronounced that not only do governments bow in submission to its decrees, but it has given *law to war itself*.

As in the rules governing individual morality, the duties enjoined by which are so often without the sanction of written statute, and are enforced only by conscience and social opinion, so the intercourse between nations, so essential to their well-being, depends upon an unwritten law which has been generally adopted by the great family of Christian nations to regulate that intercourse, and which can not be violated without incurring the world's contempt.

It is a fundamental principle of the international code or system, that one nation can not interfere with the domestic affairs of another nation, except in those matters which interfere with mutual intercourse and self-protection, to prevent the effusion of blood, and to put an end to a state of anarchy which threatens the peace and welfare of other powers.

No universally established prin-

ciples have yet been laid down as to when one government should or may interfere with the domestic policy of another, but the rule prohibiting the slave-trade is a comparatively recent addition to the certainties of the international code, and that code is recognized by all the governments of the so-called Christian world. Unfortunately there is a certain school of modern statesmanship peculiar to no single government, which in its masterful desire to sever all connection between church and state, is in imminent danger of forming an offensive alliance between the state and devil. Our own government in its alleged efforts to keep itself free from entangling political alliances with foreign powers, and to cater to unwholesome social influences, has at times gone very near to separating itself from the very humanities of international intercourse.

Declaration of Unity.

By Protestant Missionaries from Various Countries and of Different Denominations, assembled in Kuling, Central China, August, 1898.

We, the undersigned missionaries, desiring to express to the world our heartfelt unity in regard to the essential points of our Christian religion and longing to fulfil the desire of our blessed Savior and Master, expressed in His prayer, John xvii, verses 11, 20-23, that his disciples should be one as He and the Father are one, *hereby declare* that in our united services, as well as in our daily intercourse with each other, we realize ourselves *to be one* in the Father and in the Savior. Christianity is not so much a system of doctrines as it is a *new life*, born of the Spirit of God, a life of *vital union with God through the Savior*. All those who, by the grace of God,

have received this new life are living members of Christ's body, and are therefore one. Christ Himself is the center of our union. We may still have different views and opinions on several minor questions of our religion, and may follow different methods of church policy and Christian work, as each one's conscience directs him, but yet we feel we are one by the Blood of Jesus, our only Savior and Mediator, and by His Spirit, who moves our hearts. We are like different battalions of one great army, fighting under one great captain (*i. e.* our common Savior and Master), for one great end—the proclamation and establishment of Christ's kingdom throughout the world. In Christ we are one.

Signed by

[Here follow the names of 102 missionaries representing every Protestant missionary organization at work in the empire of China, or if any are omitted they do not occur to us. We are delighted to insert it in our first issue for 1899. We be brethren! Let us keep the covenant of salt. We are partakers of the same Church.] J. T. G.

Plans for Cuba and Puerto Rico.

The committees appointed by the American Baptist Home Mission Society and the Home Mission Board of the Southern Baptist Convention, met in joint session, according to agreement, in Washington, D. C., on the 23d day of November, in the office of the President of Columbia University.

The principal matter for consideration by the conference was to determine the relations of the two bodies in prosecuting work in the islands of Cuba and Puerto Rico. After a full and frank discussion of the whole subject, the following preamble and resolution was unanimously agreed to:

Whereas, In the providence of God, Puerto Rico has become a part of the United States territory, and Cuba has been brought under our temporary military control, thus liberating these islands from the dominion of Spain, And, whereas, There is an urgent call for the vigorous prosecution of evangelical missionary work among the people on these islands,

Therefore, resolved, That in the opinion of this conference, held this 23d day of November, 1898, in the city of Washington, D. C., and representing two great home mission societies of American Baptists, North and South, with a constituency of two and one-half million communicants, it is expedient that the following division of territory should be adopted by the societies represented, viz., that the American Baptist Home Mission Society should prosecute its work in the Island of Puerto Rico and in the two eastern provinces of Cuba, while the Home Mission Board of the Southern Baptist Convention should prosecute its work in the remaining provinces of the Island of Cuba.

The adjustment of the relations of the bodies in their work in the Indian and Oklahoma territories was fully considered, resulting in the unanimous passage of the following resolution:

Resolved, That it is the sense of this conference that there should be harmony among the Baptist workers in the Indian Territory and Oklahoma, and we recommend that the secretary of the Home Mission Board and of the Home Mission Society be requested to visit these territories and seek a basis for such harmony, with authority to associate with themselves brethren from neighboring States as advisers.

[Signed.]

F. H. KERFOOT, Chairman.

S. Y. JAMESON, Secretary.

Sarah Geraldina Stock.

BY CHARLES A. FOX.

"Died in the holidays"—with few to linger
Round that sad spot where she made last
brief stay—
So passed from earth unheard God's own
brave singer
Who led the van of missions with her lay.
That clarion lay, so thrilling, deep, and tender,
Bright with the risen brightness of her
Lord,
Roused the long-slumbering Church with
swift surrender
To buckle on the Spirit's rescuing sword.

Large faith was hers, intensity of aim,
Sequestered piety of earlier time,
Deep adoration for one glorious Name,
A chastened passion for all lofty rhyme.

Then a low Voice caught her quick ear alone,
"Wilt thou go with this Man?"—and she
was gone!

—The Christian.

Dr. Fairbairn as Haskell, Lecturer in India.

When Dr. J. H. Barrows projected the lectureship in India on the foundation afforded by the munificence of Mrs. Haskell, there was not a little misgiving as to whether the lectures were to be a sort of World's Religious Congress Extension. We pointed out at that time that anything of a conglomerate character could only result in mischief. The Christian churches have been gratified with the type set by Dr. Barrows' lectures in the initial course. They are pleased that so able, broad, and estimable a man as Dr. Fairbairn, of Mansfield College, has been chosen to deliver the second course of lectures on this foundation, and that he has consented to do so. With the spirit in which he conceives this task ought to be done, as set forth by himself in the following statement, all evangelical Christians must be gratified. This extract is the more important in that it shows the character of the new obligation which is imposed on us by the spread of the English language in other countries besides India. Dr. Fairbairn says:

We have our standards of judgment and the Hindus have theirs. To go and speak to another people on this basis, that the religion which created our civilization must be good simply because the civilization it created seems to me so excellent, would be to go on a mission that carries its own disaster within it. It will never do that the question of a universal religion should be argued simply from the standpoint of the West, for that which is universal can never be taken as the special concern or possession of any people. But then there is the other side that one feels not less. Missionaries that are through long generations accustomed to the people know the circumstances and the subject, and how difficult it is to one from afar to set himself in immediate relation with the needs of the educated Hindus. And yet

they are educated by Western men, largely in a Western tongue, and according to Western thought.

The men who advocated for India a higher education by Englishmen acting on Western methods as a great preparation for evangelization forgot this—that the English tongue is used by men who are not Christians, as well as by men who are, and that the power to read English thoughts carried with it the power to read a philosophy, or a criticism, or a history that set the educated mind to the Christian religion in a more unfriendly attitude than any local tradition or inherited prejudice could do. That feeling involves a larger sense of our responsibility. We have not yet measured what it is. We lightly have taken into our hands the lives and destinies of more than 200,500,000 of human beings, and we commit the government to a few hundreds or a few thousands of our sons. We cannot take that large responsibility and feel that it is exhausted if we supply them with laws and magistrates and discipline, all tending to paralyze and dissolve their own ancient order, and then fail to put anything higher in its place. The responsibility of England for India is moral, spiritual, intellectual, political, and it ought to be above all transcendently religious; and unless the interpretation be taken in that large sense, such a poor endeavor as that on which it is my destiny soon to enter would be an impertinence and in vain.

Foreigners and Property Rights in Japan.

Those who have followed the unfortunate controversy over the Dashisha, will be interested in learning something of the rights under the new treaty with Japan. It will be remembered that no foreigner, and no foreign corporation, could acquire title to property in Japan, and hence the American Board, as others, had to confide in the honor of Japanese whom they selected to take the title outright, there being no provision for its being held in trust for the foreign body. It is a monumental disgrace to the Japanese people that the

men were not true to their trust. Japanese themselves, in large numbers, have condemned the faithlessness of these honor (?) men.

It is well that we know what security we are to have under the new treaty. There is in Japan a "Society of Preparation for Mixt Residence." This society publishes a magazine with an unpronounceable long Japanese title, which sets forth that, according to the new Anglo-Japanese treaty, foreigners have a right to own buildings, to lease lands for residence or for commercial purposes, and to hold land as superficiaries. There are other rights to "immovables," not mentioned in the treaty, which are granted under ordinary Japanese law, but these may be withdrawn without the violation of the treaty. We summarize from the summary and translation of *The Japan Mail*.

Questions in Our Mail-bag.

Among the many practical questions that await answer come some curious ones. A correspondent writes for information about the "Caste of the Yellow Veil." Having never heard of such a class, we were about to answer that there was some mistake that occasioned the inquiry. We took the precaution, however, to inquire of Rev. J. W. Waugh, D.D., who has been connected with India for over a third of a century, and whose scholarship and wide and varied acquaintance with things in that country, places him among the foremost authorities thereon. Dr. Waugh says he never heard of such a thing, and supposes this must have been confounded with the class of persons who dress in the "yellow robe." He says: "You know many fakirs, jogis, sanyasis, and others wear yellow garments? The color yellow, or rather saffron color, is supposed to be a sign of holiness, and," he adds, "therefore

befitting a Hindu priest, by way of *lucus a non lucendo*."

Another correspondent asks what missionary work is being done on the continent of Europe. The question in the form it comes to us is quite too comprehensive to admit of answer without writing an article. Mr. Eugene Stock's small volume, "Handbook for the Christian Traveler," is a sort of Murray's Guide to all places of evangelical work and worship. It can be ordered through Fleming H. Revell Company, 158 Fifth Avenue, who also publish the "Missionary Manual," which contains mention of all the work of American missionary societies on the continent of Europe. There is no complete understanding, however, of the evangelical forces of Europe, without a considerable acquaintance with what is known as "The Inner Mission" of Germany.

We are asked about the present political status in Korea. An answer to this involves some treatment of the entire "Far Eastern Question," and more extended presentation than this corner admits of. We will let the Mail-bag answer the Mail-bag, by a quotation from a correspondent in Korea, who says:

"We are in great perplexity here. An attempt to poison the king almost resulted fatally, and the conservatives have taken the occasion to try to overthrow the new laws and go back to the old heathen laws of torture, cruelty, and widespread ruin for any crime. Against them the Progressionists are making an heroic stand, but are making only little progress. I am convinced that Korea is slowly approaching a crisis in which the fate of constitutionalism, and with it the fate of the dynasty, will be decided. Pray for us and for our ten millions of parishioners."

A great many inquiries come to us about what missionary work is

being attempted in the Philippines. The answer is that the leading missionary societies of this country are endeavoring to find some practical plan, on the basis of comity, which will prevent waste of energy by several of them attempting the same sort of work in the same locality in the newly opened islands, Cuba, Porto Rico, the Carolines, and the Philippines. It will probably not be a hard and fast arrangement. Bishop McCabe, of the Methodist Episcopal Church, found a unique man on the Pacific Coast, and sent him to Manilla at his own charges. The Methodist Episcopal Missionary Society declares, however, that it has not established any mission in the Philippines. Bishop Thoburn, whose jurisdiction is "India and Malaysia," may extend his work from Borneo to the Philippines, as at least one of his missionaries has made translations of books preparatory to work in farther Malaysia; but as yet the church has done nothing officially for the Philippines, and if the assignment of the Philippines to the Presbyterians as their special obligation shall obtain, when Treaty rights open the way, it is probable that adjustment will be respected.

But there can be no monopoly in any of these fields. Some of this work will be preempted by those first on the field. The Madrid branch of the Bible Society is preparing a Tagali version of the Scriptures, which will be of avail to any missionaries among the four millions of natives who use that tongue. We learn that a Christian gentleman in Barcelona, Spain, by newspaper advertisements has offered New Testaments in Spanish, free, at his own house, and has under way, through persons thus brought in touch with him, translations of tracts into Tagali, Vizaya and Pampango, the three most widely-used tongues in the Philip-

pires. Two of these translators were persons expelled from the Philippines as Liberals and Freemasons.

It will be seen, by reference to the resolutions on page 53, that two Baptist home missionary societies expect to work in Cuba and Porto Rico. The Foreign Christian Missionary Society has also taken steps toward opening work in Cuba. The American Bible Society has sent an agent, Mr. Hykes, to Manilla to prospect, and the Presbyterian Church (North) has already money in hand for the purpose of establishing a mission there. Plans of none of the societies have as yet been matured, however. We shall hope to keep our readers posted as to the progress and outlook.

Mrs. H. Grattan Guinness, Sr.

Mrs. H. Grattan Guinness, Sr., peacefully past away the morning of November 3, last, at the age of 67. Her life was in the truest sense a sacrifice in the service of Christ and the Gospel, and as such a sweet savor unto God. She gave herself—her whole time, her remarkable talents, her health and strength, her children, her husband, and her life, to the work of the Lord.

For the last thirty-eight years she was the devoted fellow-worker of her husband, first in evangelistic toils, and then in missionary undertakings. Altho prostrated by paralysis, the result of excessive labors, six years and nine months ago, she retained to the last her interest in the conduct of the East London Missionary Institute, and in the progress of Christian Missions in all lands. Her works remain as a witness for God, and her character will long be remembered as, in the estimation of those who knew her best, one of the most unselfish and noble which the riches of His grace ever brought to moral beauty and maturity. — *Life of Faith*.

IV.—EDITORIAL DEPARTMENT.

The New Year.

With the new year come new opportunities for Christian life and service. We should learn from the past, work in the present, and look toward the future. During the coming year the editors hope to make the REVIEW of still greater value and interest to our readers. To this end a few changes will be made in the plan of the magazine to increase its unity, breadth, and usefulness.

The first department will contain articles of general interest on the progress and problems of the Kingdom. Careful plans have been made to secure timely and valuable articles from leading writers. Studies and symposiums will appear throughout the year.

The *Digest Department*, besides containing articles of especial importance from current magazines, will have a list of important articles of the month bearing on missions and mission lands.

The *International Department* will, of course, continue to be conducted by the associate editor, Dr. Gracey. The "Questions" will also continue to be answered in so far as our friends desire to make use of the opportunity thus afforded.

The *Editorial Department*, continuing under the control of the editor-in-chief, will be devoted to notes on current missionary topics.

A *Book Review Department* has been established, which will make note of books on missions and mission lands, and give more extensive reviews of important missionary publications received. This department will be carried on wholly for the sake of our readers, to keep them informed of the growth of missionary literature.

In the *General Intelligence Department* further unity will be sought by the combination of the

"Extracts and Translations" with the other notes and clippings. Through our editorial correspondents and other sources of information fresh and forceful items of news are received from all parts of the world. Dr. Leonard's missionary nuggets have made this department a mine of wealth.

The *Field of Monthly Survey* will be omitted, but it will be the purpose of the editors to supply all the information it contained in other departments.

The Old Year.

The year 1898 has been a year of sensations in politics and in missions. There is scarcely a nation that has not been brought into prominence by critical questions or events of international importance. *Russia's* czar has astonished the world by his "peace proposal" which, tho not likely to bear immediate fruit, has set many clear-headed statesmen to thinking. *Greece* has well nigh sunk out of sight, but *Crete* has been freed from the Turk. *Italy* has been stirred by riots of the populace, but has again quieted down, for a time at least. The emperor of *Germany* has, by his sensational movements, attracted much attention and some severe criticism. Apparently he likes to keep Europe on the *qui vive* to know what he will be up to next. *France* has been stirred to her very foundations—if she has any—by the Dreyfus case and its accumulating scandals. *Spain*, poverty stricken and crushed by external and internal forces, awaits some reformer in politics and religion to rescue her from the slough of despond and inspire her with new life and hope growing out of truth and righteousness. *England*, by her campaign in Africa, has opened up a vast territory to civili-

zation and Christianity. This is one of the few places in Africa where the soldier has preceded the missionary.

The *United States* has come prominently before the nations as a naval power of unexpected strength. Expansion—territorial and missionary—is the great topic of discussion. The Anglo-American Alliance scheme finds much favor on both sides of the Atlantic, but has not been productive of more than some speeches and one or two alliance organizations. The Negro Problem has been forced upon our attention by race riots in the South. The Indian Problem also demands attention, and presents an opportunity for the government to show more clearly their ability to deal satisfactorily with a subject race. The Mormon problem is also coming to the front, and calls for prompt action on the part of the nation to prevent the seating of polygamists in Congress, and to establish uniform marriage laws throughout the country.

Spanish America comes in for a share of attention through the Nicaragua and Panama Canal schemes, the formation and dissolution of the Central American Republic, and the various political complications of the South American states.

Asia seems likely to be the great theater for the enactment of most striking scenes in the world's drama for the next few years. *Japan* is rising to be one of the world powers. In *China* reform movements have been temporarily superseded by petticoat government, while England, France, Germany, and Russia vie with each other to see which will secure the most concessions, and keep the others in the background. Forward missionary movements in the Flowery Kingdom, however, give hope of real progress. *Korea* is well nigh a nonentity politically, but is a rich

harvest-field for missions, and possesses many promising signs of future power. The Trans-Siberian railway will open up Central Asia to commerce, and, it is hoped, to the Gospel. *Tibet* has already been entered by the missionary, and tracts are being scattered through that frigid table-land. *India* is gradually recovering from the scourge of famine and plague, tho the latter has appeared in Calcutta and elsewhere, giving good cause for alarm. Famine relief work has opened new opportunities for the Gospel, and prayer and spiritual power more than ever mark the life and work of the missionaries. *Armenia* has been gradually recovering from her terrible tragedies of 1895-7, and the sympathy and fidelity of the missionaries in the sore time of trial is bearing fruit in growing interest and numbers of converts.

Africa has been notable during the year for the British conquest on the Nile, the massacres in Sierra Leone, the hunger for the Word of God in Uganda, the opening of the Kongo railway, and the political movements in Cape Colony and the vicinity.

One distinguishing feature of the year has been the markt way in which the *Islands of the Sea* have been brought into prominence. Hawaii, two chief islands of the West Indies, the Philippines, and one of the Ladrões have come under the control of the United States. This will open wide doors for missionary effort, and involve grave problems, both political and religious.

Even such a hurried résumé of the chief events of the past year indicates the close connection between politics and missions. Every war and rumor of war, every reform and attempt at reform, every famine, massacre, riot, and earth-

quake has a bearing upon the missionary outlook. Moreover the purpose of God for the nations is wrought out in political as well as in missionary movements, and all cower for the final consummation of the Divine plan.

The Crisis in France.

We publish in the Digest Department a brief, but comprehensive résumé of the Dreyfus affair, since this is likely to rank among the *causes célèbres* of history. Without any conscious bias of prejudice against the French people, there are manifest in this whole matter several features not at all hopeful or desirable for France. The Anti-Semitic spirit, the domination of a military class in which the clerical is so strangely prominent, and the apparent determination to maintain the prestige of the army at all costs, are not the characteristics that befit a great nation. But, worse than all these, there is apparent an *indifference to truth and justice*, if not a conspiracy of falsehood and injustice, which seems to imply a sapping of the foundations of all national, if not of all private, virtue.

There are so many beautiful traits in the French people that one can not but ask whether there be not some radical evil which is eating at the very vitals of the nation, and whether it is not *clericalism*, which Gambetta so long since declared to be THE FOE OF FRANCE? A religion which makes it not only pardonable, but justifiable, to lie and deceive, whenever, in the opinion of the liar, good ends are to be so accomplished, undermines all truth, which is the corner-stone of character.

At this same time Mr. Walsh's "Secret History of the Oxford Movement" is exposing the corruption in the Ritualistic party in

the Anglican Church. We have seen no such exposé anywhere. With amazing boldness, particularity, and documentary accuracy Mr. Walsh has let in the light upon the whole Romanizing scheme in the Church of England. He has quoted from the leaders of the movement not only falsehoods, but justifications of them. In one case the advice is given, "If you make up your mind that a lie is necessary, then *lie like a trooper*."

He who looks at the evils that thus find root, even in Christian nations, may well ask whether, if these things go on, we shall not need missionaries to proclaim the Gospel in London and New York, full as much as in Hong Kong and Calcutta? France, with her Clericalism, Germany, with her Nihilism and Socialism and Rationalism, England, with her Ritualism, America with her Materialism—such Christian lands as these may well ask whether there is not some need at home of a purer Gospel; or, rather, of more living of the pure Gospel? What but a nearer drawing together of disciples, a more fervent spirit of prayer—a closer fellowship with God—can preserve the body politic from decay and rottenness?

F. B. Meyer's Visit to India.

Our Associate Editor, Rev. F. B. Meyer, of London, has already started on a visit to India. He purposes to hold meetings for the "Deepening of Spiritual Life" in many of the larger cities. His proposed itinerary is as follows:

| | |
|----------------------|-----------------|
| Poona..... | Dec. 24—28. |
| Bombay..... | Dec. 28—Jan. 2. |
| Lahore..... | Jan. 5—8. |
| Agra..... | Jan. 10—12. |
| Lucknow..... | Jan. 13—15. |
| Allahabad..... | Jan. 18—20. |
| Calcutta..... | Jan. 22—28. |
| Rangoon, Burma..... | Feb. 1—4. |
| Madras..... | Feb. 9—16. |
| Bangalore..... | Feb. 17—20. |
| Madura..... | Feb. 22—25. |
| Palamcottah..... | Feb. 25—28. |
| Colombo, Ceylon..... | March 2. |

This tour will doubtless be the

V.—RECENT BOOKS ON MISSIONS AND MISSION LANDS.

MISSIONARY TRAVELS.

MISSIONS AND POLITICS IN ASIA. By Robert E. Speer. 12mo, 271 pp. Fleming H. Revell Co. \$1.00.

To be an intelligent student of missions one must be a student of politics as well, and, *vice versa*, to understand political conditions and prospects, some knowledge of missionary work is absolutely necessary. This interrelation of missions and politics is clearly set forth in Mr. Speer's Princeton lectures, which consist of "Studies of the Spirit of Eastern Peoples, The Present Making of History in Asia, and the Part Therein of Christian Missions." These lectures were suggested by studies and observations in Asiatic countries (1896-1897). They show wide reading and keen insight into the conditions, problems, and prospects of Asiatic nations. The book is almost equally valuable as a study of politics and of missions. The spirit of the treatment is revealed in Mr. Speer's words in the opening lectures.

I believe in the Lord, the living, the powerful, in whose hand our life is, and by whom the courses of men and of nations are shaped, as in the East the water brooks are turned by the husbandman whithersoever he will. And I wish to trace briefly the play of the forces that are now working out in Asia the designs of God.

The chapters treat of Persia, Southern Asia (Arabia, India, and Indo-China), China, Japan, and Korea. Each is crowded full of information, and is clear-cut and interesting. The book, while treating of present conditions, is by no means of transitory importance. We can not too strongly urge its careful perusal by all students of missions and of politics.

FELLOW TRAVELERS. By Rev. Francis E. Clark, D.D. 8vo, 288 pp. Illustrated. Fleming H. Revell Co. \$1.25.

Visitations of the African and Asiatic mission fields, by officers of

mission boards and others, have been numerous within the past few years, and have been most beneficial to the work of missions, both at home and abroad. These tours have also been productive of some valuable and interesting missionary literature. Dr. Clark visited the fields as president of the World's Christian Endeavor Union, and in this volume gives us an account of his "journey in three continents, with impressions of men, things, and events." Dr. Clark's "men" include F. B. Meyer, Vivekananda, President Kruger, and Andrew Murray. Among other "things," he writes of Swiss mountains, German universities, Italian cities, Egyptian pyramids, Hindu temples, mission schools, etc. The "events" consist of travels, Christian Endeavor conventions, and incidents of various kinds, all of which are told in an exceedingly entertaining and suggestive way.

MISSIONARY STUDIES.

MISSIONARY EXPANSION SINCE THE REFORMATION.* Rev. J. A. Graham, M.A. 8vo. 246 pp. 145 illustrations and 8 maps. Fleming H. Revell Co. \$1.25.

In our *Digest Department* we have quoted a chapter from Mr. Graham's valuable history of Protestant Foreign Missions. The book is exceedingly rich in facts, carefully selected, and systematically arranged. A study of medical missions and colonial expansion is followed by chapters on The Hindus and their Neighbors, Buddhist Lands, The Dark Continent, Islam, The Southern Isles, and The New World. The maps are helpful but too indistinct to be thoroughly satisfactory. The chapters are suggestive, and there is a good index.

* The same book is published by R. and R. Clark, Edinburgh, Scotland, under the title of "Missionary Expansion of Reformed Churches."

This would be a good text-book for the general study of missions.

APOSTOLIC AND MODERN MISSIONS. Rev. Chalmers Martin, M.A. 12mo. 235 pp. Fleming H. Revell Co. \$1.00.

This volume of Princeton Lectures is by one who has devoted himself to the practise of missions, as well as to their theory, having spent several years as a missionary in Siam. Mr. Martin thoughtfully compares the principles, problems, methods, and results of apostolic missions with those of the present day, and the comparison is most suggestive and helpful. His criticisms of the Student Volunteer watchword seem to us to show that he does not grasp the true significance of it. He and the leaders of the Volunteer Movement are really at one in their view of the true aim and motive of missions.

CHRISTIANITY AND THE PROGRESS OF MAN, as Illustrated by Modern Missions. Prof. W. Douglas Mackenzie. 8vo. 250 pp. Fleming H. Revell Co. \$1.25.

The end of the first century of modern missions is very properly the time for a retrospective glance, to note the progress made, the lessons to be learned, and the steps to be taken. Many valuable histories and studies have been the outcome of this retrospection. Prof. Mackenzie's volume is one of them. Its object is to show that Christianity is the only religion that is inherently capable of becoming universal. This is proved by what has already been accomplished by Christian missions in comparison with the practical influence of other religions. The chapters deal with The Universalism of Christianity; The Missionary as a Pioneer, and as a Translator, Educator, Civilizer, Savior, etc.; and Christianity and the Progress of Man. The book, while not as interesting to the general reader as might be expected from the nature of the subject, is nevertheless a good condense statement of the claims and power of the Christian religion.

THE FIRST HUNDRED YEARS OF MODERN MISSIONS. Rev. J. S. Ross, D.D. 8vo. 94 pp. Paper. William Briggs, Toronto. 10 cents. 1898.

This is an excellent little historical and statistical missionary pamphlet—the best we have seen. It gives, in outline, the missionary chronology of the century, and valuable statistical information about all the mission fields of the world, besides much intelligence as to woman's work, medical missions, Bible work, etc. The pamphlet is largely compiled from the MISSIONARY REVIEW; it is therefore reliable!

MISSIONARY METHODS FOR MISSIONARY COMMITTEES. David Park. 18mo, 76 pp., with diagrams and charts. Fleming H. Revell Co. 25 cents.

Here is a book filled with practical suggestions for the study of missions and the successful conduct of missionary meetings. It is especially designed for the use of missionary committees of Christian Endeavor societies, and the value of its hints have already been proved by practical application. This is a good companion book to Mr. Adams' "The Missionary Pastor," and is well supplemented by the one above mentioned.

ONE HUNDRED YEARS. The short history of the Church Missionary Society, (London). Eugene Stock. 8vo, 188 pp. 1 shilling.

The secretary of the C. M. S. here gives us a foretaste of his larger history of this magnificent society, which is soon to celebrate its centenary anniversary. The book is full of significant, magnificent facts and makes us wish not to miss the lessons and inspiration to be gathered from the larger history, which will contain about one hundred chapters.

KOREA AND KOREANS.

KOREAN SKETCHES. Rev. James S. Gale, B.A. 12mo, 256 pp. Illustrated. Fleming H. Revell Co. \$1.00.

This is a charming book. For insight into native character, and for graphic description of men and things it ranks with Smith's "Chinese Characteristics." There

is not a dull page in the whole book. It is full of humor, while occasional pathetic touches stir the sympathies. Mr. Gale's descriptions of commonplace events are scarcely less interesting than his narrative of adventures. Tho not distinctively a missionary book, it is written by a missionary who saw men and things from a sympathetic Christian standpoint, and we know of no better book with which to awaken an interest in Korea and the Koreans.

EVERY-DAY LIFE IN KOREA. By Rev. Daniel L. Gifford. 12mo, 231 pp. Illustrated. Map. Fleming H. Revell Co. \$1.25.

This is more distinctly a missionary book, tho perhaps less interesting, than the one above mentioned. Mr. Gifford has been for eight years a missionary in Korea, and in this "collection of studies and stories" presents in compact form some of the results of his investigations and observations. He gives a description of the land, the people, their customs, and religions, the rise and progress of Christian missions, and various well-told incidents of adventure and missionary work. Whatever may have been said a year ago there is now no dearth of good literature on Korea.

PERSIA AND TURKEY.

PERSIAN WOMEN. By Rev. Isaac M. Yonan. Illustrated. 12mo. 236 pp. Cumberland Presbyterian Publishing House. \$1.00.

This volume owes much of its interest to the fact that it is from the pen of a native Persian. The author has treated his subject with much fairness, and even when speaking of his own people, the Nestorians, he is not led by race-pride to warp the truth or cover up disagreeable facts. His use of the English language is also, for a foreigner, unusually smooth and vivacious. His pen-pictures, therefore, of woman's life in Persia, from the cradle to the grave, is in-

teresting, as well as in the main accurate and instructive.

The first chapter of the book is of value only as it shows us that even a Persian poet has his dreams of what true love between man and woman may be; and that in no country of the world, it is safe to say, is there such an abyss between the fancies of the poet and the actual conditions of life. Real life for the Persian woman is wholly unromantic, even pitiable, as every page of the book reveals. It makes us appreciate more fully the debt which women in Christian lands owe to the Gospel.

The author, who himself owes much to the work of the American missionaries, shows a deep and sincere appreciation of their labors.

IMPRESSIONS OF TURKEY. By Wm. Ramsay. LL.D. 8vo. 296 pp. G. P. Putnam & Son. \$1.75.

In this interesting book Prof. Ramsay's commendation of the work of American missionaries is especially valuable, not only because he is an intelligent and independent observer, but because he was, before visiting the domain of the sultan, somewhat prejudiced against it. His observations extended over twelve years, including five years of continuous residence. Of the work in general of American missionaries he says:

Beginning with a prejudice against their work, I was driven by the force of facts and experience to the opinion that the mission has been the strongest, as well as the most beneficent, influence in causing the movement toward civilization, which has been perceptible in varying degrees among all the people of Turkey, but which has been zealously opposed and almost arrested by the present sultan with the support of the six European powers.

Furthermore Prof. Ramsay testifies that the mission has "studiously and consistently been non-political, and has zealously incul-

cated the doctrine of non-resistance and obedience to the existing government."

He maintains that "American official influence can be great in Turkey only when it is exerted on the side of freedom and in maintenance of the rights of the existing American enterprises; but for a time it has been directed toward the other side, and consequently it has been null."

Missionary Bibliography for 1898.*

GENERAL.

- Missions and Politics in Asia, by Robert E. Speer.
 Christianity and the Progress of Man, as Illustrated by Modern Missions, by W. Douglas MacKenzie.
 Missionary Expansion Since the Reformation, by Rev. J. A. Graham.
 Missionaries at Work, by the author of "Candidates in Waiting."
 Apostolic and Modern Missions, by Rev. Chalmers Martin.
 Missionary Methods for Missionary Committees, by David Parks.
 Fellow Travelers, by Francis E. Clark, D.D.
 A World Pilgrimage, by John Henry Barrows.
 The Student Missionary Appeal, S. V. M.
 One Hundred Years of C. M. S., by Eugene Stock.
 First Hundred Years of Modern Missions, by Rev. J. S. Ross, D.D.
 The Twentieth Century City, by Rev. Josiah Strong, D.D.
 Tell Them, by Geo. D. Dowkontt, M.D.
 Eminent Missionary Women, by Mrs. J. T. Gracey.
 A Century of Missionary Martyrs, by Rev. J. S. Harris.

AFRICA.

- Africa Waiting, by Douglass M. Thornton.
 Africa, Its Partition and Its Future, by Henry M. Stanley and others.
 Africa in the Nineteenth Century, by E. Sanderson.
 Health in Africa, by D. Kerr Cross, M. B. C. M., F. R. G. S.
 A Life for Africa, by Ellen C. Parsons.
 Pilkington of Uganda, by C. F. Harford-Battersby.
 The American Mission in Egypt, 1854 to 1896, by Andrew Watson, D.D.
 Egypt in 1898, by G. W. Stevens.
 Impressions of South Africa, by James Bryce.
 Hausaland, by Rev. C. H. Robinson, M.A.
 Mission Work in Sierra Leone, West Africa, by Rev. J. S. Mills, D.D.
 Nine Years at the Gold Coast, by Rev. Dennis Kemp.

AMERICA AND THE WEST INDIES.

- Alaska: Its Neglected Past, Its Brilliant Future, by Bushrod Washington James.
 The Rainbow's End: Alaska, by Alice Palmer Henderson.
 Alaska, by A. P. Swineford.
 The Negro and the White Man, by Bishop W. J. Gaines, D. D.

* Further information in regard to these books may be obtained by writing to Funk & Wagnall Co., 30 Lafayette Place, N. Y.

- The Awakening of a Nation: Mexico of To-day, by Chas. F. Lummis.
 Cuba and Porto Rico, by Robert T. Hill.
 Island of Cuba, by Prof. Ramsay.
 South America, by Hezekiah Butterworth.
 British Guiana, by Rev. L. Crookall.

CHINA AND TIBET.

- History of China, by J. McGowan.
 China in Transformation, by Archibald R. Colquhoun.
 In the Forbidden Land, by A. Henry Savage Landor.

PAPAL EUROPE.

- France (Political and Social), by J. C. Bodley.
 Modern France, 1789-1895, by André Lebon.
 Italy and the Italians, by George B. Taylor.
 A Short History of the Italian Waldenses, by Sophia V. Bompiani.
 Spain in the Nineteenth Century, by Elizabeth Wormely Latimer.

INDIA.

- A Library History of India, by R. W. Frazer, LL.B.
 India, The Horror Stricken Empire, by George Lambert.
 Behind the Parda, by Irene H. Barnes.

ISLANDS OF THE SEA.

- The Philippine Islands and Their People, by Dean C. Worcester.
 Yesterday in the Philippines by Joseph Earle Stevens.
 Autobiography of John G. Paton. III.
 Australia and the Islands of the Sea, by Eva M. C. Kellogg.
 With South Sea Folk, by Miss E. Theodora Crosby.

JAPAN AND KOREA.

- History of Protestant Missions in Japan, by Pastor H. Ritter, Ph.D.
 Korea and Her Neighbors, by Isabella Bird Bishop.
 Korean Sketches by James S. Gale.
 Every Day Life in Korea, by Rev. Daniel L. Gifford.

PERSIA AND TURKEY.

- Persian Women: A Sketch, by Rev. Isaac Malek Yonan.
 Through Armenia on Horseback, by Geo. H. Hepworth.
 Impressions of Turkey, by Wm. Ramsay, LL.D.
 Turk and the Land of Haig, by Antranig Azhderian.

Books Received

- ITALY AND THE ITALIANS. By George B. Taylor, D.D. Illustrated. 12mo, 449 pages. \$2.00. American Baptist Publication Society, Philadelphia.
 EMINENT MISSIONARY WOMEN. By Mrs. J. T. Gracey. Illustrated. 8vo, 216 pp. Eaton & Mains, New York. 85c.
 WITH SOUTH SEA FOLK. By Miss E. Theodora Crosby. Illustrated. 12mo, 208 pp. Pilgrim Press, Boston. \$1.00.
 WITH ONE ACCORD: OR, Prayer Book in the Mission Field. Illustrated. 8vo, 136 pp. Church Missionary Society, London. 2s.
 THE PENNY MAN AND HIS FRIENDS. By Eleanor F. Fox. Illustrated. 8vo, 112 pp. Church Missionary Society. 1s. 6d.
 A MEMORIAL OF A TRUE LIFE. A Biography of Hugh Beaver. By Robert E. Speer. 12mo, 308 pp. Fleming H. Revell Co. \$1.00.
 THE MASTER'S BLESSED. A Devotional Study of the Beatitudes. By J. R. Miller, D.D. Decorated. 12mo, 182 pp. Fleming H. Revell Co. \$1.00.

VII.—GENERAL MISSIONARY INTELLIGENCE.

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

THE KINGDOM.

THE EARTH SHALL BE FULL OF
THE KNOWLEDGE OF THE LORD,
AS THE WATERS COVER THE SEA.—
ISAIAH XI : 9.

—Some one says, in reference to the great lack of self-denial in our day, that some who “*teach beautifully, live luxuriously.*” Must we not live simply and self-denyingly, if we would *teach* as only the life can?

—The time to consecrate your purse is when you have a little one. If you wait till it is big and fat you will never do it. And if you fail to consecrate that, you will miss one of the richest blessings of your life. The man or woman who has learned to give has entered upon a path of ever-widening pleasure.—*Rev. A. W. Spooner.*

—That the tide of missionary zeal is rising is attested by the fact that during the last eight years 809 names have been added to the roll of missionaries sent out by the Church Missionary Society, of which 119 were added during the year ending May last.

—Here is proof that the devil's agents are active in pushing his “missionary business.” At a recent meeting of the Liquor League of Ohio one of the officers delivered an address, from which the following is an extract:

The success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created our counters will be empty, as will be our coffers. After men have grown and their habits are formed they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys; and I

make the suggestion, gentlemen, that nickels expended in treats to the boys now will return in dollars to your tills after the appetite has been formed. Above all things create appetite!

—Bishop Patteson said that “every missionary should be a carpenter, a mason, a butcher, and a good deal of a cook.” He might easily have expanded the list by adding a doctor, a dentist, an oculist, a veterinary surgeon, an architect, a printer, a bookkeeper. We could at a moment's notice ring up missionaries who have to turn their hand to most if not all of these professions at some time or other. The last reminds us how useful it would be to missionaries under orders for India, at least, to get a few lessons from an expert in bookkeeping before starting.—*Indian Witness.*

—Rev. Henry Blodgett of China thinks that any who deem themselves called to a missionary career ought not to be disheartened and give up because the society of their denomination is lacking in funds needed to send them. They should be importunate, and ingenious as well. Should go to wealthy friends and plead their case. Should offer themselves to the churches in their vicinity, to the Christian Alliance, or China Inland Mission. If one way is blockt, they should devise another, like Grant at Vicksburg and in the Wilderness.

—In an article on Self-support by the Rev. John McLaurin in the *Baptist Missionary Review* (India), the following statements are made regarding the people of India, which form a strong argument for industrial missions. He says:

They are semi-slaves, and can not well be anything else. It is

almost impossible for them to get land, and if they do get some, few of them have either the genius, the experience, or the means to utilize it. The few trades these people did know are being cut away by machine-made importations from other lands. The mills of Britain and the United States take the food out of the mouths of our Christians. The rapidity with which these changes take place makes it almost impossible for even the alert Brahman to adjust himself to the ever-shifting kaleidoscope of trade requirements. India is in a state of flux without a parallel in the world's history. Britain has produced more changes in this country than Rome did in the world during all her centuries. The religion, the civilization, the education, the moral outlook which we give our people forces them out of the old environment in which a semi-contented state of existence was possible into one in which existence is not tolerable. They are being crushed between the nether millstone of custom, caste, and tradition, and the upper stone of the holy and pure principles of the religion of Jesus. We must help them in their difficulties. We have stripped them of their old rags; we must help them to clothe themselves. We must help them to create conditions in which material, moral, and spiritual growth is possible. Tho God did not carry Israel to Canaan in chariots of fire, yet he fed them forty years in the desert, their raiment waxed not old, neither did their feet swell.

—Few things indicate more clearly the great change that has taken place in what may be called the accessories of mission work than the methods used constantly by missionaries in securing the attention and interest of the people. An article in the *Baptist Missionary Review*, by the Rev. L. W. Cronkhite, of Burma, gives a very vivid idea of this change. He shows how his typewriter has attracted many who would otherwise be hostile, and how he can often tide over a difficult pause by the ticking of its keys. The music box he values very highly, and a gramophone

still more; a magnet with its iron filings helps to illustrate the earth; telescopes and microscopes are not so valuable, requiring more careful use, but the magic lantern is one of the most effective means of instruction as well as entertainment, with its views of real scenes and places about them, and an occasional picture of some revered pastor or evangelist, all leading up to illustrations of the life of Christ. Parallel, tho, with these are illustrations that help to overthrow old superstitions and give instruction in natural history, geology, etc. All these lead to a museum, with an illustration of the world and of its creation and development. So he goes through the list of means, all of which are useful as byways, none, however, taking the place of the deep spiritual instruction, and more often thrown aside entirely than used.—*Independent*.

—Of the Zionist movement among the Jews, says the *Free Church of Scotland Monthly*: "They had a year ago 42 associations in Austria-Hungary, now they have 250; 23 in Russia, now 373; 27 in Rumania, now 127; 14 in Great Britain, now 26; 10 in America, now 60, and including 26 groups in New York and 8 in Chicago. Formerly there were no associations in Germany, now there are 25; none in France, now there are 3; none in Italy, now there are 12; none in Switzerland, now there are 6. Belgium, Denmark, Greece, Servia, Bulgaria, Turkey, Egypt, and Transvaal are represented also."

—Missionary preaching can only be successful when it follows the same course as that of the first witness. It cannot result in the earnest preaching of repentance save on the ground of the great *saving facts*. Therefore the simple narration of the great histories of God's doings, in which the *saving facts*

are presented to us, must be the principal object of missionary preaching. The facts of the life of Jesus, of His meritorious death, of His resurrection and His ascension, must, with God's messenger, stand objectively beyond all doubt. If, in the so-called modern theology, there is anything dangerous for the missionary work, it is that spiritualistic touch, which calls in question the objective actuality of the Biblical histories.—Bishop CHAS. BUCHNER (Moravian) in *Allgemeine Missions Zeitschrift*.—C. C. S.

—One of the surest signs of the victory of Christianity in the human heart, is the smile of which the hymn says:

He that can smile at death
On him rests Heaven's own smile.

Heathen and freethinkers can do many things; but they cannot "smile on death." That only he can do whose heart "Heaven's smile" in Christ Jesus has reached. But on the brown cheeks of the men of Rarotonga also appeared this smile.

Mr. Pitman, for instance, tells of a family where first the wife and children died, but all in peace. Thus the husband and father was left alone. He also was sick unto death, and two sisters waited on him after his wife's death. One morning he woke and said, "I have just been before God's throne and seen something of His glory. I do not remain here long. To-day I shall be taken up." When church-time came, and his sisters wished to stay at home to wait on him, he said, "Let one of you go to church to drink of the water of life." While the congregation were gathered in the worship of God, the sick man died with the words on his lips: "I am full of gladness."—*Dansk Missions Blad*.—C. C. S.

—A German scholar of the name of Luther, writing in the *Zeitschrift*

für Missionskunde, an approving notice of a work by Licentiate Larsen, points out, following Larsen, how the age of natural science, in which we stand, finds the roots of its strength in Christianity. Before Christianity a sober apprehension of nature, an induction that should press restlessly forward, was impossible. The old religions, as well of the uncultivated as of the cultivated peoples, of the Greeks and Romans, made nature the object of adoration. They feared from a searching scientific investigation of nature a desecration of the divine, the ruin of faith. It was Christianity with its sharp monotheism which first divested nature of her divinity, and left her open to the widest and deepest exploration. It is true, the Medieval Church as yet comes short of this glory. She had other tasks to accomplish, and was, besides, dogmatically restrained. The relation of Christianity to natural science, however, was from the beginning determined in principle, and in the Reformation it forced its way through into actuation, ripening the brilliant results of free investigation. Moreover—this is Herr Luther's personal remark—Man, in Christianity and within the range of its development, has more and more learned to recognize himself as the focus of the world, and from the centre of his own personality, with its powers of thought and energies of will, has learned how to comprehend and control it.—C. C. S.

WOMAN'S WORK.

—The work of the American Board at Oorfa, in Central Turkey, is supervised by 2 women, Miss Shattuck and Miss Chambers. There is no male missionary at the station. The sad and yet glorious story of what was accomplished at Oorfa during and subsequent to the massacres ought to be fresh in the

minds of our readers. At present Miss Chambers reports they have the care of 23 Armenian and Syrian schools, grading from the primary to the high school; 2 orphanages, 1 for girls and 1 for boys, numbering 55 and 72 inmates respectively, and industrial work affording aid to widows, besides the superintendence of 15 Bible women. This work, with teaching and the visiting of the pupils in their homes and attendance upon evangelical work, together with the care of the accounts, makes a severe demand upon these laborers. Miss Chambers may well say that it "makes more work than 2 women can possibly do, and do well."—*Congregational Work*.

—This is the conviction of Mrs. Isabella Bird Bishop:

From what I have learned—and learned often in conversation through an interpreter from the women themselves—it is evident that the Eastern woman believes in the advantage and morality of the customs which seclude her, in the religions which deny her any future, and in the infinite superiority and immortality of man. The woman in the East rules to an extraordinary extent, and influences her family world. She never delegates the training of her children to others, so far as I know. She stamps herself with all her prejudices, and superstitions, and darkness on her offspring. And she faces maternal responsibilities ungrudgingly, and from this ungrudging care of her offspring she doubtless acquires over them that influence which is so fatal to them throughout their lives. We often speak of the influence of prayer at a mother's knee. What, then, must be the influence of a mother on these children as they grow up, when her whole nature is steeped in superstition and idolatry? She is the unseen and often unsuspected power which, it is possible, does more than all else in the East to secure the absolute continuity of the false religions of the East and tradition and custom. And to bring down, or rather raise up, the

influence of women in the East is surely a task worthy of women in the Christian Church at home, and all the more so as it can be only accomplished by women.

—Four large missions in Burma are now in charge of women. This is not because the women desire the great responsibilities. They are all calling for relief from the too heavy burdens. But the Baptist Missionary Union has not the funds to send the men needed. These important fields are Maubin, now under the sole care of Miss Carrie E. Putnam; Tharrawaddy, in charge of Miss Sarah J. Higby, while Miss Zillah A. Bunn has the double responsibilities of the Zigon and Prome Burman work, aided only by Mrs. C. H. R. Ewell, who is a Pwo Karen missionary.

—The gift of the Folts Mission Institute at Herkimer, N. Y., to the Woman's Foreign Missionary Society, is a notable acquisition. It is a missionary training school with a good faculty, and its business affairs are managed by a board of directors. The main building is of brick, and cost \$50,000. There is also a dormitory. Mrs. Folts, who is dead, gave her life to missionary work, and refused many luxuries in order to build the institute. In accordance with her expressed wishes, the presentation of the institute to the society was made by her husband, Mr. Geo. P. Folts. Among the students at the institute is Miss Li Bi Cu, of China, who is expecting to return to her people as a medical missionary. She came to America a year ago, is a bright young woman of eighteen years of age, and a very good student. Her father is the Rev. Li Tiong Chui, a presiding elder of Hinghua conference. Miss Li's missionary addresses are much appreciated as she visits the various Epworth leagues, Sunday-schools,

and conventions of this country.—*Northern Advocate.*

—The Woman's Foreign Missionary society of the M. E. Church has again eclipsed its record. At the executive board meeting in Indianapolis the reports showed the largest sum ever collected in a single year—\$327,614, or a gain of \$13,676 over last year.

—The Congregational women are able to report as received during the year by the parent branch of this mission board, \$134,445. Of this amount, \$103,864 is in contributions from the living, a loss of \$3,152 as compared with the receipts from contributions of the preceding year. But a gain in legacies produced a total gain of \$4,875.

YOUNG PEOPLE.

—A recent issue of *Men* gave a supplementary list of 23 gifts of over \$10,000 each to Y. M. C. A. building enterprises. Of these one was of \$60,000, one \$45,000, two \$35,000, three \$20,000, three of \$15,000, etc.

—J. Campbell White says in *Foreign Mail*, the organ of the International Committee of the Y. M. C. A.: "I am afraid of making exaggerated statements, but the following I believe may be made without any fear of there being too strong.

1. Calcutta has the largest number of college students of any city in the world.

2. The college Y. M. C. A. of Calcutta has the most valuable college association property in the world.

3. The college association in Calcutta has by far the largest regular attendance of non-Christian students at its Gospel meetings, of any association in the world.

4. The students at college in Calcutta represent a greater population than the students of any other city in the world.

Reckoning students and ex-

students he finds 30,000 in the city. Quoting further: "We conduct 6 evangelistic meetings each week, in addition to various other meetings for prayer, Bible study, etc. We have at times as many as 500 non-Christian students at a single evangelistic meeting, but as a rule the average weekly attendance is something over 600. Certainly nowhere else within my knowledge are anything like so many non-Christian students being gathered for regular evangelistic meetings. And this is true in spite of the fact that we are only beginning to work the field."

—This ringing message from Dr. Schell, Secretary of the Epworth League, explains itself:

To the Missionary Secretaries:—I propose that the Epworth League shall celebrate its tenth anniversary by raising \$100,000 to open missions in Cuba, Puerto Rico, and the Philippines, and such other fields as the General Committee may determine. The young people are ripe for it, but the Epworth League constitution seems to be in the way. Now here is a plan by which it may be done and the constitutional limitations upon the League still be observed. Why would not the Missionary Committee be willing to authorize a special gift on the part of the church in such amount and for such a purpose as they may deem wise, and fix upon Sunday, May 14, 1899, the tenth anniversary of the Epworth League organization, as the day for receiving the special offering? The Epworth League anniversary program could easily be made to conform to the plan, and the money I verily believe would be in hand on the Monday morning following.

—Tho the missionary library campaign, inaugurated by Willis W. Cooper some six months ago, is still going on, the present writing offers opportunity to state some of the results of that important work. It may be summarized as follows: 100 student campaigners have visited 1,000 Methodist churches and

Epworth League chapters; they have spoken to 100,000 members on the subject of missions; have organized 600 missionary committees; established 300 classes for missionary study; pledged 15,000 members to systematic contributions to missions, and introduced 500 sets, (8,000 volumes) of the missionary library. A second edition of the library is now on the presses, 150 sets of which have been ordered in advance. The whole movement has been absolutely self-sustaining. The revival of missionary interest occasioned by it is unmistakable, and the educational features of the plan point the way for a larger and more prolonged campaign of missionary education. — *Epworth League*.

—The Tenth Legion of the United Society of the Christian Endeavor is an enrolment of all Christians that make it a practise, in return for God's goodness to them, to give to his work one-tenth of their income. The enrolment has past the 12,000 mark.

—The Comrades of the Quiet Hour of the same society also has a membership of about 2,000. This is its covenant:

Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for quiet meditation and direct communion with God.

AMERICA.

United States.—William H. Seward's prophecy, fifty years ago, that the Pacific Ocean, its shores, its islands, and the vast regions beyond, will become the chief theater of events, has been fulfilled. In the coming years our missionary influence will more and more lie westward from our Pacific coast, between which and the shores that extend from Siberia

to Siam, the great moral conquest of the world must be waged.—*Church at Home and Abroad*.

—Wide—aye, wide the work of the Church should be. Expansion is in the air for us Americans now. If we fall into line at its bugle blast it will be, some may claim, to our risk and harm; for that it is an unwonted call, an out-of-the-way call, an unfit call for such as we are. Be that as it may, the logic of events is a force not to be counted out, and it may make the sounding of bugle-calls and the rolling forward of chariot wheels of destiny things that we can not stop if we would. All who think are startled and sobered and awed at the responsibilities devolved upon the nation. Now, if the things we are looking at as citizens are wide and far and deep, how shall we bear it if the Church is unheeding, and shrinks, and cowers, and draws back, and lies down? — *Bishop Tuttle*.

—As sincerely as I believe in industrial education "as a means to an end," as a means of assisting the negroes of the South to work out their own destiny, despite oppressive conditions and environment, do I believe that Cuba and Puerto Rico can be rescued from ignorance and poverty and made valuable by the education of the masses of the people of those countries, who are mostly negroes and mulattoes, if successfully introduced by competent and conscientious persons. Just as we are doing at the Tuskegee Normal and Industrial Institute, educating promising young men and women to go out and work among the lowly in the waste places of the South, so numbers of young Cuban and Puerto Rican negroes may be educated at Tuskegee to the end that they may return to their homes and set in motion those forces which will awaken the desire

for larger capacity for the duties of self-government.—*Booker T. Washington.*

—The annual report of the United States Indian School at Carlisle, just prepared by Major (no longer Captain) Pratt, shows that there are 462 boys and 405 girls in the schools, representing 74 tribes. During the year 1,080 have been on the roll. The number now in the school is 104 in excess of last year.

—A writer in *The Outlook* tells of the 25 years of service which Bishop Hare has given for the evangelization of the Sioux. Among this warlike tribe he has come and gone with the gentleness of Anselm among the Saxons. By degrees the savagery has softened, giving way to a dawning civilization. Tepees have changed to houses, medicine-lodges to chapels, and in many other ways the red man has been slowly lifted toward the plane of the white. As this lifting has gone on under his watchful care, the bishop has doubtless found his reward. He has seen reared in the Indian wilderness 48 neat churches and chapels, 34 small but comfortable mission residences, and 4 large boarding schools. Seventy congregations have been gathered, and out of them his clergy, 12 of whom are Indians, have presented nearly 5,000 for confirmation.

—Already over 100 students have entered the classes of the Missionary Institute of the Christian Alliance at Nyack, and others are still coming, with a prospect of a further increase. The lectures this season are of peculiar interest and value. Students may enter at any time, but it is to their advantage to come as near as possible to the commencement of each term.

—Some weeks since at a meeting held in New York, the decision was reached that the Home Mission So-

ciety representing the Baptists North and the same society representing Baptists South should co-operate in Cuba. It may seem a small thing, but Baptists say that it means progress to a length that would not have been dreamt of a few years ago, and would hardly have been possible before the late war. The work to be undertaken in Cuba will be missionary, not educational.

—The Methodist bishops have resolved to inaugurate a movement for a Twentieth-Century Fund of \$20,000,000—\$10,000,000 for educational purposes, and \$10,000,000 for the payment of church debts and the building of hospitals and other similar institutions. They have appointed a commission consisting of 7 bishops, 7 college presidents, 15 laymen, and Dr. C. H. Payne, to have charge of the matter.

—Not long since 88 Presbyterian missionaries departed for their fields, of whom 33 were going out for the first time.

—The late Dr. A. S. Hunt, of the American Bible Society, bequeathed \$30,000 to Wesleyan University, Middletown, Conn., \$10,000 to the American Bible Society, and \$5,000 to the Methodist Hospital of Brooklyn.

Canada.—The Indian missions of the Canadian Methodist Church have grown in numbers to 54, with 38 missionaries and 51 assistants, with a membership of over 5,000 converts from the pagan tribes. The church has erected numerous schools, industrial institutes, orphanages, and one or two hospitals.

—According to late official returns there are in Canada 99,364 Indians. Of these 70,394 are classified as belonging to various religious denominations. The greater number, 41,813, are Roman Catholics; 16,129 are Anglicans; 10,273

Statistics of the Missionary Societies of the

[THESE tables include only Missions to non-Christian and non-Protestant peoples, and so they Japanese in the United States. The figures are derived almost wholly from annual reports, and leave the fewest possible blanks, and hence where official figures were not at hand, conservative

| NAMES OF SOCIETIES. | Date of Organization. | Missionary Income. | Missionaries. | | | | | Native Laborers. | |
|---------------------------------------|-----------------------|--------------------|---------------|---------|--------|------------------|---------------------|------------------|----------------|
| | | | Ordained. | Laymen. | Wives. | Unmarried Women. | Total Missionaries. | Ordained. | Total Natives. |
| American Board..... | 1810 | \$687,209 | 169 | 15 | 168 | 178 | 531 | 220 | 2,977 |
| Baptist Missionary Union..... | 1814 | 782,474 | 153 | 25 | 169 | 108 | 455 | 420 | 3,918 |
| Southern Baptist Convention..... | 1845 | 124,250 | 32 | 0 | 31 | 10 | 73 | 41 | 117 |
| Free Baptists..... | 1833 | 35,860 | 5 | 1 | 6 | 10 | 22 | 6 | 79 |
| Seventh-Day Baptists..... | 1847 | 5,000 | 1 | 0 | 1 | 2 | 4 | 0 | 9 |
| Christian (Disciples)..... | 1875 | 116,476 | 24 | 5 | 25 | 11 | 65 | 24 | 102 |
| American Christian Convention..... | 1886 | 6,384 | 3 | 0 | 1 | 2 | 6 | 4 | 12 |
| Protestant Episcopal..... | 1835 | 280,969 | 69 | 8 | 22 | 23 | 82 | 65 | 545 |
| Society of Friends..... | 1871 | 36,978 | 14 | 7 | 13 | 21 | 55 | 6 | 86 |
| Lutheran, General Council..... | 1869 | 20,303 | 7 | 0 | 7 | 3 | 17 | 1 | 143 |
| Lutheran, General Synod..... | 1837 | 42,560 | 9 | 0 | 6 | 9 | 24 | 1 | 489 |
| Methodist Episcopal..... | 1819 | 946,942 | 180 | 10 | 178 | 230 | 598 | 379 | 3,785 |
| Methodist Episcopal, South..... | 1846 | 354,765 | 55 | 2 | 56 | 56 | 169 | 89 | 244 |
| African Methodist Episcopal..... | 1876 | 6,940 | 6 | 12 | 12 | 3 | 33 | 0 | 7 |
| Methodist Protestant..... | 1882 | 12,194 | 5 | 1 | 6 | 0 | 12 | 5 | 10 |
| Presbyterian..... | 1837 | 835,581 | 225 | 55 | 237 | 179 | 696 | 188 | 1,776 |
| Presbyterian, South..... | 1861 | 149,396 | 56 | 9 | 52 | 38 | 155 | 44 | 138 |
| Cumberland Presbyterian..... | 1820 | 20,640 | 7 | 1 | 6 | 6 | 20 | 6 | 24 |
| Reformed Presb. (Covenanter)..... | 1856 | 23,182 | 7 | 2 | 9 | 6 | 24 | 0 | 36 |
| Reformed Presb. (Gen. Synod)..... | 1886 | 6,500 | 6 | 0 | 6 | 0 | 12 | 0 | 50 |
| Associate Reformed Presb., South..... | 1879 | 1,874 | 3 | 0 | 3 | 2 | 8 | 4 | 8 |
| United Presbyterian..... | 1859 | 114,230 | 39 | 10 | 36 | 35 | 120 | 37 | 582 |
| Reformed (Dutch)..... | 1836 | 121,301 | 30 | 4 | 30 | 24 | 88 | 30 | 282 |
| Reformed (German)..... | 1878 | 33,347 | 6 | 1 | 6 | 3 | 16 | 0 | 37 |
| German Evangelical Synod..... | 1883 | 17,000 | 7 | 0 | 5 | 0 | 12 | 12 | 58 |
| Evangelical Association..... | 1876 | 7,315 | 1 | 0 | 1 | 0 | 2 | 4 | 26 |
| United Brethren..... | 1853 | 41,901 | 3 | 10 | 8 | 7 | 28 | 2 | 20 |
| Canada Baptist..... | 1873 | 48,771 | 20 | 1 | 18 | 15 | 54 | 13 | 223 |
| Canada Congregationalist..... | 1881 | 4,000 | 1 | 0 | 1 | 2 | 4 | 0 | 4 |
| Canada Methodist..... | 1873 | 142,530 | 28 | 29 | 45 | 15 | 117 | 26 | 65 |
| Canada Presbyterian..... | 1844 | 131,848 | 38 | 15 | 39 | 40 | 132 | 6 | 317 |
| Twenty other Societies..... | | 487,600 | 80 | 276 | 146 | 258 | 760 | 18 | 519 |
| Totals..... | | 5,549,340 | 1,249 | 499 | 1,359 | 1,291 | 4,394 | 1,651 | 16,678 |

United States and Canada for 1898.

omit work done in non-Catholic Europe, while covering that in behalf of Indians, Chinese, and relate in the main to 1898, tho sometimes the year includes a part of 1897. The aim has been to estimates have been made, based upon former reports.]

| Total Missionary Force | Stations and Our Stations. | Communicants. | Added During Last Year. | Adherents (Native Christians). | Schools. | Scholars. | Countries in which Missions are Sustained. |
|------------------------------|-------------------------------|---------------|----------------------------|--------------------------------------|----------|-----------|--|
| 3,508 | 1,372 | 47,122 | 4,652 | 140,000 | 1,270 | 56,625 | S. Africa, Turkey, India, China, Japan, Micronesia, Mexico, Spain, Austria. |
| 4,373 | 1,425 | 120,237 | 7,750 | 400,000 | 1,374 | 31,226 | Africa (Kongo), India, Burma, Assam, China, Japan, France, Russia, etc. |
| 190 | 194 | 4,760 | 701 | 14,000 | 41 | 1,111 | China, Japan, Africa, Italy, Mexico, Brazil. |
| 101 | 17 | 791 | 62 | 2,100 | 88 | 2,981 | India (Bengal). |
| 13 | 2 | 42 | 7 | 120 | 5 | 139 | China (Shanghai). |
| 167 | 103 | 1,426 | 324 | 4,000 | 29 | 1,227 | China, Japan, India, Turkey. |
| 18 | 22 | 330 | 16 | 1,000 | 2 | 30 | Japan (Tokyo, etc.). |
| 627 | 315 | 4,866 | 230 | 12,000 | 110 | 4,932 | Greece, Africa, China, Japan, Haiti, Indians. |
| 141 | 64 | 1,237 | 148 | 3,500 | 43 | 1,638 | Mexico, China, Japan, Jamaica, Alaska. |
| 160 | 198 | 2,002 | 226 | 5,086 | 116 | 2,719 | India (Madras). |
| 513 | 14 | 6,335 | 1,080 | 18,000 | 207 | 7,015 | India (Madras), West Africa. |
| 4,383 | 578 | 89,042 | 8,450 | 180,000 | 1,847 | 45,381 | China, Korea, Japan, Malaysia, India, Africa, S. America, Mexico, Italy, Bulgaria. |
| 413 | 106 | 8,928 | 141 | 22,000 | 110 | 3,490 | China, Japan, Brazil, Mexico, American Indians. |
| 40 | 12 | 356 | 70 | 800 | 5 | 257 | West Africa, West Indies. |
| 22 | 14 | 376 | 60 | 600 | 2 | 147 | Japan (Yokohama). |
| 2,472 | 1,048 | 34,732 | 3,854 | 105,000 | 747 | 30,409 | India, Siam, China, Japan, Korea, Africa, Syria, Persia, S. America, Mexico, etc. |
| 298 | 166 | 2,948 | 523 | 8,000 | 42 | 1,121 | China, Japan, Korea, Africa, Greece, Italy, Mexico, Brazil. |
| 44 | 12 | 802 | 93 | 2,225 | 3 | 225 | Japan, Mexico. |
| 60 | 15 | 274 | 60 | 700 | 14 | 641 | Northern Syria, Asia Minor. |
| 62 | 16 | 1,130 | 60 | 3,000 | 3 | 70 | India (Northwest Provinces). |
| 16 | 12 | 266 | 34 | 600 | 4 | 90 | Mexico (Tampico, etc.). |
| 702 | 280 | 8,940 | 946 | 23,000 | 319 | 17,993 | Egypt, India (Northwest Provinces). |
| 370 | 263 | 5,564 | 396 | 15,000 | 225 | 7,093 | China, Japan, India, Arabia. |
| 53 | 58 | 1,739 | 185 | 4,000 | 2 | 179 | Japan (Tokyo, Sendai, etc.). |
| 70 | 10 | 807 | 176 | 1,498 | 11 | 1,106 | Africa (Sierra Leone). |
| 28 | 21 | 819 | 95 | 2,500 | 1 | 8 | Japan (Tokyo, Osaka). |
| 48 | 218 | 6,056 | 561 | 12,000 | 9 | 658 | Africa (West Coast, Sherbro, etc.), China. |
| 277 | 72 | 3,898 | 506 | 8,600 | 76 | 1,192 | India (Telugus). |
| 8 | 1 | 80 | 3 | 100 | 2 | 80 | Africa (West Central). |
| 182 | 50 | 2,350 | 180 | 12,000 | 40 | 2,500 | Japan (Tokyo, etc.), Indians. |
| 449 | 165 | 3,311 | 495 | 9,000 | 168 | 5,539 | China, India, New Hebrides, West Indies. |
| 1,279 | 275 | 6,200 | 330 | 20,000 | 215 | 17,000 | |
| 21,072 | 7,118 | 367,846 | 32,124 | 1,030,379 | 7,130 | 245,962 | |

Methodists; 807 Presbyterians, and 13,062 belonging to other Christian bodies. The religion of 12,300 is unknown, and 16,677 are pagans.

—The Rev. Dr. Thomson, of the Canadian Presbyterian Church, is doing a remarkably successful work among the Chinese in Montreal. There are 16 schools for these sons of Sinim, with an average of 25 pupils and 22 teachers to each school. The General Assembly had the pleasure, during its sessions, of seeing large gatherings of these Chinamen, some of them active Christian converts.

EUROPE.

Great Britain.—This is the testimony of Rev. G. E. Post, of Beirut, in the *Evangelist*:—"The government of Cyprus is a model which our new Puerto Rico and Cuba administrators might well imitate. A hundred English soldiers represent the British Empire. A very small number of civil servants conduct the various bureaus of administration. But most of the governing is done by natives. Nevertheless it is well done. Bribery is abolished, or at least very much checked. Life and property are safe. A good common school system, supported by the people, has been introduced. A very efficient constabulary has been organized. And, best of all, a native legislature does the important work of nationalizing and popularizing all these reforms. The result is amazing. Twenty years have transformed an ill-governed Turkish province into a colony, governed by its own people, on Anglo-Saxon principles. All classes of the population are emphatic in their praise of the justice and equity of the administration. . . . I look with complacency on the opportunity now offered to our people to acquire similar powers and virtues. I believe that the

necessity of governing distant dependencies will do much to modify our civil service usages, and introduce a higher tone into public life."

—*Service for the King*, of the Mildmay Mission, speaks thus of the work of the Bible Flower Mission: "The lives of the poor sick people in our hospitals and infirmaries are very monotonous, with few breaks or bright spots in them, or occupation to wile away the time, so you can imagine what it must be to them to see fresh faces and to receive tastefully arranged bouquets, with kind words and Christian sympathy. But, better far than this, they get a message from God's Word with the flowers, and the precious seed is sown broadcast, not only amongst thousands of sick persons in the infirmaries but amongst their relations and friends, to whom they often pass on the texts. About 48,000 bouquets and texts have been distributed this season."

ASIA.

Islam.—The last Turkish soldier has left the island of Crete and that ancient province is now free from the rule of the Moslem. The arrival of this happy day is a noteworthy event in European politics. The Turkish officials, by their usual twisting and delaying, endeavored to avoid it, but this time the Powers seem in earnest. It is to be hoped that the example of the United States in sacrificing blood and treasure for principle will so thoroughly put to shame the nations of the Old World that they will take position on a higher plane than they have been occupying—the plane of morality, rather than that of mere policy.

—Dr. G. W. Holmes of Hamadan has come to honor, for the shah of Persia has last summer invested him with the insignia of the Order

of the Lion and the Sun. The informality of the ceremony indicates the degree to which ancient ideas respecting the sacredness of the king's person have become modernized, for while, in old days, the recipient should have traveled an appointed distance of many miles to accept such a favor, Dr. Holmes simply stood in an outer apartment where a high official handed him a case containing the two stars and broad green silk sash, remarking that the former shah had conferred on him the second degree of the order but it was the will of His Majesty Muzaffar ed Deen that he should also receive the first degree. Thereupon he was ushered into the shah's presence and given opportunity to acknowledge the honor received. This order was created for the English ambassador, Sir John Malcolm, in the first decade of this century.

India.—Things are frequently happening in India which show how imperfect is the British hold on the native mind, and how invaluable is the influence of the missionaries. Mrs. James, wife of Rev. W. R. James, Baptist missionary, of Jessore, near Calcutta, says that some evil-disposed persons spread the tale that the queen, desiring to thin out her Indian subjects, had given orders that they are to be inoculated with plague poison. It was alleged that the people who were removed to the hospitals were quietly killed by the government officials. During the panic some of the people ran to the Christians to be reassured, and the latter did good service in this way. Mrs. James went from house to house to quiet the fear, yet some would fly from her as if she were plague stricken. Then they would say, "We believe it, if you say so, for we know you are religious, and will not lie." It will be found some day

that the native Christian community is a stronger defense than thousands of soldiers.—*Indian Witness.*

—There occurred not many weeks ago in Kolhapur, western India, the annual celebration of the Kolhapur Society for the Protection of Cows. A prominent feature of it was the procession of members of the society and others actively sympathizing in its objects. A large number of cows were given the leading place in the procession, which, after winding through appointed streets, halted at an open place, where the cows were worshipped. Boyish students of English schools in the city are boasted members of the society. Those who are enlightened and advanced in English education are ashamed to take part in all such popular demonstrations, tho they give their moral support. The editor of *Indian Notes*, after thus describing this affair, adds :

Like the auctioneer in Boston who, affecting surprise at the low bidding, exclaimed, "Gentlemen, is this Boston?" so we can not but ejaculate, Is this Kolhapur—with its college, high schools, vernacular schools, libraries, etc.? After many years' residence in India we can appreciate the aversion of Hindus to the killing of cows and eating of beef, but when it comes to cow worship, we are astonished and grieved that educated men do not step forward and draw the line.

—A new and much needed society has been formed in India called the Society for the Protection of Children in India. The fact that it has called out a storm of opposition from the native press shows how much it is needed.

—The Baptist Missionary Union has sent all over the country, through the denominational press, the sketch of the plan of Dr. John Clough for a Missionary Industrial School at Ongole in India. Dr.

Clough's life of thirty-three years at Ongole, his success as a missionary, his ability as an engineer and organizer of matters missionary and businesswise, unite together in commending any plan he may propose for an advanced missionary movement. He so states this in the circular outlining the plan as to commend the project to business men. One such, the treasurer of a prominent church in Philadelphia, was so impressed by it that he has set out to get \$500 from the business men of that church. Others have been similarly stirred up, and the \$10,000 needed should soon be in sight.—*F. S. Dobbins.*

—Fifty years ago there were in India 21 ordained natives. Now there are over 1,000.—*Der Missions Freund.*—*C. S. S.*

—The Abbe Dubois, a French priest, who went to India in 1792, was so impressed with the impenetrability of the caste system, that on his return to France he expressed his despair of the human possibility of the conversion of the natives of India to Christianity. Reviewing the new translation of the Abbe's "Hindu Manners, Customs, and Ceremonies," in which the translator claims that the facts justify that gloomy forecast, the London *Spectator* dissents from the conclusion and adds:

Slow as the progress of Christianity has been throughout this century, we are convinced that the man who wrote so despairingly of its future in 1823 would be surprised with its results to-day. Against obstacles which are far greater than they were in the Roman empire, because more deeply rooted in the life of the common people, the rate of the Christian increase has been greater in India this century than during the first centuries of the Church."

—"A Mohammedan gentleman once asked why we called our hospital 'The Good Samaritan.' We took him into one of the wards,

where hangs the picture of the Good Samaritan, and explained it to him. Very much touched with the simple story, he said, 'Your hospital is well named; it certainly is doing the work of the Good Samaritan by these suffering women who come to it.' Last summer a Hindu gentleman of some standing brought his wife to us from Lahne, and begged that we would keep her until she either got better or died, because she was suffering from a loathsome disease, and they being of very high caste could not nurse her. An operation helped the poor sufferer, and when her husband came to see her again he was not a little surprised to see us attending to her, and said, 'My relations would not touch her' (himself included). On another occasion, a Mohammedan gentleman, a professor in a government college, who really loves his wife, himself declaring, 'I love my wife not as a Mohammedan but as a Christian,' brought her to us for treatment. When she got well, so grateful were they for what had been done for her, that we have had other members of his family in our hospital for treatment."—*Dr. S. E. JOHNSON.*—*Medical Missions.*

China None of our fields of labor show such important progress and such a remarkable improvement in the whole situation as China. Four hundred and eighty-six baptisms, and more than 600 candidates for baptism, speak of a success never known before in our Chinese mission, and show that the movement which began a few years ago is keeping up and growing. A new era is beginning for China.—*Der Evangelische Heidenbote.*—*C. S. S.*

—A newly-arrived missionary writing of his first impression says the rigid economy of the Chinese attracted his attention. In the

matter of fuel nothing is wasted. Every weed, cotton stalk, and spire of grass is utilized. To throw away a handful of chicken feathers would be wastefulness unpardonable in a Shanghai Chinaman. They are also industrious. "All at it all the time" is certainly applicable to Chinese laborers. From early morn till late at night their ceaseless tread reminds the foreigner that he is in the midst of an industrious people. They seem to endure protracted labor better than a Westerner, owing, perhaps, to the apparent absence of nerves in the Chinese anatomy. Worry, more than work, kills the Anglo-Saxon; but the inhabitant of the Celestial Empire seems free from anxiety, and appears happy in the midst of his severest labor.

—The gift of a Buddhist temple to the Ningpo Mission has excited great attention as an unprecedented incident in the history of missions. The official account says that when Rev. J. W. Haywood asked the villagers (200 had assembled) if they were willing it should be used as a preaching hall and school, the answer was universal assent. Not only so, when one of the head men said they would convey it by a legal deed of gift, all present shouted "quite right, quite right." The British consul pronounced the deed legally valid. In addition to the temple and its demesne, twenty two Chinese acres of land have also been conveyed.

—The Anglo-Chinese College at Fuchau, writes Dr. S. L. Baldwin, is the largest Christian college in China. When it was founded in 1881 Mr. Tiong Ahok, a native who had not yet made profession of Christianity, gave \$10,000 toward the purchase of a suitable property. It is distinctively a Christian college, and all who send their sons know that its object is not merely

to promote education, but to build up Christianity in China and promote Christian character among its students. It is essentially a self-supporting institution. The present year opened with 260 students.

—Waterworks for the native city of Shanghai have been constructed by Mr. A. C. Christensen, a New York engineer, who says that for the first time in their lives the Chinese begin to see that there is an easier way of getting water than dipping it up out of a muddy river and peddling it about the city in pails. In the new system, water is taken from the river three miles above the city and allowed to settle in a reservoir; after which it is past through immense filters, whence it goes into tanks and is then pumped about the city in pipes. The inauguration of this enterprise, says Mr. Christensen, means much more than a good water supply for one of the teeming cities of the East; it is the advent of American enterprise in an almost boundless field, and we are already securing contracts for the rolling stock of the new railroads. —*The Independent.*

Japan.—The material progress made by Japan in recent years has been extraordinary. Its steam factories have grown since 1883 from 84 to 2,758. In 1872 it had 96 steamships, with a tonnage of 23,364; in 1895 it had 827, with a tonnage of 213,221. The mileage of its railways also, which in 1872 was 18, is now 2,637. If its spiritual development were anything like on so great a scale, what a future would be before that country. While China is decaying, and its partition among the European powers seems to be regarded in many quarters as only a question of time, Japan is youthful, vigorous, and ambitious, and is evident-

ly destined to play a leading part in the rearrangement of the distant East.

—The census of the principal cities of Japan at the end of last year was as follows: Tokyo, 1,368,070; Osaka, 505,657; Kyoto, 342,724; Kobe, 183,065; Yokohama, 179,868; Nagoya, 235,706; Hiroshima, 101,094; Nagasaki, 71,906.

—The *Japan Evangelist* gives an amusing illustration of how the dignity of the law was preserved. A gentleman traveling in the interior of Japan came to a place where he wished to lodge for the night; but he had forgotten his passport. The law does not allow any hotel outside of treaty limits to lodge a foreigner without a passport. Here was a question for the landlord and the traveler to decide. At last the landlord said the foreign guest might remain, *if he would sit up all the night.*

AFRICA.

—The Church Missionary Society has past a resolution authorizing its secretary to arrange with the missionaries of the Egypt or Palestine missions to proceed to Khartum as soon as possible and to approach the authorities in Egypt with a view to securing their concurrence in the opening of a mission there at the earliest possible date. One point in view in this is the carrying out of the old time idea of the society, of connecting its missionary work in Uganda with its work in Egypt, following out, perhaps, in some more favorable form the old idea of the Saint Chrischona mission of Apostel Strasse, by which they sought to plant a series of mission stations along the Nile and into Central Africa.

—*North Africa* says: A friend has written us with regard to the needs of the Eastern Sudan: "There is an open door now for

the Gospel in the Eastern Sudan, and I hope you will be able to enter in soon. I send £50 toward the support of any one of your workers willing to go for the first year, with the promise of £50 for a second year. The Romanists will soon be in the field; therefore there should be no delay." Another friend offers £100.

—*North Africa* gives the report of the North African Mission, 1897-8: In Morocco 4 stations, 38 missionaries, 3 helpers; in Algeria there are 5 stations, 15 missionaries, and 3 helpers; in Tunis, 3 stations and 26 missionaries; in Tripoli, 1 station and 6 missionaries; and in Egypt, 2 stations and 10 missionaries. This mission is accomplishing much,—especially through its medical agencies,—reaching numbers of Mohammedans.

—As late as 1876 there were no organized missions to the natives of the Barbary States, tho there were a few individuals, pastors, working among the French Protestants and the Jews in Tunis, Algiers, and Mogadur. Since then others have entered the field. Work is now being done there by the British and Foreign Missionary Society; by the French Wesleyans; by the Southern Morocco Mission; by the Gospel Union, associated with Mr. and Mrs. Baxter, of the *Christian Herald*; by Mr. Herman Harris, and by the World's Gospel Union of Kansas. Most of the pastors referred to are to be found in Algeria, and are supported by the French government. They do not, as a rule, extend their labors beyond the nominal Protestants whom they represent.—*The Outlook.*

—God is abundantly rewarding the labors of the Scotch United Presbyterian missions in Nyassaland, Africa. In a land where twenty

years ago missionaries entered at the peril of their lives, 4,000 converts recently gathered, spent five days in meditation, prayer, and song, and one day 284 converts were baptized, 195 of them adults.

—The progress of British Central Africa in recent years is very remarkable. Formerly the Portuguese held sway over the Zambesi waters, and by their indolence, avarice, and general opposition to all good, successfully handicapped progress. At last a treaty was made, and they were compelled to acknowledge the neutrality of the Rivers Zambesi and Shire. Since then commerce has been advancing by leaps and bounds. The Africa Lakes Corporation has been a true handmaid of missions from the very start. And now they are participating in large measure in the general prosperity. Six years ago there were only 2 steamers and 3 barges on the rivers. To-day there are 18 steamers and 71 barges. Dr. Livingstone spent half his fortune trying to put the *Lady Nyasa* on the lake. But to-day there are 6 steamers plying on its waters.

ISLANDS OF THE SEA.

—*Malaysia Message* has an article on the Philippines by Bishop Thoburn, in which he urges that America should take complete possession, and that American appointed officials might be sent to India for a short time to study the system there. It gives an account of the Netherlands India Missionary Conference, which meets in Java at intervals at from two to four years, held on August 23 to 28 at Buitenzorg. About 25 missionaries were present. It was stated that there are 26 missionaries among the 25,000,000 of people in Java; that there are now 20,000 native Christians, and 4,000 pupils

in the schools, and that 40,000 cases were treated medically last year.

—A recent report of the Hawaiian Evangelical Association says:

The past year has certainly been one in which Hawaiian Christianity has been put to a severe test, and proven itself fit to live. Every native church has borne the strain of a divided political sentiment. Every native pastor had to stand between two political parties. The fight for righteousness has been waged not only against influences of darkness, which have taken occasion to declare themselves openly in these days, but it has met a dissident patriotism. The great issue of the day which has so divided society, even invading homes to the marring of their peace, has not left the churches undisturbed. But in the contentions between royalists and supporters of the government, it must be said that there has been shown on the part of many of both political affiliations an admirable spirit of Christian forbearance.

—The only newspaper in the Philippines is under censorship of the archbishop, and a chief source of income to church and state is the lottery, which is under their mutual patronage and yields \$200,000 per month. Wages to a common laborer are five cents a day.

—A letter was lately received from Mr. Chalmers of New Guinea, in which he said: "Here we have been opening a chapel which cost £250. The people paid for it themselves; they celebrated the opening for ten days, and during those ten days they entertained 500 of their fellow natives, and on the closing day they had a banquet for 1,000 people. The whole entertainment cost over £200. They paid it all themselves. A few years ago these men were savages and cannibals."

—I will never forget the great gathering at Port Moresby. That was a time! I wish every minister could have such an experience as that Sunday morning. It would

warm his heart and make his missionary enthusiasm deeper. At the beginning of 1883 Mr. Laws started a church at Port Moresby. Twenty-one persons, baptized and gathered out of heathenism, celebrated the dying of our Lord. When we were in Port Moresby last year the mission chapel was crammed for the morning service with communicants, only, from that district. We reckoned there were more than 460 persons packed in that building, all members of the church, tho all the members of the church belonging to the district were not able to be there. That is a wonderful story after fifteen years. It made our hearts warm.—*Wardlaw Thompson.*

—On Rarotonga, where seventy years ago the inhabitants were fierce cannibals, when John Williams first came among them, there is now a sewing machine in every household, and “nearly every family has an American buggy and a pony or two.”

—At the annual meeting of the Samoa church there were present 190 pastors and 187 deacons, making a total of 377. A call was presented to this body for 11 new missionaries to New Guinea, and the committee reported that they already had 8 under training.

—Prohibition is claimed to be a success in Fiji, for the rum made there in the sugar factories has to be sent elsewhere, and anybody giving intoxicating liquor to a native is fined \$250 and shut up for three months. That is restrictive certainly, but hardly prohibitive so long as rum is allowed to be made.

—Amongst the memories which we have brought back with us from this islet, Funafuti, one of the Society Islands, one of the most enduring will, I think, be the mem-

ory of that native chieftain who came next to the king in authority, and who used to lead our expedition when we went about from inlet to inlet. This chieftain was a very noble man; and when he came with us he used to bring his Bible, which he kept wrapt up very carefully in a silk pocket-handkerchief, and which every morning and every evening he took out in order to read a portion from it to his native friends, after which they would join together in singing a hymn with heartfelt and deep religious fervor. The majority of the natives at Funafuti are thoroughly godly and Christian men, leading good, simple, plain, manly, and moral lives, and this happy state of things I have satisfied myself from personal inspection is the direct result of the teaching of the agents of the London Missionary Society.—*Professor David.*

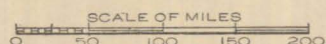
—In connection with the trip of the *Morning Star* through the Marshall group, the fact is recalled that it is forty years since this group was first visited by our missionaries, at which time there was nothing but absolute heathenism on all those islands. Sixteen of the islands are now occupied by native missionaries, and there are 75 places where the Gospel is preached, bringing the Word within reach of 11,000 people. There are 26 men employed in preaching the Gospel, who receive some remuneration, besides other Christians who assist them without pay. Dr. Rife, in presenting these items, calls special attention to the fact that the work on the islands is practically self-supporting. There are now over 2,500 church members and 1,500 in schools. The contributions of the people have amounted the past year to \$1,208, while the teachers receive but \$1,230.—*Missionary Herald.*

Compiled by
Harlan P. Beach

Provincial Capitals * **NAN KING**
 Department Capitals, or Fu * **SU-CHOW**
 Ting District Capitals..... * **Lien-hua**
 Chou District Capitals..... * **Hai**
 Hsien District Capitals..... * **Wei**
 Market Towns, Villages, etc. * **T'ung-hsin**
 Ports are underscored

These designations should be added to the names on the map when read, as Su-chou Fu, Lien-hua Ting, Hai Chou, Wei Hsien. Cities not occupied by Missionaries, thus, Wei. The rank of these places is indicated by the designations of Fu (⑤). Ting (⑥), Chou (⑦), etc., which mark their position.

SCALE OF MILES



(ACCORDING TO THE FRENCH-ENGLISH DICTIONARY)

| | |
|---|--|
| <i>a</i> as in father. | <i>ou</i> as in sound. |
| <i>af</i> as in arête. | <i>p</i> as <i>p</i> . |
| <i>ao</i> as <i>oe</i> in <i>nové</i> . | <i>p'</i> as <i>p</i> in pin. |
| <i>as</i> as <i>je</i> in <i>jar</i> . | <i>ss</i> as <i>rr</i> in <i>burr</i> . |
| <i>ch</i> as in change. | <i>ss</i> as in hiss. |
| <i>e</i> as in perch. | <i>t</i> as <i>d</i> . |
| <i>eh</i> in <i>eh</i> , <i>en</i> , as in yet, when. | <i>t'</i> as <i>t</i> in tin. |
| <i>ei</i> as <i>ey</i> in <i>hey</i> . | <i>ts</i> as <i>ds</i> in pads. |
| <i>es</i> as <i>hss</i> in <i>h</i> (singing). | <i>tt'</i> as in cafs. |
| <i>et</i> as in machine (when final or | <i>ts</i> as <i>ds</i> in pads. |
| <i>t</i> before <i>n</i> as in pin. | <i>tt'</i> as <i>ts</i> in cafs. |
| <i>ta</i> as <i>eo</i> in geology. | <i>u</i> as <i>oo</i> in too. |
| <i>tuo</i> as <i>e</i> in me out. | <i>ud</i> as <i>oe</i> in shoe on. |
| <i>te</i> as in siesta. | <i>uet</i> as <i>oy</i> in two eyes. |
| <i>th</i> as <i>er</i> in over. | <i>uei</i> as <i>uey</i> . |
| <i>tu</i> as <i>eu</i> in Jehu. | <i>ut</i> as <i>evoy</i> in screw. |
| <i>ti</i> as <i>th</i> in tiger. | <i>u</i> as final <i>a</i> in America. |
| <i>g</i> as <i>g</i> in game. | <i>u</i> as French <i>u</i> or German <i>ü</i> . |
| <i>k'</i> as <i>k</i> in kite. | <i>û</i> as French <i>u</i> plus <i>a</i> in an. |
| <i>ng</i> as in king. | <i>ûc</i> as French <i>u</i> plus <i>e</i> in yet. |
| <i>ng'</i> as in king. | Other letters as in French. |

MAP INDEX.

Adapted from "Dawn on the Hills," and used by permission of Rev. H. P. Beach, of T'ang.

By means of this index all names of cities and towns can be readily found on the map. Note the following directions:
The letters following the names indicate the rank of the place. Thus, C. means provincial capital; F. means a fu city; T., a ting city; c., a chou city; h., a hsien city; and m., a market-town or village, or one whose rank could not be ascertained. (See William's "Middle Kingdom," Vol. 1, pp. 58, 59.)
Places in italics are not occupied as missionary stations.

The question mark (?) following some of the places indicates that either their Romanization or rank is unknown to the compiler. Numerals following the names of places indicate the board or boards having resident missionaries there. The numerals are the same as those prefix to the list of missionary societies given on page 93.

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

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

| | | | | | | | | | |
|--|------------|---|------------|---|-------|--|-----------|---|------------|
| Amoy T. (port) 5, 24, 28, 33..... | E 5 | Dang-seng (?), 38..... | E 4 | K'ai-yüan h. 32..... | F 1 | Ning-hai c. (Shan-tung) 51..... | F 2 | T'ai-p'ing F..... | C 5 |
| An h. 27..... | B 3 | Fên-chêng m. 17..... | D 3 | Kaigan (Chang-chia K'ou) T. 1, 15, D 1 | B 2 | Ning-hsia F. 15..... | C 2 | T'ai-ts'ang c. 9..... | F 3 |
| An-ch'ing Fu C. 3, 51..... | E 3 | Fên-chou F. 1..... | D 2 | Kan-chou F. 51..... | B 2 | Ning-kuo F. 51..... | E 3 | T'ai-yüan Fu C. 25, 30..... | D 2 |
| An-hui, 3, 4, 14, 15, 40, 51..... | E 4 | Fên-chên T. 15..... | D 1 | Kang-hou m. (?) 4..... | D 5 | Ning-po F. (port), 2, 4, 27, 35, 51..... | F 4 | Ta-ku m. 31..... | E 2 |
| An-jên h. 51..... | E 4 | Fên-hs'iang F. 51..... | C 3 | Kang-pui (?) 42..... | D 5 | Ning-tê h. 37..... | F 4 | Ta-ku Shan h. 50..... | F 2 |
| An-lu F..... | D 3 | Fên-hua h. 51..... | F 4 | KAN-su, 15, 51..... | D 5 | Ning-tu c..... | E 4 | Ta-ku-t'ang m. 51..... | E 4 |
| An-shun F. 51..... | C 4 | Fên-kang m. 51..... | E 4 | Kao-chou F..... | D 5 | Ning-wu F..... | D 2 | Tai-li F. 51..... | B 4 |
| An-tung h. 51..... | E 3 | Fo-kang T..... | D 5 | Kao-yu c. 51..... | E 3 | Ning-yüan F..... | F 4 | Tai-ming F..... | E 2 |
| Canton Fu C. (port) 1, 4, 7, 16, 24, 27, 29, 45..... | D 5 | Fo-shan T. 29..... | D 5 | Khi-tshung (?) 41..... | D 5 | Niu-ch'uang h. (port)..... | F 1 | Tan c..... | C 6 |
| Chai-ch'i h. 51..... | F 3 | Fu c..... | C 2 | Kiao c..... | F 2 | Noda m. (?) 4..... | C 6 | Ta-ning h. 51..... | D 2 |
| Chan-hua h. 31..... | E 2 | Fu-chien, 1, 5, 6, 24, 26, 27, 28, 36, 38..... | E 4 | Kirin C. 36..... | G 1 | Nyen-hang-hi (?) 41..... | E 5 | Ta-tung h. 15..... | E 3 |
| Chang-chou F. 5, 24..... | E 5 | Fu-ch'ing h. 6, 27..... | E 4 | K'o-lan c..... | D 2 | Pa c. 51..... | C 3 | Ta-tung F. 51..... | D 1 |
| Chang-ch'un m. 36..... | G 1 | Fu-chou Fu C. (port), 1, 6, 26, 27, 38..... | E 4 | Kuang c..... | E 3 | Pagoda Anchorage (Lo-hsing-t'a) m. 1..... | E 4 | Té-an F. 29..... | D 3 |
| Chang-pa m. (?) 27..... | C 3 | 88..... | E 4 | Kuang-chi, 39..... | Hu-pe | P'ang-chuang m. 1..... | E 2 | Té-ch'ing h. (Ché-chiang), 9..... | F 3 |
| Chang-p'u h. 28..... | E 5 | Fuk-wing (?) 42..... | D 5 | Kuang-feng h. 51..... | E 4 | P'ang-hai m. 51..... | C 4 | Té-ch'ing c. (Kuang-tung), 22..... | D 5 |
| Chang-sha Fu C..... | D 4 | Fu-mên m. (?) 42..... | D 5 | KUANG-HSI, 8, 15, 25, 29..... | C 5 | Pao-té c..... | D 2 | Téng-chou F. 4, 8..... | F 2 |
| Ch'ang-shan h. 51..... | E 4 | Fu-min fu m. 36..... | Shên-ching | Kuang-nan F..... | C 5 | Pao-té c. (Chih-li)..... | D 1 | Téng-yieh T. 51..... | A 5 |
| Chang-shu m. 51..... | E 4 | Fu-ming F. 37..... | F 4 | Kuang-ning h. 36..... | F 1 | Pao-an c. (Shên-hsi)..... | C 2 | Thong-thau-ha (?) 49..... | D 5 |
| Chang-tê F. 12..... | D 2 | Fu-tsui-phai (?) 41..... | D 5 | Kuang-tê c. 51..... | E 3 | Pao-ch'ing F..... | D 4 | T'ien-chêng (?) 15..... | Shan-hsi |
| Ch'ang-tê F. 15, 23..... | D 4 | Fu-yin Ts'un. 30..... | Shên-hsi | KUANG-TUNG, 1, 2, 4, 8, 15, 16, 22, 24, 25, 26, 27, 28, 29, 41, 42, 43, 44..... | Hu-pe | Pao-ning F. 51..... | C 3 | Tientsin F. (port), 1, 6, 15, 21, 24, 25, 31, 33, 34, 51..... | E 2 |
| Ch'ang-wu h. 51..... | C 2 | Hai c..... | E 3 | Kuang-tzu-kang (?) 29..... | Hu-pe | Pao-ri-ho-hsiao (?) 15..... | Shan-hsi | To-t'ao-Ch'eng (?) 15..... | D 1 |
| Chang-yeh h. 15..... | B 2 | Hai-ch'êng h. 32..... | F 1 | Kuang-yuan h. 51..... | C 3 | Pao-shan h. 9..... | F 3 | Tsao h..... | E 2 |
| Chao-chia K'ou m. 25, 51..... | E 3 | Han-ch'êng h. 46, 51..... | D 2 | Kuei c..... | D 3 | Pao-t'ao (?) 15..... | Shan-hsi | Tsao-chou F..... | E 2 |
| Chao-chou F. 2, 28..... | E 5 | Han-chung F. 25, 51..... | C 3 | Kuei-ch'i h. 51..... | E 4 | Pao-t'ing Fu C. 1, 4, 51..... | E 2 | Ts'ing-shui-ho-tai (?) 15..... | Shan-hsi |
| Chao-tung F. 39, 51..... | B 4 | Han-ch'uan h. 29..... | D 3 | Kuei-chou F..... | D 3 | Pao-t'ung m. 1..... | A 4 | Ts'ong-hang-kung (?) 41..... | D 5 |
| Ch'ao-yang h. 24..... | F 1 | Hang-chou Fu C. (port), 4, 10, 27..... | F 3 | Kuei-hua T. 15..... | D 1 | P'ei c..... | E 3 | Ts'ong-shun (?) 41..... | E 5 |
| Ché-chiang, 2, 4, 9, 10, 27, 35, 43, 48, 51..... | F 2 | Han-k'ou h. (port), 3, 24, 29, 33, 51..... | D 3 | Kuei-lin Fu C..... | D 4 | P'ei-hai (Pakhoi) (port) 27..... | C 5 | Ts'o-yün h. 51..... | D 2 |
| Chefoo (Chih-fu) (port), 4, 34, 51..... | F 2 | Han-shan h. 15..... | E 3 | Kuei-p'ing h. 15..... | C 5 | Peking (Imperial Capital), 1, 4, 6, 12, 13, 21, 24, 25, 34, 35, 54..... | E 1 | Tsun-hua c. 6..... | E 1 |
| Ch'ên-an F..... | C 5 | Han-yang F. 3, 29..... | D 3 | Kuei-tê F..... | E 3 | Phyang thong (?) 41..... | E 5 | Tsun-4 F..... | C 4 |
| Chên-chiang F. (port), 6, 8, 10, 33, 51..... | C 5 | Héng-chou F..... | D 4 | Kuei-yang c. (Hu-nan)..... | D 4 | Pin-k'eh-ts' (?) 15..... | Shan-hsi | Tung c. 1..... | E 2 |
| Ch'ên-chou F. 51..... | E 3 | Ho c. 51..... | D 2 | Kuei-yang Fu C. (Kuei-chou), 51..... | O 4 | Pin-k'ou m. 50..... | F 3 | Tung-ch'ang F..... | E 2 |
| Ch'ên-gu h. 51..... | C 3 | Ho-chia F..... | E 2 | Kung-ch'ang F..... | C 2 | Pin c. 51..... | C 2 | Tung-chou F. 46, 51..... | D 3 |
| Ch'ên-gé (Jé-ho) F..... | E 1 | Ho-chia c..... | C 5 | Ku-t'ien (Ku-cheng) h. 6, 27, 38..... | E 4 | P'ing-tê F..... | D 5 | Tung-ch'uan F. 39, 51..... | B 4 |
| Ch'ên-t'ing F..... | D 2 | Ho-ching h. 51..... | D 2 | Ku-yüan c..... | C 2 | P'ing-t'ing F. 51..... | C 2 | Tung-hsin m. 51..... | F 3 |
| Ch'ên-tu Fu C. 6, 19, 51..... | B 3 | Ho-k'ou m. 51..... | E 4 | Lai-an h. 51..... | E 3 | P'ing-lo (?) 15..... | Kan-su | Tung-jên F..... | C 4 |
| Ch'ên-yang Kuan T. 51..... | E 3 | Hok-su-ha (?) 41..... | E 5 | Lai-chou F..... | E 2 | P'ing-man h. 27..... | E 4 | Tung-kuan h. 42..... | D 5 |
| Ch'ên-yüan h. (Kan-su) 51..... | C 2 | Ho-lin-koh-rí T. (?) 15..... | D 1 | Lai-ch'ou F..... | E 2 | P'ing-tu c. 6..... | E 2 | Tung-tsun (?) 15..... | Kuang-hsi |
| Ch'ên-yüan F. (Kuei-chou)..... | C 4 | Ho-ma, 12, 25, 51..... | D 3 | Lai-ch'ou F. 51..... | F 4 | P'ing-yang h. 51 (Ché-chiang)..... | F 4 | Tung-tun (?) 15..... | Kan-su |
| Chi c. 51..... | D 2 | Ho-man F..... | D 3 | Lai-chou Fu C. 51..... | B 2 | P'ing-yang F. (Shan-hsi), 51..... | D 2 | Tun-shan c. 51..... | C 4 |
| Chia c..... | D 2 | Hongkong, 1, 24, 25, 26, 27, 41, 43..... | D 5 | Lai-t'ien h. 51..... | C 3 | P'ing-yao h. 51..... | D 2 | Tu-yün F..... | C 4 |
| Chia-hsing F. 10..... | F 2 | Ho-su-wan (?) 41..... | D 5 | Lai-t'ing h. 81..... | E 2 | P'ing-yü (?) 24..... | Shan-tung | Wan c. (Kuang-tung)..... | D 6 |
| Chia-hsing F. 51..... | E 4 | Hsi c. 51..... | D 2 | Lé-ling h. 81..... | E 2 | P'o-k'an m. 51..... | E 4 | Wan h. (Sui-ch'uan) 51..... | C 6 |
| Chiang c. 51..... | Shan-hsi | Hsi-h. 46..... | D 2 | Lé-t'ing h. 81..... | E 2 | Po-lo h. 24..... | D 5 | Wan-chi (?) 15..... | Kan-su |
| CHIANG-HSI, 6, 25, 51..... | F 3 | Hsi-an Fu C. 25, 30, 51..... | C 3 | Lé-t'ing h. 81..... | E 2 | Port Arthur, 50..... | F 2 | Wei h. (Shan-tung), 4..... | E 2 |
| CHIANG-SU, 3, 4, 6, 7, 8, 9, 10, 11, 13, 14, 18, 21, 24, 25, 27, 33, 45, 51, 53..... | F 3 | Hsiang-ch'eng h. 51..... | D 3 | Lé-t'ing h. 81..... | E 2 | Pu-an T. (?)..... | C 4 | Wei c. (Sui-ch'uan)..... | B 3 |
| Chiang-yin h. 10..... | F 3 | Hsiang-chang m. (?) 24..... | E 2 | Lé-t'ing h. 81..... | E 2 | Pu-erh F..... | B 5 | Wei-hai-wei h..... | F 2 |
| Chia-t'ing F. 2, 19, 51..... | B 4 | Hsiang-i h. 51..... | D 2 | Lé-t'ing h. 81..... | E 2 | Sah-la-ts' (?) 15..... | Shan-shi | Wei-hui F..... | D 2 |
| Chia-ying c. 2, 41..... | E 5 | Hsiang-kan h. 24..... | D 3 | Lé-t'ing h. 81..... | E 2 | Sang chia Chuang m. 51..... | C 3 | Wei-ning c..... | B 4 |
| Chieh c. (?) 46, 51..... | D 3 | Hsiang-mei m. 48..... | E 4 | Lé-t'ing h. 81..... | E 2 | San-shui h. 51..... | C 2 | Wei-yüan T..... | B 5 |
| Chieh-hsiu, 51..... | Shan-hsi | Hsien-yu h. 36..... | E 4 | Lé-t'ing h. 81..... | E 2 | San-shui h. 51..... | C 2 | Wen-chou F. 35, 51..... | F 4 |
| Ch'ien c. 51..... | C 3 | Hsi-feng Chên m. 51..... | C 2 | Lé-t'ing h. 81..... | E 2 | San-yan h. 30..... | C 3 | Wong-buang (?) 38..... | F 4 |
| Ch'ien-ch'ang F..... | E 4 | Hsi-hsiang h. 51..... | C 3 | Lé-t'ing h. 81..... | E 2 | Sé-k'ou (?) 5..... | C 5 | Wu-ch'ang Fu C. 3, 15, 24, 29, 47..... | D 3 |
| Ch'ien-ning F. 27, 38..... | E 4 | Hsin c. 30..... | D 2 | Lé-t'ing h. 81..... | E 2 | So-p'ing F. 51..... | D 1 | Wu-ching-fu m. 23..... | E 5 |
| Ch'ien-p'ing h. 51..... | E 3 | Hsin-ch'ang h. 51..... | F 4 | Lé-t'ing h. 81..... | E 2 | Shang-ch'ing m. 51..... | E 4 | Wu-chou F. (port), 8, 15, 25, 29..... | D 5 |
| Ch'ien-tê h. 51..... | E 3 | Hsin-chên, 12..... | Ho-nan | Lé-t'ing h. 81..... | E 2 | Shanghai h. (port), 3, 4, 7, 8, 9, 11, 13, 21, 24, 25, 27, 45, 46, 51..... | F 3 | Wu-hu h. (port), 6, 15, 40, 51..... | E 3 |
| Ch'ien-yang h. 51..... | C 3 | Hsin-ch'eng (?) 10..... | F 3 | Lé-t'ing h. 81..... | E 2 | SHAN-HAI, 1, 15, 25, 30, 46, 51..... | E 4 | Wu-hsieh m. 29..... | E 4 |
| Ch'ih-chou F. 51..... | E 3 | Hsing-an, 51..... | Shên-hsi | Lé-t'ing h. 81..... | E 2 | SHAN-TUNG, 1, 4, 8, 30, 31, 34, 51..... | E 4 | Ya-chou F. 2..... | B 3 |
| CHU-LI, 1, 4, 6, 13, 15, 21, 24, 25, 31, 33, 34, 51, 52..... | F 1 | Hsing-hua F. 6, 27, 38..... | E 4 | Lé-t'ing h. 81..... | E 2 | Shan-yang (?) 38..... | E 4 | Yai c..... | C 6 |
| Chin c. 36..... | F 1 | Hsing-IF 51..... | C 2 | Lé-t'ing h. 81..... | E 2 | Shao-chou P. 29..... | D 5 | Yang h. 51..... | C 3 |
| Chin c. 51..... | C 3 | Hsing-p'ing h. 51..... | C 2 | Lé-t'ing h. 81..... | E 2 | Shao-hsing F. 2, 27, 51..... | F 3 | Yang-chiang T. 4..... | D 5 |
| Ch'ing-chiang h. (port), 7, 51..... | E 3 | Hsin-hsing h. 8..... | D 5 | Lé-t'ing h. 81..... | E 2 | Shao-wu F. 1..... | E 4 | Yang-chou F. 6, 8, 51..... | E 3 |
| Ching-tai Kuan. 51..... | D 3 | Hsi-ning F. 51..... | B 2 | Lé-t'ing h. 81..... | E 2 | Sha-ri-ts'ing (?) 15..... | D 1 | Yang-k'ou m. 51..... | E 4 |
| Ch'ing-yüan F..... | C 5 | Hsin-tien-tai m. 51..... | C 3 | Lé-t'ing h. 81..... | E 2 | Shast (?) (port)..... | D 3 | Yen-an F..... | C 4 |
| Chi-nan Fu C. 4..... | E 2 | Hsin-tu h. 27..... | B 3 | Lé-t'ing h. 81..... | E 2 | Shé-ch'i Tien m. 21..... | D 3 | Yen-ch'ia T..... | C 2 |
| Ching c. (Hu-nan)..... | C 4 | Hsi-yang (?) 38..... | E 4 | Lé-t'ing h. 81..... | E 2 | Shé-ch'ing, 40..... | C 3 | Yen-p'ing F. 27..... | E 4 |
| Ching c. (Kan-su) 51..... | C 2 | Hsüan-hua F. 15..... | D 1 | Lé-t'ing h. 81..... | E 2 | Shên c..... | E 2 | Yen-shan h. 24..... | E 2 |
| Ching-chou F. 30..... | E 2 | Hsi-ch'ien h. 10..... | E 3 | Lé-t'ing h. 81..... | E 2 | SHÊN-CHING, 25, 29, 36, 50..... | E 4 | Yin-chia Wei m. 51..... | C 3 |
| Ching-shan h. 24..... | D 3 | Hsi-chou F. (Chiang-su), 10..... | E 3 | Lé-t'ing h. 81..... | E 2 | SHEN-HAI, 25, 30, 46, 51..... | C 4 | Ying c. 51..... | D 2 |
| Ching-yang h. 15..... | E 3 | Hsi-chou F. (Sui-ch'uan), 2, 51..... | B 4 | Lé-t'ing h. 81..... | E 2 | SHIH-CH'EN F. 51..... | C 4 | Ying-chou F. 51..... | E 3 |
| Ching-yüan m. (?) 43..... | Ché-chiang | Huai-an F. 10..... | E 3 | Lé-t'ing h. 81..... | E 2 | Shih-ch'ien h. 27..... | B 3 | Ying-k'ou, 36..... | F 1 |
| Chin-hua F. 1, 51..... | F 4 | Huai-ching F..... | D 2 | Lé-t'ing h. 81..... | E 2 | Shih-nan F..... | C 3 | Ying-shan, 51..... | Sui-ch'uan |
| Chi-ning c. 4..... | E 2 | Huai-lu h. 51..... | D 2 | Lé-t'ing h. 81..... | E 2 | Shun-ch'ing F. 51..... | C 3 | Yin-tao c..... | B 2 |
| Chin-shou Chiang m. 49..... | D 3 | Huang h. 8..... | F 2 | Lé-t'ing h. 81..... | E 2 | Shun-ning F..... | B 5 | Yo-chou F..... | D 4 |
| Chiu-chiang F. (port), 6, 25, 51..... | E 4 | Huang-yen h. 2..... | F 4 | Lé-t'ing h. 81..... | E 2 | Shun-tê F. 51..... | D 2 | Yü c..... | E 2 |
| Ch'u-fu T..... | E 2 | Hu-chou F. 2..... | F 3 | Lé-t'ing h. 81..... | E 2 | Sui-ch'eng F..... | C 5 | Yüan-chou F. (Chiang-hsi)..... | D 4 |
| Chou-chih h. 51..... | C 3 | Hui-chou F. 51..... | E 4 | Lé-t'ing h. 81..... | E 2 | Sui-ch'uan, 2, 6, 13, 19, 24, 27, 33, 40, 51..... | C 5 | Yüan-chou F. (Hu-nan)..... | C 4 |
| Chou-p'ing h. 30..... | E 2 | Hui-li c..... | B 4 | Lé-t'ing h. 81..... | E 2 | Sui-ch'uan, 2, 6, 13, 19, 24, 27, 33, 40, 51..... | C 5 | Yüeh-sui T..... | B 4 |
| Chou-t'ang-ao, 44..... | D 5 | HUNG-TUNG, 15, 23..... | D 2 | Lé-t'ing h. 81..... | E 2 | Sui-ch'uan, 2, 6, 13, 19, 24, 27, 33, 40, 51..... | C 5 | Yüeh-yang h. 51..... | D 2 |
| Chu c. 14..... | E 3 | Hung-tung h. 51..... | D 2 | Lé-t'ing h. 81..... | E 2 | Sui-ch'uan, 2, 6, 13, 19, 24, 27, 33, 40, 51..... | C 5 | Yü-lin c..... | D 5 |
| Chu c. 14..... | E 3 | Hun-yüan, 51..... | Shan-hsi | Lé-t'ing h. 81..... | E 2 | Sui-ch'uan, 2, 6, 13, 19, 24, 27, 33, 40, 51..... | C 5 | Yü-tu F..... | C 2 |
| Chu c. 14..... | E 3 | Hu-pei, 2, 3, 15, 17, 24, 29, 33, 37, 47, 49, 51..... | D 5 | | | | | | |

THE MISSIONARY REVIEW OF THE WORLD.*

Old Series.
VOL. XXII. No. 2. }

FEBRUARY.

{ *New Series.*
VOL. XII. No. 2.

CH'ANG—THE BLIND APOSTLE OF MANCHURIA.

BY THE EDITOR IN CHIEF.

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

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

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

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

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

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

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

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

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

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

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

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

This I know, that Jesus loves me.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHINA AS A MISSION FIELD.*

REV. HARLAN P. BEACH, NEW YORK.

Educational Secretary of the Student Volunteer Movement.

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

I. IMPORTANT PERMANENT FACTORS CHARACTERISTIC OF CHINA.

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

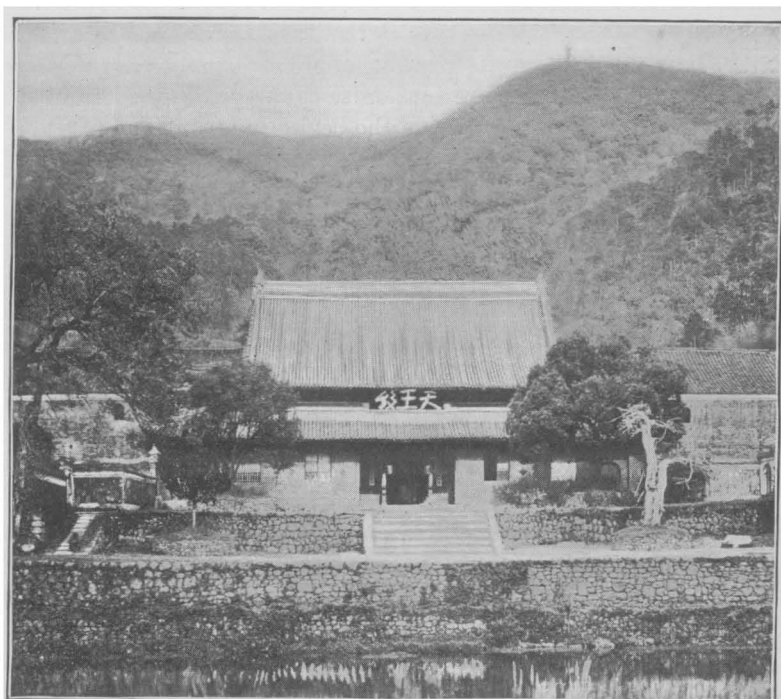
1. *China's material resources* are in themselves sufficient to make an already great nation still more strong and prosperous.

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

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

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

The common experience of missionary boards shows that the most



A BUDDHIST TEMPLE NEAR NINGPO, CHINA.

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

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

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

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

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

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

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

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

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



IMAGE OF THE "LAUGHING BUDDHA," PEKING.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

| NAME OF SOCIETY. | Year of Entrance. | Ordained Missionaries. | Lay Missionaries. | Missionaries' Wives. | Unmarried Women. | Number of these who are Male Physicians. | Number of these who are Female Physicians. | Total Foreign Workers. | Native Laborers of Both Sexes. | Number of Stations. | Out Stations. | Communicants. | Number of Day Schools. | Number of Pupils. | Higher Educational Institutions. | Number of Students. |
|---|-------------------|------------------------|-------------------|----------------------|------------------|--|--|------------------------|--------------------------------|---------------------|---------------|---------------|------------------------|-------------------|----------------------------------|---------------------|
| 1 American Board..... | 1830 | 36 | 11 | 42 | 23 | 12 | 4 | 112 | 329 | 15 | 116 | 3740 | 122 | 2276 | 19 | 686 |
| 2 American Baptist Missionary Union..... | 1834 | 24 | 7 | 32 | 15 | 5 | 1 | 78 | 135 | 14 | 77 | 2238 | 34 | 573 | 1 | 8 |
| 3 Protestant Episcopal Board..... | 1835 | 14 | 12 | 10 | 4 | 3 | 9 | 81 | 97 | 5 | 45 | 1134 | 54 | 1239 | 1 | 337 |
| 4 Presbyterian Board (North)..... | 1838 | 58 | 18 | 68 | 40 | 16 | 9 | 184 | 327 | 19 | 304 | 8317 | 201 | 2490 | 11 | 635 |
| 5 Reformed Church in America..... | 1842 | 5 | 6 | 7 | 18 | 1 | 1 | 17 | 45 | 3 | 38 | 1304 | 15 | 264 | 8 | 265 |
| 6 Methodist Episcopal Church (North)..... | 1847 | 41 | 9 | 48 | 54 | 12 | 12 | 152 | 695 | 15 | 180 | 20326 | 474 | 6623 | 22 | 1206 |
| 7 Seventh-Day Baptist..... | 1847 | 1 | 1 | 2 | 1 | 1 | 4 | 5 | 1 | 1 | 1 | 55 | 2 | 58 | 2 | 32 |
| 8 Southern Baptist Convention..... | 1847 | 15 | 15 | 10 | 2 | 2 | 40 | 43 | 10 | 50 | 1499 | 31 | 816 | 1 | ... | |
| 9 Methodist Episcopal Church (South)..... | 1848 | 13 | 1 | 12 | 18 | 2 | 2 | 44 | 62 | 6 | 18 | 751 | 58 | 1300 | 6 | 552 |
| 10 Presbyterian Church (South)..... | 1867 | 21 | 8 | 23 | 14 | 6 | 2 | 66 | 53 | 11 | 6 | 370 | 18 | 300 | 1 | ... |
| 11 Woman's Union Missionary Society..... | 1869 | 1 | 2 | 3 | 2 | 1 | 18 | 13 | 2 | 4 | 9 | 6 | ... | ... | 1 | ... |
| 12 Presbyterian Church, Canada..... | 1871 | 9 | 2 | 5 | 2 | 2 | 1 | 18 | 13 | 2 | 4 | ... | ... | ... | ... | ... |
| 13 American Bible Society..... | 1876 | 1 | 5 | ... | ... | ... | ... | 6 | 87 | 4 | 6 | ... | ... | ... | ... | ... |
| 14 Foreign Christian Missionary Soc..... | 1886 | 9 | 2 | 10 | 3 | 1 | 2 | 24 | 8 | 5 | 6 | 204 | 7 | 113 | 2 | 48 |
| 15 Christian and Missionary Alliance..... | 1888 | 5 | 53 | 28 | 35 | 1 | 121 | ... | 34 | 1 | 1 | ... | ... | ... | ... | ... |
| 16 United Brethren in Christ..... | 1889 | 3 | 3 | 1 | 3 | 1 | 2 | 10 | 18 | 1 | 1 | 19 | 4 | 148 | ... | ... |
| 17 Swedish-American Mission..... | 1890 | 3 | 2 | ... | ... | ... | ... | 5 | 1 | 1 | ... | ... | ... | ... | ... | ... |
| 18 American Friends' Board..... | 1891 | 1 | ... | 6 | ... | 2 | ... | 7 | 1 | 2 | ... | 50 | 6 | 100 | ... | ... |
| 19 Methodist Episcopal Church, Canada..... | 1891 | 6 | ... | ... | 3 | ... | ... | 6 | 7 | 2 | ... | 10 | ... | ... | ... | ... |
| 20 Gospel Baptist Mission..... | 1892 | 8 | ... | 3 | 1 | ... | ... | 12 | ... | ... | ... | ... | ... | ... | ... | ... |
| 21 Y. M. C. A. in Foreign Lands..... | 1895 | ... | 3 | 3 | ... | ... | ... | 6 | ... | 3 | ... | ... | ... | ... | ... | ... |
| 22 Reformed Presbyterians..... | 1896 | 2 | 2 | 2 | ... | ... | ... | 4 | 1 | 1 | ... | ... | ... | ... | ... | ... |
| 23 Cumberland Presbyterians..... | 1897 | 1 | 1 | 1 | ... | 1 | ... | 8 | 1 | 1 | ... | ... | ... | ... | ... | ... |
| Totals of American Societies..... | | 276 | 126 | 310 | 256 | 68 | 43 | 967 | 2124 | 155 | 849 | 40,327 | 1032 | 16310 | 74 | 3819 |
| 24 London Missionary Society..... | 1807 | 45 | 3 | 36 | 24 | 12 | 3 | 103 | 291 | 16 | 140 | 7097 | 117 | 2530 | ... | ... |
| 25 British Bible Society..... | 1836 | 4 | 11 | 12 | ... | ... | ... | 27 | 270 | 10 | ... | ... | ... | ... | ... | ... |
| 26 Female Education Society..... | 1837 | ... | ... | 6 | ... | ... | ... | 6 | 16 | 2 | 8 | ... | 17 | 400 | ... | ... |
| 27 Church Missionary Society..... | 1845 | 40 | 23 | 43 | 60 | 12 | ... | 166 | 510 | 26 | 8 | 4911 | 250 | 3823 | 6 | 62 |
| 28 English Presbyterians..... | 1847 | 12 | 6 | 12 | 18 | 7 | 1 | 112 | 7 | 123 | ... | 3790 | 1 | 174 | 5 | 44 |
| 29 Wesleyan Missionary Society I..... | 1852 | 9 | 13 | ... | ... | ... | ... | 30 | 129 | 18 | 37 | ... | 31 | 896 | 4 | ... |
| 30 Baptist Missionary Society..... | 1859 | 26 | ... | 18 | 7 | 1 | ... | 51 | 188 | 6 | 287 | 4088 | ... | 1128 | ... | ... |
| 31 Methodist New Connection..... | 1860 | 7 | ... | 7 | ... | 2 | ... | 14 | 92 | 6 | 94 | 2125 | 37 | 489 | 2 | 41 |
| 32 Scotch United Presbyterian..... | 1862 | 10 | 4 | 12 | 10 | 5 | 4 | 36 | 158 | 4 | 63 | 5183 | 55 | 652 | ... | ... |
| 33 Scotch Bible Society..... | 1863 | 1 | 8 | 7 | ... | ... | ... | 16 | 170 | 6 | ... | ... | ... | ... | ... | ... |
| 34 Society for Propagation of the Gospel..... | 1863 | 8 | 4 | ... | 5 | ... | ... | 17 | 7 | 6 | ... | 400 | 14 | ... | ... | ... |
| 35 Methodist Free Church..... | 1864 | 4 | 2 | ... | 3 | 2 | 1 | 9 | 63 | 2 | 49 | 996 | 5 | 77 | 1 | 18 |
| 36 Irish Presbyterians..... | 1867 | 8 | 4 | 7 | 4 | 4 | 1 | 23 | 105 | 7 | 49 | 911 | 11 | 127 | ... | ... |
| 37 Church of Scotland..... | 1873 | 2 | 1 | 3 | 3 | 1 | 9 | 12 | 1 | 3 | 110 | 3 | 150 | ... | ... | ... |
| 38 Zenana Missionary Society..... | 1884 | ... | ... | ... | 37 | ... | 1 | 37 | 25 | 11 | ... | ... | ... | ... | ... | ... |
| 39 Bible Christians..... | 1885 | 7 | ... | 4 | 3 | 1 | ... | 14 | 4 | 3 | 3 | 28 | 2 | 70 | ... | ... |
| 40 Friends' F. M. Association..... | 1886 | ... | 6 | 5 | 3 | ... | ... | 14 | 7 | 2 | 3 | 5 | 2 | 162 | ... | ... |
| Totals of British Societies..... | | 174 | 85 | 166 | 133 | 50 | 12 | 625 | 2159 | 133 | 866 | 29644 | 547 | 10678 | 18 | 165 |
| 41 Basel Missionary Society..... | 1847 | 21 | 2 | 13 | ... | 1 | ... | 36 | 127 | 13 | 49 | 3000 | 47 | 1121 | 2 | 55 |
| 42 Rhenish Missionary Society..... | 1847 | 9 | 2 | 6 | 2 | 2 | ... | 19 | 10 | 5 | 8 | 375 | 4 | 66 | 2 | 8 |
| 43 Berlin Woman's China Society..... | 1856 | ... | 1 | 1 | 4 | ... | ... | 6 | 1 | 1 | ... | ... | ... | ... | ... | ... |
| 44 Berlin Missionary Society..... | 1862 | 4 | 2 | ... | ... | ... | ... | 6 | 50 | 5 | 29 | 479 | 18 | 270 | 5 | 81 |
| 45 Gen. Evangelical Prot. Miss. Assoc..... | 1865 | 8 | 3 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 46 Swedish Mission..... | 1867 | 1 | 8 | 6 | 14 | 2 | ... | 29 | 14 | 4 | ... | 60 | 4 | ... | ... | ... |
| 47 Congregational Church of Sweden..... | 1890 | 8 | ... | 1 | 4 | ... | ... | 13 | 4 | 2 | ... | 9 | 3 | 82 | ... | ... |
| 48 German China Alliance..... | 1891 | 9 | 2 | 5 | ... | ... | ... | 16 | 4 | 6 | 3 | 45 | ... | ... | ... | ... |
| 49 Norwegian Lutheran..... | 1891 | 1 | 4 | 1 | 2 | ... | ... | 8 | 3 | 2 | 25 | 3 | ... | ... | ... | ... |
| 50 Danish Missionary Society..... | 1892 | 5 | ... | 2 | 2 | ... | ... | 9 | ... | 3 | 4 | ... | ... | ... | ... | ... |
| Totals of Continental Societies..... | | 52 | 28 | 32 | 33 | 5 | ... | 145 | 205 | 43 | 91 | 3997 | 79 | 1539 | 9 | 144 |
| 51 China Inland Mission..... | 1865 | 30 | 296 | 176 | 274 | 16 | 1 | 776 | 605 | 149 | 169 | 7147 | 114 | 1589 | 3 | 137 |
| 52 Chinese Blind Mission..... | 1887 | 1 | ... | 1 | ... | ... | ... | 2 | ... | 1 | ... | ... | ... | ... | 1 | 20 |
| 53 Diffusion of Christian Knowledge..... | 1887 | 1 | ... | 1 | ... | ... | ... | 2 | ... | 1 | ... | ... | ... | ... | ... | ... |
| 54 International Institute..... | 1897 | 1 | 1 | 1 | ... | ... | ... | 8 | ... | 1 | ... | ... | ... | ... | ... | ... |
| Totals of International Societies..... | | 33 | 297 | 179 | 274 | 16 | 1 | 783 | 605 | 152 | 169 | 7147 | 114 | 1589 | 4 | 157 |
| Net Totals of all Societies..... | | 527 | 519 | 675 | 724 | 136 | 56 | 2461 | 5071 | 470 | 1969 | 80682 | 1766 | 30046 | 105 | 4285 |

* Totals correct, though not fully explained.

† These societies associated with China Inland Mission.

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

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

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

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

III. THE PRESENT SITUATION IN THE EMPIRE.

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

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



THE COVERED ALTAR FOR THE WORSHIP OF HEAVEN, PEKING.

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

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

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

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

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

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

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

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

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



FOUR GENERATIONS OF CHRISTIAN CHINESE.

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

Bibliography for Section I. George N. Curzon: Problems of the Far East, ch. VIII. J. F. Davis: The Chinese, vol. I., chs. V., VI. R. K. Douglas: China, ch. I. Encyclopedia Britannica, Ninth Edition, vol. V., pp. 629-653. J. H. Gray: China, vol. I., chs. I., IV., V., and vol. II., ch. XXXII. A. H. Keane: Asia (1896 edition), vol. I., pp. 245-261, 366-383, 432-439. Missionary Review of the World (1894), pp. 80-89; (1895), pp. 84-89; (1896), pp. 96-100. A. E. Moule: New China and Old, chs. I., VI., VIII. J. L. Nevius: China and the Chinese, chs. I.,

III., VI., XII. A. H. Smith: Chinese Characteristics. S. Wells Williams: Middle Kingdom vol. I., chs. I-III., V., VI., and vol. II., chs. XVII., XXI.-XXVI.
Bibliography for Section II. E. M. Bliss: Concise History of Missions, pt. II., ch. VI. Centenary Conference on Foreign Missions, London, 1888, vol. I., pp. 220-238, and vol. II., pp. 266-272, 308-315. Encyclopedia of Missions, vol. I., pp. 265-271. J. A. Graham: Missionary Expansion Since the Reformation, pp. 139-160. E. A. Lawrence: Modern Missions in the East, pp. 57-70. D. L. Leonard: A Hundred Years of Missions, pp. 307-332. R. Lovett: Primer of Modern British Missions, ch. V. MISSIONARY REVIEW OF THE WORLD (1896), pp. 87-96. J. L. Nevius: China and the Chinese, pp. 800-831, chs. XXII.-XXV. S. W. Williams: Middle Kingdom, vol. II., pp. 318-371, chs. XXII.-XXVI. R. Young: Modern Missions, Their Trials and Triumphs, pp. 100-138.
Bibliography for Section III. J. H. Barrows (editor): World's Parliament of Religions, vol. II., pp. 1194-1144. G. N. Curzon: Problems of the Far East, chs. IX., X. P. S. Gundry: China, Present and Past, chs. IV., V., X. B. C. Henry: The Cross and the Dragon, ch. XXV. W. A. P. Martin: A Cycle of Cathay, pt. II., chs. XI.-XV. MISSIONARY REVIEW OF THE WORLD (1896), pp. 100-106, 510-512; (1897), pp. 95-102, 116-120, 764-769; (1898), pp. 52-55, 127-232, 678-680, 684-688. J. R. Mott: Strategic Points in the World Conquest, ch. XV. J. L. Nevius: China and the Chinese, chs. XXVII., XXVIII. A. H. Smith: Chinese Characteristics, ch. XXVII. R. E. Speer: Missions and Politics in Asia, Lecture III.

WILLIAM KOYI: AN AFRICAN SAVED BY GRACE.

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

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

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

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

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

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

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

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

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

THE RAID OF THE NGONI WARRIORS.

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

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

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

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

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

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

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

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

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

AT AN NGONI WAR DANCE.

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

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

ACCUSED OF WITCHCRAFT.

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

These were not the only occasions on which our colleague was



WOMEN WITCH DOCTORS OF SOUTH AFRICA.

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

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

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

WILLIAM AS AN EVANGELIST.

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

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

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

A TRIUMPHANT DEATH.

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

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

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

DEMOCRACY IN CHINA.

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

Missionary of the American Board.

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

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

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

THE DISTRICT MAGISTRATES.

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

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



A STREET IN PEKING, CHINA.

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

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

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

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

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

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

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

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

UPRISINGS OF THE PEOPLE.

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

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

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

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

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

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

THE POWER OF THE LITERATI.

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

The Chinese people have an innate respect for literature. The

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

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

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

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

DONALD MUNRO DRYSDALE,

THE MERCHANT EVANGELIST.

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

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

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



D. M. DRYSDALE.

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

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

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

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

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

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

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

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

He fell asleep in Christ his Lord :

He gave to Him to keep

The soul His great love had redeemed,

Then calmly went to sleep.

And, as a tired bird folds its wing,

Sure of the morning light,

He laid him down in trustful faith,

And did not dread the night.

II.—MISSIONARY DIGEST DEPARTMENT.

ASIA AT THE CLOSE OF 1898.*

BY ROBERT E. SPEER, NEW YORK.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE WOMEN OF ASIA.*

MRS. ISABELLA BIRD BISHOP.

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

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

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

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

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

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

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

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

ROMANISM AND CHRISTIANITY IN CHINA.*

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

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

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

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

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

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

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

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

THE DECLINE OF THE ROMAN CATHOLIC NATIONS.*

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

Cardinal Newman devoted one of his twelve lectures on "Anglican

* Condensed from *The Literary Digest*.

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

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

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

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

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

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

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

THE FRENCH PROBLEM IN CANADA.†

BY REV. S. RONDEAU,‡ MONTREAL.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

RECENT ARTICLES ON MISSIONS AND MISSION LANDS.

AFRICA—Opportunities in West Africa, J. T. F. Halligey, *Wesleyan Missionary Magazine* (December, 1898); Recent Glimpses of So. Africa, E. Ashley, *National Review* (December, 1898); The Niger and the Nile, Henry Birkenough and Egypt and Tunis—a Study of International Law, by Dr. Jno. MacDonall, *Nineteenth Century* (January, 1899); Wife Selling in Africa, *Congregational Work* (January, 1899); A Glimpse of Nubia, T. C. Speedy, *Harper's Monthly* (January, 1899); The Egyptian Sudan, C. T. Wilson, *Church Miss. Intelligencer* (January, 1899); Spiritual Expansion of the Baganda, Bishop Tucker, *Church Miss. Intelligencer* (January, 1899).

ALASKA—Witchcraft in Alaska, by Gov. J. G. Brady, *The Independent* (December 29, 1898); The Yukon Country, P. T. Rowe, *Chautauquan* (January, 1899).

AMERICAN INDIANS, NEGROES, ETC.—The Indian Question, by E. H. Heinemann, *Open Court* (December, 1898); National Dealing with the Indian Race, by Lyman Abbott, *North American Review* (December, 1898); Protest of the Pillage Indians, by F. E. Leupp, *Forum* (December, 1898); The Wild Indian, G. B. Grinnell, *Atlantic Monthly* (January, 1899); The Race Problem in the South, by R. J. McKelway and Kelly Miller, *The Outlook* (December 31, 1898); The Negro and Menial Pursuits, by Prof. Scarborough, *The Forum* (December, 1898); The Race War in North Carolina, H. L. West, *Forum* (January, 1899); The Mountaineers, *Church at Home and Abroad* (December, 1898); Mormonism vs. Christianity, *Congregational Work* (January, 1899); Mormonism Under Statehood, H. K. Carroll (Dec. 8, 1898); California and the Californians, by D. G. Jordon, *Atlantic Monthly* (December, 1898); Review and Statistics of the Church for 1898, *Independent* (Jan. 5, 1899).

CENTRAL AMERICA AND THE WEST INDIES—Some Central American Indians, *Chambers's Journal* (December, 1898); Schools of Porto Rico, by C. E. Waters, *Education* (December, 1898); Life and Society in Old Cuba, by J. S. Jenkins, *Century* (December, 1898); Social Conditions in Cuba, Felix Oswald, *Open Court* (December, 1898); Cuba and Her Young Men, by J. H. Edwards, *Men* (January, 1899); Cuban Reconstruction, R. J. Hinton, *North Am. Review* (January, 1899); A Ride into Cuba for the Red Cross, C. R. Gill, *Scribner's* (January, 1899).

CITY MISSIONS AND SOCIOLOGY—Preaching Christ at Yale, *Christian Herald* (December 28, 1898); The Study of Causes of Distress, by P. W. Ayres, *Charities Review* (December, 1898); The Poor in Great Cities, by A. W. Winthrop, *Rosary* (December, 1898).

CHINA—Fifty Years in China, by Joseph Edkins, *Chinese Recorder* (November, 1898); Present Situation in China, by N. J. Plumb, *Review of Missions* (December, 1898); Manners and Customs of the Flowery Land, by I. C. Blackwood, *Church of Scotland Record* (December, 1898); Chinese Children at Home, by Miss Reid, and The Opium Curse in China, by H. W. Webb-Peploe, *China's Millions* (December, 1898); American Leaven in Chinese Moss, by W. E. Griffiths, *Outlook* (December 24, 1898); Shall the Open Door be Closed, by Gilbert Reid, *National Review* (January, 1899); Divine Deliverances, by J. S. Adams, *Baptist Missionary Magazine* (January, 1899); Where the Wicked Chinese Go to, J. A. Fraser, *New Illustrated Magazine* (January, 1899).

EUROPE—France of To-day, by J. H. Robinson, *Political Science Quarterly* (December, 1898); Present Condition of France, by H. W. Warren, and Education of Boys in Italy, *Chautauquan* (December, 1898); Glimpses of Life in France, Clifton Johnston, *Outlook* (Jan. 7, 1899); Christian Martyrs, Aylmer Maude, *The New Voice* (Jan. 7, 1899); The Czar's Peace Message, by E. E. Hale and W. T. Stead, *New England Magazine* and *American Review of Reviews* (January, 1899); The Regeneration of Spain, by M. de Unamuno, *Espana Moderna* (November, 1898).

INDIA, BURMA, SIAM, ETC.—Our Indian Empire, by J. A. Murray, *Mission Field* (London, December, 1898); Special Despatches to Home Churches, *Baptist Missionary Magazine*, (January, 1899); A Tribe of Laos Highlanders, by Mrs. W. C. Dodd, *Women's Work* (January, 1899); Missionary Exploration in Indo-China, by W. C. Dodd, *Independent* (December 29, '98); Work Among the Lower Classes in the Punjab, *Church Miss. Intelligencer* (January, 1899); Religious Situation in India, Vamadéo Shastre, *Fortnightly Review* (December, 1898).

ISLANDS OF THE SEA—Friars in the Philippines, by A. Coleman, *Rosary* (December, 1898); Facts about the Philippines, *Church at Home and Abroad* (December, 1898); Kusaie, the Gem of the Pacific, *Missionary Herald* (January, 1899); The Dawn of Hawaii, by F. F. Ellinwood, *Review of Missions* (December, 1898); In Dreamy Hawaii, George Merrill, *Cosmopolitan* (January, 1899); Languages of the Philippines, F. de P. Castells, *Bible Society Reporter* (January, 1899).

JEWS—Missions to Israelites, *Jewish Missionary Intelligencer* (December, 1898); The Progress of Zionism, by H. Bentwich, *Fortnightly Review* (December, 1898); Jews in Jerusalem, E. S. Wallace, *Cosmopolitan* (January, 1899).

JAPAN—Christianity and the Students of Japan, by G. M. Fisher, *Independent* (December 22, 1898); What Americans Have Done in Japan, by W. E. Griffiths, *Outlook* (December 31, 1898).

MEDICAL MISSIONS—*American Friend*, *Double Cross* (December, 1898).

ROMAN CATHOLICISM—Catholicism in the United States, *Revue des Deux Mondes* (November, 1898); The Catholic Church and the New Possessions, *Catholic World* (December, 1898); Features of Roman Catholicism, *South American Messenger* (December, 1898).

SOUTH AMERICA—Woman's Work in Brazil, by Miss Glenn, *Review of Missions* (Dec., 1898); Protestant Mission in Brazil, *The Brazilian Bulletin* (December, 1898).

TURKEY AND ISLAM—The Sultan at Home, by Sidney Whitman, *Harper's Monthly* (January, 1899); How Mohammedans Pray, *World Wide Magazine* (January, 1899); The Disintegration of Islam, W. H. Hulbert, *Bibliotheca Sacra* (January, 1899).

GENERAL—Asia at the Close of 1898 (see p. 116); Christianity and Womanhood (see p. 118); How to Deal with Persecution, by Griffith John, *Chinese Recorder* (November, 1898); Home Church and Foreign Missions, *Church at Home and Abroad* (December, 1898); The Divine Force in Missions, by Alex. McKenzie, *Missionary Herald* (January, 1899); The Unoccupied Fields of Eastern Asia, *Christian and Missionary Alliance* (January, 1899); The Great Commission and its Fulfillment, J. J. Reed, *Gospel in All Lands* (December, 1898); The Problem of the Native Church, Bishop of Victoria, *Church Miss. Intelligencer* (January, 1899).

III.—INTERNATIONAL DEPARTMENT.

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

Some Missionary Conferences of 1898.

BY J. T. G.

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

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

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

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

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

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

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

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

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

IN INDIA.

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

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

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

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

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

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

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

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

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

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

"The character and mission of the prophet Jeremiah."

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

"Moses in his intercourse with God."

"Our ascended Lord, His present work."

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

IN CHINA.

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

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

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

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

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

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

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

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

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

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

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

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

COMING CONFERENCES.

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

Activity of Buddhist Priests in Japan.

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

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

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

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

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

2. To induce the government to publicly recognize Buddhism.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

4. A picture of an idol on paper

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

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

J. T. G.

Count Itagaki, the Christian Statesman.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Empress Dowager and Missionaries in China.

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

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

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

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

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

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

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

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

IV.—EDITORIAL DEPARTMENT.

Visits to the Foreign Field.

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

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

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

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

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

Days of Prayer for Mission Fields.

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

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

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

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

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

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

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

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

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

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

Committee, { Tso LI WEN,
CHANG FENG NIEN.

JOHN WHERRY, Moderator.

The Outlook in Japan.

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

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

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

Missionaries to Moslems.

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

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

Self Support.

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

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

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

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

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

Cash Cost of Converts.

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

The statistics may be interesting,

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

Spirituality vs. Formalism.

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

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

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

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

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

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

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

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

Subsequently the bishop himself visited the parish, and sitting with

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

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

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

V.—RECENT BOOKS ON MISSIONS AND MISSION LANDS.

CHINA AND TIBET.

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

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

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

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

Other chapters deal with the Religions of the Chinese, Preparation

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

May you have great happiness.

This passport contains a drop of gold.

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

GENERAL.

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

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

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

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

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

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

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

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

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

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

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

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

Monthly Bibliography.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

VI.—GENERAL MISSIONARY INTELLIGENCE.

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

THE KINGDOM.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

YOUNG PEOPLE.

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

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

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

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

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

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

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

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

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

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

AMERICA.

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

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

—*Lowell*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EUROPE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ASIA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

into the city. The Germans have charge of it.

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

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

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

—A correspondent of *The China*

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

AFRICA.

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

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

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

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

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

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

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

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

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

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

ISLANDS OF THE SEA.

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

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

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

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

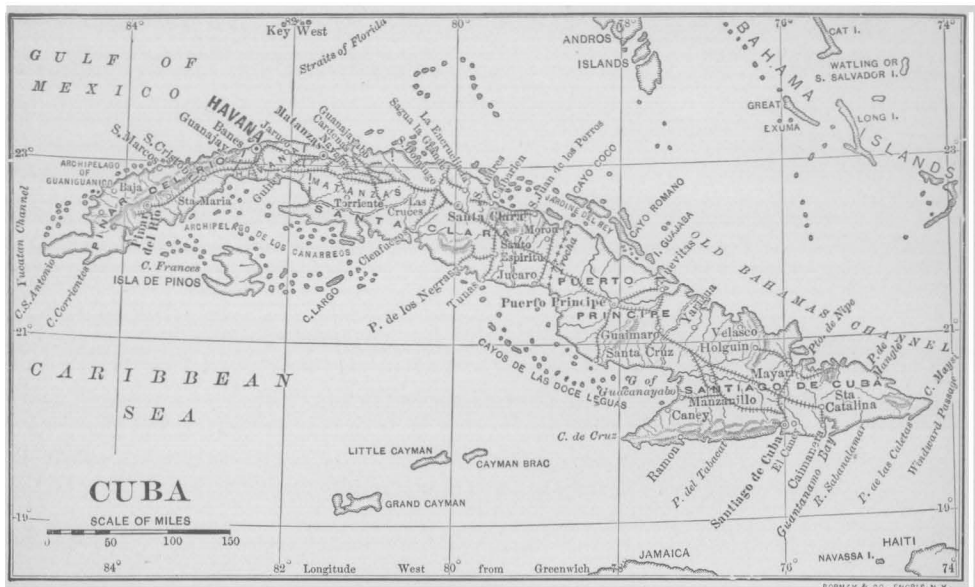
—Many do not realize that the area of the Philippines is almost equal to that of Japan, tho their population is less than one-fourth that of the mikado's empire.

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

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

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

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



THE MISSIONARY REVIEW OF THE WORLD.*

Old Series.
VOL. XXII. No. 3. }

MARCH.

{ New Series.
VOL. XII. No. 3.

THE MOVEMENT TOWARD CHURCH UNION.

BY THE EDITOR-IN-CHIEF.

Ever since the Reformation there have been going forward two exactly opposite movements, due to as many opposite tendencies—the movement toward sectarian division, and the movement toward denominational union.

That two so opposite tendencies should be in operation at the same time seems, at first glance, contradictory and inexplicable; but a moment's careful consideration will show not only that it is a fact, but that there is a reasonable philosophy behind the fact. The Reformation broke the shackles of religious thought by releasing men from bondage to papal superstition and prelatical authority. It must be remembered that Rome holds that heresy is to be suppress, not only in its expression, but in its conception; and hence the Inquisition dealt with parties suspected of heretical opinion, and sought, by the rack, to compel the disclosure of individual and secret sentiment. The immediate effect of the dawn of religious liberty was that men began to *think* freely, then to *speak* freely; and thus they disclosed divergencies of opinion, which, being positively held and expressed with impunity, led to controversies, and controversies to separations for opinion's sake, until even minor matters of differing opinion became the watchwords of ecclesiastical parties, and sects multiplied until we have now about as many nominally Christian bodies, large and small, as there are days in the year.

This result was natural. The only way to keep men from such separations is to keep them in ignorance, and in dependent slavery to authority. Liberty always leads to individualism and independence. Men can be kept on a level only by the despot's method—cutting off any head that rises above the common plane. The instant that a dead level of equality and subordination is no longer enforced by violence done to manhood, differences begin to assert themselves and to become increasingly manifest and manifold.

On the other hand, hearts are drawn together by a common *faith*

* 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.

and a common love and a common service. True disciples can not but feel that all believers are essentially one—one in agreement upon fundamentals—and it requires but little candid consideration to perceive that the things in which we agree are of infinitely more consequence than those upon which we differ. After all these wars in words, however bitter the controversial spirit may have been, when true believers get on their knees together, they pray the same theology, and the purest hymnology of all the ages shows no traces of rancorous strife over lesser matters of divergent opinion. Prayers and praises never betray sectarian shibboleths.

And, as there is a common faith down beneath all denominational creeds, so there is a common *love* down beneath all external alienations and separations. Those who love the unseen God respond with affection toward His image wherever found in man. The unseen God appears manifested in the seen likeness of God in the disciple. There may be different tongues on earth, but Abba, Jehovah, Hallelujah, are the same in all tongues, and tell of a common heavenly dialect. Whenever the Spirit works in common, common fruits appear, and the first of them all is *love*.

Again, common *service* brings disciples together. They leave the atmosphere of denominational variance behind when they come face to face with the desperate needs of a lost race. Where, as in India, woman has no rights which a man is bound to respect, but everything about a cow is sacred, even to animal excrement, the differences that divide evangelical Christians at home seem ludicrously little. Where, as in Africa, mud from a river, molded into a rude resemblance to a human form, is set up for worship; or a snake's poison fang, an elephant's tooth, or a bit of parchment, is looked upon as a charm more potent than prayer to the infinite God, missionaries forget their Calvinism and Arminianism, their differences in church polity and doctrinal standards, and come close to each other in the effort to lift men out of the awful slough of fetish worship and animalism.*

And so, at home, the more Christians know of each other, and the more frequently they meet for common worship or in common work, the more they forget that, in any respect, they are not one. They misjudge each other while they see each other from a distance; but when they come nigh each sees in the other the countenance of a friend—a brother, a sister. We feel ashamed of what has kept apart those who are redeemed by the same blood and indwelt by the same Spirit, and are on their way to the same home.

Of late years, after denominational and sectarian divergencies had spent their force, and the centrifugal tendencies had so long and so sadly prevailed, the centripetal—the power of one faith, love, and work

*See also the "Declaration of Unity," issued by the Protestant missionaries in China, printed in our January number, p. 52.

—began to be more manifest and to claim recognition. One of the first of these counter-movements is what is known as the Evangelical Alliance—a happy name to express an alliance whose basis is evangelical truth held by all alike. This movement is a little over fifty years old, having been organized in London in 1846. In its public meetings, brethren have met on a common platform, uttered harmonious testimony, and evinced mutual sympathy; and, in face of common perils, or the invasion of Christian privilege and right, have stood by each other in a united and effective remonstrance. It is to be lamented that in America the Evangelical Alliance is far less effective as an organization, in some respects, than in Britain, tho, under the lead of Dr. Josiah Strong, there have been ten years of most efficient work in one direction, namely, that of reaching the non-churchgoers in our great cities. In more recent years the free churches of Britain have been drawn closer in an annual church congress, which is now becoming a confederation. This latter is, perhaps, the most conspicuous form of church unity in our day, and, in some respects, the most promising, tho not perhaps without its difficulties and dangers.

Those who have watched the signs of the times have noticed, with more than a passing interest, the development of this unifying tendency. For example, in 1890, representatives of various bodies met in England—ministers and members of the Established Church and of the Congregational churches—and held a series of twelve conferences, seeking a platform on which they could agree, and which might serve as a doctrinal basis on which to unite and become one church.* Among those composing the conference, were seven Episco-

* We here condense an account of The Free Church Federation, from a recent English periodical: "In 1890, Dr. Guinness Rogers suggested the holding of a congress of all denominations, Wesleyans, Presbyterians, Baptists, Congregationalists, meeting on the same platform, not for an interchange of compliments and courtesies, but for true Christian fellowship in devotional service, and for counsel on common Christian work, would be a striking illustration of a Catholic Church including various sections, each with its own form of development, and with its distinctive features of doctrine and ritual, but all one in Christ Jesus."

Invitations were sent out to a first congress in Manchester, England, in 1892. Two years later a second congress was held at Leeds, where a more formal organization of the movement was commenced, and by 1896 ten thousand churches, with a membership of a million, were represented. By the end of 1898 some five hundred local councils had been formed, divided amongst twenty-five district federations.

The objects of the movement have been defined thus: (a) To facilitate fraternal intercourse and cooperation among the Evangelical Free Churches. (b) To assist in the organization of local councils. (c) To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches. (d) To advocate the New Testament doctrine of the Church, and to defend the rights of the associated churches. (e) To promote the application of the law of Christ in every relation of human life.

The methods adopted to attain these objects have been many and various; one of the most important being the holding of united missions.

Another important phase of the work is arranging for systematic visitation, with free distribution of good literature, and invitations to attend places of worship. This is greatly facilitated by dividing the neighborhood covered by the local council into "parishes," special maps having been prepared in many cases showing the streets allotted to each of the churches. The growth of Evangelical Protestantism, the increase of the social well-being of the people, and the deepening of the spiritual life of the churches have already been the result.

pallians, including Canon Westcott and the dean of Worcester, and six Congregational ministers, including Rev. Dr. Henry Allon, H. R. Reynolds, president of Chestnut College, and Rev. Dr. J. P. Paton.

The conference was able to agree upon a statement of the essential doctrines of Christianity, as revealed in the Bible; the divine authority of the Scriptures, the Apostles' and Nicene creeds, the Trinity, the Incarnation, the Atonement, the Resurrection, the need of saving faith in Christ, being held by all, universally accepted by Christians, and already expressed in terms unobjectionable to all evangelical denominations, as in the doctrinal basis of the Evangelical Alliance. But the main obstacles to a union of all the churches lie in the denominational peculiarities. The use of a liturgical service might be made optional; but immersion, the form of church organization and government, the doctrine of priesthood, are matters on which such difference of opinion and conviction exists, that little advance has been made toward reconciling or eliminating them.

Here the English conference split in 1890. The Anglicans held fast to the priestly order, to ordination by the laying on of Episcopal hands, as qualifying to duly administer the sacraments "in all those things that of necessity are requisite to the same," and to a participation in the sacraments, so administered, as essential to membership in the holy Catholic Church. Congregationalists and other believers, outside of the Anglican and Roman churches, were not ready to accept such opinions or bow to such claims. We quote:

"It is well to be frank. It is best to declare at the outset that we positively reject the priestly order of ministers, as contrary to Revelation and history. There was no such order in the Apostolic Church. It was one of the inventions which led to the formation of the papal hierarchy. The churches of the Reformation, with entire propriety, excluded every trace of hierarchical office and power from their organizations. From this the Church of England is the chief dissenting body. It adopted the hierarchy, man made, as it found it, simply cutting off the pope and his council. It, and not the Congregational or Presbyterian body, is the non-conforming church. The churches of the Reformation held, as they were taught by the New Testament, that the entire body of Christian believers constitutes "a royal priesthood," and that no minister is or can be a priest in any sense differing from the priesthood of believers.

"It should be distinctly understood that the large majority of Christians conscientiously, decisively, and absolutely rejects the doctrine that a minister is a priest in any special sense, in a sense differing in any degree from the priesthood of every believer; that the necessity for Episcopal ordination is as distinctly and absolutely rejected by the same majority; that the dependence of the sacraments for efficacy on a priestly order is no less absolutely rejected. This rejection of a priestly order, and all it includes, is conscientious, and rests upon faith in the Scriptures. No union is possible between the majority of Christian denominations and the Episcopal Church, if it involves an acceptance of a priestly order of clergymen.

"Now a few question if it be wise to bring all Christians together in one church organization. Would not such a body be exposed to mighty temptations, involving great perils? There is a great deal of old Adam left in the best of us. Position and power are very attractive. There are ambitious men in the Church, who are also good men, who seek for places of influence and control. Such an organization would have great political importance, and aspiring politicians, just as was the case with the Papal Church for many years, would strive to secure the support of the one great holy Catholic Church. Their schemes would be invented and applied with consummate skill, and the leaders of the Church would be exposed to temptations tremendous in power and persistence. Is it wise to enter upon such risks?"

A federation of denominations is, however, another matter altogether, and seems desirable. Every desirable end that an organic union could secure, could be as well obtained through a federation of churches without incurring many of the risks otherwise involved.

It may be well to preserve here for future reference the following basis of agreement that was reached at this conference. It would be difficult to improve upon it, perhaps, as an acceptable ground for common agreement:

THE CHRISTIAN FAITH.

I. In recognizing the Bible as of divine authority, and as the sole ultimate test of doctrine in matters of faith, as is express in the sixth article of the Church of England.

II. In accepting the general teaching of the Apostles' Creed and the Nicene Creed, including, of necessity, the doctrines of the Holy Trinity, the Incarnation, and the Atonement.

III. In recognizing a substantial connection between the resurrection body and the present "body of humiliation."

IV. That saving faith in Christ is that self-surrender to Him which leads a man to believe what He teaches, and to do what He bids, so far as he has opportunities of knowledge.

THE CHRISTIAN MORALITY.

I. In the conviction that it is the duty of the Christian society to consider, in the light of the principles, motives, and promises of the faith, the problems of domestic, social, and national morality, with a view to concerted action.

II. That progressive sanctification is essential to the Christian life; so that without it neither professed faith, nor conversion, nor sacraments, nor worship, can avail for the salvation of the soul.

CHRISTIAN DISCIPLINE.

I. That the divisions among Christians render the due administration of discipline, in the case of those who openly deny the fundamental truths of Christianity, or offend against Christian morality, extremely difficult; and that greater caution should be used in admitting to the privileges of membership those who leave, or are expelled from, the Christian community to which they have belonged.

II. That while it is most desirable that this caution should be exercised in all cases of members of one Christian society seeking admission into another, by careful inquiry being made, and adequate testimony being required, as to their Christian character, this is especially important in regard to those who desire to exercise the ministerial office.

CHRISTIAN WORSHIP.

I. That Congregationalists can accept and use the treasures of devotion—hymns, collects, liturgies, etc.—accumulated by the Church during the Christian ages; and many Nonconformists think that in certain circumstances it is desirable to do so.

II. That Churchmen can accept the use of extempore prayer in public worship; and many Churchmen think that in certain circumstances it is desirable to do so.

III. That rigid uniformity in public worship is undesirable, and that to enforce it by civil penalties is a mistake.

THE CHRISTIAN SACRAMENTS.

That altho it is desirable that every one should seek to know the true doctrine of the sacraments, yet their efficacy does not depend upon such knowledge, but lies, on the one hand, in the due administration of the sacraments "in all those things that of necessity are

requisite to the same," and, on the other, in the use of them with a true desire to fulfil the ordinance of Christ.

THE CHRISTIAN CHURCH AND MINISTRY.

I.

1. That the Catholic Church is a society founded by Christ, the members of which are united in Him, and to each other, by spiritual ties, which are over and above those that attach to them simply as men.

2. That these ties depend upon a special union with the Person of the One Mediator, and a special indwelling of the One Spirit.

The Nonconformist members of the conference are unable to admit:

1. That the reception of visible sacraments is essential, in ordinary cases, to the establishment of these ties.

2. That through the reception of the visible sacraments these ties may subsist, tho not forever, in those who are not believing and living as Christian people should.

Both agree:

II.

1. That Christ has established a perpetual ministry in the Catholic Church.

2. That no one can rightly exercise this ministry unless he be ordained to it by Christ Himself.

3. That there is a divinely appointed distinction of office in this ministry.

The Nonconformist members of the conference are unable to admit:

1. That there is a divinely appointed threefold distinction of orders in this ministry.

2. That external ordination by the laying on of Episcopal hands is necessary for its rightful exercise.

The objections to organic union, above stated, are not the only ones urged by those who doubt the wisdom or expediency of such union. There are those who are exceedingly jealous of the simplicity of worship, and who fear the rapid encroachments of modern ritualism; and they apprehend danger from the contagion and infection of closer contact with all this formalism and sacerdotalism. For example: Protestant clergy were indignant at the celebration at Sneinton church, at a Church Congress service, of what was practically high mass. On behalf of a number of members of the congress, Mr. Harry Miller sent a protest to Archdeacon Emery, the permanent secretary, mentioning among illegal practises introduced—a procession in the church with banners, crucifix, lighted candles, and thurifer; the use of chasuble, alb, etc., the bishop (of Argyll and the Isles) wearing miter and cope; the use of wafer bread; the elevation of, and kneeling before, the consecrated elements; ceremonial mixing water with the wine during service; ceremonial lighting of twenty candles immediately before the prayer of consecration; the frequent use of incense and the censuring of the communion table, celebrant, choir, and congregation; the use of sacring bells; the celebrant standing with back to the people during the prayer of consecration, so as to hide the manual acts; the use of "altar" cards; procession with bishop to the pulpit, with lighted candles and crucifix, etc., etc.

If church union means mingling of a radical Protestant sentiment and practise with such "rags of Romanism," there will be not a few "dissenters" from such union, and "absenters" from such services.

A very conspicuous peril besetting all these modern efforts toward organic union, lies in the tendency to *undue breadth* of platform. What we call charity may only be another name for laxity. In the desire to make room for all disciples there is a subtle temptation to

add another plank which extends the basis a little beyond the strictly evangelical limits. Implied forbearance with individual peculiarities of teaching and practise may easily pass into express toleration of serious errors and unscriptural practises. Loose views of inspiration, Socinianism, Pelagianism, Justification by works, notions of the Holy Spirit which rob Him of all proper personality, and the hundred evasions of future retribution, may all easily demand a recognition, at least the recognition of silence, which is practical consent. Here we must all recognize a rock of risk of which disciples in drawing near to each other must steer clear. Practically this is a present risk in the movement toward unity in Britain and causes many to withhold their presence and cooperation.

The question naturally arises, how far may we safely go in reference to federating evangelical disciples in closer external bonds? To this inquiry we give such answers as we may, glad to have our readers suggest any modification.

1. Hearty and formal recognition of the essential and vital truths of Christianity, as the common basis of all intimate fellowship, such as the plenary inspiration of Scripture, the Divinity of our Lord Jesus Christ, His vicarious Atonement, Justification by faith, the personality and indwelling of the Spirit, the resurrection of the dead, and future judgment.

2. Voluntary avoidance and suppression of all sectarian controversy whether with tongue or pen. If, in addition to this, there could be an interchange of pulpits, and the barriers which fence off the Lord's table could be broken down, so that there might be a recognition of all true preachers, and a fellowship of all true believers in the breaking of bread, the most conspicuous hindrances to practical and visible unity would be removed.

3. Devotional conferences and meetings for fellowship might be most helpfully multiplied. In Britain the external barriers to unity are very exclusive. The Anglican Church is an establishment, and the non-conformists are not only ecclesiastically but socially under the ban. The assumptions of Anglican episcopacy seem to many the more monstrous, because bolstered up by governmental patronage. And yet it is remarkable that the most conspicuous and effective unifying forces for bringing disciples into line are found in Britain. The annual Keswick conference takes for its motto, "All one in Christ Jesus;" and altho that movement originated with, and is still mainly supported by, Anglicans—it is for all practical purposes one body of evangelical believers. Presbyterians, like Dr. Elder Cumming and Mr. McGregor, Methodists, like Gregory Mantle and Charles Inwood, Episcopalians, like Webb-Peploe and Evan H. Hopkins, Baptists, like F. B. Meyer—all are equally at home, and teach with equal acceptance and authority. Here is a union of believers where charity does not

degenerate into laxity. Besides Episcopalians, Presbyterians, Methodists, Baptists, Congregationalists, Quakers, there are a few nondescripts; it might be difficult to define just Robert Wilson's or J. Hudson Taylor's denominational position—so far do they seem above all these narrow landmarks. But, because they so conspicuously exhibit the fruits of the Spirit, they are leaders in the Keswick movement. But not *one teacher*, connected with this broad fellowship of disciples, is an unsound man in any of the grand essentials to which we have already adverted.

4. In no one respect is church unity so desirable as in *mission fields and mission work*. The foes of Christ, whatever their differences, stand together in their opposition to the Christian faith. There is no break in their ranks. They mass their forces to break down and defeat all efforts at a world's evangelization and redemption. What a lamentable blunder, if not a crime, that Christian disciples should show a divided front, and often a dissentient spirit, even in missionary operations!

This subject has never as yet been considered as it ought to be. After the Hawaiian islands had been wonderfully brought into the fellowship of Christian peoples, a new denomination entered the islands in October, 1862—over forty-three years after the brig Thaddeus sailed from Boston with the memorable seventeen representatives of the American board, and after the Presbyterians and Congregationalists of America had been for nearly half a century at work in evangelizing and Christianizing this people—Bishop Staley, with his two presbyters arriving as representatives of an English mission to be known as the “Reformed Catholic.” That movement has ever been regarded by unprejudiced observers as one of the most unseemly and intrusive violations of denominational comity in the history of missions. One has only to read Dr. Anderson's temperate treatment of the matter in his book, “The Hawaiian Islands,” to see the exact position of affairs.

Here was a land, just lifted by Christian effort out of the slough of a barbarous paganism, and taking its place, for the first time in the modern history of modern missions, as a newly converted nation in the family of Christian peoples. The whole unevangelized world, with its thousand millions of unsaved souls, was waiting for the Gospel. Was there not room enough for missionary effort without introducing a rival sect into a peaceful Christian community? The members of this mission came, not to introduce Christianity to ignorant and barbarous savages, but to inoculate denominational controversy upon a tree of God's own planting. They came to a people, taught Christianity in its simplest evangelical faith and forms, to inaugurate a new style of worship, encumbered with the conventionalities of the High Church. The Protestant clergy of Honolulu—embracing mis-

sionaries and others—extended a fraternal hand, and took early opportunity to invite to a monthly union meeting for prayer, one of the newly arrived brethren, who, after consulting his bishop, made a reply which was like an apple of discord thrown into the circle of believers:

“He (the bishop) strengthened my own opinion, viz: that it would be inconsistent in a clergyman of our church to attend a prayer meeting in a place of worship belonging to a denomination of Christians who do not regard episcopacy of divine appointment.”

Here was the keynote of the new mission: a refusal to meet Christian brethren, even in a union prayer meeting, and this in face of a recently converted heathen people, suggesting to them irreconcilable differences between believers, on points not affecting salvation. Moreover, as these newcomers held to baptismal regeneration, they thought it right, if not duty, to baptize infants wherever they could, without regard to existing relations of the parents to the Protestant churches or missionary pastors. Confirmation, by a bishop of the Holy Catholic Church, was taught as necessary for all true believers, and as the only proper qualification for “the blessed sacrament of the altar.”

The story of this new mission is too long to be retold in these pages, but it is a sad story and a stain on the history of modern missions. It introduced an element both of division and dissension never before known, and put a stumbling block before newly converted natives. The whole mission was a breach of the courtesy due from one Christian body to another, and above all, in the mission field. Here was, after over forty years of battle with paganism, an hour of conquest; and just as those to whom the victory belonged were taking measures to secure the spoils of battle for the Lord of the whole Church, a small body of professed allies enter the field, carrying a new banner, and, declining practical fellowship with those whose self-sacrifice has won the day, undertake to rally the converts under their standard! A like movement began, whose object was to send a bishop and six presbyters to that crown of the London Missionary Society, Madagascar, and it led to a great remonstrance in London, over which the Earl of Shaftesbury presided. His words deserve to be pondered by every true disciple.*

We have no disposition to override the conscientious scruples of brethren, however inexplicable they may be to us. We assert for ourselves and accede to others fullest liberty to follow conviction. But the field is world-wide, and Christian unity should exhibit itself in Christian courtesy and comity. Where any body of disciples are already successfully at work, let other Christian bodies not intrude, unless there is room and need for other workers without interference

* See Anderson's *Hawaiian Islands*, 358-9.

or overlapping. To meddle with the splendid work of the United Presbyterians in the Valley of the Nile, the Baptists in the Karen country, the Congregationalists in Turkey, the Episcopalians in Tinnelly, would be alike needless and harmful. And in entering new fields like Cuba and the Philippines, the Sudan and the Upper Kongo basin, can there not be amicable conference beforehand so as to divide up the territory and work side by side, instead of setting up rival missions in the same narrow territory?

While there is much ardent talk about unity here is a practical way of living out Christian charity and of exemplifying and exhibiting love's holy law. And if we may venture an individual opinion, one such example of the actual unity of love is worth far more for God's glory and man's good than a Church, organically one, whose unity is at the price of a concession of one fundamental truth, or is the cloak to cover internal alienation and strife. So far as we hold the same vital truth we are one; so far as we work together without friction, our unity reaches its highest practical result.

CUBA—HER PRESENT CONDITION AND NEEDS.

BY REV. ARCHIBALD MCLEAN,* CINCINNATI, OHIO.

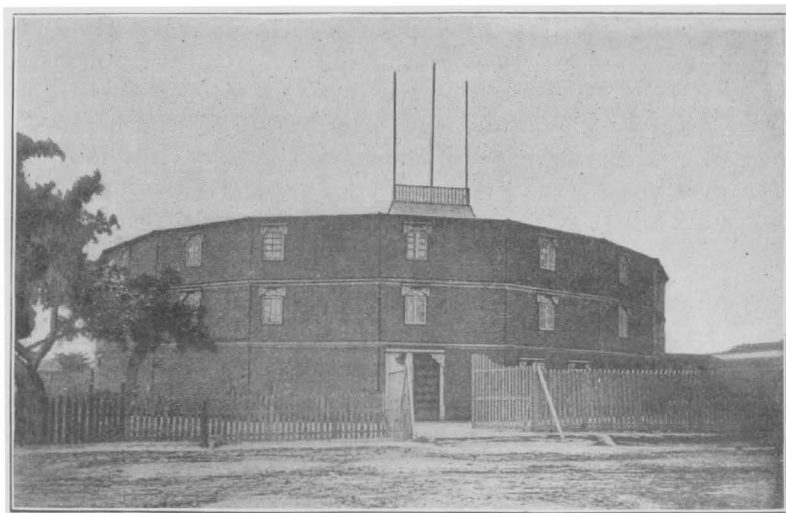
Secretary of the Foreign Christian Missionary Society.

Altho the people of Cuba have had a form of Christianity for four hundred years, a recent visit to that noble island has convinced the writer that it is a proper field for Christian missions. Priests and nuns are everywhere. Churches abound, and their bells are ringing almost incessantly. Religious processions are numerous. Mass is said in every church several times every day in the year. Children are baptized and confirmed. Lovers are married. The dead are buried. All ecclesiastical functions are punctiliously performed. The forms of devotion are as scrupulously observed as they are in Italy and Spain, and other Roman Catholic countries. At the same time it is quite apparent that the church has done very little for the moral elevation and spiritual well-being of the people. Sunday is much like other days. True, the government offices are closed, so are most of the wholesale business houses, and perhaps some shops; but, for the most part, the retail places are open, and tradesmen pursue their callings. At all hours of the day, and far into the night, lottery tickets are hawked about the streets. If one goes to mass in the morning, he thinks that he can do as he pleases the remainder of the day. Sunday is the great day for receptions and dinners. Even on Easter the people are

* Dr. McLean has recently returned from a visit to Cuba, and, at our request, writes this paper giving some results of his observations in the island. The Foreign Christian Missionary Society expects to send missionaries there shortly.

free to sing and dance, to eat meat, to trade horses, and to do many other things of the same sort. Sunday is the day for bull-fights and cock-fights. On Sunday evening the attendance at the theaters is the largest, and the crowds are the gayest. After sunset the band plays in the parks, and the whole population turn out to listen and pass the time. Those who are best qualified to speak, say that the moral standard is very low. Kingsley called Havana "The Western Abomination."

Paul told the Athenians that they were "too religious." If he were to visit Cuba to-day he would tell the Cubans the same thing. From one point of view the Cubans are exceedingly religious. The churches are never closed. Almost every place and object has a religious name. This is true of the streets, hotels, bridges, hospitals, the-



THE BULL RING IN HAVANA.

aters, plantations. Sometimes in one city two or more streets are called after the same saint. Such names as the Trinity, the Nativity, the Conception, the Sacrament, Charity, Hope, Peace, Grace, Glory are very common. These are curious designations for tobacco and sugar plantations. A school for girls is named for a female saint, and a school for boys bears the name of a male saint. One who spent a number of years on the island says that every girl is called Maria. It is Maria Teresa, or some other combination. If there is no girl in the family, the boy is called José Maria, or something similar. Boys are frequently called Jesus, Manuel, and Salvador. The church has to do with the most sacred events in the home; she has charge of the schools; she has a hand in all the affairs of state. From another point of view, however, the Cubans are not more religious than other

people. Religion is, with them, a matter of form and ceremony; it consists in outward observances, and has little or no relation with the lives of the people. It does not teach them that God requires them to deny themselves of ungodliness and worldly lusts, and to live soberly and righteously and godly in this present world. It does not teach them to loose the bands of wickedness, to undo the heavy burdens, to let the opprest go free, and to break every yoke.

There is a saying in Havana that the church is good enough for old maids of both sexes. Only the women go to church to worship. The men go sometimes to see the women go through their performances, or to flirt. They do not make any pretense to piety, but are careful not openly to break with the church. They can not afford to do that, for they and their children must have their names and dates of birth recorded in her books. There are no other records, and without these legitimacy can not be establisht. The men must also go to confessional before marriage, or the priest will refuse to marry them, and there is no civil marriage ceremony. They must be attended by the priests at death in order to be interred in consecrated ground. Thus, with the people of Cuba, religion is a matter of necessity and decency; it is not a thing of the heart and life, permeating all and dominating all. That is not their conception of its place and purpose.

THE NEGROES IN CUBA.

If this is the condition of the Spaniards and Cubans, what must be the condition of the negroes? They constitute one-third of the entire population. Columbus found 1,200,000 aborigines on the island. He spoke of them as affectionate, peaceable, and tractable. He said: "There is not a better race of men in the world. They love their neighbors as themselves; their conversation is the sweetest and mildest in the world, cheerful, and always with a smile." And, tho it was true that they wore no clothing, he added that they had many commendable customs. These people believed in a Supreme Being, and in a life after death. An old chief, presenting Columbus with a basket of fruits and flowers, said:

Whether you are a man or a divinity, we know not. You come into these countries with such a show of force we would be mad to resist even if we were so inclined. We are, therefore, at your mercy; but if you and your followers are men like ourselves, subject to mortality, you can not be unapprized that after this life there is another, wherein a very different portion is allotted to good and bad men. And if you believe you will be rewarded in a future state, you will do us no harm, for we intend none to you.

The Spaniards regarded Cuba as conquered territory, and dealt with the natives as they did with the Mexicans and Peruvians. They undertook to reduce them to a state of slavery. The Caribees were not accustomed to work, and could not be made to obey their Spanish

lords. For this offense they were exterminated. They were told that if they would go on board the Spanish ships they would be taken to some happy islands where they would see their ancestors, and where they would enjoy a state of bliss of which they had no conception. In this way more than forty thousand were decoyed away from home and slaughtered. Some Spanish vowed to kill thirteen every morning before breakfast in honor of Christ and his twelve apostles! Others compelled the natives to submit to baptism, and dispatcht them at once, to keep them from becoming apostates. A native chief opposed the Dons, and was tied to a stake and faggots were heaped about him. A monk held the crucifix to his lips and talkt to him about the beauties of the Christian faith. "Be sorry for your sins, that you may go to heaven." "Where is heaven, and will there be any Span-



A PEASANT'S HUT IN THE INTERIOR OF CUBA.

iards there?" The monk replied, "Yes, a great many." The chief said, "Then let me go somewhere else."

Negroes were imported to take the places of these aborigines, and to do the hard and rough work for the Spaniards. Slavery has since been abolisht, and the negroes have learned some of the forms and words of the Catholic religion. But they are little wiser or better than they were while in their home in Africa. In the days of slavery it was against the law to teach or Christianize a slave. These simple-minded people are still worshipers of Obi. They have not outgrown the superstitions of their primitive home.

Since the Africans were emancipated, Chinese coolies have been brought in, and there are now about sixty thousand Chinese on the island. Religiously, they are what they were in China. The African and the Chinese need the Gospel.

Until recently no faith but Catholicism was tolerated. The Inquisition was introduced to extirpate heresy and heretics. Havana has had numerous *autos da fé*. This has been most unfortunate for the Catholic Church herself. She grew rich and fat, and careless. Catholicism never does its best except when in the neighborhood of Protestantism. The Inquisition was, therefore, a blunder as well as a crime.

Macaulay tells us that the court of Rome, during the century that preceded the Reformation, had been a scandal to the Christian name. "Its annals were black with treason, murder, and incest." He tells us that the things that were the delight and the serious business of the court were choice cookery, delicious wines, lovely women, hounds, falcons, horses, newly discovered manuscripts of the classics, sonnets and burlesques in the sweetest Tuscan, designs for palaces by Michelangelo, frescoes by Raffael, busts, mosaics, and gems just dug up from among the ruins of ancient temples and villas. The Reformation under Luther was met by a counter-reformation within the Church of Rome herself. In this Ignatius Loyola was the chief leader, and many of the evils of which the reformers complained were then corrected. Men as strict in morals and as full of zeal as any of whom the Reformation could boast, came to the front and took charge of the affairs of the church. Because of this reformation within the church Catholicism was not only able to arrest the Lutheran movement to some extent, but to regain much of the ground that had been lost. The best thing that possibly could happen now to the Catholic Church in Cuba would be for Protestant churches to be planted all over the island. Nothing else would do so much to stir up the lazy drones in the church, and provoke them to love and good works. The establishment of missions in Cuba means the dawn of a new day on that unhappy land. It will cause the church to awake from her long sleep, and to put on zeal like a cloak and exert herself to the utmost for the redemption of the people under her care.

CHURCH AND STATE IN CUBA.

Hitherto, church and state in Cuba have been one and inseparable. For this reason the church has had to bear a large share of the blame for the corrupt and tyrannical administration of the state officials. The Cubans have been taxed and oppressed till endurance ceased to be a virtue. Flesh and blood could bear it no longer. Spanish misrule has cursed the land. Once Spain was a world power, but she has lost one by one her colonies, in North America and in Central and South America, until now she has recently been deprived of her possessions in the East and in the West Indies. The reason is clear. She does not know how to colonize, or how to care for her subject populations. In this respect she differs from England. English officials may be



THE ROMAN CATHOLIC CATHEDRAL IN HAVANA.

brusque; most of them are. They may be rude in speech, but their word can be relied upon, and as a class they are absolutely incorruptible. Wherever the English flag floats one finds intelligence, justice, and civil and religious liberty. The aim of the British government is to make it easy and profitable to do right, and disadvantageous to do wrong. But with Spain the case is different. It has been her policy to send impoverished grandees to rule her colonies, and their first concern has been to fill their own pockets. They availed themselves of every opportunity, legitimate and illegitimate, for this purpose. They were paid enormous salaries and were allowed perquisites in addition. The captain-general was paid as much as the president of the United States; the perquisites might be made to amount to many times the sum paid as salary. Subordinate officials were also paid large sums, and were allowed to take as much indirectly as they could obtain by fair means or foul. The Cubans were looked upon as sheep to be shorn for the benefit of the men who were sent to rule over them. The government of Turkey is scarcely more oppressive than has been that of Spain.

As state and church are one in aim and in spirit, the people in hating one have hated both. They have not been able to separate the two in their thought. This need surprise no one. The prelates and most of the priests are Spaniards. The church stood by and held the raiment of Weyler and others while they oppressed and robbed and

butchered the people. No bishop and no priest showed any inclination to champion the cause of the Cubans. Every effort to crush the insurgents, who were fighting for their inalienable rights, had the aid and approval of the church. The pope saw Spaniard and Cuban devouring one another and was silent. It was not till America interfered that he sought to mediate between Spain and the United States government. As long as his own children were cutting each other's throats, and ripping up women with child, and starving non-combatants, he had no word to speak. The church, no less than the state, is now paying the penalty for her evil course.

As it was in the time of the French revolution, so is it now. Then the altar and the throne perisht in mire and blood. The men who should have been the leaders and teachers of the people took away the key of knowledge. They outraged and brutalized the people whom they were commissioned to guide and save. The church then, as now, sowed the wind, and reapt the whirlwind. The Cubans not only hate the church and the priests, but thousands have broken with both and for ever. They will listen to no priest henceforth. They care nothing for Roman Catholicism. They must be reacht soon with the Gospel of Christ, or they will drift into infidelity, and so their last state will be worse than the first.

THE FAMINE AND SUFFERING.

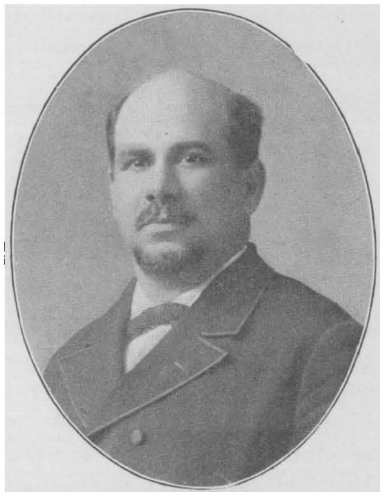
Their attitude toward the church is not strange. They saw General Weyler drive the rural population into the cities. Their homes were burned, their cattle were killed, their implements were destroyed. They had no money to pay expenses in the cities. There were no houses in which they could find shelter. No provision was made for their support. As a result of this diabolical policy, four hundred thousand men, women, and children died. What did the church do for their relief? Nothing. Was she able to help? Yes. What she needed was not ability but disposition. The Archbishop of Cuba offered to give Spain twenty millions of dollars to build four battleships to help crush the insurrection. He proposed to strip the saints and the churches. Why could not this money be used the feed and clothe and house the reconcentrados? It could have been so used if the ecclesiastics had been willing. But to their thought the Cubans are no better than beasts, and deserved no help whatever from the church.

Help came from America. This nation sent a fleet and an army and broke the yoke of the oppressor and compelled him to withdraw from the island. The Red Cross Society sent ship-load after ship-load of supplies of all kinds. Other liberal citizens contributed food and clothing, medicine and money. The sympathies of the whole people went out toward those who were struggling bravely for inde-

pendence. America is a Protestant land. Here state and church are separate. America is the land of liberty, of general knowledge, intelligence, and the highest type of civilization. Americans are all but worshiped by Cubans. They are willing to hear the Gospel from the lips of their benefactors. They should have an opportunity to hear it, and that without unnecessary delay. Cuba is at our doors; it can be reached in a few hours.

WHAT CUBA NEEDS.

Cuba needs *schools*, but schools different in character from those which the Church of Rome conducted. Her children need to be taught something better than incidents in the lives of the saints and to be devout Catholics. Among other things they should be taught to read and speak the English tongue. They know that English is the language of liberty, of justice, of equal rights, and of progress. They hate Spain and the Spanish language with a perfect hatred. They know well that whether there shall be a Cuban republic, or whether the island be annexed to the United States, Cuba, to all intents and purposes must be American in language, in spirit, and in customs. Americans will pour into Cuba and shape the destiny of the island and of the people. It will be found expedient for every mission to open schools in connection with the churches, and these schools will pave the way for the preaching of the evangelist.



A. J. Diaz.

Moreover, Cuba needs *the open Bible*. This she has not had. During the period of Roman Catholic supremacy there was no place on the island where the Word of God could be bought. Few Cubans have ever seen the Bible. Dr. Alberto J. Diaz, who was brought up in the Roman Catholic Church, states that he was a man grown before he ever saw a copy of the Holy Scriptures, and then he saw it in the United States. It is a well-known fact that the Catholic Church does not give the Bible to the laity. This accounts for the backward condition of all papal countries.

Macaulay called attention to this fact, and compared the history and condition of Denmark and Portugal. At the time of the Reformation Portugal was far in advance of Denmark, and she ought to be

ahead now, but she is not. He compared Edinburgh with Florence, and showed that the Protestant is far in advance of the Catholic city. He compared the history of England with that of Spain in the last century. "In arms, arts, sciences, letters, commerce, agriculture, the contrast is most striking." The colonies planted by England in America have immensely outgrown in power those planted by Spain. Macaulay attributes the greater civilization and prosperity of the nations of northern Europe, as compared with those of southern Europe, to the moral effect of the Reformation. What is true of Portugal and Spain is true of Italy and Austria, of Central and South America. Just in the proportion in which Catholicism prevails in any land is that land poor and unprogressive. The reason for this difference between Protestant and Catholic countries is very largely owing to the different use made of the Bible by these nations. The peoples who have been taught to read and reverence and obey it are great and strong; those who have it not are left far behind in the race. The truth is, the Bible underlies our civilization as a root underlies a plant.

Moreover, Cuba needs *good government*. Under Spanish misrule every industry was crippled by exorbitant taxation. The Cubans were vassals, and were taught to consider it their duty to furnish whatever their rulers might require. They were told that the government under which they lived was the most benign, just, and glorious ever given to man. No other colony could have stood such taxation, because no other colony was naturally so rich. Not only so, but the administration was not honest. In the thirteen years prior to the year 1895, it is said, on good authority, that the frauds in the custom houses amounted to \$100,000,000. Only a very small portion of the money extorted from the people was used in Cuba; the bulk of it went to Spain. The cities had few sewers; the streets were not kept clean; the roads were so bad that they could not be worse. The Cubans were supposed to be disqualified by nature for taking any part in the government. The army was a Spanish army. Until recently no Cuban could fill a place in the ranks. The ships of war were manned by Spaniards. The civil service was filled by men imported from Spain. It was difficult for a Cuban to get justice. He might be shot without the formality of a trial. He was not present when he was tried. The witnesses that testified against him were not cross-examined. The newspapers were subject to a Spanish censor. They could publish nothing that was offensive to the authorities. Instead of vigorous editorials on living issues, they published little moral essays, such as girls in boarding-schools might write. It is not at all strange that the time came when the Cubans could submit no longer to such treatment. It is not strange that "the ever faithful isle" rose in revolt, and that the people adopted as their watchword

“independence or death.” Under the wise and just administration of Tacon the Cubans showed themselves peaceable and loyal. With similar treatment in recent years, a garrison, one-fiftieth as large as that which they were taxed to support, would have been found sufficient. With good government the Cubans will manifest no disposition to rebel; they will cultivate the arts of peace, and war and waste will be known no more. Then Cuba will blossom like Eden, and like the garden of the Lord.

THE HOPEFUL OUTLOOK.

Is there reason to believe that the Cubans will accept the Gospel? The history of Dr. Diaz furnishes the answer. In eleven years he baptized 3,000 people with his own hands. He planted seven missions and put fourteen men to work. In that period he was in jail six times. The authorities did what they could to annoy and hinder him in his work. The people listened to his message. In the war his missions were scattered, his helpers have been put to the sword. At the present time there are about 1,500 of his converts left. What he did while under the ban shows what can be done in propitious circumstances. Hereafter it will be possible to build churches with steeples, and to preach the Gospel boldly, and everywhere. The day for the Inquisition has past; the Cubans will hear and believe and obey.

These people are poor. Their property has been destroyed. They need help now as much as they ever did. They need cattle and farming implements, and seed grain; they need help to enable them to build simple homes in which to live. Any aid rendered now will dispose their hearts to accept the Gospel. If they are helped to their feet they will be rich in a few years. Cuba is, as Columbus said, “The fairest land that ever human eyes rested on.” Four-fifths of the island are a fertile plain. All the tropical fruits may be grown. Among the products may be mentioned coffee, cotton, cocoa, sugarcane, oranges, bananas, sweet potatoes, and tobacco. The forests are of ebony, mahogany, cedar, and palm. Iron and coal and marble abound. Gold and silver are found only in small quantities. Cuba is larger than New England, but the present population is not much over 1,000,000. With good government, and all the blessings of the Gospel, the population will mount up to 10,000,000. Cuba is able to support that many, and in affluence. American capital and skill will make that island one of the richest lands on the globe. What is done for Cuba by the Christian people of the United States should be done at once. Churches should be established in all the centers of population. These will be self-supporting in a very few years, but at present there is urgent need of men and money and prayer that Cuba may be won for Christ.*

* Another article may be expected to appear in the April number of *THE REVIEW*, giving further information as to the island and its people, together with facts concerning the plans of the various boards which expect to conduct mission work there.

SOME FEATURES OF THE HISTORY OF THE CHURCH
MISSIONARY SOCIETY.*—I.

BY REV. T. A. GURNEY, M.A., LL.B., DORSET, ENGLAND.

Two short entries which appear in the journal of William Wilberforce might be written now in letters of gold:—

1797, July 27th. To town, and back to dine at Henry Thornton's, where Simeon and Grant to talk over mission scheme.

November 9th. Dined and slept at Battersea Rise for missionary meeting: Simeon, Charles Grant, and Venn. Something, but not much, done. Simeon in earnest.

These notes remind us from what a small beginning the greatest British enterprise of the nineteenth century arose, and they suggest at once the secret of its origin. The names mentioned here—William Wilberforce himself, Charles Simeon, Charles Grant, Henry Venn—are names which we associate, not only with some of the greatest movements of the beginning of the present century in England, but also with a spiritual awakening of which they were the product.

DARKNESS OF THE EIGHTEENTH CENTURY.

The great evangelical revival, by which we mean a revival of personal religion, personal *faith*, personal indwelling of the Holy Ghost in men's hearts, had burst, like a mighty pentecost of God, upon the spiritual stupor and apathy of the eighteenth century. It had faced obloquy, shame, and persecution of every sort from masses of population steeped in ignorance and crime, brutalized with long wars with France, degraded by the immoralities of court life in the previous century, and sunk in the lowest depths of superstition and unbelief. There is no parallel in the long history of England to the England of the middle of the eighteenth century. Wherever you look, high or low, in church or state, in town or village, there is the same abounding wickedness and moral corruption. The novels of Smollett and Fielding reflect it, the highest society in the land revels in it, the very springs of national life and health are poisoned by it. The French Revolution came later to show to what lengths such irreligion could go, and to startle and still further awaken by its very horrors an already awakened nation. The Church herself, after her victorious struggle with Deism, had sunk into the same lethargy and torpor as a whole. Christianity, discredited in her professors, ashamed of all those distinctive truths which are her glory, saturated with a spirit of the grossest worldliness, unconscious of her unfulfilled mission, jeered and scoffed at by men of all classes, out of all sympathy with the new needs of a dawning age, seemed doomed to a speedy and ignominious extinction.

*Since the centenary of the Church Missionary Society will fall on April 13th of this year, the editor has requested Mr. Gurney to note down some of the lessons suggested by its origin, progress, and policies. For this purpose he has been granted the use of the proof-sheets of Mr. Eugene Stock's "History of the Church Missionary Society" for the 100 years,

A band of men, whose hearts the Spirit of God had toucht, arose, and the history of the world was changed. The story of the evangelical revival of the eighteenth century in England is the story of as great a spiritual miracle as any which the Church of Christ has to record from the day of Pentecost onward. From the heart of the ancient church, as long before in the days of Wyclif, and later those of Latimer and Ridley, came the great spiritual awakening which restored the degenerate nation's life and quickened in her one of the greatest missionary enterprises which the world had then ever seen. The great awakening burst the bonds which prevailing church indifference sought to impose upon it, and broke forth beyond her bounds in the Methodist movement which has awakened both America and England.

THE SPIRITUAL AWAKENING IN THE CHURCH OF ENGLAND.

But it is with that aspect of it which concerns the Church of England that we have here to do. John Wesley and George Whitefield were both ordained clergy of that church, and a group of earnest men remained by conviction within her fold, and became the leaven which slowly and painfully leavened the whole lump. Grimshaw, toiling against persecution in his rough northern village on the edge of the heather-mantled Yorkshire moors; Romaine, showing forth the "life, walk, and triumph of faith" in his Blackfriars parish, not by writing only, but example also; the saintly Fletcher, whom Voltaire mentioned when challenged to produce a character as perfect as that of Jesus Christ (Overton's "Church of the Eighteenth Century," p. 343), instituted to the rough Shropshire parish of colliers in exchange for another living, because the income of Madeley, which he accepted, was smaller and the work more; Berridge, leaving the ease and leisure of a university fellowship for the hard work of a country parish; Henry Venn, the older, toiling in the smoke and din of the great Yorkshire town of Huddersfield; William Cowper, singing his sweet songs of faith, bright with the light of God as the clear shining after rain, beside the Ouse at Olney; Toplady, writing his immortal hymns far away from the madding crowd, in a remote vicarage—these, and others like them, who lived on to be the link with the next age of men, as Richard Cecil and John Newton, continued to nourish within the Church of England the spiritual life which burst forth with such marked results in the second generation of evangelicals at the close of the century.

The great missionary awakening, which was its grandest result, was at first confined to a very tiny band of Christians. A little group of men and women associate themselves together, as personal friends, around the old church at Clapham, just outside London, under the ministry of John Venn the evangelical, and from their common stand-

point of personal devotion to Christ, look out upon the dawning century. They behold a world wherein the rights of men are dragged in the dust by a universal slave trade, approved even by so-called Christian nations, and the commonest principles of present-day philanthropy in relation to the education of the masses, the protection of the young, the welfare of dependent nations, the improvement of the prisoner, are utterly ignored.

But within the short space of a quarter of a century, by their efforts, the slave trade had been abolished by a British parliament, a colony for redeemed slaves started at Sierra Leone, the battle for the admission of Christianity into India fought over the renewal of the East India Company's charter, and, over and above the immense toil involved in the education of the nation in these questions, a host of religious and philanthropic tasks at home successfully carried through, and the evangelization of the world earnestly commenced. We shall never realize what we owe to those humble-minded pioneers of our best modern developments—the versatile William Wilberforce, cabinet adviser of the evangelical band; Henry Thornton, the master mind of the Sierra Leone colonizing scheme; Charles Grant and Lord Teignmouth, one as director of the East India Company, the other, with the experience which he had gained as governor of India, using all their influence for the introduction of Christianity there; James Stephen, the early friend of Africa; Zachary Macaulay, branded in his innermost soul with the sorrow of the slaves and bending the missionary work of the new society to their spiritual enlightenment.

THE GENESIS OF THE CHURCH MISSIONARY SOCIETY.

The missionary enterprise was one of their latest achievements. Yet it sprang from clerical rather than lay suggestion. A society known as the Eclectic Society, composed of a few clergymen and laymen, met in the vestry of Cecil's church, in Bedford Row, London, and in 1786 they discuss the subject of a mission to Botany Bay among the convicts. Similar discussions, wider in their object with regard to missions to the East Indies and Africa, took place in 1789, 1791, and in 1796, the Baptist and London missionary societies having meanwhile been founded. Charles Simeon opened the last discussion with the question: "With what propriety and in what mode can a mission be attempted to the heathen from the Established Church?" Seventeen members were present; only two or three were favorable, but those two or three were just the men of faith capable of carrying through any project upon which their whole hearts were set. The outcome of this debate is to be found in the little gathering at Henry Thornton's pleasant house, shaded by its elms and Scotch firs, spoken of by Wilberforce, in the passage from his diary with which this paper commenced. Simeon, Grant, Venn, Thornton, and Wilberforce

met and met again, but it seemed to Wilberforce at least that not much was done. Yet that dinner at Battersea Rise was "more important in the world's history than the lord mayor's banquet at the Guildhall on the same evening."

On Feb. 18, 1799, the Eclectic Society again faced the great question, and this was followed by a full discussion of the subject on March 18, 1799, the question introduced by John Venn being: "What methods can we use more effectually to promote the knowledge of the Gospel among the heathen?" The mere theory of missions had become a practical matter of personally realized responsibility. On April 1 another meeting was held to prepare rules, and on Friday, April 12, 1799, the public meeting, inaugurating the new society, took place.

The *principles upon which the society was founded* are well express in John Venn's address. They have again and again proved in later years the watchwords of missionary work.

1. "Follow God's leading, and look for success only from the Spirit." "The nearer," said he, "we approach the ancient (i. e. primitive) church, the better."

2. "Under God all will depend on the type of men sent forth." A missionary "should have heaven in his heart and tread the world under his feet." What has the work of God owed to Johnson, of Sierra Leone; to French, of Lahore; Mackay and Pilkington, of Uganda; to Budd and Anderson and Horden, of Northwest Canada; to the five chaplains, to the Moules of China; to Elmslie of Kashmir, and a host of others?

3. "Begin on a small scale," and everything since in Fuhkien, Uganda, India, and Japan has shown the wisdom of the principle.

4. We might add a fourth principle of less general interest, but still important, that the mission should be founded on the *church* principle, but not on the *high church* principle.

The opening meeting was held in the first floor room of a hotel in Aldersgate street, in the city of London, the "Castle & Falcon." Sixteen clergymen and nine laymen gathered to it. John Venn took the chair. Four resolutions were submitted, the first affirming: "That it is a duty highly incumbent upon every Christian to endeavor to propagate the knowledge of the Gospel among the heathen." The others were practical deductions from it. At a second meeting the new society received its title, but not till 1812 did it receive its full present title, "The Church Missionary Society for Africa and the East."

I. 1799-1824 : YEARS OF INAUGURATION.

It is interesting now to look back upon that small beginning and to consider to what, under God's blessing, it has grown. The opening years of the first twenty five deserve a fuller notice than can be given here. The long trial of faith in the matter of men, none of whom were at first forthcoming, so that Simeon said, "I see more and more

Who it is that must thrust out laborers into His harvest;" then the sending forth of two Berlin students in Lutheran orders to West Africa; the wonderful, but all too brief, career of Henry Martyn as chaplain in India, dying alone at Tokat among Moslems, at the age of thirty-two; the difficulties of the second party of Germans, who took seven months to reach Sierra Leone; the first half-abortive schemes for the preparation of candidates at Thomas Scott's vicarage; then the going forth of the first Englishman, William Hall, a joiner from Carlisle, and John King, a shoemaker from Oxfordshire, as Christian artisans to New Zealand; the difficulties of ordination through the suspicion of the bishops as a body at the new evangelical enterprise; the great agitation for the opening of India to the Gospel; the early meetings of the young society, markt by increasing numbers and growing enthusiasm, first in the new London Tavern and then in Freemasons' Hall; the sending forth of the first English clergy, William Greenwood, formerly a blanket manufacturer from Dewsbury, and Thomas Norton, a married shoemaker, to India; the thrilling European events, such as the destruction of Napoleon's army and his banishment to Elba, which were rightly regarded in the annual reports as Divine deliverances, calling for a national response in spreading abroad God's Word; the close of the brief war between America and England, which led Vaughan, of Leicester, to exclaim in the annual sermon, "May Britain and America, now reunited, know no other rivalry than the rivalry of efforts to bless the world;" the first beginnings of literary and translationary work in the publication, among other things, of Henry Martyn's works in Hindustani and Persian, and the training of Samuel Lee, a carpenter's apprentice at Shrewsbury, to become the society's orientalist; the first offers of service from women, which were, after discussion, refused; the starting by Josiah Pratt of the first missionary periodical, in connection with the society, in the *Missionary Register*, which continued for more than forty years, and accomplit much; the first efforts to arouse the country by means of missionary associations, the earliest being Dewsbury, from which two of the earliest candidates had come; the going forth of the first itinerating missionary preachers at home, regarded with coldness and suspicion officially, but greeted with immense popular interest, "the hymns" then entirely novelties of the evangelical school, "greatly increasing the missionary feeling," as Basil Woodd, the first Yorkshire deputation declared; the awakening to fuller life of the ancient Society for the Propagation of the Gospel through the young society; the quickening from the same spiritual activity of the group of other societies which are now centers of missionary zeal, and the establishment of the Domestic and Foreign Missionary Society of the American Protestant Episcopal Church. The last of these was the direct outcome of Josiah Pratt's

encouragement, and that wonderful man's zeal had had much to do with the others also. He had written to some of the bishops and leading men of the American church offering the aid of the society in England toward their independent cooperation in missionary work also. Difficulties were suggested, but with the help of a grant of £200 from their fellow churchmen in England, the society, and with it the missionary work of the American Protestant Episcopal Church, was started.

This eventful First Twenty-Five Years sees the slavery campaign with its victorious result; the first mercantile ventures at Sierra Leone, the visit of inquiry thither of Edward Bickersteth, which was the real starting-point of a permanent mission, and the sending forth of Johnson, the story of whose wonderful "Seven Years in Sierra Leone" is almost apostolic in its record of marvelous results. It also includes the work in India, not only of the "five chaplains," but also of Abdul Masih, first as Christian reader, afterward as clergyman, formerly a zealous Mohammedan and a master of the jewels of the King of Oudh; the arrival and work of the first C. M. S. missionaries in India; the appointment of the first bishops of Calcutta, Dr. Middleton and Reginald Heber. Already the printing-press and a mission school are at work at Calcutta, supplementing the missionaries' preaching of the Word. Burdwan, Benares, Chenur, Meerut, are occupied, and an interesting attempt is made to carry the Gospel to Tibet. The first girls' school under C. M. S. auspices in India is attempted in 1822 by Miss Cooke, in imitation of Mrs. Marshman's school at Serampore. In 1820 Rhenius and Schmid are sent to Tinnevely to take over the mission there, which had languished since the noble work of Schwartz, Jaenicke and their successors. Samuel Marsden also has brought the "good tidings of great joy" to the Maoris of New Zealand; Ceylon has been entered upon, though the fuller harvest will have to be tarried for; Malta has been occupied as the great center from which to reach the three continents of the Old World; the West Indies, in obedience to a lay call, have been touched at Antigua, Barbadoes, and Domingo. The great effort to reach and enlighten the Eastern churches with the "ultimate view," as the report of the year says, of "winning the heathen to the Gospel," falls also within this period. This finds expression in the official visit of William Jowett, a Cambridge wrangler, to Egypt, Syria, Turkey, and the Islands of the Ægean. It commences with hopeful prospects, but the Moslem world is darkened by the massacre at Scio and the outrages which led to the Greek war of independence.

This period sees also the first efforts to awaken the ancient Syrian church of Travancore, attention to which had been called through Claudius Buchanan's book on "Christian Researches in the East," the aims of the committee being directed "not to pull down the ancient

church and build another, or in any sense to Anglicize it, but to remove the rubbish and repair the decaying places." Till the death of the good metran, Mar Dionysius, in 1825, it is markt with encouragement and hope. The mission in Northwest Canada is launcht toward the close of the period at Red River.

At the end of the twenty-five years the committee has sent from Europe in all 98 men, of whom 32 were clergymen, and 6 single women; 54 at the close of the period are still on the roll. The higher view of missions has begun to take hold, as resting on the Lord's command for motive, and not only on the miseries of the heathen world, and appears for the first time in 1819. And from two American missionaries at Bombay comes to Boston the first anticipation of the motto of the Student Volunteer Movement, an idea which Pratt produces in the *Missionary Register*. Associated with this development is the increast realization of the need of the outpouring of the Holy Spirit as the secret of success, and this becomes in 1823 the subject of Pratt's "Annual Survey."

II. 1824-1849 : YEARS OF CONSOLIDATION.

The Second Twenty-Five Years, which commences with 1824 and closes with the jubilee of the society, are years rather of consolidation than extension. The mission which had gone forth timidly and tentatively as an unproved experiment of faith, now presents itself as an accomplit fact calling for increast organization abroad, for expanding home development, and for episcopal control. Rules regarding candidates and missionaries, provision for sick and retired missionaries and missionaries' children, associations at home, and corresponding committees abroad are brought into being. The home atmosphere has meanwhile become quickened with a fuller church life which brings with it electricity later in the storms aroused by the Tractarian Movement at Oxford. The young queen has begun her long and glorious reign, and the tired nation has recovered from its death-struggle with France and begins to gather in the world-fruits of her victories, masters in Europe of the new widening age with its material developments. It is a period, after the death of the eighteenth century, instinct with life and energy. There is reform in the air, parliamentary, social, ecclesiastical, and, we may add, episcopal. By a great act of national conscience, slavery has been abolisht in 1834 throughout the British dominions; Exeter Hall, the scene of modern missionary movements, is opened in 1831; and, in the midst of Oxford tracts, Romish activity in England, Charterist agitation, the mission goes forward.

At the end of the period 350 missionaries from the first start have been sent out; 127 are on the working staff; 132 mission stations have been establisht; 1,300 native teachers and evangelists have been

trained, of whom 12 have received holy orders; 1,300 communicants have been gathered from the "highways and hedges" of the world to assist as guests at the wedding feast; and probably 100,000 souls are under Christian instruction; New Zealand has been annexed as a remedy for its troubles, and receives its episcopate under the noble Bishop Selwyn; nine-tenths of the native Maori population are nominally Christianized; government patronage of idolatry has ceased in India by Lord Bentinck's efforts; the Tinnevely mission, through sad experience of persecution and schism, steadily grows; the mission to the Telugu people is commenced under Noble and Fox; the mission in Travancore has failed to reach the ancient Syrian church and becomes now a mission to the heathen; the West Indies are the field of a large and cheering activity, which falls from C. M. S. hands, through lack of funds, in the jubilee year.

The work among the Eastern churches is still carried on from Malta as center. Lieder and Gobat are laying in Egypt and Abyssinia the first foundations of future important missions; Townsend, a young schoolmaster from Exeter, who has visited the Yoruba country in a trading vessel, returns thither as its first missionary, accompanied by Samuel Crowther, former slave boy, future bishop; and by Gollmer. Sierra Leone has its 10,000 rescued slaves who regularly attend Christian worship; Krapf has stepped from his wife's grave at Mombasa with his sublime idea of a chain of missions across Africa, pointing the lesson to those at home that "already the struggle with this part of the world has begun," because "the victories of the Church are gained by stepping over the graves of many of her members." Following Robert Morrison and the American missionaries, the first C. M. S. missionaries land in the treaty ports of China after the great war.

III. 1849-1874: YEARS OF CONFLICT.

The two great features of the Third Twenty-Five Years are expansion and conflict; the first portion of it is notably a time of expansion. We associate it with the secretariat of Henry Venn, just as we associate the first twenty-five years with the strong initiative of Josiah Pratt. It is marked by wonderful developments, for which the previous period of consolidation had prepared the way. It is signalized by the opening of the Niger mission, the Constantinople, the Palestine, the Sindh, the Punjab, the Central Provinces, the Santal, the Tamil Coolie, the Mauritius, the Fuhkien, the Saskatchewan, the Moosonee, the Athabasca, and the North Pacific mission; yet it is also a period of strife at home and abroad. At home the developments of the Tractarian Movement in the direction both of Rationalism and Ritualism make it a period in which immense issues necessarily preoccupy the minds of those at home and cause a certain failing of enthusiasm and interest in missions. Especially is this true of these later years.

Abroad there are wars in Europe, and the extension of British empire in India leads up to the Sikh wars, the mutiny, and the transfer of the government to the crown. China has to face its Tai-Ping rebellion, which "Chinese Gordon" crushes out.

Yet, with a certain ebb following the flow of the missionary tide, there is a wonderful progress to register at the close of the period, and both at home and abroad it is a season of activity and life.

IV. 1874-1899: YEARS OF ADVANCE.

It is hard to summarize the Fourth Period of Twenty-Five Years, which closes in April. Its commencement is almost synchronous with the close of the long and able secretariat of Henry Venn. It begins in the midst of depression and cloud, with failing candidates, lessening enthusiasm, and a policy of retrenchment; but retrenchment seems to emphasize rather than relieve the failure. The Day of Intercession for Missions is inaugurated in 1872, and from that moment the tide begins to flow again. The period is one of great spiritual activity in Mr. Moody's and other missions, and in the rise of the Keswick Convention. New bishoprics, followed immediately by larger plans of work, are founded in Northwest Canada; the East African mission is revived through the thrill which England has felt at Livingstone's death; Frere Town is founded as a missionary freed slaves' settlement; the Yoruba mission is revived by the re-occupation of the towns of the interior; the Persia mission begins with Bruce; new plans are laid as the result of a conference for advance upon Moslem lands, especially Palestine and Persia; native clergy are ordained in China; Uganda is opened by Stanley, and the first mission goes forth. Lahore receives its divinity school, and Amritsar its Alexandra Christian girls' school. The Bhil and Gond non-Aryan hill tribes are now visited with the Gospel, which has changed the Santals; the Indian episcopate is extended after forty years of non-development; Japan now withdraws her public prohibitions, posted all over the land, and lets the Gospel in. Then, as we near the present time, we have the developments which are so familiar; the relief of the financial pressure at home, the commencement of the Biluch mission under the pilgrim missionary, Geo. Maxwell Gordon; the recommencement of the Egypt mission, the continued extension of the missionary episcopate, the trials and difficulties in Metlakahtla, East Africa, and on the Niger, above all the "bush burning yet not consumed," of the marvelous Uganda mission, and the adoption of the policy in 1887 of sending out all missionaries offering themselves, in dependence upon God for the means; its wonderful results in the doubling of missionaries from 309 to 619 in the next seven years, with an actually *better* financial state in 1894; the first sending out in 1885 of women missionaries, with wonderful progress all along the way, at home and abroad, in manifold directions.*

* In the concluding paper the special influences at work during the whole period will be considered, and the lessons to be drawn from the experience and policies of the Society.

THE PASSION PLAY IN MEXICO.

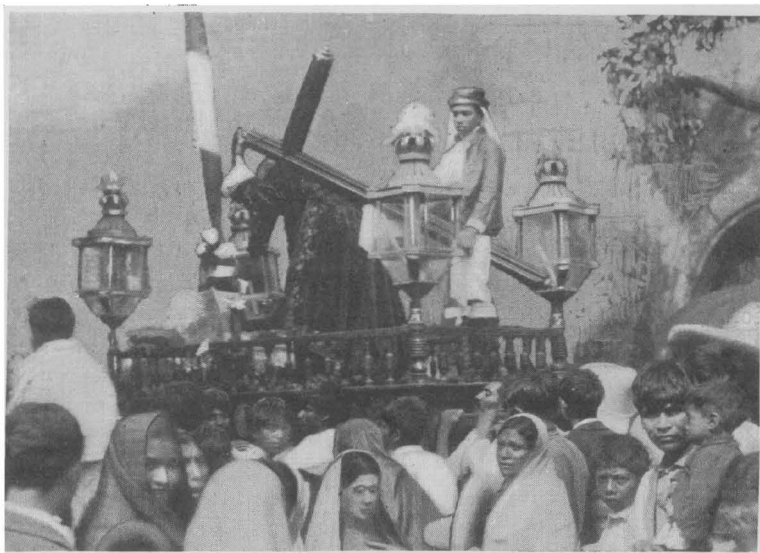
BY REV. HUBERT W. BROWN, MEXICO CITY, MEXICO.

Missionary of the Presbyterian Board (North).

Miracle plays for the amusement and religious instruction of the people are not characteristic only of the Middle Ages; they are acted at our very doors, within sound of the steam-whistle and under the glare of the electric light. Mexico is still a country of strange contrasts, of picturesque, extravagant scenes. It is a study in social evolution undreamed of in its significance by the untraveled American.

Caustic writers, with much truth, declare that the papal propaganda, in Mexico, is simply baptized paganism, and has hid the old heathen rites under Christian names. The force of the assertion is apparent on Good Friday in the gaudy colors, tawdry trappings, paint and painted feathers, the altogether grotesque caricature of old Roman magnificence, of the swarthy Indian performers in Mexico's modern miracle play. The contrast was as great as that between Bacchus and the vine and spiky maguey, with its redolent pulque, the milky liquid, sacred to Xochitl, so strongly in evidence at all the Indian feasts. Mingled with the Indian and semi-Indian masses were a few French, many American tourists, and some educated Mexicans, these last more ashamed than otherwise of the whole performance. It is a belated survival, an anachronism, this bit of the Middle Ages, begirt by modern life and fed by rapid transit; this Aztec kindergarten, with its antiquated system of object lessons gone mad, in supposed benefit to children of a larger growth.

Coyoacan is one of the historic suburbs of Mexico city, only six miles from the capital. Cortez's house is still shown to the tourist, and the well where his wife met her untimely end. All day long the crowded tram-cars poured the people into the beautiful plaza and the spacious inclosure in front of the huge rambling pile, known as the parochial church. My own modest estimate put the people at about two or three thousand; a friend said there were at least five thousand, and another declared there were fifteen thousand. This last is undoubtedly an exaggeration. It was like a bit of the World's Fair, more like a scene from the Midway Plaisance. Groups of merry picnickers ate their lunch seated on the green grass plats of the park; picturesque booths lined the street front. There were queer sights and sounds, for, from Thursday till Saturday morning, no bells are rung, and rattles are much in evidence. It is pandemonium, the small boy's paradise, this endless din of rattles of every shape and size. It was a big holiday. Solemnity there was none, save the mock-



THE PASSION PLAY FLOAT IN COYOACAN, MEXICO.

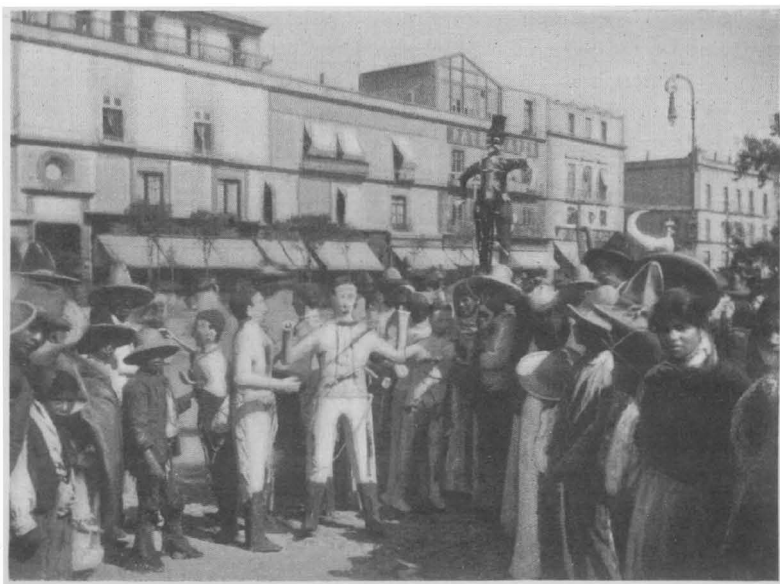
The float is carried around the cathedral grounds on Friday of Passion Week, followed by an immense crowd. On the float is a man representing Christ bearing His cross.

heroic type of the bizarre, bedizened actors in the miracle play that drew its weary length from dawn to dark.

In the church and in the yard within the wall, and thus within the law, which prohibits religious street parades, the spectacle was enacted in the order of events, and supposedly at the hours indicated by the evangelists. The high priest, Pilate, the Virgin Mary, Roman soldiers, the centurion, Joseph of Arimathea, Nicodemus, some apostles, and last, but not least, the devil, with his grinning mask, a mockery, not a majesty, were all there. The different trials were held, the sentence was loudly proclaimed by a Roman herald, Pilate vainly washed his hands; Judas rushed frantically forth and hanged himself; then the slow procession wound its weary way up the volcanic slopes of the little Calvary, center of the big inclosure. The thieves, huge, hideous cardboard men, were crucified on right and left. A black and bloody image of Christ, with movable head and limbs, was nailed with spikes, a foot long, to a big, black cross; a crown of long cactus thorns was placed upon His brow, then the cross was slowly lifted and dropt into its socket on the hill. An image of the Virgin, clad in blue, with placid, beautiful face, set in a golden halo, was placed at the foot of the cross; the centurion rushed forward, made a wild dramatic confession of his faith, and fell upon his knees; the soldiers and all the gaudy liveries stood group in solemn silence about the cross upon the hillside, beneath the shadow of the great, green trees. Above the heavens were heavy with rain-laden

clouds, the wind blew cold and damp, the last rays of the setting sun struggled faintly through rifted clouds and trembling foliage; and thus, as the day was slowly dying, the ghastly image of the Savior hung dead upon the cross. In the dim twilight the tawdry uniforms of many colors lost their incongruity, and a touch of real sublimity redeemed in some degree the coarse irreverence of the earlier scenes in this strange passion play.

The parish priest now ascended a pulpit placed beneath a great tree, and with hands outstretcht toward the awful tableau, told in full tones and well-chosen phrases, the story of the crucifixion. Much that he said was evangelical, and helpt relieve the scene from the curse of utter mockery. He spoke feelingly of Christ as Creator and Redeemer. Next, however, he turned toward Mary, and with more genuine enthusiasm dwelt upon her merits as "coredeemer." He applied to her many of the terms already applied to the Savior. He based his deification of Mary not on Scripture, but on strange patristic arguments and similes. She reflected, as in a mirror, the suffering of her Son; the thorns that pierced his brow wounded her also; she, too, suffered for all mankind—she suffered birth pangs in the redemption of humanity. She had two sons, one divine and most innocent, the other, sinful humanity; she sacrificed the former to save the latter. As Jesus had no human father, she experienced in His conception both paternal and maternal love. She is our coredeemer.



IMAGES OF JUDAS FOR SALE IN MEXICO.

These images are pyrotechnic figures and are hung up in the street and exploded on Saturday of Passion Week at 10 A. M., to represent the destruction of the betrayer of Christ.

All this was evidently meant in a literal sense. Christ was forgotten; all eyes were turned toward Mary, and, at the bidding of the priest the faithful fell upon their knees in adoring worship, not before the crucified Savior, but in audible prayer for intercession, address to the virgin mother. It was the deification of motherhood in the person of Mary; it was prayer address to "Our mother, which art in heaven;" it was mariolatry; it was idolatry. It is full excuse, this scene and others of like worship enacted daily, for all our mission work in Mexico. It was a strange sensation to stand almost alone while the vast throng knelt (for most of the tourists had gone home) and prayed to Mary. It seemed gross discourtesy not to uncover and bow the head. But was it not an act of idolatry? No violence was offered, a few even laughed and jested at that solemn moment. The times have wonderfully changed in Mexico.

As the nails were drawn from the pierced hands and feet, the preacher made eloquent apostrophies to the right hand, which created the world and wrought salvation; to the left, which was lifted in judgment over Sodom. The hearers were called upon to repent, and thus be able to stand at the Last Day at Christ's right hand.

With apparent reverence the body was lowered, and tenderly laid in a large glass coffin, or case; many devout women gathered about it, with lighted candles, in fervent, if misguided, zeal. Then slowly, to funereal music, the weird procession wound beneath the shadow of the trees, into the wide-flung portals of the church, and up the dimly-lighted aisle. I stood without and watched the green and blue and ruddy plumes waving above the gleamy metal of the warriors' helmets. Was it Roman, was it real? No; it was an ideal, wild and wierd, a strange mingling of Aztec and Christian ideas. The nodding plumes were far more Indian than Christian.

Such methods give at best but a vague idea of the chief events in Christ's life; they do not change the heart nor enlighten the conscience. The educated Romanist turns away half or quite ashamed; the priest is apt to blush and stammer if an intelligent foreigner look him squarely in the eye. For the multitude it is all a huge holiday. Most are careless of its religious import; some doubtfully inquire, as one asked me: Did it ever really happen? It will soon be a thing of the past. Protestant Christianity will not be the least of the influences at work for its undoing.

There was one significant element in the scene. Two Mexican flags floated on either side of the cross. Why? Protestant Mexicans have made much of patriotism. Romanism, forgetful of Maximilian's empire and similar episodes, would prove to all the world that it is equally patriotic. It fails to realize that an enlightened patriotism will at last join hands with evangelical Christianity to banish superstition from the land.

CITY MISSIONS SEEN FROM THE OTHER SIDE.

BY W. E. WILLIS, NEW YORK.

Do City Missions pay? We have heard the city missionaries' view to the results, but what do those with whom they labor think of their work? Not knowing how to obtain a satisfactory answer to this question in any other way, I set about to find out for myself, interviewing rumsellers, tramps, divekeepers, women of the street, and convicts.

I first interviewed the *rumsellers* located near the different missions as to their opinions of the work of the missionaries, and its effect upon their business. Near the Florence Mission, I found that two saloons, whose patrons were principally women and their escorts, had had their licenses revoked, three others had closed up for want of patronage, and the few that remained were very reluctant to sell drinks to women. In the vicinity of the Bowery Mission, and Rescue Mission in Christie Street, I learned that no less than seventeen saloons had recently been closed up, among them the Ocean Hotel (Hester Street and the Bowery), one of the vilest dens that ever existed. Other saloon-keepers in these localities complained of poor trade, and blamed the missions, the Raines law, and the hard times for the decrease of their business. Near the Doyer Street Mission, in Chinatown, the saloon-keepers were exceptionally bitter and caustic in their remarks about the mission workers.

The *tramps*, being generally penniless, are refused entrance to the saloons, and so crowd the missions nightly, because of the warmth and because they like the singing. These fellows were hard to interview, but when they discovered that I was not a reporter, or a detective, and was perfectly familiar with their "technical terms," that I knew of Steve Brodie, "Chuck Connors," Kit Burns, Morris Cohen, "Jersey Jimmie," and other slum celebrities, they became less reticent. But it was not until I began to censure the city magistrates for recently sending quite a number of their "pals" to the penitentiary, where they would have to stoop to menial labor, that they completely inundated me with such a flow of information that I found it difficult to catch, much less remember, all the tales of the charity and noble deeds of the city missionaries. Said one of them:

"Young feller, deres more real goodness in dose people dan any one knows, and all dere goodness aint in dere mough neither. Why they goes up to a hobo on de street and talks nice to him just like he was a dude what dey had knowed all dere life. Dey helps yer get a square when yer hungry, and gives yer a ticket for a free lodgin', and den when yer tanks 'em for it dey tells yer to come round to de mission and ask for dem, and dey will tell yer of One who will always be yer fren'. See?"

I askt this interesting individual if he had accepted the invitation. He replied that he had, and that they had prayed for him and taught him to pray, and for a while he tried to do better, but in an unguarded moment he began to drink again, and was now leading the same old life. He said that he would like to take a fresh start, but was ashamed to go to the mission again. I urged him to go back, and told him the story of the Prodigal Son. He listened attentively, and when I had finisht, gave me a quizzical look and remarkt :

"Gee! but I guess de missionaries has had a hold of you some-time, too!"

In the *cheap lodging-houses* I found many men reading Bibles, given to them by the city missionaries, and, altho they never attend church, and seldom go to the missions, yet the good seed thus sown sometimes bears a bountiful harvest. The occupants of these lodging-houses were of one accord in their praise of the missionaries and their work, and recounted to me incidents enough to fill a volume. One young man, whom I found reading a Bible, told me the following story:

"About five years ago I left my home in the country to come to the city to find employment. I got a good job, but, like many others, I fell into bad company, and while I thought I was having a good time, I ruined my health, and finally lost my job. Being unable to find another, I almost died from hunger and disease. One day I went to the dispensary attacht to the Bowery Mission. The doctor was a splendid gentleman; talkt nice to me, and I told him everything about myself. I went to the mission several nights, and one day, when I began to feel better, I praised him for his skill, and thankt him. Then he told me of the Great Physician, who was his Master, and askt me to make Him mine. We kneeled down together in his little office, and there I experienced the greatest happiness of my life—the forgiveness of my sins. When I came to New York I was a fool, but, thank God, through that doctor's influence I became a man. That was two years ago. I have felt better and happier ever since. I have quite a little money saved now, and this winter I am going home to start in business there. I used to like bad company; now the company I love best is this"—affectionately patting his Bible.

THE "KING OF THE BOWERY."

My next interview was with an *ex-divekeeper*, now depending on a married daughter for support. This man was at one time called the "King of the Bowery," and owned several low dance halls, five saloons, and a gambling-house. All were elaborately fitted up, and yielded him an immense income; but to-day he is as poor as the proverbial church mouse.

I do not think that any one in the Greater New York could have given me as reliable information regarding the lowest side of New York life, as this man—or rather this wreck of what was once a man. He told me that when the missions were first opened in Water and

Cherry streets, they were not taken very seriously by the keepers of the low dance halls and sailors' boarding-houses, in which that region abounded. When Jerry McAuley started his mission some of the best patrons of the dives were converted, and stood stanchly by the new banner in spite of all attempts to make them trail it in the mud. And when these new converts began to tell others of their newly-found and genuine happiness, then the dives found their business falling off. Later on the City Missionary Society came to Jerry's assistance, and started a vigorous crusade against the evil-doers; next the police took a hand, and closed up many of these resorts, and the Seamen's Church Society began to replace the dishonest boarding-house keepers. "Then," said the "ex-king of the Bowery," "my doom was sealed. I lost every dollar I had, but was lucky to keep out of prison."

I askt him, if he had his life to live over again, if he would carry on the same business, and he promptly replied that he would, but that instead of dying poor he would die rich—poor fool.

The old woman from whom I next made inquiries, had kept a boarding-house of very questionable character in Cherry Street for many years. She is now fifty-eight years old, she said; but she lookt more like eighty-five. The criminal lines on her face bore witness to more than the forty years of vicious habits and dissolute associations, and her language was vile and blasphemous in the extreme.

Her story was an old one—of having made lots of money at her nefarious business, but now poverty had overtaken her, and she had good prospects of dying in the poorhouse. She said that the missionaries meant good, but had done a great deal of harm in depriving such as she of a livelihood. Poor old soul, wicked as she was, I pitied her. She had sown the wind, and was reaping the whirlwind.

The two persons described above were, in their day, the envy of all their class, but to-day they are old, decrepit. They are still as evil-minded as ever, and will listen to no religious conversation. Their only wish is that some one will pay to have high mass said over them when they are dead. Could all our talented preachers with their volume of wisdom, and thunders of oratory, unite in one great sermon on the text, "The wages of sin is death," their united effort would be but a pygmy to the gigantic impressions made by a short interview with such dying examples of the truth of the apostle's words.

But what do the *women of the street* have to say of the self-denial and self-sacrifice of their Christian sisters, many of whom have left homes of luxury and lives of ease and comfort, that they may seek to lift up their fallen sisters, and lead them to follow Christ and live lives of purity and usefulness?

The police give the number of fallen women in New York as about 15,000, but were it not for the city missionaries, the number

would multiply very fast. I have talkt with hundreds of these poor unfortunate creatures, in every stage of their career, from the be-diamonded siren of the aristocratic quarters to the filth-bedraggled hag of the slums, and while they are ostracized by society, and shunned by the respectable class of their sex, yet they are generous and charitable, and are very susceptible to good influence. Many deeds are done by them, which in any one else would be loudly praised as heroic. I never heard one of them speak in other than the highest terms of the brave Christian women who work among them, and have even known one of them to deprive herself of many creature comforts that she might take some little delicacy to a sick missionary.

AMONG THE CONVICTS.

During the month of December, 1897, my business took me among the *convicts* of the Kings County Penitentiary, who were doing some work for the Brooklyn Park Commission. I took advantage of the opportunity, to find out what they thought of the city missionaries. I found out the opinions of Protestants, Catholics, Jews, and many who were guiltless of any creed; of the young man serving his first short term, and of the old man who was an habitual criminal.

The first one to whom I spoke was serving one year for receiving stolen goods. Of course, he was innocent of the crime, and I was surprised at our criminal judges for making so many mistakes! This young man said:

"The missionaries who hold service in the prison are the finest people on earth; they treat a convict as tho he had a soul, and if any one is a Christian, they are. When I get out of here, and earn some money, I will send them some to help along."

I told him that the "angels," as they term the lady missionaries, are subjected to much abuse, and, I thought, received many insults from roughs while going about their work. His eyes blazed, his face flusht as he said, "If I ever knew of any one insulting one of them, I would kill him; yes, if I died for it." And I believe he meant what he said.

"—— —, forty-eight years, laborer; crime, malicious mischief," is the entry on the prison record of the next man with whom I talkt. He was serving a six months' term, and has spent more time in prison than out of it during the last twenty-eight years. I have known him long, and he descends from a family of jailbirds. He is honest and quiet enough when he is out of prison, and sober; but he can not seem to let rum alone, and when he gets drunk will fight with any one he meets, smash anything breakable he comes across, and challenge the police to arrest him—which they usually do.

When in prison he is as "meek as Moses," and is called a "trusty"—that is, he is sent around the prison shops on errands, and when the

men are working outside he carries water to them, as the keepers trust him not to run away. His story was this:

"I was raised a Catholic, but I am not a good one or I would not be here. I never stole anything, but I have a chronic thirst, and when I get drunk I am a devil; I think I can lick the whole police force. All the 'cops' know me, and tell me to go home, and sleep off my load; but I can't take good advice, and I get arrested and am sent back here. This is my fourth six months in the last two years and a half.

"I am better off here than I am out, for when I am here, I am away from those who get me drunk, and get me into trouble. The Salvation Army have a place for making over convicts into men, and when I get out I am going to them and try and get sent there. I am getting old now, and if I ever meant anything, I mean it when I say I am going to try and be good the rest of my life. (I have heard him make this resolution many times before.)

"Mr. Bass, the prison chaplain, is the only true friend a prisoner has, and those missionary people talk so nice to us that a fellow thinks he couldn't be bad any more; but when yer gets out yer forgets all the good they teach you, and the first thing yer know yer back again."

I askt him if a Catholic priest never visited the prison. He said, "Yes, but he ain't in it with those missionary people fer making a feller try to be good."

Many other prisoners spoke well of the missionaries, especially of Mr. Bass, the chaplain. This dear old gentleman has workt among the prisoners for many years, and the amount of good he has done is recorded only on High. His favorite defense of the men is that *their* sins have found them out, while others have not been so fortunate. "Let him that is without sin among you cast the first stone," is one of his favorite sayings.

Here ends the story of my investigation. My questions have been more than satisfactorily answered. In my opinion no investment in the Lord's work pays such immense profits as does the City Mission. The highest tribute that can be paid to the mission workers, is the denouncement of them by the rumsellers and the divekeepers, whose business they have injured or spoiled in every locality where they have establisht a mission, and have led the victims of these human vampires to the foot of the Cross to be cleansed and saved. These missionaries go among the fallen and the outcast, and show them the Way of Life. They take sunshine into the darkest spots and make them bright. No place is so vile and wretched that they will not enter it. There is nothing too hard for them to attempt. "If God be for us, who can be against us?" is their motto, and with faith, love, and hope, they battle against tremendous odds, and are often rewarded by seeing lost souls redeemed.

Foreign missionaries have opened up rich countries to the commerce of the world. City missionaries help our American industries by teaching the outcasts to be sober, honest, and industrious, to respect their fellow-men, and to follow in the footsteps of Him who doeth all things well.

II.—MISSIONARY DIGEST DEPARTMENT.

JAPANESE IMPERSONALITY.*

BY ERNEST W. CLEMENT, M.A., TOKYO, JAPAN.

It may be profitable and interesting to notice some of the most striking evidences that individuality is not a quality of Oriental civilization, as developed in Japan, but that impersonality is a prominent element of the old Japanese civilization. A Japanese is not accorded sufficient individuality even to have a birthday of his own in the sense of observing anniversaries. Every Japanese child is reckoned a year old on the first day of the next calendar year after birth, even if he was born on the last day of December; so that it is quite proper to say that "New Year's day is a common birthday for the community, a sort of impersonal anniversary" of the whole nation. And of much greater importance than the anniversary of the birth of a single child, are the two great annual festivals; one for the girls on the third day of the third month, and one for the boy son the fifth day of the fifth month. These events, commemorating the birth, not of any particular boy or girl, but of girls and boys in general are among the most important festivals of this festive nation.

The reason why individual birthdays are not considered of importance here is that a Japanese is born to work out, not his own individual destiny, but that of an unbroken family line. Each Japanese is merely a member of a family, and each family is only one unit of this nation; in both cases the interests of each integral part are completely swallowed up in the general welfare of the whole. "The empire is one great family; the family is a little empire."

If anything ought to establish personality, it is what we call the "given name;" but in Japanese many such names are not so much personal, but rather numeral. "Taro," for instance, means "largest male," *i. e.*, "first-born son;" "Jiro" means "second male," "Goro" means "fifth male," etc. A Japanese, moreover, may entirely lose his identity by frequent changes of both given name or surname, according to various circumstances. We have in the Tokyo Baptist Academy a student who answers indiscriminately to either "Takahashi" or "Tatsumi." A Japanese may change his given name any time to commemorate some important event in his life, and he may change his surname by adoption into another family. It is by no means an uncommon thing for a young man to be adopted as the heir of a sonless family by marrying the eldest daughter, in which case not the bride, but the bridegroom, suffers a change of name. This matter of marriage, indeed, is always an important element in emphasizing impersonality, because neither individual concerned has any choice, but both are married off to suit the social convenience of family. It is a pure and simple mercantile transaction in which the bridegroom is fitted out by his father with a bride just as with a suit of clothes. Thus it is that personal love, as we know it—love of an individual for his or her sake—is practically unknown in Japan. The treatment of children as chattels is seen, also, in the sale of a daughter to the keeper of a house of ill fame.

Distinctions of gender and number are, in general, entirely lacking in

* Condensed from *The Standard*.

nouns, as are those of number and person in verbs. It is this extensive use of glittering generalities, rather than of discriminating particulars, that produced this apparently curious dialog in English between the writer and one of his pupils:

(Teacher)—“How many brothers have you?”

(Pupil)—“I have four brothers, but they are all girls.”

Verbs, moreover, are impersonal, not only in that they show in form no distinction between first, second, and third persons, but, also, in that they are grammatically subjectless.

Impersonality in the Japanese language is carried to its logical conclusion by the utter absence of pure personal pronouns. The students of the Tokyo Baptist Academy, like the great majority of their class, use *boku* (“servant”) of themselves, and *kimi* (“lord”) to each other. Common words representing the first personal pronoun mean “self,” “stupid thing,” “hands front,” “junior;” those representing the second personal pronoun mean “that side,” “honorable front,” “senior;” and those representing the third person mean “that honorable side,” “that man,” etc. In fact, a speaker recognizes no distinction, except that of two sides, and even this distinction is made by the use, not of personal pronouns, but of non-personal honorifics and humilifics. If a man is speaking about “[a] dirty house,” “[a] stupid woman,” “[a] foolish child,” those uncomplimentary expressions *a priori* represent his own house, wife, and child; but “magnificent mansion,” “lord [ly] wife,” and “wise child,” represent, of course, not his own, but another’s possessions.

THE INFLUENCE OF ALTRUISM AND BUDDHISM.

It is, indeed, evident that this practise of referring to the first person in such an indefinite and depreciatory way is related (whether as cause or effect, I can not say), to the altruistic nature of Japanese civilization. That capital letter of the first person singular in English represents, I believe, the strongly egoistic character of Anglo-Saxon civilization, the self-assertiveness of the Anglo-Saxon individual, while the constant use of humble and honorific expressions in Japanese exhibits the altruistic nature of Japanese civilization—the self-abnegation of the Japanese individual.

It would be a very interesting study to try to ascertain how much influence Buddhism had in developing this peculiar feature of Japanese civilization. It is quite significant that the personifications of natural phenomena belong to pure Shinto. Buddhism, in fact, is an impersonal religion; it teaches that personality is “a cruel deception and a snare;” it “would have us purify ourselves that we may lose all sense of self forevermore,” and its Nirvana is “a blessed impersonal immortality.”

Christianity, on the other hand, is a distinctively personal religion; “it tacitly takes for granted the desirability of personal existence, and promises the certainty of personal immortality;” and it teaches us “to purify ourselves that we may enjoy countless eons of that bettered self hereafter.” When, therefore, missionaries talk to the Japanese about a “personal God,” a “personal Savior,” “personal communion,” they experience great difficulty in conveying such expressions to the minds of their hearers.

The idea of personality is lacking in the Japanese mental constitution; there is absolutely no word in their language to express that idea. In the Christian theological seminaries and training schools of

this empire the English word "personal" has to be transferred and given a Japanese pronunciation ("perusonarū"), and its meaning must be laboriously and carefully explained. To understand this explanation and its illustrations demands a complete readjustment of their intellectual concepts. They may, in a general and vague way, come to believe that, instead of eight myriads of deities, there is only one God; that a holy man, sent from Heaven, once lived and died for the sins of the world, and even that a sort of ghost is hovering about them, as many of their own superstitions teach. But the conception of God, the Father, as a personality concerned with them, and one to whom they may speak as to an earthly father; of Christ, the Son, as an elder brother and a personal intercessor in their behalf, and of the Holy Spirit as a personal guide, teacher, and comforter—all these ideas are of slow and late development. The full force and deep meaning of such expressions as "Our Father who art in Heaven," "The Lord is my shepherd," "My Lord and my God," "Thy will be done," "Abide in me," "Jesus is mine," and scores of others that have been a personal comfort to thousands of believers, are not carried over in the translation of the Bible into the Japanese language.

But the teaching of the English and other strongly personal languages, and of Christianity, is bearing fruit in that "individuality" is being urged as an important element in the progress of the nation, and the value of the "personal equation" as a factor in modern civilization is more and more recognized. And if the influence of individuality, of personality, becomes acknowledged in social and educational spheres in secular matters, it will also become recognized in religious matters, and the personal element of Christianity will be better understood and appreciated. There is no doubt that the Japanese, like all other people, need to make religion a personal matter—to apply it directly to individual life, to experience personal communion with a personal God, a personal Savior, and a personal Spirit who will guide into all truth.

A CHINESE OPINION OF FOOT BINDING.*

Kao Tien-Chih, of the English Methodist Church, writing in the *Peking Tien-Tsin Times* says that from the time that dust was made man, and breath was breathed into his nostrils, it may be seen that God made the human form—eyes, ears, hands, feet, the hundred members—all complete, that male and female are but a single species, universal under heaven. He continues:

How then have we of the Middle Kingdom, from the inception of a specious custom, developed habits of meretricious adornment—whitening the face, blackening the eyebrows, in the search for beauty, the desire for adulation; adorning the natural countenance, and adding human devices to the fair gift of heaven, attaining the simulated and confounding the genuine. Every household is alike in this; the evil practise has become a system. Its offensiveness exceeds description! But the binding of feet is a deeper evil. Man has feet, as house-pillars have stone supports; there is no movement nor activity without the use of the feet. Therefore in binding there is cruelty like that of cutting off the legs of those who cross the ford in the morning; a historic instance of Chow Wang's

* From the *Wesleyan Missionary Notices*.

barbarity. If we reflect on it we see that it is unreasonable; its pain is like the punishment of a red-hot pillar. If we consider it we perceive that it is unseemly; it takes the body bequeathed by our parents, and cruelly injures it. Alas! the women of China imitate one another in this folly; meeting what is perverted, they do not think to put it right. One knows not where the transmitted evil of it will find an end!

Now, by good fortune, worthy scholars from the great West have established an "Anti-Foot Binding Association," to save the women and girls of our land from the misery of this bondage. To obtain the joy of deliverance truly will be a great achievement. But in seeking to remove this evil, it is necessary first to remove its cause. Contemplating the power of this practise, we perceive that foot binding has become a rooted custom. Generations handed it down, unassailable. If we wish to turn back this evil, the difficulties are three. First, in choosing a wife in China it is not asked whether she has womanly virtues or not—the first inquiry is whether her feet are small or large. Tho her disposition and features should be perfect, yet if her feet are large they involve disgrace, and no betrothal follows. Again, the women of China are without learning. Because they do not reflect on the completeness of God's gifts, or the fitness of the body given them by their parents, they one and all regard foot binding as essential. Tho men should oppose with all their might, the women would give no heed. Further, women adorn themselves to excite admiration. If that which is below the petticoat's hem be too large, not only does it excite the world's ridicule, but their husband's disgust as well, and on the day that they go to his home he is angry that their feet were not bound up earlier.

THE CRIPPLED WOMEN.

Because of these difficulties the scholars and officials dare not lightly criticize or alter. But in the kingdoms of the great West, among both officials and merchants, husband and wife walk together. The grace of movement of these ladies we truly admire. Why then should we hesitate in planning to put away this evil custom, and achieve a noble service? The strength of the empire is declining. Let scholars, farmers, artificers, and tradesmen all put forth their energies to strengthen themselves untiringly, and let the women also help together. But if we still remain in this ancient thralldom, then with the binding of the feet must come the loss of affection between mother and daughter. All movement being painful, the efficiency of the housewife must be still further injured; the toes being cramped so that they can not be extended, the whole body suffers hurt. The wife is unequal to the labor of drawing water and grinding corn, nor can she fulfil the duties of hospitality to guests. In rearing sons and daughters also, it will be difficult for her to bequeath them a strong body. Since simple walking is painful, in fording streams it is still more difficult for her to find footing. Altho there may not be the danger "of the river Ch'u," still the husband must carry her on his back. So it is that the men's anxiety in caring for the women comes chiefly from the habit of foot binding.

We now desire thoroughly to reform this evil habit of several thousand years. Then will the body politic be without shame, and in all things have prosperity. For this reason we should earnestly plan to spread this worthy scheme for putting away an old evil, to maintain the principle of

handing back the perfect body we received, and so to return to our primitive simplicity. The methods for reform are three:

First, Extend female education, causing girls to read, and to understand principles; not making adornment their chief concern, but regarding foot binding as an injury to the body and a vain allurements for men—mutually exhorting one another to consider it a cause of shame.

Second, Issue an imperial prohibition of the custom. Cause the names of all girls to be recorded; then let the whole body of officials, great and small, examine these lists yearly. If scholars and officials put away the evil practise, the common people will soon follow suit.

Third, Form associations. Let the four orders of society all form anti-footbinding societies, and let betrothals be made between families of members. Let parents warn their children, that those breaking the rules of the association will be punished and excluded.

Thus such a practise of choosing wives will become a fixed usage. If these three methods of reform be applied to the three difficulties, then can the offensive custom be put away. Fortunately, worthy men from Western lands, in the love of God and man, have put forth this benevolent plan, that by their efficient help not only may civilization overspread the West, but China as well; that the women of China may have hope of escaping from the sea of bitterness and trouble and ascending to a garden of delight. Oh, admirable! Oh, joyful! How would this be a kingdom of Heaven on earth!

HINDU LIFE AND CHARACTER.*

BY REV. HENRY RICE, MADRAS, INDIA.

The national life of the Hindus presents an almost perfect contrast to that of Europeans. They differ in social usages, in religious feelings, and in almost every particular affecting the habits and inner condition of a people. For ages the Hindu has been unprogressive, and it is only in modern times that he has experienced the quickening influences of the civilization and Christianity brought to him from Western countries. But even now the institutions of the past still retain a powerful hold on the affections of all classes of the community. In the fields you see the same kind of plow scratching the soil as was employed two thousand years ago; oxen tread out the corn as they did when David was king over Israel; and all the methods pursued in agriculture are much the same as those which existed in the patriarchal period of the world. You enter a village, and on either side of the narrow streets you see women sitting on the floors of their houses grinding small stone hand-mills, as was the fashion in Judea in the time of Christ.

The Hindu is an ancient personage, stereotyped in all his ways. He can direct you to a distant past when sages filled the land, whose words of wisdom have become the rule of life to all succeeding generations. He can point you to the sacred books which they wrote on philosophy, poetry, astrology, and religion, and which are read by multitudes, and consequently he says, "Why should I change my ways? I prefer the old ones."

The people generally are singularly gentle and passive, are polite to one another, and especially to strangers, and have much more restraint over their tempers than the people of Western nations. They rightly

* Condensed from the Church of Scotland *Home and Foreign Mission Record*.

estimate the value of self-restraint, and consider it to be an exercise of religious principle to be free from anger and to be unmoved by provocation. They will sometimes argue with missionaries with the sole object of exciting their tempers and inducing them to utter a hasty remark. Should they accomplish their object, they at once close the controversy, quietly stating that a religious man should never get out of temper. Should their efforts, however, prove futile, they will compliment him with whom they have been discussing, acknowledging that his religion must be good because it has produced such sweetness of temper. The Hindus are often scandalized at the quick, angry, overbearing spirit sometimes exhibited by Europeans, and are apt to reason that Christianity must be at fault, seeing that it fails to soften the dispositions of its votaries.* It must not be supposed that the Hindus can not be roused to passion and animosity like other mortals. The records of the mutiny of 1857 tell a different tale. The truth is that they are slow to move, but, when once moved, they are violent and vindictive, resisting every effort to appease them.

A GREAT NATIONAL VICE.

Europeans soon become acquainted with one of the great national vices of the land. This is lying, a vice pervading the community through and through. On asking a question of a Hindu, before replying he strives to the utmost to ascertain your object in interrogating him, and the answer you would like to have him give; and he gives his answer accordingly, without the smallest concern about the truth. Hence it comes to pass that honor in trade, and even honesty in the common affairs of life, are little understood and appreciated. In purchasing the most trifling article of a Hindu, he haggles a long time over the price, as there is no fixt rate on anything sold except food and other staple produce. Nothing is more amusing than to witness a purchase made by a Hindu from a fellow-countryman. The shopkeeper sits cross-legged while the buyer makes one offer after another for something he needs. The seller shakes his head, refusing to have anything to do with such preposterous offers. Each chaffs the other; no angry word is spoken. Finally, after a fearful waste of time a bargain is struck to their mutual satisfaction.

Hindus are passionately fond of their sons. They do not care so much for daughters, because of the great expense of marriage ceremonies. The domestic happiness is not of a refined and highly elevated order, but is genuine so far as it goes. Wives and daughters are of much lower rank in Hindu houses than husbands and sons. In houses of the better classes, special quarters, termed zenanas, are provided for them. There they pass a monotonous existence, chewing betel-nut, gossiping, and attending to the younger children. The sons continue in the zenanas so long as they are of tender age, but gradually they associate with their fathers. The female members of a large house never eat their food with the male members. They are socially distinct and separate. The husband eats his food alone, or with his elder sons.

As for the families of Hindus of lower rank, whose wives and daughters work in the fields, and are not secluded in their homes, but are seen in public like the other sex, it is the custom of the females to

* The Hindu considers that losing one's temper is a much more heinous sin than lying, stealing, or immorality.

cook the food, and when ready it is brought to the male members and set before them. The father and his elder sons then eat of it, and when they are finished and satisfied, the remains are eaten by the mother and the rest of the family.

The husband is regarded as the natural and legitimate ruler in a household. No one in the house ever repeats the name of its head. To do so would be esteemed great disrespect. A wife never mentions her husband's name, and when obliged to speak of him, she does so in a paraphrastic manner, as "the father of the eldest son." The husband, if he loves his wife and wishes to show her respect, will return the compliment, and speak of her as "the mother of his eldest son." The children will avoid the mention of their father's name as a filial duty. No man dependent on a *rajah* should ever mention his name, nor should a disciple repeat the name of his spiritual teacher. These distinctions are regarded as sacred, and the man who knowingly violates them is held in abhorrence. The people of India pay slavish attention to the various ranks and titles established among them. It is common to address the Brahmins by the highest titles. Europeans in India are generally addressed in the same manner, and "Your Honor," and other laudatory epithets of a similar character are applied to them.

THE HOPE FOR THE WORLD.*

BY HERR WAAS.

Are we to hope for a gradual Christianizing of all mankind, a winning of *all* men for Christ? It is of great importance that we should have a clear idea as to what we should expect to be the *consummation* of the missionary work. As to this point Christ leaves no room for doubt. Two currents, flowing in opposite directions, traverse space and time. The one takes men up, the other hurries the remainder along with it. Some come from the east and from the west to the King of mankind; the others *withdraw* from Him and end in the outermost darkness. It is possible for one to waver long between the two currents, yet for every man there is a point beyond which the bent and purpose of his life changes not. The earth bears a double harvest: wheat and tares. Both ripen. Both gain strength and reveal their inner nature more and more. God does not say that all men will become ripe wheat, but that the judgment will reveal the nature of the tares, and they will be burned, while the wheat is garnered.

We are not to overlook the fact that men, not by destiny, but of their own choice, are divided into such as belong to His sheep, and such as have not the nature of His sheep—"Ye believe not, because ye are not of My sheep." There are children of the truth, who hear His voice, and such as are not of the truth.

This, then, is an irrevocable distinction. *This* cleft grows deeper the longer it lasts. The twofold nature, which has developed, comes ever more clearly to view. It is not a question of two ways which diverge for awhile, and then meet again; but the remoteness grows ever wider to infinitude. It follows from this, that evil is not a negative *lack*, but

*Translated for the MISSIONARY REVIEW from the *Evangelische Missions-Magazin*, by Rev. C. C. STARBUCK.

something positive. It is the evil seed which Satan, the prince of this world, has sown. Evil changes our nature. It may become one with us until the union has become indissoluble. If this is so, and if, moreover, it is true that Christ is the rock upon whom mankind divides, then in the course of the Christian ages the might of evil gathers itself up against the might of good, and the shocks of conflict become more violent the nearer we draw to the end, to the ripened harvest. So Christ has prophesied. He does not speak of the sun of the last day as rising over a *united* mankind, but of deep divisions. Nation shall rise against nation, and kingdom against kingdom; the elect shall be in danger and temptation, and only he who shall endure to the end shall be saved. The day of judgment shall find existing a thoroughly developed, deep division. To this all Christendom should make up their mind. False hopes are dangerous.

It is not by chance that the circles of missionary interest occupy themselves with eschatological questions. Missions have a broad view, both as to time and space. Indeed, the eye of no Christian should be so negligent as to look merely inwards, and not also backwards and forwards. Missions hope. They hope for guidance from above, for success, for fruit, for Divine protection, for the dawn of the perfected kingdom of Christ. To hope is a privilege granted to obedient faith and to obedient love. He can hope and will hope, who believes on the Son of God, who, with infinite confidence, expects from Him the deliverance of the deliverable part of mankind, and the setting up of a kingdom, in which He alone is King. He can hope who obeys the intimations of Jesus, and suffers Him to point out to him place and time. He can exercise hope, who possesses love. "Love hopeth all things." Her eyes behold a dawning future, where others only espy a hopeless waste. She sees in men the image of God and the workings of the Holy Ghost, and hopes where others despair. She, like Faith, is mistress of an heroic courage. And hoping Faith, like hopeful Love, sees, in successive epochs, and in an ever fuller sense, the word of Jesus fulfilled: "There shall be one flock, one Shepherd."

ANTI-SEMITISM AND ZIONISM.*

BY JOSEPH RABINOWITZ, KISCHINEFF, RUSSIA.

The striking political and social events which have occurred during the last two years have awfully changed the mind and spirit of the Jews. The thick and dark clouds of the Talmud which till now covered the multitudes of Israel, preventing them from knowing and understanding their own position among the European nations; and also the real psychical character of those nations among whom they live and move, are beginning quickly to dissipate and vanish away by the influence of increasing scientific knowledge and new discoveries. Just at the end of the nineteenth century, when the Jews reckoned it to be a time of their deliverance from all their misfortunes of the past ages, thinking that they are already at agreement with the human world, and having no fear whatever of being disturbed because of the curses written in the book of the law; just then, suddenly, came upon them those plagues which are

*Condensed from Yearly Report.

not written in the book of the law (Deut. xxviii : 61), namely : Anti-Semitism and Zionism.

Anti-Semitism is an external pain which is destroying the body, and Zionism is an internal malady, crushing down the spiritual health ; but both these things operate mightily for the opening and breaking the clouds of the Jewish national field, in order that some of the Jews might be able to receive seed, the Word of God.

Because of Anti-Semitism the Jews became very sensitive to every evil expression in the daily press against the least individual of their nation, and constantly try to take counsel how to answer those who reproach them. It is almost impossible even to describe the overwhelming grief which the affair of Dreyfus has caused them. In every small place in Russia where Jews are residing, old and young, men and women, rave about Dreyfus day and night. Thousands of pamphlets and booklets in Hebrew and Jargon under various striking titles, about the official intrigue in France, about her officers of the headquarters' staff of the army, about Captain Dreyfus, Commandant Esterhazy, Colonels Picquart, and Henry, are circulated among the Jewish mass. Some editors of Jewish papers fancy that in Alfred Dreyfus the Anti-Semites have succeeded in condemning the whole Jewish nation to live on the Devil's Isle forever.

The Jews can take the sad things of Russia, Rumania, and Austria, as they are, but the things of the humanitarian France, which till now they esteemed as the one country in Europe where the old story of Christ and the sin committed by the Jews against Him are forgotten ; and therefore there is no more Frenchman nor Jew, but true republicans—are unbearable to them. It is a fact, that some Jewish congregations have sainted Dreyfus, and it would not be strange if that some patriotic Jews come to the idea, that the prophet in Isaiah liii. speaks of Dreyfus.

THE MEANING AND INFLUENCE OF ZIONISM.

Zionism, about the meaning of which there are disputes and debates between its adherents in their Jewish papers, is only whirling the Jewish brains, making them stupid. Those men who know the Jews only from the newspapers, and the speeches of their publishers and delegates of the Basle Congress, can congratulate the movement of Zionism and rejoice over it ; but those who know the Jews of the present time, and the origin, growth, and the influence of Zionism upon the Jewish mass, they can only rank this movement among those calamities which have happened to the Jews during their wanderings in this world without Jehovah.

Zionism is a combination of modern Jewish ungodly literature with old Talmudical hypothesis, mingled with some portions of mammon interest. Every sensible man can already observe the influence of it. Discord and derangement are prevailing in every place where two or three Zionists begin to lift up their voice, seeing the orthodox Jews, together with their rabbis, are against the devices and plans of Dr. Herzl. The whole uproar of Zionism is carried on by the young people only, boys and girls who never mind or care about all that is holy and dear to the heart of their nation. The authors of the flaming articles in the Jewish papers about the unmeasurable growth of Zionism are chiefly young people who care not about responsibility for the truth.

In these days one can remark great disappointments and loss of

courage in the Zionistic world. The reasons are, first, because of the strict forbidding of the sultan to let Jews enter Palestine, where there ought to be the state which Dr. Herzl is planning; and, second, because of the journey of the German emperor, William II., to Jerusalem—especially the fact, that the German evangelical emperor, when ascending the Hill of Zion, made a breach there for Roman Catholicism—this pricks the heart of the Zionists badly.

As the Jews were pleased and rejoicing over the first Zionist Congress at Basle, which opened for them a new hope for a Jewish state in Palestine, so in the same measure the Jews are now crushed down with grief by the unexpected events which have followed immediately after the second Zionist Congress. What a strange sight before our eyes: representatives of the Jewish nation sitting at Basle, caring for its rest and peace in Jerusalem, from one side; and the representative of the German nation standing at Jerusalem, caring for the interests of the German Catholics there, from the other side! But both these mentioned representatives are ignoring the thoughts of Jehovah about Jerusalem, expressed by His prophets.

RECENT ARTICLES ON MISSIONS AND MISSION LANDS.

AFRICA—African Customs and Superstitions, by Mr. Verner, *The Missionary* (January); Wonderful Hausa Land, Rev. James Johnston, *Sunday-school Times* (January 14); The Future of Morocco, H. M. Gray, *National Review* (January).

AMERICA—Indians on the Reservation, G. B. Grinnell, *Atlantic Monthly* (February); Through the Prisons with Mrs. Ballington Booth, *Ladies' Home Journal* (February); The Character of the Cubans, Crittendon Marriott, *Review of Reviews* (February). The Situation in Central America, John R. Chandler, *The Independent* (February 9).

CHINA AND JAPAN—Opium Smoking in China, Dr. Du Bose (*The Missionary*); The Japan of 1898, J. H. de Forest, *The Independent* (January 19); Mixed Residence in Japan, *The Japan Evangelist* (December, 1898); Islam in China, Rev. Edward Sell, *Church Missionary Intelligencer* (February); The Awakening of China, Judson Smith, *North American Review* (February).

EUROPE—French Protestantism, Othon Guerlac, *The Independent* (January 26); The Floating Church on the Seine, *World-wide Magazine* (January); The Gospel in Italy, James Gibson, D.D., *Mission World* (January).

INDIA, BURMA, AND SIAM—Among the Women of India, Hon. Gertrude Kinnaird, *The Mission World* (January); Medical Work in South India, Rev. H. Hudson, *Wesleyan Mission Notices* (January); Mohammedanism and the Plague in Calcutta, *Sunday Magazine* (January); Missions in Assam, *Baptist Missionary Magazine* (February); Siamese Life on the Menam, C. D. Braine, *Gentleman's Magazine* (January); What I Saw in Asia, J. H. Barrows, *The Inter-Collegian* (February).

ISLANDS OF THE SEA—Maori Witchcraft, Elsdon Best, *American Antiquarian* (January); Present Religious Condition of the Hawaiian Islands, Rev. J. Leadingham, *Missionary Herald* (February); The Philippine Problem, Dean Worcester and others, *The Outlook* (January 14); Religious Orders in the Philippines, *Catholic World* (February); Germany and the Caroline Islands, *The Independent* (January 26); Samoa, Henry C. Ide, *The Independent* (February 2); The Powers and Samoa, J. G. Leigh, *Forum* (January); Aguinaldo, *The Review of Reviews* (February); Among the Dyaks (of Borneo), J. T. Van Gestel, *Cosmopolitan*, (February); Medical Missions Among Cannibals, *The Double Cross* (January).

MORMONISM AND ROMANISM—Why Women Enter Polygamy, *The Kinsman* (January); The Mormon Propaganda, S. E. Wishard, D.D., *Homiletic Review* (February); Priest Power in Romanism, Rev. W. B. Lee, *Review of Missions* (January); The Life of Father Chiniquy, *The Converted Catholic* (February).

GENERAL—Exploiting the Mission Field, William Ashmore, D.D., *Baptist Missionary Review* (December); Relation of Missionaries to the Powers that Be, Rev. Thos. McCloy, *Chinese Recorder* (December 1898); One Cause of Empty Treasuries, Rev. E. H. Ashman, *The Congregationalist*; Burning Facts, Grace Williams, *Review of Missions* (January); Gladstone and His Missionary Heroes, George Smith, *Sunday Magazine* (January); Foreign Missions, Henry Drummond, *Expositor* (January).

III.—INTERNATIONAL DEPARTMENT.

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

The Seventh Session Officers' Conference.

The administrative officers of the several missionary societies of the United States and Canada, held their seventh annual conference in New York, Jan. 10-12. There was the usual range of topics, most of which came over from a previous session or sessions, in the form of reports of committees appointed to investigate special subjects. Two papers were read on the general subject of Missionary Candidates; the methods of securing them, and the special training needed by them. Rev. S. N. Callender, and M. G. Kyle, D.D., presented the papers respectively on these themes. A paper that awakened exceptional interest was that of Robert E. Speer on "The Science of Missions." Mr. Speer affirmed a striking similarity in missionary problems the world over, and that in view of the absence of any body of accepted principles governing the working out of these problems, there is need for a science of missions and a possibility of one, which should be placed at the command of mission workers in every part of the world. Dr. Leonard, of the Methodist board, had misgivings about theories wrought out in offices at home, on the ground that no science of missions wrought out in America could be made effective on the foreign field.

The report of the committee on "Giving for Special Objects," stated that they had sent letters to ninety-five boards, propounding seventeen questions, and had received replies from forty-five organizations. These replies showed that about twenty-five per cent. of the work of the various boards is supported by donations made for specific ob-

jects, and the proportion is increasing. Twenty-three of the boards agree that the advantages of giving for specific objects are more than counterbalanced by the disadvantages. The statement that gifts for special objects do not interfere with the regular contributions, this committee believes to be illusory.

There were three other important reports: one on "Comity and Unoccupied Fields," presented by Rev. Alexander Sutherland, D.D., of the Methodist Board of Canada, from which we make copious extracts, and one on "Self-Support," presented by Dr. W. R. Lambuth, of the Southern Methodist Episcopal Church. The third paper, on the "Interrelations between Governments and Missions," by Dr. A. B. Leonard, of the Methodist Episcopal Board, showed that the general attitude of governments toward missions-workers and their enterprises is most friendly. In some places there is open cooperation; in very few, hostility.

We present, separately, the action of this conference on the Ecumenical Conference of 1900.

The Ecumenical Missionary Conference of 1900.

We have already called attention to the preparations, continued now through three years, for the holding of a world's conference on missions in New York city during the last eleven days of April, 1900. From the circular of the committee having the prospective conference in hand, we quote as follows:

"Every foreign missionary society connected with the various divisions of Protestant Christendom the wide world over, has been invited to send delegates to New

York, and the invitation has been accepted with rare unanimity. From England and Scotland and Ireland and Wales, these delegates will come in force; from France and Switzerland, from Belgium and Holland, from Norway and Sweden and Denmark, from all parts of Germany, representatives will be present to speak for the Protestant churches of those mighty and distant realms; men are summoned to this convocation from Africa, from India, from Australia, to represent the rising Protestant faith in those lands. And missionaries will be there from Turkey and Persia, from India and Ceylon, from Burma and Siam, from every part of China, and from Japan, from every shore of Africa, from the far islands of the sea, and from every post which this sacred army holds and whence it presses its ceaseless inroads upon heathenism and every false faith. Such a representative gathering will be notable among all the remarkable assemblies of these later days. Fifteen hundred delegates were present at Exeter Hall in 1888; it will be strange if three thousand are not in New York in 1900. It will be a wonderful spectacle as a practical embodiment of Christian union. For the first time the world of Protestant Christianity, in its central and most characteristic forms, will see itself, and will be seen as one united body, engaged in one great work, drawn together by its common faith and service, contemplating the things which make it one, and living and victorious in the earth. The differences will not be forgotten or erased, but the unity will tower above them and comprehend them, and will stand out as the supreme and characteristic fact. This spirit of world-wide evangelism will be recognized as achieving what councils, and conventions, and alliances have

sought in vain, and in its central life and characteristic work Protestant Christendom will be seen as one force, many voiced, many handed, but directed to a single end. In a deeper sense than ever before the Christian world will there find voice and utterance, will feel its unity, and will exhibit it to the world.

"This gathering is a conference not a council. It aims to gather facts, state principles, consider methods, and bring to view the full array of Protestant aggressive activity."

From a "tentative" program of the proceedings issued by the committee, some more definite idea may be got of the comprehensiveness of the scheme of discussion. It begins with "essential elements of foreign missions," treated under five subdivisions, reason for, authority, place in history, etc. Then comes a review of missions, first of the century, then of the past twelve years, the interval since the London Conference of 1888. At another session the first theme is to be resumed under three heads, the universality and exclusiveness of Christianity, ethnic religions, the missionary idea in the Church. Five sessions are devoted to a survey of mission fields, two or three countries to each. Results of one hundred years of mission work, four subheads; missionary agencies covers missionary boards, their relation to churches of their denomination, to missions and missionaries, etc.; missionary candidates, their preparation, salary, furlough, term of service, etc.; missions, their organization, government, etc.; outside services, transportation, cooperation of civilians, government grants-in-aid, etc. Then follow the Bible and Christian literature in missions, relations of foreign missions to home churches, reflex influence on them,

etc. The section on missionary methods has five divisions and a dozen subdivisions. These include the question of rightful relations to governments, home, and those of the fields; relation to indigenous faiths of people; evangelistic work and when to be consigned to native agents; administration of missions and self-support; native agencies, methods of securing and training preachers, and devolving on them responsibility. Also of native teachers; schools, number and kind; limits of higher education, how many colleges, schools, self-supporting, etc.

Division of the foreign field missionary comity includes consideration of possible readjustment of fields, the overworked and underworked fields; violation of principle of comity, and the remedy; relation of foreign missions to politics and diplomacy, and the peace of the world; woman's work, history, extent, relation to other boards, moneys raised, missionaries supported, etc.; the condition of women in unevangelized lands. Under literary work is treated the acquisition of vernaculars of their field by missionaries, translation work, text-books, magazines, and papers on mission fields; the special providential demands of English-speaking and other Protestant peoples. Then follows the wider relation of missions to philology, geographical extension, commerce and colonization, science and philosophy. One whole day is to be given to the topics connected with young people and their relation to foreign missions. This includes the world's student missionary movement, the development of a missionary pastorate, organizations in churches, etc. Four divisions are made of the relation of missions to particular evils: caste, slavery, polygamy, intemperance. Other religions are to be considered, specially Bud-

dhism, Confucianism, Mohammedanism, and Roman and Greek Catholic churches. Support of missions in home churches, the present crisis in missions, and the outlook for the coming century conclude this elaborate schedule.

Comity and Unoccupied Fields.

The report presented at the seventh annual meeting of the missionary officers, on the subject of comity, was prepared by the chairman of the committee, Rev. Alexander Sutherland, D.D. We can not make room for the entire text, but the following extracts will be of value and interest. The committee ventures to give expression to some principles which ought to control the interaction of missionaries and missionary bodies. They say :

1. CHURCH UNION. *The aim of the mission movement should be, it appears to us, the establishment of a common Christian church in each land, and not the extension and perpetuation of those divisions of the Church which owe their origin to historic situations significant to us, but of little or no significance to the young mission churches.* We have no sympathy with the cheap denunciation of denominations as confusing the natives of mission lands. The non-Christian religions are seamed with schisms. And denominational lines are not constricting in the foreign missions. But we do not believe that our Lord's prayer for the unity of His people contemplated a real unity. "We should degrade it," says Dr. Warneck, "to a mere pious expression if we were to consider it as merely something spiritual, and not intended also to be outwardly recognizable in our practical relations with one another." That is the attitude of the native Christians. "I have no hesitation

in saying," says Mr. McGregor of Amoy, "that union among the native Christians in heathen lands is far more practicable than union among the missions and the boards representing them at home. If, in any case, such union does not take place, it is not due to the native Christians." And the veteran, Dr. Williamson of China, wrote not long before his death, "The Chinese say plainly, 'It is you foreigners that keep us apart.' Only lately one of the leading native pastors said to a friend of mine, 'We have thought the matter over. We are prepared for union. It is you foreign missionaries who keep us separate. You are to blame.' . . . Had they (the Chinese Christians) the power, they would unite." If some are not prepared to go so far as to regard such union as desirable, they will doubtless at least agree that different branches of the same church should unite on the mission field.

2. TERRITORIAL DIVISION. If all missionaries were working for the establishment of one common church, the only consideration in behalf of territorial divisions of the field or the suggestion of separate local departments of responsibility would be the consideration of economical distribution of force. As it is, we must add to this consideration the other, namely, the avoidance, by the occupation of separate fields of work, of all occasions of disagreement and rivalry. That the principle involved here is a sound principle of mission comity, that *different missions should work without crossing lines*, has been regarded for a generation or more as axiomatic. The principle that divisions of territory are practicable and desirable, we believe to be a sound principle, needing more and not less conscientious application. Antagonism to it appears to grow largely out of the desire to

maintain separate bodies of Christians in connection with different denominational agencies. We agree with Dr. Griffith John, in his article on "Unity" in the October *Chinese Recorder*: "*Missions would do well to come to a friendly understanding with each other with regard to their respective spheres of influence. It would prevent waste of time and energy, and it would conduce to harmony and good feeling.*"

3. COMITY IN DISCIPLINE AND ADMINISTRATION. *Every mission should respect the acts of discipline and the principles of administration of other missions. Converts or native workers leaving one mission or the churches connected with it and seeking admission or employment elsewhere, should not be received without conference between the two parties.* "Men who have committed gross sins," said one missionary at Bombay, "have gone to other missions when they have been subjected to discipline, and have at once been put into positions of responsibility, to the great injury of the work of God." "There is a perennial source of heartburning (among missions)," said another missionary, "in the reception of each other's agents or adherents, and especially of those under discipline."

4. THE SPIRIT OF COMITY IN THE USE OF MISSION MONEY. *There should be agreement between missions whose work is contiguous as to the scale of wages of native workers.* Dr. Warneck has even contended that, "as there is a danger that native helpers may exchange one community for another purely from selfish motives, they shall receive no appointment, or, at any rate, no higher salary than they had in their previous position." The danger to which Dr. Warneck refers is a real danger. Your committee is aware of a few

missionaries who take the view that, if they have money with which to offer higher wages for the best men, they are entitled to draw them into their service even tho they come from other missions not having the funds or not believing that such use of money is honorable or wise. Bishop Thoburn's words are surely not too strong here: "Every missionary shall be a Christian gentleman. A Christian gentleman will not, . . . however indirectly, entice another's helpers by offering them increast pay. If he does this under the pretense of obeying a religious conviction, especially on some non-essential point of doctrine, he is not quite a gentleman, and much less than a Christian."

The necessity of comity in the use of mission funds is especially evident when we consider the question of the self-support of the native church. It is impossible for a mission to make progress in this direction if another mission working in the same field, or near by, continues the policy of subsidy and support from the mission treasury. The Council of the Church of Christ in Japan in 1897 felt this so strongly that in taking advanced ground on the subject of self-support in the Church of Christ, it addrest a request to this conference that other missionary bodies at work in Japan would refrain from making the course of the missions represented in the council more difficult by holding to a more generous scale of dealing than these missions were endeavoring to introduce. Cooperation and uniformity among missions in scale of wages, and especially in united movement toward self-support in the native church, will act powerfully also to advance church unity among the native Christians.

5. EDUCATION, PUBLISHING, AND HOSPITALS. The resolution provi-

ding for the appointment of this committee referred to higher education as a department of the mission work in which, especially, greatly increast cooperation is hoped for. We would add to this two other departments in which large cooperation is eminently practicable and desirable—the work of translating, preparing, and publishing literature and the medical work. *In our judgment, one hospital (or one for men and one for women) should suffice, as a rule, for one mission station. It will develop all the evangelistic opportunities which many missions can utilize, and an economical use of mission funds would suggest the wisdom of establishing a second hospital, if one can be establisht, in some other city, where it would reach a virgin field and meet a more real need. Through cooperative division of labor the waste of time in duplicative literary work should be avoided; and the work of publication is of such a character that where one mission press exists, and can do the work required by other missions, other presses should not be establisht. In the same way, in institutions for higher education, already establisht by one mission, young men should be placed and trained by other missions without the great expense and absorption of time demanded by the establishment of other institutions of the same grade. In all these cases, a mission using the educational or publishing agencies of another mission, should meet the proper financial obligation so incurred.*

6. QUESTIONS OF COMITY ARE INVOLVED IN THE INTERMARRIAGE OF MISSIONARIES OF DIFFERENT SOCIETIES. There has been no general rule to assist societies having to deal with such cases. Would not some such principle as this be equitable?—that *a missionary*

leaving the society which sent her to the field, within one year of her arrival, shall return, or have returned on her account, the amount expended by her society for her outfit and traveling expenses; that for each year beyond the first year, 25 per cent. shall be deducted from these expenses in fixing an equitable return, and that after four years she shall be regarded as having discharged all such obligations by the service rendered. The adoption of some rule on this subject by this conference would help many societies, and, whether lenient or strict, bear equally upon us all.

If the principles herewith submitted by your committee meet with the approval of the conference, it is our opinion that much would be gained if the conference would now, or at some future meeting, give expression to them. If any of them are too advanced to gain as yet general assent, it would be of assistance to have these marked off from those which we are now prepared to approve. Such agreement here will be of great assistance to the missionaries, and will show them how far, in their efforts at cooperation, they may expect the sympathy and support of the home agencies.

Any set of rules on this subject of mission comity would doubtless fail to accomplish all the desired results immediately, for the want of a body to enforce them and, some contend, of sufficient approving sentiment to render them self-enforcing; but, as Bishop Thoburn has remarked, "Such a code, if agreed upon with practical unanimity by all the societies interested, would no doubt be of value as a guide to young missionaries, and it would also greatly influence public opinion, which, in the long run, will be found the chief factor in settling points in controversy."

This is true. Such statements of principle will influence public opinion. But it is true, on the other hand, that the great body of the supporters of the missionary enterprise at home, and perhaps the great body of missionaries abroad, already furnish a public opinion with which these principles are in accord, and which only wonders that their formal and general adoption has been so long delayed.

Giving to Special Objects.

The committee give extensive quotations from the replies to their queries, and then say:

"It is clear from this survey that the growth of special object giving is viewed with some anxiety, but that, with few exceptions, little is being done to improve the situation. One secretary voices the painfully general feeling when he says: 'I am afraid I have no settled convictions on the subject that it would be of any benefit to express. The whole matter has been with us at least so much the result of circumstances, and not of definitely formed purpose, that I confess myself very much at sea. I am hoping that, from the various replies you receive, you may be able to formulate some conclusions that will be of service to us all.'

"If we believe that the tendency toward indiscriminate special object giving is fraught with embarrassment and peril, why not say so? As the case stands now, the special object givers are not altogether to blame, and there is some danger that we may not be sufficiently sympathetic toward them. One secretary writes: 'They have no education; their ministers give them nothing; they feel they are doing nothing; the churches to which they belong do practically nothing, and they say: "Now, give me something to work for. I shall

support a native helper. I can understand what that means.”

“And if we do not educate them, whoshall? The pastors? Yes, but the pastors look to us. The boards are presumably composed of men who are authorities in their particular sphere, and if they do not tell the people what ought to be done, they can not blame them for going wrong. It is distinctly within their province to persistently and firmly, yet kindly and persuasively, rather than peremptorily, seek to show the people a more excellent way. Why not frankly explain to them the practical difficulties which develop in connection with this form of missionary support? Let us boldly emphasize the truth that the supreme motive for giving should not be interest in a particular person or institution, but loving obedience to the command of our Lord and Master, Jesus Christ, who has directed His followers to preach the Gospel to every creature; and the further fact that of the money given for this purpose the boards are the duly appointed administrators. They have been constituted by the churches themselves for this express purpose. In reliance upon the gifts of the people, and with no other human resource, most of the boards, at the beginning of each fiscal year, make large appropriations for the salaries and work of the missionaries, and absolutely guarantee their full and prompt payment. This policy is only just to distant and isolated missionaries, but it would be impossible for the boards to maintain it if they could not control the gifts of the churches, which are their sole source of supply. They have a wide outlook over the whole field. They are in constant correspondence with the missionaries in every part of it. They know elements in the situation, which, from the na-

ture of the case, are not known to the churches. Not, therefore, because they are any wiser in themselves, but simply because of their special relation to the work, and their experience in conducting it, they are in a position to judge better than others where money can be used to the best advantage.

“The donor does not usually suspect the difficulties in his selection of a special object. He naturally chooses the most attractive phases of the work, while others less attractive, but equally important, are ignored. Still less does it occur to him that it has an unfortunate influence on native helpers to know that they are specially supported in America. Probably he has not been reminded that centuries of poverty and oppression predispose them to an undue reliance upon the missionary, and that experience has shown that extraordinary care must be exercised in the distribution among them of foreign money, lest they be pauperized in spirit and led to a dependence upon America, demoralizing to themselves, and incompatible with that spirit of self-reliance which we are earnestly endeavoring to inculcate.

“Let us tell him, too, that special object giving frequently produces embarrassment in the adjustment of appropriations to the needs of the work. Missions must be given large discretion in matters of detail, and sometimes the boards do not know what changes have been made on the field until the mission reports are received at the close of the year. Besides, the requirements of a specified object during any given year may not always equal what appeared to be necessary at the beginning of the year, more having been contributed on the field than was expected.

“Still further, readjustments in appropriations are frequently necessary because of retrenchment,

the boards being unable to furnish sufficient funds with which to carry on every department of the work as estimated by the missions. It is seldom practicable for a mission to adjust a cut on the basis of special contributions from home. It can but develop envy and irritation by reducing one native helper's salary and leaving another untouched, maintain one department of work, like the educational, at full strength, and almost annihilate another like the evangelistic. Manifestly, the distribution of funds must be equitable, each form of work bearing its proper share of retrenchment, and the guiding principle must be the interest of the cause. This being the case, it is quite possible that the exigencies of the work may at any time require an increase or decrease, or even the total discontinuance of the expenditure for any specific object. Should an increase become necessary, the boards must supply it; but should circumstances demand a decrease or discontinuance, it is expected that the giver of the special offering will allow a board the privilege of using the surplus for some allied form of approved missionary work during the fiscal year.

"It would be quite impossible for a board to make each one of these changes the subject of correspondence with the givers, notifying them of the changes and asking their consent, for the simple reasons that the objects thus supported are several thousand in number, that they are scattered all over the world, that the distances are so great that from two to six months are required for the mere interchange of letters, that we can not ourselves know what changes the missions have found it expedient to make, until they have been made, and the money largely expended, and that the givers also are numerous and widely distributed.

"These considerations are intensified when the object chosen is outside the regular appropriations. These appropriations are for the objects which the missionaries themselves in their annual meetings have decided to be of first importance. Therefore, to demand that money shall be applied to some other purpose is virtually to insist upon giving to the less rather than to the more important work.

"The statement that 'such gifts will not interfere with the regular contributions' has generally been found illusory. It is the experience of the boards that in the outcome they do interfere, and that they weaken the giver's sense of responsibility for the maintenance of the general treasury by concentrating and narrowing his sympathies to a particular point. More seriously, the principle denies to the boards and to the missions the benefit of natural increase in contributions. The amount which was being given to the regular fund, and which 'will be given anyway,' may have been, and, indeed, usually is entirely inadequate to the just needs of the work and to the proportionate ability of the donor. Our chief safeguard against inevitable and frequent losses by death, failure, and other causes, and at the same time our main hope for such an enlargement of missionary operations as will enable us to respond to the calls of Providence and the urgent necessity of millions still unevangelized lies in the large and steady increase of gifts to the general treasury unembarrassed by conditions. This essential purpose is seriously endangered if the diminished gifts of the past are to be regarded as the basis for the future, and the extension of the work made possible only in isolated cases which have happened to attract the attention of particular donors.

"Nor is it wise or practicable to

allow the extension of the work to be controlled by such considerations. We must enlarge at those points which, in the judgment of the missions and the boards, are most important. It will not do to have one form of work thrown out of proportion to other equally important forms, or to have one field receive an undue development when a more promising one is crippled for want of funds. The effort to evangelize the world must not degenerate into a sporadic and spasmodic individualism. Nor can we spend \$50,000 this year on a mission which has had to have several public speakers home on furlough to get it, and \$30,000 next year, because the furlough missionaries from that mission were sick or ineffective on the platform. The boards exist partly to prevent such inequalities and fluctuations, by making a fair and orderly distribution of contributed funds. The scale on which money can be expended in a given field can not be wholly determined by the amount offered for it, or the varying degree of success which a missionary may have in presenting it to home audiences, or the newspaper articles which may happen to interest a reader; but it must be decided by the relative needs of that field, the funds which are available for the whole enterprise, and the policy which has been adopted by the boards. Otherwise, demoralizing elements of uncertainty and inequality are introduced.

"It should, moreover, be remembered that however sincere and far-reaching the intentions of the donor may be, the boards have the real responsibility for the maintenance of the work, and must, after his death, or in the event of his inability or disinclination to continue his gift, eventually assume the financial burden of its support. It is, therefore, only just

that the approval of the board should be deemed a prerequisite to the inauguration of work, especially when that work involves the employment of native helpers or the acquisition of property. Cases have frequently occurred in which boards have been thus compelled to resume responsibilities which they would not have approved, and which have caused considerable anxiety and financial loss.

"It ought to be clearly understood that the disposition of givers to send money directly to the field, with the request that it be not counted as a part of the regular appropriations, but be used for some independent work, is based on radically wrong views of the object for which the boards exist, of the responsibility for the support of the missionaries which they have incurred on the authority and by the direction of the churches, of the paramount importance of the regular work as compared with outside objects, of the economy of the board's administration, of the risks which are inseparably incident to enterprises depending on the wisdom or life of individuals, of the relation of church members to the boards which are their own authoritative agencies for the disbursement of missionary funds.

"In the effort to educate the churches to these principles, we confidently count upon the cooperation of the missionaries. They, of course, perceive that reciprocal obligations are implied in the pledges which the boards make to them in the regular appropriations, that the first effort to which all others should be subordinated is the securing of the funds required for the meeting of those promises, and that the boards can not reasonably be expected to supply special gifts to outside objects, but that, save in exceptional circumstances,

their right should be recognized to use them toward the obligations which they have assumed in the regular appropriations.

"We cannot but believe that the missionaries will cordially acknowledge the reasonableness of this position, that they will not hold the boards responsible for the expenses of the work on the field, and then insist that any funds which they can secure should be applied as a matter of course to extra objects, but that they will appreciate the impossibility of the boards continuing the policy of guaranteeing the appropriations, unless they can control the necessary funds, which consists of all monies which in the course of the year becomes available from all sources. The missionary is a member of a mission, and organically connected with a board, and questions affecting missionary policy and the establishment of missionary work and the expenditure of missionary money should be submitted for approval to the mission and the board, both of which are involved by his acts. The receiving of gifts directly from the givers in America, and the use of them in accordance with his individual judgment, tends to subvert the principles on which the board rests, seriously interferes with the income and work of the board in this country, is apt to lead to divided counsels on the field, and in more than one instance, has resulted, tho from the best of motives, in financial complications and responsibilities which the boards have been forced to assume in order to protect missionary property or influence among those who do not discriminate between the authorized and unauthorized acts of a missionary.

"We are aware that the amount given by the friends of a particular missionary may be small, and that

the temptation is strong for one to interest his friends in the plans for which the board can not furnish the needed funds. But each one of the thousands of missionaries has such friends, and a large part of the dependence of the boards is on the family and church circles represented by these missionaries, which in the aggregate form a most important part of our constituency."

The Woman's Boards.

The representatives of the Woman's Foreign Missionary Boards of the United States and Canada held their annual meeting in the Broadway Tabernacle, New York, Jan. 11, 12. They discuss a number of topics of general interest, but our space precludes any presentation of the papers and debates. They took special action relative to the consideration of Woman's Work at the Ecumenical Conference in 1900. From the appeal issued by them, we make the following extract:

"Among the subjects treated 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 thirty-five years this has been the most characteristic feature of missionary work. At a missionary conference held in Liverpool in 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 consideration of woman's work, and over four hundred names of women appear as delegates. These facts show the great advance in sentiment concerning the work of women.

"Every phase of woman's work will be represented in this coming conference by those who have had experience, and representatives from all Woman's boards the world over are expected to be present."

IV.—EDITORIAL DEPARTMENT.

The C. M. S. Centenary.

The Church Missionary Society is making great preparations for its centenary, which occurs this year. Centenary choirs are to be formed, and centenary hymns prepared. Centenary collecting cards for 100 coins (from farthings to shillings) are to be issued in attractive form, and cardboard boxes for 100 coins. The special commemoration will be in April, but the year will be more or less taken up with the exercises of this grand double jubilee; and Eugene Stock's splendid history of the society will be a permanent historical commemoration of this hundred years of missionary service.

For the Church Missionary Society we confess we have a peculiar appreciation. The fuller particulars of its origin and working appear elsewhere in these pages, but we can not forbear to express a deep and devout hope that the year may be all that the most enthusiastic of its supporters desire, in the impulse given to permanent and expanded work for our Lord.

From the beginning it has been a society markt by friendly intercourse with other Protestant missionary organizations, and has maintained the standard of a pure Gospel, and been characterized by a spirit of prayer and consecration and faith, not by any means conspicuous even among the organized forms of mission work.

The local bodies connected with the Church Missionary Society, and which both diffuse knowledge of its work and gather funds to support it, number nearly 4,000. As long ago as 1890, nearly 6,000 parishes were linkt with its world-wide work, and between 7,000 and 8,000 sermons were annually preacht, and 3,000 meetings held yearly in its behalf.

The Gleaner, contrasting its first jubilee with the forthcoming second jubilee, calls attention to the improved outlook. It says:

The present political outlook contains elements of gravity, but it is brightness itself compared with the gloom of 1848, that year of unrest at home and revolution abroad. The attitude of the Church, and the world, toward missionary work has changed. Then the world laught at missions as a fantastic exhibition of superfluous and absurd charity; now it sees the movement is to be treated with respect at least, and occasionally even with sympathy. Then the Church still treated foreign missions as the fad of the few; now we are within a measurable distance of their being considered an essential part of every Christian's duty, while the idea of the evangelization of the world in this generation is beginning to be seriously entertained.

But if such contrast exists between 1899 and fifty years ago, what shall be said of the contrast with 1799? *The Church Missionary Intelligencer* says:

What would Thomas Scott and John Venn have felt if, on that Friday in 1799, when they agreed "that a deputation be sent to the Archbishop of Canterbury as metropolitan, the Bishop of London as diocesan, and the Bishop of Durham as chairman of the Missions Committee of the S. P. C. K., with a copy of the rules of the society, and a respectful letter" (to which deputation and letter the archbishop's reply was given a *year afterward*, to the effect that he "would look on the proceedings with candor, and it would give him pleasure to find them such as he could approve"), if a copy of this number of *The Intelligencer* could have been put into their hands! Would they not have read with profound emotion, and with devout thankfulness, of services to be held in St. Paul's and Southwark cathedrals, and in Westminster Abbey, and of the two archbishops of the Church of England, taking a prominent part in commemorating the hundredth anniversary of the movement which they were engaged in initiating!

The centenary meeting *par excellence*—the morning meeting in Exeter Hall on Wednesday, April 12, is largely reserved for clerical and lay delegates from all parts of the country. The work done by other agencies, and sister churches, will receive hearty recognition on Thursday. Evangelical Nonconformists of Britain, America, and continental Europe, will have a thoroughly Christian fellowship in this celebration. Two meetings are to be held in Albert Hall, which has a capacity for 10,000 auditors.

And the children will not be forgotten, for inspiring meetings are in course of preparation for them. We hope that the present deficit of £4,000, which must be raised to prevent closing the year with debt, may be swept away; and, indeed, we have no doubt it will be, for the society has a noble, strong, and most devout body of supporters, many of the best men and women in Britain being among its constituency.

Missionary Revenue Stamps.

In the *Christian and Missionary Alliance*, which is one of our most attractive missionary papers, Rev. John Robertson writes of the "new way of raising missionary revenue"—namely, a missionary revenue stamp, the Lord's war tax! Mr. Bannister, of India, gave the suggestion crystallization, and now a beautifully engraved missionary revenue stamp is prepared, which it is suggested that those who love the cause shall, "for Jesus' sake," affix to every letter written, and every parcel sent out. These may be obtained for 2 cents each from the Alliance at the headquarters in New York city, 692 8th avenue.

Through the present internal revenue systems, the people of the United States and Great Britain are compelled to contribute to the foreign political missions of these governments. Christian disciples ought not to need any method of this sort to incite devotion to the cause of Christian missions, but the stamp may prove at least a reminder to others that the Lord too is carrying on His war, and has His claims on us. And what if every letter written by a disciple should contribute two cents to the Master's cause! What if Christ's cause were brought into competition with the *little things* of life! How immense the aggregate of income to missions!

God's Power in Missions.

Nothing is more needed in this day, when there is so strong a tendency to substitute natural law and force for spiritual and supernatural power and interposition, than a carefully collated and comprehensively complete presentation of undoubted instances of *God's working*, especially in the mission field. Missionary history abounds in indubitable examples of divine and supernatural forces, as seen in markt conversions and transformations of character, conspicuous and remarkable answers to prayer, evident interpositions of God at critical and pivotal points in mission work, preservation of life amid singular exposures, sudden judgments upon the foes of His kingdom, providential openings of long closed doors, or in new and unexpected opportunities of service, the raising up and equipment of men and women singularly fitted for the emergency, etc., etc. Could such facts be arranged, and arrayed before a skeptical world and a half-believing Church, so that, instead of isolated and scattered testimonies, there might be a marshaling of the facts in a solid body of testimony like a compact phalanx of soldiery, the influence would be immense. The history of J. Hudson Taylor and the China Inland Mission, Dr. Jacob Chamberlain's vivid narratives as found "In the Tiger Jungle," Mrs. Armstrong's story of her deliverance in Burma, George Müller's sixty-five years in the orphan work in Bristol, the story of the Telugu Mission, especially in 1877, the origin of Jewish missions in Buda Pesth, as told in Adolph Saphir's biography, the destruction of the Armada, the new openings in free Italy, the sudden judgment on the Turkish sultan and the Siamese king at the crisis of missions in these two countries, the marvelous conversions of such

enemies of Christ as Kho-thah-Byu in Burma, Africaner in Africa, Ranavalona II. in Madagascar, Kapiolani in Hawaii, Maskepetum among the North American Indians, Sheshadrai in India, Neesima in Japan, Ling Ching Ting in China, etc.—such examples of God's power as these are to the candid mind sufficient to put every doubt of God's present working at rest.

The editors of this REVIEW desire these pages to be ablaze with this witness to God, and they invite from all authentic sources contributions of such material, so that the otherwise scattered evidence may be gathered into a symmetrical and crystalline body of proof, for the good of man and the glory of God. For any such articles, carefully exact in testimony to facts, and from trustworthy sources, we will compensate the authors, returning material that we can not use, and gathering such as is available into more permanent and usable form in a volume, after it appears in these pages. And we hereby invite our readers to send us, in brief or more extended account, such chapters from their own experience or observation as may help to magnify God as a present Power in missions.

The Student Missionary Campaign.

The young people do not intend that the Church shall plead a lack of missionary candidates as an excuse for laxness in missionary contributions. A special appeal is made to the Presbyterian Church, but the same will not be out of place if taken to heart by all who bear the name of "Christian." The appeal reads in part as follows:

The Student Volunteer Movement has been used of God to so present the claims of the foreign field that many students are ready to go while the Church is providing means to send but few. The ability of the churches to send, joined with the desire of the students to go, has naturally induced a Student Mis-

sionary campaign, the object of which is explained in the following quotations from the report adopted by the Presbyterian Board of Foreign Missions in December, 1898:

"Your committee has hearty sympathy with the desire of Student Volunteers, who may possess the necessary qualifications to spend their summer vacations in increasing the foreign missionary interest and gifts of the churches. The greatest problem now confronting us is not so much the conversion of the heathen, but the arousing of the Church at home to an adequate sense of its duty to give the Gospel to the world.

"We recognize the difficulties which are involved, but we believe that they can be wisely safeguarded. We accordingly recommend:

"1. That an effort be made to organize such summer work by Student Volunteers, and that to this end Mr. Geo. L. Gelwicks,* of McCormick Seminary, be appointed business manager. He shall ascertain the number of students who desire to undertake such summer work, secure testimonials as to their qualifications, and place them in communication with the advisory committee, and with the proper synodical committee of direction.

"The advisory committee, under which the business manager shall work, shall consist of the secretaries of the board. This committee shall exercise a general supervision over the movement, and its approval shall be necessary to the adoption of plans and the incurring of expense.

"Respectfully submitted,

"JOHN B. SHAW, Chairman.

"ARTHUR J. BROWN, Secretary in Charge."

Not only those technically Volunteers, but all students deeply interested in the evangelization of the world, are invited to join the campaign. This is the Master's work, and we leave Him to make the call. Who is willing to say, "Here am I, send me?"

George Müller and Giving.

March 10 is the first anniversary of the death of George Müller. Sometime prior to that date it is expected that the authorized life of this patriarch of prayer will come from the press.† It has been prepared by the editor of this REVIEW, with the assistance of Mr. Müller's son-in-law, and condenses, in some four hundred pages, the marvelous experiences recounted in the thousands of pages of Mr. Müller's journal.

A most interesting feature of George Müller's narrative is found in the beautiful spirit of many givers and the secret history of many gifts. In some cases the facts were not known even by Mr. Müller himself until long afterward, and

* Address: 1060 N. Halsted St., Chicago.

† Baker & Taylor Co., New York.

when known, he forbore to disclose them while the parties lived.

Among the first donors to the orphanage work was a poor needle woman who brought him £100. She earned by her work an average of *3s and 6d a week*, and was weak in body. At her father's death a small legacy of £480 came to her from her grandmother. He had died a drunkard, and leaving debts unpaid. Her brothers and sisters offered the creditors five shillings to the pound, which they accepted, but her conscience would not accede to this arrangement; and tho they had no legal claim, she secretly paid the full amount of what her father owed, and when her unconverted brother and sisters gave each £50 to their mother, she felt that as a *child of God* she should give twice as much. After all this reduction of her little share in the legacy she sent Mr. Müller £100 out of the remainder.

Mr. Müller's settled principle was *never to grasp at a gift*, and before accepting this money he had a long conversation with this woman, to prevent her from giving either from a wrong motive, or without counting the cost. He found her motives of the purest sort, and her calm purpose had been formed most deliberately. "The Lord Jesus," she said, "has given his last drop of blood for me, and should I not give him this hundred pounds?" It became plain that God was choosing and using a poor, sickly seamstress as an instrument for laying the foundation of this great work. This humble giver was *habitually* giving, but so far as might be, secretly, so that while she lived not half a dozen people knew of either her legacy or her donation. Subsequently case after case was traced in which she had unostentatiously given food, clothes, and other comforts to the poor. When her little supply was almost exhausted, she still continued to give, and so largely that Mr. Müller was reluctant to accept what she offered, but she was so manifestly constrained by the love of Christ that he could only receive her gift and admire her faith.

Five things were particularly noticeable: she did all these beautiful deeds in secret and without any show; she kept, therefore, humble and was never puffed up with

pride; her personal habits of dress and life remained the same after her legacy as before; and she continued to the end to work with her needle. And last of all, tho her earnings were in shillings and pence, her givings were in sovereigns, five-pound notes, and in one case a hundred pounds at a time.

Tho her money was gone years before life closed, the faithful Lord never permitted her to want, and in the midst of much bodily suffering, her mouth was full of song.

Errata.

A correspondent calls attention to the fact that the quotation in the REVIEW for September 1898 (page 643) from Darwin's "Descent of Man" is, in his book, immediately followed by these words:

The aid which we feel impelled to give to the helpless is mainly an accidental result of the instinct of sympathy, which was originally acquired as part of the social instincts, but subsequently rendered, in the manner previously indicated, more tender and more widely diffused. Nor could all check our sympathy, even at the urging of hard reason, without deterioration in the noblest part of our nature.

There was, of course, no intention of injustice to Mr. Darwin. The paragraph was quoted from Herbert W. Morris' "Present Conflict of Science and Religion" (page 267), Mr. Darwin's book not being at hand at the time.

But, aside from the correctness of the quotation, there is no question that the present drift of evolutionary science is in the direction indicated, and the logic of our position has not been affected.

The "printer's devil" played some tricks with our February number in transferring a portion of the title of Mr. Beach's excellent book on China from the book itself to the author (see index to map). The price of the book was given as \$1.00. It should have been 50 cents (cloth) and 35 cents (paper). It is *worth* a dollar. Also, on page 160, the sex of the well-known traveler is changed by a typographical error which transformed Budgett into "Bridgett."

V.—RECENT BOOKS ON MISSIONS AND MISSION LANDS.

ON THE THRESHOLD OF THREE CLOSED LANDS.

By Rev. J. A. Graham. Illustrated. 174 pp. Edinburgh: R. & R. Clark. London: A. C. Black.

This brief volume is a very succinct pictorial and interesting presentation of the work of missionaries of the Scotch Church in India, more especially at Kalimpong, which is adjacent to the "Three Closed Lands," Nepal, Bhutan, and Tibet. About 300 miles north of Calcutta, in a straight line, lies Darjeeling, and to the east of this district is Kalimpong, both being in that part of Bengal that thrusts itself like a wedge between Nepal on the west and Bhutaw on the east, the top of the wedge touching the southern border of Tibet.

The threefold Eastern Himalayan Mission was begun in 1870, and the first baptism was in 1874. In 1880, there were 130 native Christians; five years later, 599; ten years later, 1,192, and in 1897, 2,396. This is a very surprising growth in less than a quarter of a century after the first convert was gathered. Jan. 1, 1897, of the entire force of missionaries and their helpers in the Guild Mission at Kalimpong, 64 out of 71 were native, and the native Christian community numbered 1,386, with 792 scholars in the schools.

The Memorial Church at Kalimpong is a good specimen and index of the growth of the Christian community. The first house of prayer was a little bamboo and thatch shanty. In 1890, the foundation stone of the present church was laid, and the building is now the architectural feature and pride of the whole district. It was opened for worship, in 1892. Sixteen years previous, in 1876, there was not *one* native Christian in Kalimpong. On this occasion at least 700 disciples

were present, and 134 were baptized, each native catechist leading forward his own contingent to receive the sacred rite, and gray-headed converts were among the number.

The interior of the spacious edifice is itself a lesson in missions. The walls are covered with Gospel messages and promises painted on zinc. Between the windows of both side walls John iii: 16 is to be read in ten different languages, reminding one of Zech. viii: 23. There in Chinese, Santali, Hindustani, Hindi, Lepcha, Nepali, Bengali, Uraon, Tibetan, and English, one may read how "God so loved the world," etc., stretching along the whole seventy feet of the top wall. On one side is the invitation of Matt. xi: 28-30, and on the other the injunction of Matt. xxviii: 18-20.

Should one enter the church at noon on the Lord's day, he might hear a tune from "Moody and Sankey" collection, then an extempore prayer from the missionary or some native convert, then a lesson of Scripture read by a student, the Creed and Lord's prayer repeated by all present, with a simple exposition of the Word read. The whole service informal, unconventional, bright, and free. The collection is never forgotten.

But the church is not the only feature of the mission. Medical work here does its grand service under Dr. Purves and Dr. Ponder. There is a beautiful hospital named for Prof. Charteris.

There is also a training school, and every other feature of a church that has reached those three grand attainments of a complete body of disciples, self-government, self-support, and self-propagation.

Those who question the efficiency of modern missions should read this book, and especially heed what

is said of Bhim Dal, the first Darjeeling convert, Pastor Dyongshi, and others, fruits of this Himalayan harvest-field.—A. T. P.

THROUGH ASIA. By Sven Hedin. With nearly 800 illustrations from sketches and photographs by the author. Two volumes. 8vo, 649-1,255 pp. \$10.00. Harper & Brothers, New York.

For missionary work, next in importance to a knowledge of the truth as revealed by Christ comes a knowledge of the countries and peoples who know not the truth. Central Asia has been practically *terra incognita* to Europeans and Americans, since few travelers have visited the country and little reliable information has been given concerning it. Since the time of Marco Polo, about six hundred years ago, no European has made such a long journey through such untraveled regions, and few have been so well able to make and record valuable observations.

In these two handsome volumes Dr. Sven Hedin narrates thrilling experiences in crossing the bleak plateaus of Persia, southern Siberia, northern Tibet, and Mongolia, 1893-1897, and gives us much fresh and valuable information of all kinds. Altho the bulk of his technical scientific observations are reserved for a subsequent volume, Dr. Hedin's present account of his travels of 14,600 miles will not be found lacking in novelty or value, since over 2,000 miles were through regions which no European had ever before visited.

One of Hedin's most valuable discoveries was that of a long-buried city in the Taklamakan desert. "As a rule," he says, "the survivals of ancient towns in that region consist of walls and towers of sun-dried, or, at least burnt clay. In Taklamakan, however, all the houses were built of wood (poplar); not a single trace of a stone or clay house was discernible. Most of the dwellings were built in the shape of

a small square or oblong within a larger one, and divided into several small rooms. The only portions that survive are posts, six to ten feet high, and pointed at the top, worn away by wind and sand-crack, and hard, but as brittle as glass, breaking readily when struck. The whole of the site, which occupies an extensive area, from two to two and a half miles in diameter, was buried under high sand dunes. Excavating in dry sand is desperate work; as fast as you dig out the sand it runs in again and fills up the holes. Each sand dune must be completely removed before it will entirely give up the secrets that lie hidden beneath it, and that is a task beyond human power."

Dr. Hedin, who is a Swede, visited the Swedish missionaries of the Christian and Missionary Alliance in Ningshia, north China, and gives the following testimonial to their work:

Missionary enterprise is carried on in Ning-shiah with energy and success. There was a community of thirty Christian Chinese, and Bible readings were held both morning and afternoon. The evangelical Scriptures written in Chinese characters were scattered broadcast, in the shape of fly leaves, through the streets, and these had tempted many Chinese to the mission house, in most cases, no doubt, simply to gratify their curiosity. It was grand to watch Mr Pilquist preaching of an evening in his own house in the purest Chinese. The congregation were ranged on narrow benches in front of the table at which the missionary sat; and preach he did, with such energy that the very walls shook at the thunder of his voice, and the banging of his fist on the table. The Chinese sat like statues, hardly daring to breathe—not fearing what was said.

In addition to sowing the seed of the Christian faith, the missionaries tramp many a mile on errands of pure benevolence.

Dr. Hedin also speaks in the highest terms of the work of the China Inland Missionaries in Sining-fu. Dr. Hedin is one of the many travelers in out-of-the-way places who has had reason to be thankful for the advance guard of faithful Christian missionaries, but he is one of the few who seek to help rather than hinder their noble work.

THE LAND OF THE PIGMIES. By Captain Guy Barrows. With an Introduction by Henry M. Stanley, M.P. Illustrated with photographs and sketches by the author. 8vo, 300 pp. \$3.00. Thomas Y. Crowell, New York and Boston.

The **MISSIONARY REVIEW** for August, 1897, contained an interesting and careful article on these little people of Central Africa, about whom so little has been known. This book by Captain Barrows supplies a long-felt want by giving a fairly full description of the dwarfs of the Kongo Free State, who were discovered by Emin Pasha, and more fully described by Mr. Stanley.

The author is qualified for his work by three years' residence in "The Land of the Pigmies," and in simple narrative form tells us of the life, character, and home land of the little dwarfs.

The pigmies, who have been looked upon as semi-fabulous creatures, are an interesting people, as strange in their ways as in their appearance. They vary in height from four and a half to five feet, and are lighter in color than the negroes. They are not cannibals, but are honest and peaceable when left alone. The men wear only a strip of cloth round the loins, and the women simply a bunch of leaves. They have no religion—not even fetish rites—no family ties, no joy in sports, and no fixt homes; their one great occupation is hunting, and they handle the bow and the spear with remarkable adeptness. Their lack of civilization is so great that Capt. Barrows thinks them the nearest approach extant to the anthropoid ape.

The Presbyterian Board (north) has begun work for the pigmies nearer the coast, but as a whole they are still untouched by the Gospel.

Captain Barrows' book includes much else besides a description of the pigmies. Its illustrations are unique and numerous, tho on the whole not as clear as might be desired.

Monthly Bibliography.

- THE GOLD COAST, PAST AND PRESENT.** A short description of the country and its people. By George Macdonald. 12mo, 352 pp. With map and illustrations. Price, \$2.50. Longmans, Green & Co., London, New York, and Bombay.
- THE EGYPTIAN SUDAN.** Its loss and recovery. By H. S. L. Alford and W. D. Sword. Macmillan Co.
- CUBA: ITS RESOURCES AND OPPORTUNITIES.** By T. F. Hyatt and John T. Hyatt. 12mo, 211 pp. J. S. Ogilvie Publishing Co.
- CUBA: PAST AND PRESENT.** By Richard Davey. 8vo, 284 pp. \$3.00. Chas. Scribner's Sons, New York.
- PUERTO RICO AND ITS RESOURCES.** By Fred. A. Ober. 8vo, 282 pp. \$1.50. D. Appleton & Co., New York.
- PORTO RICO OF TO-DAY.** By Albert G. Robinson. Charles Scribner's Sons, New York.
- THE TRANSFORMATION OF HAWAII.** By Belle M. Brain. 12mo, 193 pp. \$1.00. Fleming H. Revell Co., New York and Chicago.
- THE PHILIPPINE ISLANDS.** By Raymon Reyes Lala. Illustrated. Maps. 8vo, 342 pp. \$2.50. Continental Publishing Co., New York.
- THE STORY OF THE PHILIPPINES.** By Amos K. Fiske. 8vo, 165 pp. \$1.00. Frederick A. Stokes Co., New York.
- MANILLA AND THE PHILIPPINES.** By Margherita A. Hamm. 12mo, 227 pp. \$1.25. F. Tennyson Neely, New York.
- JAPAN.** By Mrs. Hugh Fraser. Illustrated. 8vo. \$7.00. Macmillan Co.
- QUEEN, SLAVE, AND EMPRESS.** By Kathleen G. Nelson. E. P. Dutton, New York.
- IN THE VALLEY OF THE YANG-TSE.** By Mrs. Arnold Foster. Illustrated. 8vo, 216 pp. London Missionary Society.
- WITHIN THE PURDAH.** By Mrs. S. Armstrong Hopkins. M.D. Illustrated. 12mo, 284 pp. \$1.25. Eaton & Mains, New York.
- THEY SHALL SEE HIS FACE.** Stories of God's grace in work among the blind of India. By S. S. Hewlett. Illustrated. 8vo, 182 pp. 3s. 6d. Allen & Co., Oxford, England.
- THE SETTING OF THE CRESCENT AND THE RISING OF THE CROSS: KAMIL ABDUL MESSIAH.** By H. H. Jessup. \$1.25. Westminster Press, Philadelphia.
- THE STORY OF OBERLIN.** By Rev. D. L. Leonard, D.D. 8vo. \$1.50. Pilgrim Publishing Co., Boston & Chicago.
- SOCIAL SETTLEMENTS.** By C. R. Henderson. 16mo, 196 pp. Lenthion & Co.
- AUTOBIOGRAPHY OF CHARLES HADDON SPURGEON.** Edited by his wife and private secretary. Vol. II. 8vo. \$2.50. Fleming H. Revell Co., New York.
- LOVE UNTO THE UTTERMOST.** Expositions of John XIII.—XXI. 12mo. \$1.00. Fleming H. Revell Co.
- THE CRY HEARD.** By Ella Perry. 12mo, 331 pp. \$1.00. Curtis & Jennings, Cincinnati.
- THE YOUNG MAN OF YESTERDAY.** By the late Judge Asa W. Tenney. Introduction by David Gregg, D.D. 12mo, 62 pp. 30 cents. Fleming H. Revell Co.
- ONE OF THE TWO.** By Chas. M. Sheldon. 12mo, 50 pp. 30 cents. Fleming H. Revell Co.
- A GREAT EXIGENCY ON THE WORK OF MISSIONS: THE FACT, THE CAUSES, AND THE REMEDY.** By Arthur T. Pierson, D.D. 12mo, paper. 6 pence, net. D. B. Friend & Co., Brighton, England.
- AN ENGLISH VIEW OF CHRISTIAN SCIENCE: AN EXPOSURE.** By Anne Harwood. 12mo, 96 pp. 35 cents, net. Fleming H. Revell Co.
- CHRISTIAN SCIENCE EXAMINED.** By Henry Varley. 12mo, paper. 15 cents. Fleming H. Revell Co.
- MONKS AND THEIR DECLINE.** By Geo. Zurcher, Buffalo, N. Y.

VI.—GENERAL MISSIONARY INTELLIGENCE.

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

THE KINGDOM.

—*And Elijah took his mantle, and wrapt it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.* I spent a red-letter day in wandering about the early haunts of William Carey, in the neighborhood of Northampton, England. I waited reverently in the poor places in which, while he cobbled shoes, he prayed out and thought out the majestic enterprise of modern missions.

William Carey had become convinced that he ought to make an attempt at the evangelization of the heathen. Jordans of all sorts of difficulties—poverties, sneers, apathies of the Church, oppositions of the great and rich East India Company—rolled wide, deep, ragingly, before him. But in God's name he smote the Jordan with his mantle; he took what he had, his purpose, enthusiasm, learning, the pitiable money he could gather, and dared attempt. And lo! the Jordan was divided for him,—surprising way was made for missions. The work of William Carey is one of the world's wonders. Dare for God. Go forth, as Elijah did, and smite opposing Jordans in God's name. —*Rev. Wayland Hoyt.*

—The prevalence of the plague in India and in China, and the ineffectual efforts of British authorities in India especially, to prevent its spread, is a striking comment on the attitude of the average heathen mind toward disease. Neither in India nor in China are the people able to understand that cleanliness has anything to do with health, or that sanitary arrangements will prevent the spread and diminish

the fatality of the plague. To them disease is an affliction from the gods, and they simply hasten to offer ineffectual sacrifices to their idols which can not help. In India all the efforts of the British officials to stamp out the plague are restricted and rendered ineffective by the fanaticism of the people. Riots have occurred, and an extensive rebellion was even threatened. The fatalism of the Chinese accepts the plague as one of the common and inevitable incidents of life, and they do not seek to oppose its spread or improve the condition of their towns and cities.—*The Missionary.*

—The Lord Jesus thankt the Heavenly Father because He had chosen to hide the deep things of His providence, and of His grace, from the wise and prudent, and had revealed them unto babes. We are not to infer that intellectual development is of itself a barrier to spiritual enlightenment, but the apprehension of most profound religious truth is not dependent upon mental culture. Social progress movements much more frequently originate with the inferior classes than with the cultured. Kidd points this out in his "Social Evolution:" "It has to be confessed that in England, during the nineteenth century, the educated classes in almost all the great political changes that have been effected, have taken the side of the party afterward admitted to have been wrong. They have invariably opposed at the time the measures they have subsequently come to defend and justify. . . . The motive force behind the long list of progressive measures . . . has

come almost exclusively from the middle and lower classes, who have in turn acted, not under the stimulus of intellectual motives, but under the influence of their altruistic feelings." What excellent moral judgment and spiritual discernment are often possessed by Christians of humble intellectual attainments, but of deep piety! The secret of the Lord is with them that fear Him. He sheweth such His covenant. A trustful and teachable spirit is indispensable to the right understanding and profitable reception of Divine truth.—*Indian Witness*.

—We notice in the first article of a leading missionary magazine of Europe, and in a leading religious paper of this country, the singularly absurd statement that the Friends have "almost no organization!" The various yearly meetings, it is true, are virtually independent, but within each yearly meeting there is scarcely any denomination more carefully organized, from the Indulgent meeting and the Preparatory meeting to the ecclesiastical unit, the monthly meeting; and from that again by regular gradation of appeal to the quarterly meeting and the yearly meeting. In each monthly meeting, moreover, divided according to sex, all the members have a voice, yet all are guided by definitely designated ministers, elders, and overseers. All the Friends, moreover, within the bounds of a quarterly meeting have a right to attend and take part, yet provision is made for elected delegates. So of the yearly meeting. The system is a happy commingling of Congregationalism and Presbyterianism. Even the *Unitas Fratrum* is hardly more carefully organized. We have heard Quakerism defined by a Quaker as "a despotism of the aged." However, under the power-

ful evangelizing movements of the present, we judge this reproach no longer deserved.—C. C. S.

WOMAN'S WORK.

—Dr. Mary Eddy, of Syria, was called upon by "a young farmer, very tall and strong, but fearfully cross-eyed. 'Will you fix my eyes?' he said. 'How far away is your village?' He replied, 'Two hours.' 'Well,' I said, 'go home and wash your face and head-covering and I will do your eyes.' He had chronic granular affection of the lids, and had heard that I remove granulations with an instrument, while I supposed he desired to have his eyes straightened. He came the next day, and, when the operation was completed, I gave him the mirror to view the improvement. He gazed at himself open-mouthed. He had never heard that eyes could be straightened, and you never saw astonishment and rejoicing struggle for utterance as in that poor fellow's case. He went home, and sent me all the lame, the halt, and the blind from his place."

—Not long since an unknown woman, stopping for a short time at a hotel next door to the residence of Bishop Thoburn in Bombay, asked for an interview, and presented him with £200, with which to bring out a nurse-deaconess to aid Mrs. Thoburn in her medical work.

—The Presbyterian women of the United States (Northern Church) are organized for mission work into 7 boards and societies, with a total membership of 122,848; receipts last year, \$312,378, with 368 missionaries sustained by their offerings, and 63 more by the Christian Endeavor societies working through them.

—Says the *Mission Field* (S. P. G.): "At this time the Women's Mission Association has a special

object to set before us, for which it appeals to the sympathy and liberality of women; for they have undertaken to raise the sum of £2,000 for a Zenana Hospital at Cawnpur. The government has granted a site for the hospital, and plans have been prepared under the direction of the Rev. G. H. Westcott, head of the mission, and Dr. Armstrong, and are approved by Mrs. Scharlieb, M.D., who has had long experience in Oriental hospitals. The first sum of £300 has been granted out of the Marriott bequest, and a beginning has been made."

UNITED STATES.

—Among the various curios collected by the American Bible Society are a number of things taken in barter for Bibles sold in various countries. There is a wooden spoon from Bitlis, in Turkey, a piece of embroidery from Armenia, a crucifix and some rosaries from Mexico. Rev. S. M. Zwemer once received in exchange for a Bible from an Arab a small bronze figure of an Arabian horse which came from a tomb in Yemen, and is supposed to have been worshipped as an idol before the days of Mohammed. This finds a place on the society's shelves alongside of a Mexican machete. Sometimes the society receives only the proceeds of sales of chickens, eggs, cocoanut oil, and other supplies; but it has always been the policy to take whatever steps were necessary to secure the distribution of the Bible, care being taken rather that the people should give what was of value to them than to the society.

—The Christian and Missionary Alliance, in its first annual report, announces receipts for missions amounting to \$147,320, and 260 missionaries laboring in the following fields: North China, 64; Central China, 37; South China, 20; India,

61; Tibet, 8; Japan, 4; Palestine, 7; Arabia, 2; Kongo, 35; Sudan, 21; South America, 28; West Indies, 2. Fifty missionaries were sent out the past year, whose support was specially provided for apart from the general funds; 2 stations were opened in Northeastern Tibet, and a mission in Korea is proposed. One of the most remarkable instances of missionary activity is the case of the church in Tientsin, China, connected with the Alliance Mission. It supports an evangelist in each of the 18 provinces, and has written to New York asking that a laborer in each of the fields occupied by the Alliance be assigned to it for support.

—The idea of individuals and churches assuming the support of missionaries is rapidly growing in favor. The *Missionary Herald* gives these facts concerning the American Board: "Since the late annual meeting at Grand Rapids a number of missionaries have been placed in intimate relations with churches or Sunday-schools, resulting in an entirely extra gift to the board, or a greatly enlarged offering. 'The Brotherhood' of the Harvard Church in Brookline, Mass., has raised about \$1,100, which is to be above all usual gifts to the board, and has taken the support of a missionary in China. A church in Bangor, Me., has assumed the support of a single missionary in Japan, and another church in the same city is planning to do the same thing. A young man and wife recently appointed were sought for by 3 churches, but were assigned to a church in Fall River. One of the missionaries in Turkey is cared for by a church in Andover, while his wife is supported by a church in Lynn. A Sunday-school in Springfield, Mass., has taken the support of a young physician recently sent to Eastern

Turkey. One of the latest accessions to Central Turkey is a young man who pledges his own support for a time. A missionary now about reaching his working in Micronesia is to be supported by a church in Providence, R. I. Several missionaries are offered to Endeavor societies to be supported by shares. Apart from the missionaries maintained by the woman's boards, something like 50 missionaries are supported in whole or in part by churches, societies, or individuals."

—Mr. L. D. Wishard, who has been so successful in the forward movement among Presbyterian churches, has just accepted an appointment as special representative of the forward movement among Congregational churches.

—Among the valuable features of the work of the American Seamen's Friend Society is the sending out upon vessels of loan libraries, to be kept for one trip or longer, and then exchanged for another. During the last three months of last year 22 new libraries were shipt and 47 were reshpt. The total number of libraries from the beginning thus put to use is upward of 10,500.

—"The men of Yale are just completing one of the most important pieces of work ever undertaken by the voluntary religious organization of the university. The final touches are now being put on the new building of the Yale City Mission. This mission has for ten years exerted a growing influence upon the lives of college men. The part which it has played in reconciling the student and town factions, in a locality years ago famous for the campaigns of the college bully, as well as the rare opportunity which it offers for college men to come in contact with the so-

called laboring classes, has not before been brought to the attention of friends of Yale. Its steady development makes a story full of interest, comprising as it does a hitherto unpublished chapter of Yale effort." These sentences are taken from a recent number of the *Yale Weekly*, which has a cut and description of the building alluded to, whose cost approximates \$10,000.

—At the third annual conference for the improvement of the colored people, graduates of Fisk University, Berea College, Lincoln University, Spellman Seminary, Howard University, the Meharry Medical College, and other institutions, added their efforts to those of the graduates of Atlanta, and helped to conduct the investigations to ascertain what efforts negroes are themselves making to better their social conditions by means of organization. The aim of these conferences is "to make a tentative inquiry into the organized life of American negroes."

It was found that most of the organizations centered in the churches. The church is the center of the social life of the colored people. Next after the churches in importance as centers for social improvement are secret societies. Practical insurance and benevolence are the chief aim of these societies. Other organizations seek the improvement of the populace. Such are the societies for mutual benefit, which are usually connected with the churches. These are only suggestions as to the ways in which these people are already helping themselves.

Alaska.—Charges having been made by Bishop Nicolas, of the Greek Church, as to alleged oppression of the churches of the Greek faith in Alaska, and against Dr. Sheldon Jackson for alleged connection with both civil and relig-

ious abuses in Alaska, Dr. Jackson says in reply :

The bishop was, perhaps, sincere in so far as the prelate's knowledge went regarding the appointment of officials for the territory. The fact is, I have nothing whatever to do in regard to appointments for the country. The officials are appointed by the president, and he does not consult me. The greatest enemies to public schools in Alaska are the priests of the Greek Church. They have even imprisoned young boys to keep them out of the schools. They do not want their children to learn English for fear they may leave the Greek congregation. However, the cause of the Greek priests in Alaska is dying. They are not citizens, but are sustained by the Russian government, and have been required to renew their oaths of allegiance every time there has been a change of Russian authority, for the Russian government pays annually the sum of \$60,000. Their work is not progressing, and my opinion is that twenty-five years hence will see the end of the Greek Church in Alaska.

—The Rev. Henry M. King, D.D., of Providence, R. I., has been elected to succeed the late Dr. Duncan as secretary of the Baptist Missionary Union. The choice is regarded by the denomination as singularly felicitous.

—The Board of Managers of the Foreign and Domestic Missionary Society of the Protestant Episcopal Church have elected as a successor to the late Rev. Dr. W. S. Langford (general secretary), the Rev. Dr. John S. Lindsay, rector of St. Paul's Church, Boston. Dr. Lindsay has informed the board that he will take time to consider, and let the committee know his decision at a later date. The board created a new office, that of corresponding secretary. John W. Wood, present secretary of St. Andrew's Brotherhood, was chosen.

—*Erratum.* In the statistical table on pages 72-3, of our January number, the German Evangelical Synod was incorrectly stated to

have a mission in Africa. It should have been Central India.

—With the January number the veteran *Missionary Herald* has renewed its youth by introducing various market improvements which add to its attractiveness and value. These, with the price reduced to 75 cents (50 cents to clubs of 10), ought to add greatly to its circulation.

—The new *Assembly Herald*, of the Presbyterian Church, also makes its appearance in new dress and enlarged form. It combines the *Church At Home and Abroad*, and the old *Assembly Herald*. The price is 50 cents a year.

EUROPE.

Great Britain.—Says the Bishop of Exeter: "Forty years ago, on April 21st, 1858, Sir John Lawrence wrote to Col. Herbert Edwardes, 'Christian things done in a Christian way will never alienate the heathen. About such things there are qualities which do not provoke, nor excite distrust, nor harden to resistance. It is when unchristian things are done in the name of Christianity, or when Christian things are done in an unchristian way, that mischief and danger are occasioned.' . . . Sir John Lawrence is satisfied that within the territories committed to his charge he can carry out all those measures of Christian duty on the part of the government. And farther, he believes that such measures will arouse no danger; will conciliate instead of provoking; and will subserve the ultimate diffusion of the truth among the people. Yes, we know what he meant by '*the truth*,' the truth of the Gospel, to which our beloved queen, in her proclamation of October 17th that same year, bore witness: 'Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of reli-

gion, we disclaim alike the right and the desire to impose our convictions on any of our subjects.' Yea, verily, the truth of the Gospel needs not to be imposed by compulsion, but proclaimed by Christian love and proved by a Christlike life. Howbeit four decades of years have now passed by, and has England risen to the courage of Lord Lawrence and Sir Herbert Edwards? Has the long banishment of Christian instruction from government schools (not forced instruction, but free, for those who would welcome it) proved successful? Have infidels or agnostics emerged from these schools better men and more loyal subjects than our pupils trained in missionary schools?"

—The Presbyterian Church of Wales (Welsh Calvinistic Methodist) has an income of about \$50,000, has been in the foreign field since 1840, works mainly in Northeast Bengal, in the Khasia Hills among the Khasis, Garos, Jaintians, Nagas, and other wild hill tribes, and gives these figures toward showing results:

| | 1861 | 1871 | 1881 | 1891 | 1897 |
|------------------------|------|------|------|------|-------|
| Churches..... | 6 | 16 | 36 | 66 | 120 |
| Preaching stations... | 10 | 17 | 66 | 198 | 313 |
| Church members.... | 158 | 514 | 2060 | 6928 | 11520 |
| Communicants..... | 62 | 106 | 452 | 2179 | 3251 |
| Candidates..... | 45 | 216 | 713 | 1889 | 3945 |
| Children in the ch'rch | 51 | 192 | 895 | 2860 | 4944 |
| Preachers..... | 8 | 12 | 11 | 33 | 46 |
| Deacons..... | — | 10 | 11 | 86 | 115 |
| S. S. teachers..... | — | 68 | 170 | 433 | 604 |
| Sunday scholars..... | — | 749 | 2748 | 7537 | 10502 |
| Day schools..... | 13 | 55 | 103 | — | 250 |
| Day scholars..... | 290 | 1250 | 2666 | 4729 | 5619 |
| Hearers..... | 500 | 900 | 3326 | 9939 | 15346 |

—According to its last annual report, the London Missionary Society has 192 male and 69 European female missionaries laboring in India, China, South and Central Africa, Madagascar, Polynesia, and New Guinea. More than half the male, and nearly all the female, labor in the two great empires first named. The native helpers form an average of 20 to each European.

The converts number nearly 250,000, of whom 55,500 are communicants. The remarkable success for many years in Madagascar has been almost wreckt by the French. In 1895 the native preachers were 6965, the church members 62,749, and the adherents or professing Christians 288,834; and now the former are 1,783, and the latter relatively 18,335 and 6,127.

The Continent.—The progress of Protestantism in France is shown by many cheering signs. One most recent and significant is the fact that so many of the priests of the Roman Catholic Church have been converted to Protestantism that it has become necessary to open for them a home in Courbevoie, near Paris. By their training they are unfitted for the active duties of practical life, and need a place to which they can retire after their conversion, in order that they may become familiar with the truths of the simple Gospel, and may have time to adjust themselves to the new circumstances into which their conversion has plunged them. It is hoped that many of these converted priests will go to the Protestant seminaries and become preachers of the Gospel.

—M. Coillard, the veteran French missionary, after having been in Europe for more than two years, sailed from Southampton for the Zambesi on 10th December. He took farewell of his friends in Paris at a meeting in the Church of the Oratoire, when about 2,000 persons were present. On that occasion M. Theodore Monod said that they would use toward him the words engraven on the tomb of Charles Kingsley: "We have loved, we love, we will love," and spoke of the great service he had rendered in increasing the missionary spirit. M. Coillard has succeeded in two special enterprises he undertook.

He wisht to raise for his mission £6,000, and at the farewell meeting he said that he had raised £5,700, and expected to get more. This money has come from France, Holland, Belgium, Italy, Switzerland, and Great Britain. He also wisht a reenforcement of 15 missionaries, and these he has got. There have gone, or are about to go, 7 ordained ministers, of whom 1 is also a doctor of medicine, 2 lay missionaries, 4 artisans, and 2 female teachers. As regards nationality, 5 are French, 8 are Swiss, 1 is Italian, and 1 is from Alsace.—*Chronicle*.

—Holland has 5 universities, of which 4 are government institutions and 1 free. There is, also, a technological college of high rank. These six institutions have nearly 4,000 students, and over 200 professors. The universities of Leyden, Utrecht, Groningen, and Amsterdam have long been rankt among the most renowned universities of the world. The Dutch students impress me as among the strongest that I have found in all my travels. Their strength lies in their thoroughness, in their cosmopolitan outlook (due, largely, to the history of their country in discovery and colonization, and to the fact that they master the French, German, and English language), in their great independence, in their intense patriotism, in their patient tenacity, and in their honesty of character. The influence of the university men in the Netherlands is very great, as is seen from the fact that all lawyers, jurists, physicians, higher teachers, and ministers must be university graduates.

While the moral and religious life of the Dutch universities is, doubtless, better than it was twenty or thirty years ago, it is far from being satisfactory. The forces of impurity, intemperance, general worldliness, materialism, and irre-

ligion are dangerously strong in all the government universities and institutions. Unchristian science and philosophy is everywhere a real peril. The most alarming thing is that so many of the professors of Holland are agnostics or skeptics. Is it strange, therefore, that among students I found widespread indifference to religious matters, and a feeling among not a few of them that religion is an antiquated thing?

On the other side, I am glad to bear testimony that the professors who are evangelical are men of fine spirit and of great influence. They are the real salt of the university life. Moreover, I found that within the past two or three years the student movement had extended its helpful influence to Holland, chiefly through the strong bands of Dutch students who attended the Liverpool Conference in 1896, and the Federation Conference last year. It is true that for years there had been missionary and other religious societies in the Dutch universities, but as a rule they were not evangelical, and lacked the practical methods, the aggressiveness, and the spiritual power which characterizes branches of the modern student movement. So, I was delighted to find the beginnings of a promising new movement.

To my surprise I found the missionary life of the universities very feeble. Investigation revealed the fact that less than ten of the missionaries under the six leading Dutch missionary societies are university men. Moreover, I did not find as many as ten students in Holland who are volunteers. In view of the large Dutch colonial possessions this seemed most unfortunate. I understand that a forward missionary policy has since been adopted.—JOHN R. MOTT, *Medical Missions*.

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

—Says the New York *Sun*: "In the columns of a Roman Catholic paper appears a note of warning to the Roman Catholic Church in English-speaking countries concerning the progress which Protestantism, and especially American Methodism, is making in Rome. The Rome correspondent of the newspapers in question thus describes the present situation and the outlook for the future:

"The second decade of the twentieth century will see a Protestant population of Romans. The American Methodists maintain no fewer than 20 houses, besides other establishments. In one home are more than 70 children, in another upward of 40. The other establishments are boarding and day schools, a missionary college, evening classes, gymnasium, and baths, a boarding-house for young people who are studying for teaching, etc. Proselytism is, I believe, largely carried on in each of the three last named establishments, as also in the first named, while the missionary college is destined to raise up a generation of Italian Protestant pastors."

—Secretary A. B. Leonard says that it costs as much to support 1 missionary in Italy as it does to support 43 native preachers in China.

—The "Boys' Industrial Home and Orphanage," which seeks to care for "nobody's boys" of Ven-

ice, is in sore need of funds to carry on the work. The home was founded by Mrs. M. M. Hammond, and seeks to lead the boys to Christ and to teach them useful trades and professions. Already much blessing has attended the work. Write to Miss Augusta Kool, Fondamenta di Cannarregio 923, Venice, Italy, for particulars.

—The contest for religious liberty in Austria is still going on. A recent case in the highest court was decided against the evangelical party, and some of the officials are already making use of this decision to insist that children must receive the religious instruction of the church in which their parents were born. This decision will bear hardly upon former Romanists. A memorial has been sent to the emperor, testifying to the loyalty of the members of the Free Churches, and calling his attention to the restrictions put upon their liberty. Our missionary writes, "God has helped, and will help."—*Missionary Herald*.

—It is a bitter irony that Jews in Russia have to pay the hand that smites them. Our readers may know that the Jews there have to pay a tax for permission to keep kosher (ritual) butcher shops. The police of Kiev have applied to the government for permission to allow them to appropriate a certain amount from the Karab Ka (Jewish meat tax) to make up the surplus expenses incurred from the increase in number of detectives they have to employ for the purpose of searching after Jews who dare to take the liberty to travel and deal in merchandise, or stay over night in the holy city of Kiev, or in the villages around Kiev, which is outside of "the pale of settlement."

—*Jewish Gazette*.

—The headquarters of the corporation of the American College for

Girls in Constantinople are in the Congregational House, Boston. The annual meeting was recently held there, and showed that the attendance at the college, which was much reduced by the massacres, is again increasing and its work is flourishing. It has now 137 students, of 11 nationalities, including Turkish, Russian, Greek, Bulgarian, Hungarian, and others representing the wonderful composite life in the midst of which the college is placed. The faculty are greatly encouraged by the receipt of a legacy of \$10,000 bequeathed by Mr. Charles T. Wilder.

ASIA.

Islam.—The Syrian Protestant College at Beirut enjoyed a visit from the emperor and empress of Germany while they were in Syria. The emperor bestowed on Dr. Post, the senior of the medical faculty, the decoration of the order of the Red Eagle, and their majesties seem to have won the hearts of the American teachers by their cordiality and their interest in the college, especially in the medical work.

—The visit of the emperor of Germany has awakened a good deal of discussion in Europe as to the probable future of Palestine. The London *Spectator* indulges in some speculation in regard to the destiny of that very interesting country—a country which presents great difficulties for the simple reason that Jerusalem is sacred, as the *Spectator* says, “to so many creeds and warring faiths.” It is the holy place of all the Christian churches—Protestant, Romanist, and Greek; it is sacred to the Jews, and it is sacred to the Mohammedans. The Turk is now in possession; but it seems highly improbable that he will be able to keep possession. When he goes, who will take his place? Up to this time Russia, France, and England have alone

been interested in Syria; now Germany has entered the field.—*Outlook*.

—The ecclesiastico-political campaign of Russia in Persia is progressing. The Russian priests arrived in Urumia last September, the party consisting of a monastic priest, a monastic deacon, and one married priest with his wife. Immediately gathering about them those who were inclined to join the Greek Church, they took signatures rapidly. Each Nestorian was obliged to abjure the errors of his religion and accept the creed of the Russian Church, especially the statement as to the nature of Christ—two natures and two persons—instead of the monotheism of the Nestorian Church, and the title Mother of God as applied to the Virgin Mary. Then the general plan was to take possession of a Nestorian Church building with the consent of its adherents, reconsecrate and rearrange it, receiving individual applicants as communicants.

India.—The varied condition of India is well illustrated when we read in one item in the *Indian Witness* that floods have destroyed the crops on the banks of the Nerbudda river, in the next that 5.48 inches of rain fell at Cawnpur in one night, and in the next item but one that the crops are withering from drought in the Deccan and the central portions of Madras presidency, and also in several districts of the Punjab and Bombay presidency. India is extensive, and presents striking contrasts in its topography and physical conditions. Many statements concerning India are misleading, because they are applied to the whole country, while they are true of only one portion. The most of the controversy in our American periodicals regarding the famine question is

due to this fact.—*Baptist Missionary Magazine.*

—The following statement is going the rounds: "Except among the Hindus the system of divorce obtains among all other nations. But the most curious custom of divorce is perhaps that which prevails among the Burmans. When a Burmese couple want to separate by mutual consent, the woman forthwith proceeds to the market and buys two candles of equal length. These she brings home. Then she and her husband squat on the floor and place the two candles before them, which are lighted simultaneously. One candle stands for the husband and the other for the wife. The one whose candle goes out first, rises and goes out of the house forever, with nothing but what he or she may have on at the time. The other, the one whose candle burns the longer even by a second, takes everything the house contains and all the property of the couple. They have no legal advisers nor any occasion to have recourse to law courts and expensive divorce suits. The Burmans are semi-barbarians, but yet their custom of divorce is so simple as to shame the elaborate custom of the West. For us Hindus, a divorce has no charms, but yet we think that if a married couple have to separate, they may do so without all the nauseating developments of a Western divorce suit, the reports of which litter the columns of English and American papers."

—Behold the superstitions with regard to disease to which the Hindus cling. A worker in North Tinnevely says: "Itinerating brings one into contact with the crudest forms of heathenism. In one small village through which we were passing, our attention was called to some decapitated dogs put up in trees, one at each corner of the vil-

lage. We askt the reason of it, and were told that the cholera goddess had visited the people, and taken off so many of their number, that these horrible sights were placed at each end of the little village, so that, at whichever side she entered, she would be obliged to turn away in disgust, and they would be left in peace!"

—Miss Josephine Stahl, at the head of the high school for girls in Calcutta, says: "The older girls read their Bibles regularly every morning and observe 'the morning watch.' The only place that they have that is their very own, is at their desks in the schoolroom, but often, when passing through a room in the early morning, I have seen one girl here and another there, with head bowed on her desk in silent prayer."

—For fifteen years Dr. Goucher has been supporting more than 100 primary village schools in India, at an aggregate cost of more than \$100,000. The Goucher schools have educated pastors, presiding elders, pastor teachers, local preachers, and day-school teachers, through whose influence, as the reports of the presiding elder distinctly show, in the fifteen years since they began, 27,000 converts have been added to the church.

—Pundita Ramabai has returned to India and intends to give herself more distinctly to religious work. Henceforth she will be a missionary, devoting herself more and more to the work of evangelization. Full of enthusiasm, gifted intellectually and spiritually for such work, she will be able to make as great a success of Gospel work as she has of teaching and organizing. Moreover, she will kindle widespread enthusiasm among India's converted sons and daughters for the salvation of their fellow countrymen and countrywomen.

—The Methodist mission in Lucknow took about 200 famine orphans from the district around. The girls, some 60 of them, were organized into a school, at Hurdui; the boys into an industrial school. They have already learned to make carpets, and other simpler articles, tho they average only about ten years of age.

—Notwithstanding all the superstitious fears that the Hindus entertain concerning their gods they sometimes scoff at them and treat their idols most disrespectfully. During the recent famine the people have prayed most humbly before their images, hoping for rain and for food, but their faith in these deities was in many cases completely shaken. The following incident is narrated of the people of Aurungabad in Western India :

“The Hindus had hired Brahman priests to keep up their noisy worship before the village idols, and fully expected abundant rain as the result of their worship. But after waiting for days and weeks they resolved to punish the gods, who had received costly offerings without giving them the looked-for blessings in return. In some places they indignantly besmeared their idols all over with mud, and closed up the entrance of the temple with thorns. In others they filled up the temples with water and blockt up the doors, so that the idols may shiver in wet as a punishment for keeping their fields dry.”

—The Calcutta correspondent of the *British Weekly* says of Dr. Fairbairn's lectures in India on the Haskell Foundation: “After two lectures had been delivered, the missionary conference devoted a special meeting to his welcome. A notice requested Christian men to assist in keeping order. It was needless. A touch of pathos attended the proceedings as gray-headed men and scholarly youths had the faiths of their forefathers torn to shreds, but it was done

with matchless tenderness. Hinduism, the lecturer said, is the apotheosis of race. He reached the climax of his influence in the last two lectures, when Jesus was introduced. A hush, unwonted in an audience four-fifths of which was native, fell on all. A special reception was afterward given at this society, known as the Brahma Somaj, at which Dr. Fairbairn was subjected to a course of catechetical inquiry. The attendances at the lectures were much larger than two years ago.”

—The venerable missionary, Mrs. Wilder, and the four young women with her, sailed for India on January 14th, proposing, somewhat after the fashion of college settlements in our cities at home, to make a settlement apart from other workers in the heart of some neglected country district. Their location will be fixt by the West India Mission, whose field covers a region forty miles long by ten miles wide, and includes at least four unoccupied centers, having population as follows: 12,000, 11,000, 10,000, 15,000. Between Sangli and a point 120 miles eastward, there is neither missionary station nor out-station.

—Tamil Proverbs. “The moon peeps over into the Pariah's house.”

“As the sea does not boil up under the sun's heat, but rises under the cooling beams of the moon, so men's hearts do not bound under the hard, but under the friendly word.”

“The friendship of the good is like the waxing, of the bad like the waning moon.”

“The beneficence of the noble-minded is like the moon's. Waxing, she sends more light to earth; waning, less. So they, too, give to the poor what they have, be it more or less.”

“As the moon, careless of her own dark spots, shines away the

dark, so the good forget their own sufferings in bringing healing to others."

"The kind (man) in the moon fears not the tiger on earth. So those whose hearts are in another world, fear not the wretchedness of earth."

The fierce Indian sun is dreaded by the people, but the gentle moon and stars are loved.—*Dansk Missions-Blad*.—C. S. S.

China.—We have begun to feel the pressure at the Anglo-Chinese College already. We can not take in those who are applying, or more than a very small fraction of them. We have admitted a few this term, contrary to our custom, several of whom are officials' sons, and one is a Ku Jug. Our dormitories are full to the brim, and when the opening of the spring term comes, we shall have to turn away most of those who come. We have now 266, and this tho during the past two years we have rejected over 180 of the applicants for admission. Next year we shall have to raise our fees all round to meet the demand.—*Rev. G. B. Smyth*.

—A Chinese literateur, who wrote threatening letters to a foreign missionary in Kiang-Si, has been sentenced to death, and high Chinese honors have been conferred on the missionary for his tact and forbearance in the matter. The edict has astonished the Chinese, and the action of the empress-dowager is likely to have a salutary effect.

—The Berlin Mission and the Protestant Missionary Union have each sent two of their missionaries working in China on an investigation to Kiau-chou, to prepare for the beginning of missionary work there. They were received in the most friendly manner by the German governor, Herr Rosendahl. It is a very fortunate circumstance

that the difference between the North-Mandarin dialect spoken there and the Hakka of the Canton Province is not greater than that between Dutch and German. Missionary Kunze, who has already set himself to learn the language, hopes, therefore, to be able to begin practising in three or four months. Tho the prospects of obtaining land are not yet quite certain, the missionaries are commissioned to plant not only a station in the port but a second station farther inland, and two younger helpers are to accompany them. On hearing their report, the general assembly of the Berlin Mission unanimously recommended the undertaking of the work in Kiau-chou. The two missionaries have returned to Shanghai for the present, since they can not begin to build a house for several months to come. Tsingtau, where the German government has its headquarters, is a wretched little place at present; but it is expected that the region possessed by the Germans will have a great future before it when the railway from Tsingtau to Chinan-fu is built. Thousands of Chinese will then probably settle in the new port. In the Shantung province, to which Kiau-chou belongs, evangelical missionary societies are now working.—*Berliner Missionsbericht*.—C. S. S.

—A Chinese Christian woman recently remarkt: "I suppose hundreds of women in China kill themselves every day, because their life is too miserable to be borne."

—Think of it and marvel! For this actually occurred in the Celestial Empire. Mrs. Ding Seuk-king of Kuchang has led in many reforms in her part of the country. She was the first to leave her daughter's feet unbound, the first to give a wedding feast for a daughter without serving wine,

and the first to give her daughter in marriage to a man who sought his own wife. Great was the excitement when it was known that the bridegroom had refused to marry the girl to whom his father had betrothed him in childhood, and greater yet when he actually went to the bride's home and was married to the girl of his choice. Mrs. Ding has two daughters married to preachers. A son is studying for the ministry, and the youngest daughter declares she is going to be a preacher.—*North-western Christian Advocate*.

—A medical missionary writes: "One day's work. My diary for June 7th records: Called to see a woman who, in a fit of anger, took opium, intending to kill herself. She quarreled with her husband, and to spite him tried to commit suicide. The Chinese have a superstition that the spirit of the person will return to torment the one with whom they quarreled. No means, therefore, are spared to save the person from death, and so prevent that state of affairs. Fortunately, in this case we were called in time. Two weeks later I was called to the same house. This time it was a young man who had taken opium. Some of his friends had been teasing him, and accused him of things of which he was not guilty. For so trivial a cause opium was taken. As I entered the house I was greeted very cordially by the woman whose life had been saved a short time before. She said, 'I am all right now.' When I returned home I found a call to go to see a woman who had cut her tongue with a razor. I immediately got in my sedan chair and started off again. I found the place to be on the great business street of the city. I was conducted through a large lantern store to the rear of the building, and there

I found my patient surrounded by her friends, all of them asking in one breath if I could cure her. Over a day had past since she had cut herself, and she was now suffering with tetanus. After spending some time with her, and giving directions, I was about to leave, when they invited me into another room, saying there was still another woman who had cut her tongue also. This was not so serious a case. The tongue was only badly inflamed, and the patient unable to speak. I inquired into the cause, and found they had quarreled (the usual cause), and each had cut her own tongue."

—The following is said to be a translation of a letter sent by a Chinese editor in returning a manuscript:

"Illustrious Brother of the Sun and Moon: Behold thy servant prostrate before thy feet. I bow to thee, and beg of thy graciousness thou mayst grant that I may speak and live. Thy honored manuscript has deigned to cast the light of its august countenance upon us. With raptures we have perused it. By the bones of my ancestors, never have I encountered such wit, such pathos, such lofty thought! With fear and trembling I return the writing. Were I to publish the treasure you sent me, the emperor would order that it should be made the standard, and that none be published except such as equaled it. Knowing literature as I do, and that it would be impossible in ten thousand years to equal what you have done, I send your writing back. Ten thousand times I crave your pardon. Behold! my head is at your feet. Do what you will. Your servant's servant, The Editor."

—Dr. Henry D. Porter, of Shantung, highly approves of the German action in that province, after the murder of the two Catholic missionaries. He says in *Medical Missions*: "The story of the murdered missionaries is briefly told. Franz Nies was born in Westphalia,

in 1859. He came to join the South Shantung Mission in 1885. He had gained the friendship of both foreigners and native Christians. He was once driven out from Tai Ch'eng in Yi Cho Fu. Richard Heule was born in 1865, and came to Shantung in 1889. He is said to have been a gifted man, exceptionally strong in linguistic studies. These two young men joined their older companion on the evening of Nov. 1. The business of the evening was over, and they had retired early to bed. Before midnight they had been surrounded and cut down. A physician who saw their wounds said that a sword was driven into the heart of one of them and twisted round, as if in dire anger. There is no attempt to explain such atrocity, except as the fruit of a condition of things which the responsible officials have allowed to ripen into such villainy. The German government deserves the admiration of all right-minded men the world over. It has been a source of surprise to all lookers-on that other responsible governments have allowed the Chinese officials to deceive themselves and their neighbors.

"When the German admiral, in response to the cipher telegram of Bishop Anser, sent his ships quietly into Kiao-chou harbor, and demanded the utmost possible reparation for this outrage, a great sense of relief was felt by the foreign residents of China. At last there had appeared a providential hand to stay the marauding of irresponsible banditti. The strong hand of German influence could reach across a province, and affect even officials who supposed themselves safe beyond the interference of their own government, and wholly beyond the access of any foreign control.

"The immediate effect throughout Shantung province is to

strengthen every form of mission work. The natives of the province will welcome, with unaffected delight, anything which may stay the robber hand of the local official and his horde of hungry underlings."

"It must be acknowledged that the Chinese, as a whole, are less trustworthy and less honorable than Westerns, but they have so many good qualities—for instance, thriftiness, contentedness, a light and glad temper, reverence for law and order, and for the family—that they may very well sustain a comparison with 'worthy' people in Denmark."—C. BOLWIG, *Dansk Missions-Blad*.—C. C. S.

—Unchastity, Herr Bolwig thinks, is less prevalent than in the West, especially conjugal infidelity. The Chinese, he says, lack heart, both toward man and animals. They are disposed, like the priest and Levite, to pass by on the other side. The warmth of spontaneous love is hardly known to them. It awaits the breath of Christ.

AFRICA.

—In a late *Nineteenth Century* Moulvie Rafiuddin Ahmad objects to British Christians opening a college to educate the young men of the Eastern Sudan. It would endanger British rule by stirring up religious fanaticism. This spark would produce a terrific explosion. What the Moulvie says is worth considering to be sure, but after all it might be better to let the college scheme go forward and with it teach these and all Moslems to curb their zeal which leads to riot and slaughter.

—The Rev. Morris Ehnes and his wife, both graduates of Ohio Wesleyan University, have gone to Southeastern Africa, where at Old Umtali and New Umtali, in Rhodesia, they will plant a new mission of the Methodist Episcopal Church.

New Umtali is an important railroad point, with a rapidly growing population. Here a square of ground has been donated to the mission, valued at \$10,000. At the outstart a school will be established for white people, which it is believed will be self-supporting. At Old Umtali, eight miles distant, with a large native population, another mission will be established. Here lands and buildings have been donated worth \$25,000. Buildings are on the ground, which will be made available for residence, church, school, and industrial purposes. These stations are on an elevation of 4,000 feet above sea level, and the climate is salubrious.

—The first steamer on the Upper Kongo dates only from 1881, and now there are 43, of which about half belong to the Kongo Free State, 12 to Dutch and Belgian trading companies, 5 to Protestant missionary societies, 3 to Catholic societies.

—A Baptist missionary on the Kongo writes: "The climate has been a little unfavorable in the past, but there is no reason to think it will continue so. Experience in the way of living and good houses will no doubt improve matters very much. In our own mission we have in the later years on the whole had good houses. We lost in 1896 out of 41 missionaries, only one; and in 1897 out of 40 missionaries we also lost one. This improvement is evidently due to the increase of comfort of living."

—Lobengula, the late king of the Matabele, was a friend of the Rev. E. Carnegie, an English missionary at Hope Fountain, several miles from Bulawayo. The Matabele warriors, on the other hand, lookt with suspicion on the missionary and all his works; but they knew better than to molest the friend of their king. Time after time in

passing the mission house they noticed a force-pump at work, supplying water for the family and for irrigating the garden. Not understanding what it was, for their untutored minds concluded it was some sort of magic, it was "intagati," or bewitched, and they watched to see how it was managed, that they might turn the white man's magic against himself. One moonlight night a party of picked warriors repaired to the bank of the stream where the pump was. On trying it they were jubilant to find that two men at either handle could do the trick. Turn and turn about they kept the pump going for two hours, determined that the missionary should have all the magic he wanted, and a balance in hand.

—Much anxiety has been felt in the headquarters of the Paris Missionary Society about the two companies of missionaries who left in May by different routes for the Zambesi. They were known to be in great want of water in the middle of the desert, and their baggage-oxen were dying from thirst and the cattle plague. But God has preserved them. The whole band of missionaries, old and new, fifteen in all, have met together safely at Kazungula, and have decided forthwith upon the establishment of the new stations.

—The marvelous changes in Africa are illustrated by the fact that M. Coillard, the famous French missionary on the Zambesi river, on his return to his field in South Central Africa, will go by the way of Capetown and the new railroad to Bulawayo. This is easier than for him to go around to the mouth of the Zambesi, altho his mission is at least one-third of the way from the Cape of Good Hope to the mouth of the Nile. The Garenganze mission, in the southeastern part

of the Kongo Free State, while not as much has been heard of it of late as in former years, is yet prospering, and is one of those which will benefit largely by the increase of means of communication in Africa. There are now about 30 missionaries connected with the mission. Several stations have been opened, and at all the stations converts have been baptized.

—The spread of Christianity in Uganda continues its remarkable progress. Bishop Tucker estimates that at least 6,000 persons put themselves under instruction during the first six months of this year. The Waganda purchased 2,382 New Testaments and 5,091 portions of Scripture during the same period.

—The rails on the Uganda railroad have passed the 250th mile from the coast, and the telegraph the 300th mile.

—The *C. M. Intelligencer*, speaking of the Universities' Mission, says:

"The splendid work done, indeed, both at Zanzibar and on the mainland, calls for unstinted recognition on the part of all Christians who, while firmly believing their own views to be more Scriptural and primitive, nevertheless dare not shut their eyes to the simple fact that the Spirit of God is not tied to this or that section of theological opinion. And in addition to this consideration, we of the C. M. S. owe unbounded gratitude to the Universities' Mission for the extreme kindness, repeated over and over again, which our own missionaries have received from its members."

ISLANDS OF THE SEA.

—Rotuma is a lonely island some 300 miles from Fiji. It is one of the most beautiful islands of the Pacific, covered with large forests of palms. Here the foreign missionary has *completed* his work and transferred everything into the hands of the native minister

of a self-supporting church. This church has contributed to foreign missions during the past year over \$1,200, and the native pastor says the members are true and earnest in their devotion, generous in their contributions, and devout in their worship on the Lord's day.

—Reports came to Kusaie, Caroline Islands, in September last, that the only Spanish gunboats in Pacific waters were at Ponape, but hauled up among trees to hide them from any United States vessels which might call at the island. A report has recently come to hand, by way of Guam, from which we conclude that the two tribes on Ponape have combined and conquered the Spaniards, and have chosen Henry Nanpei as their king. Henry Nanpei is a faithful Christian Ponapean, allied with the line of kings, who was a teacher in the American Board training-school when the Spaniards took possession. He is a capable and popular man, who would naturally be chosen to the chieftainship, and would do all in his power to prevent any atrocities upon the Spaniards.

NECROLOGY.

—William S. Fleming, of the China Inland Mission, was murdered on Nov. 4 last, at Pang-hai, Kwei-chow Province, China. Mr. Fleming was working among the aborigines of the southwest, and is the first China inland missionary to die by violence in their thirty-three years of work in China.

—Father Chiniquy, the well-known convert to Protestantism, died in Montreal, on Jan. 16. He was born in Kamoraska, Canada, July 30, 1809, and was ordained a priest in the cathedral of Quebec, Sept. 21, 1833. In 1851 he went to Illinois, where he established a colony of French Canadians near Kankakee. With his whole congregation he withdrew from the Roman Catholic Church in 1857, and established a Presbyterian church. For thirty-four years he ministered to this congregation, and preached and lectured in this country and in England and Australia. Dr. Chiniquy was a prolific writer on the controversy with Rome, his best-known work being a large volume entitled "Fifty Years in the Church of Rome," which had a large circulation.



CHURCH MISSION HOUSE, SALISBURY SQUARE, LONDON.



COUNCIL ROOM OF THE CHURCH MISSIONARY SOCIETY.

THE MISSIONARY REVIEW OF THE WORLD.*

Old Series.
VOL. XXII. No. 4. }

APRIL.

{ *New Series.*
VOL. XII. No. 4.

THE MOVEMENT AGAINST RITUALISM AND SACER- DOTALISM.

“THE SECRET HISTORY OF THE OXFORD MOVEMENT.” †

BY THE EDITOR-IN-CHIEF.

The Anglican Church, conspicuously, is in the throes of a great convulsion. Like an earthquake for which pent-up fires have long been preparing, and of which lesser seismic upheavings have been the premonitory symptoms and signals, this modern outbreak has for more than a quarter of a century given increasing indications that it was inevitable—the precursors of the coming conflict; and a colossal meeting for protest convened in Albert Memorial Hall in London, in January, under the chairmanship of Baron Kinnaird, when ten thousand Protestants assembled to give their grievances a voice. ‡

The crisis has been hastened, partly by the bold, alarming, and flagrant practises of the Ritualists and Romanists in the English Church, and partly by that astonishing exposure of the facts found in Walter Walsh's “Secret History of the Oxford Movement,” which had so rapid a sale that it was at one time difficult to get a copy, notwithstanding the large and repeated editions put on the market. That book ought to be read by every lover of the Protestant and Reformed faith, and of a simple apostolic worship. No such volume has been published for half a century, and it can be understood only by a careful and candid reading. It exhibits the candor that it challenges in others, and at the same time it is marked by a courtesy very rare in controversial matters. Mr. Walsh claims to have reluctantly undertaken the work, under the pressure of duty and in order to open the eyes of loyal churchmen to what is going on beneath the surface; and being reluctantly compelled to his task of unearthing church secrets,

* 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.

† By Walter Walsh, published by the Church Association, London. ‡ See p. 297.

he boldly drags forth into the daylight a hideous brood of monsters that have been rapidly and insidiously undermining the foundations of the Anglican Church as a Protestant, reformed, and anti-Romanist body.

One of the most conspicuous features of this volume is that these secret and subtle plotters, whose work seems Jesuitism in disguise, are made to tell their story *in their own words*. Full references and proofs are given for all the statements made, and the confirmation is drawn from the writings of the Ritualists themselves; and almost all the authorities quoted and appealed to are themselves ritualistic.

The book thus appears to be an unanswerable array of facts, and a fair arraignment of the parties and the practises which it exposes. Secrecy has been the veil behind which these objectionable movements have been carried on. Ritualistic societies of this secret character have been annually increasing in number, and growing in membership and influence for years, until the Church of England is honeycombed with them, and the ultimate object appears unmistakably to be corporate reunion with the Church of Rome.

One feature of Mr. Walsh's volume is that it gathers together the scattered evidence found in various biographies and letters of those who have been the head plotters and actors in this apostasy from Protestantism, and masses the testimony so as to give it force and weight. Much that in the earlier history of affairs was successfully concealed has been revealed, including the secret or private documents of the Ritualists, with reports of speeches actually made in the secret meetings, where freedom has been given to the real expression of the intent and purpose of the actors.

The secret history of the *Priest in absolution* is here for the first time brought to the light of day. The exposure made twelve years ago in the House of Lords, by Lord Redesdale, of the indecencies of the manual used by ritualistic father confessors, roused throughout Britain a great excitement, and so alarmed the brethren of the secret Society of the Holy Cross (S. S. C.), that they met to consult as to their course, and the full reports of their conferences, printed for members only, are here open to inspection.

The exposure has come none too soon, and it is none too bold. For the Church of Rome even Protestants may have a degree of respect and forbearance, when it presents itself in its proper garb and without any false pretenses. But who can have any respect for a movement, which, in the guise of Protestantism, is insidiously corrupting the very fountains of the reformed faith and worship? This strikes the unprejudiced observer as an act of ecclesiastical treason which has no more claim to either concealment or forbearance than the acts of a traitor in the state.

Mr. Walsh's four hundred pages ought to open the eyes of all lovers

of pure faith and uncontaminated church life. Here the veil of estheticism and elaborate ceremony is rent asunder from top to bottom. The real intent and tendency are here seen, of the artistic musical services, the spectacular display, the imposing ceremonial, the gorgeous man-millinery, the importations of papal notions and customs, such as the confessional, the mass, prayers for the dead, etc.; and behind all this outward pomp and grandeur we catch a glimpse of the real doctrines and practises which, as Protestants, we abhor and denounce.

Mr. Walsh's book is not, however, the only expositor of this occult Jesuitism in the English Church. One has only to put patent facts together to see that the tendencies of things are by no means latent only. Ritualism has been getting bolder and more defiant for twenty-five years, until there is little hesitation as to open collision with the bishops, as well as with all remonstrants. Not only confusion, but anarchy prevails, and some diocesans confess, like the evangelical bishop of Liverpool, their practical helplessness to contend with the sons of Anak, that have their stronghold in the very "city of the priests;" and, alas! in too many cases the bishops themselves are either ritualists or connive at the evil which they ought to suppress.

No one disputes the right of men to follow conviction, or even tastes and preferences, in a land where liberty is supposed to have sway. But no man has a right to stay in a church after he is not in vital sympathy with its doctrine and polity; and above all, do common honesty and decency demand that there shall be obedience to law, regard for order, and a still more sacred respect for the personal obligations assumed and implied in the ministry of a church. For any man, while yet in a church or denomination, secretly or openly to defy its constitutional law and constituted authority, is a first-class offense against the common law of conscience.

The saddest part of this volume is perhaps the unveiling of the downright disingenuousness and sometimes deliberate deception and hypocrisy of men who have at least been credited with sincerity of conviction and loyalty to conscience. Surely no man can read these four hundred pages without a moral shudder at the atrocious frauds and unblushing lies which have characterized leading men in the Tractarian and ritualistic developments of the last sixty-five years. Ever since 1833, which Cardinal Newman marks as the starting point of the Tractarian movement, there has been in progress the forging of a chain of deceptions, to which link after link has been added. The *Disciplina Arcani*, or secret teaching of the early centuries of corruption, seems to have been revived; and the so-called "*Economical*" mode of teaching and arguing has been one of the prominent links in this chain. Cardinal Newman himself defines these two—one as "withholding the truth," the other, as "setting it

out to advantage," quoting with approval the advice of Clement of Alexandria, who gives rules to guide the Christian in "speaking and writing *economically* : "

He both thinks and speaks the truth ; *except when careful treatment is necessary*, and then, as a physician for the good of his patients, *he will LIE*, or rather utter a lie, as the sophists say. *He gives himself up for the church.**

Mr. Walsh's book traces the history of the development of this Oxford movement, and, of course, our space permits scarcely an outline of it. But any one can see how natural the steps are from secret doctrines, learned not from the Word of God but from the church, to the erection of tradition as of coordinate value and authority with Scripture, and so on to the sanctioning of customs, not only extra-scriptural, but antiscritptural.

From the Ritualists themselves it is made plain that the secret societies within the Church of England were for "the dissemination of High Church principles," and that because the open declaration of this purpose would involve risk to its success, privacy and secrecy and subtlety were resorted to in place of publicity and straightforwardness. The names of the instigators of this movement were, so far and so long as possible, concealed. For fifteen years no list of brethren of the S. S. C. found its way into Protestant hands, and the printed lists had no dates or places of issue by which to be traced to their source and time of publication. It seems difficult to believe that such men as Cardinal Newman, Cardinal Manning, Dr. Pusey, Joshua Watson, Harrell Froude, Prof. Mozley, F. W. Faber, and even Mr. Gladstone could have winkt at such methods. A letter from Newman has been publisht, in which he confesses, "I expect to be called a papist when my opinions are known." Mr. Froude acknowledges that he is doing what he can "*to proselytize in an underhand way*," and it becomes too plain that many who have in public profest to be evangelicals, have in private made quite other professions, and belonged to secret societies, whose object was unmistakably Romish. Among the doctrines held back in reserve for the initiated only, were such as the atonement, free grace, etc., which we reckon fundamental and for universal acceptance. To conceal their real intent, some of these Tractarians were "crypto-papists," and actually *wrote against popery while seeking to promote it*, "teaching people Catholicism without their suspecting it," so "that they might find themselves Catholics before they were aware." †

Newman is thus shown to have abused and denounced the Church of Rome to cover his real aims, and afterward, when his temporary purpose was answered, withdrawing all these charges.

* Secret History, etc., p. 2. † *Ibid*, page 10.

A letter is published from Rev. Wm. G. Ward, who was Newman's successor in leading the Tractarians, in which he confesses that he no longer believed the English Church to be a part of the true Church at all, but "felt bound to retain his external communion with her members, *because he believed that he was bringing many of them toward Rome*" (p. 15). We are not surprised that such a man upheld equivocation, and said, "Make yourself clear that you are *justified in deception*, and then LIE LIKE A TROOPER" (p. 16).

Newman's "Cœnobitium" at Littlemore, was ostensibly a "hall" for students, in reality a monastery, as he acknowledged to a friend. Yet he elaborately and in terms denied this to the bishop of Oxford. We can understand his *Apologia*, in the light of such conduct, when he says: "There is some kind or other of verbal misleading which is not sin;" but we fail to see that such use of words is "*not sin*."

Mr. Walsh brings to the light of noonday not only the secret history of the Oxford movement, but the Society of the Holy Cross, the secrecy of the ritualistic confessional, and the Priest in absolution, the Order of Corporate Reunion, the ritualistic sisterhoods, the Confraternity of the Blessed Sacrament, etc.

As to Ritualism, a careful study of the Old Testament will reveal similar snares, exposed long ago, in the golden calf of Aaron, the brazen serpent of Moses, the ephod of Gideon, Micah's house of gods, the carved altar of Ahaz, etc., all of which are recorded for our admonition.

WHAT IS TO BE DONE?

And now, in view of all this, and much more that can not here be written, the solemn crisis is now before the whole Church of God, to be met fairly and squarely and promptly, viz: What are Protestants going to do about the ritualizing and Romanizing tendencies so patent, especially in prelatical churches?

For ourselves, it seems that there is much talk about ritualism which does not touch the core and root of the evil, which is *sacerdotalism*, or priestly pretension. A priest is something foreign to New Testament ideas, since all believers are in Christ priests, having priestly access and prerogatives. The word *priest* is justified as an abbreviation of *presbyter*; but practically it is a corruption of the Scriptural term, and represents one who (*pre-sto*) *stands before* God in place of the believer—assuming the mediatorial place and function.

Whatever be the etymology, modern sacerdotalism is a subtle system of imposture which *puts a human being between the believer and Christ*. It establishes a merely human and arbitrary medium of approach, thus preventing immediate access to and fellowship with God. It renders every believer or inquirer liable to forfeit all true blessing by the fallible and even false nature of that mediation which alike perverts his conceptions of Divine things, and misleads him in

his supposed conformity to the Divine will. It is an unwarranted *priestly intrusion between a human soul and God.*

To see this clearly we need only to put these pretensions together. To consider the confessional, prayers for the dead, etc., apart from this system, is to lose their main significance. These are not *disjecta membra*, but members in a body to which they belong, and in which, with singular skill, they are fitted to their place. There are at least seven parts to this body of doctrine: 1. *Priestly ordination.* 2. *Priestly regeneration.* 3. *Priestly indoctrination.* 4. *Priestly absolution.* 5. *Priestly confirmation.* 6. *Priestly administration.* 7. *Priestly intercession.* In other words, ordination, baptismal regeneration, tradition, confession, confirmation, the real presence, and prayers for the dead.

1. The basis of all the rest is *Priestly Ordination*, which puts priestly intervention between a believer and his right to act as a minister of Christ, and is supposed to confer, by a sort of succession in grace, the Divine authority to preach and administer sacraments. In the primitive days all believers preacht (Acts viii: 1-4, xi: 19, 20), and Philip baptized, tho he was set apart for a *temporal* office, and was, therefore, a "lay-man," and one case breaks the sacred line. Priestly ordination is the *head* of the whole system of sacerdotalism, and, if granted, it carries the rest with it by making a human authority necessary for all ministry, so that one is dependent for all else upon such priestly intervention.

2. Then follows *Baptismal Regeneration*, which puts the ordained priest between the infant child and the church. Infant baptism becomes the means of regenerating the infant with the Holy Spirit and engrafting the child upon the body of Christ.

3. Next follows *Priestly Interpretation* or indoctrination, which puts the priest between the baptized child and the Word of God. The priest becomes the teacher of the child, and churchly tradition the practical source of authority. Wherever the testimony of Scripture is considered doubtful, tradition interprets it; and wherever the two conflict, tradition takes precedence. Hence the Bible is not a safe book to be put into the hands of any but priests.

4. *Priestly Absolution* naturally follows. The child is supposed to err, fall short, commit sin, and the only way to get clear of it is by the way of the confessional. This puts the priestly intervention between the sinner and Divine forgiveness.

5. Next follows *Priestly Confirmation*, in which is supposed to be found the channel of grace to the believer, as in ordination to the priestly candidate. This puts priestly intervention between the "child of the church" and the Holy Spirit.

6. Then comes *Priestly Administration* of the Eucharist, whereby some mysterious change—transubstantiation, consubstantiation, or whatever it be called—takes place, in priestly hands, in the "bread and cup," so that they become the body and blood of the Lord. Hence the Lord's table becomes an altar, and the Supper a sacrifice. This puts priestly intervention between the child of the church and Christ's atoning death and sustaining life.

7. Finally come *Prayers for the Dead*. The soul departing lingers in

some intermediate state of more or less imperfect and disciplinary suffering, until priestly intercession relieves it of disabilities, and promotes fuller entrance into the heavenly estate. This puts priestly intervention between the human spirit and final entrance into glory. What must the dying thief have done with no priest to baptize, instruct, confirm, absolve, administer the "real presence," or pray for the repose of his soul!

To put all this together is to see the singular and subtle completeness of the whole system. If priestly ordination is the head of this body of sacerdotal pretension, we may compare baptismal regeneration to the breath which gives life; priestly interpretation, to the brain which supplies thought; priestly absolution, to the hands which apply cleansing water; priestly Eucharistic administration, to the mouth which receives food; priestly confirmation, to the blood which affords vigor; and prayers for the dead to the feet whereby all final advance within the doors of heaven is secured.

It is not necessary to contend that for none of these features of modern sacerdotalism there is any Scriptural foundation. All most subtle error is at bottom a half truth, and herein often lies its fatal character; but whenever even a Scriptural truth or practise is lifted into unscriptural prominence, or is linkt with other unscriptural teachings and practises *it becomes error*. Truth is wholly such only while it holds its true position and true relation. The most sacred teaching if made to uphold error, becomes practically erroneous.

The question is whether any permanent and thorough cure of the existing malady in the church can be found until disciples renounce the *whole system of sacerdotalism* as such, and return to the simple New Testament faith and life. A system of idolatry is the inevitable outcome of the present growth of the sacerdotal pretensions which too many meet with practical apathy. The priest is virtually assuming Divine prerogatives; in the eyes of the victims of sacerdotal superstition, the water of baptism is becoming holy water, the bread of the Lord's Supper an adorable "host," the confessional a throne of grace, the priest a Divine teacher and intercessor, and the church, instead of a mere helper in drawing nigh to God, a hopeless barrier—not a means to an end, but itself the end.

There seems to be no alternative but to "worship the Lord in the beauty of holiness," and disregard the claims of mere artistic and esthetic beauty. Under the guise of symbolism and sacramentarianism and sacerdotalism, we are in danger of creating new Nehushtans, and erecting new houses of idols under the name of Christian churches. A sagacious Christian philosopher said thirty years ago, as he watcht the tendencies already too apparent in Protestant churches, that the only safety would be found in "excluding any practises *not* enjoined or encouraged in the New Testament."

WHAT RETRENCHMENT MEANS IN INDIA.

BY REV. JACOB CHAMBERLAIN, M.D., D.D., MADANAPELLE, INDIA.*

Missionary of the Reformed Church in America.

"Self-support among the mission churches" is, it is true, the apostolic plan, and none are working harder toward that end than the missionaries who are pushing the founding of native churches in India. To our joy steady progress is being made. In church after church in India a majority of the members give one-tenth of their income for church support and evangelistic effort. Is that exceeded in happy, Christian America? But even that tenth makes but a small aggregate here, for the average income is so scant. "To the poor is the Gospel preached," has always been the glory of Christianity. Even under the preaching of the Apostles, "not many mighty, not many noble" were called. In India, too, God hath chosen the weak things of the world to confound the mighty. But the mighty are not yet confounded. It is still the weak. As yet those of our converts who have any property are, usually, in some way, stripped of it all, on embracing Jesus Christ as their Savior. In few of our up-country congregations is the average total income of our members equal to seven dollars per month, while in hosts of our small village congregations the total income, per family, is not twenty-five dollars per year. And in these last three famine years often the village catechist, or pastor, himself on a salary of from three to six dollars per month for self and family, has had, out of that sum, to keep a pot of congee, or gruel, boiling all the day, to deal out a little to the hungry or starving of his flock, or of inquirers.

What does retrenchment mean in India? I will give you a few composite photographs taken from those working in different missions, and from these safe general conclusions may be drawn, without a tedious array of statistics.

THE DISAPPOINTED HOPE.

"Good news, wife, good news," called Mr. G., as he sprang from the horse on which he had ridden twenty-three miles from a trip in the district. "The people of three hamlets near Kotur have given up their idols, pledged themselves to observe the Sabbath, and to obey all Christian teachings so fast as they are taught them. They promise to send their children to school to learn to read the Bible and Christian books, and I have promised to give them two teachers, for two of the hamlets are near each other, and one school will do for

* I have recently met, in conference, missionaries of fourteen different societies, and we have compared notes. We have told one another of our joys, yes, and of our sorrows, and disappointments too, for on many of those missions the ax of retrenchment has fallen, fallen heavily, for from 10 to 20 per cent. of the annual expenditure for work on the field has, in several instances, been cut off, and from the fulness of their hearts, and mine, I speak.—J. C.

both. They are in hereditary servitude to the head man of the neighboring caste town, and are wretchedly poor, but they seem to be really in earnest. We shall get hold of their children, even if we do not make very intelligent Christians out of the older people. Now if that extra two hundred dollars that I askt for in the new year's appropriation comes, it will just cover the absolutely necessary outlay in these three villages, and in the two that I received last month, eighteen miles south. There is evidently a movement toward Christianity among these downtrodden people, and if we can only provide them with teachers, we shall see a grand ingathering. Thank God for giving us this opening, for which we have long been praying and working."

His wife tried to look glad, but failed, as she led him in for the cup of tea and slice of toast she had prepared since seeing him come over the knoll a mile away, and until he had had this refreshment she would not tell him of the home mail, with its freight of crushing news that had come during his absence.

He needed the refreshment, for even then his hands trembled as he held the letter and read the imperative orders for a ten per cent. retrenchment on the last year's expenditure, instead of his hopt-for expansion, and then, putting his head on his hands, the strong man sobbed. "Then these seekers to whom I have promist the bread of life must go back and feed on their old ashes. O God, what does Thy Church mean thus to play fast and loose with thirsty souls?—to send me to proclaim in all this district 'Ho, every one that thirsteth, come ye to the waters,' and then strike the cup of the water of life from their lips as they bend to drink. Merciful Jesus, show Thy Church what they are doing."

THE ABANDONED MISSION SCHOOL.

The heart of Mr. K., missionary at Tenevur, had been greatly gladdened two years before, by the reception of a petition from the town of Bibinagar, twenty miles west, signed by the leading inhabitants, Brahmans, merchants, artisans, farmers, begging him to take under his charge, as a mission school, an Anglo-vernacular school which they had establisht a few years before for the education of their sons. They exprest their perfect willingness to have him introduce the Bible, as a text-book, in each class, every day, for they had noticed that the study of the Bible elevated the character of those who studied it, even tho they did not become Christians.

He found these people in earnest. The fees paid by the boys entirely supplied the salaries of the present masters. The missionary put in better teachers, and added a new Bible master. In two years the people had grown to appreciate the school so much that higher fees could be collected. But, with the Bible master, it still required

one hundred dollars per year from mission funds to keep it up. It was worth it. Christianity was gaining its first foothold in that town, in that taluk, or county. The people were listening with respect, and attention, and interest, to the weekly preaching.

Then a heavy letter came from the home board; heavy with heart-ache. "Retrenchment, immediate, must be made at all the stations." The proportion falling on Tenevur was Rs. 1,000 (three hundred dollars). Sadly Mr. K. went over every expenditure, cut off Rs. 50 here, 75 there, 100 in another place; dismissed three native agents, tho they knew of no other employment; and yet there was Rs. 300 (one hundred dollars) more that must be cut off. No other way could be found. The Bibinagar school had to be given up. The Bible teacher was obliged to leave. It was reorganized as a heathen school, and Bibinagar was enveloped in its pristine darkness.

THRUST BACK INTO HEATHENISM.

"Jesus loves me, this I know, for the Bible tells me so," sang Sikamani (Crown-jewel), the little Brahman girl, as she entered her father's house from Miss R's caste girls' school in Singapuram, and her musical voice rang through the zenana apartments. "Here, my lotus blossom, what is that you are singing? Who is Jesus? and what is the Bible?" asked her kindly-faced grandmother. "Come and sit down, and tell us all about it."

It was a leisure hour, and all the zenana women gathered and, seated on the mats around, listened while little "Crown-jewel" sang more of the beautiful songs Miss v. R. had taught them, in their own vernaculars. Then she told them all she had learned about that loving Jesus "who died that we all, yes, we women too, may be saved." Daily in this Brahman's home, in merchants' and artisans' homes, were such scenes witnessed since Miss v. R. had, one year before, opened the first Hindu girls' school in all that region. The school had filled its building in the Brahman street, and Miss v. R. had just engaged to rent another in the Goldsmiths' street, and open another school, and already scores of pupils had made application to be received.

Miss v. R. had come home joyously from completing the arrangements, making melody in her heart unto the Lord for giving her such opportunities, for she was already getting an entrance into one and another of her pupils' homes, to talk with their mothers and aunts. On her table lay the evening letters. One, from the secretary of the mission, she seized, opened, read, and sank into a chair, while disappointment and despair, too dry for tears, shook her slender frame. "Killing retrenchments ordered from home. No appropriations for Hindu girls' school. Must close them all from end of next month." That school cost Rs. 225, or \$75 per year. The new one would cost the

same. But the home church was too poor to afford the \$150, so the order had come as to all those Hindu homes into which the light was beginning to steal, "Shut out the light, shut in the darkness."

DR. ANNA AND HER PATIENTS.

Dr. Anna B., sent out five years before, had opened out a very fine and desperately needed medical work in Bilanagar. Her hospital with twenty beds for in-patients was always filled, while the hundred out-patients daily were blest with her medicines, her skill, and her prayers. The seeds of the kingdom were daily sown in hundreds of grateful souls. Some seemed germinating. More patients were begging for treatment than she could possibly receive on her appropriations. She had sent a strong appeal for an increase in funds, and an assistant or associate, as the work was more than she could do. "Impossible. Funds not coming in. Can not keep up even present appropriations. Retrench 15 per cent. from January 1st. Imperative."

Sick at heart she went over every expenditure to see where she could possibly cut down. Medicines and necessities for treatment must be had. A small reduction was possible in a few minor points, but on "diets of in-patients" must nearly the whole reduction fall. There was no help for it. Hereafter but ten of the twenty beds could be filled, for the people coming from distant villages were all too poor to provide food for themselves away from home. Ten beds were packed away, as they were vacated. The remaining ten were all filled with important cases, and Dr. Anna prayed for a hard heart, to enable her to refuse others.

"Will the dear lady doctor please come and see a dying woman in Kallur, four miles north?" A young mother, fourteen years old, whom native midwives had horribly maltreated, from want of skill and knowledge, was what she found. Her life still might be saved by the utmost skill and care, if she could be placed in a hospital, not otherwise. "Bring her in on her bed. I will try." Half way back and Dr. Anna was stooped at a hamlet to see a young girl, terribly gored by a bull. "Bring her in too." As she neared the hospital a woman wrapt in a blanket tied as a hammock to a long bamboo, and "borne of four," was laid on the veranda of the hospital, with foot dropping off from gangrene, the result of the bite of a poisonous, but not deadly, serpent. The love of Jesus pulsed in Dr. Anna's heart. She could not say no. "Take her in," and so of two others equally needy who came. But how were they to be fed?

Dr. Anna had already devoted all she could spare from her small salary to purchase additional medicines for the growing throngs of out-patients. Now, to feed these, her suffering sisters, while they were being healed she gave up the more expensive articles in her own diet, meat, eggs, fruit, etc., and struggled on, giving her every energy

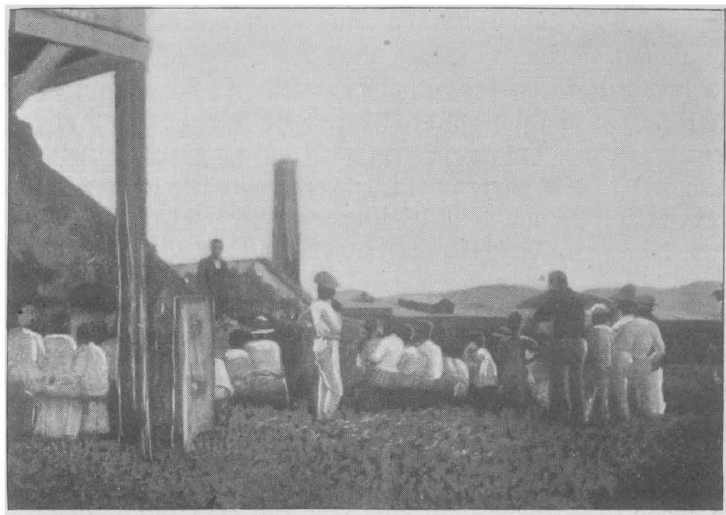
to her increasing number of patients, and working harder, if possible, even on her unnourishing diet. Months thus sped by. One morning she fainted at her work, and fell upon the masonry floor of her hospital. An adjacent missionary was hastily called. An English doctor of experience and skill came from the large town near. "Nervous prostration and threatening paralysis, from overstrain and lack of nourishment. Must be put on the first steamer and sent home as the only hope," was his unhesitating verdict.

Her board had saved one hundred dollars by the cut, and paid two hundred dollars to take home poor wreckt Dr. Anna B. The sick were deserted, and the hospital closed. The murmur went around the home land, "What a mysterious Providence that strong and vigorous Dr. Anna B. should be stricken down after only six years of service, and just when she was most needed."

These incidents occurred in no one mission, in no one year. But they are true illustrations of what are the terrible burdens put upon her missionaries by the wholesale retrenchments ordered by the home church, in ignorance, let us hope, of the havoc they sometimes necessitate. Only a few of the actual workings of retrenchment have been pictured, for my heart is too heavy to gaze further myself, or open to the gaze of others all that a ten or twenty per cent. reduction involves. For here and there, in this mission and that, it means all that I have pictured, and more.

Retrenchment means the dismissing of faithful catechists in half-instructed little village congregations of those too poor and hungry themselves to feed the catechist and his family. It means the sending away of Bible women, and zenana workers who are gaining an entrance, or are eagerly welcomed in many houses where "the Sweetest Name" is beginning to be lispt. It means the closing of scores of day-schools attended by the worshipers of Vishnu or followers of Mohammed, who, in those schools, are daily reading and learning the teachings of the Nazarene. It means the giving up of preaching tours in "the regions beyond," with glad invitations to the Gospel feast. It means the closing or cutting down of schools for training young men and young women to be the Timothys, and the Loises, yes, the Barnabases and Pauls of the militant church of Christ in India. It means the sending out word to all seeking communities who are too poor to pay for a teacher, "Don't give up your idols and avow yourselves Christians now, for we can send no one to teach you how to find and follow Jesus!"

O Christ, who seest Thy crippled work, Thy delayed chariot in India, rouse, rouse Thy people to a just appreciation of what they themselves owe to Thee; of what Thou dost expect of them. Summon, with insistent voice, those redeemed by Thee to become Thy working partners in that stupendous work, the salvation of a sin-lost world.



PREACHING THE GOSPEL IN PUERTO RICO.

PUERTO RICO AND THE PUERTO RICANS.

BY REV. W. H. SLOANE, MEXICO.*

The island of Puerto Rico is the summit of a mountain that rises five miles from the depths of the Caribbean Sea. It is a parallelogram in shape, its length from east to west being about one hundred and eight miles, and its average breadth thirty-seven miles. It has an area of about 3,530 square miles, or slightly less than that of the State of Connecticut or the island of Jamaica. It lies some 1,500 miles southeast of New York, and seventy miles east of Hayti, and is the smallest and most easterly of the greater Antilles.

Puerto Rico is an island of great beauty. Its numerous rivers, prolific soil, and humid climate, contribute to produce a luxuriant vegetation, surpass by no other part of the West Indies. Hilly in the interior, with level lowlands around the coast, and innumerable valleys extending in beautiful vistas in all directions, every foot of soil invites to cultivation. Broad reaches of sugar-cane on the lower levels, fringed and dotted with the coconut palm, give place after a while to extensive tobacco fields, and these in turn are followed up the hills and mountain sides by the waxen-leaved coffee plant, yielding its aromatic berry under the shade of the broad banana. These heights are tilled almost to their summits, and it would be difficult to find anywhere in the interior of Puerto Rico an acre of soil that does not contribute in some way to the sustenance of man.

Besides the staples mentioned, sugar, coffee, and tobacco, cotton,

* Mr. Sloane has recently returned from a tour in Puerto Rico, and has kindly furnished this article, together with photographs taken by himself. See also map in our March number.

rice, corn, sweet potatoes, bananas, and oranges are produced. The rice is a mountain variety which does not need flooding, and with imported codfish, forms the principal article of food among the laboring classes. On the lowland pastures, of which there are many, excellent beef cattle are reared. A good military road, constructed at immense cost to the government, traverses the island from San Juan to Ponce, with a branch or *Y* leading from Cayey to Guayama. One great need of the island is good roads and bridges. The journey across the hills can be performed only on horseback. Fortunately for travelers, the horses, diminutive animals, have an easy canter, and a ride on one of them is a delightful experience.

Puerto Rico has been misgoverned and exploited by rapacious officials to a point almost inconceivable.* The haciendas, or plantations, have been largely owned by Spaniards. The extortion practised by the Spanish tax-gatherers, along with other abuses of a similar nature, made the ownership of land and the carrying on of any business on the part of native Puerto Ricans almost an impossibility. From the beginning of Spanish rule, the inhabitants of the island have suffered a boycott in almost every industry they have undertaken. Indeed it may be doubted whether the Spaniards themselves, who own the land, ever made a tithe as much out of it as did the officials who governed them.

THE PEOPLE AND THEIR CHARACTERISTICS.

The total population amounts to about 800,000, of whom the Spaniards, or "Peninsulares," form a small but commercially dominant class. The children of these Spaniards, born on the island, are known as Puerto Ricans, and in Spain they are compelled to move in a lower social circle than do their parents. The Gibaros, or small land owners and day laborers of the country districts, are a curious old stock modified by Carib descent. A still lower class has a large mixture of negro blood. All speak Spanish, but with a rapid articulation, a dropping of the "s," and a changing of the "r" into "l" that make their language very exasperating to a lover of the old Castilian.

The natives of Puerto Rico are slight in physique, and more or less consumptive in appearance, altho vigorous frames are occasionally seen. The anemic condition of the middle and lower classes is said to be due partly to the constant intermarriages that have taken place in this small island during the past 400 years, and partly to the treatment received at the hands of their rulers, who seemingly spared

* Ever since the island was conquered by Ponce de Leon in 1508, and the original Carib inhabitants reduced to subjection, Puerto Rico has been a Spanish possession. For three centuries it was a penal station, then a colony, and after 1870 a province of Spain. When discovered by Columbus in 1493 it was known as Borinquen, and this word in its adjective form has entered largely into the language of the country. Ponce de Leon called the island Puerto Rico, or "Rich Haven," from the fertile appearance of the country. The last traces of slavery were abolished in 1873 by the abrogation of the system of forced labor. American supremacy was completely established in the island on the 18th of October, 1898.—W. H. S.

no effort to repress every aspiration, and crush every enterprise, that showed themselves among this intelligent and generous-hearted people. With wages ranging from \$1.00 per day down to twenty bananas (which were often considered sufficient for the support of a laborer's family), and even this wage paid in depreciated silver or unripe fruit, it is not to be wondered at that the average Puerto Rican looks more like a walking corpse than a living being. Naturally bright and vivacious, quick and eager to learn, of great kindness of spirit, hospitable to a degree, remarkably docile and patient under restraint, intensely loyal to the soil on which he was born, he has been repressed, boycotted, over-taxed and over-worked, under-fed and scantily clad, until hope was well nigh extinct in his bosom. Is it to be wondered at that, when the Stars and Stripes were unfurled over his native soil,



A PUERTO RICAN FAMILY.

he should rush toward them, wild with delirious joy, and, with bursting heart, should thank God that the year of jubilee had come?

A few of the Puerto Ricans are well-to-do; a larger number manage to live in some sort of comfort, altho their scantily-furnished shed-like dwellings offer few attractions to the visitor from northern climes. The great majority of the people are poor, and one wonders how they live. Day after day we have watched the open apartments of indigent families, members of which had no employment, where no food seemed to enter, no table was spread, and no fire was kindled for culinary purposes. The routine of family life went on day after day, save that all labor and all partaking of food and drink were left out of the account.

For the poor, the blind, and the maimed, there are no asylums, and but few hospitals for the sick. One is astonished at the number of

malformed children he meets on the street, but learns that a larger number died in infancy. The conditions of life are such that infant mortality is very great. Little regard is paid by the authorities to the death and burial of the indigent. In the city of Caguas the dying poor are removed to a room adjoining the cemetery, where they may breathe their last close by their final resting-place, and leave their measure for the grave before the expiring breath has departed from the body. Frequently corpses are placed in the shallow graves without box or coffin, or one coffin is made to serve for many funerals. The bones of the dead are constantly being removed from graves on which the annual tax has not been paid, in order to make room for new interments.

Concubinage is very common, almost the rule, in fact, and is not regarded with the disfavor that such a life would cause in the United States. The exorbitant fees demanded by the Roman Catholic Church for the solemnization of the marriage ceremony has brought about an almost total disregard of the sanctity of the marriage relation. The number of illegitimate children is largely in excess of the legitimate, and many of the priests have families.

RELIGION AND EDUCATION.

The inhabitants of Puerto Rico are Roman Catholics, but the hold that the church has upon them is very slight. Church and State have been so closely identified that the oppression exerted by the Spanish government has weakened the influence of the clergy. Religious services in all parts of the island are poorly attended, and the catechetical instruction of the children has been greatly neglected. Those evidences of rigid training that are seen in Mexico, and South American countries, are here absent. Many country districts have no churches, and the monasteries and convents that have been founded have never taken deep root in the Puerto Rican soil, nor been to the liking of the Puerto Rican people. Now that Church and State are separated, as a result of the war, many priests, deprived of governmental support, are leaving for Spain. Some remain in hopes of aid from the United States government, and some are endeavoring to educate their congregations to look after the temporal wants of their pastors. The change brought about in the Catholic ecclesiastical system in Puerto Rico has, for the time being, by its suddenness and force, dazed the adherents of the Roman Church.

There is but slight observance of the Sabbath in Puerto Rico. A few people attend mass in the forenoon, and still fewer the vesper service in the afternoon. More or less traffic is carried on during the day, cock-fighting and gambling in all its forms are common, and the chief operas and plays are given in the theaters. Rum is one of the beverages most used by the lower classes, altho drunkenness is not common.

All classes, and both sexes, smoke tobacco. Religious processions are not so frequent as in Central and South America, nor is the "devotion" shown the viaticum, when carried on the street, so great as we have seen it in Mexico. Take it all in all, Roman Catholicism on the island is noticeable chiefly for the absence of religious life and spirit, for the indolence of its clergy, and the indifference of its adherents. The people are longing for a new faith, and in every part of the island throng with eagerness to listen to a preacher who brings them the glad tidings of the Gospel. Americans are regarded as the liberators of the inhabitants from a hated political system, and they, better than any other people, are qualified to carry the message of salvation to the Puerto Ricans.

Education in Puerto Rico is at a low ebb. Parochial schools are scarce and poor in quality. Only one governor-general has ever manifested any interest in the education of the Puerto Rican youth; his rule was short, and the measures he adopted, looking toward the establishment of a better school system, proved ineffective. Spanish youth have been sent to Spain or France to be educated, and the provision made for the schooling of the remaining 125,000 boys and girls has been lacking in both quality and thoroughness, and to only a limited extent has advantage been taken of it. Spanish statistics are notoriously untrustworthy, and they furnish but meager data on which to base exact conclusions regarding education in the island. The public schools are a little over five hundred in number, are partly supported by a government fund, but depend mainly upon tuition fees, from which the very poor, however, are exempt. At the breaking out of the war between Spain and the United States, these fees amounted to about 350,000 Puerto Rican dollars per year, say \$212,333 in American money. The teachers were poorly paid for their services, and we were informed by a number of them that months would go by without their receiving any salary, and that it was not an uncommon thing to lose their stipend altogether.

A careful computation regarding the illiteracy of the inhabitants shows that about eighty-seven per cent. can neither read nor write. There is a compulsory school law, but it remains a dead letter. No one has ever been arrested for not sending his children to school. The system of education is not greatly unlike that followed in the United States. The primary school receives children of five years of age and under. Then come the intermediate, the grammar, and the superior schools. In the rural districts we seldom met with a school of any kind. The primary schools are taught by women, the others by both sexes. The teachers do not show a high grade of efficiency, but manifest a strong desire to qualify themselves more thoroughly for the better work that will now be expected of them. There are three schools for adults on the island, but the attendance is extremely

slight. Puerto Rico has never had a university. An institution known as a "collegiate institute," located in the capital, has afforded some opportunity to students to acquire a knowledge of the classics, and of physics, geology, botany, algebra, chemistry, and history. The laboratories are poorly furnished, mechanical apparatus is antiquated and worn out, and the facilities for obtaining a careful scientific training generally very imperfect. Very few students remain through the four years' course. It is said that both sexes have equal access to the privileges of the institution, and that three young ladies have there taken their degrees. Spanish prejudice, however, is strong against the higher education of women, and it will be long before any large number of them seek a college course. At present a desire is strongly expressed on the part of all classes that teachers, qualified in both English and Spanish, be sent from the United States to Puerto Rico to take charge of the work of instruction, and introduce into the schools the methods and studies that have made our own the admiration of the world.

If the strong desire expressed by the Puerto Ricans, that missionaries of the Gospel be sent them, and school teachers be provided for the schools that now languish, be met by the people of the United States, we see no reason why Puerto Rico may not become the choicest of the possessions lately acquired by us. What the island now needs is a reenforcement of hope, the infusion of new religious and intellectual vigor, the creation of new aspirations, the establishment of new ideals; in a word, the evangelic faith, and all that follows it.

SOME FEATURES OF THE HISTORY OF THE CHURCH MISSIONARY SOCIETY.—II.

BY REV. T. A. GURNEY, M.A., LL.B., DORSET, ENGLAND.

It is interesting and profitable to mark some of the special influences at work in the development of the Church Missionary Society throughout its whole history.

First there is noticeable the VARIETY OF CAUSES WHICH LED TO THE ORGANIZATION OF MISSIONS throughout the hundred years. There are missions which precede all pioneering, trade, or government, missions which follow in the wake of exploration, but precede trade and government; missions suggested by trade openings, missions inspired by political events, and missions whose initiative springs from a statesmanlike conception of what the mission as a whole aims to accomplish.

1. The best illustration of a *mission which preceded pioneering*, and gave the impetus to trade and government, is the Eastern Equatorial African Mission, founded by the intrepid missionary Krapf. When, in 1844, he went forth from Zanzibar to Mobas with a letter

from the all-powerful Imam of Muscat and Sultan of Zanzibar, informing the coast governors that he was "a good man who wishes to convert the world to God," nothing was known behind the actual coast line, then in the possession of that sultan from Cape Guardafui to Cape Delgado. For the civilized world it was a vast *terra incognita*, a blank on the maps, a region which most people imagined to be desert and sandy waste. The idea that behind that wall of torrid coast line lay such wonders as the Lakes Albert and Victoria Nyanza, such mountains as Kenia and Kilimanjaro, such uplands as healthy, fertile Uganda, such rivers as the Nile and, further west, the Kongo, would then have seemed a Utopian dream. It is most significant that it was a missionary, bent on his Master's work, who first peered over the wall, who first broke the zariba barrier of forest tribes at the peril of his life, who first laid the trophy of the new age for Africa on the lonesome shore in the bodies of wife and child, who first astonished the world with a record of journeys, in which his colleague Rebmunn shared, so strange in their results that the geographers of Germany and England laughed at them as myths. Yet this was the man who afterward wrote to fellow-missionaries the counsel to "resist with all the power of faith, of prayer, and of truth the mood of despondency and faint-heartedness which would say, with the men sent out to spy the land of Canaan, "We are not able to go up against the people, for they are stronger than we." The pioneering of Burton, Speke, Baker, Livingstone, and Stanley, came about as the direct result of that missionary work, and once again in the history of the world, the nations have inherited the blessing.

2. The Uganda mission gives an illustration of our second type. It is a mission following in the wake of exploration, but *preceding trade and government*. The challenge of Stanley to the Christian churches of America and England, from the court of Mtesa in 1875, led to the first offer of men and means, the mission work of Alexander Mackay, the episcopates of Hannington, Parker, and Tucker, the progress and fiery trial of the infant church, the opening up of trade, the railway, and the political protectorate. Krapf wrote nearly fifty years ago, "Accept little or nothing from political changes in Africa; it is a vital mistake to make the results of missionary enterprise depend upon the powers that be." The troubles since Europe intervened in East Africa bear fatal witness to the truth of this prophecy.

3. As an instance of missions *suggested by trade openings*, the Niger, Yoruba, and Northwest Canadian missions may be noted. The course of the Niger had been determined in 1830 by Lander. In 1839 a Society for the Civilization of Africa was inaugurated through the energies of Fowell Buxton, whose watchword that "the Bible and the plow together should regenerate Africa," was accepted by the C. M. S., and two mission agents accompanied the expedition in 1841,

The expedition, tho launcht under the auspices of Prince Albert, proved a failure, but a second and third expedition followed in 1854 and 1857, and these were accompanied by Samuel Crowther. Thus step by step, following in the wake of trade, mission stations were planted. The demoralization caused by trade influences afterward, especially the liquor traffic, has been one of the greatest obstacles of the mission.

4. An example of *missions inspired by political events* is to be found in the Punjab and Sindh missions, which sprang in 1851 from the two Sikh wars and the annexation of the country. The Japan mission, in which the C. M. S. only followed in the wake of the American mission, started in 1869 from the great revolution which had created modern Japan, and which gave a limited opening in the country. The China mission was the outcome of the two Chinese wars of 1841 and 1858-9, with their opening of the treaty ports to Western powers. The abandoned Constantinople mission sprang from the Crimean war, and the mission to the Bhils of western India from the efforts of the Indian government and Sir James Outram to raise them.

5. Among missions whose initiative springs from a *statesman-like conception of missionary work* as a whole, we may mention the early efforts to revive the Eastern churches with a view to reaching the heathen through them—the original design of the mission to the ancient church of Travancore, and the occupation, in the earlier years of the century, of Egypt. In each case the society aimed at something beyond the mission itself—the employment of it as a vantage ground from which to reach, through Greeks, Syrians, or Copts, the heathen of the world.

THE INFLUENCE OF LAYMEN.

A second influence, and one full of interest, is the influence of laymen. We have seen what the C. M. S. owes in its first commencement to such laymen as Wilberforce, Grant, Thornton, Zachary Macaulay, and others of the "Clapham sect." But for their energies of organization and liberal supply of the sinews of war the missionary discussions of the Eclectic Society might have remained academical for years to come. When the society actually took footing eleven out of the twenty-four who composed the original committee were laymen, and a layman has always since been the president of the society. The direct influence of laymen in those earlier years upon special questions of missionary policy, such as Sierra Leone and India, was enormous. But when we come to the actual missionary work proper, the same influence is manifest. In fact from the first the C. M. S. has been an enterprise of the Church of England upon a lay footing, reflecting at each stage of its history, as it markedly does to-day, lay principles, lay ideas, lay methods. Hence, it has been, and remains, sturdily Protestant, stanchly and non-apologetically evangelical, and, perhaps, sometimes a little unduly

suspicious of ecclesiastical influences. It has expressly disclaimed, especially at one crisis of its history, any authority to "send forth" in Christ's name, an authority exercised by the bishops of the church at the ordination of each missionary, claiming to be, in the words of Henry Venn's defense, "an institution for discharging the temporal and lay offices necessary for the preaching of the Gospel among the heathen." Perhaps its success has largely lain, under God, to this moderate attitude, for it has enabled clergy and laity to work heartily together without any heart-burnings. The constitution of the central committee of the society is a reflection of this feature. It is not a committee of clergy at home—a band of amateurs unacquainted with the actual conditions of the mission field abroad. The committee comprises (a) retired Anglo-Indians, high civil and military officers, who have governed provinces and commanded armies; (b) veteran missionaries, returned after many years' work of active service; (c) a few bankers and lawyers, who bring to the financial and legal aspects of the work all their business experience; (d) members of the home ministry, working side by side with laymen and missionaries, bringing their spiritual inspiration and practical home knowledge.

This feature has undoubtedly quickened the zeal and enthusiasm of laymen, which, to this day, marks its whole history. In a church not remarkable always for the success of its development of laymen's work, this has stood out as the bright exception. It is surprising how many missions C. M. S. owes to their conception, design, and first start. The first mission to Ceylon, not long after its annexation, was due to the appeals of Sir Alexander Johnson, the chief justice of the island, for a C. M. S. association there. The mission to the West Indies was also due to the same providential leading, in the offer of Mr. William Dawes, formerly governor of Sierra Leone, to act as honorary catechist.

The Himalaya mission was set on foot by officers and civilians at Simla, one of whom undertook to subscribe £10 a month, and another of whom pledged himself to pay £60 annually for the rest of his life.

The Christian officers who won the Punjab for England, which, with its dependent states, is larger than the German Empire, were the ardent promoters of missionary enterprise. The Punjab mission sprang from a circular from those officers as a token of thanksgiving to God for the success of their arms. Within three years the Punjab C. M. Association was inaugurated, with generous support from John, afterward Lord, Lawrence, and Henry Lawrence. The deputy-commissioner at Lahore built the first mission house there, and Lord Napier of Magdala designed the school house, whilst Sir Henry Lawrence raised the first girls' school in memory of his wife. At Sir Donald Macleod's initiative Multan was occupied as an important frontier station. Through the earnest prayers of Major Martin, who

spent a part of each day in private supplication before God for the needs of the Punjab, upon the appointment of Major, afterward Sir, Herbert Edwardes, to Peshawar, as "the outpost of Indian empire," a mission was started there, the chief commissioner himself presiding over its launch. When the mutiny came it was that very province and those very officers who, by their loyalty and bravery, saved India. The very men who were foremost in evangelization and fearless in their devotion to Jesus Christ, were the men whose provinces refused to rebel, and whose soldiers marched behind them enthusiastically to victory. And after the mutiny was over the same spirit was manifested even more strongly. Edwardes left his house at Peshawar, on his home coming to England, as a gift to the mission. And the very men who had saved India spoke out most loudly, on their return home, against the old "Neutrality Policy" of the British government, a policy for ever ended by the significant words in recognition of Christianity, added by the queen herself to her proclamation assuming the direct government of India.

RAISING FUNDS AND AWAKENING INTEREST.

A glance must be taken at the methods of raising funds, of awakening or deepening interest, and of preparing candidates, which have marked the one hundred years. In the early days of the Society for the Propagation of the Gospel, it was customary for the king to issue "royal letters," as they were called, commanding that collections should be made throughout the country for some special object, such as the relief of the West Indies from the results of a hurricane. Such royal letters were issued for the S. P. G., but for the newer C. M. S. there came no such royally-invited supplies. The first contributions were large private donations, and one chief source of income was the collection at the annual sermon, which sometimes, inasmuch as there were no local associations, amounted to £300. The total amount raised in the first five years was £2,467.

But in 1812, having twelve men already in the field and ten under training, the committee devised means, through Pratt, for an increase in their resources by means of local associations, the plan already adopted by the Bible Society. The main idea of these local associations was to obtain not only collections in churches, but penny-a-week collections from rich and poor alike. The first of these associations was formed in London, and Dewsbury comes second as the first provincial association, others soon following, Bristol soon taking the lead of all others.

In 1813 began the practise of sending leading clergy to different counties to preach sermons and address meetings, the West Riding of Yorkshire being the first district visited. The new move was regarded with much official suspicion, and treated as one more evangelical inno-

vation, but it was welcomed with great popular enthusiasm. "Penny associations" were started in many places, collectors undertaking to gather at least a penny a week from at least twelve persons throughout the year. Several ladies in different towns obtained hundreds of subscribers. From these efforts the income leapt up from £3,000 in 1812 to £30,000 in 1819-20.

The associations meanwhile multiplied in all parts of England, but there are in that early day no greater watering-places prominently on the list. By the jubilee the regular parochial associations had begun to take the place of the ladies' associations. Juvenile associations and Sunday-schools were not yet prominent, nor sales of work, but one at York realizes £1,000 in 1839. The ordinary guinea subscriptions are the rule, with the penny-a-week collections and collections in churches. Legacies have become an important addition, their yearly average, just previous to the jubilee, reaching £4,000.

Missionary boxes had also become a factor. In the war between America and England (1812), an American privateer captured a small Welsh collier in the Irish Channel. The captain of the privateer noticed in the cabin a strange little box, with a slit in it, and asked what it was. "Ah!" replied the Welshman, "I and my poor fellows drop a penny apiece every Sunday into that box to help to send missionaries to the heathen." "Indeed," exclaimed the American, "that's a good thing." And then, after a pause, "I won't touch your vessel nor a hair of your heads." And the vessel, saved by its missionary box, went free.* The missionary boxes have become in recent years a very large source of income. So have juvenile associations, sales of work, and the further development of the local associations.

Coming down to the present day, the whole country is now divided into districts, under association secretaries, who act as corresponding secretaries for their districts, and provide preachers and speakers, each diocese being divided into rural deaneries, embracing a group of neighboring parishes. These have, since 1860, had their own special ruridecanal secretary working with special knowledge of the district. In the case of great centers there are also auxiliary associations, such as the Bristol, Liverpool and southwest Lancashire, Manchester, and other associations. There are also county unions, whose object was never primarily the raising of funds, but many of them now have their own county missionary in the field, and raise funds for this purpose.

Fresh developments for widening interest have marked recent years. One of these is the Gleaners' Union for prayer and work, which commenced in 1886, and has a total membership from its first start of 102,216. The union supports its own missionaries, and also has become an

* E. Stock's History of the C. M. S. I. 480.

enormous incentive in local organization for all purposes. Another is the lantern and loan department, which commenced in 1881, for providing materials for meetings. The first lay-workers' union started in 1882, and now London has 600 members. The younger clergy unions now embrace twenty-one unions in federation, and the ladies' unions, the first of which dates from 1883, are doing very valuable work.

Differentiation in finance has also marked recent years. The Missionary Leaves Association raises funds for special needs of special missions, such as the furniture of churches or schools and other equipment, and, tho started long previously, in 1883 it was first recognized as an ally of the society's work. Special gifts for particular missions are inspired by news from the field awakening thanksgiving or special interest.

But the greatest development has been in appropriated contributions for the support of our own missionaries. The idea was advocated in 1837, at the annual sermon, that each should have his or her own representative in the mission field, or that members of one congregation should combine to have their collective representative. But for many years the idea lay fallow, till in 1878 a "substitute for service fund" was opened at the instance of one clergyman, who gave £250 a year and afterward £500 till his death. In 1893, however, an appeal resulted in 48 missionaries being thus taken up, and in June, 1898, 300 were thus adopted wholly or in part, besides 63 who are self-supporting.

Among more recent *methods of awakening interest* may be named missionary exhibitions, the first of which was held at Cambridge in 1882; also "missionary missions" and the "February simultaneous meetings." Missionary missions commenced in 1884, and the latter were held in 1886-87 in the chief towns all over the kingdom, not for collecting funds but for the deepening of the sense of missionary responsibility. The *publications* have also undergone great recent developments and are an immense source of deepened interest. The *C. M. S. Intelligencer* is a missionary review for the thoughtful classes; the *Gleaner*, illustrated and in a popular style, has a very wide circulation; *Awake* does useful work among the working classes; the *Children's World* carries its object in its name, and medical missions have now their own monthly, *Mercy and Truth*.

SELECTING AND PREPARING CANDIDATES.

From the first the C. M. S. wisely did not limit its choice of candidates for the mission field to clergymen and Englishmen. In fact it was impossible to do so because of the lack of men. Men were, therefore, accepted from foreign sources, particularly the Berlin Missionary Seminary, and these were ordained in Lutheran orders. The first Englishmen accepted were artisans, for Henry Martyn was not strictly

a missionary, being one of the five chaplains who did so much to prepare the way for missionary work in India as Evangelicals under the influence of Simeon of Cambridge. The artisans were sent to New Zealand as industrial missionaries without ordination. Even when two candidates for ordination in England presented themselves, there was still the difficulty as to their actual ordination. This was, however, surmounted by their ordination to home work for a time in English curacies, and afterward the scruples of the bishops were overcome by an Act of Parliament, giving the bishops power to ordain for service abroad. Of course, long ago all such difficulties were entirely surmounted, and the candidates for the mission field from Islington College now form a feature of the London ordinations.

The choice of candidates has been widened comparatively, recently, by the acceptance of medical and female missionaries.

In 1865 the first medical mission of the C. M. S. was started by Dr. Elmslie in the native state of Kashmir. No work has grown with greater rapidity or been marked by more important results in China, throughout North India, in the Punjab, and Bengal, and among the great Mohammedan centers. A special medical department now deals with this work, raising funds which cover all the current expenditure for it, except the personal allowance of the missionary. Twenty-seven mission hospitals are scattered over the mission field, and to-day there are 53 medical missionaries, 1,252 beds in the various hospitals, and in 1897 treatment was given to 9,364 in-patients and 59,474 out-patients.

In 1885 Miss Harvey went to Africa as the first woman upon the modern roll of the C. M. S. female staff. There had been lady missionaries before working in girls' schools or otherwise, but there had been no systematic employment of women except in India, and there they worked under the zenana missionary societies, independently, tho in close alliance. In 1887 several women were accepted for mission fields not occupied by the zenana societies. This step was soon followed by the sending of bands of female evangelists to Yoruba and Ceylon, and of trained women to East Africa, Palestine, and Japan. By 1895 200 women had been sent out, China having become meanwhile an important field for female work, and the coming of women missionaries to Uganda gave a new impetus to all the work.

The *preparation of candidates* for the mission field can not be more than touched on here. In the earliest days this was accomplished, as we have seen, by personal oversight and instruction. At length in 1825 a house was set apart at Islington as the first beginning of a training institution especially for Basle and Berlin men. This led to the present Islington College, which is the only missionary college provided by any society in England. The experiment has answered and some of the best men in the field have gone forth from thence.

The methods of preparation and selection of candidates at home have become much more varied in recent years. There has also been abroad a similar development in such institutions as the Lahore Divinity School. Ridley Hall, Cambridge, has sent forth many graduates. The curriculum of Islington has been raised since 1868 and a more elementary preparatory institution has been provided at Clapham. Medical training is now paid for in the case of outgoing medical missionaries. A newly-formed candidates' department has been created for examination, advice, and oversight of candidates, and women are provided with three special homes, with two degrees of expense.

METHODS OF CONDUCTING MISSIONS.

Methods of carrying on missions cover an immense field, for they embrace all the agencies, educational, medical, evangelistic, translational, and industrial, which form part of this highest enterprise of our Christian civilization. The field is so vast here that we can only view it in the aspects presented by the last fifteen years, regarding them in their unity as the diversified expression of modern Christian culture and devotion. In no other sphere is a tax put upon gifts so many and so varied. Public schools and universities send forth their physique and learning. Islington or Ridley Hall, Cambridge, in many cases, supply the special and detailed preparation. The Church of England sets apart the candidate with the solemn offices of ordination. Then the missionary goes forth, after the heart-stirring words of instruction from the committee, and the enthusiastic God-speed of the valedictory meeting. Like Paul of old, he lays tribute upon the gifts of civilization in their every form for his Master's service. The swift ocean-going steamers are the shuttles of the missionary loom.

Every sort of agency and talent is employed to attack the citadel of men's hearts. For most the method of attack is the direct evangelistic work in mela, bazaar, preaching room, itinerating, mission church, tract distribution, all which demands knowledge of language, tact, patience, and sacred culture. Others use the medical skill learned at Edinburgh or in London, in the plague-stricken districts of Bombay, or among the villages of bright Kashmir, or in hospitals such as the Hangchow hospital or convalescent homes, the leper hospital at Pakhoi in China, or Srinagar, capital of Kashmir, or the new mission hospital at Peshawur. Such medical work is used to allay the fanatic hatred of the Moslem at Cairo, Bagdad, and elsewhere, whilst Chinese prejudice against the foreigner is lessened by it in Fuhning, and Seven Stars' Bridge in Fuhkien. Active university men become the leaders of bands of associated evangelists in Tinnevely, among the untutored Gonds, or in the wild jungles and swamps of the Kandyan Itinerancy. Educated ladies peer "behind the Purdah" of Indian zenanas, and learn as trusted friends their dark secrets of

sorrow and shame. Others in girls' boarding schools, homes for lepers' children, women's hospitals, or itinerating work, in Kucheng, Hangchow, Ning-Taik or elsewhere, seek by the travail of faith to overthrow the great stronghold of China's age-long heathenism. Many ladies, joining in the general functions of the mission field elsewhere, mark by their advent, new eras of work at Abeokuta, Mombasa, Cairo, Jerusalem, and Mengo in Uganda.

Gifts of teaching are employed in educational posts of our mission field. French burns with enthusiasm over his divinity college at Lahore, the future "school of the prophets" for the Urdu-speaking people; A. L. O. E. throws the youthful energy of her ripest years into her Batala boys' school, whilst her pen pours forth short stories which are the first precursors of a popular native Christian literature for the Punjab. Some are occupied with ordinary university pupils, as at Jay Narain's school at Benares, St. John's College, Agra, or the Noble High School at Masulipatam. Others labor in the divinity schools of Calcutta, Poona and Madras, or beside the waters of Fourah Bay, Sierra Leone, train the men who are to win the Western Sudan to Christ. Lady teachers are busy with the girls of Metlakahla or in the schools of Baddegama, Cotta, or Lagos. The Annie Walsh school for girls at Sierra Leone deserves its own special mention.

Industrial mission work taxes the Scotch versatility of Alexander Mackay, boat builder, flagstaff constructor, and tomb mason to King Mtesa for the Gospel's sake. Meanwhile Pilkington is busy translating Waganda Bibles and prayer books, bought with such eagerness that the book fund for Uganda in four years receives £2,000.

For some it is the tender shepherding of lambs snatcht from the cruel hands of the slave dealer, as in the Frere Town homes; for others the relief work amid the horrors of an Indian famine; for a few the ingathering of the flock of Christ amid the frozen solitudes of the waste howling wilderness of the great lone land. But all these, whether among Tinnevely shanars, or bold Waganda, or timid aborigines on India's hills, or quick Japanese, or fanatic Moslems, or simple Red Indians, "all these worketh that One and the self-same Spirit dividing severally to every man as He will." Thus, everywhere, whether beneath the muezzin towers of Islam, beside the waters of the Victoria Nyanza, within the walled cities of China, in the solitudes of the far west, or beside the sacred stream of Ganges, by a manifold agency which is yet one, "Christ is preacht." The devout conception of Gordon Hall and Samuel Newell, two members of the first band of missionaries sent forth by the American Board of Missions to Calcutta in 1812, of the possibility of the evangelization of the world in one generation, sufficiently difficult then, ought to be realizable now with such agencies at work not by one but many societies. That is all we need ask for, but that is a minimum to faith. "And then shall the end come."

MISSIONS AMONG THE LAOS OF INDO-CHINA.—I.

BY W. A. BRIGGS, M.D., LAKAWN, LAOS.

Missionary of the Presbyterian Board of Foreign Missions.

It is thirty-two years since our two veteran fathers, Drs. MacGillvary and Wilson, with their families, hired a few small river-boats and began their long, tedious journey up the river from Bangkok; the boatmen pushing the boats along by means of long poles, until



A SIAMESE RIVER-BOAT.

after five hundred miles of pools and whirlpools, rapids and shallows, these ambassadors of Christ reacht Cheung Mai, the capital city of northern Siam. They found the Laos to be a semi-civilized people of far gentler and more impressionable disposition than the Siamese, and untoucht by foreign commerce or European notions.*

But who are all these people called Laos? What was their origin? Where was their ancient home? If we could go back to the time of Christ, we would find on the fertile plains of western and southwestern China, a race called "Tais" or the "Free" people. Their system of government and their ancient history are still subjects for research. Shortly after the beginning of the Christian era, Chinese encroachment made it necessary for the "Tais" to emigrate southward. This process continued and continues, till we find the original Tai race now scattered among all the countries of Indo-China, and of this great race the Siamese, Laos, and Western Shans of to-day, are the principal branches. Important differences in the written and printed character, as well as in the spoken language, constitute the dividing lines between these three main branches. The Presbyterian Church in the United States has accepted the responsibility of giving the Gospel to the Laos.

The Laos of northern Siam resemble the Japanese in color, feature, and stature. The similarity is also noticed in their light-heartedness, love of music, and gentle disposition. In many respects, however, they are very unlovely; cowardly, immoral, malicious, hypocritical, and without honor. The women in a measure are free, but are looked down upon as inferior beings who in a past existence obtained but little merit, and were therefore born females. As they are not allowed to enter the merit-making priesthood, their future existence will probably be in the form of a dog, a snake, a pig, or a buffalo. The people live in small bamboo houses, generally of one room with a bal-

* All the people of northern Siam were called Lao by the Siamese, but strictly speaking the name is only properly applied to the people of Looung Prabang and the lower Maa Kong region. The English term Laos has been used for all these northern peoples, and we have adopted it to embrace all those who use the written character and the spoken language common to the people of our present mission stations.—W. A. B.



A NATIVE LAOS HOUSE IN LAKAWN.

cony in front. These houses are windowless, and have but one door. The floors are built a few feet from the ground, to avoid dampness and the floods of the rainy season. As a rule, the space under the floor is left open to accommodate the cattle, the pigs, and the poultry.

The principal food of the Laos is rice, and the chief industry is rice-farming. There being no other food produced to any extent, when the rice crop fails there is a famine; and when it fails for two or three years in succession, the extent and effects of the famine are indescribable.

In religion, the Laos divide their attention between Buddhism and Demonolatry. Buddhism recognizes no God, and no immortal soul or spirit in man. Its teachings hold the individual as supremely responsible only to himself. It professes to be merely a system of atheistic and rationalistic philosophy, according to which anything tending to a continuance of one's existence beyond the present life is wrong, and anything which tends to one's complete extinction after this present life is right. Activity is evil. To live by begging is righteousness. To humanely shorten the suffering of some poor brute is sin, for it may be one's grandmother. We hear a good deal about the brotherhood of religions. Here are some of the *differences* between Buddhism and Christianity:

Buddhism teaches passivity, and
therefore encourages laziness.

Christianity teaches activity and
demands energy, work.

Buddhism is an agnostic negativism.

Buddhists speak of "entering religion" (a change of residence).

Buddhism tries to answer the question, "What can I do to inherit eternal extinction?" a question of its own asking.

Buddhism neither recognizes, nor attempts to supply the answer to the soul-cry of "every man that cometh into the world."

Buddhism stands off and says "Get out."

Christianity is a positive revelation.

Christianity requires one to be "possest of religion" (a change of heart).

Christianity answers the question, "What must I do to inherit eternal life?" a question common to serious men and women the world over.

Christianity is God's incarnate answer to that cry; seeking, saving, satisfying.

Christianity comes down and says, "Come up higher."

Is it any wonder, therefore, that Buddhists everywhere have been driven to seek outside of Buddhism for that "something" which the soul may lean upon? Among the Laos, that "something" is Demonolatry. In reality the power of Demonolatry is far greater than that of Buddhist idolatry. The missionaries must meet both the theistic philosophy of Buddha, and the subtler and more deeply entrenched systems of Demonolatry and fetichism. In open conversation Buddhism is quoted and offered for excuse; but the secret trouble in almost every case is the fear of, or the faith in, demons and witchcraft.

So much for the field in which the pioneer missionaries began to labor. At first there was the patient sowing, followed by a very small harvest. Then there was a long season of persecution, ending in the martyrdom of two Laos Christians. There was a brief lull, and then further persecution followed, until finally, in 1878, the present king of Siam issued a "Proclamation of Religious Liberty to the Laos."

SOME RESULTS OF MISSION WORK.

For sixteen years the original band of pioneers labored alone. Since then the force has been largely increast. From the first God's blessing has been evidenced, not by any sudden and intermittent periods of revival, but by the gradual, steady growth in numbers and character of the native church. The following are some of the results:

To-day we have 5 stations and 19 out-stations. There are 15 organized churches, with a total of 2,500 communicants. Within the past ten years the first church of Cheung Mai has received on profession of faith 1,162 adults. From this mother church 10 other churches have been directly organized, and its adult membership is still more than 700. Is that a good enough record for our critics of foreign missions? Did it *pay* to send missionaries to Cheung Mai?

A theological training-school has been establisht. Eight Laos pastors have been ordained, and 3 men licenst, by the presbytery of Laos. Not

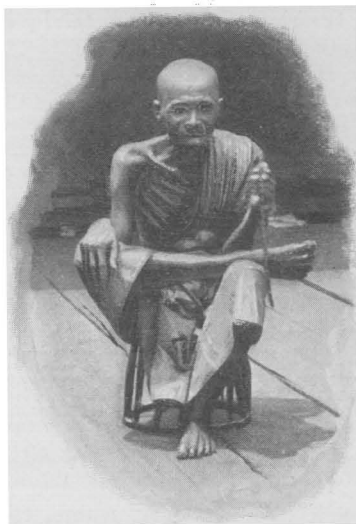
one of these is receiving any pay from American funds. We have a force of evangelists, elders, deaconesses, etc., trained for active Christian work. Only 2 of these have received any pay from America this past year. The total sum appropriated by the board in 1898, for Laos church and evangelistic helpers, was less than \$100.

Elementary school work is done in each station, much on the line of the Nevius plan. There are 4 boarding-schools in the mission, with a total of over 300 scholars. It is the exception for a girl or boy to graduate without having confessed Christ. To-day there is growing up a strong force of educated Christian young men and women, who are already entering enthusiastically into active church work.

In the year 1897, almost every Christian family in Cheung Mai, whether or not they had children in school, contributed something to the support of the two Cheung Mai boarding-schools; and of the entire expenses of the second term, more than one-half was defrayed by native contributions (salaries of missionaries, of course, excepted). The native contributions for the one term were seven times as great as for both terms of any previous year. Is there not here room for thought and generous, practical thanksgiving?



A LAOS CHRISTIAN PREACHER.



A LAOS BUDDHIST HIGH-PRIEST.

Hospital work and dispensary work are carried on in each station. The medical department of Cheung Mai Station is fully self-supporting. Long strides are being taken by the other stations in that direction. We reach directly by this means some 15,000 people annually. In Laos, as in all other mission fields, this department has proved its efficiency as a very essential missionary agency.

The Laos Christians are taking hold energetically of Christian Endeavor and Sabbath-school work.

As a result of the energy and perseverance of Dr. S. C. Peoples, a font of Laos type and a printing-press were sent to Cheung Mai seven years ago. To-day we have, printed in Laos, the following: The Gospels—Matthew, Luke, and John; the Acts of the Apostles, Genesis, the Psalms, the Epistle of James, an Old Testament History, a Life of Christ, the Shorter Catechism, Bunyan's Pilgrim's Progress, a hymn book,* numerous small books and tracts; and, of secular school books, an arithmetic, a geography, four readers, an ancient history, and other smaller books. Sabbath-school and Christian Endeavor lesson leaves are printed monthly. The mission press is entirely self-supporting.

The church in America is not askt to support any feature of the work in Laos that the native church there can justly be expected to support at this stage of its development. More than that, the native Laos church is undertaking active work in the regions beyond. A small struggling church of fifty members (which has just finisht building a neat, cozy chapel without any outside help) has contributed two months' support of a Laos minister, preaching the Gospel in French Laos territory, where, for the present, the *missionaries* are encouraged by French officials *not* to go. A small Christian Endeavor Society in Laos is assuming partial support of an evangelist at work in the French Laos field. A Woman's Foreign Missionary Society of fifteen members gave of their poverty thirty rupees in one year, sufficient to pay the expenses of a native minister for two months in evangelistic work.

At the annual mission meeting for 1897 the following resolution was adopted unanimously: "*Resolved*, That the mission request the board for *no* appropriation for native ministers, licentiates, Bible women, and Sabbath-schools for the coming year."

Has it *paid* to send missionaries to the Laos of Northern Siam? Yes, truly; and yet a mere beginning has been made. Support from the church in America is needed more than ever before (1st) because of the necessity of emphasizing "Episcopal" oversight in the thorough upbuilding of the native church in the older stations, (2d) because of the new stations lately establisht, and (3d) because of the immense unevangelized Laos territory close by and beyond us.

* The advance edition of this hymnal which we have been using for three years contains 239 hymns. The complete edition, to be issued shortly, will contain over four hundred hymns, and will be accompanied by a collection of the choicest tunes familiar to the Church in America. This represents practically the work of one man. Six years ago we were without a single Laos hymn. One of our veteran missionaries had been urged to return to America, on account of physical suffering and almost continuous ill health. He struggled against what seemed to most of us a necessity. He struggled for four years, and during that time, besides being stated supply for the station church, he translated the Psalms and Genesis, revised a translation of Pilgrim's Progress, and composed or translated over four hundred hymns in the Laos language. Our veteran, Father Jonathan Wilson, has lately returned to the Laos field, determined to be able to say with Paul, "I have fought a good fight."—W. A. B.



THE BURNING GHÄTS OF BENARES.

Here the bodies of the Hindu dead are burned on funeral pyres.

BENARES—THE MECCA OF HINDUISM.

BY MRS. MARGARET B. DENNING, NARSINGHPUR, INDIA.

Missionary of the Methodist Episcopal Church (North).

Even after a residence of more than seven years in India, and with many experiences in different cities, Benares is a revelation of the possibilities of Hinduism.

The city lies on the banks of the magnificent Ganges, and facing the river is a perfect forest of temples, towers, bathing-ghäts, and palaces. The various-colored stone of which they are built, the swarms of people in their many-tinted garments, the booths, the boats, the clear reflection of it all in the beautiful river, make a truly gorgeous scene of Oriental life.

Titular kings and queens, and a few real ones from all parts of India, come here, and each one erects a temple to his or her favorite

god or goddess, and also a palace, or mansion, in which to dwell during their sojourn in the sacred city. Here, too, they expect to come in their last days, to die on the banks of the great Ganges. Happy the man who dies in Benares, having his feet washt by the purifying stream as his soul leaves his body; then to be burned on its banks, and have his ashes carried away on the bosom of the river.

Many of the palaces are mere quadrangular piles of masonry, but many are really fine buildings, and enclose beautiful gardens. Near each palace is the temple built by the same devotee. The architecture is curious, ornate, and varied. Many temples are ornamented with pure gold. An elaborate, pinnated spire in different colorings was often repeated. Around the base, and along the edge of the roof, numbers of small spires start out, first as bas-relief and then taper off into graceful, separate spires, while again the bas-relief would begin behind this row, and in turn taper off, and so on, until the spire in the very center shoots up its graceful form, surrounded by symmetrical, alternate rows of spires, each row lower than the one nearer the center, down to the roof of the temple. Two of these spires, one in white and gold, and the other in dull green and brick red, with gold lines, were very pleasing to the eye.

In the city there is a double temple, whose exterior resembles that of a mosque. The domes are overlaid with thin plates of pure gold. Its interior is filled with almost innumerable idols—images of Gunpat, Parwati, the sacred bull; Siva, and the indescribable “ling,” and many others. The whole scene was loathsome in the extreme. Swarms of people were going in and out of the temple, and up and down the narrow alleys leading to the temple. Each one going in was carrying a plate filled with flowers, rice, and little cups of oil and water, which form the offerings to the idols. Stalls of flower-sellers, oil and grain-venders blocked the roads on either side. The water, oil, and flowers which fell on the pavement were trampled into a slimy paste, and as most of the flowers were marigolds, the odor was sickening. The temples in the crowded city, the idols, the deluded worshipping throngs, and, above all, the scenes along the river's edge, all proclaim superstition, impurity, vileness, a people given over to uncleanness and all abominations.

We spent most of our time in a boat going up and down the two miles of river front. The numerous ghâts are long flights of wide stone steps, reaching down below the water's edge. All day long, and most of the night, these great steps are literally covered with throngs of people, all eager to wash away their sins by a plunge into Mother Ganges. As one after another comes down into the river, they lift their folded, or outstretched, hands, and, looking toward the far horizon, they breathe a prayer to the god of the waters. Some throw handfuls of the water over their heads as they repeat their mautras, or prayers.

And the thought comes to us that this worship, and the throngs of people, have been like this for hundreds, even thousands, of years.

Oh! those generations old,
Over whom no church bell tolled,
Sightless, lifting up blind eyes
To the silence of the skies,
For the innumerable dead
Is my soul disquieted!

One of the ghâts is called "the burning ghât," and sitting in the boat, we watcht three or four bodies prepared for Hindu cremation. Whatever the rite of cremation may be elsewhere, here it partook only of the repulsive. The bodies are brought on bamboo stretchers, and are placed just inside the edge of the stream while the pyre is being made ready. This is the place where "suttee" used to be performed before English law put a stop to the cruel practise. One corpse was that of a man of about forty years of age. His widow, in the white garments of widowhood, came down to the water's edge, and dipping up some of the blest Ganges, poured it over the face of the dead. When the body was lifted on the pyre, she helpt to pile wood over it, and it was her hand that applied the torch. When the sickening crackling began, she went up the bank a little distance, and at a gesture from a relative, perhaps a command also—for we were not near enough to hear—she pickt up a stone, and putting her hands alternately on the ground, she broke off the pretty glass bangles from her wrists, and walkt up the bank, a desolate widow, done with pleasures, ornaments, and even respect, perhaps to endure treatment which will make her wish for the olden, sharper, but speedier death by suttee.

The dust of the burnings is strewn upon the beautiful stream, whose origin, according to Hindu mythology, is too revolting to mention. But in reality much of the body is not reduced to ashes, owing to the very primitive arrangements. Near one of the pyres we saw a gaunt Pariah dog gnawing away on the remains of a previous burning, and, on looking closely, we saw it was a human skull. This, my first view of a burning ghât, I hope may be my last.

Many strange and pathetic scenes were transpiring on all sides. The fakirs, or holy men, were to be seen everywhere—some at prayers, some in meditation, and some bathing.

A Brahman priest was leading a young woman into the water. We were told that he was giving her the holy bath. He dipt her up and down, mumbling incantations all the while. She placed the edge of his robe on her head every now and then, and the sad sight suggested temple practises such as Pundita Ramabai tells us go on in this great city of Hinduism and elsewhere in India.

While we were still in the boat an old ascetic died, and we heard he was to be immediately lowered into the river instead of being burned. This is a privilege of this class of men, if they so desire.

They tied large earthen pots to his arms and feet, and then rowing out into the stream a little way, while they blew an unearthly blast on a conch-shell, the disciples of the old devotee, laughing and chatting with apparent unconcern, tumbled the skeleton-like form overboard, and turning the "chatties," so they filled with water, the remains were soon out of sight beneath the water.

In a garden, near the monkey temple, we saw an old man, Shri Swami Bhar-karanand Sarasvati by name, who is supposed by his austerities to have attained to the state of deity. As we entered the garden in the chill of the early January morning, we saw the thin old man, on an upper veranda, in a state of nudity. He hastily donned a half yard of clothing, his robes of state, as it were, for he only dons it for the reception of visitors, and came down the rose-bordered walk to meet us. To our surprise, he took our hands in a friendly grasp. Then he presented us with a little book, containing a short sketch of his life, and a long list of noted and unnoted foreign visitors who have come to see him. He inquired all about us—our work, residence, and so on—and then bidding us be sure to see his own marble image in a little shrine on the other side of the garden, he smiled, salaamed, and *he did not ask for bakshish*, and for that reason, if no other, we shall never forget Shri Swami, the holy man of Benares. We saw the statue, done most exquisitely in pure white, glossy marble, with the eyes painted to exactly simulate life. People from far and near come to bow down and worship this saint's image.

We have seen Benares! To some extent we can comprehend the first clause in verse 5 of Isa. lvii, and we can realize the necessity for some of the awful punishments meted out to idolaters in Bible times. We can give but a glimpse of Hinduism, with its multitudinous gods and its evil effects on mind, heart, and body of man. The worst we see we dare not write, and we can never know the worst as it really exists. But in spite of all this dark picture, India is arising from the slough of superstition, for her light has come. Thousands of her idols have been crusht, and even into dark Benares the beneficent rays are piercing, and some day, not very distant, the ashes of the idols in this city shall strew the beauteous river, and her inhabitants shall drink of the "fountain of life," and bathe for cleansing in the river of the water of life, which proceedeth out of the throne of God and the Lamb.

II.—MISSIONARY DIGEST DEPARTMENT.

ISLAM IN CHINA.*

BY REV. EDWARD SELL.

The first Mohammedans who came to China were Arab merchants. It is said that commercial relations with Arabia existed before the time of Mohammed. Four of the Companions of the Prophet brought presents to the emperor, and were allowed to settle in Canton, where they built a mosque called the "Holy Remembrance." This would give as the date of the first Moslem mission to China the latter part of the seventh century. The Khalif Walid, in the early part of the eighth century, advanced his victorious army to the frontiers of China. The general of his army demanded, and received, tribute from the emperor. In the year 755 A. D. a band of 4,000 Moslem soldiers came from Khorasan to the aid of the emperor, and in return for their services were allowed to settle in various towns in China. In 794 A. D. Hārūn'r-Rāshid sent ambassadors to China. The political relation thus entered into lasted for some centuries. In 1068 the Emperor Chin Tsoung appointed a Moslem to the oversight of the Arab strangers who came to Canton. This official distributed them in different places, and kept a register of their names.

Professor Vasilieff, writing in 1867, says that there were then in Peking alone 20,000 Moslem families, containing 100,000 persons, and that there were 11 mosques in that city. Another writer, in 1873, states that the Moslems were prosperous merchants, in a flourishing condition. Their present number is computed to be 20,000,000, scattered about in various parts of the empire. This is not an extraordinary number when we remember that some fourteen centuries have past since the first Moslems settled in the country, frequently in plague-stricken and deserted districts which they took possession of, and then increase their number by the purchase of children of indigent parents, and by marriages with Chinese women.

The Moslems are convinced that the future lies with them, and that, sooner or later, the religion of Mohammed will prevail in the extreme East, and replace the various forms of paganism. Professor Vasilieff is evidently of the same opinion, and views the position with much alarm.

The Moslems differ both in character and in physiognomy from the Chinese proper, and show clearly that they are a mixt race. The original source was the band of 4,000 soldiers who early settled in the country. Three centuries later, when the conquest of Genkhis Khan opened up a way of communication between the East and the West, many Syrians, Arabs, and Persians came to China. Some were merchants, some soldiers, and all more or less settlers. They were men strong in physique, active in habits, and they soon established themselves in the various localities in which they settled. They married Chinese women, and their descendants, the present mass of Chinese Moslems, bear marked traces of a foreign origin. The Moslem women, tho not so tall as the men, are, generally speaking, more robust and vigorous than the Chinese women.

As a race these Chinese Moslems unite the good and the bad qualities of the Chinese, the Arabs, and the Turks, tho they are less bigoted than the latter. They prefer the occupation of arms and commerce to the

* Condensed from the *Church Missionary Intelligencer*, February, 1899.

cultivation of the arts and sciences. They are very clannish, and are reputed to be honest. Owing to this unity which binds them together, and also to the concessions they make to the prejudices of the Chinese people, they enjoy the same rights and privileges as other subjects, and are not treated as a foreign body. They are agriculturists, artisans, merchants, and even officials, if they are qualified for such a position. They wear the Chinese dress—the long robe and the pigtail. Their mosques are not prominent buildings, and the minarets are kept low so as not to excite the superstition of the people. They assist at popular fêtes, and contribute to things in which they have no special interest. Those who hold high official positions even go so far as to perform certain religious ceremonies connected with the state religion. In discussions with the learned on religious matters they are careful to say that they differ from Confucianism chiefly in matters of a personal nature, such as marriage and funeral rites, ceremonial ablutions, and the prohibition of pork, wine, and games of chance. The result is that Islam is looked upon by the Chinese as a religion similar in many points to their own. A Chinese writer of the eighteenth century says: "The Arab religion prescribes for the worship of the Supreme that which Confucius did for the Chang-Ty, and borrows from Buddhism what concerns prayer, fasting, almsgiving, and certain religious ceremonies."

The government has, as a rule, shown itself favorable to Islam, and at different periods has issued decrees to the effect that Islam has a good object, that it observes natural and social laws, and that the differences it presents to other religions only concern simple questions of national usage. The Chinese Mussulmans, thus allowed freedom in the exercise of their religion, have lived in the same way as the other inhabitants of the country. They submit to the same charges, enjoy the same rights, yet whilst casting in their lot with the other subjects of the empire have, as regards their religious position and their personal laws, remained a distinct community.*

The majority of the Chinese Moslems are Sunnis of the Hanifa sect. The main dogmas of the orthodox creed are in agreement with their coreligionists elsewhere; but in speculative and philosophical questions they have been influenced by Buddhist and Confucian teaching. Living isolated for twelve centuries, in the midst of idolaters, and under a suspicious government, the prejudices of which had to be duly considered, deprived of all facilities for reinvigorating their faith at the sanctuaries of their ancient saints, they have cultivated a humbler and more tolerant spirit than is common among Moslems in other Eastern lands.

They have never been able in China to assert with boldness that Islam is the one, absolute religion, outside of which there is no salvation. They have enjoyed equal civil rights with others, and have held official positions, involving conformity to certain national laws and customs contrary to the spirit of Islam, and necessitating the close study of certain philosophical doctrines alien to the teaching of Mohammed. The result is that a certain laxness in practise has been permitted, and that the

*The Chinese term for Moslem, given about the thirteenth century, is *Hoey-Hoey*, or *Hoey-Tsee*, which means "return and submission," in accordance with the verse in the Koran which says, "Verily, we are God's, and to Him shall we return." The Mohammedans call themselves *Mouminin* (believers), and *Moslemín*. The name given to the religion is *Hoey-Hoey-Kiao*, or *Tsin-Tehing-Kiao*, the true and pure religion. This latter name was formally authorized by the emperor in 1335 A. D.

dogmatic system has been influenced by philosophic ideas taken from other religions.

The Mohammedans believe in the salvation of Moslems only; but the Chinese Mohammedans say that of non-Moslems one man in a thousand and one woman in ten thousand will receive salvation. They further teach that as Eve was created from a bone taken from the left side of Adam, and as the left side is inferior to the right one, women are worse than men.* They tempt men to neglect religious duties and lead them astray. Women are said to love three things only—those who flatter them, their pleasure, and their own children.

The Chinese Moslems hold that all physical actions are the result of immutable decrees of God, that moral acts depend on the will of the individual, who is free to choose. Each man is born with a different nature, but, whatever that nature may be, he does not the less possess the faculty of thinking and acting according to his own will, subordinate to the power of God.

As regards their relation to the state, Chinese Moslems inculcate loyalty to the emperor, and conform to certain practises of the state religion. That religion is made up of certain rites and ceremonies performed by the emperor and the functionaries who undertake the duties of priests. Sacrifices are offered to propitiate the superior powers. The public officials have to take part in these observances. The Moslem functionaries, tho they regard the whole thing as ridiculous and superstitious, conform to the law in their own interest and in that of their own community. They know that such concessions to paganism are absolutely opposed to the iconoclastic system of Islam, but they yield to the temptation, and hope that under the peculiar circumstances of the case they may receive pardon.

The Chinese Moslems prohibit the use of tobacco, but opium-smokers are numerous among them. Gambling and games are illegal, but they evade this by saying that the prophet only forbade games of hazard, and allowed draughts and chess, which depend on the skill of the player. As a matter of fact, dice, cards, and betting at cockfights are common, and the Moslems equally with other Chinese are gamblers. Musical instruments must not be used in private or in public. Vocal music also is improper, tho passages from the Koran may be chanted at the time of prayer. Dancing is altogether wrong. It is also forbidden to make statues of men or figures of animals; but photographs are allowed.† Astrology, divinations, magic, and all calculations based on auguries and dreams, are utterly condemned. In this respect the Moslems have not fallen under the spell of the Chinese custom and practise in these matters. Among themselves they use the ordinary Moslem salutations, but to outsiders they use the form common to all.

Education is regulated partly by the Islamic law, and partly by the state system. At the age of four years, four months, and four days, a lad begins to read the Koran by rote. When he is about seven years old his general education begins. The mosque schools are adapted to this purpose, and the Chinese, Arabic, and Persian languages are taught. This education is carried on till the young man is twenty-one years old.

* Another form of this tradition used against female education is that the bone, being a rib bone, was bent, and so the disposition of woman is by nature crooked, and any attempt by education to improve it is clearly contrary to the natural order of things.

† It is sometimes said that as the sunlight does this and not man, this pictorial representation of the human form does not come under the prohibitive law.

Later on, provided he passes the necessary examinations, he can enter the service of the state. If the lad is to devote his life to some manual trade the course of education is different. Girls do not receive a general education.

The books composed and published by the Chinese Moslems are not sold publicly, owing to the suspicious character of the government and the prejudices of the literary classes. It is said that the first Mohammedan book published in Chinese appeared in 1642, and that was written in order to show the points in common between Islam and Confucianism.

From the above statements it will be seen that Moslems in China possess much religious liberty, but that they purchase this by conforming to pagan practises and ceremonial, and by a subserviency to the prejudices of the state officials and of the literary classes, in a manner not usual among their coreligionists in other lands. As regards their dogmatic beliefs they may be classed as orthodox Moslems, but they are certainly lax and time-serving in their conduct and relation to others of an alien faith. Now and again they have broken out into rebellion, but it seems very doubtful whether a body of men, who for many centuries have conformed to customs repugnant to the true Moslem, can ever become the political force which, it is said, Russia fears they may become, or are at all likely to prove a hostile power in the future developments of the Chinese empire.

WORK FOR THE PRISONERS AND EX-CONVICTS.*

BY MRS. BALLINGTON BOOTH.

The first aspect of prison life that strikes one who enters within the doors is its cut-offness from the world outside. The man who has friends who still care for him may receive a stated number of visits a year, when, for a few minutes, he talks with wife or mother or friend in the guard-room, and he is allowed to write one letter a month, and to receive letters twice a week. To him there is, therefore, still this little bridge between his cell and the world from which he has been banished. To many, however, there does not exist this link—no friends have they to call on them, and the deliverer of letters passes their cell every week for years without stopping to hand a message through the bars to them. Stern discipline, loneliness, long hours of work, a narrow little cell, with just room enough for a stool and a bed, with a thick-barred door through which the light falls, flanked with shadows as a constant reminder of confinement—these, in part, make up prison life. The felon of wealth, and the poor prisoner from the slums, may march next each other in the lock-step, and occupy adjacent cells on the gallery, for to all intents and purposes they are alike now. The striped dress, close-cropped hair, the utter stripping off of all comforts, have a leveling influence.

The awfulness of prison life lies in the memories of the past; the dismal contrast between home and prison cell; the longing for loved ones, whose hearts are aching, away out of reach; the knowledge that the wretched companionship of misery must be theirs, in the weary round of prison toil from morning till night, for the long years ahead, which seem interminable. Above and beyond all this, prisoners have the bitter realization of the brand that has fallen upon them never to be removed—

* Condensed from *The Ladies' Home Journal* for February, 1899.

"convicts"—that they are degraded before the public, and will be looked upon forever as accursed.

Upon many men imprisonment tells terribly. The nervous strain, the heartache, the close confinement often breaks down the strongest man, and he returns to the world a wreck of his former self, while in his pallid face, his stuttering accents, his halting walk, and his furtive, haunted look, we can read something of the much he has suffered, and surely, whatever his crime, however dark the past, we should pity him, and whisper, "Go in peace and sin no more."

The movement to help these men begin anew the battle of life, after they have been liberated, as well as to help them while in prison, started in Sing Sing prison, at a service in the chapel on Sunday, May 24, 1896. Never shall I forget that first meeting. It was a scene that painted itself in unfading colors on the minds of many there present. The pale spring sunshine flickered through the barred windows, the guards in their blue uniforms stood lined up against the wall and at the doors, while every seat was filled with the men, all clad in the striped garments, set apart from their fellow-men, and yet each bearing his own burden, and having behind and before him the retrospect and prospect of his own individual life with its sorrow and its need.

As I stood on the platform of that prison chapel, looking down upon the sea of faces—between nine hundred and a thousand of them—a new revelation of the great wide field they represented dawned upon my life. The mark of suffering, hopelessness, and despair could be seen deeply stamped on many of them, and as the awful extent of the need dawned on me, and the heartache seemed to surge up from them to my own soul, I broke down, and the picture became blurred and indistinct.

Perhaps my tears meant more to my audience than my words that day, for many a man wept who had long been unused to weeping, and the chords of sympathy and confidence were struck between us, so that from that hour they accepted me into their lives, and I undertook my new mission as one direct from the God to whom the prisoner's cry has reached, and been heard in all its bitterness. From that day, little by little, the work has grown, and become organized and systematized. We commenced with chapel meetings, and with correspondence, then came the need for interviews with those who wrote to us.

As men took their stand for a new, right life, it became necessary to have some kind of organization, and we formed what is now known as the "Volunteers' Prisoners' League." In each prison the V. P. L. Post has its own standard, and very proud they are of the pure white flag, with its blue star of hope, and the motto of our league that shows up plainly on the snowy field in crimson letters, "Look Up, and Hope."

The work has spread from prison to prison until it has become firmly established in eight of our large State prisons, and over three thousand members have been enrolled in the league. I have had the warmest assurances from the wardens and chaplains of our prisons as to the beneficial effect on the prison population at large, as well as the wonderful change wrought in many individual lives. By no means the smallest factor of this work is the fact that it is bringing hopefulness in where there was nothing but despair.

Two outside branches of work naturally grew from this league within the walls. The first was the hunting up, cheering, and helping of the families of those in prison. No one on the outside can form any idea

of the anguish, suspense, and misery men in prison suffer as the news reaches them of the sickness, want, or danger of loved ones on the outside. I have had letters from men written in the first glimmering of the dawn at their cell doors, after a night of pacing back and forth in the narrow cells, with hearts breaking and brains reeling at the vision of a dying child's face, or the news of a wife out of work being driven to ruin as a means of support for herself and little ones.

Sometimes we are called upon to find parents for the son who has lost track of home and for years sent them no message; sometimes the relieving of a family on the point of eviction, having failed in the struggle to make ends meet after the breadwinners were gone, and at other times the reconciling of husband and wife who had been estranged. I am in correspondence with mothers, wives, sisters, and children of prisoners all over this country, and in some instances in foreign countries.

The last, but perhaps the most important, branch of work which we have set on foot is that which stretches out the helping hand and gives the needed shelter to prisoners after their discharge from State prison. One can gather no idea of the difficulties which beset their paths; or of the constant rebuffs, disappointments, and suspicions that meet and thwart them in their efforts to do right. Happy the man who has a loving mother to whose home he can turn for shelter, or a wife who has stood by him with devoted loyalty. But what of the many "boys" who are homeless and motherless? Their money is soon spent. Employment is well-nigh impossible to find, and in the strangeness of the rush and turmoil of a world that pauses not to give them a thought or a word, they drift aimlessly and despairingly until hope deserts them. To such "Hope Hall" has proved, indeed, a haven of rest. We have made the place as homelike as possible, robbing it of any likeness to an institution. No one is allowed to visit it. No prying eyes can wound the sensitive, no publicity make them feel the memory of the stripes and lock-step. Situated in a countrified part of New York City, it has a garden to be cultivated, cows and horses to be cared for, and household duties enough to keep every one busy. The building of the barn, the painting of the house, the cooking for the big family, laundry work, and all else is done by the men themselves. We can accommodate forty-eight men at a time, and already several hundred have past through its doors, graduating again into a new life, and to positions either found for them by us or procured in their own energetic search after work.

Perhaps the following incident concerning the first "boy" who entered "Hope Hall" will serve to show just how we can help men in the direst extremities through having such a place to prove their shelter when most beset with temptation and discouragement:

I was busy in my office one morning, when a very urgent request to see me was brought in by my secretary, who added that my visitor was from "up the river." As he entered I noted at a glance that he was one of those who had learned long and hard the bitter lessons of crime's teaching. I rose to meet him and led him to a chair by my desk, and tried by my hand-grip and smile to reassure and make him understand my sympathy. Bit by bit his sad story came out—and it was indeed a sad story.

He had been a burglar and highway robber for many years, and had served several terms in prison, and had hardened his heart against the hope of anything better in store for the future. He did not attend chapel, but from other prisoners he had heard of my message and determined to have one more try to be honest. On leaving prison, not know-

ing me personally, he did not come to us, but tried to fight his unequal battle against circumstances. First, he hunted for work in New York, but, failing utterly, went down to Long Island and secured work at erecting telegraph poles. At this, however, he broke down through physical inability; tho a big, strong-looking man, a dread disease had its cruel hand on his lungs.

He had returned to New York to hunt for work once more, ineffectually, and then had utterly given up hope. In this dark hour came the enemy to tempt, and there being no stronger power within to lift up the standard against the inflowing flood of evil and bitterness, he determined that night to resort to the old way of gaining a living. Getting a revolver and a handful of 38-caliber cartridges (that still lie in one of my drawers at the office), he made a sand-bag, and at nightfall went out to waylay some victim. In the lonely shadows of that night he fought again his battle between good and evil. Once more the words of hope came back to his mind, and by and by his good angel returned and withheld his hand from the doing of violence, guiding him to us in the morning, weak, faint, and weary, to surrender his weapons and ask for our friendship. He became the first inmate of "Hope Hall."

Diligently and faithfully did he work at getting "Hope Hall" ready for the others who were to come. He was so thankful for everything done for him, so relieved and happy over the new life that was opening out before him, that the old, hopeless, dejected look soon wore away. After he had found Christ as his Savior the change in him was wonderful, and no one could have believed him to be the same man. He was with us one year, having special duties assigned him. Tho his health was failing rapidly he became very ambitious to go out and test his strength at some employment. He became motorman on one of the cars in New York, and when the end came it was quite sudden, but a few days illness serving as his passage from the world that so grudgingly gives an ex-prisoner a chance, to the Heaven where all must wear the same white robes, and where no one will be asked, "What have you been? Where have you come from?" but where all shall be welcome who bear on their foreheads a new name and on their lips a new song.

Into "Hope Hall" we welcome all who come to us from State prison desiring to lead a better life—Protestants or Catholics, Jews or infidels. The only two requirements are that they must have served one or more terms in State prison, and must be earnestly determined to lead honest lives. Some of our men are first-offenders, some have served five or six terms in prison, but we are just as hopeful for the latter as the former, and in many, many instances they are now living such lives as to justify our confidence in their sincerity.

Before us lies a great field—a need that makes itself felt in every State—a problem whose ghastly proportions loom up before us, and will not be downed by the selfish shifting of responsibility or the convenient theorizing as to the uselessness of efforts for its solution.

JAPANESE LECTURES AGAINST CHRISTIANITY.*

BY REV. H. V. S. PEAKE, KAGOSHIMA, JAPAN.
Missionary of the Reformed Church in America.

Having occasion in November to spend a few days in Nagasaki, and seeing notice of some lectures by a Buddhist, one of whose objects was to urge the rejection of Christianity, I attended two nights in succession. From six to eight hundred men, representing merchants, students, and mechanics, gathered in a large theater and took a lively interest in the proceedings. The lecturer represented Shin-shu, the most numerous sect of Japanese Buddhists, and directed his argument and ridicule against Christianity, two modern mongrel cults, Tenrikyo and Remmonkyo, and

* Condensed from *The Independent*, February 9, 1899.

against Nichiren-shu, another Buddhist sect. The audience greatly appreciated his ridicule of the two mongrel cults and the Nichiren-shu. They caught the points quickly, and showed plainly how strongly their sympathies lay with the speaker. The different subjects were posted back of the stage, and ran somewhat as follows:

"Christianity is a kind of Ghost-story."
 "Tenrikyo is a Know-nothing."
 "The Doctrines of the Nichiren Sect are Dead Things."
 "Christianity Works Great Harm to Japanese Institutions."
 "The Priests of the Nichiren Sect Lure their Believers to Hell."
 "Concerning the Beneficent Influence of Buddhism on Society."
 "The Nichiren Sect Should be Ostracized," etc., etc.

An entire hour was devoted to the consideration of Christianity as a Ghost-story. Ridicule was the weapon, and the speaker, beginning at Genesis, gave us man created like a mud doll, and Jehovah, the architect of Noah's ark, a box-like craft whose lines would disgrace the ingenuity of a Japanese schoolboy. He wondered who sounded to find the exact depth of water that is stated to have covered Mt. Ararat; said that the man who wrote Genesis labored under the delusion that Ararat was the highest mountain in the world, wherein again the Japanese schoolboy was superior, and after a few other references, ended with the oft-quoted verses concerning a man set at variance against his father, the daughter against her mother, the daughter-in-law against her mother-in-law, etc., wherein he claimed Christianity teaches unfiliality.

The second night he began by likening Christianity to the deadly cholera bacillus that must not for an instant be allowed to find a lodging place. He referred to the doctrine of future punishment. Their highnesses, the emperor and empress, are not believers, and Christians ruthlessly consign them to hell with ordinary unbelievers, while Buddhism offers a final way of happiness even to those who do not attain to the perfection of Buddha in this life. People in America can not estimate the intense feeling such words as these produce in Japan. Again, some Christians forbid the use of liquor and tobacco, principal sources of revenue, thus agitating against the country's temporal prosperity. Their real object is to play into the hands of foreign importers of wine and leaf tobacco.

Christianity inveighs against the honoring (or worshipping) of ancestors, heroes, and even the Buddha. Christians evade, on religious pretexts, putting up festoons and contributing money at the time of popular festivals. This wicked religion teaches that there is a duty *first* to God, *then* to native country. This leads ultimately to affiliation with a foreign country in case of war. This would be eminently true in the case of members of the Russo-Greek Church. History goes to show that evangelization is but a first step toward conquest. In the speaker's mind, Christ was punished simply and solely because he was a traitor. All Christians are traitors whose object is to found republican institutions like those of the United States and France.

In the introduction to his lectures the speaker referred to the fact that from July, 1899, foreigners may reside freely in any part of the country. Merchants will come from Christian countries, and missionaries, with both hands full of Bibles, will be more than ever a menace to our national purity. This, he said, is the reason why Buddhist speakers are traveling everywhere holding such meetings. "Now is the time to prepare for the dire day when this deadly Christian cholera bacillus will be entirely free to carry on his ravages. Buddhism is the carbolic acid, the antiseptic, with which to combat this. Let us awake and exert ourselves to the utmost."

THE RELIGIOUS CONDITION OF HAWAII.*

BY REV. J. LEADINGHAM, HONOLULU.

According to the census of 1896, the population of the Hawaiian islands was divided as follows:

| NATIONALITY. | | RELIGION. | |
|---------------------------------|---------|---|---------|
| Hawaiian and part Hawaiian..... | 39,504 | Protestants..... | 23,273 |
| Japanese†..... | 24,407 | Roman Catholics‡..... | 26,363 |
| Chinese..... | 21,616 | Mormons..... | 4,886 |
| Portuguese..... | 15,191 | Confucianists, Buddhists and Shintoists | 44,000 |
| Other nationalities..... | 8,302 | Others..... | 10,498 |
| Total..... | 109,020 | Total..... | 109,020 |

It is well known that the evangelization of the Hawaiian Islands was accomplished by missionaries of the American Board. It may not be so generally understood that when this board withdrew from control it was succeeded by the Hawaiian Evangelical Association, whose board is now the agency for directing missionary operations. At present this board renders advice and oversight to all of the fifty or more Hawaiian churches, and, in many cases, this is supplemented by financial aid. It also supports, in whole or in part, eleven mission stations among the Japanese, and is the mainstay of three Chinese and two Portuguese missions. A beginning has been made toward opening up religious work among the remote and scattered communities of Americans and other whites. As the country develops, one of its greatest opportunities is likely to be found in the religious needs of such communities. The Hawaiian Board also gives aid to the theological school in Honolulu, in which pastors are trained for the Hawaiian and some of the other fields, and several schools for girls are under its care. Besides the local work, this board supports native Hawaiian missionaries in the Gilbert Islands, and is the agent of the American Board in the administration of its affairs in that and other parts of Micronesia.

It will appear from this that the relations which the Hawaiian Board sustains to the religious needs of these islands especially are very important. Historically and practically it is the organization best fitted to lead in the development of religious life here, and with a generous support from the prayers and material resources of its friends for the next decade or so, it can easily hold the key to the situation. Just now, however, it stands face to face with large opportunities and likewise serious obstacles; and the form of Christianity which shall prevail here in the future is quite likely to be determined in a degree by the success with which the board is able to meet the demands upon it during the immediate future.

Opportunities are now opening up in the shape of new fields at home. In addition to the stations already established among the various nationalities here, there are other strategic points among each of them at which evangelists and teachers could be placed to great advantage, if the means for doing so were at hand. This is especially true of the communities of whites which are now beginning to be formed in different places. These are important, because they should in the natural course of events swell the constituency which supports the missionary work among the less favored races.

There are also serious difficulties to be met and overcome in the

* From the *Missionary Herald*.

† Now about 35,000.

‡ More than half of these are Portuguese.

Hawaiian Islands. There is just now a singular state of apathy and indifference to spiritual things among the Hawaiians. The natural indolence of the Hawaiian's disposition will always be a leading factor in explaining such a condition. Recent political issues have also been used by many to embitter the minds of the natives against their best friends. A general spirit of worldliness on the part of many of the foreign population has likewise its depressing effect. To all these influences is to be added that of the use of intoxicating drink. This is debauching and ruining the nations by scores and hundreds.

Heathenism is also a foe which Christianity must still encounter here. Besides the lingering remnants of Hawaiian heathenism is that which is imported from China and Japan. Shinto and Buddhist priests are active in the support of their faith among the Japanese laborers in some places in the islands. It is no uncommon sight to see a hack loaded with Chinamen, having with them a roasted pig, on their way to the cemetery to pay their homage to their dead ancestors.

Such obstacles will be overcome only by patient, determined effort. We have now a stable government, and the country will henceforth be free from the distractions and animosities of revolutions. A well-ordered system of education in the government schools, conducted wholly in the English language, will in time do its part in enlightening and amalgamating the different races on the basis of a common language. There is also a body of people here who have a sincere and prayerful interest in the welfare of the country, and who give generously of their means to aid in its spiritual advancement. The great need of the islands to-day is that this body be increased.

RECENT ARTICLES ON MISSIONS AND MISSION LANDS.

AFRICA—Unoccupied Fields of Africa, *The Christian and Missionary Alliance* (February); History of Missions in Sierra Leone, Rev. Chas. Marks, *Work and Workers* (February); Missionary Work in Delagoa Bay, *The Mission Field*, British (February).

AMERICA—Home Life Among Alaska Eskimos, Mrs. Harrison Thornton, *Congregational Work* (February); The Red Indian of To-day, Geo. B. Grinnell, *Cosmopolitan* (March); Reform of the Indian Service, Herbert Walsh, *Assembly Herald* (February); Syro-Arabians in the United States, Isabel P. Hapgood, *The Independent* (February 16); A Sermon in a Saloon, J. B. Hamilton, *The Independent* (February 23); The Regeneration of Cuba, Geo. Kennan, *The Outlook* (March 4); The Reconcentrados of Cuba, W. R. Lamberth, *Review of Missions* (February); The Church in Cuba, E. S. Houston, *Catholic World* (March); The Conditions of Puerto Rico, Wm. Hayes Ward, *American Review of Reviews* (March); Missions in Mexico and Guatemala, *Woman's Work for Woman* (March); The Neglected Continent, *Christian and Missionary Alliance* (March).

CHINA, JAPAN, AND KOREA—Recent Remarkable Events in China, *Baptist Missionary Magazine* (March); Some Sober Elements in the Situation in China, Robert E. Speer, *Sunday School Times* (February 11); The Reform Movement in China, Rev. Wm. Ashmore, D.D., *Baptist Missionary Review* (January); The Truth About the Chinese Emperor, Pashih Kin, *World-wide Magazine* (March); The Empress Dowager of China, Henry Blodgett, *Missionary Herald* (March); The Japan of 1898, *The Japan Evangelist* (January); Present State of Thought in Japan, S. H. Wainwright, *Review of Missions* (February); Buddhism as it is in Japan, D. S. Spencer, *Review of Missions* (February); Country Evangelistic Work in Japan, C. K. Harrington, *Baptist Missionary Review* (February); The Agitation in Korea, H. G. Appenzeller, *World Wide Missions* (March); The Spirit of Independence in Korea, R. E. Speer, *The Independent* (March 2).

INDIA AND BURMA—Tribes, Clans and Castes of Nepal, *Indian Evangelical Review* (January); Among the Burmese, *Woman's Missionary Friend* (March).

ISLANDS—Philippine Types and Characteristics, *American Review of Reviews* (March); Exploration in the Caroline Islands, F. W. Christian, *Geographical Journal* (February); The Races of Malaysia, R. W. Munson, *Medical Missions* (March); Samoa, *The Missionary* (Feb.).

MORMONISM—Presbyterian Missions among Mormons, Gen. John J. Eaton, *Assembly Herald* (February); Woman's Life in Utah, Ruth Everett, *The Arena* (February).

RUSSIA AND SYRIA—Russia as a World Power, Chas. A. Conant, *North American Review* (February); Contending Religious Forces in Syria, H. H. Jessup, *Mission World* (February).

GENERAL—The Missionary Outlook, A. H. Bradford, *Biblical World* (February); What the Bible Societies have done for Missions, Paul Richter, *Mission World* (February); The Student Movement at Home and Abroad, A Symposium, *Review of Missions* (March); The Missionary as a "Buffer State," Wm. M. Upcraft, *Baptist Missionary Review* (January); Self-Nutrition in Native Churches, Wm. Ashmore, *Chinese Recorder* (January).

III.—INTERNATIONAL DEPARTMENT.

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

Qualifications of Missionaries.

BY REV. R. P. MACKAY, B.A.

We tried to make room for all of the admirable paper read before the Missionary Officers' Conference in January last, by Rev. R. P. Mackay, B.A., Secretary of the Foreign Missions Committee of the Presbyterian Church in Canada, but are compelled to merely select from its closing paragraphs. After discussing the need of spirituality as a fundamental qualification for missionary service, and the need of a definite call thereto, and then the educational qualifications requisite, unless under exceptional cases, he proceeds as follows: [J. T. G.]

We would venture in the fourth place to name enthusiasm, or at least a capacity for enthusiasm, as, if not indispensable, at least extremely desirable. Where would science be were it not for the enthusiasm of Galileo, Newton, Darwin, or Edison? Where would the Reformation be but for the enthusiasm of Wyclif, who braved death that he might give England the Bible? or of Luther, who stood single-handed against Charles V. and Leo X., against Germany and the Papacy combined? It was the enthusiasm of Paul that overcame the triple alliance of Jewish bigotry, Greek intellectualism, and Roman materialism. This enthusiasm is divine. It came like a breath from heaven, and set men on fire. Colliding with the world they fell, but their fall was the rising of the nations. Hence as has been said, "The world's progress has been from scaffold to scaffold, and from stake to stake!"

Is there as much, it may be, and has been, askt, of this enthusiasm in missions and missionaries now as in former years? We read that the Irish and Scotch missionaries who evangelized the continent of

Europe, "went out into the forest wilderness, amid wild robber hordes, swarming with wild beasts, unhealthy and fever-breeding; with their own hands reared for themselves huts, cleared and cultivated the soil, and, when the harvest failed or fish in the brooks failed, they lived on bark and weeds and the small fruit that grew in the forest."

Making due allowance for changed conditions at home and abroad, and for the fact that only the most noticeable names are reported in history, is there still ground for the view that the spirit of heroism in missions is subsiding, that in order to give point and interest to mission addresses, the same old incidents are retold, and these not by any means from the lives of missionaries of the last decade?

It may be that the shelter of Christian powers is making martyrdom, in its primitive sense, impossible, even to those who might seek it, and that the increase of wealth has taken the virtue out of extreme self-denial and poverty, yet genuine enthusiasm will find its own expression and its own crucifixion too. Would the men who followed Columba to Scotland, or Columbanus to Gaul, or Ansker to Scandinavia, if living to-day, be satisfied with simply offering their names to a board, and, when told that there were no funds, turn away feeling that their whole duty was done? Would they not rather feel that the financial is only one of the many problems to be solved, and solved by the same Power, that their call is by One to whom belong the cattle on a thousand hills, the silver and the gold, and that His call must be obeyed?

Does this enthusiasm still exist? We answer "Yes," but, whether in the same degree as in former times or not, certainly not in the degree the occasion demands. Is it that the Church at home is "neither cold nor hot," and that as the parents, so are the children? Or has there crept in a misgiving, a shade of doubt as to the need—the lost condition of the heathen? To the apostle the heathen were without hope and without God, aliens from God and the enemies of God; and his vivid perception of what that means made enthusiasm glow, consumed him with zeal that by any means he might save some. The missionary needs a clear vision that he may be able to fill up that which is behind of the sufferings of Christ—become poor that others may be rich.

There are other qualifications so apparent that they need not be named, some of which are essential and others desirable, such as health, ability to cooperate with others, freedom from racial pride, a bright and cheerful temperament, power of adaptation to varying conditions, ability to lead, the constructive faculty, etc. All are important and not in goodly measure beyond the possibility of attainment by any of average gifts and consecrated life. "Prayer and pains," said Eliot, "can do anything." Yes, anything that God will require at our hands.

Basal Ideas in Missions.

BY REV. C. S. EBY, D.D., VANCOUVER, BRITISH COLUMBIA.

The missionary undertaking is a divine plan in human hands. The essential underlying ideas seem plain enough, the principles on which they are to be realized appear obvious. But, the passing years and growth of varied experi-

ence at home and abroad, impress on my mind more and more the need of a clear elucidation of those fundamental divine thoughts upon which we ostensibly base our appeal for men and money to spread the Gospel to the nations. The weakness of the modern movement in missions—or the lack of that eminent success which should crown so enormous an enterprise, backt by such powers, human and divine—is to be sought largely in the want of a candid study and a practical application of the principles with which the apostles started, upon which the work of God ought to be based to-day. The fundamental ideas on which God intends to save the nations are just as important as those by which He justifies and sanctifies the individual sinner, and may be just as readily learned from direct revelation and common-sense evolution of revealed thought wrought out in history. But the want of apprehension and scientific application of these principles often side-tracks the train along lines that, if not antagonistic to Christ principles, are shoddy imitations of the mind of the Master. And of all the ingenious devices of the devil to hinder the work of God, none are so effective as good imitations of the genuine article—on lines of principles "good" enough for this world, but the direst enemy of "the best," the divine—required for the cause of God.

The tendency is to-day away from the central idea as expressed and illustrated by Christ, around which the whole thought and effort of the apostles and early Church were concentrated, namely, the spiritual and the divine, and in its place the secular and the financial conditions are taken as the criterion of duty and limit of enterprise; an essential reversal of the Christ idea.

If we once get the great fundamental outlines of our chart clearly drawn, the details will be easily adjusted, as the ability of the Church and the development of opportunities open the way for taking possession of the land yet to be conquered for our King, who has undertaken to do so much for the human race, and has put the high honor into our hands of being fellow-workers with Him in so glorious a cause, fellow-heirs of the final triumph. What are these ideas?

THE DIVINE COMMISSION.

The scope of the divine commission is nowhere better expressed than in our Savior's words to the Apostles, as translated in the Revised Version: "All authority hath been given unto me in heaven and on earth. *Go ye, therefore, and make disciples of all the nations*, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: *teaching them to observe all things whatsoever I commanded you*: and lo, I am with you alway, even unto the end of the world." The scope of the mission evidently contemplates all the nations of the earth, and will not be satisfied until the kingdoms of this world have become the kingdoms of our God and His Christ, and humanity does the will of God on earth as it is done in heaven. This is an enterprise worthy of God. This is the evolving thought of the Old Testament, and the spiritual projection of the New. This the trend of spiritual revelation, the potency of ancient promise, the purpose of all sacred history, to recreate the earth in righteousness. For this purpose was Christ born into the world, head of a new type of humanity. For this purpose did He live among men, teach, show His glory, glory as of the Only Begotten, suffer, die, rise again, and ascend to the head

management of universal affairs. We are told that He came that He might "destroy the works of the devil." That will not be done until He shows us how to turn the devil out of the world, redeemed by His blood and bought for His inheritance, over which He shall reign in righteousness and without a rival. We are told that God made of one blood all nations of the earth; they are, if possible, still more one by the efficacy of the blood of the cross. For this purpose did He send forth His Holy Spirit to clothe the apostles and all really and equally consecrated believers with power from on high, transforming men and women into versions of the incarnate Word, flaming with the same divine inspiration, each to the extent of his make-up, one with the Christ ideal. The result was to be that in this practical age, this dispensation of the Spirit, the Holy Ghost should be executive of the Godhead, first making the Christ incarnate in His Church, then enabling Him to complete through His people the work He began to do while tabernacled in the flesh. The Son of God claims equal authority as king in heaven and upon the earth. He undertakes with His Church to put in motion a new set of operations to bring the whole earth practically under His sway, until His kingdom shall be as complete on earth as in heaven.

For many years I have studied all sides of this question, and can find no other satisfactory consummation of this age according to the Bible, fulfilling its prophecies and its promises, than the evolution of a Christian society resulting in a reconstruction of humanity according to the mind of Christ, by means of a complete and full appropriation of Christ's plan and provisions for such salvation of the world. Too long has a defective theology and

emasculated Christian experience limited the Holy One of Israel, and played into the hands of the enemy. Are the provisions of salvation too scanty to bring all this about along lines already laid down? Is our Lord and Savior Jesus Christ, as already revealed, too feeble for so large a task? Is the Holy Spirit incompetent to work the Christ into so many human hearts? Will He tire of this task before it is complete? Not if it takes a million years!

The work of the Spirit, the religion of Jesus, is it not a salvation unto the uttermost? Does it not reconstruct the individual and make him fit for angel society? If not, is it the fault of the plan or provision of salvation? Where such saved individuals have multiplied, is there not a spot of "new earth" begun? Are there not instalments of the heavenlies where men live together in Christ—spots of the "new creation?" If not, whose fault is it? Is there not much more of heaven in Christian lands, with all their defects, than in heathen lands? If this power should increase in more rapid ratio, and in profounder oneness with Christ's character in practical life, would it not still more revolutionize society? You need nothing but the mind of Christ in complete, practical working, to make the earth a heaven. And you need nothing but this submission of the will to the Holy Spirit to give every man the mind of Christ.

"Go into all the world—preach the Gospel to the whole creation—discipline all the nations," was the burden of Christ's command. That is, men are sent forth, commanded to bring about what God had promist for ages. Men were sent forth filled with the Spirit, filled with the God-idea and the God-character, and endued with the God-power, to bring the world to

Christ. They are sent forth to DISCIPLINE THE NATIONS. Nothing less than that. The way they are to do it is by teaching and baptizing into the Name.

Reduced to its last analysis, the divine ideal is to let loose on the world men and women who have become like Christ. This idea was carried out in apostolic times, Paul, the missionary, giving the most illustrious example.

The mind of Christ, in so far as it could be taught by words, had to be formulated into language to impart it to human minds. So theology grew. In order to efficient and combined work in carrying out the practical plans of divine "disciplining," organization sprang into being. How much of our theology is human thought, and how much divine? How much of our organizations and church machinery is human politics, and how much God's way of working? How far are we carrying out the divine ideal? And how far is that divine ideal vitiated by the intrusion of the human element? an element which always neutralizes and hinders when developpt beyond a certain point. Church history is one long series of records of the swamping of the divine element, gradually reaching a vanishing point under the accumulations of the human, which grew more and more, until it eventuated in a human institution, divine only in name. And how often graduated into an institution run by the devil, clad as an angel of light! Then a reformation with new theology and new denominations, partially harking back to first principles, to repeat in a few years a similar history of degeneration.

DENOMINATIONAL EFFORT.

As translated by human methods to-day, and put into brief shape, the churches, to a large extent, un-

derstand the great commission to mean a great denominational effort:

1. To bring the largest number of people possible into fellowship with our denomination.

2. To bring the largest number possible to accept our type of theology.

3. To have a comity of missions that will give us and our denomination the widest area possible and free of competition. One man in Japan sat in an island containing 11,000 souls. In ten years he had won eight converts, and protested against another preaching there.

4. To make the missionary society the right arm of the church. It arouses enthusiasm, and brings a "reflex influence," making the home church more successful.

5. This society must be manned by a strong secretary or secretaries, a good position for men who have won distinction anywhere but on mission fields, and deserve emoluments and honor. Then there must be a strong committee, or committees, of men representative of various places and church interests, but whose least and last qualification is a knowledge of outside evangelization.

6. To raise money by every sort of appeal, to be spent in detail by officials and committees who have little direct knowledge of the work.

7. To select men who shall be well pleasing to (1) the secretary, (2) the committee, and (3) the church at large, who are then sent as appointees of men, controlled in after years as servants of a corporation by men often changing, who have no knowledge of their work.

8. These men to be appointed, directed, withdrawn at the pleasure of officials, or according to the exigencies of finances or other conditions, local and modern, which have no connection with their work or their personality.

9. To undertake work where we are surest of having the quickest returns to place on statistical records.

Of course, there are exceptions to this type of practical translation of the Savior's command. But it is very easy to see how the human element can grow more and more, and the divine grow less and less. How easy it is to have all the form and machinery of missions, accompanied by much good work of godly men, and yet the whole business have in it very little of the divine idea, because the first great basal thought of God is ignored in practice, tho sounded forth from public platforms! How easy it is for the devil to sneak in and have a hand in the management of affairs, while all on the surface is pious as a parish beadle, smooth as a summer sea!

Glimpses of Korea.

R. A. HARDIE, M.D.
Canadian Colleges Missions.

One of the most needy, but at the same time most encouraging mission fields of to-day, is Korea, best known to most Westerners as the cause, and in its beginning, the scene of the late war between China and Japan.

Korea is a peninsular kingdom hanging down from the south-eastern border of Manchuria, but separated from China proper by the Yellow Sea. The Strait of Korea, 120 miles wide, intervenes between its southern extremity and Japan, while in the extreme northeast only the Tumen River separates Korea from Russian Siberia. The whole peninsula is exceedingly mountainous, a range indeed, the back-bone of which for over 400 miles follows the east coast, then striking across the country, terminates in the ocean on the southeast, its unsubmerged peaks forming the Korean Archipelago. Its territorial area of 90,-

000 square miles is a little more than half that of the Empire of Japan. It is just about the size of the Island of Great Britain, being 600 miles in length and from 120 to 200 miles wide.

CLIMATE.

Extending through eight degrees of latitude, the mainland affords considerable variety of climate. An equatorial ocean current renders the southwest warmer than it would otherwise be and here cotton is extensively grown. At Fusan, on the southeast, snow falls every winter, altho at sea level it seldom lies longer than a few hours. At Wonsan, half way up the east, the thermometer rarely registers over 100 degrees Fahrenheit in summer or falls lower than two or three degrees below zero in winter; yet here snow may be seen on the mountains for over five months of the year, and rice is grown 150 miles farther north. Altho Korea is exactly on a parallel with the State of California, the climate is on the whole but little warmer than that of Northern Ohio or Southern Ontario, but owing to the greater humidity of the atmosphere the heat of summer is more depressing and the cold of winter more keenly felt than are corresponding temperatures in the latter places. The rainy season, usually beginning in July, and lasting five or six weeks, is especially trying. During this time the atmosphere is saturated with moisture, and everything takes on a coat of must and mildew. Yet this season is of the greatest possible utility, not only from an agricultural, but also from a sanitary standpoint. For the greater part of the year garbage and filth is allowed so to collect in the closed courts, narrow streets, and open drains of village, town, and city alike, that these may be well com-

pared to festering cesspools. Before the hottest weather sets in, the windows of heaven are mercifully opened and all this deadly putrefaction swept away.

PRODUCTS.

The soil of Korea is everywhere rich and fertile, but that in the valleys, easily producing sufficient for the wants of the people, is the only land tilled. Wheat, barley, broom-corn, buckwheat, tobacco, hemp, two or three vegetables, and in the more mountainous districts, oats and the potato are cultivated. Most of our fruits too are found, but are very inferior in quality. The principal productions however are rice and millet, forming the chief article of diet for the richer and poorer classes respectively; and beans, which are boiled and fed to their cattle and horses. The former are used for agricultural purposes, but, notwithstanding the meager diet of the natives, are never milkt. The horses are small, but being sure-footed and capable of great endurance, are, in this rough and carriageless land, invaluable as beasts of burden. The pig and dog are the chief scavengers of the streets, but both are used for food. The fauna includes several species of deer, bears, wild-hogs, wolves, wild-cats, badgers, and foxes. The tiger and leopard are common in the north, and in 1895, during an unusually severe winter, several people were carried away from the vicinity of Wonsan by the former. Wild fowl, especially pheasants, ducks, and geese, also abound in the autumn.

Except in the most mountainous districts, there is little timber, but the peninsula is said to be rich in minerals. Gold, obtained only by placer washing, is exported to the amount of \$1,000,000 annually. Copper, lead, iron, and excellent coal are also found. The coast

fisheries too are very valuable, but like the mines, have as yet been but little developed.

GOVERNMENT.

Altho Korea has been from time immemorial the battle-ground of China and Japan, and usually tributary to the one or to the other of these powers, and not infrequently to both at once, she has nevertheless remained a separate country, and her rulers have always been supreme within the peninsula. The present dynasty, which came to the throne in 1392, acknowledged the sovereignty of China, until the beginning of the late war between that empire and Japan. Under Japanese pressure the king then renounced his allegiance to the emperor of China, and Korea was declared independent. The monarchy has always been absolute, the government consisting of ministers appointed by, and responsible to, the king alone. The governors of the thirteen provinces and the prefects of the 339 magisterial districts into which the former are subdivided, are still appointed by the king and cabinet. The people have no voice whatever in their government. The present monarch is, however, an amiable, intelligent, and progressive sovereign, evidently desirous of the welfare and advancement of his country. Altho a Confucianist, His Majesty has frequently express his appreciation of the work done by the Protestant missionaries, and less than two years ago spoke to Bishop Ninde, of the Methodist Episcopal Church, "those memorable words, which the churches cannot and must not forget, 'Send us more teachers.'"

PEOPLE.

While probably of Mongolian origin, the Koreans are in race and language, quite distinct from both the Chinese and Japanese. They

are tall and well-formed, generally prepossessing in appearance, and always dignified in bearing. Their complexion is dark and all have long, straight, black hair, which, by the women, is worn in a loop at the back or coiled about the temples, but by the men is twisted into a peculiar topknot, which stands upright on their heads. The men have usually a thick, dark mustache and an Eastern pointed beard. They do not shave.

The population of Korea is variously estimated at from twelve to fifteen millions. Its growth, however, is very slow on account of the frightful infant mortality and the occurrence from time to time of epidemics. In 1886, in the metropolitan province alone, one hundred thousand people are said to have perished of cholera in two months. Smallpox is common in all parts of the peninsula every winter and spring, but vaccination, now very generally practised, is doing much to curtail the ravages of this disease. Typhoid, typhus, relapsing and malarial fevers, measles, syphilis, digestive disorders, and parasitic diseases, both skin and intestinal, are extremely common. Nor is this to be wondered at when we remember that absolutely nothing is known of the cause or prevention, and scarcely anything of the treatment of disease, and that the whole population is congregated in villages, towns, and cities, invariably situated low in the valleys, while the open gutters at the sides of the streets are, during the greater part of the year, so choked with filth, that flow in them is impossible. Even in Seoul, the capital, a large walled city containing 150,000 inhabitants, with another 100,000 immediately outside the wall, this state of things exists. The capitals of the thirteen provinces, and many of the magistracies, too, are walled cities, containing from

four or five to sixty or eighty thousand inhabitants.

GRADES OF SOCIETY.

Caste exists in Korea, not perhaps to the same extent as in India, and yet between the *cat-pat-che* (worker in leather) and his august sovereign there exists an almost innumerable number of classes the differences between which are made apparent, not only by marks of poverty or plenty, and of ignorance or culture, but by required peculiarities in dress. The color is invariably white, but those who hold rank or office are permitted to dress in silk instead of the ordinarily worn cotton or hemp. Mourners only are now allowed to wear the large sleeves (pockets) worn by all "gentlemen" previous to the coming of the Japanese army in the summer of 1894. They were at that time ordered to discard them with a view to effacing at least one of the signs of caste distinction. The ordinary outer dress of married women who have borne children consists of one or more short petticoats, all but concealing the pantaloons, which terminate just below the knees, and a short bodice which covers the shoulders but leaves the breasts entirely exposed. The jacket worn by those who are not mothers is longer, reaching down to where the skirts are bound about the waist. The higher class women wear overskirts which touch the ground, so that *their* dress more freely resembles that of Western women. The head-dress varies with every rank and station of life. Court officials, soldiers, yamen-runners, chair-coolies, mourners, etc., all wear characteristic hats; bachelors and coolies wear kerchiefs only, and women and children no head-dress whatever. The hat most commonly worn is a black gauze-like structure resembling in shape that worn

by Welsh market-wives, altho the crown is slightly less conical. This hat is made, according to the station of the wearer, of silk, horse-hair, or finely fibred bamboo. These differences are further emphasized in conversation by the use of the honorifics—low endings and almost innumerable intermediate forms with which the language abounds.

Roughly speaking the people may be divided into three classes, the *upper*, composed of officials and the descendants of such; the *middle*, consisting of merchants and others able to keep slaves and hired labor; and the *lower*, embracing all employed in any form of manual work. To this class distinction more than to anything else is due the Korean's characteristic laziness and its resultant impoverishment of land and people. Those whom birth has favored with a claim to official standing or the possession of a few rice-paddies, look upon labor not only as beneath their dignity, but as degrading and debasing others who engage in it. For the lower class, on the other hand, there is no encouragement to do more than they absolutely must to obtain a bare livelihood, any acquirement over and above this, going to support the indolent, overbearing, and oppressive aristocracy. Not until the former class has learned the dignity of labor, and the latter has been granted a guarantee of the enjoyment of its fruits can we hope for prosperity in Korea.

THE DAWN OF BETTER THINGS

is, we believe, already at hand. Since the opening of the country to Western intercourse in 1882, and especially since the declaration of independence two years ago, rapid strides have been made toward the inauguration of reforms administrative and social. Witness the

following resolutions past by the council of state, and approved by his majesty the king.

"The distinction between patrician and plebeian shall be done away, and men shall be selected for office according to ability, and without distinction of birth.

"The law which renders the family and connections of a criminal liable to punishment shall be abrogated. The offender only shall be punished.

"The law authorizing the keeping of official or private male or female slaves shall be abolished and it shall be forbidden to buy or sell any person."

Other resolutions relating to taxation, the institution of an efficient police force, early marriages, etc., have been adopted and are already bearing fruit. The trial referred to in the following incident would have been impossible two years ago, and its result shows that those in authority are resolved that the reforms instituted shall be carried into effect.

General Han, the minister of justice, was one day passing, in his chair, through the streets of Seoul, when a ragged native stopt him and presented a written complaint against the magistrate of Sang-Yang. The complainant belonged to the humblest and lowest class of Korean peasants; the magistrate was a man well known and influential in the capital, backed and supported by some of the highest officials. General Han, however, immediately took cognizance of the complaint, and had the magistrate, who happened to be in Seoul, arrested. He sent to the distant district for witnesses, and after a careful trial, the magistrate was not only found guilty of having most outrageously robbed the poor peasant under the guise of the law, but also of committing many other extortions and robberies, and was forced to make full restitution to the peasant, condemned

to receive a hundred blows, and to be imprisoned at hard labor for life.

Now is the time for a great forward movement in Korea. Many influential officials are thoroughly alive to the fact that upon the introduction of Western civilization depends their own as well as their country's future, while by the masses the present relaxation of the ancient hermit policy is welcomed as a hope of deliverance from long and cruel oppression. The transition has begun, and while pastors, evangelists, and teachers are urgently called for there is especial need for medical missionaries, male and female.

CRUELTY IN SICKNESS.

By the Koreans, disease, as well as all the other ills of life, is attributed to the malevolence of demons, and in most cases of sickness more money is spent in exorcism, with a view to propitiating the evil spirit, than in medicine for the suffering victim. Perhaps nothing else serves better to illustrate to the occidental mind the contrariness of things oriental than the music, singing, dancing, and feasting called for in case of sickness in a Korean home. The chief figure in the troop of actors is a female exorcist, believed to be in league with a powerful demon, by whose aid she can entice or drive away the evil spirit causing the sickness. As she sings and dances the others beat upon drums, tom-toms, etc., all together making noise enough to distract the poor sufferer. As a propitiatory sacrifice tables are spread laden with food and wine, of the odor arising from which the spirit is supposed to partake and depart satisfied.

The Korean doctor's treatment, too, being directed toward the driving out of the demon, is naturally believed to be effective in proportion to its severity. Persons suffer-

ing from low malarial and other fevers invariably have various parts of the body pierced with large, and, of course, surgically unclean needles, as a supposed important part of their treatment. We have seen broken limbs that have been punctured all round the seat of fracture in a similar manner. Indeed no treatment is more common than the use of the needle. No attempt is made to keep it clean, and consequently frightful abscesses, sometimes causing death, often follow its use. How often too, must syphilis be transmitted by this cruel instrument. Rheumatic complaints are treated by repeated burnings with hot irons until sometimes all flesh in the neighborhood of joints affected becomes a mass of scar tissue. Urine is almost the only wash used for inflamed eyes and granulating lids. Mixtures containing such ingredients as fossil bones, powdered snake-skins, boiled toads and newts, moths, human secretions, and animal excrement are commonly prescribed.

MEDICAL MISSIONS.

Loathsome as the above picture is, it is but a faint index, as it is but one result of the awful spiritual degradation of our brothers and sisters in Korea. To improve their condition spiritually is our chief aim; but in order to do this we must first win their respect and assure them of our love and sympathy, and in the alleviation of pain and suffering, we have the most effective means to this end. It is a work most trying in many respects, but it is the self-sacrifice demanded that proves the sincerity of our love, and the results, often so wonderful to them, and demonstrating, as they do, our superiority in one direction, command both their confidence and their respect. The skill and practical kindness of the physician finds an entrance into

many homes and hearts that otherwise might not be reached, and many of the most earnest and active Christians in Korea to-day are persons into whose hearts the Gospel found its way along paths opened up by this means.

The work of the medical missionary is, indeed, a blessed one. No other so nearly approaches and repeats the life of Christ, and as we remember the crying need for and the glorious opportunity of this life, we wonder that more do not enter it. In all the heathen world there are but 400 medical missionaries, whereas in Canada and the United States alone there are over 100,000 practising physicians. One physician to every six or seven hundred of the population at home, and yet we send but one to every two and one-half million in heathendom! We can well spare one-quarter our doctors, and the remaining 75,000 would be glad to see them go! Some, it is true, are offering themselves for this work, but the necessary funds to send them out are not forthcoming, and so the doctors alone are not to blame. Protestant Christians in the United States and Canada spend every year hundreds of millions of dollars on wholly unnecessary—yes, often harmful—luxuries. They spend as much more on mere comforts and conveniences, while over and above all necessities, benevolences, conveniences, and luxuries they save annually \$500,000,000, a sum sufficient to send out 25,000 physicians and their families, furnish them homes and thoroughly equip dispensaries and surgeries, and support them for at least ten years. We claim the name *Christian*, but by what right? “Whoso hath this world’s goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?”

IV.—EDITORIAL DEPARTMENT.

The Anti-Ritualistic Movement.

We believe that the movement against ritualism and sacerdotalism which is now agitating the Church of England, has such a definite influence on the evangelization of the world, that we have devoted considerable space to the consideration of the subject in this number of the REVIEW.

A great Protestant demonstration was held in Albert Hall, London, early in February, at which 10,000 persons were present, and 5,000 more could not obtain tickets. The demonstration had the support of over 50 Protestant organizations, and delegates were present from over 110 provincial towns. The following resolutions, the first moved by Lord Overtoun, and the second by Col. Sandys, M. P., were adopted unanimously :

I. That this meeting views with alarm and sorrow the extensive reintroduction throughout our land (1) of doctrines, rites, and ceremonies which were distinctly rejected by the English nation at the time of the Reformation, as being Romish inventions contrary to God's word; (2) of "the sacrifices of masses" which were then declared to be blasphemous fables and dangerous deceit; and (3) of the evils connected with the confessional, and as the bishops in too many cases appear unable or unwilling to arrest these mischievous abuses, this meeting hereby demands that the conduct of public worship by the clergy of the Established Church shall be brought within the limits imposed by law; and that public patronage be no longer employed for the furtherance of Romish principles.

II. That this meeting is of opinion that legislation is imperatively required (1) to compel obedience to the law, and (2) to give the laity free access to the courts of the realm, and hereby invokes the aid of Her Majesty's Government towards the passing of a bill in order to secure these objects during the ensuing session of parliament.

The mass meeting is generally accounted a great success. What practical results are to come from it remain to be seen. As a whole, we think the effect would have been greater, had it been more entirely in the hands of the evangelical members of the Church of England, and less dominated by non-conformists. We hope, however, that it will influence the peo-

ple of England, parliament, and the queen, to whom a telegram was sent together with a copy of Mr. Walsh's book. Prebendary H. W. Webb-Peploe, Dean Farrar, Sir William Harcourt, Lord Kinnaird, and many other prominent men, are leaders in the Anti-Ritualistic Movement.

Ritualism is especially deplorable in its effects on missions. If it does not displace a true zeal for the salvation of souls by a false zeal for ceremonialism, it certainly introduces into foreign lands a form of worship so sadly like the superstitions which Christianity combats, that a pagan people must often be bewildered in the attempt to make a distinction.

Mormonism in Congress.

If Brigham H. Roberts retains his seat in Congress, it will be in spite of the will of the people of the United States. It rests with the individuals to make their will known through their representatives. Numberless resolutions have already been past and petitions forwarded to Congress. The Presbyterian Woman's Board for Home Missions, and the League for Social Service, are especially active in opposing Mr. Roberts' reception. All citizens who have not already done so, should immediately draw up and sign a petition and send it to their representative in the 56th Congress requesting him to oppose the seating of polygamists in Congress. If these petitions are sent to Dr. Josiah Strong, United Charities Building, New York, they will be forwarded to Washington at the proper time.*

* A favorable report was made in the recent Congress on the proposed constitutional amendment prohibiting polygamists from being eligible to election to Congress, but the determination of the question rests with the new Congress.

Mormonism is distinctively a heathen religion, tending to ensnare the soul as well as a politico-ecclesiastical power, seeking to control the country. Roberts, a representative of this religion, should be expelled from Congress on the ground that he is an avowed polygamist and covenant breaker, and, having married his wives since the Edmunds Anti-Polygamy Law of 1882, has acted in defiance of American law, is guilty of a crime against the United States; he is therefore punishable with disfranchisement and disqualification to vote, should not hold office of honor or emolument in the United States, or any State or Territory therein. It will be a disgrace to the United States, and a menace to our laws and institutions, should Brigham H. Roberts be allowed to retain his seat. But in order to prevent this, each voter should make known his will to his representative with no uncertain sound.

Self-Supporting Missionaries.

A letter has been received from a highly esteemed correspondent, who feels provisionally called to go as a *missionary without salary* to Puerto Rico, the Philippine Islands, or some other needy field. He is an evangelical clergyman of the Episcopal Church, a man of good education and much experience, also having been himself an educator. He feels, moreover, moved to gather together a band of volunteers who will go, under similar conditions, to the heathen or papal lands open to the Gospel. The Church Missionary Society in England has a number of such self-supporting volunteers, and the system has worked well.

Does not this appeal find a response in some God-called man or woman who would like to join this brother? Would it not imply, as

Bishop Satterlee has said, "An enormous increase to the efficiency of our mission work," to have "missionaries with independent means" going out at their own expense? And would it not incite to a new heroism of self-denial and self-offering? The editors would gladly become vehicles of communication between such parties.

Rev. Chas. Inwood in China.*

Since Mr. Inwood landed in China, October 2d, he has traveled about 2,500 miles in the missions held to November 30th. Three days after his arrival in Shanghai, he started for North China, holding missions in Tientsin, Peking, Tungcho, and Chefoo. The campaign was a dual one in each center. At least one meeting each day was held for the native Christians, who manifested the deepest interest in the Word, and in many cases were very responsive thereto.

Both in Tientsin and Peking the congregations grew so much that they had to move to larger churches. In Peking they had between 700 to 800 native Christians at the service. In Tungcho, upward of 60 students were reached, besides theological students from the city, and native Christians. Mr. Inwood continues:

At one meeting in Tientsin I had 25 English-speaking Chinese medical students, who are Christians, and several of them of large intellectual capacity, and men whose souls are on fire with love to Christ. These men will occupy responsible positions in society and in the army and navy.

The English meetings have usually been for missionaries and other Europeans. These have been full of encouragement. All the missionaries (except the S. P. G. workers) gave me the right hand of fellowship, and I love them all as if I had worked with them a quarter of

* A letter written November 30, 1898, on board the S. S. Sha-si, on the Yang-tse-Kiang, en route to Chung-Ching.

a century. Long distances, considerable anti-foreign excitement, and the intense pressure of their work were not permitted to stand in the way, and I know from testimonies that many a heavy and discouraged worker in these centers is now facing the winter with new heart and power and hope. Their devotion to the people, their self-sacrifice, their steadfast pursuit of the highest good of the people, has deeply touched my heart. Much as I loved missionaries before, I shall return home with a new and deeper love.

After returning to Shanghai I started in four days for the West. Hankow, Hangang, and Wuchang are only separated from each other by the Yang-tse and Han rivers, and nearly two millions of people live in these three centers. In these cities there are now 4,000 Christian members, but one's heart aches at the thought of the sin and sorrow of the rest. We had crowded native gatherings, two remarkable meetings for native pastors and evangelists, and one each day for the missionaries.

The larger outlook in this land is full of promise to those who believe in God and in His government of the world. The bloody *coup d'état* of September has for the moment arrested the forces of prayers and righteousness, but only in appearance. The impact of Christianity upon the life and thought of this conservative empire is very much mightier than I had imagined, and means the impact of the life and teaching of the missionaries only. There is not much outside the missionary circle which really makes for righteousness in China. No man who studies spiritual facts with a spiritual eye can arrive at any other conclusion. Eliminate the missionary factor, and the presence of Western learning and science and politics notwithstanding, this land is absolutely without hope of regeneration. "On the Cross hangs all its hope." May we have grace to uplift the Cross of Jesus Christ as long as we live.

British Rule in India.

In the December number of the REVIEW Mr. J. E. Mathieson brings some heavy charges against British policy in India, which Rev. E. C.

Storror, for some years a missionary in India, can not allow to pass unchallenged. After speaking of the great difficulty of governing a distant empire, vast in extent and diverse in race and religion, Mr. Storror says in part:

The government has not been as despotic and unprogressive as it is assumed to have been. Its method of procedure has been on the lines in favor by all English-speaking people, and if its movements have been slow, it could plead the extreme delicacy and difficulty of its position. And where even in Christian and civilized Europe and America, are great public abuses easily overthrown?

The people of India are as free as any people in the world in opinion, speech, and manner of life, but the government is wise in not throwing open to Europeans and natives alike civil service appointments. The latter are certainly sufficiently gifted intellectually, but what of their moral integrity as magistrates and judges? A wise and prudent policy demands that authority should, for some time to come at least, mainly be in the hands of Englishmen.

We have made and are making mistakes alike in policy and government, but Mr. Mathieson is most unfortunate in his illustrations. For instance, after the death of Rungeet Swigh, the Sikh army, freed from his strong control and thirsting for excitement and plunder, invaded our territory without the least provocation. We defeated them again and again, but treated them with great clemency, and did not annex the Punjab. Four years later they again broke loose; with great difficulty we defeated them, and to save ourselves from similar troubles, and the Punjab from anarchy, made it a province of our empire. For sixty years it has been peaceful and prosperous as never it had been before. To save the boy who was said to be heir to the precarious throne from assassination, or being the center of conspiracy and intrigue, we found it prudent to bring him to England, secure in his family estates and a splendid pension.

The king of Oude received his title to royalty from us, and only

by courtesy could be called an independent sovereign. Sensuality, violence, and oppression, were the chief features of his rule. The British government advised him again and again to check oppression and live decently. Then he was warned that the misgovernment and violence would necessitate his deposition, if not put down, and when that occurred, he was granted a handsome pension.

Oppression is no doubt rife in India, as it is in every country in Asia, for power is thus abused by all, from policemen to rajahs. But the British government is in no sense oppressive, and sternly deals with it when proven.

Nor is taxation, as affirmed, oppressive. It might, it should be lighter, but this is true of every country in Europe. It is misleading to speak of the Indian land tax. The theory handed down from past Hindu and Mohammedan generations is that the land of a country belongs to the people, represented by its rulers. The *zenimdars*, for the most part, collect the rent from the cultivators, and pay rent to the government. Their holdings are not absolute like those of an American or English resident, but restricted. The government is the supreme landowner. The *zenimdars* and *talookdars* are its tenants, as the *rijots* or cultivators are theirs. More than one-third of the Indian revenue is therefore not tax, properly speaking, but rent for land. The policy of the government is to be just to the people. It stands, in fact, as a protector between the great landholders, who no doubt are prone to exaction and "squeezing," and their tenants, and has again and again enacted laws to protect the people from their exactions, and limit the land rent.

Much is said about the salt tax. It is objectionable, as are so many taxes among ourselves, but it is the only article used by all the people that is tax, or indeed taxable, and according to Lord Cromer the contribution to government by taxation throughout the empire is about one shilling and eight pence per head annually. This sum is relatively more to them than to us, but it is questionable if the people of any civilized country are governed and protected at as low a cost to themselves.

Comity at Home.

Dr. S. E. Wishard, of Utah, takes exception to the paragraph on "Denominational Comity at Home," in our issue of November last, on the ground that it is misleading and calculated to discourage contributions to home mission work.* It is true that the general statements made might convey a false impression if applied to the work as a whole, and might seem to furnish to those who wish it, an excuse for withholding financial support. Nothing was further from our thought than to disparage in the slightest degree the work of home missions. In our opinion there is no nobler or more self-sacrificing work in the world, than that done by the true missionary on the frontier, and none that more thoroughly merits our hearty support. In general, there are far too few, rather than too many, heralds of the Gospel in our Western towns, and we believe that in the vast majority of cases they are earnestly seeking to win souls to Christ. We believe, too, that our home mission secretaries are conscientiously endeavoring to distribute the men and means at their disposal as economically and efficiently as possible. It is nevertheless acknowledged to be true, that there is a loud call for reform in too many separate instances. Dr. Wishard himself acknowledges that there are in his synod two cases of a breach of comity by other denominations than his own. It is a difficult thing to fix the fault and to find and apply the remedy. Unfortunately the reform is not only needed in Western towns, but in Eastern cities, and not only in home, but in foreign fields—witness the inrush of societies into Cuba and Puerto Rico.

The statements in the paragraph referred to, were intentionally general, not to mislead or discourage, but in order that any who find the cap to fit might wear it.

* *Herald and Presbyterian*, February 15, 1899.

V.—RECENT BOOKS ON MISSIONS AND MISSION LANDS.

ACROSS INDIA at the Dawn of the 20th Century. Lucy E. Guinness. Illustrated. Maps, quarto 260 pp. \$1.50. Religious Tract Society, London, and Fleming H. Revell Co., New York, Chicago and Toronto.

Miss Guinness is essentially a pictorial writer. She sees every fact with an artist's vision, and her books are always full, not of embellishment only, but of helpful exhibits of truth in forms that appear to the eye. This latest book from her gifted pen is a gallery of original pictures, diagrams, and various devices ingeniously prepared to present the otherwise somewhat dry statistics in an impressive form. This feature is especially unique, and is seldom met with to the same extent in other books. Almost every illustration is a study. The diagrams show by comparative geometrical figures such matters as the comparative areas and populations of the globe, and of India; the comparative increase of Christianity, Islam, and Hinduism, in a decade of years; the spiritual needs of leading districts; the student population, Indian and British; the growth of the student Christian movement, the proportion of India's girls and women, etc., etc. Every page is fascinating, and the *genius* of authorship is added to the *talent* for gathering facts and presenting them to the reader.

After a brief sketch of the journey to India, Miss Guinness gives a full account of Bombay and Poona and the mission work in western India. There are interesting accounts of central India, Madras, Calcutta, and Northwest India, with a vivid sketch of the visit to Darjeeling and the borders of Tibet. The closing chapter makes a special appeal for Behar, the most neglected mission field in India,

containing 20 millions of people, without a single missionary among them. A. T. P.

OUR SISTERS IN INDIA. By Rev. Edward Storrow. Illustrated. Index. 12mo. 256 pp. \$1.25. Fleming H. Revell Co., New York and Chicago.

The study of the women of India is one of deep interest and great importance. In spite of the fact that they are downtrodden and despised, they are the stronghold of Hinduism, and from every standpoint, humanitarian and Christian, call loudly for our sympathy and efforts to save them physically, intellectually, and spiritually.

Mr. Storrow will be remembered by many as a frequent contributor to our pages, and as the author of an able article on Hindu women in the REVIEW for April, 1898. He went as a missionary to Calcutta in 1848, and has had excellent opportunities for studying his subject. He gives us a graphic description of the legal and religious status of woman in India, her daily life from childhood to old age, and he devotes special chapters to infanticide, the suttee, and widowhood; he discusses the causes of and evils arising from the present status of women, the remedy, and the various forms of effort to alleviate their sufferings and elevate their condition.

This is the most complete and valuable recent book on this subject. It is sympathetically written, but avoids extreme and misleading statements in which one is tempted to indulge, when stirred by the scenes of cruelty and degradation so common in India. Much is left unsaid which is important in a thorough study of Hindu women, but enough is told to prove beyond a doubt the dire need of "Our Sisters in India" for the Gospel of

Jesus Christ in all its fulness, and to encourage Christians by the knowledge of progress already made, and souls already won.

WITHIN THE PURDAH; also, IN THE ZENANA HOMES OF INDIAN PRINCES, AND HEROES AND HEROINES OF ZION. By Mrs. S. Armstrong Hopkins, M.D. 8vo. 248 pp. Illustrated. \$1.25. Eaton & Mains, New York, and Curtis and Jennings, Cincinnati, O.

These "personal observations of a woman medical missionary in India" presents in very truth an array of heartrending facts. No one with a heart can read them without longing and seeking to help alleviate the sufferings of the poor Hindu child-wives and widows. Dr. Armstrong-Hopkins deals not in generalities, but in specific cases, which come to her notice in the Hyderabad hospital.

The style of the book is simple, clear, and vivid. It is exceptionally interesting, tho picturing heartrending scenes of suffering and sorrow. One is almost tempted to believe that the husbands and mothers-in-law in India know neither compassion nor love, and are incapable of such sentiments. The book has a mission, to create deeper interest and stimulate the more persistent effort in behalf of Hindu women. We do not see how it can fail to fulfil that mission. It is particularly well adapted to women's and young people's societies.

The third portion of the book describes the heroic character and work of the Methodist missionary women in India. The illustrations are unusually good.

PARSI, JAINA, AND SIKH, or some minor religious sects in India. By Douglas M. Thornton, B. A. 12mo. 96 pp. Religious Tract Society, London.

This is the Maitland Prize Essay, in 1897 awarded by the University of Cambridge, to Mr. Thornton, the author of "Africa Waiting," who was for some time secretary of the British Student Volunteer Movement, and has recently gone out under the C. M. S. to Khartum.

Mr. Thornton is a careful student, and has given us in condensed form a scholarly piece of work. He discusses briefly the origin, growth, doctrines, and influence of these sects. *Parsiism* which arose in Persia under Zoroaster at an uncertain date, came into India about 700 A. D., when the Parsi fled from their Moslem persecutors. They now number about 90,000.

The *Jaina* number over 1,400,000 in India. Jainism is probably a reform movement from Brahmanism, and is thought to antedate Buddhism, which it resembles in many doctrines and practises.

Sikhism arose about the last of the 15th Century, as a revolt from the idolatry and caste systems of Hinduism. Its followers now number nearly 2,000,000—mostly living in the Punjab.

EMINENT MISSIONARY WOMEN. By Mrs. J. T. Gracey, 8vo, 216 pp. 85c. Eaton & Mains, N. Y., and Curtis & Jennings, Cincinnati.

Two facts assure for this book a welcome: It is written by Mrs. Gracey, whose pen adorns what it touches; and it is written about 29 heroic women, whose lives were devoted to the service of Christ in the mission field, or as promoters of missions at home. Mrs. Gracey has made a sagacious selection:

Mary Lyon, whose name is inseparable from Holyoke and Woman's Education; *Mrs. Doremus*, who was for 15 years president of the Woman's Union Missionary Society; *Fidelia Fiske*, who was *Mary Lyon* reproduced in Persia. Educational and missionary work in Greenland is represented by the wife of Hans Egede; in Mexico, by Melinda Rankin; in Egypt, Liberia, and other parts of Africa, by Miss Whately, Miss Wilkins, Mrs. Day, and Madame Coillard, in China, by Miss Woolston, Lydia Fay, and Miss Aldersey; in India, by Mrs. Mullens, Miss Tucker, Mary Reed, Miss Butler, Miss Cook, Mrs. Marshman, Miss Anstey, Miss Swain, and Miss Brittan; in Ceylon, by Miss Agnew; in Burma, by Mrs. Ingalls; in the South Seas, by Mrs.

Lyth, Mrs. Geddie, and Mrs. Inglis; and Greece, Syria, etc., by Mrs. Thompson, Mary Baldwin, and the wife of Bishop Gobat.

We could not but wish that Mrs. Gracey had enlarged her survey, and taken in a few other glorious women, for we need an encyclopedia of women's heroic services, and there is no complete work on the subject. The three wonderful women who were the successive wives of Adoniram Judson, Mrs. Moffat, Mrs. Livingstone, Mrs. Krapf, Mrs. Grant, Mary Williams, Miss Field, Mrs. Rhea, Miss Willard, Mrs. Capron, Miss Gardner, and a host of others are waiting for some fit memorial. Let Mrs. Gracey take up her pen again. —A. T. P.

ITALY AND THE ITALIANS. By Geo. B. Taylor, D.D. Map and Illustrations. 8vo, 441 pp. \$1.50. The American Baptist Publication Society, Philadelphia.

Dr. Taylor, a Baptist missionary in Italy or over 25 years, is well qualified to write on his adopted home and countrymen, and has done so in a very acceptable manner. His book supplies a lack, and will be sought and read, both for enjoyment and information. Among all the books which have appeared, we know of none which presents the subject so broadly and so well. Dr. Taylor has written sympathetically, justly, and frankly, neither concealing nor extenuating faults, and not unduly prejudiced in religious matters by a sectarian bias. While not distinctively a missionary book, it has, of course, a positive missionary value in the study of the Italian people and Romanism at home. The last chapter deals with the evangelization of Italy. The book is well illustrated, clearly printed, and attractively bound.

HISTORY OF THE WALDENSES. By Sophia V. Bompiani. Illustrated. 12mo, 175 pp. \$1.25. A. S. Barnes and Co., New York.

This "modest little work" gathers up the few arguments for the

ancient origin of the Waldenses, and presents a hasty sketch of their history, giving one a new insight into the sufferings of the "Israel of the Alps."

They were burned, they were cast into damp and horrid dungeons; they were smothered in crowds, in mountain caverns,—mothers and babes, and old men and women together; they were sent out into exile of a winter night, unclothed, unfed, to climb the snowy mountains; they were hurled over the rocks, their heads were used as footballs, their houses and lands were taken from them, and their little children were stolen to be educated in the religion they abhorred.

This extract reveals the temper of the book and some of the defects of its literary style.

The history, written from an Italian point of view, dwells perhaps at undue length upon the shadowy history of the days before Peter Waldo, and gives too few historical references in proof of controverted points. It also makes too much of the cordiality of King Humbert toward the revived church of the Waldenses. Some of the chapters are curiously divided. Chapter XV. deals with the Heroes, Chapter XVI. with Martyrs, Chapter XVII. with Women. The reader queries whether none of the martyrs were heroes, whether none of the women were martyrs.

CEYLON, a Key to India. An open letter to the Constituency of the American Board. By Mary and Margaret Leitch. Illustrated. 8vo, 80 pp. Paper. 10 cents. American Board of Commissioners for Foreign Missions, Boston.

This is a very striking and forcible appeal, ably setting forth the history, condition, and opportunities of mission work in "India's Pearl." Pictorially, statistically, and in every way it is very complete, being full of valuable facts, interesting incidents, and moving arguments.

WITH SOUTH SEA FOLK. By Miss E. Theodora Crosby. Illustrated. 12mo, 208 pp. \$1.00. The Pilgrim Press, Boston and Chicago.

Those who have heard Miss Crosby speak, or have read her interesting and able article in our January number, will need no further inducement to secure and

read this fascinating little story of missionary life and work in the Caroline Islands. It is especially adapted for young people, and if known to be in a Sunday-school library will not spend many days on the shelf. The fictitious character of the narrative has not unduly colored the statements with regard to the character of the islands and their people, and the picture of the joys and trials of missionary life may be relied upon as being drawn from experience rather than from the imagination.

THE STORY OF BEAUTIFUL PUERTO RICO. By C. H. Rector. Map and illustrations. 12mo, 184 pp. \$1.25. Laird & Lee, Chicago.

The claim that this is a "graphic description of the garden spot of the world by pen and camera, comprising the history, geography, soil, climate, inhabitants, customs, churches, schools, rivers, lakes, mountains, mines, products, invasion, railroads," etc., etc., might lead one to expect an encyclopedia on things Puerto-Rican. One is, however, somewhat disappointed to find these subjects touched upon only in barest outline, and about one-third of the pages devoted to half-tones. In general the information seems to be reliable, but it will never rank with more thorough treatises, the island and its institutions.

The League for Social Services is preparing a series of 6 leaflets for the express purpose of combating the evils of the Mormon system.

Methods of Mormon Missionaries, by Rev. Wm. R. Campbell.

Present Attitude of Mormonism, by Rev. R. G. McNiece, D.D.

Historical Sketch, by Rev. D. J. McMillan, D.D.

Political Significance of Mormonism, by Rev. Dr. Josiah Strong.

Mormon Articles of Faith, with Mormon Explanations, by Rev. D. J. Nutting and Rev. D. J. McMillan, D.D.

Ten Reasons Why Christians can not Fellowship the Mormon Church, Being the Action of the Presbytery of Utah.

Specimen leaflets will be sent free on application, and quantities at 35 cents per hundred, postpaid.

Monthly Missionary Bibliography.

THE REDEMPTION OF AFRICA. A Story of Civilization. By Frederic Perry Noble. Bibliography, illustrations, maps and statistical tables. 2 vols. 8vo, 856 pp. \$4.00. Fleming H. Revell Co., New York, Chicago, and Toronto.

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

THE CHRISTIAN CONQUEST OF ASIA. Studies and personal observations of Oriental Religions. By John Henry Barrows. 12mo, 258 pp. \$1.50. Charles Scribner's Sons, New York.

THE NEW FAR EAST. A study of present political conditions and prospects. By Arthur Diosy. Illustrated by Kubota Beisen. Map. 8vo., \$3.50. G. P. Putnam's Sons.

ACROSS INDIA at the Dawn of the Twentieth Century. By Lucy E. Guinness. Illustrated. Maps and diagrams. Quarto, 260 pp. \$1.50. Fleming H. Revell Co.

OUR SISTERS IN INDIA. By Rev. E. Storrer. Illustrated. 12mo, 256 pp. \$1.25. Fleming H. Revell Co.

CEYLON A KEY TO INDIA. By Mary and Margaret Leitch. Illustrated. Paper. 8vo, 80 pp. 10 cents. American Board, Boston.

PROBLEMS OF PRACTICAL CHRISTIANITY IN CHINA. By Rev. Ernst Faber, Ph.D. Translated from the German by Rev. F. Ohlman, and edited by John Stevens Litt. D., D.D. J. Tamblin, London.

HISTORY OF PROTESTANT MISSIONS IN JAPAN. By H. Ritter. Translated by G. E. Albrecht. Methodist Publishing House, Tokyo.

THE NATIVE TRIBES OF CENTRAL AUSTRALIA. By Baldwin Spencer and F. J. Gillen. 8vo, 671 pp. The Macmillan Co., N. Y.

THE STORY OF THE PHILIPPINES. By Murat Halstead. Quarto, 400 pp. The Dominion Company, Chicago.

AMERICA IN HAWAII; a History of the United States Influence in the Hawaiian Islands. By Edmund James Carpenter. 16mo, 275 pp. Small, Maynard & Co., Boston.

THE WEST INDIES. A History of the West Indian Archipelago, together with an account of their physical characteristics, resources and condition. Amos K. Fisk. Illustrated. 12mo. \$1.50. G. P. Putnam's Sons.

CAMPAIGNING IN CUBA. By Geo. Kennan. 12mo, 269 pp. The Century Co.

CATHOLICISM, ROMAN AND ANGLICAN. By A. M. Fairbairn. 8vo, 481 pp. Charles Scribner's Sons.

MISSIONARY EXPANSION SINCE THE REFORMATION. By Rev. J. A. Graham. Maps and illustrations. 12mo, 244 pp. \$1.00. Fleming H. Revell Co.

THE CHURCH MISSIONARY HYMN BOOK. 12mo, 224 pp. 3 shillings. Church Missionary Society, London.

BRIGHT BITS FOR READING IN MISSIONARY SOCIETIES. By Mrs. M. S. Budlong, Rockford, Ill. 40 cents.

MAPS OF CHINA. We have on hand a small quantity of maps of China, like those which appeared in our February number, showing the location of all missionary societies. These may be obtained, while the supply lasts, by sending 10 cents in stamps or coin, to D. L. Pierson, 944 Marcy Ave., Brooklyn, N. Y.

VI.—GENERAL MISSIONARY INTELLIGENCE.

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

THE KINGDOM.

—THE LORD IS KING, BE THE PEOPLE NEVER SO IMPATIENT: HE SITTETH BETWEEN THE CHERUBIMS, BE THE EARTH NEVER SO UNQUIET.

This first verse of Psalm ninety-nine, according to the Church of England Prayer-Book version, has been taken as the motto-text for the current year by the China Inland Mission, and *China's Millions*, for January, tells how the choice was made: "The verse came to us personally in a time of trial, and was God's message to our soul. Threatening news had just been received from China, which indicated that our beloved missionaries there were in imminent peril. There had preceded this the telegraphic despatches of the daily press, to the effect that China was in turmoil, that rebellions were threatened, and that wars seemed about to devastate the land. Under these depressing tidings the heart was bowed down and the spirit was in sore distress. But one of our mission household, who had been reading the Prayer-Book version of the Psalms, suddenly came to our side, as a messenger sent from God, and read, 'The Lord is King, be the people never so impatient: He sitteth between the cherubims, be the earth never so unquiet.' It was enough. We saw in the precious words the living God in the eternal calm of His infinite power and love. Since then the peace which passeth understanding has garrisoned heart and mind; and so we delight to pass the message on to other souls."

—Christian missions, as humanitarian institutions in India, have

never come to the front as in these years of scarcity. Their praise is not only in the writings of Mere-wether and Hawthorne, but in the mouths of English officials, who had ignored or despised them. No other whites except the missionaries, are in touch with those whom the famine pinches most. No others are at all fit to be wardens of orphans more numerous than ever. No class can be so safely trusted as honest and wise almoners of bounty.—*The Nation*.

—M. Appia, in the *Journal des Missions*, speaking of the missionary army, says:

"Under the motley array of uniforms, of names and of societies, it is difficult not to have mainly in view the divisions of the army of Christ. And yet it forms one and the same whole under one head. As of the true Church, we can say also of it, that God alone shrouds it. Who does not feel that even among those who anathematize us, there are still brethren, who will one day recognize us as genuine members of Christ, and whom we shall salute as true warriors in the army of the Lord?"

—Joseph Kam is surnamed the Apostle of the Moluccas. The *C. M. S. Intelligencer* says of him: "Born in Bois-le-Duc, the son of a Moravian leather merchant, he felt early drawn toward the foreign field, but waited patiently in deference to the home ties imposed by the care of his aged parents. Upon their death, shortly after the siege of Bois-le-Duc by the French, in which he displayed great intrepidity, Joseph conceived the path clear. The Moravian body, however, refused to accept one not in fellowship, and he was persuaded to remain in Holland for the sake of his two sisters, received a good

government position, and eventually married. But sisters, wife, position, and child, were taken from him, the last so unexpectedly that his friends feared to break the tidings. The lonely man received calmly the news of his latest bereavement, repelling all consolation by the remark: 'I now learn God's way and will. I desired to become a missionary. You held me unfitted, procured me a situation, and bid me marry. I followed your advice. God, by depriving me of all, has loosed me now from every earthly tie. Therefore, tomorrow, I go to Rotterdam, in obedience to the voice, which for years has spoken in my heart. I shall become a missionary.' Writing six years later from Amboyna, this same eager-spirited Kam says: 'There is no man in all the world so happy as myself.'

MEDICAL MISSIONS.

—It means a great deal when a medical journal of the standing of *The Lancet* presents such an utterance as the following: "We can imagine no career more lofty or honorable than that of a well-informed, capable, and courageous medical missionary. A few hundreds of such men in the next half century would powerfully affect the history of China, India, and Africa. If men of commerce could give as good an account of their work in these lands as men of medicine, the evangelization of the world would be hastened."

—The Mission to Lepers in India and the East has under its charge at present in its own homes, adults' and children's, 1,458 lepers, and the institutions which are subsidized by the mission contain 1,798 more; the total number of lepers helped by this means is 3,256. The society will complete its first twenty-five years of work in September of this year.

—*Medical Missions at Home and Abroad* (London), for January, gives the following table, showing the progress made in ten years in medical missions, and the present distribution in the different countries:

| | |
|--------------------|-----|
| January, 1890..... | 125 |
| " 1891..... | 142 |
| " 1892..... | 156 |
| " 1893..... | 165 |
| " 1894..... | 185 |
| " 1895..... | 202 |
| " 1896..... | 216 |
| " 1897..... | 239 |
| " 1898..... | 251 |
| " 1899..... | 268 |

Of the 268 medical missionaries, 64 are women. Their distribution is as follows: In India, 92; in China, 90; in Africa, 36; in Syria and Palestine, 18; in Turkey, 5; in Persia, 4; in Japan, 4; in the New Hebrides, 4; in Madagascar, 3; in Egypt, 3; in Arabia, 2; in Korea, 1; in Siam, 1; in Java, 1; in North-west America, 1; in Natal, 1; in France, 1; unlocated, 1.

—*Medical Missions* gives the number of physicians of the Presbyterian Church (North), as follows: China, 22; India, 8; Siam and Laos, 8; Persia, 9; Japan, 2; Syria, 2; Africa, 3; Korea, 5; South America, 1.

—Perhaps nothing shows the improvement in the inhabitants of Hebron like the change in the behavior of the children. The quiet, business-like way in which dozens of these—our former tormentors—come, armed with medicine-bottle and ointment-cup, to consult the doctor on their own account, is really remarkable. Poor children; many of them are in a sad condition, and in sore need of constant medical treatment, through no fault of their own. One miserable little girl, about twelve years of age, has persevered in coming for nearly four years, and is now blossoming out into health and beauty.

Here, as everywhere else, child life is sweet and attractive, and many a sunbeam is thrown upon our path by the trustful affection and innocent simplicity of the little ones. A sturdy little man of three years old shouts valiantly, "Boys, boys to the rescue!" when he finds his head imprisoned between the doctor's knees, and a spray of warm water playing over his inflamed eyes, and yet is not above consoling his injured dignity by a lump of sugar and a kiss when all is over. A town maiden of six or seven says pitifully, "Dear lady, how *can* you let these dirty village women sit down on your nice clean bed?" When she sees a Felluhah on the surgery couch, a moralist of eight, bewailing her impaired eyesight, tells us seriously that children who have mothers as young as her's was, always suffer a great deal in their infancy, because "a very little mother is too fond of play, and does not know how to take care of her children." An impromptu poet of nine or ten, being held down by main force to undergo a very simple and painless examination, suddenly ceases his screams and began to chant a kind of funeral dirge, "Oh, mother, mother, come and see your poor son in the dust!" then in a martial tone: "The knife is bared, the red blood flows; oh, mother, mother, come and see your darling in the dust!" All the time there was no knife in the question at all.—*Medical Missions.*

WOMAN'S WORK.

—Sir Alexander Mackenzie, at the annual meeting of the Birmingham auxiliary of the Church of England Zenana Missionary Society, had this to say of the agents to be appointed to zenana mission work, than which there is none more important and delicate: "Multiply, therefore, the numbers of your agents. See to it that the women you send out are physically sound and strong, for the work at its best is onerous and exhausting. Let them be tactful, not too full of the idea of English superiority, while maintaining, in all its fulness, the English standard of life and morals. Let them be apt in acquiring foreign

tongues. Let as many as possible have medical training—a sure passport into many zenanas. Above all, let them be full of Christian zeal and enterprise. Love for their native sisters will follow of itself—for the knowledge we have gained of educated native women from the few who have broken through trammels of caste and the gates of the zenana, proves that no more charming, gentle, and refined exist on earth than the Hindu woman of India. And in due season they shall reap. I have often said that it is my firm conviction that the whole fabric of popular Hinduism is being fast and surely undermined by Western education and Christian influences."

—Among the manifold novelties of the passing generation is the appointment of a woman as superintendent of Indian schools. Miss Reel had previously held the position of land commissioner, and also that of superintendent of public instruction for the State of Wyoming. In her first annual report she gives prominence to the necessity for the industrial feature of education:

"I desire to emphasize the statements of numerous Indian educators that industrial training should have the foremost place in Indian education. Industrial training should be in a line with the work that the students will find on their reservations, and should tend to teach them to become self-supporting. The backbone of an education is the ability to do something, and to enable them to understand existing conditions and to adapt themselves to their surroundings."

—Miss McBeth continues her unique work among the Nez Percé Indians—that of conducting a theological class of promising native Christians, who have come to live near her at Lapwai for this instruction, and who hold themselves ready to answer any call for Christian

work among their people.—*Home Mission Monthly*.

—A pleasant picture this: The Woman's Missionary Society of the Indian church at Good Will assembled in the home of their pastor, himself a Dakota Indian; the neat frame house attractive with its cozy porches, bow window of blooming plants, and tasteful interior; 25 women industriously plying needle and thread; the afternoon closing with a prayer-meeting, as usual, the eldest daughter of the pastor leading the singing at the organ.—*Home Mission Monthly*.

—Take a crumb from a report which is full of meat, that of the girls' school at Tabriz, Persia: "A Kurdish chief visited our school, and when he had heard the girls recite, seen their needlework, heard them sing and talk in three languages, when he himself had examined the little girls in Turkish and the seniors in Persian, he threw down his book and exclaimed that he 'had heard, but the half had never been told' him. 'Who would think,' he said, 'that girls could ever learn to do all these things? But *our* girls, what do they know? Why, compared with *your* girls, they are mere donkeys;' and he left, saying he prayed for the day when Kurdish children, too, might be in school."—*Woman's Work for Woman*.

AMERICA.

—The New York *Evening Post* summarizes our new possessions as follows: "The islands we have taken number more than 2,000—they have never been counted, and still less have they been accurately surveyed. But the best statistics available yield the following results as to areas in square miles: Cuba, 45,000; Puerto Rico, 3,550; Hawaiian group, 6,640; the Philippines, 114,000; the Sulus, 1,000; the Caro-

lines, 1,000; Guam in Ladrões, 500; total, 171,690. Cuba is about the size of New York, Ohio, or Alabama. Puerto Rico is a little smaller than Connecticut. The Hawaiian Islands are somewhat smaller than New Jersey, the largest island, Hawaii, being about twice the size of Delaware. The Philippines cover a land space about as great as New York and the New England states together. Luzon, on which Manila is situated, is not much smaller than New York. All the new dependencies together are about equal in area to the New England states, New York, Pennsylvania, and New Jersey. In annexing lands we annex populations also. These are as follows: Cuba, 1,500,000; 65 per cent. white. Puerto Rico, 1,000,000; 60 per cent. white. Hawaii, 90,000; 65 per cent. white. Philippines, 8,000,000; mostly Orientals. Sulus, Carolines, and Ladrões, mainly barbarous. Roughly, we annex about 10,000,000 people, of whom 90 per cent. belong to more or less inferior races."

—Dr. Gunsaulus, in the six years of his service at Plymouth Church, Chicago, raised something over \$6,000,000 for institutions which he chose to aid or found. One Sunday he set forth in his best manner the things that ought to be done for the young boys and girls of our generation. When he was through, Philip D. Armour came forward and said: "Do you believe in those ideas you just now exprest?" "I certainly do," said Dr. Gunsaulus. "And you'd carry them out if you had the means?" "Most assuredly." "Well, then," said Mr. Armour, "if you will give me five years of your time, I will give you the money." The result was that Armour Institute has Dr. Gunsaulus as its president, where 1,200 young men and women are taught the most important industrial

branches. The Sabbath address is to go down in history under the title of the "\$2,800,000 sermon."

—According to the census of 1890 there were 33,994 negroes in the United States engaged in professional services. Of these 12,182 were ministers, 440 lawyers, 1,190 physicians, 15,147 professors and teachers, and 4,025 in other pursuits classed as professional. In 1895-96 there were 1,319 students in professional courses in colored schools, and of these 126 were women. There were 703 students and 76 graduates of theology, 124 students and 24 graduates in law, 286 students and 30 graduates in medicine, and 6 graduates in pharmacy, and 126 students and 40 graduates in nurse training. The number of trained colored physicians has since risen to 805.

--When recently President McKinley and his cabinet paid a visit to Tuskegee and Booker Washington's Institute, Secretary Long said: "A picture has been presented to-day which should be put upon the canvas with the pictures of Washington and Lincoln, and transmitted to the future time and generation; a picture which the press of the country should spread broadcast over the land, a dramatic picture, and that picture is this: The president of the United States standing on this platform; on one side the governor of Alabama, on the other, completing the trinity, a representative of a race only a few years ago in bondage, the colored president of the Tuskegee Normal and Industrial Institute. God bless the president under whose majesty such a scene as this is presented to the American people. God bless the State of Alabama, which is showing that it can deal with this problem for itself. God bless the orator, philanthropist, and disciple of the Great Master who, if he were on earth, would be doing the

same work—Booker T. Washington."

—A woman, bringing her daughter fresh from the mountains to one of our schools, was much impressed. She declared, "It was a plumb sight!"—her "it" meaning everything in general. When taken to the third floor of the house, she rushed in frantic fear to pull the girl from the window, where she had gone to look out, crying, "You'll fall! I'm plumb dizzy!" In crossing the veranda she took the precaution to keep close to the house, as if in danger of plunging over the edge of a precipice. When shown dormitories, she remarked, "The girls sleep in rotation."—*Home Mission Monthly*.

—Episcopal work among the freedmen is established in 24 dioceses, wherein 40 colored priests and 34 colored deacons are laboring, and also 60 white clergymen. There are 5 archdeacons in as many dioceses. The approximate results taken from last reports: Communicants, 7,556; baptized, 1,479; Sunday-school scholars (average), 6,248; teachers, 633; the day pupils average 3,940, and it is estimated that in all about 8,000 negroes have been confirmed.

—Troops L and M, of Roosevelt's Rough Riders, were enlisted at Muskogee, Indian Territory. In troop L were three Kendall College students—one Creek, one Cherokee, and one white. Troop L was the company commanded by the fearless Capron. Our Creek boy was bugler for that troop, and sounded the first charge of the war. He had his trumpet shot away, and was wounded in that first fight at La Quasina. The Cherokee was instantly killed by the bursting of a shell in the charge at San Juan. The white boy came home gaunt and fever-stricken. Kendall students have enlisted in other regi-

ments; some have gone South, and some West, in the army of occupation.—ALICE ROBERTSON.

—Mr. A. H. Waggener, of Eureka, Ill., is still engaged in his missionary institute work. He has since 1895 devoted his time exclusively to this form of service. Last year he lectured for charity five weeks in Illinois and Indiana, besides attending numerous conventions. The work is, of course, an interdenominational one, and the maps and illustrations greatly aid in impression. Pastors and others, who desire to stimulate missionary zeal, which is founded on knowledge of the world-field, would do well to correspond with Mr. Waggener.—A. T. P.

—The largest Indian work of the Episcopal Church "is in South Dakota, where the result of Bishop Hare's great work of 25 years is evidenced in the chapels and schools and 70 congregations scattered over that great prairie waste, which a quarter of a century ago was inhabited by Indians, then sunk in vice and every kind of wickedness, illiterate and savage, having no higher ambition than to live like the brute beasts. To-day there stand, in that same wilderness, 4 substantial boarding-schools, averaging 50 pupils each, 53 neat church buildings, and 37 small mission houses, that have, in the kind providence of God, gathered into His fold over 10,000 baptized Indians from among the Sioux Indians, 12 of whom have been especially trained and educated, and have been ordained and sent forth to minister the Word and the Sacraments to their own people."—*Spirit of Missions*.

—The Rev. W. G. Walton, working in the diocese of Moosonee, writes: "It is a common saying here that an Eskimo will not give up his tobacco for anything, but I

saw them last year giving it up for books, things that were looked upon only two or three years ago as not worth bothering about. The first thing an Eskimo now asks for, as a rule, is so many books for himself and family. But what astonishes me most of all is the use they make of them. Eskimos who could not read the year before, came last spring, not only able to read them, but able to show me the page where any particular word was that I asked them for. Surely this is a cause for praise and thankfulness."—*C. M. S. Gleaner*.

EUROPE.

Great Britain.—The record number of British warships now building amounts to 119 vessels, ranging from the heaviest battle-ships to tiny torpedo-boat destroyers, the figures being 16 first-class ironclads, 36 cruisers, 14 sloops and gunboats, and 53 torpedo-boat destroyers. Chatham Dockyard is credited with the unparalleled achievement of launching 3 of the heaviest battle-ships from the same slip within ten months. The armored ships being built, at a cost of over £26,000,000 (\$130,000,000), number 28, with a tonnage of over 350,000, the number exceeding by 2 the entire Russian fleet of battle-ships, and treble the number of armored vessels in the American navy. The whole of these ships will be added to the effective strength of the British navy by March, 1903.

—Dr. Barnardo's homes now contain nearly 5,000 waifs and strays (among whom are 700 little incurables, deaf and dumb, blind, crippled or otherwise diseased), and 8 souls are added every 24 hours to this great family. 36,000 waifs have been rescued, of whom over 10,000 trained boys and girls have been successfully placed out in the colonies, and nearly 21,000 sent to sea, or placed in situations in Great

Britain. During the last two years no fewer than 4,877 fresh cases have been admitted—a number probably in excess of admissions by all the other existing societies put together. The doors are open to the homeless freely day and night all the year round. No eligible case is rejected on the ground of age, sex, creed, nationality, or physical condition. No really destitute child has ever been refused admission.

The Continent.—*Société des Missions Évangéliques* de Paris has just closed a memorable year, for it has called forth an unprecedented effort and sacrifice. Forty-two Europeans, of whom 25 are men and 17 women, have gone out to 5 different mission fields, six to the Lessouto, 10 to the Zambesi, 5 to the Kongo, 3 to Tahiti, and 18 to Madagascar. Of these, 9 were missionaries returning to the former scenes of their labors; 31 were new workers—missionaries, teachers, evangelists, or artisans; and 2 were delegates sent on special work by the society.

—The last annual report of the Roman Catholic Society of Foreign Missions in Paris, as noted in *The Independent*, shows that the work of the society extends over Eastern Asia and includes 28 dioceses, with 1,031 European and 569 native priests. The adult baptisms, without counting missions in Siam and Yunnan, were 46,326, an advance of nearly 8,000 on the preceding year, and the entire community reported in connection with the missions number 1,162,165.

—Thirteen missionaries of the Paris Lutheran Society labor on the island of Madagascar. The Lutheran Church of Norway recently sent 20 additional workers to the same field.

—The Norwegian Missionary Society held lately its annual meetings

at Drammen. They were continued during four days. This society holds correspondence with the French Lutheran Synod and has extensive missions in Madagascar. Last year there were, in connection with this mission, 25,336 communicants and 44,000 regular attendants at worship. The number of school children was 46,811, of whom 29,421 were taught French. The number of native pastors was 60.

—The following notice has been received from the Moravian Mission Board in Berthelsdorf: “We hasten to inform the friends of our mission that the trustees of the Morton Bequest have paid £16,406 as the first instalment for our missions. By the provisions of the will, this is only available for the forming of new out-stations in missions selected by the trustees, and for paying additional workers at such stations. On the basis of proposals requested from us, the trustees have decided that the above-named sum shall commence the following enterprises: 1. Port Elizabeth, South Africa. 2. Cape Gracias a Dios, Nicaragua. 3. Rigolet, Labrador. 4. New Church in Paramaribo, Surinam. These will be commenced as soon as possible in each case. We repeat with emphasis that this bequest is not available for the large deficiency on our general fund, or for the maintenance of existing work. The present financial crisis of our missions is not relieved in any wise by this gift.”

—Dr. Gustav Warneck, of Halle, has completed the twenty-fifth year of his issue of the *Allgemeine Missionszeitschrift*. There is no one on the Continent who has a greater knowledge of missions, or has rendered greater service to the scientific study of them. His rewritten “History of Protestant Missions” is by far the best in any language; it

has run through three editions in Germany in one year, and we hope soon to see it in English dress.

—The contest for religious liberty in Austria is still going on. A recent case in the highest court was decided against the evangelical party, and some of the officials are already making use of this decision to insist that children must receive the religious instruction of the church in which their parents were born. This decision will bear hardly upon former Romanists. A memorial has been sent to the emperor, testifying to the loyalty of the members of the free churches, and calling his attention to the restrictions put upon their liberty. Our missionary writes, "God has helpt and will help."—*Missionary Herald*.

—We know of no more practical way in which to show sympathy with the best elements in the population there who are eager to see better days for the country (Spain) than by assisting Mrs. Alice Gordon Gulick in her splendid work at the American Institute for Girls. The school has been in Biarritz, just over the French border, during the war. That it still retains its influence over a considerable section of the Spanish population is proved by the fact that in September 11 new students crossed the frontier and entered the institution. The time is at hand when a return to Spain seems wise, and Mrs. Gulick believes that the largest usefulness will be secured if Madrid, and not its former location, San Sebastian, is selected as the future home for the school. If \$50,000 can be secured, land and a building will be speedily forthcoming, and thus a substantial center of American and Christian ideas and influences will be planted in the heart of the nation's capital.—*Congregationalist*.

ASIA.

Islam.—The mills of the gods grind slowly, but they grind to powder. The *Jewish Missionary Intelligence* states that since 1876, when the present sultan ascended the throne, Turkey has shrunk to half its former size. In Europe there has been the loss of Bosnia, Servia, Herzegovina, Bulgaria, Rumania, Montenegro, Thessaly, and now Crete; in Asia of Kars, Batum, and Ardahan; in Africa, of Egypt. The population has decreased from 42,000,000 in 1876, to 21,000,000 in 1898. But, O Lord, how long!!

—Mr. Timothy B. Hussey, of the excellent Ramallah Mission of the American Friends, writes from Jerusalem under date of December 10th, 1898, speaking of their pleasure and encouragement in a recent visit of Dr. Cecil F. T. Bancroft, principal of the Phillips Academy, Andover, Mass.

There are 27 girls in the training home of the mission, "where they are taught, first the Christian religion, then, all things good and useful, as in secular schools. They are taught housework, sewing, etc. We have in all the day-schools about 150 more little Arab girls, and it is such a beautiful sight to see them thus brought together under good Christian discipline. For the training home we endeavor to select bright, active, healthy, and intelligent girls, who will be likely to develop into missionaries, teachers, good wives, and helpers in the future for the elevation of this people."

Mr. Hussey refers, naturally, to the unhappy state of women there.

"Yesterday my wife was called to see a sick family. She found a home, where lived in *one* room, two fathers, two mothers, nine children, and the grandmother, and six of them sick with very sore

eyes. The room was totally dark when the door was shut, and smoky, as there was no chimney, these defects causing the most of the illness." When Mrs. Hussey had thoroughly washt up the nine children, there was great delight.

The treasurer of the Ramallah Mission is Sarah J. Swift, 22 Oak Avenue, Worcester, Mass.

—The remarkable increase in the population in Jerusalem during the last fifty years is exciting much interest. The number to-day is estimated at 45,000; of these 28,000 are Jews. Indeed, the whole Jewish population of Palestine is reckoned at 100,000.

No fewer than 565 baptisms of Jews have taken place at Christ Church, Jerusalem, hundreds of Jewish children have been educated in its schools, tens of thousands of sick Jews have been treated in its hospitals, and a large number of Bibles and New Testaments circulated.

Jerusalem seems on the eve of becoming once more the "praise of the whole earth." No people need more the prayers of Christians than the Jews. "Pray for the peace of Jerusalem."—*The Christian*.

—From that sacred spot where the Lord and Savior ascended from the earth to resume the glory which He had laid aside for our sakes, another devoted friend and worker has been taken to her reward. Miss Helen Attlee went out to Palestine in 1890, and most of her time of service was spent on the Mount of Olives, where her patient love and ever-ready sympathy and kindness won her an influence of a quite remarkable kind over the Moslem villagers around her. This was very touchingly manifested at her funeral on December 23, the day after her death, when numbers followed the remains from the

Mount of Olives to Jerusalem, and before starting, the leading sheik, a Moslem, askt permission to be allowed to say "good-by" to his friend, and stooping down he reverently kist the cold forehead, saying in a low tone, "The peace of God rest upon thee. Be assured that without doubt I will meet thee in heaven;" and he made an earnest request that another lady worker should be sent to Et Tur, the village where she had lived.—*C. M. S. Intelligencer*.

India.—Dr. Fairbairn says, as the *Indian Witness* reports: To stand face to face with the teeming millions, and with all the influences that work against a hearing and against success, without fainting or being discouraged, speaks of the highest heroism; all the more so because much of this work is done in obscurity, and made the harder because of lack of sympathy on the part of those of our own race and faith and country. It seemed to him, he said, that the missionary and his work is more fully appreciated by the people of India than by the Christian people of England in India. There may be immense resources behind a great state; but, in his judgment, the missionary and his work have more influence in reconciling the people of India and the people of England.

—I met in India an intelligent Sikh from the Punjab, and askt him about his religion. He replied, "I believe in one God, and I repeat my prayers, called Japji, every morning and evening. These prayers occupy 6 pages of print, but I can get through them in little more than 10 minutes." He seemed to pride himself on this rapid recitation as a work of increast merit. I said, "What else does your religion require of you?" He replied, "I have made one pilgrimage to a holy well near Amrit-

sar. Eighty-five steps lead down to it. I descended and bathed in the sacred pool. Then I ascended one step, and repeated my Japji in about ten minutes. Then I descended again to the pool and bathed again, and ascended to the second step, and repeated my Japji a second time. Then I descended a third time and bathed, and ascended to the third step and repeated my Japji a third time; and so on for the whole 85 steps, 85 bathings, and 85 repetitions of the same prayers. It took me exactly 14 hours, from 5 P. M., one evening, to 7 A. M., next morning." I askt, "What good did you expect to get by going through this task?" He replied, "I hope I have laid up a great store of merit, which will last me a long time." This is the genuine Hindu idea.—Sir MONIER-WILLIAMS.

—A missionary writes: "May I tell you of three subjects for encouragement and praise in the Northwest Provinces: (1) The wonderful raising and transforming of Indian women by Christianity. A striking proof of this is, that the first Indian deaconess has just been appointed, and she is likely to be followed by others. Christianity can develop in women capacity for bearing responsibility and for independence. (2) There have been, the bishop says, more baptisms in the Northwest Provinces during the last 6 months than in the whole of the previous 24 years. At Mirat the converts are being tested by very trying persecution. They are entirely boycotted; they are refused their wages; they are not even allowed to drink water from the wells. (3) The setting aside by the Church Missionary Society of specially and scientifically trained missionaries to work among Mohammedans."

—In 1848, the jubilee of the C. M. S. was held, now its centenary is

being held. The following statistics of the C. M. S. in North India will show the advance that has been made:

| | 1848 | 1898 |
|-------------------------------|-------|--------|
| Ordained Missionaries..... | 28 | 118 |
| Unordained Missionaries | 12 | 20 |
| Medical Missionaries..... | 0 | 14 |
| Ordained Native Pastors..... | 0 | 44 |
| Native Agents..... | 150 | 1,050 |
| Mission Stations..... | 21 | 82 |
| Communicants..... | 1,040 | 7,000 |
| Baptized Adherents..... | 3,000 | 23,000 |
| Schools..... | 70 | 850 |
| Scholars..... | 4,700 | 19,000 |
| Baptisms..... | 50 | 450 |
| Gifts from Native Churches.. | 0 | 18,000 |
| English unmarried Women... | 1 | 230 |

—The Industrial Missions Aid Society has now issued its prospectus for the establishing of carpet-making and other industries in India, as an auxiliary to mission work. A company has been started, called the Indian Mission Industries, Limited, which calls for 5,000 shares at £1 each. The first factory to be started will be at Ahmednagar, in connection with the technical school of the American Marathi Mission. The carpets to be manufactured will be the high class hand-made carpets. A competent manager is to come from England to superintend the work. The factory will probably employ several hundred hands, and so provide a means of livelihood to many in that district. Many boys are being already trained by Mr. Smith, and they will be ready to enter the factory as soon as it is started. A similar arrangement, we understand, is in contemplation in connection with the Wesleyan Mission. There is a promising field for the Indian Mission Industries Company, which, we are glad to see, is founded on a thorough business basis.

—On the 3rd of November last, three buildings were opened at Ahmednagar for the school of industrial arts, of which our missionary, Rev. James Smith, is the prin-

cipal. The school owes its existence to the generosity of Sir D. M. Petit, of Bombay, who gave Rs. 10,000 (\$3,300) for the establishment of the institution, the remaining Rs. 17,000 which the buildings cost having been provided by smaller gifts from England and America. One of the buildings is designed for the teaching of carpentry and metal work, another for carpet making, and the third is a dormitory for boys. The chief advantage of such an institution in its bearing upon the kingdom of Christ in India is the preparation of a body of native men trained in the arts, who will be able to lift the churches out of their dependence upon others for support. Trained hands will find employment, even among people who would absolutely refuse to give work to native Christians who had no manual school training. Such an institution will do much to break down caste.

—The Friends' Mission in India has now 850 orphans under its care, of whom the greater portion are famine waifs. Four pounds per annum will support each of these little ones until he can earn his own living, and funds are earnestly needed for this object. At Seoni, Malwa, 37 of the older boys recently made public confession of Christ.

—Dr. R. A. Hume, of Ahmednagar, writes us that "American Christians would surely be touched if they could see how some of these native Christians are trying to meet their responsibilities. Few days pass in which village Christians do not send or bring something for their churches. Within the past few days I have received small sums of money from 5 towns; 14 loads of firewood were brought on their heads by Christians from a town 10 miles away; firewood, vegetables, and grass from Chris-

tians in a town 7 miles away; fodder and firewood from Christians in a town 4 miles away." Other instances of self-sacrificing benevolence are named, including a donation of 50 rupees from the Second Church in Ahmednagar, which has an article in its constitution forbidding the reception of pecuniary aid from the mission. The people are doing what they can in the matter of self-support, but their poverty is so deep that the gifts are necessarily small. It is, therefore, impossible for them to make up the more than 50 per cent. reduction in the appropriation for evangelistic work. They ought not to be asked to do the impossible.—*Missionary Herald*.

—Miss Muller, formerly a member of the London School Board, and an active worker in social reform, went out to India as a delegate to the Indian National Congress four years ago, and then gave herself to the study of Hinduism in its native home. As the result she has authorized the *Bombay Guardian* to say that she has found herself faced with the unavoidable conclusion that Hinduism "is utterly rotten and corrupt from beginning to end, and full of danger to the unhappy people who place their faith in it." Miss Muller had joined the movement under Swami Vivekananda for the spread of Hinduism; now she has abandoned it, and is thankful that it is coming to nothing both in England and in America. We would point out that these Eastern faiths, sometimes so plausible, need a trained mind to expound them; e.g., a great scholar read monotheism in the words—"Brahm is great, and beside him there is none"; but an experienced missionary read pantheism—"Brahm is everything, and everything is Brahm."—*The Christian*.

China.—In 1842 the English nation employed more than 15,000 persons to secure for itself commercial advantages in China; the same year all the churches in Christendom had only 16 missionaries in the empire. Now there are nearly 2,500, and 5,000 Chinese workers.

—Last August the Yellow River had one of its worst sprees. It broke its bank in four different places, and now makes for the ocean by two new channels which it is gouging out for itself, one on each side of the old one, which in time may become a dry bed of sand, most of the year. One of these new streams is about 120 miles long, and floods the country in a strip from 16 to 30 miles wide. The gap in the bank where it breaks through is about 7 miles wide. The other stream sweeps a strip of country not as wide as in the other case. Except at the very beginning it is in no place less than 8 or 10 miles, and in some places it is 16 and 20 miles wide. No fewer than 31 counties are submerged, hundreds of towns and villages are utterly ruined, and some large walled cities are like islands in the sea.—Rev. WM. ASHMORE.

—S. P., in the *Christian World*, estimates that at least 500,000 attempts occur annually in China to commit suicide by opium, and gives data sufficient, apparently, to justify his conclusion. By far the greater number are women.

—Rev. Mr. Atwater, of Shansi, calls attention to the wisdom and forecast of Protestant missionaries in translating books of science into Chinese. The result of this work is marvelous. At Fen-cho-fu, for instance, the district and provincial magistrates, and the principal schoolmaster, have just purchased numbers of books from missionaries, and have ordered others that they have not on hand. The de-

mand for new books, even in this interior province of Shansi, is so great that some enterprising members of the Christian congregation propose to start a bookstore, investing several hundred dollars in the enterprise.

—The writings of Dr. Martin, Dr. Faber, Dr. Fryer, and Dr. Allen, have exerted an enormous influence everywhere. The same is especially true of the numerous and timely publications of Rev. Timothy Richard, the secretary of the Society for the Diffusion of Christian Knowledge, whose translation of Mackenzie's "Nineteenth Century," together with Dr. Allen's "History of the War between China and Japan," have been, perhaps, more widely read than any other foreign-made books. The monthly periodical called *The Review of the Times*, finds its way all over the eighteen provinces, and even into the hands of the emperor himself, who recently sent out urgent orders for all the back numbers for some years.

—One of the six Chinamen recently executed in accordance with the imperial edict of the empress-dowager of China, brought her wrath upon him because he reprinted an astronomy compiled by two of the missionaries, and added certain notes of his, in which he pointed out the incompatibility of the facts revealed by astronomy with ancient Chinese doctrines. Tho only twenty-two years old, he had taken high rank as a scholar. Such men as he, growing up within the confines of China, show how the heaven is working, and in a very real sense they are martyrs to the truth.

—One of the American Board missionaries in North China says that a very encouraging feature in the present outlook is the fact that the spirit of martyrdom is abroad

in the land. He adds: "Some of these progressive officials might easily have availed themselves of foreign protection and escaped what they knew was certain death, but they were heroes, and the world ought to honor their memory as that of men who went down in the noble cause of truth and progress. They died obscurely, with their bodies disgracefully mutilated like those of murderers and criminals of the worst type, but the time will come, I hope before long, when these men will be recognized and their memory honored as the truest heroes in their country's history."

—The British consul at Chungking, basing his calculations on information received from the French consul and priests, computed that up to the beginning of November, 25 Roman Catholic chapels had been destroyed, thousands of their native Christians had been rendered homeless, and perhaps 60 or 70 killed. Bishop Cassels states that he had heard from other sources that in some cases these Christians had an opportunity given them to recant, but refused to do so, and were then beheaded.

—Miss E. B. Sale, Canton, writes: "The people in the house opposite us are very busy this evening driving out the devil. Judging from the sounds they are having a pretty hard job of it; the devil must be rather a determined fellow. It began while we were at tea. Such a beating of brass gongs that we could scarcely hear each other speak. We asked the cook what was the matter, and he replied: 'Oh, they are only driving out the devil! Some one in the house is sick.' When one is sick, of course, that is a sign that a devil is tormenting him, and the only cure is to frighten the evil spirit away. They have tried several plans this evening. Besides beating the gongs,

they have played something that sounds like a Scotch bagpipe, and ought to alarm any devil, I should say; the priests chanted, and enough fireworks were set off to make a fourth of July. Every now and then they stop. They also place tempting dishes outside the door, and politely invite the devil to come out and feast. The servants say they will keep up this noise all night, stopping only to drink tea! If we were heathen we should be afraid that the devil might come into our house when it leaves the other. To prevent this, we would place a knife and a broom across the door, besides hanging clothes around all the beds."

—The most intelligent Chinese are beginning now to perceive the weaknesses of the hitherto impregnable citadel of Confucianism. Recent political events have given a blow to the power of the old philosophy from which it will probably never recover. The lettered class, the "readers of books," the obstinate and prejudiced disciples of the sage, who for so many ages has been considered divine, were powerless to do anything to save their country, or to spare her the keenest insults. People begin to agree that it might be well to abandon a decrepit system and to accept some principles, perhaps even a new religion, from those abominable foreigners, so long mockt at and even stoned.—*Le Missionaire*.

—Mr. Cecil Smith, of C. I. M., writes from Shanghai. "In the July 1898 Number (Vol. xi, No. 7), on page 557, Rev. J. Southy is quoted as never having seen an indecent picture of any kind during his residence in China. The inference would seem to be that there are none. This is quite incorrect. In our boy's school at Hsing-i (Province of Kuei-chow) I

found a lad 10 years old with a set of most filthy pictures in his possession. The native school-teacher told me (and others have since confirmed his statement) that these pictures are issued largely from Hunan province, and scattered over the various provinces by Hunan and other pedlars. The pictures are not exposed for public sale, but are offered to boys and young men. I think that we missionaries are in danger of whitewashing the Chinese for the sake of emphasizing the sins of Christendom. This is not wise."

AFRICA.

North.—Twenty years ago there was scarcely a mile of good wagon-road in Egypt. During the last 6 years more than a 1,000 miles of fine roads have been constructed. Egypt to-day has more miles of railroad than Spain, or Portugal, or Austria-Hungary. Under the Ptolemies it is estimated that the population did not exceed 8,000,000; under the Mamelukes it fell to 3,000,000. When the British began their rule in 1882 the population was less than 6,000,000; it is now almost 10,000,000—an increase of 66 per cent. in 16 years. Egypt is no longer the granary of the world, but its agricultural productions are far in excess of what they were in the "seven fat years" of Joseph. British enterprise and British government, joined with modern methods, have wrought wonders in this land of the oldest civilization of historic times. They have refuted the idea that ruined empires can not be rehabilitated.—*United Presbyterian*.

—Lord Cromer, the British diplomatic agent in Egypt, has been up the Nile to visit General Kitchener at Omdurman, and in a general reception to the Sudanese sheiks made a long address on the future

rule of the province, which he affirmed would be in the hands of the queen and the khedive, the sole representative of both being the sirdar, in whom they have full confidence. There will be no attempt to govern the country from Cairo, still less from London. He then promised perfect religious freedom, and in answer to a question assured the sheiks that Moslem sacred law would be applied. Another act of Lord Cromer's on his visit was the laying of the foundation stone at Khartum of the Gordon Memorial College. He outlined the aims of the college, announced that it will be wholly undenominational, and that the instruction so far as practicable will be conducted in Arabic; that its object shall not be to create a race of Anglicized Sudanese, but to train their minds.

—A method of propagating Islam without the Mohammedans at home having to support their missionaries is thus reported to *Evangelisches Missions Magazin*: "A Basle missionary, traveling in the German Sudan, met a Mohammedan teacher who carried with him the Koran and wooden writing tables. Stopping at all places which have Mohammedan colonies, he goes through his prayers every evening in public in the most careful and impressive way. He gathers the Moslem children and teaches them to read and write, requiring them to learn by heart verses of the Koran and prayers. When a scholar has completed his course in this superficial instruction, his father has to pay a cow or produce of the country to the value of about 40 shillings to the teacher. In this way these Mohammedan priests support themselves and lead a very comfortable life."

West.—The present mutiny in the Kongo Free State is probably the last desperate attempt to throw off the

white man's control. It is also the most serious outbreak, on account of the inaccessibility of the region. When it is remembered that Baron Dhanis, the Belgian commander, is 300 miles from his base of supplies, with only a handful of whites, it is small wonder that so many Europeans have already been sacrificed, and it will occasion no surprise if further disasters await the Belgians. According to the latest information, Baron Dhanis is practically surrounded by mutinous natives, and it is reported that panic reigns throughout the Kongo territory.

South.—Under the appropriate title, "A Battlefield in Africa," Rev. F. R. Bunker writes: "The Girls' Seminary, at Inanda, is a most important part of our Zulu mission. The front veranda of the teacher's house, like the valley of Esdraelon in Palestine, is famous in heaven, I believe, for the illustrious battles of the Lord waged here against heathenism in this land." And this is one of several hard-fought fields he tells of: "Here Nomdeha, a princess, whose value was reckoned at a hundred sleek cows, stood one day. An old counselor of her chieftain father pleads with her: 'Remember your royalty; don't cast disgrace upon your great name, and bring sorrow and shame upon your tribe.' Hear her reply: 'Do you see that rose-bush in bloom?' pointing to it. 'My royalty is like those flowers, soon to fade.' She stays. A term went by, and she thought it safe to return home in vacation. Her father commands her mother to tear off her clothes, and it is done. She borrows a shawl, and, under shelter of the darkness, runs back to school. She stays two terms, then returns home again, and is kept a prisoner for over six months, closely guarded. Again she runs away."

East.—The missionaries of the Zambesi Industrial Mission, in British Central Africa, recently sent to the queen a box containing about 20lbs. of coffee, as a sample of the crop (of some 40 tons) which has been raised this year on the plantations of the mission, by means of native labor, under the supervision of the missionaries. The sample represented the coffee in 4 of its different stages of preparation: (1) In the berry, as exported, after being gathered, pulpt, and dried; (2) the berries cleaned and stript of their husks, as sold in the London market; (3) the berries roasted; (4) the coffee roasted and ground and ready for use.

There are some 30 English missionaries in the field. Ten stations have been opened, 7 of which are in charge of English missionaries, and 3 are under native supervision. Eleven schools are maintained, and the average daily attendance last year was 670. There are 2 hospitals, and a recent report states that the number of cases treated in 1 month was about 1500, of which number about 50 were in-patients. The number of natives employed on the mission's estates last year amounted to between 1600 and 2000.

—A missionary writes in *Central Africa* (Universities' Mission): "Will those who send home-made or other dainties to Africa please remember that they must be sent in *soldered tins*. Cakes, plum-puddings, cheese, bacon, are very acceptable in a country where these things are entirely unprocureable, and if put into a tin and soldered down they will travel safely and add zest to meals composed day after day of tinned meat and the bony African kuku (fowl). It would be a great kindness if we sometimes gave a thought to the monotonous African fare of our missionaries, especially those up coun-

try. Zanzibar is more civilized, and there the table is better furnished. How acceptable a Buszard cake would be at Magila, Kota Kota, or Masasi !”

—Bishop Tucker writes : “One must thankfully and praisefully acknowledge that the church of Buganda, however much it may fall short in this or that particular, is full of vital energy,—an energy which can only be described as God-given. This God-given energy is manifesting itself in many directions, but in none is it more markedly apparent than in missionary operations both in Toro and the adjacent countries. It is a fact, hardly I think realized, that the foundations of a church in Toro are being laid, a church which bids fair to become as strong and prosperous as that in Buganda. Nor is it more fully realized that Buganda missionaries have penetrated even to the outskirts of Stanley’s dark forest,—some 300 miles from Mengo,—and that at the present moment these missionaries are nearer to the nearest mission station on the Kongo than they are to the capital of Buganda. These men (Baganda) have given up home and friends, luxury, and so-called pleasures for their Master’s sake and the Gospel’s, and are living lives of such self-denial and devotion as almost to make one ashamed of the little one has given up in the same great cause.”

Necrology.

The Board of Foreign Missions of the Presbyterian Church has lost a most efficient and beloved officer by the death of Rev. John Gillespie, D.D., who for thirteen years has been one of its corresponding secretaries. Dr. Gillespie was born in Edinburgh, Scotland, in 1839, and came to America with his parents at the age of fourteen. He studied at Washington and Jefferson College and at Allegheny Theological Seminary. After a pastorate in West Liberty, Pittsburg, in 1882 he succeeded Dr. W. C. Roberts as pastor of Westminster Church in Elizabeth, N. J. Four

years later he was called to the service of the foreign board. Dr. Gillespie was a man with a warm heart and good judgment. His piety was deep and unaffected, his courtesy was genuine and unfeigned. He was an able writer and excellent speaker, and his systematic methods and thoroughness, combined with his other excellent qualities, made him an invaluable secretary.

Dr. Gillespie passed away from his home at Elizabeth, N. J., on February 16. He was twice married, and leaves a widow, two sons by his first marriage, and a son and a daughter by his second marriage.

The Rev. Benjamin Du Bois Wyckoff, for thirty-five years a missionary in India, died on March 1. He was born in Ohio on May 18, 1834, was a graduate of Hanover College and Allegheny Theological Seminary; was married to Malissa Johnson on May 31, 1860, and, accompanied by his wife, started almost immediately for the mission field. After many years of service, broken only by occasional furloughs, he finally returned to the United States in 1895, very much shattered in health. He had gone to North Carolina, hoping to recover his strength. There survive him his widow and six children, four daughters and two sons—Walter A. Wyckoff, a professor at Princeton University, and J. Edward Wyckoff, of New York City.

The Rev. Alexander Thomson, D.D., one of Constantinople’s veteran missionaries, passed away on January 15th. He was born in Arbroath, Scotland, Dec. 2, 1820. After his graduation from St. Andrew’s University, he taught for a year in Ireland, and in 1845 went out as a missionary of the Free Church, to work among the Jews. After a year of preliminary training in Buda-Pesth, he began active work in Constantinople, and until 1860 his work was entirely among the Jews of Turkey. His linguistic ability was of great assistance to him in that cosmopolitan city, for he was facile in his use of Hebrew, Spanish, German, French, Greek, Italian, and Turkish. Translation work occupied a large share of his energy, and he twice assisted in revising the Hebrew-Spanish New Testament. He also published two editions of a series of graded text-books in the same dialect, which are used in most schools for Jewish children throughout Turkey. He was also the author of an Old Testament History in Hebrew-Spanish.

In 1860 Dr. Thomson resigned his connection with the Scotch mission, and accepted the position of agent in Turkey and Greece of the British and Foreign Bible Society, which position he held till failing health forced him to retire from it in 1896. During these years he became especially interested in the study of Albanian, in which language he edited quite a number of tracts. He was also chiefly instrumental in maintaining work among the Albanians at Koritza and other points.

Dr. Thomson leaves five children, three sons and two daughters. One son is the Rev. Robert Thomson, missionary of the A. B. C. F. M. at Samokov, Bulgaria.

THE MISSIONARY REVIEW OF THE WORLD.*

Old Series.
VOL. XXII. No. 5. }

MAY.

{ New Series.
VOL. XII. No. 5.

THE PENTECOSTAL MOVEMENT—PILKINGTON OF UGANDA.†

BY THE EDITOR-IN-CHIEF.

The crowning external revelation of the Word of God is the doctrine of the Holy Spirit, and the corresponding internal revelation of the Spirit in and to the believer is the crowning experience of the Divine life and love.

We have been looking for a series of months at the important spiritual movements of the half century now closing, and surely not one of them all compares in importance with the revival of interest in the person, functions, and offices, and in-working and out-working of the Spirit of God. This last is also first, for without it there could be no other truly *spiritual* movement or development; this gives character, genuineness, spiritual quality, and permanent stability to all other godly growths in knowledge, usefulness, and power.

For the sake of a distinctive name, this may be called the Pentecostal Movement, since the full bestowment of the Spirit, and His complete activity in and through the believer, dates from Pentecost. But by this name is now meant, particularly, the general movement, peculiar in our day, in the direction of new emphasis upon the work of the Spirit of God in three aspects—*sanctifying, enduing, and filling*. If any choose to regard these latter terms, enduing and filling, as equivalent, we shall not stop to defend the distinction, which is clear to our own minds, but press on to the grand goal which lies before us as the purpose of this paper, namely, to lay as heavy stress as we may upon one all-important fact, and one all-important need: the *fact* that most disciples practically have never yet known the Holy Spirit as a presiding and controlling power, and the *need*, which, of all deficiencies in Christian experience, is the most lamentable and deplorable.

* 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.

† See "Pilkington of Uganda," by C. F. Harford-Battersby, published by Marshall Bros., London, and Fleming H. Revell Co., New York.

We pass by all else for the time, first of all, to fix attention on the Scripture teaching, and the progress of doctrine which is so conspicuous, when the great leading texts are set in order as they occur in the New Testament.

Our Lord, as Matthew reports Him, is represented as saying in that first great discourse which held the germs of all His subsequent teaching:

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask Him? Matt. vii : 11.

Luke, in his report of the same discourse, was manifestly struck by a particular good gift, specified by our Lord:

How much more shall your Heavenly Father give *the Holy Spirit* to them that ask Him? Luke xi : 13.

This Scripture is very important because upon a comparison of the Gospel narratives it appears to be the earliest statement, in the order of time, found in the New Testament as to the *gift of the Spirit of God to the believer in answer to prayer*. Up to this point there had been no mention of the Spirit of God, except in His relation to the person of Christ, or as connected with the gift of prophecy, as in Zacharias, Elizabeth, Simeon, etc., or by way of teaching the new birth, etc. But, from this point on, it becomes clearer, that believing prayer can claim of the Father a special gift of the Spirit, and a few texts bearing upon the development of this doctrine should ever be written large in the memory. Conspicuous among these are the following:

In the last day, that great day of the feast, Jesus stood and cried: If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly (*i. e.*, the inner man) shall flow rivers of living water. But this spake He of the spirit which they that believe on Him should receive. For the Holy Ghost was not yet *given*; because Jesus was not yet glorified. John vii : 37-39.

Here we reach a very distinct stage of progress in the unfolding of the truth. We now learn that this gift of the Holy Spirit will make the disciple's inner life a fountain of life to others, so that from him shall flow spiritual rivers of Holy Spirit power and influence, and that such gift of the Spirit waits for Christ's glorification as the condition of its bestowment.

Next, we meet that inspiring passage in Mark, which is so unique in its teaching as to the condition of a proper asking:

And Jesus answering saith unto them, Have faith in God (or reckon on God's good faith). Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them and ye shall have them. Mark xi : 22-24.

Here we touch another sublime height of teaching. The first pas-

sage quoted revealed God's fatherly readiness to give the Holy Spirit to them that ask Him; the second showed the effect of such gift in making the recipient a reservoir of living spiritual power and blessing. And now we are taught that in asking for such a supremely good gift we must reckon on the faithfulness of God to His promise; we must not only desire and pray for the Spirit, but we must trust our Heavenly Father to do as He says. We are not to depend upon our consciousness of some new force within, or on our own inward frames of feeling. It is a question, not of *perceiving*, but of *receiving*. If we come and desire and ask, having no doubt that God will keep good faith with us, we shall have this good gift.

The only other stage at which we need to tarry in this progressive teaching is the last discourse of our Lord, which is recorded in John xiv-xvi, where there is more teaching about the Spirit than in all the previous narratives of the four Gospels combined; out of this wonderful talk of our Master, we select *two* very significant sentences:

He dwelleth with you and shall be in you. John xiv : 17.

Here then appears to be a declaration of a present fact and an intimation of a fact yet future. (*παρ' υμιν μενει, και εν υμιν εσται.*) There was a sense in which the Holy Spirit was already *with* them, but there was another sense in which He was yet to be revealed as *in* them. The other Scripture is John xvi : 7:

Nevertheless, I tell you the truth: It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but, if I depart, I will send Him unto you.

This teaching reaches mysterious elevations of truth. So important was this gift that to receive it would repay for Christ's withdrawal! How many of us have ever reflected on that fact and have come to realize its awe-inspiring grandeur! To have the personal companionship of the Lord Jesus, but lose the fulness of the Spirit's revelation within, would be a calamity—so Christ himself teaches.

How immeasurably important then, that every disciple should know his own need of the Spirit, should feel the impossibility of any compensation for such a lack, should understand how ready God is to give the Spirit, and should pray in faith for the gift!

There is one ditch into which many believers practically fall, so that they never get to the firm resting-place of actual reception of this crowning gift of God. They say the Spirit of God was on the day of Pentecost given, fully, finally, and to all believers, and hence is not to be sought or askt in prayer as an unbestowed boon. In a sense this is true, but in another sense it is a snare. There was on the day of Pentecost an outpouring of the Spirit on all believers. The new dispensation of the Holy Spirit was then inaugurated, and we are not, therefore, to look for any such bestowment of the Spirit. But individually we find disciples filled with the Spirit subsequently, and in Ephesians

v : 18, we find a distinct command, "Be filled with the Spirit." There must therefore be some true sense in which we are to claim, receive, and avail ourselves of this last and greatest gift of God. As Christ was once offered for all, a sacrifice for sin, but every new believer takes Christ as a Savior, and so makes practically available the work of Christ for sinners, so the Holy Spirit was once for all given, but every believing child of God accepts and receives the fulness of this gift by faith, and practically it is to him as tho the Spirit had been specially given to him.

For the philosophy of the matter we are not jealous, but for the practical realization of the fact, we well may be; and it is perhaps best to drop all mere punctilious criticism of terminology and verbal expression in our intense desire that all disciples may know and make real their share in the Pentecostal gift.

One fact knocks over all hostile theories: Men and women are in our day *coming into an entirely new experience* by the endowment of the Holy Spirit.

The case of George L. Pilkington, of Uganda, whose newly-published life is reviewed in this issue presents an instance in point.

Referring to his own need of the Spirit he says:

If it had not been that God enabled me after three years in the mission field to accept by faith the gift of the Holy Spirit, I should have given up the work. I could not have gone on as I was then. A book by David, the Tamil evangelist, showed me that my life was not right, that I had not the power of the Holy Ghost. I had consecrated myself hundreds of times, but I had not accepted God's gift. I saw now that God commanded me to be filled with the Spirit. Then I read: "All things whatsoever ye pray and ask for, believe that ye have received them and ye shall have them" (Mark xi : 24, R. V.), and claiming this promise I received the Holy Spirit. (P. 222.)

I distinguish between the presence of the Holy Spirit *with* us and *in* us; our blessed Lord said to His disciples, "He abideth *with* you and shall be *in* you." John xiv : 17. (P. 224.)

"He that believeth on me, out of his belly *shall* flow rivers (not a stream or a simple river) of living water. Greater works than these shall ye do because I go unto the Father." What are these rivers and where are these mighty works? We must ask rather, where is "he that believeth on Him? Surely, He is not unfaithful to a single line of His promise. What wonder that infidelity abounds when the worst infidelity of all is in our hearts! What wonder if popery increases, when we have dethroned the Holy Spirit from our hearts!" (P. 223.)

About this same time a great desire arose for mission services to be held in Uganda. In the absence of special missionaries from abroad, it occurred to them that God wanted to use themselves, and all in prayer newly dedicated themselves to Him, and asked Him to baptize them anew. This was December 8, 1893.

That very morning they began. They had not told the people, but went up after prayer, at the usual time, believing for a blessing. Mr. Pilkington conducted the meeting. They sang

Have you been to Jesus for the cleansing power?

and Mr. Pilkington prayed, and then spoke of a very sad case which

had indirectly led to the conviction that there was need of such meetings, and of a new power from God coming down on the native church and even on the missionaries. A certain Musa Yakuganda had come to the missionaries and asked to have his name given out as having *returned to the state of a heathen*. The reason he gave was startling. He said: "I get no profit from your religion." Being asked if he knew what he was saying, he replied: "Do you think I have been reading seven years and do not understand? Your religion does not profit me at all. I have done with it." Pilkington dwelt on this case, and pointed out what a cause of shame and reproach it was to the missionaries. The sense of need of the deeper and fuller life and power of the Spirit took strong hold on the missionary preachers and teachers, and first of all humbled them before God. Then blessing came to the whole native church. On two occasions hundreds were all praying for forgiveness, while others were in the simplest language praising God. The meeting, which began at 8.30 A. M., did not close till 12, and then another service began in the church directly.

Each morning fully five hundred were present, and they found themselves in the midst of a great spiritual revival, and their joy was beyond expression. The after meetings saw two hundred waiting for individual dealing. Among others who were the fruits of this work was that same Musa who had asked his name to be announced as having gone back to heathenism. Great chiefs in the land boldly confessed their wish to accept Christ, and one chief, who had been a leading teacher and suspended for misconduct, acknowledged, in the presence of the king and his pages, that he had not before accepted the Lord Jesus as his Savior, but did so then. The missionaries appointed the week following the mission services as a time for special meetings for the deepening of the spiritual life.

Those wonderful three days, Dec. 8-10, 1893, will never be forgotten. They were the signal for years of blessing, pentecostal in character and wonderful in results. First of all God had brought the missionaries to humble themselves, feel their need, and seek larger blessing—to be filled with the Spirit. Then they were led to confess to the native church their previous lack of faith, of power, and of prayer, and to ask God for forgiveness. Then came similar humiliations and confessions among the Christians of Uganda. Many who had been looked upon as leading disciples began to see their lack also, and to realize a new force and power in their Christian experience. In fact, such a spirit of confession and humiliation was poured out on the native church, and such secret sins came to light in this great upturning and uncovering of hidden things, that the missionaries felt called on to restrain these public confessions, lest they should bring too great reproach on the name of Christ, and the awakened

backsliders were counseled to seek the brethren for private confession and prayer before God.

It was particularly noticeable how the conversions and reclamations were almost invariably connected with *knowledge of the Word of God*. At the Liverpool Conference in 1896, Mr. Pilkington said:

"The power to read the Bible is the key to the kingdom of God. With the exception of one case, I have never known *any one to profess Christ who could not read.*"

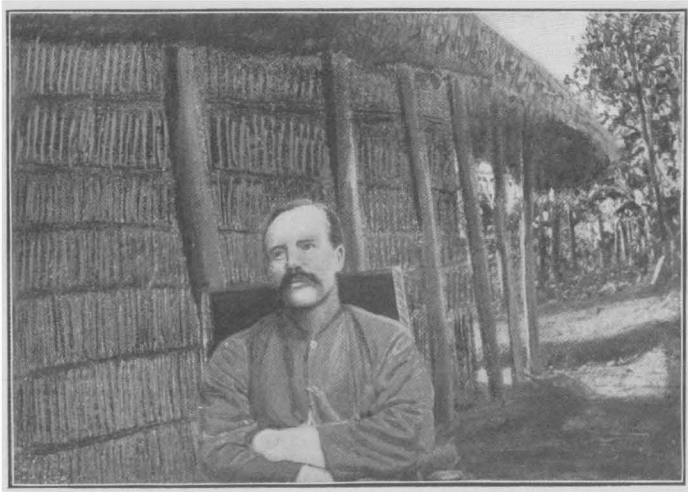
Throughout this great revival in Uganda God has put special and very remarkable emphasis upon the Holy Scriptures as the means both of the new birth and the new quickening in spiritual life. They adopted a plan of erecting *reading houses*, or, as the people called them, "synagogi," where native teachers could instruct the people under the supervision of more experienced workers. The system was organized and became a *leading feature* of the work in Uganda. It was the means of causing the revival which had started in the capital to spread that same year far and wide through the various outlying stations.

By April 1, 1894, between thirty and forty teachers had offered themselves for such service in the country districts, and thirteen were solemnly sent out in one Sunday, and seven more the next week. Shortly word came from the islands of an enormous increase of "reading." A spirit of new inquiry was found, even among Roman Catholics and Moslems. In the autumn of 1894, before the church at Mengo fell in a great storm, at least 2,000 were assembling every weekday morning, and in the 200 country churches some 7,000 more, and on Sundays 20,000 in the various places of meeting. Of these, 6,000 were in classes, under regular instruction; and this great work, reaching out over a circle of territory three hundred miles in diameter, and nearly one thousand in circumference, had to be directed by only twelve Europeans, who worked with the double hindrance of an imperfect knowledge of the language, and constant liability to fever. Yet with all these disadvantages, the work so rapidly extended that, when in December the year 1894 was reviewed, some such results as the following were obvious as signs of God's moving:

When the year began the number of country churches, reading rooms, or synagogi, did not exceed twenty; at the close of the year there were ten times that number, and the ten largest would hold 4,500 persons. Exclusive of the capital, there were on week days not less than 4,000, and on Sundays, 20,000 hearers of the Gospel. The first teachers, paid by the native church, went forth in April, and in December there were 131 of these, in 85 stations, twenty of which, being outside Uganda proper, were in a sense foreign mission stations. Even these figures can not represent the whole work, nor does this number embrace all the teachers, twenty of whom not reckoned in the above number were at work at Jungo. At Bu'si also, an island near Jungo, there were three churches, and 2,000 people under instruction.

The "readers" ordinarily became catechumens, and the catechumens candidates for baptism. In 1893 the catechumens numbered 170, during the year 1894 some 800 were baptized, and 1,500 catechumens remained. The movement, so far from having expended its force, seemed not yet to have reached its height, and there was every evidence that an enormous accession would yet come, as was the case.

When Mr. Pilkington went to England on furlough, in the summer of 1895, he electrified the audiences he addressed, by his stirring account of the dealings of God with the Uganda mission. And nothing was more noticeable in his addresses than the emphasis he laid on this fact, that the *first step* in this vivification of the church in Uganda was this, that *the missionaries and teachers themselves were led to just views of their own deep need*; they saw the absolute neces-



GEORGE L. PILKINGTON IN UGANDA.

sity for personal consecration, and the experience of a direct and supreme work of the Holy Spirit in themselves.

Here, then, we have another mighty argument for seeking, with a desperate sense of helplessness and with a confident faith in God's promise, Holy Ghost power. Not to Mr. Pilkington and his fellow-workers was this indispensable only, but the whole native church of Uganda owes the almost unparalleled movement of the last decade of years to the new enduements of power which proved to these missionaries such a divine equipment for their work.

It was this outpouring of Holy Spirit power whereby the native evangelists do grand work in Uganda,—another proof that Africa is to be ultimately evangelized by Africans, and that the office of missionaries from America and Europe is to raise up a native church, with trained native teachers. In Uganda, as in many other parts of the

heathen world, the people can follow but can not lead, and some one from outside must lead and organize.

A few examples of the efficiency of these Waganda evangelists will suffice as representative cases.

A missionary visiting a small island in the lake two or three years ago, found but one person who could read at all. Two teachers were sent, and, after nine months, sixty were reading the Gospel. Two teachers were sent to another island, and in a year one very rude church building, that even when uncomfortably full could hold but one hundred, had multiplied into four, one of which would hold seven hundred; the congregation of a hundred had multiplied tenfold, and fifty or more had been baptized.

On the large island of Sese all the chiefs are Roman Catholics. Yet there are some three hundred and twenty Protestants, nicknamed "The people of the Holy Ghost," which, like the nickname "Christians" at Antioch, is an honor, not a reproach; and these disciples, ignorant as they are, evince a like readiness with the early Christians to face opposition and persecution for His name, and nowhere has a greater desire for "reading" been shown.

The educational value of the reading of God's Word has been very noticeable in Uganda. The very physiognomy of the people seems to have been modified by it, so that it is almost possible to distinguish a reader by his outward appearance. The *reality of God* seems to impress itself on the native mind more forcibly by this daily poring over the pages of the New Testament, at first mechanically and almost blindly, then with eyes partially opened to catch a glimpse or a glimmering of the meaning, until, with another illumining touch of God, the Divine message of love is intelligently graspt. Sometimes the impression is like a driven nail clincht and fastened by a sermon, or a prayer service, or the faithful words of a friend. What a lesson God is thus teaching us all as to the honor and value He sets on His own Word, and this at a time when, more than ever before, even profess Christian teachers in Christian lands seem bent on lowering in the public mind the sense of the dignity and majesty of the Heavenly message. At first those who hear these words find them unintelligible; such terms as sin and salvation, love and faith, convey little meaning to minds that have been cast in the narrow and cramped mold of heathenism. But as they hear and read, Scripture interprets itself, and under the light of the Spirit they get totally new ideas of Divine mysteries.

The outcome of this Holy Spirit revival in Uganda can not be measured; only from the Spirit comes the clear vision of Divine truth, as well as the inward experience of Divine life. And in the native preachers there has been developpt remarkable spiritual discernment and power in presenting truth.

A preacher at Mengo said in his sermon that "to form a judgment of man's deserts, *man's* way is to put into one scale his evil deeds and vices, and into the other his virtues and religious observances; but that *God's* way in such a case would be to put *both these into the same debit scale.*" This native preacher had learned that rudimental truth, hidden from many of the wise and prudent, that "all our righteousnesses are as filthy rags," and that the only hope of justification is that the perfect obedience of our adorable Lord, Jesus Christ, shall be placed in the credit scale, and so overbalance and outweigh our evil and selfish deeds.

Another preacher, discriminating between inward heart piety on one hand and outward religious observances on the other, used the following apt and original simile:

Religion may be compared to a banana (the natural food of the Baganda). The real heart religion is the juicy pulp; the forms and ceremonies are the skin. While the two are united and undivided the banana keeps good until it is used. And so it is with religion. Separate the forms from the spirit, and the one will be of no more value than the banana husk, while the latter will speedily decay and become corrupt, apart from the outward expression. Observances have their value in protecting the holy germ within, and fostering the feelings of the heart. (P. 248.)

The discourse had its suggestion in a certain spirit of insubordination, which sought to rebel against the ordinances of the church. But as Mr. Pilkington asks, "What European teacher could have used such a simile."

Another native preacher, referring to Romish teaching, said:

No poisoner gives poison meat if he would remain undiscovered. The devil knows that. He has two devices; he will do one of two things; first try to deprive you of the food, and if he can not, he will corrupt it. (P. 248.)

Pilkington before British hearers pleaded earnestly for a sufficient force to take possession of this great opportunity in Uganda, for a hundred additional missionaries, men and women filled with the Holy Ghost, as organizers and leaders for native workers, at least ten of whom could master, and then translate into, the native tongues; and with rare insight into the true philosophy of missions he urged a *new policy of occupation*. He contended that the only true method of distributing missionary workers is to send a large force when *a desire for instruction and an aggressive missionary spirit have been strongly developed among the native converts*, instead of sending the bulk of missionary force to places where there is neither desire for teachers nor a missionary spirit. And his argument is that the ultimate outcome of the former method will be far the greater in good. For instance, he says, after ten years little or no impression will have been made on the indifferent and hostile community, and this begets

depression among the workers and in the church at home. Whereas, if the work at the field, where God's Spirit has been outpoured, were reenforced, it will so progress that it becomes a source of wide influence; a strong native church is developed with a large force of native evangelists, and thus the fire God has kindled is carried to the other field and transferred to this other center. The result is encouragement both among the missionary band and the supporters at home.

So strongly did this plea affect his hearers and the readers of his addresses that, for example, the missionaries of the Church Missionary Society in India asked the society, when it could be done, to send candidates offering to go to India, to Uganda, for the time being, instead, to avail themselves of the exceptional opening in that field, the growing conviction being that God's singular blessing in any particular field is a signal for a special reenforcement at that time of the force at work there.

Mr. Pilkington gave, in Britain, a vivid picture of the Uganda work in the shape of four consecutive scenes, afterward issued in pamphlet form, and called "The Gospel in Uganda."

A hundred thousand souls brought into close contact with the Gospel, half of them able to read for themselves; two hundred buildings raised by native Christians, in which to worship and read the Word of God; two hundred native evangelists and teachers wholly supported by the native church; ten thousand New Testaments in circulation; six thousand souls seeking instruction daily; numbers of candidates for baptism, confirmation, of adherents and teachers more than doubling each year for six or seven years, and God's power shown by their changed lives—and all these results in the very center of the world's thickest spiritual darkness and death shade!

This was in 1896, and later reports eclipse even this.

The changes wrought by the Gospel in Uganda can be appreciated only by setting in sharp contrast the state of things in 1880 and in 1895.

Old Isaiah, "the good-natured giant," will tell you how three hundred brothers and cousins of the king were penned within the narrow limits of the dike, still visible by the roadside, two or three miles north of Mengo, and by his orders left there to starve to death! A boy of fifteen lost sight of a goat he was herding, and his master cut off his ear. For a trifling misdemeanor both eyes were gouged out. An unfortunate courtier accidentally trod on the king's mat, and paid the penalty with his life. The king, simply to support his royal dignity, ordered the promiscuous slaughter of all who happened to be standing on his right and left hand, or all who might be met on the streets at a certain time, by a band sent out for the purpose of such slaughter. Should a remonstrance be made against killing the innocent, the answer would be, "If I only kill the guilty, the innocent will not respect me." Women and children were sold into hopeless slavery and misery. Spirits were believed in, feared, propitiated, and worshiped. Charms were worn; woman was a beast of burden, etc. Christ and his Gospel has changed all this. Domestic slavery no longer has any legal status, and any slave may claim freedom, and this claim will be honored. Woman takes her place

by man's side. Conversion has brought victory over vicious habits; cruelty is seen to be cruelty, and around the Lord's table gather from time to time those who were once darkness, but now light in the Lord, "washed, sanctified, justified, in the name of the Lord Jesus, and by the Spirit of our God."

One remark we feel constrained to make, as we read the brief account of dear Pilkington's death. This invaluable missionary and translator, whatever may be the justification of it, joined the troops in quelling the second mutiny. He took up his position with Captain Harrison, who was leading the attack. Men were seen coming toward them, and were thought to be Waganda, but they opened fire, and proved themselves to be Nubians. One of them took deliberate aim at Pilkington several times, but each time missed him. Then Pilkington returned the fire, but the shots went equally wide of the mark. He fired again at Pilkington, and this time shot him right through the thigh, bursting the femoral artery. One of Harrison's Nubian officers then shot and killed the man who had inflicted on Pilkington his fatal wound. Shortly after, the beloved missionary fell asleep. He had gone out in the morning at seven; he was brought back before 9 P. M. dead.

We have had more than once a doubt whether Christ's messengers of peace are to take up weapons of war; whether literally our weapons in the mission field, if they are to be mighty through God to the pulling down of strongholds, are not to be spiritual in character. Had Pilkington kept himself to his work of translation and evangelization, he would have been, so far as man can see, alive to-day. One can not but notice how, *until he returned the fire*, he seemed to be Divinely sheltered from the deliberate aim of the foe; but after he fired his shots, the first return fire was fatal. What impression must be made on the heathen whom we seek to win to Christ, when they see a missionary taking up a rifle and marching against them! "The Son of Man came not to destroy men's lives, but to save them." And what was the act by which the life of the man who had shot down Pilkington was taken, but an act of retaliation! We know of one missionary society, whose unswerving principle it is not to attempt any act of violence, even in self-defense; and they have never yet lost but one life by any act of violence on the part of the natives among whom they labor. With the utmost tenderness we feel constrained to ask whether our missionaries should not keep themselves to their work as God's heralds and witnesses, and whether an entirely pacific mission on their part would not seem in the eyes of pagans more consistent with their profession and the spirit of their Master. For ourselves we have long felt that war is not the occupation of the missionary, and every new instance, such as the beloved Pilkington furnishes, seems to erect a new warning for God's servants.

MISSION WORK AMONG THE LAOS OF INDO CHINA.—II.

BY WILLIAM A. BRIGGS, M.D., LAKAWN.

Missionary of the Presbyterian Board of Foreign Missions (North).

For years the eyes of the missionaries among the Laos of Northern Siam have been turned to the vast unoccupied territories to the north and east of the present mission stations. A score or more mountain tribes, each speaking a separate language, and millions of Laos-speaking people far beyond our present stations, are dependent upon us for the knowledge of the Gospel. Dr. Daniel McGilvary (called by some the Apostle Daniel) has for years made extensive tours to the north and northeast. Other missionaries have also, from time to time, visited parts of this great outlying territory, and have done faithful work in sowing the seed. God has promist the harvest.

The immense distances to be traveled, and the rough character of the country, make it impossible to follow up this work from our present stations. With a view, therefore, to establishing a station in British territory to the north, and a station in French territory to the northeast, two committees were appointed to explore these regions during the year 1897, as much as possible covering territory heretofore unvisited. Rev. D. McGilvary, D.D., and Dr. S. C. Peoples were appointed to take a tour through French territory to the east and northeast, while the Rev. W. C. Dodd and I were appointed to take a tour through British territory to the north and northwest.*

From Lakawn we were absent ninety days. "We slept in Buddhist monasteries more frequently than elsewhere. We came into close contact with the religions and the superstitions of the people. We distributed books, explained picture rolls of scenes in the life of Christ, gave away medicines free and in exchange for food, and sought to point all to Him who is both Teacher and Healer." We traveled in a strange land, among strange people, most of whom had never seen the face of a white man before, and everywhere, except in one small village, we and our message received a most cordial reception.

On Monday, Nov. 8, 1897, at 2.20 P. M., from the height of 5,000 feet above sea level, we saw before us the plain of Cheung Tung. Our eyes beheld in the distance the scene to which our hearts and minds had wandered many times during the past few years. But the view was disappointing. Mountains—mountains everywhere; and the plain—a spot the size of a man's hand. Yet this was Cheung Tung, and our hearts were glad. This tiny spot among the mountains proved to be a plain ten miles wide by twenty miles long, with a city greater in area and population than any city yet known to us in all the Laos-speaking territory.

*A limited number of the reports of these committees can be had by applying to the Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York.



A MARKET SCENE IN CHEUNG TUNG.

Ten full days were spent at the city of Cheung Tung—days and nights of work, with but little rest. Such openings presented themselves for evangelistic work that it was decidedly a trial to be unable to remain longer. We were, however, comforted with the thought that hundreds of portions of God's Word had been distributed, and the seed had thus been sown in what seemed to us prepared soil. The Sabbath which we spent in Cheung Tung was big market day, and we might then have judiciously disposed of every Laos book we had brought with us. We had about two hundred pounds' weight of literature with us, but our whole stock could have been disposed of in any one of half a dozen towns.

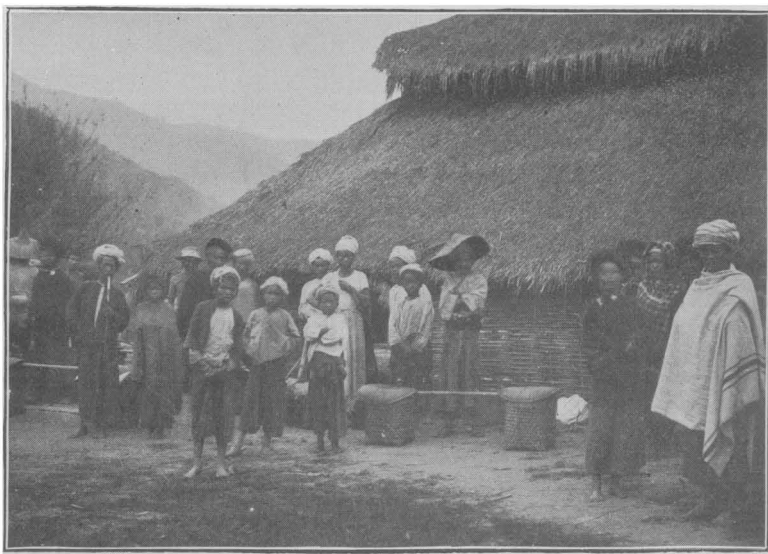
On the morning of Friday, Nov. 19, we separated, Mr. Dodd going northeast, while I kept on to the north, both of us crossing into the province of Yunnan, China. On our way homeward we met one month later at Muang Yawng, and, with great rejoicing, rehearsed all the way the Lord had led us.* Certainly, our eyes had seen and our ears had heard much of which we had never dreamed. What joy to give the Bread of Life to *hungry* souls! What a happy burden had been laid upon us, and what a cause for rejoicing, to know that through the medium of our Laos language we can (if the church send us) give to the people in all the territory through which we traveled the truth as it is in Jesus. The following incidents from my own experiences illustrate equally the experience of Mr. Dodd.

At Muang Mah, in Laam province, I was kept so busy attending the sick and answering the questions in regard to the "religion of Jesus," that I found it difficult to press my way through the crowd Sabbath afternoon and ride off to visit another village near by. The

* Our rejoicing was increased by the presence with us of Rev. Robert Irwin, who was returning from America via Burma and the Shan States.

head man of the village showed deep interest, listening for hours to the message of truth. The highest official of the district, an old white-haired governor, sent a special messenger to call us to his place, asking to hear our message, and listening to it most thankfully, thoughtfully, and even devoutly. In the evening over thirty of those most interested, who had waited hours in the temple for my return, were gathered together for a farewell meeting. The picture roll was exhibited, and for an hour and a half those people listened with eager attention to the story of the birth, life, death, resurrection, ascension, and promised coming again of our blessed Lord. A special endeavor was made to have them understand the main particulars, and the effort was graciously rewarded by hearing them spontaneously repeat the main features of the story over and over again to each other. An appeal was made to them not to treat our message as mere gossip, but as the Word from the only true God, and as that which pertained to their own eternal welfare. The appeal and the message were received with outspoken gratitude and intelligent interest, many of the people remaining till long after midnight, reading the books and tracts by the light of the fire, and asking questions of the Christians in our company.

On Monday morning, Nov. 29, I and my boy rode on ahead of the caravan into Muang Laam City, crossing over a mountain 5,800 feet above sea-level. We arrived at the city at 11.20 A. M., in time to see the great market, which was, indeed, worth seeing. Here our message was listened to with a similar interest to that shown in Muang Mah. One



A GROUP OUTSIDE THE TEMPLE IN MUANG LAAM, YUNNAN, CHINA.

priest paid us eight or ten visits—coming every night after dark and staying until we were too tired to talk longer. He was given a copy of our Scriptures (so far as yet publisht), and spent many hours in diligent study, asking thoughtful questions that he might be able to teach others. Just as we were starting on our homeward journey, this priest came with questions as to whether or not the genealogies of Jesus had any special significance or importance in the plan of salvation. After a brief explanation, I was obliged to jump on my horse and hasten after our caravan, which was almost out of sight.

THE WILD WAHS OF YUNNAN.

In Muang Laam we saw for the first time the real “Wild Wahs,” who are big, strong, robust, ugly, black, fierce-looking creatures. Certainly one felt like maintaining a comfortable distance between one’s neck and the big butcher knife that was stuck unsheathed into the loin-cloth of every Wah. The Wild Wahs occupy the mountains of the southwestern corner of Yunnan province, China, and the British territory contiguous to it. In customs, costume, and physical appearance they may well be called “wild.” It would be difficult to imagine any family of the human race with less cultivation than these black-skinned, almost naked head-hunters. There were a few hundred of them at the market in Muang Laam City on the day of our arrival, and our immediate sensations would be hard to describe. We thought of all the horrible missionary picture books which we had, in boyhood, secretly considered fiction, and we decided that the truth was emphatically stranger. Yet these people have a civilization of their own. They have some thirteen weeungs (cities) in their mountain fastnesses, and are so strong that they have for eight years been able to defy and defeat the armies of China sent to overcome them. This year China is determined to end the matter, and has entered upon a war for the utter extermination of these savages. Tho China may be unsuccessful, the Wahs will in time be compelled to give in. Races of men, more wild and savage than the Wahs, have been compelled to give in, not by a war of death, but by a war of life, light, and love. Our conversation with the Chinese commissioner on these lines provoked no cynical smile, but an express desire to know more of this matter. The history of the Christianity of Christ gives no cause to be ashamed of the practical power of the Gospel.

Between seven and eight hundred years ago the Wahs, living in a district called Sam Tow, near Cheung Toong City, were converted to Buddhism, and now call themselves Plangs. These Plangs are Buddhists of the strictest type, and seemingly it is only the fault of Buddhism itself that they are not better Buddhists. They are faithful, but continue to look for something satisfying. “Every boy among this remarkable folk enters the priesthood, and there learns the Laos

language. This solves the problem of how to give the Gospel to the score of mountain tribes in Indo-China. Each tribe speaks a language unintelligible to the others, but while the Plangs retain their own language, most of even the women and children also understand and speak the language of their religion, the Laos. All the men can read our Laos printed books."

These people, hungry for truth that satisfies, and longing for light, are very anxiously awaiting the coming of the promised Messiah of Buddhism. What a preparation for the true Messiah! At every Sam Tow village which we visited the people listened with rapt attention to all we told them, and eagerly requested books, which were distributed carefully among them. In one village the people remained till far on into the night, asking questions—not about the "outside country," but about the upper country and the God who had come to earth, and who seemed to them to be surely the One for whom they had been looking eagerly these many years. I was finally obliged to request them to leave that I might rest. I then went to say farewell to the abbot of the monastery, who was sitting in state, teaching the priests and novitiates their lessons. I presented him with a copy of the Gospel according to St. Matthew, which he accepted with thanks. As I turned to go, I found two or three men to whom I had given leaflets, who implored me to explain some things to them more fully. Thus for a half hour after midnight I preached on the "Lord's Prayer" and "Come unto Me," having for an audience the two or three men of the village, the abbot, and some twenty odd priests and monks, all of whom gave most respectful and thoughtful attention. In the morning, at 5 o'clock, the abbot and all the people of the village were out to wish me many good things; promising a warm welcome should I return.

Are we going to leave these warm-hearted, earnest people—once wild Wahs—to seek on without the help we can give them? The Church must answer. It is well said, "Where the emblem of Anglo-Saxon liberty has once been raised it must never be hauled down." Last year we planted the emblem of eternal life, liberty, and love four hundred miles beyond our farthest outpost. Is it to be hauled down? Or will the Church say, "Go back at any cost, and occupy the land in the name of Christ and His Church?"

There are open doors on all sides. Strong, able, consecrated men and women are ready to enter. But the word has gone out that the Presbyterian Church is saying, "The debt is paid, let us take a holiday." We can not believe it. The church is made up of men and women who know that since the debt is paid, it is just the time for keeping out of debt, not by selling part of our birthright, not by mortgaging a corner of our vineyard, but by enthusiastic labor and consecrated self-denial. To-day the Woman's Foreign Missionary Socie-

ties are stronger than ever. The Christian Endeavor societies are active in missionary work. Many Sabbath-schools are taught to think and to pray and to give for missions. Missionary literature is flooding the country as never before. God has again blest the land with peace and prosperity. Bugle calls of triumph are heard from our missionary army scattered among the nations. Despatches are being received from our pioneer corps in China, Korea, Siam, Laos, and other fields, calling for reenforcements and supplies. What shall the answer be? It must be quick, definite, and decisive. If the Presbyterian Church loyally and liberally supports the work already entered upon, the answer is "go forward," otherwise—no, I believe there will be no otherwise.



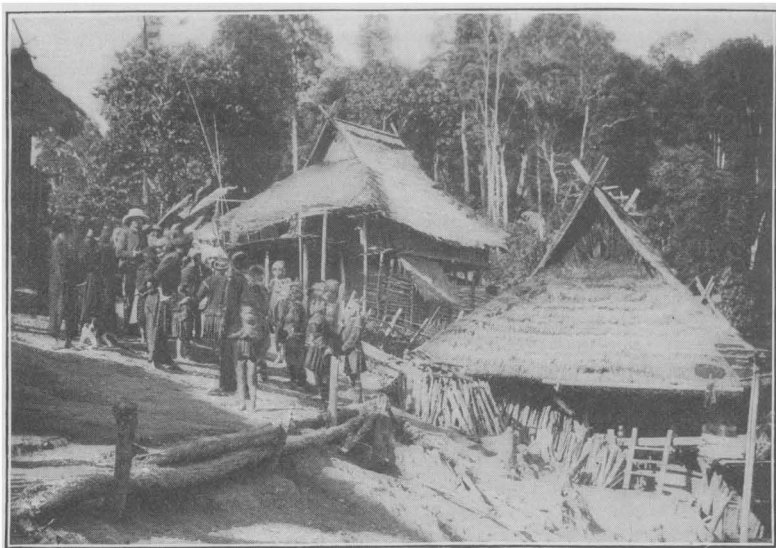
A GROUP OF KAWS IN THE BRITISH SHAN STATES.

PREACHING THE GOSPEL TO THE LAOS IN BURMA.

REV. W. C. DODD, CHEUNG HAI, NORTHERN SIAM.

Missionary of the Presbyterian Board of Foreign Missions.

Mrs. Dodd and I left our home in Cheung Hai, North Siam, on the 7th of March, 1898, and spent three and a half months itinerating. Nearly all of that time we were in territory which has, within the past four years, become a part of Burma, but the population of which is nearly all Laos. We traveled by boat some distance up the Maa Kawng, then took pony express, limited—very much limited, both by the size of the pony and by the short stages it could traverse—usually from ten to fifteen miles a day. More than a month was spent at Cheung Tung, the capital of the Eastern Shan States of Upper Burma,



Photograph by W. A. Briggs.

W. C. DODD PREACHING TO A MOUNTAIN TRIBE IN A KAW VILLAGE, CHEUNG TUNG.

We both preached, but not in the same way. I took few texts, Mrs. Dodd took none, but neither of us spoke from manuscript. We had two picture rolls of scenes in the life of Christ. These spoke to the eyes of the people, while we assaulted ear-gate. Sometimes I would be explaining one set, and Mrs. Dodd the other at the same time. We simply told about Jesus to those who, with few exceptions, had never before had Christ and the resurrection preached to them. Most of our large audiences were in Buddhist monasteries, and often included the monks, but we also went to private houses and talked to the people, who quickly came together. Sometimes our audience did more talking than we, but this was the exception. Usually we had the strictest attention, and plenty of questions afterward, or respectfully put during the telling of the story.

While in Cheung Tung, we turned our boatmen and carriers into colporteurs. Some of them were not Christians themselves, but they did good work in assisting the native Christians in evangelism. All alike were detailed daily, with books and a picture roll. They pretty well covered the villages in the Cheung Tung plain. More than seven hundred copies of a small tract, on the essentials of truth as it is in Christ, were thus distributed. On market days we were all especially busy. These market days come once in every five in all the large towns in this region. They are attended by people from all the contiguous villages, some coming so far that they have to sleep a night on the way. In this way books and the spoken word of truth had a wide dissemination. Many express a desire to learn more.

In order to understand the way these people receive the Word, a little Buddhist theology is necessary. According to this theology, myriads upon myriads of ages ago, a white crow living in a "nikote" tree, laid five eggs. Earthquake, thunder, and tornado enveloped these eggs round about, and scattered them. Each was taken by a foster-mother and hatcht. They became respectively, Kahkoosuntah, Konahmanah, Kasappa, Kotama (afterward Gotama Buddha), and Ahreyah Mettai. After living for a time as sons of the white crow, they were reborn in the upper worlds as water lilies or lotus. There they agreed that the lotus which first budded should be born on the earth, as a Buddha, to bless animals and men. First, Kahkoosuntah's lotus budded, and he became a Buddha for 5,000 years. His appearance was like gold. At the end of 5,000 years he entered Nirvana, or, as it is called here, Nippän. After him came Konahmanah, like a jewel, 3,000 years, then Nippän. Then down came Kasappa, white as milk, for 2,000 years. Then the lotus of Ahreyah Mettai, who was next in age, came to bud, but Kotama swapped lilies with him on the sly, and, coming down to earth, was born on the island of Ceylon. It is acknowledged that his natural life was only 80 years, but it is claimed that he has merely entered upon the second stage of Nippän, of which there are three in all. The first he entered when he made the great renunciation under the sacred Po tree. The second one he entered at death, and in this he still retains consciousness and power; he can come on invitation to inhabit his images, and can bless his votaries. Thus his "life" is not yet ended. It is to last 5,000 years, when he will attain the final stage of Nippän—complete annihilation—for a time. His religion is only a preparatory one, admonishing to negative virtues, and warning against positive vices. Some say that at the end of the 5,000 years, others, when all men become pure as white milk—Ahreyah Mettai will take his turn, out of which he was cheated by Kotama, and be born. He is to combine all the glories of person, and all the virtues and powers of his four brothers who have preceded him, and is to live and reign 84,000 years. All who have white hearts will be born or reborn at that time; and when he enters Nippän, they too shall enter, and thus stop the hitherto ceaseless round of transmigration. Yet, only for a time. After cycles of ages, all must begin the dreary round again, the five brothers, animals, and men alike.

Most of our auditors lookt upon Jesus for the next Buddha, the Savior, Ahreyah Mettai. Many lifted both hands in worship of the pictures, the books, and the preachers. This, of course, we forbade, and tried to explain how far superior Christ is to Ahreyah Mettai.

The general expectation of a Messiah doubtless explains the reception accorded our colporteurs. They were treated in most places as the messengers of the Buddhist Messiah. Offerings of food, flowers, and wax tapers were made to them. In return, they were expected to bless the givers. They explained that they themselves were sinners, deriving all merit and blessing from Jehovah God, and then reverently asked a blessing from Him. Thus Christian services were held in hundreds of heathen homes.

How many cycles will it be, think ye, at the present rate, and such fast and loose playing at missions, before voluntary, intelligent, Christian service, shall ascend to Jesus the King from these homes?

MISSIONARY INTEREST AND MISSIONARY INCOME.

A SYMPOSIUM.

We have asked a number of the leading secretaries, pastors, laymen, and women of different denominations to give in a few words the results of their thought, observation, and experience as to the cause for decrease in the income of some of our foreign missionary boards, and the best means of increasing and maintaining the interest in and the contributions to the foreign missionary work. We purposely selected parties in different fields, and having different convictions and experiences, in order that the subject might be presented as broadly as possible in the brief space allowed. For the editorial comment on this important subject see the Editorial Department.—EDITORS.

THE RESPONSIBILITY OF PASTORS.

By REV. WILTON MERLE SMITH, D.D., Pastor of the Central Presbyterian Church, New York.

The decrease in the income of many of our mission boards is due undoubtedly to the recent depression of the business interests, and to the ever-increasing demands of local charities.

The *remedy* lies largely in the hands of the pastors. The lack of interest on the part of many of the pastors in the great missionary work of the church is discreditable to the last degree. There never fails to be an earnest missionary church when there is an earnest missionary pastor. The lazy, slipshod, indifferent way in which missionary offerings are made in many of our churches is a crying shame to the cause of Christ. The pastors have the remedy in their own hands.

1. Let them present often, faithfully, and fervently, the cause of systematic beneficence. Let them teach their people that worshipful and proportionate giving ought to be an important and integral part of their religion.

2. Let the old missionary concerts be galvanized into life. Have a lantern or stereopticon, and throw on the screen pictures of fields, of mission buildings, of different phases of the work. Let the pastor be willing to do a little hard work.

3. Let each church send out its own missionary. If possible let him spend six months working in the church before his departure, and then go out to some foreign field with the prayers of the church behind him. Let him have a camera, and send home pictures to be thrown upon the screen in the monthly missionary meetings. Let his letters be read at the same time. The church by and by will begin to burn with missionary zeal. Not only this missionary's support will be easy, but the general offering of the church will be doubled on account of the increased interest in the subject.

4. If the pastor has little interest, the trouble lies in his lapsing spiritual life. He knows little of the mind of Christ. Let him go to Northfield next August, and get a baptism of new fire, and of the Holy Ghost.

THE TRUE MOTIVE AND SPIRIT OF MISSIONS.

By REV. JAMES I. VANCE, Pastor of the First Presbyterian Church, Nashville, Tenn.

Back of the inadequate maintenance of any cause will be found a waning interest in its purpose, and a weakened conviction of its importance. The diminished income of foreign missionary societies and boards is not satisfactorily explained by saying that the church is

in a state of spiritual declension, or that church members are possessed of a parsimonious spirit, or that Christians are in the grip of hard times. *All* of this may be true—it is probably false—but it fails to explain. The decrease in contributions is due to a waning interest in the cause of foreign missions, and to a weakened conviction of its importance. Three things have contributed to this result.

1. Mistakes have been made in the motives used to awaken an interest in the cause. It is not necessary to damn the universe in order to get an argument for foreign missions. The zeal that has been awakened by the vision of the heathen world marching in unbroken phalanx down to perdition is too hysterical. We may differ as to its scriptural correctness, but we can agree that all decisions pertaining to the final destiny of certain classes of our fellow-men may safely be left in the hands of the Supreme Judge of all men. It is a far higher and truer motive that gets its plea from the cross of Christ. The interest that is awakened by a decree of retribution is likely to lack longevity, but the interest that is created by fellowship with Jesus Christ, by devotion to His command, and faith in His ideas, will never suffer diminution.

2. Mistakes have been made in the management of missionary work. Whether justly or not, these mistakes have imprest many earnest Christians with the belief that oftentimes there has been a lack of economy, and sometimes a lack of judgment. Perhaps this impression has not been well-founded, but whether just or not, the suspicion has been aroused, and the result has been diminished contributions. The glory of foreign missions is the spirit of sacrifice which is thought to be embodied in them. Once break that spell, and the cause ceases to be magnetic. Let the church suspect that there is extravagance in the management of missions, or that pastors and missionaries who represent this cause, and plead for its generous support, are themselves lacking in that spirit of Calvary, and the fountain of Christian generosity flows weak.

3. It is popular and common to lay everything that is wrong in our church life at the door of the Higher Criticism. This is not quite fair. There is no doubt, however, that the rationalistic spirit, which has been so much in evidence of late years, should be made to bear a large share of responsibility for the falling off in contributions to foreign missions. It has tended to weaken the faith of many in the inspired authority of the Bible. It has cast a cloud of doubt over many portions of the Book that bear directly upon the subject in hand. It has supplanted the teachings of Jesus with certain theories gathered from the comparative study of religions, and which insist that the best religion for a people depends upon the intellectual, social, and moral status of that people. If it be true that Christianity is the best religion only for those people who have attained the highest, or a high degree of civilization, foreign mission is not only unnecessary, but quixotic. This subtle spirit of doubt has unconsciously poisoned the minds of many Christians. It has affected them sufficiently to lead them to write an interrogation point where they used to write a period. The inevitable result is that they give less. Doubt as to the value of the investment leads them to hesitate.

If the foregoing diagnosis be correct, the cure is not hard to dis-

cover. We must get back to the old confidence in the Book. We must argue our cause from the throne of God and the cross of Calvary, rather than from the dogma of eternal punishment. Above all, then, must be a fresh baptism of the old-fashioned spirit of sacrifice that made lustrous the careers of the pioneer missionaries. Softness in service will never stir the pulse of liberality; hardship and sacrifice will. It is the old glory that we need above all things else. The cause that has the cross conspicuous in all its struggles will not fail of the adequate support of God's people. We need the spirit of that brave Scotch soldier who fell in the battle of Athlora. As the Cameron Highlanders stormed the heights, Capt. Urquhart fell, fatally wounded. His comrades gathered around him to bear the wounded man from the field, but he motioned them away, as he said: "Never mind me, lads; go on." It is such devotion as this to any cause that makes friends rally to its support. It is precisely the spirit which the Savior breathed upon the missionary cause, when, for the first time, He sent His disciples forth to preach the Gospel. The old spirit of sacrifice in the cause itself will, more than all else, be the guaranty of its sufficient support.

BROAD VIEWS AND DEEP CONVICTIONS.

By Rev. C. M. LAMSON, D.D., Hartford, Connecticut, President of the American Board of Commissioners for Foreign Missions.

The law of cause and effect is better stated as "causes and effect," for usually the effect is the result of two or more causes. The decrease in the income of foreign missionary boards has several explanations; no one can dispute if we affirm them to be causes.

1. The present educational and philanthropic appeal, while it may appear to many as more rational and acceptable, is certainly not as vivid and impressive as that presented twenty-five years ago. To say to the churches, "Men and women are forever lost if you do not now send them the Gospel," was a very awakening appeal. For this there is no remedy but that of making the new motive as imperative as the old. Make clear to Christians that if their faith is so real then it must be *preacht*. The apostle creed means the creed of apostles, of men who must preach to the world what they believe. The missionary spirit is the measure of the quality and intensity of our faith.

2. The nearness and variety of the needs and charities of the times diminish somewhat the unique interest in foreign missions. Great numbers of societies and causes now claim the aid of the churches. A small local interest often receives as much as the great world-wide cause of missions. The remedy for this is the constant affirmation of the fact that the world is one, and that all are neighbors. The Christian heart must learn from Christ that the unit of Christian interest and work is *the world*. The whole circle is the unit—the degrees are parts of the circle. The circle is not the sum of the degrees. To think rightly of any human need, or serve rightly any local interest, one must know, love, and serve the whole.

3. There is a growing impression that the so-called ethnic religions

are fairly well adapted to meet the needs of other races. Through the "Parliament of Religions" and the study of comparative religion, the thought has obtained some influence that the need of the world for Christianity, or rather for Christ, is not immediate or imperative. This seems to imply that there is among Christians a diminished sense of the necessity of the Gospel for all men. Christianity is looked upon as a local religion, the religion of a superior civilization. The remedy for this impression is the clearer conviction, gained from the Scriptures, that Christ is *the only Savior*, and that He is the Savior for all men. The world needs not *a* religion, but *the* religion. The best religion is necessary for the lowest race. If Christian teachers and preachers would learn from missionaries and other sources, what the religions of the world are doing for the people who accept them, of the degradations and sufferings and slaveries they produce, or allow and can not cure, and would teach this to the churches, something might be done to lead all who love Christ to preach Him to the world.

The remedy for all the hindrances might be in increasing the knowledge of what missions are doing. "They are doing more to-day for Turkey than all the European powers combined," says Dr. Hepworth. Missions are the pioneers of commerce, and make the world more productive. But the real remedy must be in a *more entire devotion to Christ*, and a consequent spirit of sacrifice, in order that the world may have His Gospel. Those who have to do with the active efforts of missionary organizations, and at the same time with the life of the churches, feel that the close union of the two needs, not that criticism be met concerning administration, nor that the so-called causes of decline of interest be removed, but that in some way the men, the middle-aged business men, the active masculine force of the congregation, be so interested in the duty and privilege of evangelizing the world, that they shall even make sacrifice to give to the great work. When we have solved the question, How shall we reach business men with the touch of the Gospel truth? we shall have solved the question of decrease of income by making it no longer a question.

THE VIEWS OF A LAYMAN.

JOHN H. CONVERSE, Esq., Philadelphia, Pa.

Among the causes for the decrease in income of the foreign missionary societies and boards, may be mentioned the following:

1. The foreign missionary work has lost, to some extent, the element of adventure, heroism, and self-sacrifice. The spirit which animated the Crusaders in the middle ages was reflected in the spirit which inspired men in the early part of this century to adventure their lives in the foreign field, and which stimulated those at home to sustain the work. The extension of all that is involved in nineteenth century civilization, and the spread of material improvements, have brought heathen lands nearer to us, and rendered us more familiar with their actual condition. Familiarity has bred indifference.

2. The multitude of causes now appealing to our churches, is probably another reason. The number of benevolent objects in which the church may take an interest is legion. The work which may be

accomplish by the institutional church, the claims of the different boards directly connected with the church, the appeals for educational, philanthropic, and humane work generally, have trenchanted on the interest and means of the benevolent.

3. Lack of information as to the real methods and results of foreign missions is another element of the problem. Many earnest and excellent Christians are not sufficiently informed on this point, and have only a vague idea of what is being done, and what remains to be done.

The consideration last named suggests the course which should be taken to stimulate a greater and more abiding interest in foreign missions. It is in the power of the pastor to promote such organization and action as will lead to an increase of contributions. The dissemination of periodicals and other literature bearing upon missions, the monthly concert of prayer in the interest of missions, the presentation of the subject from the pulpit, and the promotion of missionary organizations in the churches, are all needful and proper means of promoting greater liberality and more adequate support of the foreign missionary work.

A QUICKENED SPIRITUAL LIFE.

By REV. HENRY C. MABIE, D.D., Boston, Secretary of the American Baptist Missionary Union.

As far as the American Baptist Missionary Union is concerned, while there have been years in the last decade in which there have been larger deficits, they can not fairly be attributed to a decrease of interest in missions so much as to incidental causes. If we consider the past decade as a whole, and make allowance for these factors, we find a sum total of marked gain.* The relative number of our contributing churches has very largely increased, and the circulation of our literature has practically doubled. Considering that six years of the past ten has been a period of uncommon financial depression in the country as a whole, we can not but feel that the record made by our churches under the divine blessing is occasion for uncommon thankfulness and rejoicing.

Yet, while saying this, nearing the close of our present fiscal year,

* Previous to 1890 there were only two years in which the donations from our churches exceeded \$200,000; the offerings from the same source for the last decade have averaged \$320,000 per year. Within the same period the number of our missionaries has increased from 262 to 474. The contributions just referred to take no account of income from legacies, contributions to woman's societies, income from funds, etc. If these were included, the average annual income for the past nine years would be nearly double the amount received in donations from the churches. It is true that there have been two years in which unusual stimulation was applied to our churches. First, in the effort of the centennial year (1892), when we raised from the churches alone over \$600,000 of funds available for current work; and again, in 1897-8, when we raised \$749,298.31, paying the large debt of about \$300,000, besides carrying the regular work of that year. Each of these efforts was naturally attended with a marked falling off in the year immediately succeeding. Of course, some anxiety was occasioned the society again in each instance, so that it will be true to say that there has been a sort of chronic dread of deficits, and much talk about the danger and evil of them. This talk, doubtless, has contributed somewhat to the general impression that is abroad—that the interest of our churches in foreign missions is dying out.

and our work requiring \$350,000 in donations from the churches, we are in considerable suspense whether the year can be closed without a deficit. The fact is, the wide opportunities everywhere, and the ardent enterprise for possessing new fields is always pressing mission boards to occupy faster than the churches seem able to follow, considering the ever-expanding home demands upon their resources. I do not doubt that the markt defection in faith in many influential quarters, the influence of the Parliament of Religions, and loose views generally on the subject of comparative religions, not to mention the great increase of worldliness in the churches, has had much to do with the deficits in the past, and with the general inadequacy of funds for the increase of the work abroad.

The question as to how to stimulate general, steady, and abiding interest, so as to secure larger giving, fundamentally concerns the development in the church of the vision which Christ had of this world—the increase of motive to personally reincarnate Him among the heathen—and the Christian use of income with respect to the execution of His last great commission. The ultimate problem is that of the deepening and broadening of the spiritual life, and for this the ministry, the Christian press, and our Christian schools are chiefly responsible.

THE SECRET OF WOMEN'S SUCCESS.

Mrs. J. T. GRACEY, Rochester, N. Y., Secretary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

I consider myself very fortunate in being connected with a missionary society whose income has not decreate during the past few years, but has steadily increast. This society has raised within the past five years a little over one million five hundred thousand dollars, which is an advance of more than a quarter of a million dollars over the preceding five years. These results have been accomlisht by the women in one of the most remarkable periods of financial depression this country has ever known, and at a time when some other missionary societies have fallen behind in their contributions. There has been also in the same time an advance in auxiliary societies, young people's organizations, members, etc. Moreover, there has also been a steady increase in the subscriptions to our four missionary periodicals,* by which the society is sending missionary information into more than seventy-three thousand homes. Within the last five years ninety missionaries have been sent to the foreign field, against fifty-six sent in the preceding five years.

The contributing causes to these results have been various, such

* *The Woman's Missionary Friend*, the organ of the society, has a subscription list of 20,857; *The Children's Missionary Friend*, 21,759, and *The Study*, a monthly leaflet for the uniform study of mission fields and subjects, has now reached 27,000, while the paper publisht in German for the German constituency, has 3,510 subscribers.

as a very complete organization, systematic and not impulsive giving, the little from the many rather than the large donation from the few, a free use of missionary literature, systematic study of all phases of work, both at home and abroad; the itineraries of returned missionaries, bringing the auxiliary societies in sympathetic touch with their representatives; the distribution of thousands of mite boxes in the homes, gathering up the small amounts; giving special work to the individual or society who become interested in the development of their protégé, in educational and spiritual lines; and the observance of a thank-offering day. The observance of this day has become very general, and since its inauguration, some fourteen years ago, over two hundred and thirty-three thousand dollars have come into the treasury through this channel alone.

The funds of this society are not only raised, but distributed by the women. The appropriation of all money is also made by them, so that they feel a measure of responsibility, which is healthful. These are some of the reasons why the Woman's Foreign Missionary Society of the Methodist Episcopal Church has recently taken no backward steps, and we believe that similar methods will produce similar results elsewhere.

EDUCATION OF THE YOUNG PEOPLE.

Miss V. F. PENROSE, Germantown, Pa.

The people of the United States spend annually for jewelry, \$450,000,000; for tobacco, \$600,000,000; for liquor, \$1,200,000,000; and their capital is \$80,000,000,000. And yet the funds being contributed by the Christian Church to foreign missions are utterly inadequate to meet the demands of a growing work. Why?

The reason is not found only in the increase of benevolent objects at home, hospitals, asylums, all sorts of charitable work, each claiming our supreme attention. Giving is not systematic. Worldliness has increast, "and the love of many has waxt cold." A personal interview with the living Christ is needed. The "unbelieving world," as has recently been said, is the church at home. God's power has not changed. If we would lay hold on Christ we would realize at once the eternal truth of His words: "All power is given unto Me." Ignorance of the world-wide work abounds, and largely explains the situation.

A factor most neglected, a most important factor, is *our Sunday-schools*. True, they are for Bible study, but are they not first of all to make soul-winning their supreme object? Is not Christ to be shown as our head? Has He not commanded, "Go ye into all the world?" Are we faithful to Him if in our Sunday-schools we neglect to teach the need of obedience to this great command, His last?

Time does not permit? Then omit two hymns and in their place

have some carefully prepared missionary information.* Tell the story of Blind Cha'ang from the February MISSIONARY REVIEW OF THE WORLD, or tell the story, "In the Tiger Jungle," or "God on the Rock," from "On the Indian Trail." These can be told in the primary, the intermediate, the senior departments. They all interest, all show what Christ's power is among heathen people. The first could be used to illustrate medical missions, that crying need of mission work with only one doctor to twenty other missionaries, and each medical missionary with a clientele of two and a half million patients. "In the Tiger Jungle" would show a phase of missionary life, touring. "God on the Rock" illustrates the need of education, and how work must be begun.

Ten minutes, once a month, thus employed, systematically, carefully, *prayerfully*, has in one school interested many who were before uninterested, because they did not know the facts, had been brought up in ignorance of missions, had never read the missionary magazines; and the money in consequence increast remarkably. The desire now is for more information. *Always in view is the map of the world.*† Colored to represent the progress of religion, it is a silent witness to "the petty done, the undone vast." It shows that "there remaineth yet very much land to be possest." You can not do the best work without a map of the world.

In the Sunday-school library have an annex for some of the new, delightful books like "Vikings of To-day," by Wilfred T. Grenfel, M.D., "Korean Sketches," by Rev. James S. Gale, "In Lands Afar," "Khamil," "Behind the Purdah." Have the books accessible, and ask some one to read such a chapter as that on the Korean "Boy." One hundred and fifty missionary books, read by one small society, caused them to raise \$1,500 for missions.

Let each class take, as a class, one missionary magazine, and have interesting bits markt. Believe me, if once our Sunday-schools as a whole begin to have information of the progress of the Kingdom as an integral part of their Christian education, much prayer being offered in the schools, as one need after another is shown, the whole church will be better informed and interested. Many are in the schools who attend no other service, who do not belong to the Christian Endeavor Society (where perhaps quarterly they may hear of

* Classes can take turns in supplying information on the country for the month, or teachers can take turns in hunting up the facts and trying to make them interesting and helpful, because "the love of Christ constrains." The "Twenty Questions," publishd by the Presbyterian Board of Foreign Missions, can be used, one for each class, and as they are really undenominational, can be used by any denomination. The information necessary for the answers should be arranged for at the Sunday-school library.

† The A. B. C. F. M. has a fine map, on cloth, for \$2.50. This was easily colored with water-colors, after that beautiful little map of the world in "The New Acts of the Apostles" (which can also be purchast separately for 40c. at the publishers), gold stars marking where all denominations are at work.

missions), nor to bands. It is a marvelous opportunity to begin at the beginning and make prominent the fact that our chief work is to make Christ known throughout the world.

A DEPARTMENT OF MISSIONARY FINANCE.

By E. A. K. HACKETT, Esq., Fort Wayne, Indiana, Editor of the *Fort Wayne Sentinel*.

The chief causes for the decrease in the income of foreign missionary societies and boards is that the field has not been plowed deep enough.

To bring about an increase and steadiness in the missionary gifts of the churches and individuals I would suggest that we create a new department—a *Department of Finance*. At present most of the foreign missionary secretaries are strong men, giants in the pulpit, strong in the Lord. But very few of them have had any training along those business lines necessary to money-raising. In discharging those duties for which they are fitted and trained they have plenty to do without being additionally burdened with the obligation to raise the money needed in their work. This is an age of specialism; that is, of scientific economy in business. Men are selected for that work in which they can accomplish most, and those methods are adopted which achieve the greatest results. Money-raising is a business, and depends for its success largely upon business methods, and these methods can not be ignored in the business side of mission work, without inviting failure. Like the federal government, the boards should have a department of finance with a strict function of raising money. At the head of this department should be a man of extensive training in the business of money-raising, and entirely competent to deal with large affairs. He should be made a coordinate member of the board, and paid a salary equal to that paid the other members, or more, if necessary. Empower the head of the department to create a system for money-raising, as little complicated as possible, but with the design uppermost that it shall raise money. Every person forming a part of this money-raising system, from highest to lowest, should be chosen because of fitness in those specialties that money-raising for mission work requires. A system of working with a view to the greatest convenience, effectiveness, and economy, should be adopted. No one should be engaged in this branch of work, who is not a business man, a money raiser, and a mission worker. Enthusiasm and business mix well; each reinforces the other. Elaboration of method is not here attempted. Essential details will suggest themselves readily to any business man of the right kind who might be chosen to create the system for this work. Thorough method in trained hands working to definite purpose is needed, and this will reach all accessible ends. If some such system could be brought about, I believe that money would come readily. God has mightily prospered the Christian people of

this land, and I believe they are ready and willing to make large investments for the Lord. Once they have tasted the blessings of giving to the Lord in unstinted measure they will not stop.

POLLING THE CHURCHES FOR FOREIGN MISSIONS.

By LUTHER D. WISHARD, New York, Special Representative of the Forward Movement
(A. B. C. F. M.).

The first year of experience in connection with the Presbyterian Forward Movement in Foreign Missions revealed certain facts which were fairly startling in their significance and encouragement. One strongly emphasized feature in the policy of the movement consisted in an appeal to a certain class of churches to assume the full salary of specific missionaries. This appeal was made to twenty-five churches, and every one of them, without a single exception, either increased its annual contribution to the sum required or contributed a salary over and above its regular offering. The entire number of persons present when the appeals were made did not exceed seven thousand, or about two thirds of the church membership. Fully two thousand distinct pledges were made, which probably represented nearly one-half the families in the churches. The total sum pledged was \$21,862, an increase of \$16,547 over the average contributions of the congregations for the preceding five years. *The increase in the several churches varied from fifty to twenty-five hundred per cent.* The two thousand contributors averaged over ten dollars, which means an average of at least three dollars for the entire membership.

These churches were not selected with reference to any certainty or even strong probability of a salary being secured. As a matter of fact, leading members of almost every one of them entertained grave doubts as to their church's willingness or ability to provide a salary. (The salaries averaged from \$600 to \$1,200, according to the country.) One of the interesting features of the entire canvass was the great surprise of the people at their success. The audience in many cases was in a fair condition for a revival of religion at the close of the collection.*

The foregoing facts indicate:

First—That the heart of the church is sound on the missionary question. They are abundantly able and abundantly willing to furnish the money for the world's evangelization.

Second—A distinct appeal must be made and an immediate opportunity must be afforded the people to respond in terms as definite as the appeal.

Third—The people are strongly attracted by the proposition to support their own personal representative. They believe in the policy

* One church which had averaged twenty-five dollars a year for five years is now rejoicing over its acquisition of a parish in Africa, whose missionary costs six hundred dollars a year. Another church, which stood at the very head in the denomination for per capita gifts, was not satisfied with its attainments until it had provided two more salaries, averaging eight hundred dollars a year. This brings its gifts up to the amazing sum of *over thirty dollars a member*.

so ably advocated by the sainted Dr. Gordon in this REVIEW, of projecting their influence as a congregation into the mission field, of extending the boundary lines of their own parish into the unevangelized world, and maintaining a pastor in the foreign section of their parish. There are doubtless enough of congregations in every one of our leading denominations which are fully able to give five hundred dollars and more a year to missions to insure the salaries of all the missionaries needed for the world's evangelization. The majority of congregations which are not able to give this amount, can be looked to for the means for meeting all the other items in the foreign budget. In this way the mission boards may be provided with both special and general funds.

The Presbyterian Forward Movement has already demonstrated for the churches in America what the Church Missionary Society has done for the British churches, a method which, if pursued, will insure money enough to properly maintain all existing work and workers, and also send to the front an army of student volunteers many fold larger than the present force.

We are just on the eve of another census, which will require an army of men and a vast sum of money. The fundamental method of the census is the personal touch. Millions of men will be personally interviewed. Why may we not make an equally thorough attempt to poll the churches for foreign missions?

THE LOLOS.—THE RED MEN OF WESTERN CHINA.

BY REV. WM. M. UPCRAFT, YACHOW SZCHUAN, CHINA.

Missionary of the American Baptist Missionary Union.

In the far west of Szchuan, the great western province of China, there lies a long broad strip of country which is practically unknown to any but the tribes of mountaineers who inhabit it. The west-bound traveler along the valley of the Yang-tze finds his road blocked some distance beyond Suifu, at the junction of the Min and Yang-tze, and if he wishes to reach the Chinese who live beyond the mountains there in sight, he must make a long detour to either the north or south, and spend weeks in a journey to reach a place but a few miles distant by a direct road.

This snowy range and the contiguous country is known as Liang Shan, and is surrounded by a fringe of Chinese territory never opened to the outsider save at the will of the owners, who are known as Lolos, or more commonly called by the Chinese "yeh ren," *i. e.*, wild men, or barbarians. Such a term, offensive and misleading, gauges the popular attitude of the Chinese toward the Lolos, and would need to be intensified several degrees in order to express the official estimate.

The first thing that strikes an observer is the distinctive dress of

the Lolos. The men wear a loose blouse and loose short trousers made of blue cotton cloth, over which a stout plaited felt cloak is thrown, which reaches from the neck to the knees, and is useful by day in either cold or wet weather, and at night forms an ample covering. A large mushroom-shaped bamboo hat renders the Lolo indifferent to the swiftly recurring changes in the weather on his native hills. One peculiar feature is their manner of dressing the hair. Instead of wearing a queue in the way adopted by the Chinese, the Lolos allow the hair to grow long in *the front*, then braid it into a kind of horn above the forehead and bind it round with blue cotton cloth, so that it becomes the most conspicuous object about them. Their women folk wear a short jacket, often finely embroidered, over a plaited skirt much resembling a Scottish kilt. Their feet and ankles are bare—a fine contrast to the cramped deformed feet of the Chinese women.

The men are lithe, active, spare, rather over the medium height of the Western Chinese, with slightly oval faces, and deep brown eyes. The women are stockily built, well fitted for the active share they take in the heavier duties of life. Their life appears to be simple and free from idolatry, though there are priests or rather “doctors” who seem to have a large control of the people.

The position of the women among the Lolos is worthy of note. When a traveler goes through any portion of the country which is tributary to China, but administered by the Lolos, as is the case in northern Szechuan, a female guide is supplied, who, in starting out, dons an extra skirt, and in case of trouble in any place and molestation of the guest, the guide takes off the extra skirt and lays it there till it is redeemed by her tribesmen and the outrage avenged. Laughing, merry creatures are these Lolo women, so far as one can learn in the brief seasons of our observation. Life among them is cheered by song shared in by both men and women, a pleasant contrast to the screeching nasal noise miscalled singing among the Chinese.

In language the Lolos are as distinct from the Chinese as in other ways, and while remnants of a written form still survive, but few among the people seem to understand anything about the queer ungainly-looking characters. In this realm there lies a new world to conquer by such as find a call to it.

Burial customs also differentiate the Lolos from the environing Chinese, in that the dead are cremated, a fact used by their Chinese neighbors in ridicule and scorn of the hill people.

One wonders what remedies and alleviating plans are found amongst them, and with what armor they provide themselves to meet the last enemy. Here also is a new realm for the all-subduing physician from the Western lands, with cordial for both body and soul.

The relations existing between the Chinese and Lolos, both politic-

ally and socially, are of the kind known as "daggers drawn." The Chinese scorns and robs the Lolo in any convenient way open to him; the Lolo pays his enemy back in kind wherever he can. Around their mountain homes the Lolos have made a fringe that might be called dead man's land—so bare of life and the things that sustain life have they made it. When opportunity offers, the Chinese are captured and carried off into captivity among the mountains, and there compelled to labor for their masters till a sufficient ransom is forthcoming for their deliverance, failing which they are held for life, but are fairly treated, and if skilful as carpenters or mechanics, may even find life very agreeable.

On the other hand, the Chinese capture what Lolos they can by open seizure or bribery, and hold them as hostages. One would be glad to say that such prisoners are fairly treated and life made endurable for them, but with the Chinese criminal law in its present state of development, those who know how their own prisoners are treated, will not expect much for the Lolos. Filthy dens is the least possible that can be said of their quarters, to which must be added every kind of indignity, with examination by torture as a culmination of woes.

It hardly need to be said that no attempt at civilizing the Lolos has been made worthy of the name. A limited effort has been put forth to introduce among them the composite creed, known as the doctrine of the three churches—Confucian, Buddhist, and Taoist—but this has been from political motives only, and with scant result. There is at most a pro-Chinese element among the Lolos, bought with Chinese money, and sustained by Chinese emolument.

The man who scorns his fellows and dubs them with degrading names can hardly be expected to do much for the amelioration of such, and there stands the Confucianist, while the fire of evangelizing Buddhism has long since died out in China. Thus the elevating force must be imported. An unknown people, yet untoucht by love's ministry, a splendid territory awaiting occupation, and no danger of ousting one's neighbor from the field.

The difficulties are not few. There will be needed more self-denial and power to endure isolation than falls to the honor of ordinary mission work. A prudent approach will have to be made, so as not to rouse the opposition of the Chinese officials, and thus add needless trouble. Two languages will be necessary, Chinese first and Lolo afterward, the latter to be acquired from its very beginning. Finally the prospect of years of unrequited labors, in which the husbandman will patiently wait for the fruit of his toil. Yet, with the magnificent result in Burma from the labors for the Karens, with the cheering success among the Laos in northern Siam, there is every ground of hope and inducement to work for the Lolos.

If some one or two at the first, having at their disposal the means

of defraying the ordinary cost of living, could come into western Szechuan, patiently look over the ground, take time to understand the condition of things, and give themselves up to be led into the best road and method for reaching this new people—unhurried, yet not delaying—waiting, yet still advancing—what might not God work through such in the course of a few coming years!

SOME FACTS ABOUT BRITISH MALAYA.

BY REV. J. A. B. COOK, SINGAPORE, MALAYA.

Missionary of the Presbyterian Church of England.

In Siam the American Presbyterians work among the Buddhistic Siamese and the Laos of the northern hill country, and occasionally visiting the Siamese of the lower peninsula, who in turn wander down among the Malays. But nothing is done by any missionary, Papal or Protestant, among the Malays and Chinese of the east coast of British Malaya.

On the western coast of the peninsula Malacca has for centuries been in the hands of the Romanists, but after more than 300 years the native Portuguese are as low morally and socially in Malacca as are the Mohammedan Malays. Religiously they are not much better, and but for difference of dress, and the use of "Santa Maria" instead of "Rasol Mohammed," the two cults could hardly be distinguished. Their abject state is notorious. The local Episcopal chaplain has given up the little Chinese mission of which he had charge, and the American Methodists in Singapore have sent a Chinese catechist to take up the work.

Penang and Singapore form part of what is now locally termed "British Malaya," which, with these islands, comprises a large part of the Malay peninsula. In both Penang and Singapore there is considerable mission work done, especially by the English Presbyterians and the American Methodists, the former in Singapore, and the latter in both islands. There are also several "Plymouth Brethren" working in the islands on the west coast.

The French priests of the Propaganda de Fide are most active, and number their "converts" by the thousand; so do the Portuguese priests of the Padreado, but their people are almost entirely the descendants of former converts. They are not now aggressive, like the French.

On the west coast, Kedah is still nominally independent, but the other states, viz: Perak, Negri Sembilan, Sungei Ujong, and Selangor, together with Pahang on the east coast, form the federated Malay states, and are directly subject to British control and administration, under the resident-general.

What about Protestant mission work in these states? In Kedah, I believe, there still is none; in Perak the American Methodists have a school and church at Ipoh. Negri Sembilan, and Sungei Ujong are still untouched, and the capital of Selangor, Kuala Lumpur, which is also the capital of the states, has been occupied in part by the American Methodists and the Brethren.

The Presbyterian Church of England's mission to the Chinese has Johor entirely to itself. Here, in Bahru, the residence of the sultan, a Presbyterian church was built in 1883, one year after the Roman Catholic church. The priest, like the missionary, is non-resident, tho the priests in the straits are numerous, and the Presbyterian missionary is one and alone. He has also charge of the mission church at Muar, on the borders of Malacca, some 108 miles from Singapore. These churches are all in the sultanate, which has over 200,000 Chinese, and 50,000 Malays, besides other nationalities and races.

In the interior of the peninsula the aborigines are still to be found. They are known as Iakuns in Johor, Sakais in Malacca to Perak, and north of the Perak river as Semangs.

In the Malay peninsula there are over one million Chinese, and six hundred thousand Malays, besides natives of India by the thousand, and many others, waiting to be evangelized. Who will pray, give, and work for British Malaya?



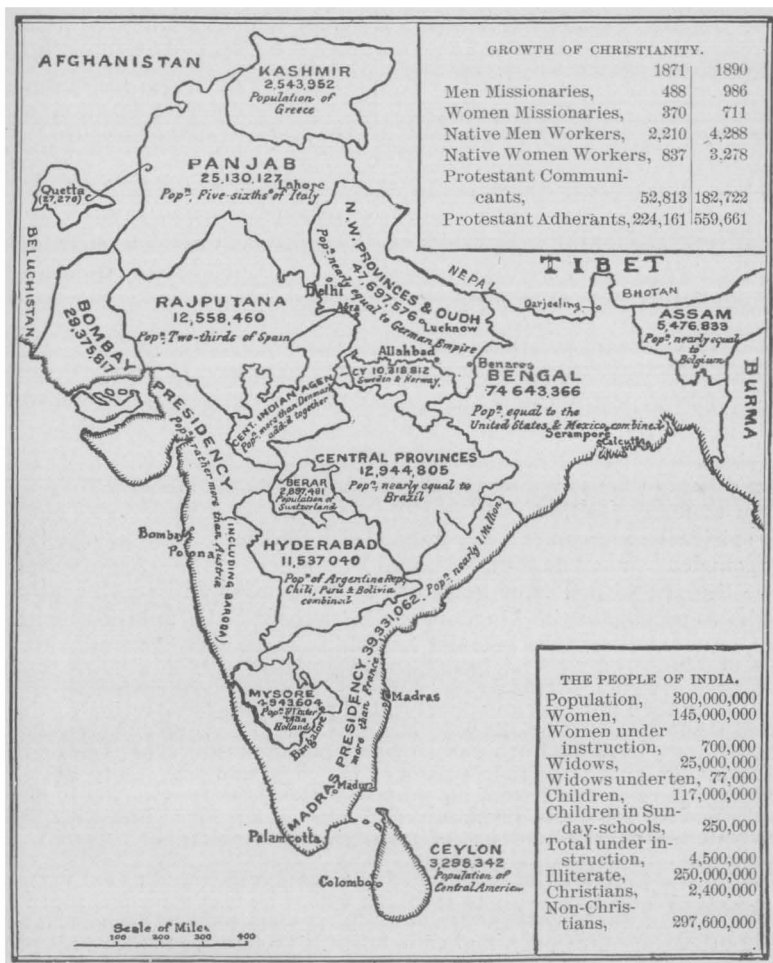
KLING PUPPETS IN PENANG, MALAY PENINSULA.

These are monster marionettes. The figures are life-size and represent an orchestra.

II.—MISSIONARY DIGEST DEPARTMENT.

INDIA—THE PENINSULAR CONTINENT.*

In population, diversity of languages, and variety of conditions, India may well be called a continent. It contains 300,000,000 inhabitants, or more than all of North and South America and Africa put together. India is a land of villages, there being over 700,000 of them scattered over the country, separated from each other by distances averaging about a



mile and a half. The average population is 370, and the Protestant missionary force provides but one worker for every 400 villages, one to every 180,000 of the population. Thousands of villages are yet untouched, and millions of men and women have no opportunity to hear the Gospel.

* The map is adapted and reproduced from *The Christian* (London). The statistics are taken in part from "Across India," by Lucy E. Guinness.

JUSTINIAN VON WELTZ, THE EARLIEST EUROPEAN CHAMPION OF PROTESTANT MISSIONS.

The February *Zeitschrift für Missionskunde* has a thorough and sympathetic essay on this earliest champion of Protestant missions on the continent of Europe. The author, Dr. Bahlow, does not accept the excuses given for the long indifference of Protestants, especially Lutherans, to missions. The reason was not that they were too much occupied at home, or that their access to the heathen was barred. These facts may explain indifference, but they can not excuse active aversion. The truth is, that while Luther's dislike to missions was confined to missions to the Jews, his followers extended this aversion to all missions whatever. It was, we suppose, a widely accepted opinion among them that the apostolate was exhausted, leaving only the local pastorate, with no authority to preach to the heathen. But it seems that even then the verdict was, not "unlawful," but "unpractical" and "fanatical." Thus, when Baron von Weltz presented his missionary proposals at the Imperial Diet at Ratisbon, in 1664, to the *Corpus evangelicorum* (the Protestant estates), these are his biting words:

I sought a place where many distinguisht and zealous Christians were to come together. The place, it is true, I soon found; but zeal in those thus assembled to advance the kingdom of Christ I found not. Distinguisht people were they, in sooth, in all manner of sumptuousness, but not in Christian exercises and upright zeal. My printed exhortation was read indeed, but only out of haughty condescension. They praised the same, but only in my presence; I sought assistance to convert the heathen, but I might, in very truth, have rather required help to turn away the Christians before me from atheism. I thought the heathen were in far distant lands, and lo, I found myself in the midst of them. I sought help of the clergy, but they past me over to the laity; the laymen excused themselves by the lukewarmness of the clergy. Help was given to many petitioners in worldly matters; but I went forth out of my spiritual concernment empty-handed. Had something secular been propounded by me, I doubt not that at least a part of the assembly would have listened to me. But inasmuch as I set myself to prove that we ought to propagate the kingdom of Christ among the unbelieving peoples, even tho it cost the greatest hardships, there was a general outcry: "The work at this time is not practicable."

Weltz then publisht an appeal full of passionate indignation against these neglecters of Christ's last commission. Thereupon the eminent John Henry Ursinus, Lutheran superintendent of Ratisbon, one of the most highly-considered theologians of the day, was provokt to his violent assault upon the Baron, his proposed "*Societas Jesu*" ("*Jesus Society*"), and all his plans, proposals, and hopes. He taxes him with self-exaltation—him, the humblest of men!—with deceiving the people, with Quakerism, nay, even Münzerism. The "*Jesus Society*," he declared, would draw to it all the children of the devil, and would prove utterly ruinous. Weltz now went to Holland, where he was soon forbidden to write or speak for his cause. The Calvinists seem to have been as bad as the Lutherans. However, he had publisht his scheme. Some of his proposals have proved unpractical, and of necessity a certain vagueness hung over all. Yet, almost every principle embraced in modern missions is found here, even to medical missions.

Example, he thought, would speak louder than precept. He laid aside his baronial rank, received ordination from his friend Breckling in Holland as a "*Gentile Apostle*," gathered together his few friends in Holland, took leave of them in a heart-stirring farewell address, and set sail for Surinam, in 1666. He died there in 1668.

"How, we do not know. We have no accounts as to whether he had

any success in his missionary activity. He died solitary and forsaken, the sacrifice of a vocation, the exercise of which he had recognized as God's will, and, therefore, as a Christian duty not to be set aside. For this conviction he surrendered everything—rank, honor, wealth, all the conveniences of life, and, finally, life itself. In his faithfulness to his convictions he remains a shining example for all times. But also the manner in which he presents the grounds of his persuasion, and the proposals which he advances for the realization of his ideas, are interesting and weighty enough to assure him an abiding-place in missionary history.

“The inclination to missionary visionary (*Schwärmerei*) which Weltz, so deeply pious a man, showed, as well as his familiarity with Gichtel and Breckling, two men so widely disliked as visionaries and fanatics, inspired in many minds a feeling of cool reserve, or of declared enmity. But even apart from this the Protestant Church of Germany could not be roused to a living interest in missions, so long as the living Christian spirit was held in check by a dead, dogmatically-imprisoned and one-sided orthodoxy. When a change for the better came to pass in this, then the missionary duty also was recognized. And to have contributed in no small degree to this, is the abiding merit of Justinian von Weltz. Even tho his immediate endeavors were without results, the seed which he cast abroad in the missionary discussion which he stirred up did not perish, but soon shot up, and has brought forth a rich harvest.”

ARE WE SOWING SEEDS OF DISCORD?*

BY J. HEYWOOD HORSBURGH, CHUNG-CHING, CHINA.

Missionary of the Church Missionary Society at Mien Chow.

The various churches at home are sending out their missionaries to new lands practically pledged to set up their respective churches side by side, and so to divide the Christians into parties. I do think we ought to be very honest in this matter, and I say deliberately, missionaries are sent to heathen lands practically pledged, and in many cases actually pledged, to set up their respective churches. At this moment the few Christians in this province of China are being divided into parties or sects. Is this right or is it wrong?

Of course, the great object of the missionary societies is to evangelize and make disciples among the heathen. But one society advocates the Wesleyan system, another the Church of England system, another the Baptist, and another the Presbyterian. A man, no matter how orthodox and respected a member, or minister, of his church he may be, can not go out to the heathen as a missionary of the society which is connected with his church unless he promises, or tacitly consents, to set up that church wherever they send him. The churches at home then are sending out missionaries to heathen lands in such a way as to divide the Christians into “parties.”

It will be said: “We must have order; there must be some form of organization.” But this does not really answer the question which, in my mind, is this: Does the Lord Jesus send His servants deliberately to start divisions in new countries? If so, then it is all right. If not,

* Condensed from *The Christian* (London).

then there is a better way. It is sometimes said that the different parties emphasize different truths, and stimulate one another. Are these divisions, then, the work of God's Holy Spirit? Look at their attitude one toward another. Do the different churches or sects really help one another? Do these divisions really conduce to the building up of a strong, united Church of Christ? On the contrary, the attitude of the denominations toward each other is often most deplorable, and is a great hindrance to Christian life, and fellowship, and power everywhere. This is not the work of the Holy Spirit.

At present in China there exists generally a very friendly feeling between the different Protestant churches. The missionaries and the native Christians of the various denominations regard one another as brethren, receive one another, and, to some extent, cooperate. Nevertheless the germ of the monster evil is already working, and the Christians are being divided into separate sects or parties. Who is responsible? It is we who are deliberately doing it. To the mind of one who has been thirteen years in the country, and who has watcht this thing taking root, and insidiously spreading, it is inexpressibly sad.

It may be said: "The native Christians would disagree and form sects in any case." Suppose it were so, are we thereby justified in forestalling them and adding to their possible divisions? Some people excuse the importation of opium into China on much the same grounds. In days to come, the divided Christians will then be able to turn to the missionaries and say: "You tell us this should not be, but who sowed the seeds?"

Many will probably agree that in the abstract the present system is wrong, but complain that it can not be helpt. Therefore, it is right! Might we not—ought we not—to come together and earnestly, prayerfully, look for a better way? We may deeply value our system, and may be convinced that it is the best. Yet is it always right to insist on introducing it?

Most Christians would agree that it would be wrong to introduce divisions where Christians are already united. Is it not wrong then for us in the first instance to cause them to be divided? Would it not be better to sacrifice a part of a particular system, nay, the whole of it, rather than divide into "parties" those who might otherwise be one? It seems to me worse than a pity to introduce into fresh countries non-essential customs and expressions which have caused endless contention at home. It is natural at first, in a heathen wilderness, where our fellow-countrymen and native Christians are few, and every one is glad to see friends and fellow-Christians without asking to what church they belong, that the danger of our divisions is but little noticed. But the snake is there, lurking in the grass!

Now, what are we to do? That is too great a matter for one man to settle. My question is, "Are we right?" If not, then the whole Church or the missionary societies should earnestly, humbly, and prayerfully consider the matter before God, with an immovable determination to find out His will and at all costs to act upon it. But, so far as I can see, the missionary societies and their missionaries are making no serious attempt to avoid or remove these faults which we deplore. Very few seem inclined to sacrifice even trifling non-essentials for the sake of greater unity; unity is not promoted by wilful poliformity.

There are certainly grave and great difficulties in the way of a

change of policy, yet not so great, perhaps, as might be imagined. We must have some organization, but I believe a very simple organization is enough, and anything beyond that is a weight. Some churches have become so accustomed to elaborate organization that we can not think of a church existing without it. And yet, perhaps, the native churches are seriously maimed by the amount of organization with which we encompass them. Churches ought to grow naturally; they can not successfully be made to order, according to the particular patterns which foreign missionaries choose to dictate for them. Saul's armor was admirably suited for full-grown Saul, but not for youthful David. The feeble life and weak growth of many native churches, may be due, in part, to our smothering them with grown men's armor imported from the West.

Rather than split the native Christians into sects, let the form of organization be broad enough to include all the usages which the various churches regard as really essential, and which their consciences will not allow them to forego. But let all yield as far as they can. I long for the day when the missionary societies shall say to their missionaries, "We represent different branches of Christ's Church at home, but remember, we do not send you to the heathen lands to set up our different churches there. Take heed, therefore, to do nothing which shall endanger the oneness of God's people. Make it your aim to unite all Christians everywhere, and to build up, with your fellow workers, one undivided Church of Christ."

I am persuaded the present plan is not, can not be, what God desires. Therefore there is, there must be, a better plan which God does desire. If God's people will consult with Him, and with each other, and be perfectly willing to give up their own plans and preferences, and follow God's direction, then surely He would show us His way. Among the many things which claim the attention of our societies and councils is anything of more moment than this just now? Something accomplished in this direction would outweigh a hundred ordinary achievements, because of its Godlikeness, and the blessing, power, and joy that would attend it.

OPPORTUNITIES IN THE PHILIPPINES.*

REV. JOHN R. HYKES, SHANGHAI.

Agent of the American Bible Society in China.

The Philippine group consists of more than fourteen hundred islands, the majority of which are mere islets or rocks projecting out of the sea. The total area is about equal to that of New England, New York, New Jersey, Delaware, and Maryland. The most important of the inhabited islands are only eleven, namely, Luzon, Mindanao, Samar, Panay, Negros, Palawan, Mindoro, Leyte, Cebu, Masbate, and Bohol. The first two of these (Luzon and Mindanao) are larger in area than all the other islands in the archipelago put together. Luzon, the capital of which is Manila, is first in size and importance. Its area is equal to one-third of the entire group. The population is variously estimated at from 8,000,000 to 10,000,000, of which number about one-half are domesticated natives. The remainder is made up of the independent hill tribes, Chinese Mestizos or half-breeds, Spaniards, and a few other Europeans and Americans.

* Condensed from three reports sent by Mr. Hykes to the American Bible Society.

Before the war there were 60,000 Spanish officials, friars, and soldiers in the islands. The Chinese population is 85,000, besides over 200,000 Chinese Mestizos or half-breeds. Most of the Chinese immigrants come from Amoy; a very small proportion, only about five per cent., coming from Canton. There are scarcely any Chinese women in the islands. The Chinese men almost without exception marry Philippine women, and in Manila the Chinese half-breeds form about one-sixth of the population. As a class they are more cunning and treacherous than the pure natives. The Spanish half-breeds and creoles form a distinct class, as well as an influential one. Formerly the Spanish government encouraged marriages between Spaniards and native women, and such alliances are still quite common. The Spanish Mestizos are more shrewd and intellectual than the pure Asiatic, but they are more suspicious, vacillating, and seem to have inherited the worst traits of both races. Among the native population the Tagals are the principal tribe in Luzon, and the Visayas of the Southern islands.

In the mountains of nearly every one of the inhabited islands, native races are to be met with which are supposed to be the aboriginal inhabitants. They have not been subdued by the Spanish conquerors of the islands, and even in Luzon there are some of these tribes which have never so much as heard of the Spaniards. The Negritos are to be found in most of the islands. They are a very low type, both intellectually and physically, and will probably disappear before the advance of civilization. The Igorrotes are the chief mountain tribe in Luzon. They are, perhaps, the best of the aboriginal races. They are very tenacious of their beliefs, and after repeated efforts, the Spaniards abandoned the idea of subduing them. There are a number of Igorrote Chinese, who are distinguishable by their oblique eyes and Chinese features.

There are no less than thirty different languages officially recognized. There are four or five of these spoken in Luzon. The Tagalo, the principal dialect spoken in Luzon, is used by one and a half millions; the Visaya by over two millions. Spanish is the language of Manila and of the principal ports of the islands.

SPANISH PRIESTS AND OFFICIALS.

Sacerdotal despotism and official rapacity are alone responsible for the recent rebellion. Not only has the venality of administration been notorious, but the oppression, the cruelty, the injustice of many of the Spanish officials have called to high heaven for vengeance. They sowed the wind and are now reaping the whirlwind. Men, from the governor-general down, sought government positions in the Philippines in order to make their fortunes, and it was a common saying that a governor who could not in three years retire with a competency was a fool. Every man had his price, and it was almost impossible to get goods through the customs without bribing the officers. The native had to pay tax on everything—the paper on which he wrote a letter, the buffalo that plowed his fields, his chickens, and even upon the eggs they laid. The governors monopolized the trade of their districts. They fixt their own purchasing price, and sold, of course, at current market rates. No conscience was shown by any officer in his rigorous exactions from the natives. The expenses of legal proceedings were so enormous that many a wealthy man was ruined by a single case of litigation.

Under Spanish rule the parish priests were the virtual rulers of the provinces, and by working upon the superstitious fears of the natives they often effected a submission to the Spanish crown, which the secular authorities could not secure by a display of force. The clerical and secular rivalries form one of the disgraceful pages in the history of the islands. The friars often usurped civil authority and openly defied the civil governors. From provincial governors down, Spanish officials held their positions by clerical influence, and many of them were the tools, unwilling it may be, of the friars. To oppose the priests, or refuse compliance with their demands, was sure to make one a victim of their intrigue.

The exactions and iniquities of the friars are the subjects of common conversation. Usually taken from the lowest ranks of society, with little or no secular education, intrusted with civil power over an ignorant, superstitious people in places where they were practically subject to no superior authority, the system of semi-sacerdotal government which prevailed in the Philippines was one of the greatest iniquities of modern times. It gave the unprincipled friars a rare opportunity of fleecing the natives and enriching the great corporation to which they belong, and, more than all, of gratifying their lust. Every event in a man's life is made an excuse for getting a fee. There is a tariff of marriage fees, but the priest usually sets this aside and fixes his charges according to the resources of the parties. This abuse of power can hardly be resisted, as the natives have a radical aversion to being married elsewhere than in the village of the bride. The fees demanded are sometimes enormous, the common result being that many couples dispense with the wedding ceremony.

A funeral is another occasion for exacting money from the superstitious natives. A poor man has a death in his family. He goes to the priest, and requests him to conduct the funeral service. He demands an exorbitant fee, which the man says he is utterly unable to pay, and burial is refused. The Filipinos like to bury their dead within twenty-four hours, and the man is in great distress. The priest hands him a small box surmounted by an image of a saint. He rushes through the streets with this, pushes it into the face of every passer-by, who kisses the saint, and for the privilege drops a coin into the box. He returns with the result of his day's begging to the priest. If he is satisfied, the burial takes place; if not, the man is started out again to collect more. The fees of a church near the hotel at which I was stopping amounted to \$100,000 per annum. It is not surprising that the great religious corporations are enormously wealthy, and that they have a power consonant with that wealth.

I was shocked at the stories I was told by men whose word I could not doubt, of the flagrant immorality of the Spanish friars. The men who gave me these statements said they were prepared to give names, dates, and places. It is a matter of common knowledge that there is a half-caste population growing up in many towns in the interior for which the parish priest is responsible. A young man, a resident of Manila, said to me: "I am a Roman Catholic, but I am free to say that I know many of the friars to be vile beyond all conception. No attractive young girl is safe. Nothing is allowed to stand between a priest and the gratification of his lust." A gentleman who has been twenty-five years in the Philippines told me that it is impossible to exaggerate the immorality of the

Spanish friars. The result of all this iniquity is that the Spanish priests are thoroughly hated by the Filipinos.*

I am sure that the Roman Catholics of the United States would be as much shocked as anybody at the immorality of these friars. I am aware that this is not Roman Catholicism as it is to be found in England and the United States to-day, and it is necessary that this should be emphasized in order to comprehend the religious condition of the people, and to adequately realize their spiritual needs. They have had more than three centuries of Catholic Christianity; commodious churches are to be found all over the islands and they are well attended, but practically nothing has been done to educate and enlighten the people. The Spanish government passed a law that the Spanish language should be taught in all the parochial schools, but the order was disregarded because the priests preferred to keep the people in ignorance. It is astonishing that a lower standard of morals does not exist among the people when we consider the character of their spiritual teachers. It is generally conceded that the Filipino priests are vastly more moral than the Spanish friars, and it is perhaps this fact, and their inherent superstitions, that has prevented the people from abandoning all religion. With the native religion is a mere form and not a spiritual life. The symbols of the faith, and the observance of religious rites, are about all he knows of religion. From what I have written there can be little doubt of their great need of the Gospel, and that the overthrow of Spanish rule and priestly domination have, in the providence of God, made this the Church's opportunity to enter these islands with pure, spiritual religion.

QUALIFICATIONS FOR SELF-GOVERNMENT.

While there are doubtless many able men among the Filipinos, I am convinced that they do not have the qualifications which are essential in the founders of the republic. This is not surprising to one who knows the history of the Philippines, and is familiar with the effects of Spanish misrule for more than three centuries. The natives were little better than savages when the Spaniards came to the islands, and while contact with Europeans has of necessity introduced a higher culture, I believe that if Western influence were to be entirely withdrawn, civilization would spontaneously die out in the Philippines. The mass of the people are ignorant in the extreme, and they are not prepared and will not be prepared for many years for self-government. It will be generations before their aspirations to become an independent commonwealth ought to be realized.

I think it would be difficult to find a more needy field, and the call that comes to the Protestant churches of America is loud and urgent. The people are and have been without the Bible.† They know there is such a book, and that is about all.

*Every Spanish friar ought to be banished from the islands. If not, there will be endless trouble. I ought to have said that the Jesuits were never accused of the gross immorality with which the other orders have been so freely charged. They were driven out of the provinces by the other religious corporations, and their work was almost entirely confined to Manila.

†The Scriptures at present available for distribution are Spanish, Spanish-English, besides portions of the New Testament in Pangasinan, Tagalog. The Gospel of Luke is being issued in Iloc by the British Bible Society, and a translation of the same Gospel into Ilocan is in progress.

THE ENTRANCE OF THE BIBLE INTO RUSSIA.*

In the first decade of the present century the Bible was practically unknown in Russia. It was indeed possible to secure German and Slavonic texts (the latter being the church language of the establishment, but not at all understood by the great majority of the people), and occasionally a copy in the Finnish, Polish, Lithuanian, or Esthonian languages could be met with; but in the Russian language there were no copies of the Scriptures to be had. In 1812 Napoleon invaded Russia, and the Russians, defeated in all the battles, were compelled to retreat. The Czar Alexander I. and his advisers were in despair. Only one man among those with whom the emperor associated remained calm and hopeful, and that was Prince Galitzyn. Finally the czar askt him the cause of his good spirits, and the prince drew out of his pocket a small copy of the New Testament and Psalms, and informed his ruler that this book was the source of his comfort and joy. The czar wanted to see the book, but it happened to fall to the ground, and, in falling, opened at the ninety-first Psalm, and the czar's eyes fell on the opening words of this Psalm. Deeply moved, he askt for the book, and became a warm lover of the Scriptures.

Soon afterward John Paterson, a representative of the British Bible Society, arrived in St. Petersburg, and askt for permission to establish a branch in Finland. The czar not only granted the request, but also contributed 5,000 rubles toward the project, and further issued the order that in Russia proper, even while the French were yet in Moscow, a Bible society on a large scale should be establisht, so that all Russian subjects could have a Bible in their own tongue.

In this way the St. Petersburg Bible Society received governmental approval December 6, 1812, and the czar himself became a member. The first meeting was held in January, 1813, when Prince Galitzyn was chosen president. The members were not only adherents of the state or orthodox church, but also Protestants and Roman Catholics. In the same year a Bible society was established for the German Baltic provinces. In Moscow, too, a similar organization was effected, headed by the archbishop of that metropolis. As early as 1814 the various local societies were united into a general body, the Russian Bible Society, and among the new members were a number of Russian grand dukes. The outspoken object was to have every Russian family in the empire the possessor of a Bible. In order to secure a good translation into the Russian, the czar contributed 30,000 rubles and a stone building in St. Petersburg. In the year 1823 the Bible had already been translated into sixteen dialects of Russia, and 40,000 copies had been imported from abroad, in addition to the 805,000 copies issued by the Russian society. There was no lack of funds. In the first ten years of its activity, this society expended the sum of 3,687,000 rubles, and yet, as Prince Galitzyn himself declared, the supply was not equal to the demand among the people.

An unexpected change came after the death of Alexander I. in 1825, when Nicholas I. ascended the throne. In the following year the new czar issued an edict dissolving all Bible societies in Russia, and refused to permit private printing concerns to circulate the Scriptures, and ordered that all the copies on hand in the depots should be sent to St. Petersburg, where their fate was to be decided by the Holy Synod, which

* From the *Kirchenzeitung*, of Leipsic. Translation made for *The Literary Digest*.

body alone was to have the right of circulating the Scriptures. This body did practically little or nothing in this direction, and soon the matter rested altogether. In 1845 an English wholesale merchant in St. Petersburg, when requested to furnish a copy of the Russian New Testament, reported that it had been impossible for him to secure a single copy of either the Slavonic or the Russian Scriptures in that city, altho he had offered the highest price for such a book; and that in Moscow too the supply was nearly exhausted. After a great deal of agitation, the Holy Synod decided that it would print 3,600 copies of the New Testament in the Slavonic language, as it was thought this would supply the actual need. Nor was more done at that time.

In the reign of Alexander II., Bible societies were again permitted to do their work in Russia, and in 1869 "The Society for the Spread of the Scriptures in Russia" was organized, and this association has in the twenty years of its existence spread more than a million and a half copies of the Bible, or parts of the Bible, throughout the empire. Headquarters and depots are at St. Petersburg and Moscow, and a network of colporteurs has been established in all the leading cities. In the year 1898 Miss Hoerschelmann, the daughter of a high officer, devoted herself entirely to the work of distributing the Bible among the prisoners, and has in this way made use of 60,000 copies.

PROGRESS OF CHRISTIANITY IN KOREA.*

There is no more beautiful sight in any land than that of a Christian home. In Korea there are twice as many as there were last year; homes where morning and evening father and mother gather children and servants about the family altar to offer to the God of nations homage and prayer in the name of His Son; homes where the dread demons of the heathen abodes, have been cast to the moles and the bats, and Christ, and the Bible, and song, and love, and hope and better things have taken their place. We have been in and out of these homes and have found them clean and neat and tidy. Wife-beating, a universal practice in Korean homes, has been banisht. One wife told in a prayer-meeting of the changed behavior of her husband toward her. "No more drunkenness and hard, unkind words and low, vile talk. We eat at the same table, at the same time, and out of the same dishes."

Two thousand years ago, to the sick, the blind, the lame, the lepers, the suffering of every kind, there was no touch like that of Jesus of Nazareth. It will be an underestimate to say that 25,000 Koreans found relief from disease and suffering in Christian hospitals of Christ, in this country last year. Christian medicine appeals probably in a special manner to the Koreans, because of a national weakness for medicine in theory and practise. No country of Asia has paid more attention to medicine than Korea. For centuries the peninsula was the fruitful source whence, on the one hand, Japan came for medical knowledge and China for drugs. Christ and Christianity in the character of a physician has special attractions to the Koreans.

In a beautiful little village near a seaport there lived a man who had once bought a Christian book. He had often studied its contents, but it was meaningless to him. One day a Korean Christian landing at the

* From the *Korean Repository*.

seaport saw the village a mile away across the valley, and led by an impulse went there, and to the first man he met announced himself a believer in the Jesus truth. This villager was the man with the meaningless book, and he received the Christian with great joy, "For," said he, "I have a Jesus book, but that is all I know about it. Come and make it clear to me." That was in August. We are told that there are now ten Christian families in that beautiful village, which has not yet been seen even by a foreign missionary.

The fast-falling night found a colporteur of the Bible Society in a strange village. He accosted a villager and ask for food and lodging. It was given and when the evening meal was over the neighbors came in to *niagi*, "talk." Among them was a school-teacher who did not think there was "any good thing out of Nazareth," but the earnest words of the colporteur impressed him and he bought a Chinese Bible on trust. The next we heard was that the school-teacher and his friends were hard at work weaving mats and sandals to earn money to pay for their Bibles and buy more Christian books. In the center of a small town there is a large grave which has been the seat of a spirit shrine for hundreds of years, and which gave the town its name shrine-town. But the heads of the village became Christians and led many of the villagers to follow their example, and now at that grave where formerly the only symbols of religion were barbecued dog and the wailing chant of the *mudang*—sorceress—we have a Christian chapel, and each Sabbath enlightening and uplifting instructions.

RECENT ARTICLES ON MISSIONS AND MISSION LANDS.

AFRICA—Ride into Southern Morocco, F. W. Wynn, *Macmillan's Magazine* (March); The Kongo State and its Critics, D. C. Boulger, *Fortnightly Review* (March); Through Pigmy Land, A. B. Lloyd, *Wide World Magazine* (April).

AMERICA—Peculiarities of American Highlanders, Prof. M. E. Merriam, *Congregational Work* (March); Revival of the Mormon Problem, Eugene Young, *North American Review* (April); The Future of Cuba, Robt. P. Porter (*ibid.*); Cuba and Puerto Rico, Bishop Ninde and A. B. Leonard, *Gospel in All Lands* (April); The Ancient Religion of Mexico, *Assembly Herald* (March); South America—its Condition and Missions, *Woman's Journal* (March); Facts About Brazil, *The Foreign Missions Journal* (April).

CHINA AND KOREA—American Opportunities in China, Gilbert Reid, *Forum* (April); Chinese Church of To-day, Dr. F. L. Potts, *Chinese Recorder* (February); Family Life in China, Mrs. Pitcher, *Gospel in All Lands* (April); Martyrs of Kucheng, Henry Mostyn, *Wide World Magazine* (April); Korea and the Koreans, Homer B. Hulbert, *Forum* (April).

CITY MISSIONS—Settlement Work, Anson P. Atterbury, D.D., *Homiletic Review* (April).

EUROPE—After the War in Spain, *Missionary Herald*, Ireland, (February); Spain and Her Future, Nicolas Estevez, *Independent* (March 20).

INDIA AND MALAYSIA—British Rule in India, J. P. Jones, D.D., *North American Review* (April); Domestic Conditions in India, R. W. Munson, *Good Health* (March); How Gods are Made in India, E. W. Hopkins, *New World* (March); Strategic Importance of Work among the Higher Classes of India, J. P. Haithornthwaite, *Church Missionary Intelligencer* (March and April); Mission Work in Malaysia, R. W. Munson, *Medical Missionary* (February).

ISLANDS OF THE PACIFIC—Samoa Illustrated, *Overland Monthly* (March); Visit to Samoa, L. M. S. Chronicle (March); Results of Missions in Hawaii, *Missionary Herald* (April); The Friars in the Philippines, *Irish Rosary* (March).

TURKEY—Smyrna and its Field, J. P. McNaughton, *Missionary Herald* (April).

GENERAL—Cooperation in Christian Work in our New Possessions, Dr. Teunis S. Hamlin, *Independent* (April 6); Selection, Education, and Probation of Native Workers, Rev. G. H. Pole, *Church Missionary Intelligencer* (March); The Epworth League and Missions, *Review of Missions* (April); Higher Education of Girls in Mission Fields, Mrs. J. R. Mott, *The Intercollegian* (April).

III.—INTERNATIONAL DEPARTMENT.

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

The Situation in China.

BY J. T. G.

Who shall write of the situation in China? Sir Robert Hart, baronet, Dr. W. A. P. Martin, of the Imperial University of Peking, says, has had a "career to which there is no parallel, east or west." What Li Hung Chang is among native servants of the Chinese government, Dr. Martin affirms, that is Sir Robert Hart among its foreign employees. "Rare in personal qualities, and exceptional in opportunity, he looms up like the Tungcho pagoda, which, rising from a level plain, becomes a part of the landscape, and attracts the eyes of all who turn their faces toward Peking."

Toward the close of last year, at an official dinner party, at which Sir Robert was one of the guests, in a conversation with Marquis Ito of Japan, Sir Robert is reported to have said:

China is indeed a difficult country. A year or two ago I thought I knew something about her affairs, and I ventured to commit my views to writing. But to-day I seem to have lost all knowledge. If you askt me to write even three or four pages about China, I should be puzzled to do so. There is only one thing that I have learned. In my country the rule is "break but never bend;" in China the rule is "bend but never break."

Rev. W. Arthur Cornaby of China, writing in the *Methodist Recorder*, of London, says: "Sir Robert Hart himself has given up generalizing or prophesying concerning China. The only safe objective revelation is, 'The Lord reigneth.'" He asks, "Who can sketch the view from the deck of a boat heaving and tossing in a storm?" The new element in

China, he says, is like a timepiece introduced into a Chinese village, which has always been content with noting sunrise and sunset, and the seasons. "Any news from China," he says, "is incomplete and misleading, unless the precise moment of writing be appended to what is written." This seems strange about a great people whom we have been wont to think of as only making geological progress—a quarter of an inch in a million of years or so.

RECENT REFORM MEASURES.

Certainly the recent reform measures came in an avalanche. Take those formulated in six weeks, as Mr. Cornaby notes them:

June 11.—Decree for the establishment of a University at Peking.

June 20.—Decree that the *Tsung li Yamun* report on the encouragement of art, science, and modern agriculture.

June 23.—Decree that the essay (or moral sermonette) be abolished as the chief test of qualification for degrees and rulership over cities and districts.

June 27.—Ministers and princes ordered to report on the proposal to adopt Western arms and drill for all the Tartar troops.

July 4.—Establishment of agricultural schools.

July 5.—Decree for the introduction of patent and copyright laws.

July 6.—Board of war ordered to report on proposed reform of military examinations, the disuse of bows, arrows, and other antiquated anachronisms.

July 29.—Decree for the establishment of school boards in every city of the empire.

Little wonder that somebody should think the fire was dropping from the burning axles of this Chinese leader. Where the first check came from it is not easy to affirm. Some say from Russia. The emperor had taken to a study of Mac-

kenzie's "History of Christian Civilization in the Nineteenth Century," and literature of like type. The Russian minister is credited with pointing out that reforms on that line meant democracy; and the emperor and the czar would both be counted out. The emperor's aunt was equal to the emergency. She could "screw her courage to the sticking point." She had done so before; she had poisoned two empresses to make her way to the throne on which she, like Milton's Satan, "exalted sat." When Tung Chih, the emperor, died, she kept the secret, and fourteen days after he was dead issued proclamation of thanksgiving for his convalescence. By royal decree she made the boy Kuang-Shu emperor, and ran the empire herself till his majority; and—resumed the control of the government when the spirit of reform, shown in the measures above named, got away with him.

There is little room for wonder that the emperor's reform party could be so easily squelched, for it had no backing of military force. The whole military strength of the country was under the control of the Manchu politicians, who were opposed to reform, and thus at the disposal of the dowager. One only hope was left them. Li had an army of 37,000 men, splendid-looking fellows, but something befell them in the Japan war and they were not. They had been reorganized at Peking under Yuen Shi-kai, whom the reformers thought they might trust. They gave him their confidence, and he betrayed them, and they were left wholly without military backing.

The dowager choosing a time when the foreign ministers were absent, obtained possession of the emperor's person, usurped the scepter, and commenced a reign of terror, in which sixteen high offi-

cials were charged with treason; six of them were tried at night, and five of them lost their heads. Some of them, if not all of them, were men of convictions, and with the courage of them. "My head may drop," said the son of the governor of Hupeh province, "but know you that a thousand heads will rise in its place."

Dr. Ashmore, of Swatow, writing of all this in the *Baptist Missionary Review* of India, asks: "Did the dowager succeed?" and answers it by asking, "Did Athaliah succeed? Did Jezebel succeed?"

The leaven of all this reform has been working through all the years since the dowager was born. Right under her eyes, right under her nose, the whole state of things, for the existence of which she would, if she durst, decapitate the boy to whom she yesterday committed the empire, and from whom she to-day snatches it, has been developing. The influence of the diplomatic bodies, of the books written by Chinese ambassadors after returning from abroad, the Western management of maritime customs, the Western merchants, and, most of all of the missionaries, has, as Dr. Ashmore states, superinduced conditions of a resistless reform.

THE CENTRAL GOVERNMENT.

There is one change—a reform—to which the dowager herself has been compelled to be a party. Western nations think of the emperor of China as they might of the emperor of Russia or Germany, as having imperial power to act for the whole nation. This was never heard of in China, till Western powers insisted on dealing with the emperor as the unit of the Chinese government. The several provinces are a confederacy of independent states. The central government is not to assume any initiative, but

to control the action of the provincial administrators, register their proceedings, and to remove, degrade them, or advance them, as occasion requires. It was less than forty years ago that the Tsungli Yamen was established to comply with the demand of foreign governments for a central imperial avenue of dealing with the empire as a whole in diplomatic and treaty matters. It is not yet ten years since this emperor's "council," now grown to a board of eight persons, first appeared in the Red Book, the record of state departments.

And yet this central imperial power, of which China has, in a way, known nothing till within a half century, has been compelled to recognize the allotment of large parts of the China coast to foreign occupancy. Russia has practically annexed 400,000 square miles of territory, important strategically, even if it does not contain more than one-twentieth of the whole population. It is said to be ten times as much territory as all the rest of the European powers have together got. The other nations have appropriated all the rest of the coast, except some 200 miles or so on Pechili. We know how it is. Great Britain and Germany control the Shantung coast line, Great Britain that of Kiangsu and of Chekiang, too, unless Italy gets a slice of it. Foochow is preempted by prospective claims of Japan. Great Britain takes Canton province sea-line, and southward from that France claims her "sphere of influence."

Thus China has lost all independent control except in the "Hinterland." She can do nothing with her coast line, but by pitting the foreign powers against each other. China has ceased to be the mere confederacy she was. The world has demanded that she be a nation—a United States—and not

merely states in severalty. That is reform of a gigantic nature, not even ratified by the states, but acquiesced in under the law of necessity. Reform goes on resistlessly. China is not, and never again can be what she was fifty years ago.

Meanwhile the missionary movement is greatly accelerated. Even the present dynasty, at one time, forbade the teaching of the Christian religion. Christians were obliged to labor in secret and with constant fear. Fines, imprisonment, banishment, torture, and death threatened them. But the edict of the seventeenth year of Kuang Hsü made it lawful to propagate the Christian religion. Chinese preachers may go everywhere proclaiming the Gospel. If perchance they are disturbed, the law is on their side. There is a signal turning of the people to the missionary since the China-Japan war.

RIOTS AND REVOLTS.

Missionaries, like others, have to take chances of residence in a country subject to local outbreaks and uprisings, such as constantly occur in China. The Sz-chuan province has just now been plunged into peril by one of those organized marauding expeditions. Yu, the son of a deceased opium den proprietor, part proprietor of a coal mine in the center of the province, nicknamed Mantze, the "savage," has been for a long time under ban, and efforts have been made to capture him. He was captured in June, 1898, but was rescued by his sympathizers. He then rallied some malcontents, whom he armed, and they raided the Roman Catholic converts in central Sz-chuan, and captured missionary Fleury. Eluding capture, they entered Hochou, sixty miles distant from Chungking, with anti-Christian proclamations. The movement assumed

the proportions of a revolt, and missionary property and missionaries were in peril, and it was said Chungking itself was invested, if not captured, by the rebels. On September 15th they looted the American mission, and burned the property of the Roman Catholic mission at Hochou.

But all this, as we have said, in a great empire like China, with a fourth of the population of the world to be governed, must be expected; and disturbances everywhere liable to be provoked by members of the secret societies which honeycomb the empire, must be reckoned in to the count. They have little to do with the great underswell of change, reform, and progress, which is everywhere felt over the empire, and affect but temporarily the temper of the mass of the population, which is kindly toward the missionary.

The Allahabad Convention.

The Student Volunteer Movement, and the Christian Endeavors of India, held a three-days' conference at Allahabad, India, in January last. The attendance was large, and the representatives were from all parts of India, including many denominations and races. At the reception meeting the address of welcome was responded to by Mr. Chamberlain for South India, Rev. H. Anderson for Bengal, Miss Phillips for Orissa, Rev. S. V. Karmarkar for Bombay, Mr. Samuel Baker for Central Provinces, Dr. Campbell for Central India, Miss Nazar Ali for Punjab, Mr. Andrew Stuart for Scotland, Rev. R. Burgess for Wales, Mr. J. N. Forman for S. V. M., and Mr. Pollock for the Railway Mission. The last response was a short, stirring, humorous address from Rev. F. B. Meyer, in the course of which he remarked that Hudson Taylor once said to

him: "When I was a young man God said to me, 'I am going to evangelize Inland China, and I am going to do it through you, if you will walk with Me.' When I learned that God was going to do it, I was eager to go, because I felt the responsibility of the work would rest on Him, not on me."

At the noonday meeting, January 18th, Miss Weatherly, of Lahore, said that the C. E. pledge emphasizes the old claims of the Christian life, viz.: (1) prayer; (2) the study of God's Word; and (3) the doing of God's will. Rev. Mr. Chamberlain pointed out that the pledge touches the whole range of our duty to God, man, and self. Mrs. Nelson, of Lucknow, showed the desirableness of getting new converts to Christ to conduct meetings; firstly, for the sake of others, because they occupy such little time in their addresses that an opportunity is thereby given to others to speak; and secondly, for their own sakes. Such an one once conducted the meeting of the society which she represents, and remarked afterward: "It's done me a world of good, because it has made me hunt up the Bible, as I should never have done otherwise." Rev. R. Burgess showed that the word "I" occurs nine times in the pledge, which lays emphasis on the individual, and causes one to say: "I stand in single relation to God." The result of this sense of personal responsibility is a strong desire to win souls to Christ. An open parliament followed, crowded with choice thoughts and methods, varied and helpful.

At the meeting of January 19th two addresses were given, which are summarized in the *Indian Witness* as follows. Rev. Robert A. Hume made the following points on

"GOD'S CLAIM ON OUR TIME:"

1. Time means opportunity. It is helpful to translate common

words into those less common, to get at their deeper meaning.

2. Opportunity means God. It is well to take these common words and transmute them into Divine terms in order more clearly to apprehend their true significance.

3. The motto over the platform—Christ for India—implies that India is for Christ. If God is for time, time is for God. God before time, God in time, God through time. Time for God, time in God, time through God. Holy living makes holy time.

4. Time is God's opportunity for us to become what He wants us to become, and do what He wants us to do. *He enables us.*

5. Time is opportunity for God to do for us what He wants to do. He wants a chance to do His mighty work in us. As a mother for the child, so God for us.

6. Emphasizing *time*, all time. The speaker had a vision. He had seen a great sheet let down from Heaven in which were all manner of days, and a voice he heard saying: "Robert Hume, what God hath cleansed that call not thou common." Not simply on Sunday will the Father have men to worship Him, but every day in the week.

7. God's claim on *our* time. Men have been said to be possessors of the devil, but never possessors of God. God gives us time. The joy of sonship is that what is ours is God's. Time being ours is God's.

8. God's claim on our time. The compulsion of love is much greater than the compulsion of law, and the obedience of love is much sweeter than the obedience of law. God's claim is based upon what He has done for us, and what is His plan for us.

Finally, we have these treasures in earthen vessels. The Sabbath was made for man, God's special opportunity for man. When we see the awful unbroken drudgery of life in India, how thankful we ought to be for the Sabbath! No let-up for the sons and daughters of toil in India. No opportunity for family life. That the day of rest is regarded as a boon by the thoughtful people of the land, was shown in Bombay a few years ago. The proposal was made by the authorities to make Sunday the day of departure of the English mail. That would have involved keeping

open of offices on that day, and deprived large numbers of their weekly rest. A great mass-meeting, in which the various non-Christian communities were represented by thousands, assembled, and a vehement protest was made against the proposal of government. The protest was effectual. The departure of the mail was permanently fixed for Saturday, and Bombay has its official and commercial day of rest. Of all the holy influences that abide with him in his manhood, the most precious are those of the Sabbath evenings with his mother. The Sabbath is God's great opportunity for working out for man His blessed purpose and plan.

Day of all the days the best,
Emblem of eternal rest.

Rev. G. L. Wharton, speaking on

"GOD'S CLAIM ON OUR MONEY,"

read various passages of Scripture, dwelling briefly on each (Ps. xciv: 4-6; 1:10; xxiv:1; 1 Cor. vi:20). One thought preeminent—God owns everything. He is absolute owner of money, and all that makes money. The Lord has given us the earth, but that does not affect His ownership. Passages were read from Leviticus in reference to the tithe. God is not an Indian zemindar, or an Irish absentee landlord, enriching himself by impoverishing others. The tithe is not an arbitrary thing with the Lord. In that little zila, Palestine, God had a great work to do, preparing for the enrichment of the world. He made the provision of the tithe in order to carry out His plan. God's operations then were confined to that little territory; no missionaries were sent abroad. But now His missionary servants are spread all over the world. If God required the tithe for the maintenance of the rites and ceremonies connected with a tent in Palestine, how much more for a work that engirdles the world! The fact is, money is required for all things and all enterprises. There never was a time

when money was more needed for the work of God in the world.

Giving is a higher standing than receiving. It is more blessed to give than to receive. The speaker read from Malachi about the giving of the tithe, and the opening of the windows of Heaven. First giving, then receiving, then dispensing in partnership with God. Can we begin with less than a tenth? When at home in America, a few years ago, he found in seventeen States as many different plans of raising money for religious purposes—the fancy-fair plan, the pew plan, the box-or-the-jug plan, etc. Compare God's simple, common-sense, self-respecting plan with those he had enumerated! In closing the speaker told of a missionary from whom he had requested a contribution for the Bible Society, but inability to give was pleaded. Expense had been incurred by moving, by sickness during the year, etc. Besides, he belonged to the Priests and Levites, for whose support others gave their tithes. From Numbers xviii:26 the speaker showed him that even the Levites were under obligation to tithe their tithe receipts.

It would be very profitable reading if we could quote from the addresses of Rev. Mr. Meyer, two or three each day, but we can only touch on this greatly important convention.

A Word on Missionary Comity.

BY W. HENRY GRANT, NEW YORK.

Many of the friends of Christian missions in this and other countries are looking for a solution to the problem of different societies working in the same field without perpetuating the divisions that have little to do with the great essentials upon which our Savior and His apostles preached.

It is now proposed by some eight

boards to enter Cuba and Puerto Rico, and a number of these boards have appointed "committees of two" to confer together as a joint committee with reference to a division of these fields. It is important before any of the boards buy or secure property, and thus determine the location of their stations and work, that these fields should in some way be parcelled out, so that the whole ground may be covered without several denominations working in the same towns and districts. The probable relative needs of Cuba and Puerto Rico to other parts of the world are not such as to require all the boards of missions to open work there; but if they do, a wise division of territory will greatly aid in getting the work on a good foundation.

A study of the subject of comity in respect to overlapping and inefficiency, owing to weak undermanned stations, and lack of concentration, would reveal the possibilities in increased efficiency and results from the present staff of workers and financial outlay. It is not only far more economic for each board to concentrate in one district, but far better for the whole work. This has ample proof in the countries where it has been carried out; witness Turkey, Egypt, Ceylon, Burma, Siam, Korea, Madagascar, and parts of India, China, and Africa, the most vigorous native churches being where the missions are not bidding against one another for the service of native helpers, where the stations are mutually supporting and well manned by members of one body. Thousands of cities and villages are to-day unoccupied by the Christian Church, because we are in bondage to denominational traditions and ownership in property.

As a layman who has given ten

years to the study of the economics of missions, I am in correspondence with all parts of the world, and know many cases that need the kindly judgment of an unbiased jury, to which the missionaries would gladly submit. I have yet to meet the layman who cared what denomination occupied a particular field, providing the people were getting the Gospel and his own church was doing its full share, somewhere. The various denominations have never been more united and cooperative than they are to-day, and, therefore, we ought to realize in practical cooperation and comity what could not have been effected fifty years ago.

COOPERATION IN JAPAN.

Apropos of this communication from Mr. Grant, we note that the Methodist and Presbyterian missions of Japan have united on a "plan of cooperation in Sunday-school publications." They are to follow the international lesson course and to publish a teachers' journal; a quarterly, for advanced and intermediate pupils; a leaflet, for the primary scholars; all to be published at the Methodist Publishing House, the editors selected from all the cooperating bodies.

On some other items the several missions doubt if they can cooperate. For instance, in the twenty-first report of the Council of Missions cooperating with the Church of Christ in Japan we find the question, "Would it be advisable and possible for the cooperating missions and other missions working in the same or contiguous territory to have the same scale of salaries for evangelists and school teachers?" The answers are summarized as follows: "East Japan Presbyterian Mission: Opinions differ. West Japan Presbyterian Mission: Two say, yes; one says,

no; one says, advisable but not practicable; Mr. Curtis says, absolutely necessary. Southern Presbyterian Mission: Advisable. Cumberland Presbyterian Mission: Desirable, but we doubt its practicability. North Japan Reformed Mission: Advisable and possible for the cooperating missions. South Japan Reformed Mission: One thinks it desirable but difficult, one not possible, and one theoretically simple but impracticable. The German Reformed Mission: It would be a great convenience, and there seems to be no reason why such a uniform scale of salaries could not be drawn up and then improved upon from time to time as experience demanded."

It will be noted that these answers are exclusively from the several bodies represented in the Church of Christ in Japan. No quotations of views from "other missions" are given. But if these cooperating missions can not agree on what at this distance seems so simple a proposition, it is scarcely probable the "other missions" could be brought to sufficient unity of view to make this proposal practical. Still we think in a general way it can be done. J. T. G.

The Outlook in the Sudan.

The proposal of the Sirdar Lord Kitchener to erect a memorial college to the lamented Gordon at Khartum, and, as Kipling says, where they yesterday mowed to death the people, to "call the living to school," has been received with widespread enthusiasm; and quickly the amount the sirdar called for was exceeded by thousands of pounds. The policy is a farseeing one. Great Britain is in Egypt to stay. But whether a purely secular college is all the memorial that ought to be raised to so noble a Christian as was Gordon,

needs only to be asked, and it is answered. The becoming memorial is a great Christian missionary movement, prudently and charitably conducted, in which the Church of England Missionary Society might at least lead. This society was making preparations to re-enter the Sudan, from which they were driven fifteen years ago by the Dervish insurrection.

But the sirdar, with a strange sort of fatuity, proclaims that Christian missionaries must not come to that country. If he meant that war conditions were prohibitive of evangelists for the immediate present, that would have been taken in good part; but it was not so understood. We predicted that the British religious public would brook no such dictation from the sirdar or any other official in the British government. They have not yet forgotten Cawnpore and Delhi, which, even if it were superstition to believe, yet they believed and still believe, to have been God's judgment on the British East India Company for its rotten policy of exclusion of the Christian teacher from its territory up to the measure of its restrictive power.

We are not at all surprised to meet at once with a vigorous protest against the sirdar's mandate. The House of Laymen for the Province of Canterbury has entered its condemnation of this wretched policy. They welcomed the sirdar's noble effort to elevate and instruct the people of the Sudan and Upper Egypt through the proposed Gordon College, but they affirm that "no effort to perpetuate the memory of General Gordon can be considered adequate which does not include the direct proclamation of the Gospel of Jesus Christ to all the races inhabiting the upper basin of the Nile, which has recently been brought under the control of England." They express

the hope that at the earliest moment consistent with public safety the sirdar's restrictions will be withdrawn. They are not novices in administration who adopt these resolutions. Sir John Kennaway moved them and Sir Richard Temple seconded them.

A petition is being circulated to Lord Salisbury, expressing deep regret that the Church of England Missionary Society has been deterred by Lord Kitchener and Lord Cromer from entering on work at Khartum and Omdurman, and this sets forth what we have previously affirmed, that the British learned their lesson in the Indian mutiny. This petition says: "We have in mind the similar disastrous policy long pursued in British India, and rejoice to know that governors, generals, and other high officers of state have entirely receded from that policy."

And the sirdar will have to recede from it, too. It turns out to be scarcely within "practical politics" just yet, for the sirdar has not yet finished conquering the Sudan.

A Forward Movement in the Province of Kiang-si, China.

BY REV. WILLIAM TAYLOR.

Missionary of the China Inland Mission.

This is not the first time that this province of China has been brought before the readers of the *MISSIONARY REVIEW OF THE WORLD*. In the issue for February, 1896 (p. 114), there appeared an article entitled "Notes on Kiang-si, a Province of Central China." The *REVIEW* of September, 1898, presents, in the *Missionary Digest Department* (p. 678), "A Call to Advance in China," giving a resolution adopted by the Church Missionary Society, calling for an advance of all missionary enterprise in the

great empire of China, and referring, at the close, to a forward movement proposed by Mr. J. Hudson Taylor, of the China Inland Mission, to be begun in the province of Kiang-si. We here give again briefly some data of that province, and of the forward movement proposed in connection with the China Inland Mission, commending it to the prayers of God's people.

THE PROVINCE.

Position: Central China, south of the Yang-tū River. Lat. 25° to 30° N. (the same as Florida and North Mexico). Lon. 114° to 118° E.

Area: 72,176 square miles. Larger than the combined areas of the Canadian provinces of New Brunswick, Nova Scotia, and Prince Edward Island; or than the combined areas of the American States of New York, Vermont, and New Hampshire.

Population: Over 15,000,000 (some estimate it as high as 24,000,000), at least one-quarter that of the United States and three times that of Canada.

Missionary Work: Protestant missionary work is carried on by the American Methodist Episcopal Mission, the Woman's Board (of the M. E. Church), the English Brethren, and the China Inland Mission. The combined staff (including wives and lady workers) is about 90, tho the male missionaries do not number over 30. These missionaries carry on work in some 50 stations and out-stations, where there are now (1898) about 750 native Christians. If these workers were evenly divided among the population of 15,000,000, there would be six missionaries to each million. In the United States and Canada there are over 1,200 ordained Protestant ministers to each million, not to reckon Sunday-school, lay, and lady workers, of whom there is a vast army.

THE FORWARD MOVEMENT.

The great need, so apparent from the above figures, has led Mr. Hudson Taylor, general director of the China Inland Mission, to issue an appeal that earnest prayer be offered to God that He will, first of all, grant increast spiritual blessing to all the missionaries and native Christians already on the field, and that He will select, prepare, and send forth, for work in Kiang-si, *twenty able, earnest, and healthy young men* as a first contingent in the forward movement.

Mr. Taylor, in some papers on this forward movement, which have appeared in *China's Millions*, has written that it is intended these twenty men should form "a special itinerant missionary evangelistic band, willing to consecrate five years of their lives to itinerate work, without thought of marriage or of settling down till their special work is accomplisht." He further says: "The work would be arduous, involving much self-denial; but it would bring with it much blessing and great spiritual joy, as the command, 'Preach the Gospel to every creature,' was being obeyed. In keeping of His commandments there is great reward. (See Psalm xix: 2.) The workers, when ready, would go out two and two—i. e., two missionaries and two native helpers—to previously arranged districts, to sell Scriptures and Gospel tracts, and to preach the glad tidings. Living together in the same inns, for companionship and fellowship, they would often separate during the day, one missionary and native brother going in one direction and the other two in another, and meet again at night to commend to God the work of the day, as before setting out they had unitedly sought His blessing. Two-thirds to three-quarters of their time being thus occupied, the remainder would

afford opportunity for bodily and spiritual rest and refreshment, for continuing the Chinese studies of the missionaries, and the systematic Bible studies of the native helpers in rest centers in charge of experienced missionaries.

"This forward evangelistic movement is not intended to be a substitute for, nor to supersede, but to supplement the present localized work. . . . Twenty consecrated young men, with good health, sound judgment, Christian experience, steadfastness, a yielding spirit, a love for prayer and for the Word of God, and a deep zeal for souls, are needed."

Later on, as the way opens, lady workers will also be needed for work among the women. And it is our earnest prayer that the forward movement, beginning in Kiang-si, may very soon be extended to all the other provinces of the Chinese Empire.

All Christians are urged to unite with us in unceasing prayer for the following:

1. That these twenty men, and the needed native workers, be raised up and sent forth speedily.

2. That the missionaries and native Christians already in Kiang-si be daily filled with the Holy Spirit.

3. That the duty of each one of us regarding this forward movement be made plain. Let us, in deep reality, ask our Master, "Lord, what wilt Thou have *me* to do?"

N. B.—The mission referred to in this article is interdenominational and international. Members of all evangelical churches, irrespective of denomination, are accepted for service in China, if felt to be otherwise suitable. The mission will be glad to correspond with any who have faced the whole question prayerfully before God, and are clear in their conviction that He would have them take the definite step of offering themselves to the China Inland Mission. Any infor-

mation will be gladly furnished on application to the North American branch of the mission, at No. 632 Church Street, Toronto, Canada.

Our Question Drawer.

A correspondent asks:

Will you be kind enough to furnish such information as you may be able to give in regard to the running expenses of boards of foreign missions? What I want to know is, what per cent. of the income of the boards is spent upon the machinery of the boards (salaries of secretaries, treasurers, and other officers, office rents, expenses of printing, agents engaged in making collections, and in working up the churches, etc.), and what per cent. in doing the work for which the boards exist (salaries of missionaries in the field, etc.)?

If this were answered catechetically, we would say from three to twelve per cent. of their income. The explanation of the variation is found in the difference of the items which they estimate as cost; some have loss on their publication account; some count this, others do not. Some have profit on the same count. Then, of course, the per cent. cost is in favor of the societies having large incomes; the salary and other items will be less per cent. than with those having small receipts, yet one may be as economically administered as the other. One society raised, several years ago, a separate and special fund, the income from which was to meet the office expenses, without taking anything from the regular receipts from other sources. Anything like an intelligent comparison of these ratios would involve an elaborate article. An average ratio would, perhaps, be seven or eight per cent.

The Rev. D. L. Bonner, D.D., contributes to the *Presbyterian Journal* the following figures showing how much missionary money, in the various denominations, goes for running expenses. The above statements must be borne in mind, however, in order to draw accurate conclusions from these figures.

| | Per cent. used on field. | Per cent. used on expenses. |
|----------------------------|--------------------------------|-----------------------------------|
| Presbyterian: | | |
| Home | 93.48 | 6.52 |
| Foreign | 93.85 | 6.15 |
| Consolidated | 93.63 | 6.37 |
| Protestant Episcopal | 92.30 | 7.70 |
| Methodist Episcopal | 93.60 | 6.40 |
| American Board | 92.46 | 7.54 |
| Reformed Church (Dutch) .. | 95.09 | 4.91 |
| Presbyterian South: | | |
| Home | 89.40 | 10.60 |
| Foreign | 93.98 | 6.02 |
| United Presbyterian: | | |
| Home | 95.70 | 4.30 |
| Foreign | 98.00 | 2.00 |

IV.—EDITORIAL DEPARTMENT.

Money and Missions.

We present this month a symposium by leading missionary secretaries, pastors, laymen, and women on "Missionary Interest and Missionary Income." It is a subject of very vital importance, but one on which there is a wide divergence of opinion.

According to carefully-collected statistics the total gifts by American Christians to foreign missions did not decrease last year, but increased by \$300,000. The figures are approximately as follows for the income of American missionary societies and boards:

| | |
|-----------------|-------------|
| 1890-1891 | \$4,180,662 |
| 1891-1892 | 5,006,285 |
| 1892-1893 | 6,089,402 |
| 1893-1894 | 5,173,749 |
| 1894-1895 | 5,672,772 |
| 1895-1896 | 5,693,020 |
| 1896-1897 | 5,255,006 |
| 1897-1898 | 5,549,340 |

From this it will be seen that there has been a fluctuation in receipts, for which it is difficult to account. No doubt, the causes of the decrease in the income of many of our foreign missionary boards have been manifold. Among others, hard times, lax views in regard to the need of supplanting heathen creeds (probably fostered in part by the Parliament of Religions), the tales of unsympathetic travelers as to the "luxurious living" of missionaries in foreign lands, the false deductions from the expensive buildings erected by many mission boards, and especially the many undenominational enterprises and independent appeals, both at home and abroad. Such work as that of Ramabai in India has, no doubt, diverted many contributions from denominational channels. But even such causes do not adequately account for the falling off of incomes. The most deepseated cause may be the lack of a true foundation for the missionary motive. It is not

enough to awaken an effervescent enthusiasm by tales of dire need and heroic effort; more attention needs to be paid to the education of Christians in the true motive for missions, viz., loving obedience to the command of Christ.

The fault and the remedy lie largely with the pastors. Some opportunities have arisen for hostile criticism of missionaries and missionary boards, but a fuller understanding of the difficulties and arduous labor connected with missionary life and missionary administration would quickly dispel the distrust which may be engendered and fostered by partial and prejudiced views. Many, for example, severely and, we believe, unjustly criticise missionary secretaries because of their salaries, not considering the immense labor which their duties involve, or the fact that many may give largely out of their salaries. We believe that it would be of great advantage if some one would give money to endow missionary secretaryships in order that no contributors might think that their money was being used to run the machinery instead of going directly to the foreign field.

An increase, and a steadiness in missionary income proportionate to the demands of the work, can be obtained only by a cultivation of the grace of continuance. The basis of missions needs to be emphasized, systematic giving must be practised, and the mission field should be kept constantly before the people—the facts relative to the needs, the progress, the difficulties, the administration, etc. Special objects naturally and, we believe, legitimately, appeal to the heart of Christians. Giving should not depend on sensational appeals, but it stands to reason that men and women will give largely in propor-

tion to their knowledge of existing needs. Donors do not like to trust the distribution of their gifts entirely in the hands of secretaries, and to feel that they are lost in a general mass while other definite and worthy objects clamor for help on every side. We believe that some method should be devised for bringing special needs before Christians, not so much to impel giving as to direct gifts.

The whole problem has been partially solved, at least, by the women's missionary societies and *prayer circles*. Here spirituality is fostered, interest is quickened and directed, and those who give and pray keep in contact with the work.

The Missionary Occupation of Our New Possessions.

The recent war has thrown heavy responsibilities upon the people of the United States, not the least of them being the giving of the Gospel to the people of Cuba, Puerto Rico, Guam, and the Philippines. All of these islands were nominally Roman Catholic under Spain, but had little opportunity to know the Gospel of Christ either by precept or by example. It is a commentary on Spanish morality, that one of the first laws enacted by the United States was necessarily against immoral plays in the theaters and the sale of indecent books and pictures.

The zeal which the various missionary societies have shown in planning to send missionaries to these islands is in some respects commendable, but dashes rudely to the ground our cherished hope that now at last missionary comity would be put into practise. The result of the preliminary conferences of missionary secretaries seems to have had little practical results, but every organization which can secure the funds makes plans to enter. One reason may be that it is easier to raise money for

these new enterprises, which are now before the public, than for those which are of long standing. Many societies refrain from entering because they have not the means, but we know of *none* which refrains from principles of interdenominational comity. We believe that a golden opportunity has been lost to put these principles into practise. Vast fields in Asia and Africa remain unoccupied while societies prepare to crowd upon each other in a few small islands. The need in these new possessions is great, but comparatively there are vastly more needy fields which an unselfish spirit would lead some to enter in preference.

According to our latest intelligence the following societies have entered, or propose to enter, the islands which have been ceded by Spain:

CUBA.

The Protestant Episcopal Missionary Society.
The Presbyterian Board of F. M. (South).
The Presbyterian Board of H. M. (North).
The Congregational Home Missionary Soc.
The H. M. B. of the So. Baptist Convention.
The Baptist Home Mission Society.
The Foreign Christian Missionary Society.
The Methodist Episcopal M. S. (South).
The Methodist Episcopal M. S. (North) (?).
The African Methodist Episcopal M. S.
The F. M. S. of the United Brethren in Christ.
The Christian and Missionary Alliance.
The Society of Friends.

PUERTO RICO.

The Protestant Episcopal Missionary Society.
The Presbyterian Board of Home Missions.
The American Missionary Association.
The American Baptist Missionary Society.
The Christian Home Missionary Society.
The Methodist Episcopal M. S. (North).
The African Methodist Episcopal M. S.
The United Brethren in Christ.
The Christian and Missionary Alliance.
The Society of Friends.

THE PHILIPPINES.

The Protestant Episcopal Missionary Society.
The Presbyterian Board F. M. (North).
The American Baptist Missionary Union.
The Foreign Christian Missionary Society.
The Methodist Episcopal Missionary Society.
The Christian and Missionary Alliance.

GUAM.

The American Board C. F. M.

In addition to these societies are

the independent and interdenominational workers of the Bible and Tract societies, the Salvation Army, etc. Some steps have been taken with a view to *denominational* comity and the division of territory, but nothing which meets the demands of the situation. "The good is the enemy of the best." We rejoice that Christians are stirred with a desire to carry the Gospel to these islands, but who will say that this method is right? As men and women are converted in our "new possessions," are they to have denominational labels? For once at least Christians should unite in preaching a simple Gospel, and in founding *one church* under the simple name of "Christian." There should be no rivalry to establish sects, no waste of money or energy, and no discredit brought on the cause of Christ by divisions among brethren. We know of one harmonious church in which there are eleven different denominations, including Friends, Baptists, Methodists, Presbyterians, etc. It is not too late to take the necessary steps, but it soon will be. A divided church is not according to the mind of Christ.

Some means should be devised for carrying out the principles of Christian unity and of missionary comity. Why not organize a board composed of representatives of all the leading societies of America at least, and give this board *authority* to decide the interdenominational questions which can not be decided otherwise? These conferences accomplish little; somebody must have *power* delegated to it in order that something may be done.

Roman Catholic Missions.

In our November (1898) number, p. 869, was quoted a statement on Roman Catholic countries and missions, attributed to Mr. Robert

E. Speer. Exception has been taken to it, notably by *The Gospel Message*, in an article headed "Sound the Alarm." The real purpose and purport of the paragraph criticised was misunderstood by the critics. It was taken by us as a sort of sarcasm or semi-humorous challenge. Mr. Speer knew that he was throwing down a gauntlet that would not be soon taken up, and in the same spirit the REVIEW repeated the challenge. The staunchest among Protestants may safely say to the Roman Catholic Church that, if they will send out men who will *preach the simple Gospel*, Protestants will turn to other fields. That challenge need not be qualified until it is at least nominally accepted. Whoever will faithfully preach Christ and Him crucified to lost men, should have encouragement—should, at least, be let alone.

As to the general principles involved in the criticism, a few comments must suffice.

1. The paragraph, as it stands in our November issue, does not voice our own sentiments, nor is it free from risk of misconstruction. But our repeated utterances in these pages must have assured our readers that we believe many of the principal doctrines of the Romish Church to be both false in teaching and evil in tendency. There is a demand for Protestant missions in papal lands, not because they are Roman Catholic, but because they are not in any proper sense *Christian* and evangelical.

2. In some cases there is a deplorable state of ignorance, immorality, and superstition, which is conceded by papists themselves. A leading missionary in South America says after thirty years' experience, that the average condition of the people there is so degraded that their state is practically worse than if nominal Christianity had not found entrance; and some papal communities have proven harder fields than pagan lands.

3. The principle of the New Testament is that in all Gospel effort, preference is to be given to

the fields most destitute of Gospel light; and that whether in pretense or in truth Christ is preached, if only He be preached, we are to rejoice. Whenever, therefore, the Roman Catholic Church sends out missionaries who by precept and example preach the Gospel, Protestants may well occupy more needy fields. This we believe to have been Mr. Speer's meaning, tho, perhaps, his utterance was not sufficiently guarded.

4. We wish every attitude and utterance of this REVIEW to be marked by charity to brethren as well as loyalty to truth, and it is a part of charity not unduly to magnify the errors of professing disciples. The Roman Catholic Church has conserved certain precious truths, but dangerous errors have permeated the whole lump, and we fear that the general influence of Romanists everywhere is toward a ceremonial righteousness rather than justification by faith, and that the mass, the confessional, the worship of the Virgin, and prayers to the saints, and like practices everywhere foster bondage to priestcraft and an idolatry scarcely less ensnaring than that of heathenism. If this be true, charity becomes laxity when it leads to silence or restrains earnest protest. With charity to all and malice toward none, we must maintain a Gospel standard and witness against error whether found in Protestant or in papal teaching and practise.

At the Metropolitan Tabernacle in London, in March, there was held a unique gathering for the raising of contributions toward the completion of the rebuilding. Mrs. Charles H. Spurgeon, the mother, with her two sons, Thomas, the pastor, and Charles, pastor at Greenwich, stood for some hours to receive the offerings, and a steady stream of gifts poured into Mrs. Spurgeon's hands, until between six and seven thousand pounds were received. The whole affair was well managed and contrasts beautifully with the various and elaborate festivals, fairs,

bazaars, and score of similar expedients whereby money is so often raised for "the Lord's purposes," so-called. There was a spirit of giving, praying, and praising manifested, and the spontaneity of the whole offering was its charm. Thousands of pounds will need to be secured yet before the colossal building will be completely restored, but from the cheerful manner in which previous gifts have come in without pressure or urgency, there will apparently be little difficulty in raising the whole sum. May the future of this great church be full of blessing and its missionary influence pervade the world.

L. H. B. Yie, a Korean student at Cliff College, Dr. Guinness' Institute in Curbar, England, takes exception to some statements in our February number (p. 117), and we think his words worthy of a place here. It is only fair to say, however, that the statements referred to were only an extract from an article by Robert E. Speer, a man whom we know to be moved by a deep love for the Koreans, and a sincere respect for many of their characteristics. Mr. Yie says in part:

I have found in your magazine a few statements in which Korea has been very unfavorably estimated, especially that about His Majesty, the present emperor of Korea. I pray much for the success of every missionary there, and I believe there is the light of the Gospel in the "Land of Morning Calm," where the people begin to seek for the truth of Christ. I speak with the sentiment of the Koreans. His Majesty, the present emperor of Korea, is a gentleman and kind sovereign, with an admirable idea of modern civilization and sympathetical feeling toward the missionaries of every country. In regard to the condition of the government, if the new wheels of the political machinery continue in regular motion as they have now begun, the world will in time see a new Korea.

V.—RECENT BOOKS ON MISSIONS AND MISSION LANDS.

PILKINGTON OF UGANDA, by C. F. Harford Battersby. Maps. Illustrated. 8vo., 346 pp. Marshall Bros., London, and Fleming H. Revell Co., New York and Chicago. \$1.50.

This book is the brief record of the short life of George Lawrence Pilkington, who recently fell in Uganda, and whose name, like that of Mackay, will be inseparable from the Gospel triumphs in that land. The book is so full of suggestion and instruction that we give it ample space in this REVIEW, in addition to the extended references already made to it in the article on the Pentecostal Movement. (See p. 321.)

First, the volume is valuable as the story of the life that extended over only thirty-two and a half years, from June 4, 1865, to Dec. 11, 1897. Pilkington died, shot down in the effort to quell the "second mutiny" in Uganda. It was after some seven years in the field, during which he had showed himself one of the most efficient workers ever in Africa, and especially gifted in translation of the Word of God.

A second attraction of the volume is that it forms a fitting sequel to the biography of Alexander Mackay. That gives the story of the Uganda mission during the earlier days and up to the appointment of Pilkington; so that the two together give us a connected account of the most remarkable missionary triumphs which have been known in Africa within a half century. Indeed, it may be questioned whether, with the exception of Johnson's work at Sierra Leone, the revival at the Hawaiian Islands, and the great work among the Telugus, the century has known anything else equal to the victories of the Gospel in Uganda since the martyrdom of Hannington in 1885. These thirteen and a half years have seen a transformation equal

to anything recorded in apostolic days.

The book, however, possesses another attraction, in the wise and spiritual sayings which are scattered through its pages. And of these we give some few "handfuls" gleaned as from the corners of the field, almost without selection, hoping many may thus be led to examine for themselves the riches this book contains.

A few extracts will suffice to show how suggestive and helpful were Pilkington's views of Gospel truth. As to continuance in sin:

Once a man sees the awful danger from which he has been rescued, he won't see how close he can get to the precipice without tumbling over. He will hate that which so nearly ruined him, and which crucified his Savior—sin and the devil. Repentance means a change of mind, and doesn't imply sorrow of necessity; true sorrow for sin can not come, I believe, till after conversion. Regret for its evil effects is quite possible, but sorrow because God hates sin is impossible till our heart feels the same holy impulses as God.

As to lack of assurance:

Doubt of our own acceptance with God, of our everlasting salvation, comes from self-righteousness in the garb of humility. It is because a man imagines that something in himself is necessary to atone for sin that he doubts whether he is saved. I stick to Leviticus xvii: 2 (probably xvii: 11 is meant).

The difficulties of translation:

Luganda, tho a very rich language, may happen to be weak just where Greek is strong. We have used one word for the Greek πνεῦμα (spirit), ψύχη (soul) and καρδιά (heart).

Again, the word for "to love" and "to will" is the same in Luganda; hence, "according to the will of God" might mean "the love of God." Again, for "accept" and "believe" there is only one word. P. 194.

If a man wants to go in for what are called worldly pleasures, I can't see what good it would be to hinder him; if he tastes the pleasures which God gives, the others drop off, as a dog drops a bit of potato when you offer him a bone. There isn't time for both. say, let every man go as he is disposed in

his heart. A man is what he is disposed to be; what he *does* is only a symptom of what he is, and of very trifling importance comparatively, except as a symptom. The devil changed would be a devil still. Even when he appears as an angel of light, he's still the devil. P. 202.

Referring to the need of being filled with the Holy Spirit (see leading article, pp. 324).

If it had not been that God enabled me, after three years in the mission field, to accept by faith the gift of the Holy Spirit, I should have given up the work. I could not have gone on as I was then. A book by David, the Tamil evangelist, shewed me that my life was not right, that I had not the power. P. 222.

At Liverpool conference, in 1896, Mr. Pilkington said some very wise and striking things:

If you speak to an African of God, he does not know what you mean, and your words convey to him no significance. If you would win him, you must give him the testimony of a Christian life.

To gain the heathen you must live with them. *Get close to the hearts you would win for Christ.* Let your heart be entwined with theirs. Let no barriers of big houses, or clothes, or custom, or national prejudice mar your work, nor any pride or daintiness. Let us become all things to all men—become, not pretend to be.

As to missionaries' qualifications he said:

Realize the importance of physical care in the matter of food and flesh. The best training is to be able to live on the simplest food, and never to *indulge* in sleep. In the matter of food the Israelites were first tempted, and in the matter of sleep the disciples failed in the hour of our Lord's need.

Uganda was, fifteen years ago, an isolated mission field in the center of a vast dark continent. Now a great highway is projected from Cairo to the Cape, with Khartum and Uganda as its two main junctions. Livingstone and Gordon and Mackay and Hannington have helped, by their lives and deaths, to open up this highway. Livingstone declared in the Senate House at Cambridge in 1857, over forty years ago:

I know that within a few years I shall be cut off in that country, which is now open; do not let it be shut again! I go back to Africa to try and make an open path for commerce and Christianity; do you carry out the work which I have begun; I leave it for you.

THROUGH ARMENIA ON HORSEBACK. George H. Hepworth. Map and illustrations. Svo. 354 pp. \$1.50. E. P. Dutton & Co., New York.

As known to most of our readers, the Rev. G. H. Hepworth was sent by James Gordon Bennett of the New York *Herald*, "to take a bird's-eye view of the Armenian region, where so many horrible massacres have taken place, and to discover, so far as possible, the present conditions and future prospects of this nearly exterminated race." The story of the expedition is told in this book, and told in a fascinating way. As the journey was undertaken with the full knowledge and consent of the sultan, and under the protection of a body-guard sent by him, it would seem natural that Mr. Hepworth should be somewhat prepossessed in his favor. But we lay down the book, feeling that the writer has sought honestly to tell the truth. The truth was indeed hard to get at, for as he says:

While I think the sultan is honest, I also think he has been misinformed. The documents sent to the palace were a tissue of lies. The Armenians can not be safely trusted, because their terror makes multiplication easy. The Turkish officials can not be trusted, for since all Europe was infuriated, their whole business was to minimize the affair.

We get an interesting glimpse of Constantinople, a city of a million inhabitants, without a postal delivery; a glimpse, too, of the Constantinople Turk, who has learned all the vices but none of the virtues of modern civilization; who, while a thousand years behind the times, "fancies he is in the vanguard of civilization."

Trebizond is the real starting-point of the journey through Anatolia. And here we first meet the Armenians, of whom Mr. Hepworth says:

A more hopeless people it has never been my lot to behold. The number of those who have lost all, and must begin life anew, is beyond the reach of computation. At every missionary station in the country, you will

find orphans by the score, made orphans by as base a crime as ever stained the page of history.

At Erzerum we reach the "center of the Armenian question." Here the ghastly massacre was begun by bugle call, and ended in the same way. Frequently the writer pays a tribute to the missionaries. For example:

In Erzerum they live in one of the dirtiest parts of the city, where the filth is little less than ankle-deep, but they are doing a wonderful work. Of course, they attempt nothing in the way of conversion. They are practically engaged in a mission to foreign Christians. There are nearly two hundred children in the boys' and girls' school, a large majority of whom were made orphans by the recent disasters, and are wholly dependent upon the missionaries for their support as well as their education.

As to the causes of the massacres; there is no single cause, but a complication of causes. In the first place, "the Turk has conquered the Armenian by force of arms, but the Armenian has the better of the Turk by force of brains. Up to the time of the recent massacres the Turk was continually losing money, while the Armenian grew richer every day." This could not last forever, and on occasion must end in bloodshed.

The Armenians, while theoretically on an equality with the Turks before the law, are subjected to all sorts of petty tyranny, are frequently tortured to secure testimony, are continually treated as political suspects by the petty politicians, who wish to stand well with the central government. On the slightest pretext a man is regarded as a revolutionist, and the slightest incident is the signal for a massacre.

As to the extent of the massacres:

Out of, perhaps, a population of six hundred thousand, it would be a moderate estimate to say that fifty thousand have been killed. These victims were mostly men, heads of families. Very few women were murdered and very few children. It is interesting to

note that the Turk is ashamed of the massacres. The whole nation is conscious of its guilt.

Mr. Hepworth in his journey from Erzerum, visited Mt. Ararat, past through Bitlis, Diabekr, Aintab, and westward again to Smyrna and Constantinople. The book abounds in vivid descriptions of the people, the roads, the schools, the horses, the scenery of the land so greatly blest by God, so greatly cursed by man.

One further glimpse of the missionaries:

I have seen a large number of these missionaries, and I have found them rather a sad set of men. They are without congenial companionship from one year's end to the other; they lead lonely and secluded lives; they are keenly on the watch for danger, not to themselves, but to the people among whom they work. That kind of life tells not only on a man's brain, but on his body as well. The price to be paid for the enlightenment of the nation is very heavy, but these noble men and women earnestly are willing to pay it, and I for one feel that my poor life amounts to nothing in comparison; so with a full heart, a heart with a big ache in it, I cry, "God bless them."

THE AMERICAN COLONIAL HANDBOOK. By Thomas C. Copeland. Maps. 16mo, 181 pp. 50c. Funk & Wagnalls Co., New York and London.

This is an exceedingly useful and timely volume, being a "ready reference book of facts and figures, historical, geographical, and commercial, about Cuba, Puerto Rico, the Philippines, Hawaii, and Guam." Each of the "colonies" is taken up separately, and is in the form of a catechism, most of the information desired being clearly and concisely given. The facts as to Cuba are given under the headings of geography, climate, mountains, rivers, harbors, roads, transportation, population, cities, agriculture, sugar, tobacco, vegetables, minerals, animals, finance, commerce, and shipping. There are also condensed historical and geographical notes and statistical tables. The other "new possessions" are simi-

larly treated. The following are some of the facts given as to Guam:

The Mariana Islands, or Ladrões, were discovered by Magellan on March 6, 1521, being the first archipelago in the Pacific seen by Europeans. They were annexed to Spain in 1668. The group consists of fifteen small islands, of which only five are inhabited, and of these Guam is the largest. The islands are of volcanic origin and partly mountainous, with an aggregate area of 420 square miles, and a population of 10,170, 8,561 of whom are on Guam. Guam is 27 miles in length by 3 to 10 miles in breadth, with an area of 198 square miles and a coast line of 100 miles, in which there are three harbors. The natives resemble the Tagals of the Philippines, and are lazy, ignorant, and of low morality. The soil is fertile, and rice, maize, cotton, indigo, sugar, cocoa, and tobacco are cultivated. The inhabitants were nominally converted to Romanism, but are now as much in need of the Gospel as before the priests arrived.

THE PHILIPPINE ISLANDS. By Ramon Reyes Lala. Map. Illustrated. 8vo, 342 pp. \$2 50. The Continental Publishing Co., New York.

The Philippine Islands have suddenly risen out of obscurity, and numerous books of more or less value have been suddenly thrust upon the market. Next to Dean Worcester's volume this by Mr. Lala is by far the best. Dean Worcester, writing as a scientific observer, considers each island separately, describing the country and people from an outsider's point of view. Ramon Lala writes, as only an educated native could, with an intimate knowledge of the people, and, no doubt, with some prejudices as well. He gives the history, political and religious, from a native view point, and describes the character, customs, and occupations of the peoples, and the animal, vegetable, and mineral products of the islands in a way which shows careful study. The last two chapters give the story of Dewey's victory and the American occupation up to Aug. 17, 1898. These two volumes supplement each other happily in giving a two-sided view of the character

and conditions of this archipelago. Mr. Lala is a man of education, and wields a facile pen. His descriptions are vivid and picturesque, and his narratives full of interest. The photographic illustrations are good, but the map is too small to be of much practical value. The lack of an index is only partially supplied by a full table of contents.

THE TRANSFORMATION OF HAWAII. By Belle M. Brain. Illustrated. 12mo, 193 pp. \$1 00. Fleming H. Revell Co., New York, Chicago, and Toronto.

Any book on Hawaii has now particular interest for American readers, and any book which does not treat largely and sympathetically of the work of the missionaries in the redemption from ignorance and degradation of the "Paradise of the Pacific," is fundamentally lacking. Miss Brain has had much experience in educating young people in the cause of missions, and it is for them especially that she tells the romantic and thrilling story of "How American Missionaries Gave a Christian Nation to the World." Her book gives reliable information as to the character of the islands and their inhabitants, the main points of their history from their discovery in 1778 to their annexation to the United States in 1898, and some of the remarkable episodes connected with missionary work. Much incidental information is also given as to the pronunciation of Hawaiian words, Hawaiian numerals, ordinary expressions, proper names, songs, prayers, etc. The story is told in a charmingly simple manner, calculated to interest persons of all ages. Every Sunday-school library should have the book.

BRIGHT BITS, for Reading in Missionary Societies. Second series. Compiled by Mrs. M. S. Budlong. 12mo, 204 pp. Paper. 40c. Mrs. Budlong, Rockford, Ill.

Mrs. Budlong's "Bright Bits" will be welcomed by many leaders of missionary societies. They consist of Bible readings, appeals,

poems, exercises, stories, and suggestions for programs, all of which will be found exceedingly useful. Many of the readings are from well-known authors, and would occupy from one to ten minutes in reading.

THE ROYAL COMMISSION ON OPIUM. The report of the commission compared with evidence from China that was submitted to the commission. An examination and an appeal. By Arnold Foster, with a preface signed by the Archbishop of Canterbury, and 147 others. 8vo, 41 pp. 6d. P. S. King & Son, London.

This seems to us an unanswerable proof of the lack of thoroughness and honesty on the part of the royal commission as a whole. Opium is undoubtedly *the curse of China*, and is so recognized by the Chinese statesmen, assuredly by all Christians. The crime of England in forcing the trade upon China, and in continuing the imports, is unmitigated. Absolute prohibition of the exporting of rum and opium should be enforced by all nations which claim to be either Christian or civilized. Read Mr. Arnold's examination if you wish to be convinced that the royal commission carried on its investigations with a view to uphold the criminal traffic.

THE ILLUMINATED BIBLE. Teachers' Edition 8vo. Flexible covers. American Bible House, New York.

This is one of the modern Bibles, self-pronouncing, with marginal references, concordance, maps, numerous helps, and nearly 600 original illustrations, (mostly vignettes). We scarcely know whether or not to class the last mentioned feature among the helps. For the most part they are exceptionally well conceived and executed, and for young people, or those especially susceptible to impression through pictorial art, will be interesting and helpful. To our mind it is not adapted for a "Study Bible," and as a rule we believe that teachers will find more assistance from the "helps" and maps than from these tasteful products of the artist's

imagination. The day has past, we are glad to say, when Bible pictures were chiefly characterized by their grotesque anachronisms, and in the Illuminated Bible the artists show a sympathetic and enlightened skill.

Monthly Missionary Bibliography.

HISTORY OF THE CHURCH MISSIONARY SOCIETY. Its environment, its men, and its work. By Eugene Stock. 3 vol. 8vo, 6s. each. Church Missionary Society, London.

THE FLAMING TORCH IN THE DARK CONTINENT. By Bishop William Taylor. Illustrated. 8vo, 675 pp. \$2.50. Eaton & Mains, New York.

UNDER THE AFRICAN SUN. By W. J. Ansoerge. Illustrated. 8vo, 355 pp. \$5.00. Longmans, Green & Co., New York.

HISTORY OF THE COLONIZATION OF AFRICA BY ALIEN RACES. By Sir Harry H. Johnston. Maps. 8vo, 320 pp. \$1.50. The Macmillan Co., New York.

WEST AFRICAN STUDIES. By Mary H. Kingsley. Maps and illustrations. 8vo, 633 pp. \$5.00. The Macmillan Co., New York.

ON THE SOUTH AFRICAN FRONTIER. Wm. Harvey Brown. Maps and illustrations. 8vo, 430 pp. \$3.00. Charles Scribner's Sons, New York.

HISTORY OF SOUTH AMERICA. Translated from the Spanish by Adah D. Jones. Maps and indexes. 8vo, 345 pp. The Macmillan Co.

IN THE KLONDYKE. By Frederick Palmer. Illustrated. 12mo, \$1.50. Charles Scribner's Sons.

AMERICAN COLONIAL HANDBOOK. By T. C. Copeland. Maps. 16mo, 180 pp. 50c. Funk & Wagnalls Co.

INDUSTRIAL CUBA. By Robert P. Porter. 8vo. G. P. Putnam's Sons, New York.

HAWAIIAN ALLIANCE AND ANNUAL FOR 1899. Compiled by Thos. G. Thrum. 8vo, 208 pp. 75c. Baker & Taylor Co., New York.

THE REAL HAWAII. By Lucien Young. \$1.50. Doubleday & McClure, New York.

THROUGH NEW GUINEA WITH A CAMERA. By Capt. Webole. 8vo. Frederick A. Stokes, New York.

IN THE AUSTRALIAN BUSH AND ON THE COAST OF THE CORAL SEA. By Richard Semon. Maps and illustrations. 8vo, 552 pp. The Macmillan Co.

CHINA AND ITS FUTURE. By Rev. James Johnston. Illustrated. 12mo, 180 pp. 4 shillings. Elliot Stock, London.

DAVID HILL: MISSIONARY AND SAINT. By Rev. W. T. A. Barber. Chas. H. Kelly, London.

JAPAN AND ITS RESCUE. By A. D. Hall, D.D. 12mo, 150 pp. 75c. The Cumberland Publishing Company, Nashville, Tenn.

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

MODERN PERSIA. Rabbi M. G. Daniel. 224 pp. 75c. Henderson & Co., Toronto.

SPAIN. By F. A. Ober. 16mo, 285 pp. 60c. D. Appleton & Co., New York.

THE CITY WILDERNESS. A Settlement Study. Edited by Robert A. Wood. \$1.50. Houghton, Mifflin & Co., Boston.

VI.—GENERAL MISSIONARY INTELLIGENCE.

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

THE KINGDOM.

—Rev. I. S. Hankins in the *Baptist Missionary Magazine* remarks that if a missionary could have knowledge of everything under the sun, he could have use for it every week. In his own experience he has had to be housebuilder, doctor, lawyer, preacher, and teacher.

—The faculty and students of McMaster University, Toronto, set aside one day each month for the study of missions. All lectures in the arts and theological departments are suspended on that day, and the large attendance of faculty and students shows how much the day is appreciated by all. The Volunteer Band corresponds with the graduates of the university in the mission field, and letters from the alumni are read at every meeting.

—Rev. F. B. Meyer at a recent gathering in Calcutta recommended the Christ method of propagating Christianity, and said that if he were a young missionary he would do his very best to “train twelve apostles, seeking to imbue them with his own spirit, living with them, working with them, and sending them forth.” A man of the fullest consecration, largest faith, greatest tact, soundest judgment, and ripest experience would be necessary for this kind of work, but given such a combination of qualities and twelve workmen developed in this way, a most effective and blessed service would follow.

—An article in *Allgemeine Missions-Zeitschrift* for January on what Bible societies have done for missions states that the British and Foreign Bible Society alone has put 155,000,000 volumes in print,

4,367,152 last year. For use in Europe 80 languages are employed, in Africa as many, and 24 for Moslems. The number of alphabets used is 40. An agency on the line of the Suez canal sells Bibles in 70 languages.

—The Hindu Shastras have given us India; the Koran has given us Arabia, Turkey, and North and Central Africa; the doctrine of Gautama Buddha has given us Burma, Tibet, and Siam; the teachings of Confucius have given us enfeebled distracted China. The Bible has given us Britain, Germany, the United States—nations which, tho unhappily afflicted with numberless evils because the Bible is not yet allowed full supremacy in the individual and national life, are in the van of human progress, enlightenment, and civilization. In five hundred years no really useful invention or valuable discovery has originated in any land outside the pale of Christendom. Neither Asia nor Africa for twenty generations has contributed a single idea from which the world is reaping comfort, enrichment, or uplifting impulse. How is this?—*Indian Witness*.

—A company of 60 gentlemen dined together in a Boston hotel the other evening. That is no unusual occurrence. The same hostelry witnesses, during the winter season, many similar gatherings of business men, but in this case they assembled not merely to enjoy a dinner, but to become newly interested in the cause of foreign missions. From one of their number, who has recently visited a distant country, where missions are in successful operation, they learned of the amazing progress of

the last few years. There were other addresses designed to lay upon the hearts and consciences, upon the intellect and the push of these business men their responsibility for evangelizing the world. There was little of the conventional missionary appeal. There was no gush or inconsequential moralizing. The meeting was simply designed to show these men, many of whom are successful and prominent in their respective callings, what a glorious thing it is for a man who is making money to-day to see the world-wide opportunities for his benevolence.—*Congregationalist*.

—This is our plea for foreign missions. God has given the earth to the children of men. But the children of men are God's children too. Only in His name and fear do they truly possess the earth which He has given them. To claim the earth for Him was the great work of Christ. To claim the earth for Him must be the work of every servant of Christ who in any degree is like his Master. That claim is to be made first by living ourselves brave, pure, faithful, Godlike lives upon the earth, letting men see and proving to ourselves that a man may live upon this wicked earth as the true child of God. It is to be made again by telling to all mankind, in the never outworn, never outgrown story of the Incarnation, that they and the earth in which they live are not their own, but God's; are their own only because they are God's; have been made truly and thoroughly their own by being redeemed to God in Jesus Christ.—*Phillips Brooks*.

—Dr. Holtzmann, speaking of the *Evangelisch - protestantischer Missions-Verein*, goes on to say: "He would do us wrong who should ascribe to us the design of bringing Christianity to the heathen world as an unhistorical somewhat, as a

summary of rational ideas, etc. We know no other Gospel than that which signifies a message of the gracious God, and this message has an historical origin. There is only one locality in space, from whence the person-forming forces, the complex of which we name Christianity, have taken their point of departure, only one point in time, from which the certainty streamed out to mankind, that atonement and love are the highest ruling powers, and that only, therefore, does this world deserve to be called a world of God. So far the faces of all, whether from the rising or the setting sun, must, as we read in the Gospel (Luke 9 : 51), besteadfastly set toward Jerusalem. There alone rest the everlastingly availing remembrances, from whence bonds of brotherhood are knit strong enough to encircle a world. But this is for us no longer a mere dawn of history, no piece of old cloth that is to be artificially patcht upon an alien body of history, but it is the center from which the history of all and every people needs to be brought into position as braving the significance of a single cooperating scene in the great drama of the history of mankind. This appears to me the only possible solution of the entangled knot formed by the diverging remembrances of the cultivated peoples. This element of the past must, as still working in one and every present, be taken up into all peoples' book of memory and of life. Nevertheless, India, China, Japan must be held quit of the necessity of an artificial inoculation with that which natural development has found only on Jewish, Grecian, Roman, Germanic soil. This, indeed, will be the final test of the universal character of the Christian message of salvation, that, for wholly various antecedent histo-

ries, it can provide a consummation always equally fit, for heterogeneous edifices are equally appropriate pinnacles for the most distant and most widely divergent paths of development by concordant goal. A missionary work that pursues right aims will result in many national churches. Even so many past histories will Christianity, as it were, absorb into itself. This variety of manifestations will become ever multiform, but will bring out only the more evidently the inner unity and simplicity of its nucleus."

WOMAN'S WORK.

—I have been asked, "What is the most beautiful thing you have seen in Japan?" The grandest vision is the scenery, but the prettiest thing to be seen is a Japanese lady riding in a jinrikisha and shaded by a paper umbrella. The whole effect of such a picture is bewitchingly artistic. But if I were asked, "What is the most impressive thing I have seen?" I reply without hesitation, it is the faces of the Christian women of Japan, especially those who have been trained in Christian schools. There is an expression in their faces, revealing a character and a purpose in life, which one misses so much in the majority of faces, and one can tell, with a fair degree of certainty, from the face alone, what Christianity has done for women through its schools, placing its seal of nobility on what is otherwise but a vanity fair.—*Rev. F. S. Scudder.*

—More than one-half of the 112 girls in the orphanage at Rakha, India, have been taken in during the past two years, writes Mrs. Forman. Many of them will never recover from the effects of the months of slow starvation during the famine. One little girl was rescued who had been thrown away by her father and mother. A little

boy who was cast into the Ganges was saved by some soldiers and is now temporarily at the orphanage, with his sister, who had been sold, during the famine, for 33 cents. Now the parents have become Christians, and the children are under Christian training.

—Miss Annie R. Taylor, of Yantong, is well, but weary. She is kept busy. During the first half of December she took Rs. 400. The Chinese amban and retinue are good customers. But some of them prefer to help themselves, and a sharp lookout has to be kept. Our sister distributes large numbers of copies of the Gospels, and preaches Jesus to all comers. Some of the Chinese appear interested, and tell her they have heard of Jesus in China. They are interested in a double sense, and seek in this way to make friends in hopes of getting things cheaper. It is certainly remarkable that the opening of Yantong as a trading station for Europeans, has thus far only resulted in the missionary trader getting a footing there.—*News and Notes.*

—Rev. F. B. Meyer, while in India paid a visit to the Ludhiana Medical School, which has been established for some twenty years, and is now under general direction of Miss Greenfield, who lives in the adjoining bungalow; and of Dr. Edith Brown, a thoroughly qualified woman doctor. She is assisted by 2 fully qualified medical women, Dr. Eleanor Dodson and Miss Thorntonn. He reports:

"This is the hospital; lofty, spacious, clean, sweet. The amount of medical work done at this place, and in the 3 dependent dispensaries, is something surprising. Last year at one village 2,000 cases, at another 2,000, in the city between 12,000 and 15,000. Think of what is meant by 233 major operations—that is, those which required the administration of anesthetics—and 1,100 minor operations!"

—During its sixty years Mt. Holyoke Seminary (now College) has sent 187 of its graduates to mission fields in foreign lands, and Oberlin has sent 123. Truly, a magnificent record,

YOUNG PEOPLE.

—The Chicago Y. M. C. A. has 5 city, 4 railroad, and 15 college branches; 6 buildings, valued at \$2,029,245 (above all indebtedness, \$1,388,295), with annual receipts amounting to \$120,140. Five gymnasiums are sustained, and 110 secretaries and others devote all their time to the work.

—The ninth anniversary of the Madras Y. M. C. A. has recently been observed. The annual report gave the following particulars: The membership advanced from 425 at the beginning to 521 at the close of the year. Of the 521, 171 are Indian Christians, 236 Hindus, 20 Mohammedans, 1 Parsee, 1 Burman, and 92 Europeans. The treasurer's statement showed a total receipt of 6,503 rupees, all locally obtained, which more than met all the expenses of the association, with the exception of the secretary's salary, which is contributed by friends in America. The educational work of the association shows considerable progress, and has secured support from the government in the shape of a grant of 24,000 rupees toward the new building, which will be opened in April next. A hostel for students is part of the enlargement scheme, and will provide accommodation for 38 young men.

—The associations of young people are the junior sisters of missions, called to aid these with all the force, let us say with all the enthusiasm, of their youth. The beautiful journey of our friend, Mr. Mott, has been a brilliant confirmation of this truth—we were about to say of this axiom. And these

again, as always in the kingdom of God, we see action and reaction. If missions are in a way of owing much to our unions, these already owe enormously to missions; members full of zeal, captivating sessions, instructive recitals, living correspondences, examples such as to restrain from discouragement and to teach how to praise God.—*Le Missionnaire (Geneva)*.

—Canada has 87,000 Epworth League members, who have undertaken the support of 21 missionaries.

—The Tenth Legion of Christian Endeavor now numbers over 14,000, and nearly 141,000 have joined the Comrades of the Quiet Hour. There are now nearly 600 Endeavor societies in London. Local unions have been formed in Johannesburg, Petermoritzburg, Cape Town, and King William's Town. Madagascar's recent Christian Endeavor convention enrolled 500 delegates. The Endeavor cause among the Tamil-speaking millions of South India has grown so rapidly that it now claims an organ to itself, or rather a part of an organ, the last page of the paper, *Joyful News*, which amounts to a paper for the Endeavorers.

UNITED STATES.

—Well may we rejoice and give hearty thanks that this action was taken by the recent Congress just before adjournment, which is now a part of the law of the land:

No officer or private soldier shall be detailed to sell intoxicating drinks, as a bartender or otherwise, in any post exchange or canteen, nor shall any other person be required or allowed to sell such liquors in any encampment or fort, or on any premises used for military purposes by the United States; and the secretary of war is hereby directed to issue such general orders as may be necessary to carry the provisions of this section into full force and effect.

And before this Secretary Long had issued an order that hereafter no intoxicating liquors be sold on the ships or in the yards of the navy.

—Rev. Daniel Dorchester, in a recent *Christian Advocate*, gives these figures as to the relative strength of Protestantism and the Papacy in this country:

| | |
|-------------------------------------|------------|
| Roman Catholic population..... | 7,336,000 |
| Lutheran population..... | 4,309,000 |
| Presbyterian population..... | 4,747,000 |
| Various smaller bodies, population. | 10,540,000 |
| Baptist population..... | 13,013,000 |
| Methodist population..... | 16,062,000 |
| Total non-Catholic population..... | 50,616,000 |

—Mr. Jacob Riis is quoted by the *Charities Review* as being responsible for the statement that in New York city 1 out of every 5 persons who die, dies in a prison, an almshouse, a lunatic asylum, or a charitable institution of some kind. Nearly one-tenth of the burials are in the potter's field.

—There seems to be a larger demand than ever for the young men and women going out from the Moody Bible Institute, Chicago, and it can not keep pace at all with the calls, especially for young men. Of those who left the Institute last year, 34 are pastors, pastors' assistants, and church missionaries; 13 are in rescue and city mission work; 31 are evangelistic preachers and singers; 6 are Sunday-school missionaries; 3 are Y. M. C. A. secretaries; 4 are Y. W. C. A. secretaries; 16 are in educational work; 18 are foreign missionaries. There never has been a student who took the diploma of the Bible Institute who has not found some good opening for Christian work.

—The American Missionary Association has decided to enter upon educational work in Puerto Rico on the same lines adopted in the South and West for Negroes and Indians. The points selected are San Juan, Mayaguez, and Utuado.

—The annual Negro Conference was held at Tuskegee, February 22, with some 2,000 in attendance. As usual, the program was eminently practical in its character, as this list of topics discusst will show:

"How many mortgage their crops?

"How many are planting nothing but cotton?

"How many have raised enough corn, vegetables, meat, etc., for their families?

"How many live on rented lands?

"How many live in houses with but one room?

"How many are paying off mortgages?

"How many are building houses?

"How many have bought land?

"How long is your school session?

"Is nothing being done to extend the school term?

"Is a new school house needed?

What is being done to secure one?

"Is the teacher right in education and morals? Is the same true of ministers?

"Is your teacher properly paid and properly treated?

"Are the morals of the teacher improving? Is a line drawn between the good and bad?

"Are the women being treated better?

"Is less whisky being used?

"Is money being squandered on excursions?"

—The grandson of the first woman in Zululand to become a convert to Christianity was recently ordained a missionary. This marks another grand achievement of foreign missionary work as conducted by the American Board. That John L. Dubé, a native Zulu, a descendant of a cannibal, could, after such a short time in our schools and colleges, pass a satisfactory examination on all points, including theology, is worthy of notice. Mr. Dubé was to sail with his wife for Africa in April. Congregationalists have a reason to be proud of Mr. Dubé, as he was brought to Christ by one of their missionaries, Dr. Lindsay, and has been educated in the schools of the denomination,

being a graduate of Oberlin.—*Congregationalist*. [Mr. Dubé has gone to Africa to establish an Industrial Mission, somewhat on the line of Tuskegee Institute. His plans are presented in full in the June (1898), number of this REVIEW.]

—The report of the Commissioner of Indian Affairs shows that during the past year there have been on the rolls of the Indian schools 24,004 pupils, with an average attendance of 19,671, a considerable increase over the preceding year. The great majority are in the regular government schools, 19,899; there are nearly 3,000 in the contract schools, 315 in public schools, 737 in mission boarding-schools, and 54 in mission day-schools. The appropriations for the education of Indians in schools under private control have diminished steadily. For the present year the sums are for the Roman Catholics, \$116,862; for Lincoln Institution, \$33,400; for Hampton Institute, \$20,040; the last two being special appropriations. The amount appropriated for Indian school purposes by the government for the present year is \$2,638,390, a slight increase on the appropriations for the preceding year.

—The Episcopal Board of Home Missions now has in commission 51 missionaries among the Indians, 35 of whom are natives. They minister to 91 organized churches, composed of 4,348 members. The Woman's Board maintains 19 day and boarding-schools, with 67 teachers, and cares for 888 day and 539 boarding pupils. These results of Indian missions are eminently satisfactory to all who are acquainted with the Indian, both as to the number of converts made and their steadfastness and reliability as Christians.

Puerto Rico.—The following is the translation of a circular distributed in the Catholic Church at

Ponce, Puerto Rico, Nov. 10. Comment is unnecessary:

TO THE CATHOLICS.

Separate yourselves entirely from the Protestants, and leave them in peace. By no means attend their meetings. Avoid all religious conversation. If they come to your homes speaking of salvation or religion, throw them out in the act. By no means receive their Bibles and other papers.

Watch your younger (Catholic) children with great care that they may not attend any Protestant exercise; and that they may not receive of the Protestants either books or presents or playthings.

1st. Because Protestantism is truly heretic, and of the worst kind.

2d. Because the Protestants do not come of Christ; the first Protestant did not appear until 1517 years after Christ.

3d. Because the Protestants falsify the Bible in many points; they mutilate it, and when they explain it they do not present it without the words which favors their error.

4th. The creed of the Apostles they indignantly trample on. The creed says: "Christ born of the Virgin Mary;" and they deny the virginity of Saint Mary. The creed says: "Believe in the Catholic Church." They combat this.

5th. At other times they contradict the more clear words of Christ, v. g.: "My flesh is truly bread; My blood is truly drink."

Puerto Ricans, be firm in the faith of your fathers! Live and die in the Catholic religion, which is the only divine, the one which comes rightly of Christ and for the great and only truth.

PONCE, 19th of November, 1898.

NOTE: With this action we warn the public of a series of leaflets, of great interest to all Catholics of Puerto Rico, which will be distributed in the church free every Sunday.

May the divine aid accompany them through the way of the Immaculate Mary. Now in her protection we place them!

EUROPE.

Great Britain.—The relative strength of the Evangelical Free Churches and Anglican Church is made evident in the following figures, which are for England and Wales alone:

| | Evangelical Free Churches. | Anglican Church. |
|--------------------|----------------------------|------------------|
| Sittings..... | 7,848,804 | 6,886,977 |
| Members..... | 1,897,175 | 1,886,059 |
| Teachers..... | 881,153 | 219,159 |
| Scholars..... | 3,284,968 | 2,983,372 |
| Pastors..... | 8,802 | 22,876 |
| Local Preachers... | 49,970 | |

The increase in the membership for the year is: Free churches, 47,708; Established church, 45,708.

—The East London Institute for Home and Foreign Missions and the Kongo Balolo Mission is henceforward to be known as The Regions Beyond Missionary Union. All of the old work of the other organization is to be prosecuted, and an effort is to be made to evangelize Behar. In that country, about as large in territorial extent as England, there are 24,000,000 of people, of whom at least 20,000,000 are absolutely without the Gospel, sunk in heathen superstition or Mohammedan degradation. Volunteers for this new mission, trained men and women from Harley House, are ready to go out next autumn.

—The Salvation Army, during the last self-denial week, raised \$165,000 to carry on their work among the lowly and neglected, an increase of \$40,000 over last year.

—The London Missionary Society reports that it received last year through collecting cards brought in by boys and girls, the noble sum of \$38,627. With this money the society was able to maintain the steamer *John Williams*, the schooner *Olive Branch*, the pretty little lugger *Niue*, the *Hanamoa*, and quite a fleet of whale boats used by missionaries and native teachers in the South Seas and New Guinea; also the steel life-boat *Morning Star* at the south end of Lake Tanganyika, the river boats *Jessie* at Berhampur, and *Tara* at Calcutta, and the *Gospel Boat* at Amoy. The outlay on wages, stores, repairs, and working expenses, including the heavy coal bill for the *John Williams*, was all provided for by this offering. The vessels belong to the young, and they keep them going. Besides supporting these mission ships and boats, the offering is in future to be used to keep schools for the children of converts.

—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 Free Church of Scotland has 42 medical missionaries, some sent by the home society, and several prepared at its training school in North India. They have treated during the past year 145,000 patients.

France.—The grand total of the alms collected by the Lyons Society for the Propagation of the Faith during the seventy years between 1822 and 1891, amounted to nearly £10,734,000, of which France contributed nearly £7,000,000, the United Kingdom £353,236, and the whole of North America (both United States and Canada), only £311,320. An average of less than £10,000 a year was derived from America and the United Kingdom combined.

—A second monthly paper appealing to French Romanists is *Le Prêtre Converti*, edited by a band of ex-priests, who have taken their stand by the evangelical faith. Tho friendly disposed toward Abbé Bourrier's paper, *Le Chrétien Français*, the newcomer moves on a slightly different plane, and opens with a bold pronouncement for Protestantism, both in doctrine and practise. *Le Prêtre Converti* takes good account of current work among priests. It is under the management of M. J. B. Corneloup, 25 Rue Carlo-Hébert, Courbevoie, Seine, France. The subscription price to foreign countries is 3fr. 5c. per annum.

Spain.—No American believes that all Spaniards are Weylers.

Nevertheless the splendid example of Captain Don Petro Millet, of the barkentine *Gabriel*, in rescuing a crew of American sailors, caring for them twenty-six days, and refusing to accept remuneration, at a time when the two nations were at war, quite turns the scale of humanity in favor of the Spaniard.

—Spain has unwittingly done an important service in preparing the way for the introduction of pure Christianity into the Philippines. Some time previous to the insurrection in the islands, a Filipino, Don Pascual Pubiete, who had large influence with his countrymen, was suspected of inciting rebellion, carried a prisoner to Spain, and banished to a fort in Africa, where he suffered much from ill-treatment. He succeeded in establishing his innocence. Being permitted to go to Madrid, he found his way into a Protestant service, became interested, was converted, and has lately been received into membership in the Church of the Savior in that city. He now intends to return to his own country as an evangelist. He has already translated the first three Gospels and the Book of Acts into the Tagal language, under the direction of an agent of the British and Foreign Bible Society.

Germany.—A considerable estate near the city of Darmstadt in the grand-duchy of Hesse has been bought for 53,000 marks, to be used as a house of refuge for neglected children who have finished the course of instruction in school. It is a special object to train the children in manual labor. A large garden and 20 acres of good land afford ample opportunity for honest work. A Christian house-father superintends the work and attends especially to the spiritual wants.

—The Moravian Church has 129,-

617 baptized members; of these 8,723 belong to the German province, 5,957 to the British, 22,345 to the American. On the foreign mission field are found 92,142 Christians, not including the missionaries and their children, while 372 missionaries with 31 native assistants and 1,914 helpers work in Greenland, Labrador, Alaska, North America, the West Indies, Nicaragua, Demarara, Surinam, South Africa, German East Africa, Australia, West Himalaya. The total receipts for missionary purposes during 1898 amounted to 1,655,650 marks. About one-half of the heavy debt of the previous year has been paid.

—The Berlin Missionary Society (Berlin I.) celebrated its 75th anniversary in February. The society's staff in South Africa, East Africa, and China consists of 93 clergymen, 21 lay-workers, 82 wives, and 142 paid native agents in Africa, and 37 in China. The native congregations number about 35,000 souls in Africa and 1,000 in China. The title D.D. was conferred by the theological faculty of the Berlin University on Mr. Rathmann, LL.D., the oldest member of the mission board, and on Rev. A. Merensky, formerly missionary in Africa, but now a member of the staff at home.

Russia.—Two small steps in the direction of religious liberty have been taken by the Russian Senate. One of them is intended to relieve the condition of the Stundists who have allied themselves with German Baptists, and the other permits a sect known as Old Believers to hold religious services in their homes. The hierarchy of the Greek Church actively opposed both measures.

—The following incident is narrated in the *Anglo-Russian*: In the courtyard of the village of Ekaterinovka about 30 families of

non-conformists were assembled. The children, usually bright and joyous, were now dead silent and clung close to their parents, grasping their father's hand or their mother's skirt. . . . The police officer, accompanied by a priest, appeared, and read a circular ordering that all children from two to eleven years should be taken from their parents. The victims lookt more dead than alive, and shivered and trembled like yellow autumn leaves. Soon the air was filled with shrieks of mothers and indescribable groans and cries of the men and children. The policemen were tearing the latter from their parents. One peasant, after his little daughter was violently torn from his embrace, fell to the ground unconscious. The officer kicked him with his boot, exclaiming: "Acting! the beast!"

ASIA.

Turkey.—The statement has appeared in some American newspapers that our government has received information from the highest Turkish officials that, while disclaiming responsibility for the losses of mission property at the time of the massacres, yet the indemnity askt for would be paid. We understand that the State Department at Washington has received information of this sort from Constantinople.—*Missionary Herald*.

—Dr. Tracy, writing from Marsovan and Anatolia College, says: "The influx of students surpasses all precedent. We now have close upon 250 in the college and its preparatory department. If we permit them to come, the number will rise to near 300. We can not permit it, and are now shutting the gates against them. What shall we do? We are prest upon by a crowd of students who pay fully, willingly, and promptly.

In all probability the applicants next year will be far more numerous than this year. We thought when the influx began, three years since, that it was a wave soon to pass. On the contrary, it proves an ever-swelling tide."

—Rev. G. C. Raynolds, reporting his relief and orphanage in Van, states that the entire amount paid out during the year was nearly \$45,000. This sum has been received partly from England, America, and Germany, and partly from the sale of materials. It has been expended for free aid to the suffering, the healing of the sick, the care of orphans, the instruction of boys and girls in different trades. For example, 65 boys are learning the shoemaking trade, 43 the weaver's trade, 42 are in tailor shops, 12 are learning the baker's trade, 8 are in a tannery, 8 more in a smithy, while a large amount of live stock is cared for by still others. Outside of the orphanage there have been 1,100 spinners employed, supporting probably 4 persons each; 700 weavers supporting each 4 more, making a total of probably not less than 7,200. In addition to this, 480 orphans have received food and 25 more are in the hospital, so that entirely aside from the orphanage, over 7,700 people have lookt to this bureau for their subsistence.

—In an article in the *Fortnightly Review* it is calculated that Syria and Palestine could support a population of from ten to fifteen millions, numbers which the writer says "will not appear excessive to anybody acquainted with the fine climate and extraordinary fertility of the country." The projected railways from the Cape to Cairo, and through the Euphrates valley, are mentioned, and it is pointed out that they would 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 land, but also by sea; not only would the power in Syria control the railways, but would be master of the Suez Canal, and dominate Egypt.

India.—A number of Brahmans brought to the maharajah of Mysore a petition in which they protested against the following customs and practises which are destructive of caste and from which they begged the maharajah to guard his province: (1) Criminals in jail are compelled to drink from the same water supply as that used by Mussulmans and Pariahs. (2) Brahmans are often compelled to take medicines prepared by doctors of Pariah origin. (3) In educational work caste rules are not observed, and girls are allowed to be educated. Female education will be the death-blow of the caste system. (4) In the systems of water supply no provision is made for separate fountains from which the Brahmans alone could draw.

—Last August we drew attention to the contributions of native Christians, and showed that for the last financial year they averaged about 6 shillings per communicant, or 2 shillings for each baptized Christian. This average covers the whole mission field. The Rev. A. F. Painter has pointed out to us how very much larger this sum is than appears at first sight. "Many Christians in South India," he writes, "earn only 4 or 5 rupees a month, that is, 5s. or 6s. 3d. in English money; and men with an income of 20 rupees a month are considered to be in very comfortable circumstances. This makes 2s. a far larger subscription, proportionately, than if subscribed by an Englishman earning say £4 to £10 a month."—*C. M. S. Gleaner*.

—In India all callings are hereditary; a baker's son becomes a baker, and his son after him, and so on from generation to generation. The people of Allahabad especially are not ashamed of their professions. Thirty-five describe themselves as "men who beg with threats and violence;" 226 as "flatterers for gain;" 25 as "hereditary robbers;" 974 as "low blackguards;" 29 "howlers at funerals," while 6,372 publicly announce that they are "poets." In the other districts one finds, besides the ordinary professions, 11,000 tom-tom players, 45 makers of crowns for idols, and—most curious of all—"hereditary painters of horses with spots."—*The Church Standard*.

—Discussing the question of self-support in the *Indian Witness*, Rev. C. B. Ward, of Shellandu, says:

For more than twenty years I have fully believed that India is better able to support Christianity that blesses, than heathenism in which there are no compensations. From the most careful and oft-repeated investigation, I am left no room to doubt that heathenism costs the poorest of its devotees *two tithes* of all that ever comes to him, in cash, or kind, and in the majority of cases much *more* than this.

He adds that in thirty years he has never known a Christian to lose by tithing for Christ's sake, while he has known many who were wonderfully prospered of God both in body and soul by so doing.

—Bishop Foss, with President Goucher, of Baltimore, returning after a visit to India and Malaysia, has made a report on Bishop Thoburn's administration, comparing the record for ten years. During that time the number of communicants has risen from 7,940 to 77,963; the number of baptisms during the year from 1,959 to 29,396, while the entire Christian community now

numbers 109,489 instead of 11,000. The number of native preachers has increased from 168 to 635; teachers from 308 to 1,078; day-schools from 545, with 16,412 scholars, to 1,259, with 31,879 scholars. Sunday-schools have grown from 703, with an attendance of 26,585, to 2,485, with an attendance of 83,229.

Burma.—Last New Year's day the 7 Baptist churches of Rangoon met for worship in a hall with 1,400 present. In opening the service, the hymn, "Come, thou Almighty King," was sung in English, Burmese, Sgaw Karen, and Tamil—that is, in all 4 languages at one time. Then followed an invocation in Pwo Karen. After an anthem by the choir of the college church, there were Scripture readings in English, Burmese, Sgaw Karen, Telugu, and Chinese. Then followed a prayer in English. Next came an anthem by the choir of the Sgaw Karen church, with addresses in English and Burmese. Next, in 4 languages, they sang "How Firm a Foundation!" Next there were two more addresses, one in Tamil and one in Sgaw Karen. In 10 (think of it, in ten!) languages the Doxology was sung to close the service.—*F. S. Dobbins.*

—In 1857, Mindon-min, king of Burma, erected a monument near Mandalay, called the Kutho-dan. There he built 700 temples, in each of which there is a slab of white marble. Upon these 700 slabs is engraved the whole of the Buddhist Bible, a vast literature in itself, equal to about six copies of the Holy Scripture. This marble Bible is engraved in the Pali language, thought to have been spoken by Buddha himself, 500 B. C. Photographs of some of the inscriptions have reached England, and Prof. Max Müller has examined them.

—For a wonder, Burmese women are addicted to the habit of smoking

huge cigars. According to Bishop Thoburn: "The best dressed women in the street will be found with a cigar some three or four times the size of an ordinary American weed. The cigar is not composed wholly of tobacco leaves. The tobacco is wrapt up in an ordinary leaf, which resembles tobacco in appearance, but is as harmless as so much paper. When in the mouth, however, it resembles an ordinary cigar so much in every respect, excepting size, that the observer, if a stranger, would never suppose that it was composed of any other leaf."

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

—Chinese conservatism is breaking up. People have been slow to believe it possible, but it is so. Ethnographically China is not a modern nation; but she is about to become one. Her place has been among the mastodons of the dead past. It is as if an ichthyosaurus, or a mastodon, had suddenly been raised up and had taken its place in the procession of living fauna.—*Rev. William Ashmore.*

—Rev. C. E. Ewing, of Peking, reports that the British and Foreign Bible Society is having an altogether unprecedented sale of its publications throughout the Chinese Empire. Until within four years the average annual sale of Bibles, and portions, in China was

about 250,000 copies, the highest number being 290,000; but during the first ten months of 1898 the sales amounted to 795,000 copies, and it was expected that by the first of January they would amount over 1,000,000. Mr. Ewing also reports that the sales of publications of the North China Tract Society have far exceeded those of any previous year, and that the demand has exceeded the supply.

—In the course of his long missionary career in China, Dr. Griffith John has baptized more than 4,000 converts.

—Any man is at liberty to practise medicine in China, and many men who can not succeed there in any other branch of business, will buy a book of prescriptions and start as “doctors.” In China there are 90 medical missionaries with British degrees and qualifications, and there are as many, or perhaps more, from America; but what are 200 medical missionaries among 400,000,000 people?

—A colporteur of the Bible Society writes: “Last spring, when visiting a little market town called Ch’ien-wei, I made the acquaintance of a well-to-do grain merchant, an energetic Christian, who gave me a hearty invitation to come and preach at his door. There he placed a table and chair, and from that improvised pulpit we preacht and sold books for over four hours. His place of business, at first sight, lookt more like a tract depository than a grain store. The outside pillars and the inside walls were literally covered with Scripture texts, some of the scrolls measuring over five feet in length, and the characters six inches. For many years this man suffered much persecution, but he never wavered in his allegiance to Christ, and the success of the work in Ch’ien-wei

is largely due to his consistency and enthusiasm. The charge is often made that the people in our churches are mere rice hunters, but here is a man who for years has acted as pastor and evangelist without receiving a cent in cash for his services. And there are thousands in China like him.”

—A missionary writes: “Filial piety in China keeps a man subject to the authority of his parents all his lifetime. He never becomes of age in our meaning of the phrase; never becomes his own man so long as his parents are living, tho the eldest son as *male* head of the family has a certain amount of authority over a widowed mother. But with the Chinese filial piety is, in part, only one division of an all-embracing system of subordination of inferior to superior; a man is more or less subject to all the senior male relatives of his father’s clan. I have seen an elder brother fiercely chastise a younger brother, who meekly submitted, and no one thought of interfering.”

Korea.—Two magazines and 9 papers are now publisht in Korea—all in Seoul, the capital, we believe. Of the 9 weekly papers, 2 have been recently establisht—the *Christian News*, edited by Drs. Underwood and Vinton, of the Presbyterian (Northern) Mission, and the Korean *Christian Advocate*, publisht by the Methodist Tract Society and Sunday-school Union.

—This kingdom appears to be in the midst of the throes which always attend the breaking up of old ideas and customs. The Independence Club is aggressive and determined to secure substantial reforms. The Peddlers are as resolute to resist and prevent these, and the king has the reputation of having not the least approach to honesty or any moral principle.

Japan.—It really looks as tho at last, after a serious lapse from its early high estate, and after a severe and protracted struggle, the Doshisha is to be redeemed.

—Rev. D. C. Greene, of the American Board Mission, by his contributions to the Japanese vernacular press, has done much to point out radical defects in the proposed code of judicial procedure, under which foreigners in Japan will have to live after consular jurisdiction ceases. He has been strenuously contending for recognition of the Anglo-Saxon principle, that a man under arrest must be deemed innocent until proved guilty, whereas the code as it now stands is based on Latin models; gives the judge undue power, and tempts him to act as if the accused were guilty, and his conviction a test of judicial ability and integrity.

—The Japanese papers give the following statistics of Christian schools in that country: Protestant boarding-schools for boys, 15, with 1,520 scholars; for girls, schools 47, containing 2,527 scholars; Protestant day-schools, 105, pupils 6,031; Protestant Sunday-schools, 837, with 30,624 pupils. The Greek Catholics and Roman Catholics have no Sunday-schools. The Greeks have 1 boys' and 1 girls' boarding-school, with 130 pupils in the two. The Roman Catholics have 2 boys' boarding-schools with 200 pupils, and 3 girls' boarding-schools, with 180 pupils. The Greeks have 1 day-school with 69 scholars. The Roman Catholics have 41 day schools, containing 2,982 pupils, besides 20 orphanages, containing over 2,000 children.

AFRICA.

—Miss M. Copping, writing of the medical work in Fez, Morocco, says: "A country child of about ten years was carried to us badly

burned. The first day she did not speak, but on the second day she put her dirty little arm around my neck, and said, 'My sister, the fire took from me my only garment, and this is not kind to my skin,' meaning the old sack in which she was wrapt. I was so thankful to be able to go to my room and bring her a soft garment. This poor child died after much suffering. The last time, as I changed the lint on her burnt chest and back, she kept whispering, 'The Lord is kind, the Lord is gentle.' Poor little one! how did she know? It was just this: she felt the comfort of cool lint and clean soft garments, and she accepted them as from the Lord Himself."—*Medical Missions.*

—Rev. C. H. Goodman, of the Free Methodist mission among the Mendi people, has arrived in England, and has told some of the terrible experiences he has past through in the native rising. There had been signs of trouble, but these were not (till too late) regarded seriously in a country the air of which is constantly filled with all kinds of stories. But when the raid actually came, the children and several of the workers were in refuge in the old town of Tikonko, while but very few were left on the mission farm. All the Monday morning many strange men had been loitering about in a threatening manner; and that afternoon a boy carrying into town a box belonging to the Johnsons was set upon. Mr. and Mrs. Johnson went to the rescue, but were both caught by the war-boys, beaten unmercifully, and their clothes literally torn from their backs, Mr. Johnson also receiving a frightful gash across the face. When Mr. Goodman and his helpers went to aid, they too were set upon; and he, with Mr. Campbell, the school teacher, had to flee into

the bush, where the latter was caught and afterward murdered. Creeping through the bush, Mr. Goodman made for the town, but the door was shut in his face, and he had again to betake himself to the bush till night, when he entered through a breach in the wall, reached the king's compound, and from him found shelter. Disguised as a sick woman, he was taken to one of the chief's houses outside the town, and there he was hidden by night and in the dense bush by day. But he was betrayed and marched off in the burning sun without his helmet for about three and a half hours. The people at Bumpe received him with yells of delight, and met in a big palaver to decide his fate.

—The African Training Institute, established at Colwyn Bay, aims to give an evangelical and industrial training to the most promising of the African converts, and to establish branch institutions on similar lines in Africa, thus sending forth to their own land self-supporting missionaries. The natives of several of the English colonies along the West Coast show great interest in the work, and have formed auxiliary committees at various places, thus bringing the institute in touch with 3,000 miles of the coast. The students hitherto represent many of the districts along the line from the Gambia down to St. Paul de Loanda. They are taken from all parts of Africa, where 600 languages are spoken.—*The Christian*

Madagascar.—The latest news the L.M.S. has received from Madagascar is of a favorable character. The persecution has abated, at least in its violent forms, and the commotion has subsided. Christians can now go about their daily business and do their Christian work. The steadfastness of the mission-

aries and the natives has had its reward; and the same thing is true, we believe, of the Friends' Mission and the Norwegian Mission. But quite a different story is told of the mission of the S. P. G., which seems to be going to pieces for want of a bishop. A correspondent says in the *Church Times*:

"Our mission to Madagascar has become the laughing-stock of the religious world, our enemies are triumphant, our friends are falling away, our missionaries are in despair, and their cry comes home mail after mail: 'If you think that the mission to Madagascar should be continued, let it be done with all vigor and in due form; if not, let us withdraw, for the present condition of affairs can no longer be endured.'"—*London Christian*.

—The Norwegian missionary at Sirabe, in Madagascar, reports that just in the worst time of the recent persecution 79 new members were admitted into the church by baptism, and during the course of the year 416 were baptized. That many fell away in the time of trial is not surprising. "Our native pastors have worked with a zeal which has surpassed anything that could have been expected at a time like this. This is especially true of Pastor Rarifoana. His parish belongs to the district where heathenism had and still has its greatest stronghold. Here also was one of the chief seats of the insurrection, and after the battles and defeat of Sirabe there was some wounded man in every house in this district. But now things are brightening again. About 100 grown-up men and women have lately announced themselves as candidates for baptism."—*Norsk Missionstidende*.

—In a letter from Madagascar, dated December 16th, M. Escande announces that, in an interview with General Gallieni, he obtained the surrender of the last church in the Betsileo, which was still in the hands of the Catholics. If the rain

did not prevent him, he intended to go in person to take possession of it. "Then all the churches in the Betsileo will have been restored to us." There are still some to be restored in Imerina, but the number has been much reduced.—*Journal des Missions Évangéliques*.

ISLANDS OF THE SEA.

Malaysia.—It is rather a paradox that the nations most advanced in Gospel privilege and political freedom should be those whose secret or present history reveals some of the most frightful inconsistencies in their treatment of other races. The United States, Great Britain, and Holland, are kernels to which one most naturally attaches the thought of a pure Gospel and its fruits in righteousness. Yet it was the United States which had to pass through the fiercest and bloodiest civil war of modern times before its traffic in the bodies of living colored men could take end. It is Great Britain which continues to make herself the scandal of Christendom by an opium traffic which has done more to demoralize China than any other cause which can be named. And it is free Protestant Holland which has the inglorious distinction of a government which deliberately hinders the Gospel from reaching vast multitudes of its Mohammedan subjects, and which cramps and fetters the movements of the messengers of Christ more than any other government. Happily, there are not a few in Holland who feel bitterly the anomaly and danger of the governmental position, and who are not afraid to speak out. Here is a word from a recent number of the *Heidenbode*, the missionary organ of the Reformed Church of the Netherlands:

"Let us understand that, should we still longer deny the Gospel to the millions in our East, and should our government continue to ob-

struct the free preaching of the Gospel and the extension of the kingdom of God, then the Lord has other nations, particularly the English-speaking nations, which allow *full freedom* to carry God's Word to the natives, and which he can entrust with the government of Dutch India."

In Sir Stamford Raffles's time, near the beginning of the century, when for a brief season England had the possession of Java, there was the fullest freedom and encouragement to preach the Gospel. Alas! that it should not be so now. May God rouse the Christians of Holland to press for the overthrow of all government hindrances.—*Medical Missions*.

—Mr. Morris Coster writes that "according to the last reports from Dutch East India there are at present in that Dutch colony 345,000 native Protestant Christians, and also 30,000 native Roman Catholic Christians, a total of 375,000. About sixty years ago there were in that colony only about 75,000 native Christians, so that in later years the number of native Christians has increased fully 300,000."

—Missionary Simon, of the Rhenish Society in Sumatra, writes that the falling off of Mohammedan converts (which followed the news of the Turkish massacres in Armenia, and the defeat of Greece) still continues. "The battle is still severe, and will be for some time. But we have a set of Christians here who really accomplish something for their religion, and it follows that these hard times cause much good fruit to ripen. I often notice with wonder how the Lord gives those who are so persecuted from without so many other trials to bear. One of our elders, Johannes, in the last year and a half, has lost his father, mother, father-in-law, son, and some more distant relations. Then came the famine, which tried him sorely; and his re-

lations said to him daily: 'See! if you had remained a Mohammedan, all this would not have happened to you;' and this and similar constant mockery he bears faithfully and loyally. There is another Christian whose little daughter I have buried to-day; she was the eighth child he had lost. The scoffs of the Mohammedans are intolerable, but he remains faithful to the Lord."—*Berichte der Rheinischen Missionsgesellschaft.*

Tahiti.—"It is my opinion," says M. Huguenin, French missionary in Tahiti, "that if a premature civilization has accelerated the depopulation of these islands, a more intelligent civilization will tend to increase the population, only by means of the Gospel. There are certain proofs of the good influence of Christianity in this respect in our Windward Isles, where the population is rapidly increasing, especially at Maupiti and Borabora, where there has been no war for a long time; where alcohol hardly ever comes, and where the fatal influence of the traders in this pest has not yet been felt. The race deserves to be preserved; it is a fine race, and might become healthy and vigorous with right hygiene and right morals. It is intelligent and desires to learn; it will educate itself, and will work when manly Christian principles have shaken off its idleness and indolence. It is very gentle; we never hear of murders and suicides here, and there are only a few men who fight in drunkenness. If the family bond is too much relaxed, still the Tahitian loves his children before everything, and is happy and proud when he sees them acquiring European knowledge. The Tahitian is a great child till his death; the future alone, a Christian future, will make a man of him, and this task is to be ours and our successors."—*Journal des Missions Evangeliques.*

NECROLOGY.

A cablegram from London, Thursday, March 23d, announced the sudden death of Rev. JAMES ARCHER SPURGEON, D.D., LL.D., of West Croydon. He was found lifeless in a railway carriage of the London & Brighton Express on the preceding day. Few details have yet reached us, but we infer apoplexy to have been the cause. Dr. Spurgeon was born in 1837, and was nearly sixty-two. He was for a quarter of a century the copastor of his brother, Charles H. Spurgeon, in the great Tabernacle of London. But it is not generally known that he was also the sole pastor of a large and influential church at West Croydon, where he lived, and where, for twenty-five years and more, he had been in charge of one of the best Baptist congregations in England, composed of very intelligent, educated, and prominent people, by whom he was much loved. He was a man of unusual ability and of manifold activities. He was the president of the orphanage founded by his brother, and until of late was also president of the Pastors' College. He was a man who combined capacity and sagacity, and his counsel and cooperation were much valued by his brother. He had been a prominent actor in many forms of philanthropy, was a sound biblical preacher, and a man of public worth. He leaves a wife, with one son and one daughter. His aged father, Rev. John Spurgeon, survives him, and lives also at Croydon. Dr. Spurgeon's death will leave a large lack in many directions to be filled.—A. T. P.

REV. MICHAEL E. STRIEBY, D.D., for more than thirty years secretary of the American Missionary Association, died at Clifton Springs, N. Y., on Friday, March 17th, in the eighty-fourth year of his age. His career was distinguished by wise and self-sacrificing service from its beginning to its close. He was educated at Oberlin College. In 1864 he left the pastorate of the Plymouth Congregational Church in Syracuse to become secretary of the newly-formed American Missionary Association. Probably no man in the country was better informed concerning the work for the elevation of the colored people than Dr. Strieby. As a reformer, a pastor, a preacher, an administrator of the affairs of a great benevolent society, Dr. Strieby was wise, courageous, able, and gentle. His name will long be remembered and held in honor.

NOTICE.

The sixteenth annual meeting of the International Missionary Union will be held at Clifton Springs, N. Y., June 14-21, 1899. All foreign missionaries of any evangelical denomination are eligible to membership, and as such are entitled to free entertainment.

Additional information can be obtained by addressing Mrs. C. C. Thayer, Clifton Springs, N. Y.



ENGRAVED FOR THE MISSIONARY REVIEW

BORWY & CO., ENGR'S N.Y.

THE MISSIONARY REVIEW OF THE WORLD.*

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

JUNE.

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

THE SUDAN AND THE SUDANESE.

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

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

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

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

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

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

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

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

CHARACTER OF THE EGYPTIAN SUDAN.

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

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

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

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

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

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



SUDANESE WOMEN.

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

SIGNS OF NATIVE CIVILIZATION.

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

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

The people of these districts were more accustomed than many to

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

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

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

SAVAGES OF THE SOUTHERN SUDAN.

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

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

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

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

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

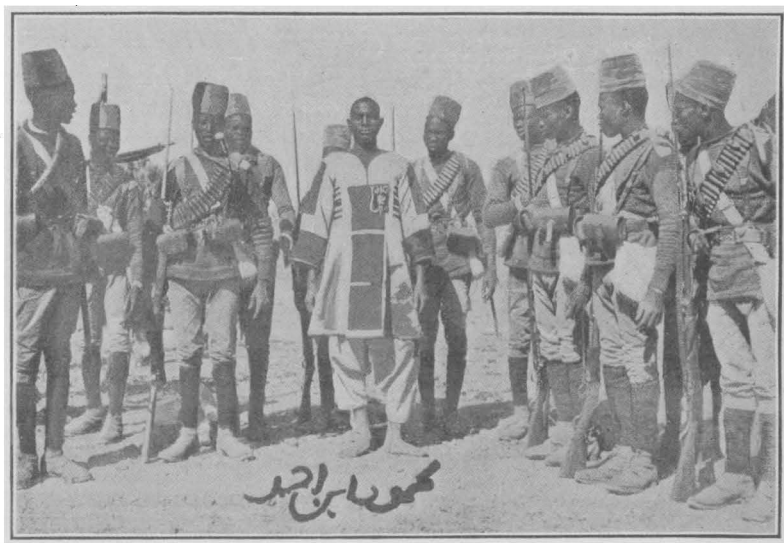
PREPARATION FOR THE GOSPEL.

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

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

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

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



MAHMOUD, THE KHALIFA'S CHIEF GENERAL.

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

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

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

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

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

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

THE PROBLEM OF CITY EVANGELIZATION.

BY THE EDITOR-IN-CHIEF.

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

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

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

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

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

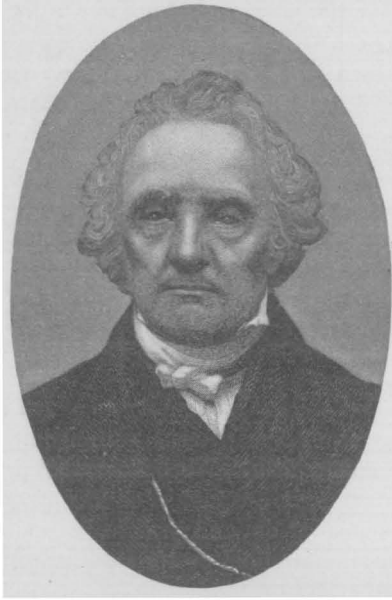
There are many more things that might in honesty be added as to the actual and undeniable causes of the present estrangement between the churches and the common folk. We believe that the Gospel, the Spirit of God, the love of souls, are just as mighty to-day as ever, and if these were really depended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

THOMAS CHALMERS, THE PARISH EVANGELIST.

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

CHARLES H. SPURGEON, THE PREACHER TO THE MASSES.

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

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

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

JOHN WANAMAKER, THE SUNDAY-SCHOOL ORGANIZER.

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

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

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

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

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

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

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

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

SAMOA—ITS PEOPLE AND MISSIONS.

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

Author of "The Islands of the Pacific."

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

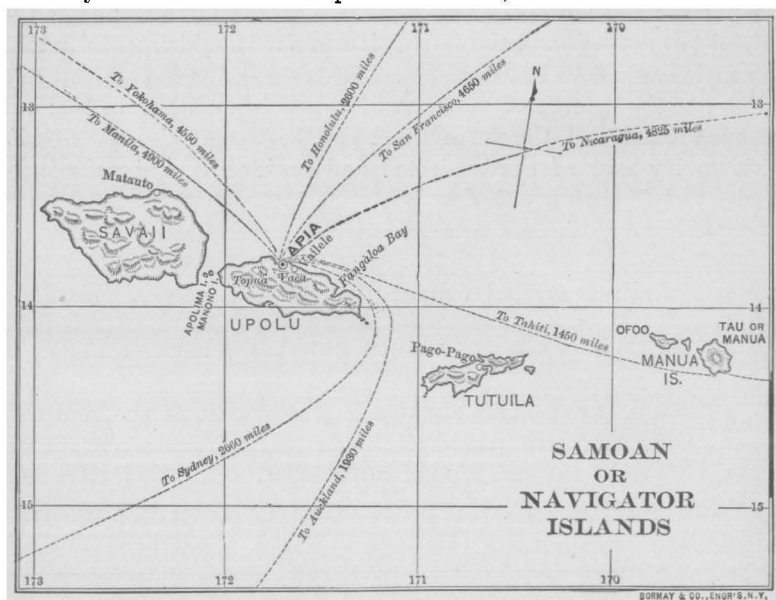
The Samoan group has ten inhabited islands, but only three of them are of much importance. Of these, Savaii, the most western, is the largest, being forty miles long, twenty broad, and seven hundred square miles in area. It has only one good harbor, that of Matalutu on its northern side. Its interior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

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

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

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

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

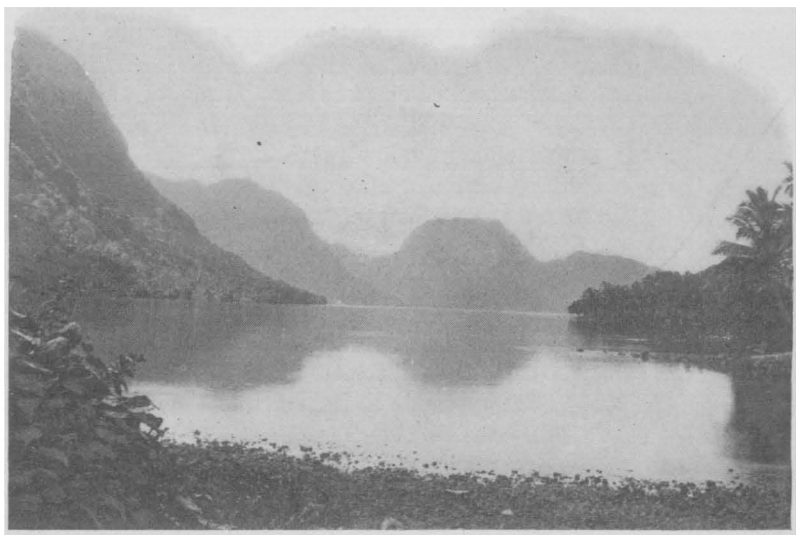


Scale of Miles: 67 miles to an inch.

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

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

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



PAGO-PAGO HARBOR, TUTUILA, SAMOA.

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

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

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

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

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

MISSIONS AND POLITICS IN SAMOA.

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

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

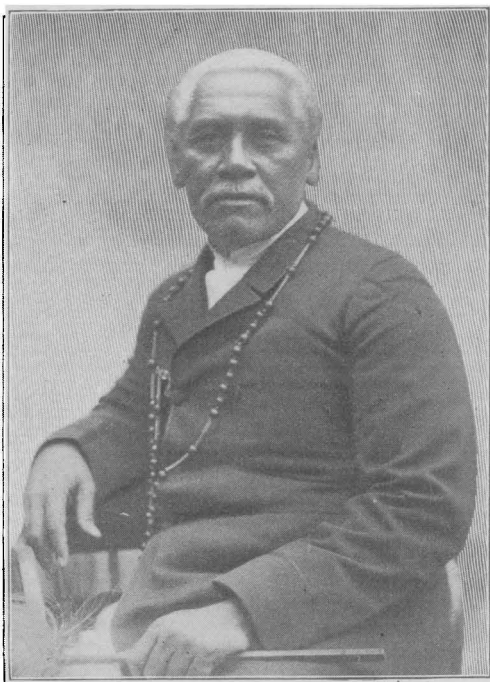
been conquered in early times by one of their chiefs, and brought under a hereditary monarchy, as Hawaii was brought under the Kamehamehas, and to have had their lands rendered inalienable, except by rent to foreigners, as has been arranged in the Tongan Islands, and recently in this group. The Samoan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



MALIETOA LAUPEPA.
The late Christian king of Samoa.

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

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



MATAAFA.

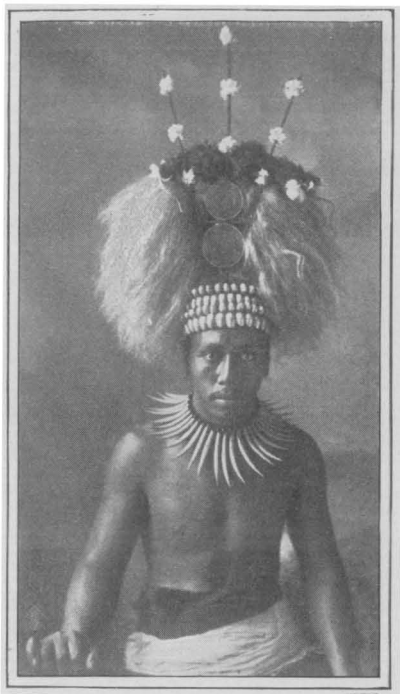
The banisht chief and present claimant to the Samoan kingdom.

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

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

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

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



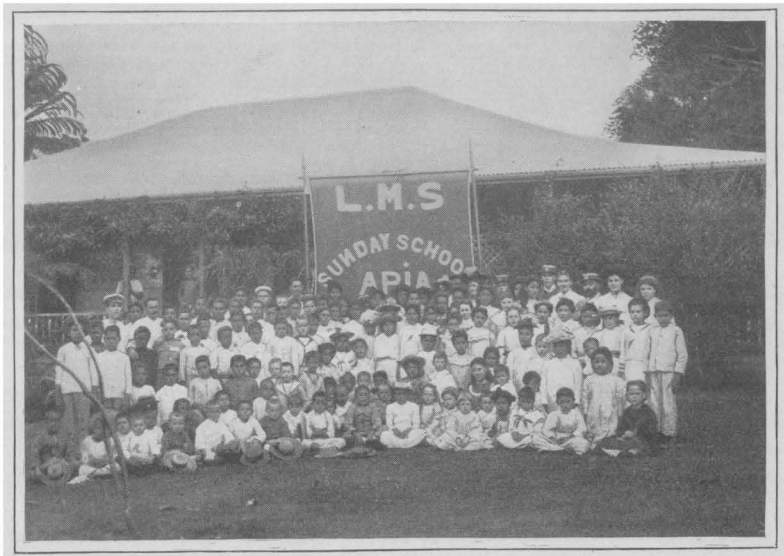
A SAMOAN WARRIOR.

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

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

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

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



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

THE PRESENT CENTER OF THE SLAVE - TRADE.

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

Missionary of the Reformed (Dutch) Church in America.

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

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

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

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

† Mishkat, Book xiii, Chap. xx.

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

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

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

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

SLAVE-TRADE UNDER THE FRENCH FLAG.

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

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

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

BRITISH SPHERE OF RESPONSIBILITY.

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

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

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

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

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

THE MECCA SLAVE MARKET.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

REFLECTIONS AFTER A WINTER TOUR IN INDIA.

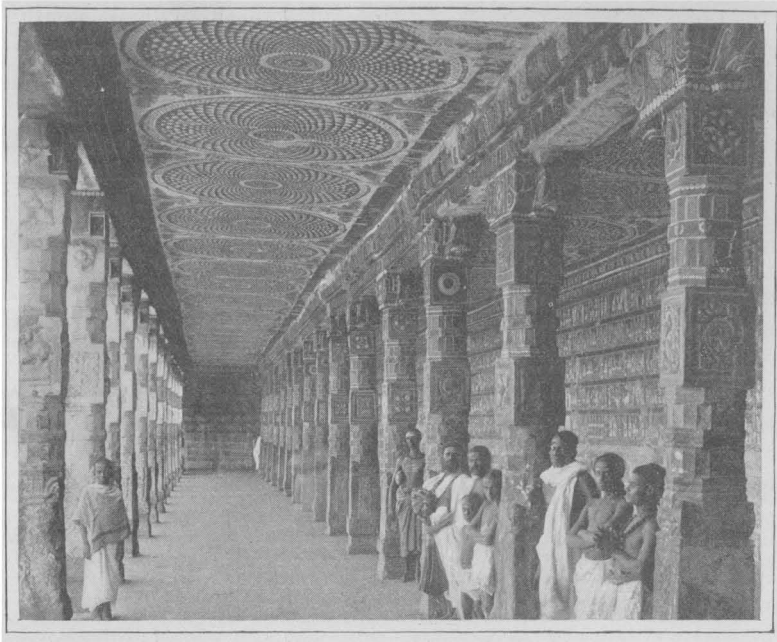
REV. F. B. MEYER., B.A., LONDON, ENGLAND.

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

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

THE BLOODY TEMPLE OF UALI, CALCUTTA.

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



A CORRIDOR OF THE TEMPLE AT MADURA, INDIA.

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

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

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

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

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

HINDUISM AND CHRISTIANITY.

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

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

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

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

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

CONSERVATION OF MISSIONARY ENERGY.

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

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

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

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

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

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

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

FREE-LANCE INSTITUTIONS.

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

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

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

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

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

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

THE MISSIONARY HEROES OF INDIA.

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

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

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

THE CHURCH MISSIONARY SOCIETY CENTENARY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

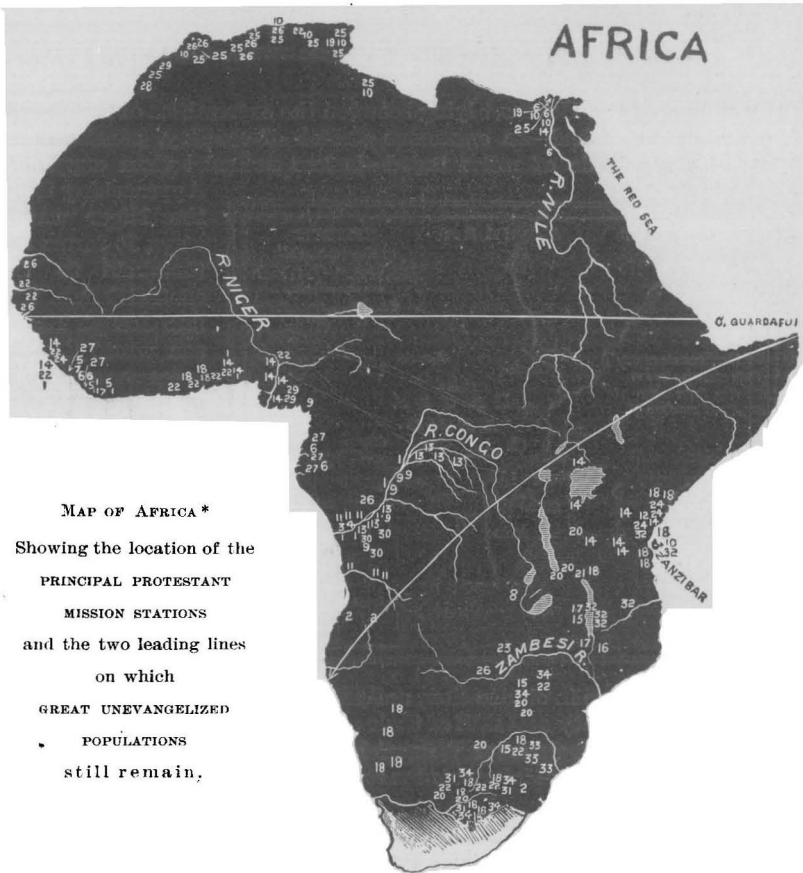
A message from Count Bernstorff was a happy prelude to addresses from the aged Bishop Bickersteth, of Exeter, on the unity of effort in the service of Christ; by the Bishop of Newcastle, who made a good point when he declared that our responsibilities for India are a hundred times greater than they were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

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

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

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

II.—MISSIONARY DIGEST DEPARTMENT.



STATISTICS OF MISSIONS IN AFRICA.†

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

KEY TO NUMBERS ON MAP SHOWING PRINCIPAL PROTESTANT MISSIONARY SPHERES.

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

* From *Regions Beyond*.

† From Noble's "Redemption of Africa."

WONDERFUL HAUSALAND.*

BY THE REV. JAMES JOHNSTON, DARWEN, ENGLAND.

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



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

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

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

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

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

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

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

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

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

CHARACTERISTICS OF HAUSA CIVILIZATION.

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

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

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

CHARACTER AND CUSTOMS OF THE HAUSAS.†

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

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

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

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

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

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

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

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

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

A REVIVAL OF SLAVERY IN AMERICA.*

THE TREATMENT OF NEGRO PRISONERS IN THE SOUTHERN STATES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

REMARKABLE EVENTS IN CHINA.*

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

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

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

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

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

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

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

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

RECENT ARTICLES ON MISSIONS AND MISSION LANDS.

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

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

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

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

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

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

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

III.—INTERNATIONAL DEPARTMENT.

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

Young Men of the Orient.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE ATTITUDE OF THE YOUNG MEN OF CHINA TOWARD CHRISTIANITY.

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

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

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

Naturally enough the young men

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

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

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

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

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

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

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

THE ATTITUDE OF THE YOUNG MEN OF JAPAN TOWARD CHRISTIANITY.

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

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

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

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

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

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

So called "liberal thought" also

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

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

ATTITUDE OF THE EDUCATED YOUNG MEN OF INDIA TOWARD CHRISTIANITY.

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

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

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

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

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

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

The second attitude is that of skeptical indifference. By far the larger part of the educated men of India are actuated more by mercenary considerations than by religious or patriotic motives. They see in education primarily an increase of wage-earning power. It signifies production in government or other service, and that is sufficient. Moreover, the Oriental does not naturally concern himself with his neighbor's religion. He unquestionably accepts that of his father, and expects every one else to do the same. Nevertheless, English education has had the effect of undermining orthodox Hinduism, without as yet substituting any definite faith in its stead. The Hindu who, as a pantheist, has regarded all religions as equally true, when awakened to the futility of his own, naturally enough goes to the other extreme, and regards all as equally false. The perils of secular education are well stated by Rev. T. E. Slater, L.M.S., of Bangalore:

"Owing to pantheistic perversion, the depraved yet proud Hindu intellect, which fails to see any necessary connection between conviction and practise—our stoutest obstacle to the progress of the

Gospel—needs to be regenerated no less than the heart and conscience. Naturally religious, but being educated every year out of their own religion into skepticism and unbelief, and aided by a large circulation of infidel and anti-Christian literature from Europe and America, sinking as a consequence deeper and deeper into a condition of worldly indifference, selfish materialism, and moral cowardice, apparently dead to all spiritual seriousness and concern, 'young India,' otherwise most lovable and attractive, stands in sorest need at the present crisis of its history of the renewing and saving element of the Gospel."

The third attitude is that of real friendliness, open or secret. Many have bravely confest Christ by baptism, sundering all caste ties, and enduring, in some cases, incredible domestic persecutions. It is estimated that one out of six converts in India is from the higher castes or classes. Not all of these are educated, but many of them are. In southern India, where the native Christian community is the largest, out of every twelve graduates, one is a native Christian, tho the native Christians form but one-fortieth of the population. But Christianity has immense influence outside the two millions of the Christian community, and nowhere so much as among the educated classes. Speaking of the Hindu reformers, who are vainly seeking to purify Hinduism from its idolatry and superstition, Mr. Satthianadhan says:

"Being convinced of the higher spiritual character of Christianity, and dissatisfied with Hinduism, they are trying to effect reform from within. I know, from personal knowledge, that the Bible is read most diligently by these earnest searchers after truth. Many of them have also accepted Christ in secret as their Lord and Savior, tho they have not the moral courage to confess their faith before men."

The Samaj movement is regarded

by many as a step toward Christianity. Some have called it the halfway house, while others do not consider that Brahmoism in its present attitude will even form a transitional religion, enabling the nation to pass through its present crisis. But at least it is a tendency which, if rightly developept and honestly workt out, should terminate in Christianity. Not long since a Brahman in high official position, conversing with some of his own people, frankly said: "The best thing that could happen to us as a class is that we should one night go to sleep to wake up next morning as Christians." Another has said that regularly, before going to his office, he prays in Christ's name, and in addition usually reads a portion of the New Testament.

YOUNG MEN IN TURKEY.

REV. J. L. FOWLE, D.D. [Turkey, since 1878.]

In considering the young men of Turkey we must leave out altogether the young Moslems, or, at least, put them in every respect into a different category. No class of young men can be found in the world more needy or more inaccessible. Sensual and beastly by nature, their life and so-called religious training only emphasize and strengthen the *worst* elements in this human nature of ours. Let Gen. xix cast its lurid light on Rom. i: 24-32, and you can appreciate some points of the terrible picture. God hasten the day when we can bring to them the enlightening, cleansing power of the Gospel of Jesus Christ. I would not mention this here were it not necessary to call attention to the terrible possibilities of such an environment for other young men. We need not be surprised that all speech, thought, life among them has been *lowered* by the influence of this ruling race.

Turning now to the present con-

dition of the young men of the so-called Christian communities.

1. *Physically.* In villages, strong of body, robust, accustomed to hard work and simple living. Hence of necessity they learn something of self-control. In *cities*, as a *rule*, narrow-chested, delicate, rather effeminate, eager for self-indulgence and pleasure, easy slaves of passion and lust.

2. *Intellectually.* In *villages*, of good capacity, but absolutely untrained. When they get a start upward are eager, industrious, successful, sometimes even brilliant. In *cities*, very bright, and almost without exception eager to learn. Have a natural aptitude for languages, are interested in science, but not especially good in mathematics.

3. *Morally.* As mentioned above, sensuality common; self-indulgence the law of life. Obedience rather to *force* than to *right*, for their consciences are neither enlightened nor sensitive. Satisfaction with self, and an utter condemnation of everybody else *phenomenal*. Such colossal self-conceit on such a small capital *can not* be duplicated; at least, I have never seen its like.

That such young men need a *pure* Gospel, a *live* Gospel, a Gospel that shall touch and vivify *all* departments of life, goes without saying.

What chance is there that they will *find* such a Gospel? What will be their attitude toward it when found?

First, there is not, at present, the *slightest* hope that their own religious teachers can help them. There are, to be sure, a *few* ecclesiastics who, by ability and training, might have helpt them spiritually, had they not been ambitious of place and power. Religion with them is simply a means for personal advancement. But the great majority of their priests are ignorant, untrained, able simply to *memorize*

and to "perform" the rites of the church. To expect any spiritual uplifting from such is to look for beauty and verdure in an ash-dump, or sweetness and refreshment from a sewer. This strong language is not uncalled for; it is a truthful representation of an awful fact.

Second, there are some good schools among them, where the head and the hand are trained, but almost without exception, the teachers are questionable in morality and infidel in religion. They ridicule the Bible, and hold themselves infinitely above its antiquated teachings. Parisian life is their model, pleasure and self-gratification their goal. From such teachers as these young men can get no help for good; their ability and brilliancy only increase their power to harm. The phenomenal self-conceit mentioned above comes natural to such men.

Third, when we turn our eyes to another class of workers, however, we can thank God and take courage. I am sorry to say that *some* of the graduates of the American schools even are afflicted with the same disease that is mentioned under the second head above; yet a vast majority of them have drank deeply enough of the springs of both temporal and spiritual knowledge to find refreshing themselves and to be both able and willing to help others. There are men among them as devoted, as wise, as skilful in *spiritual* work as the best of those in this land. And their work has begun to tell even on this mass of ignorance and conceit and immorality. The victories won can not make us proud, but they can make us hopeful, earnest, persistent. The battle is on; the Captain is here to win, and the rank and file of the young Christian host are going where He leads. They realize their own

weakness and His strength, and in that realization and effort is our hope of ultimate success.

A Stirring Up in Rome, Italy.

BY MISS M. E. VICKERY.

Methodist Episcopal Missionary, Rome.

It is recorded somewhere that Socrates preferred to measure the standard of his attainments, not by the verdict of the friends who criticized him, but rather by the opinions of his enemies and the dread he inspired in them. Emulating this wise old son of Athens, perhaps the most eloquent report of the progress and success of our work in Rome will be that which has recently been written by the Romanists themselves, and which appeared in a March number of their most violent Jesuit organ, the *Civiltà Cattolica*.

Never before has the Protestant cause excited so much commotion among the high ecclesiastics as now that our school has been a success among the better class of well-to-do Italians. The Catholics are moderately content that we support and care for the swarms of their poor, feeling quite competent to eventually come in to give them the "last Sacrament," and reclaim the others of that family on that score sooner or later. But this new line of operations, this attempt at controlling the intelligent and educated adherents through their young women who are still studying—this leading the contest to higher ground than they have ever attempted to secure for themselves, has stirred—even—"his holiness."

"The bird that flutters shows it is hurt." Behold the "flutter" our poor little two-year-and-a-half-old school has caused!

We translate the article verbatim:

"Since under the protection of

the Italian government, from 1870 on, license was given to Protestant error to establish and propagate itself in Rome, it has spread itself like a drop of oil. So much so that we read in the English periodical, *The Tablet*, of London, dated Nov. 19, 1898: 'It can not be denied that a dark future is in preparation, and that the second decade of the twentieth century will see a great part of the Roman population Protestant.' Such propaganda is done in Rome, especially by those protesting sects, which Anglicans call dissenters, since they are divided and dissenting from the official Church of England. These sects, not being able to directly reach their aim of making the Italians Protestants, adopt in profusion 'indirect means,' that is, scattering most lavishly money furnished them by English and American Protestant societies. This they give in abundance to poor families, accept their children, without pay, into their boarding-schools and homes, open work-rooms, day-schools, boarding-schools, places of recreation, gymnasiums, etc., to trap as many as they can of our youths and of our peoples."

In a lecture given February 2d in Rome by Father de Mandato, of the Jesuits, on this theme, the learned and pious father enumerated one by one the various works founded in Rome by the Protestants—the many schools, the boarding-schools, the gymnasiums, the reading-rooms, the work-rooms, the dispensaries of medicine, and the other helps for the poor. He said:

"The American Methodists alone have more than twenty of these places in Rome alone. Not only do they try with these to draw into the heresy the inferior classes, but also those of higher rank and authority. In Vicolo San

Nicolo da Tolentino, at the Palazzo Moroni, the American Methodists have opened an institute for young ladies, which they call 'International,' where they drag in Catholic girls to learn literature, art, music, and singing, and where even some renowned Catholic professors give instruction, perhaps ignorant of the damage that they bring to the very church to which they belong. Besides this, there are received there in pension, at the lowest rates, young ladies who come to Rome to study to become professors." He continued:

"In this institute, as in others, proselyting is done on a grand scale. Catholic girls are obliged to read in common the Protestant Bible, and to hear it commented upon in a way altogether different from Catholic doctrine; and this year has been added openly the obligation to be present at a weekly sermon by a Protestant minister, in which the foundations of the Catholic faith are undermined. More shamelessly still they proceed to pervert the children—Catholic children shut up in their homes, compelling them to receive their Protestant instruction and doctrine. Thus one child kept there gratuitously represents not rarely an entire family that at such a price pay for their apostasy from the living faith. It has happened just recently that a workman called to work in a Protestant office had imposed on him the condition of sending his own sons to these so-called evangelical schools.

"To oppose this evil, as just described, it has been decided to institute a plan for the preservation of the faith. It has its central seat in Rome, but it is not for Rome only, but, indeed, for all the Italian dioceses, and must be extended finally outside of Italy. The nucleus of the plan is already established with the full approval of the holy father. Here is a summary indication as to the scope, and as to the internal constitution.

"The scope is to make reparation for the Protestant propagandism by aiding and favoring the works that most directly are opposed to it, and to found new ones wherever they may be needed; especially

places of recreation and education for the young, industrial training for the poor and unoccupied youths, free schools, orphanages, and some boarding-schools, both for boys and for girls, at low prices, visits and assistance to the poor and infirm, missions and religious lectures in the places infected and menaced by Protestantism, popular religious instruction, and the diffusion of good printed matter, especially of that kind to refute the errors most diffused by the Protestants and the incredulous. As to the internal constitution, the work is composed of a central council in Rome. This has for its head a general ecclesiastical president nominated by the cardinal vicar, and approved by the holy father, and he is S. E. R. Monseignor Giustino Adami, titular Archbishop of Cesare di Ponto. A vice-president and a woman vice-president, a general secretary, a treasurer, twelve male and twelve female councilors, a male and a female secretary aid the president.

"Similar to this central committee of Rome, there will be diocesan councils, at the head of which will be, in the same manner, an ecclesiastic nominated by the bishop. Besides these councils, there will be members of various grades; founders, benefactors, active and associate members, cooperators, both of the clergy and the laity. There are, too, special laws, that it is not wise to particularize here, regarding the reunions, the gathering of offerings, the duration of office, the spread of the work, and the *spiritual indulgences* granted by the pope, which latter he has distributed widely to the members to show how much at heart he has this work."

Would that we had some of this money we are reputed to use so lavishly for our purpose! Would that we had but one place where we could be comfortably and conveniently housed, that we need no longer turn away the girls who would come to our school! Does it not seem a wise prevision to do as much as possible before the new method of opposition shall have made too much headway? Next year will be a critical one for the school.

IV.—EDITORIAL DEPARTMENT.

The College at Khartum.

Much possibly misdirected enthusiasm is awakened by Lord Kitchener's proposal for a college at Khartum, which is to be in no sense a Christian institution. It may be well to consider whether it is a wise step to plant such an educational institution, with the money from Christian communities, in the heart of a Mohammedan and heathen land.

Robert College, at Constantinople, is a standing refutation of the idea that such work must be conducted on an entirely irreligious, or at least unreligious basis. From its foundation in 1863, during all these thirty-three years, it has maintained its character as a distinctively Christian institution *at the very point* where such a college would seem to be impracticable. Situated on the Bosphorus, about six miles from Stamboul, it confronts the very towers built by Mohammed II, when he captured Constantinople; it is near the site of an ancient Roman temple, and so seems to lift the banner of Christ on the very ramparts of the enemy. Its present staff embraces a score of professors, and thousands of students have been educated in its halls, representing twenty or more different nationalities and every variety of faith. Tho not linkt with any society or mission board, it has survived even the social earthquakes that have desolated the city, and its influence for Christ over the empire is beyond calculation or expression. Mr. W. T. Stead believes its alumni will ultimately fill all responsible positions in the civil service under the control of the sultan. The number of its students (now 250) has been limited only by its accommodations. Those who have conducted it know that at the basis of its high

success lies its distinct moral and religious character.

The sirdar should have his attention directed to the success which has waited upon Robert College, while arranging for the one which is to perpetuate the name and fame of Gordon at Khartum.

Barbarism in the South.

Some of the most shocking events recorded in the history of America have recently been taking place in the Southern States, the most recent of which was the shocking and barbarous punishment inflicted on a negro in Georgia. This negro acted at once the part of a beast and a demon; he outraged virtue, murdered the innocent, and seemed to revel in cruelty. That his crime made the popular indignation to boil like a caldron is not to be wondered at; or even that the law was not permitted to take its proper course in the calm administration of justice. But the manner of his execution was unworthy of a civilized, Christianized community. For half an hour this man was subjected to the torture of mutilation, then he was burned at the stake, and after death his body was literally hackt to pieces and the fragments of the tree to which he had been bound, borne off as souvenirs.

Popular fury did not exhaust itself in this holocaust of vengeance. As he had charged an old negro preacher with being the instigator of the crime, this old man was tortured to elicit a confession; but as this failed, he was finally hung, notwithstanding his employer's vigorous efforts to save him by affirmation of his innocence.

Those who have read the horrible details of these lynchings will not find it difficult to believe the truth of the charges made in the article

on "A Revival of Slavery in America," printed in our Digest Department. The civilized and Christian portion of the country should be aroused to insist on the establishment of law and order, not the punishment of crime with crime. Let the white man set the negro an example of self-restraint; educate them, for educated negroes do not commit such crimes; elevate them and let the law treat white and black alike.

A Baptist pastor at Atlanta, who subsequently preached in rebuke of acts of lawless retaliation and violence had his tabernacle broken into and looted, and has been threatened with a public whipping. All this reveals a state of society which is disgraceful to the name of civilization. No decent man will defend such crimes as those of the negro. No language can be found to describe their enormity and deformity. But neither can words portray the hideous cruelty of his torture, mutilation, and burning. If he had acted the part of a beast and a demon, those who visited on him such condign punishment, let themselves down to his level in acting the part of wild beasts and demons. That sublime principle laid down in the Word of God was forgotten: "*Vengeance is mine; I will repay, saith the Lord.*" We are bidden to leave such requital to "the Lord God of recompenses," who "will surely requite." We are not to let hell loose upon sinners; it is time enough when they fall into the hands of a just God. We need intrepid preaching of the Gospel at home, or Christian communities, so called, will lapse into barbarism. The Savior of us all bore without murmuring the scourge, the spitting, the torture of the cross, and said only this: "*Father forgive them, for they know not what they do,*"

The Samoan Trouble.

Unfortunately the missionary element has been uselessly and wrongfully dragged into the discussion of the political disturbances in Samoa. Undoubtedly missionary work will be hampered for a time by the troubled state of the island, but that the Protestant missionaries are in any way responsible for the conflict is most certainly false. The London Missionary Society is represented by able and trustworthy men, who most heartily deplore the present strife, and who seek in every way to promote the glory of God and peace among men.

The principal facts of the case are these: According to the Berlin treaty, the chief justice has authority to decide finally in event of dispute in the election of succession to the nominal and, at present, useless position of king of Samoa. Mataafa received the majority of votes, but was declared ineligible according to the Berlin treaty. Mataafa is a Roman Catholic, and is backed by the priests and the Germans, but his following is largely Protestant. He is also a fighter, and has a large following of those who love war and warriors. Malietoa Tanu, the son of the former king, is a lad of seventeen or eighteen, a Protestant, and naturally quiet and peaceable. Chief Justice Chambers decided in his favor, and the Mataafa party, backed by the Germans, if not urged on by them, rebelled and established a provincial government, raiding the towns and looting the property of non-combatants, and even churches and mission premises. The only way in which Protestant missionaries were mixed up in the affair was in seeking to protect life and property, thus giving protection to those who fled from Mataafa's victorious party.

Chief Justice Chambers was

placed in a delicate position by the conflict between the Berlin treaty and the vote of the people. He was, however, upheld by all foreign representatives, except the Germans, whose consul has shown anything but a desire for law and order, and who is largely responsible for the strife and bloodshed. Mataafa is a strong leader in some respects, and is thus popular with many natives. He is not, however, fitted for a ruler, and has shown that his aims are selfish, and not calculated to promote the good of the little kingdom—so called by sufferance of the three powers. His followers have shown themselves to be headstrong and freebooters. Malietoa Tanu is probably not an ideal king, but is at least tractable and peaceably inclined, and in the position of nominal sovereignty would not stir up strife. We sincerely deplore the reign of lawlessness, the loss of life and property, and the retarding of Christian work, but hope that the commissioners* who have gone to Samoa will reach a satisfactory understanding, and adopt a new constitution, which will help to establish peace and prosperity, and prevent a recurrence of trouble.

The Russian Invasion of Persia.

The Russian mission to the Nestorians of Urumia, Persia, seems to have made rather a clean sweep. Already they are reported to have enrolled from 15,000 to 20,000 of these people as members of the orthodox church of Russia. The promise of a measure of political protection from Mohammedan landlords is the bait that has drawn them in wild crowds to exchange their time-honored faith for the Greek Church, with its picture worship, reverence of Mary as

"the mother of God," and confession to the priest, rejection of which practises and beliefs has won for the Nestorians of old the name of "Protestants of the East."

The evangelical churches develop among the Nestorians of Persia by Presbyterian missionaries have, according to reports, stood measurably firm against this wild onset, but they are a small body at best, and they, too, have lost a considerable number of members. The converts of the Roman Catholic missionaries have largely gone with the tide.

What is to be the final effect of this invasion of Persia by the Russian Church upon Protestant missions there, it is too early to pronounce. Whether the American Presbyterian missionaries will be suffered to continue in oversight of their few thousand adherents, and whether these latter will be at all tolerated, or driven to the wall by Russian illiberal regulations, are questions of deep interest to the friends of missions all the world over. Whatever the development on these lines may be, we must confidently believe that the seed of evangelical truth sown among the Nestorians in the past sixty years, and so richly matured by the Spirit of God, will, under His gracious overruling providence, prove a mighty working leaven among those peoples. The Moslem population has, from early times, been favorably impressed with the superior character of Protestant Christianity. It is not strange that now, more than ever, they recognize it as the purer, nobler form of Christian truth, as it is seen in contrast with other forms and practises.

The larger body of the Nestorians in Kurdistan are as yet untouched by this Russian movement. But, then, the Roman Catholics from Van seem to be making considerable headway.

* Mr. Bartlett Tripp (American), Mr. Eliot (British), and Baron von Sternberg (German).

African Liquor Traffic.

That some decisive steps need to be taken immediately to curtail the liquor traffic with Africa is manifest to all who have the interests of the Africans at heart.

A new conference is proposed to consider the question of West African liquor traffic. King Leopold of Belgium invites European nations to the conference, and England, Germany, and France, have already accepted. He will propose a higher duty on alcohol. At Sierra Leone it is now 75 cents per gallon, but still is working untold harm. The bush negro will not work except under such inducement, but the traffic ought to be *abolisht*, as it speedily works death to the blacks of the dark continent. The police are busy hunting the "moonshine" stills in Sierra Leone, but bananas are readily made to yield an intoxicating drink, and the illicit business goes on notwithstanding. We fear that the new conference will not be sufficiently unselfish and determined to propose the radical reforms needed, but let us hope and pray that adequate steps may be taken to stamp out this heinous sin against God and man.

A South African Industrial Colony.

A "South African Industrial Colony for Missionary Work," has presented to us for our review its plan and prospectus. This is a new attempt to solve the problem of putting at work those who are willing and desirous to serve God, but whom the "boards" can not or do not send out, and to supplement existing methods by others that do not demand such elaborate training. The particular matter emphasized in the Industrial Colony is the *self-support by trade*, as Paul wrought at tent-making to prevent being a burden on the infant church,

Self-supporting missions have been planted in India and Burma, Africa, and other lands, but thus far, have met with little success.

The professed basis of this particular movement, which started in Brown University some time since, is, "faith in God" and "dependence on His selection;" the grand requisite being entire surrender to His will and service. Each member of the colony is expected to furnish passage and outfit, is to go without stated salary, and for a lifelong campaign; money is not to be asked for, except from God, in prayer. The particular "industry" in view is sheep raising; and it is proposed to employ native labor, and thus both help the mission to self-support, and afford ample opportunity for access to the unsaved.

The plan has many features to commend it, and looks well on *paper*; whether, on actual *trial*, it will succeed depends very largely on the parties who undertake it. For ourselves we bid godspeed to any way, new or old, which is supported by Scripture teaching and common sense, and has for its chief aims to spread the knowledge of God. It is not worth while to stand in the way of any who seek to evangelize the world, while thousands are dying every hour.

One word of caution we feel constrained to offer. Let each step be carefully considered before being taken. Africa is the cemetery of missionaries. Europeans and Americans find there a climate that is laden with poison. We can not stand exposure to the tropical sun, nor eat with impunity the food to which, in such temperate zones, we are accustomed, nor wear the same clothes. Any party going to the Dark Continent should first ascertain the conditions and risks of this new sphere of life. A few weeks of imprudence at the start may mean health wreckt or life shortened. Even a consecrated purpose and spirit does not save us from the physical consequences of violating God's natural laws. Let obedience to God, which is the basis of all true work, begin in compliance with the known laws of bodily health. Even grace does not make up for lack of common sense.

V.—RECENT BOOKS ON MISSIONS AND MISSION LANDS.

THE REDEMPTION OF AFRICA. A Story of Civilization. With maps, statistical tables, and select bibliography of the literature of African missions. By Frederic Perry Noble. Two vols. 8vo, 846 pp. \$4.00. Fleming H. Revell Co., Chicago, New York, and Toronto.

Mr. Noble has given us a work which will stand the test of time, and one without which no library is complete. The book is not without faults, but few are more conscious of this than the author. The field is so tremendous, and the sources of information so often uncertain, that one needs the lifetime of a Methuselah, the patience of a Job, and discernment more than human, to attain perfection. Comparatively few can realize the amount of labor that the present work has involved.

As to scope, the book attempts to cover too much ground, if anything, and might be called "The Redemption of Africans," since it deals with work for African peoples in both hemispheres. Necessarily, it goes into the history of African missions, and takes a liberal view of Moslem, Roman, and Protestant missions. The subject is treated under three main divisions: Ancient and medieval preparation, the religious partition, and the expansion of missions. It is exceptionally compact and comprehensive and reliable, and has some claim to literary merit. It was almost inevitable that the romantic and miraculous stories of the lives of most African missionaries and mission fields should be omitted, thus leaving a most fascinating portion of the subject untouched, but much incidental information is given on the character and work of many heroes of the Dark Continent. The modern missionary work is wisely taken up according to the great denomina-

tional bodies, and separate chapters are devoted to valuable information as to the environment of African missions, industrial education, woman's work, medical missions, and the debt of Africa to Christianity. The statistical tables include lists of diseases prevalent in various sections; educational, medical, literary, philanthropic, cultural, and missionary work. There is also a list of the principal authorities on Africa, and indexes of persons, places, societies, and subjects. The maps show political spheres of influence, mission stations, diseases, and languages, besides sectional maps of Madagascar, Egypt, and British Central Africa.

As to criticisms, space forbids a minute examination, but in general Mr. Noble often seems to strain a point to insure accuracy. He has reform on the brain, so that amateurs need a key to enable them to unlock the mystery of many of his proper names. Comparatively few would recognize the well-known names Darfur, Kordofan, Zanzibar, Bechuanaland, Matabili, etc., in the possibly more accurate but un-English forms, Fur, Kardo, Zanguibar, Chwanaland, Tabili, etc. In his names of societies, too, he is often needlessly obscure in order to secure technical accuracy, *e. g.*, using Unity of Brethren to translate *Unitas Fratrum*, to designate the well-known Moravian body.

His spelling is not always self-consistent, *e. g.*, Zanzibar being sometimes spelled Zanguibar, etc.

As for the maps, they are helpful, and for many books would be excellent; but as a standard work, this should have first-class *original* maps, showing political, missionary spheres, etc. It is especially important that there should be a map,

or sectional maps, giving the location of various missionary societies. Some such plan as that given in our map of China (February REVIEW) is most helpful, and does not involve changes in plates for new editions. The illustrations are not sufficiently representative or numerous to be of any particular value. We wish that it had been possible to give full statistics of the work of all societies laboring in Africa, but we know something of the difficulties of such an undertaking.

This is one of the indispensable missionary books, and any blemishes which may appear are of minor importance, compared with the value of the material collected and the great accuracy which marks it as a whole.

HAUSALAND, or Fifteen Hundred Miles through the Central Sudan. By Rev. Charles H. Robinson, M.A. Map and illustrations. 12mo, 303 pp. Sampson Low, Marston & Co., London.

In our Digest Department an article appears based upon this interesting and valuable book. Canon Robinson is lecturer in Hausa at Cambridge, and is doing much to bring the Hausa people to notice, and to further the cause of Christ among them, through the Hausaland Association. His book describes a tour through Nigeria and the Central Sudan, and gives much information as to the character of the country and people, their laws, customs, occupations, languages, religion, etc. It throws much light on a little known land and people.

IN AFRICA'S FOREST AND JUNGLE, or Six Years among the Yorubans. By Rev. R. H. Stone. Illustrated. 12mo, 282 pp. \$1.00. Fleming H. Revell Co.

This latest addition to the "Stories of Missions," is an exceptionally readable account of life and adventure among the barbarians of the West African coast. It can not be called strictly a missionary book, but gives a graphic picture of the

adventurous side of life on such a mission field, and vividly describes the unique customs and characteristics and beliefs of the Yorubans.

Monthly Missionary Bibliography.

ISLAM IN AFRICA: Its Effects—Religious, Ethical, Social. By Anson P. Atterbury. 12mo. \$1.25. G. P. Putnam's Sons.

AMONG THE WILD NGONI (Africa). By Wm. A. Elmslie. Map and Illustrations. 12mo, 318 pp. \$1.25. Oliphant, Anderson & Ferrier, Edinburgh, and Fleming H. Revell Co., N. Y.

THE NEGRO AND THE WHITE MAN. By Bishop Gaines. \$1.25. African M. E. Book Rooms, Philadelphia.

NEW YORK'S CHINATOWN—An Historical Presentation of its Peoples and Places. By Louis J. Beck. Illustrated. 8vo, 332 pp. \$1.00. Bohemian Publishing Co., New York.

OUR ISLAND EMPIRE.—A Handbook of Cuba, Puerto Rico, Hawaii, and the Philippines. By Chas. Morris. 12mo, 488 pp. \$1.50. J. B. Lippincott, Philadelphia.

PUERTO RICO AND THE WEST INDIES. By Margherite Hamm. 12mo, 230 pp. F. Tennyson Neely, New York.

THE PHILIPPINES AND ROUND ABOUT. By Maj. G. J. Younghusband. 12mo, \$2.50. The Macmillan Co., New York and London.

THE PHILIPPINES AND NEW POSSESSIONS. By W. J. Seabright. R. H. Woodward & Co., Baltimore.

THE PHILIPPINE ISLANDS. By John Foreman. Maps and illustrations. 8vo, 653 pp. \$5.00. Charles Scribner's Sons.

PIONEERING IN FORMOSA. By W. A. Pickering. Hurst & Blackett, London.

A HISTORY OF BRITISH INDIA (5 vols.) By Sir William W. Hunter. Vol. I. 8vo, 475 pp. \$5.00. Longmans, Green & Co.

AMONG THE HIMALAYAS. By L. A. Waddell. Map and illustrations. 8vo, 492 pp. \$5.00. New Amsterdam Book Co., New York.

THROUGH THE STORM. Pictures of Life in Armenia. By Avetis Nazarbek. 8vo. \$2.00. Longmans, Green & Co., New York.

LIGHTS AND SHADOWS OF MISSION WORK IN THE FAR EAST. By S. H. Chester, D.D. 8vo, 252 pp. 75c. Presbyterian Committee of Publication, Richmond, Va.

SIBERIA AND CENTRAL ASIA. By J. W. Bookwalter. Illustrated. 8vo, 548 pp.

HANDBOOK OF COMPARATIVE RELIGIONS. By Samuel H. Kellogg, D.D. Presbyterian Board of Publication, Philadelphia.

HISTORY OF THE LONDON MISSIONARY SOCIETY. By Richard Lovett. 2 vols. Portrait and maps. 8vo. 21 shillings. Henry Frowde, London.

STATESMAN'S YEAR BOOK. American Edition. 8vo, 1196 pp. \$3.00. The Macmillan Co.

PRISONS AND PRISONERS. By Rev. J. W. Horsley. 12mo, 233 pp. \$1.25. W. F. Mansfield & Co., New York.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

THE KINGDOM.

—In a recent sermon on foreign missions, this old legend was told: When God first made the birds, they could only walk; but their wings were fashioned and laid beside them. The birds took up these wings, and, binding them to their breasts, carried them as a burden. But presently, the wings having grown to their sides, they soared up into heaven. "Brethren!" said the speaker, "the church now bears foreign missions on her heart as a burden. When will she learn that her Lord intends missions to be as wings to her, carrying her joyously forward to the blessed day of His appearing?"

—Mrs. Ballington Booth says that one day when she was feeling keenly her failures and discouragements, and wondering if she really was worth anything in her Father's vineyard, her little boy came in from a walk in the city park, and, running up to her with great delight, he put into her lap a little handful of wilted chickweed. She picked up the worthless weeds with a cry of gratitude, and kissed the little hand which had brought them to her. They were in themselves of absolutely no account, but they were all the flowers he had, and his loving thought and plan to bring mamma his only bouquet lifted the burden from her heart. "Ah!" she said, "shall not my Father take my little service, which oftentimes seems so worthless and unavailing, and count it precious because in my heart I longed to do great and beautiful things for Him?"

—The idea has evidently taken hold, and is spreading—the idea that it is quite within the compass

of what is possible and feasible for a parish to support a missionary *as an extra thing*, without diminishing (on the contrary, while continuing to increase) the measure of its ordinary support by collections, subscriptions, boxes, and sales of work. This discovery is calculated to work a revolution in the scale of giving.—*C. M. S. Intelligencer*.

—According to Secretary J. L. Barton, the churches under the care of the American Board added an average of 10 members each last year, those of the American Missionary Association 9, of the Congregational Home Missionary Society 4, while all the strong, self-supporting churches averaged 1.7 each, barely holding their own. Nor is there any reason to suppose the proportion between growth in the foreign and home work is much different in the other denominations. Whatever "failure" there may be in the work of the Gospel, evidently it is *not* found in heathen lands.

—All the signs of the times combine to indicate that in the coming century these will be prominent among the burning questions: (1) Medical missions; (2) industrial missions; (3) self-support; (4) self-management, and far greater care to build up an *indigenous* church; that is, one not fashioned after European, American, or merely denominational ideas, modes, and methods.

—Among others these eminent cases of comity are delightful to contemplate: The Presbyterians are unmolested in Siam, the Baptists in Burma, the American United Presbyterians in the Nile valley, and the American Board in Turkey. Behold, how good and pleasant it is for brethren, etc.

THE JEWS.

—As to Jewish population in different countries: Russia holds the record with nearly 3,000,000; Austria-Hungary comes next with 1,500,000; and Germany follows with 700,000. There are 400,000 Jews in Rumania—nearly a tenth of the population; 100,000 in Turkey, 80,000 in France, and nearly as many in Holland and England. Italy contains 50,000, and the other powers 30,000. In round figures the total population of Jews in Europe is set down at 6,000,000. The estimated population of Jews in Africa is 500,000, of which number 40,000 are in Algeria; 250,000 in Asia; 350,000 in America; and from 20,000 to 30,000 in Australia.

—There are about 14,000 Jews in Switzerland, and all, with the exception of a very small portion, have immigrated into that country. True Swiss Jews, whose parents have lived in the land for several hundred years, are only a few hundred persons. Most of the immigrants come from Alsace and Lorraine, who emigrated from there when Germany took these two provinces from France. From other countries there are a small number of Jews, and there are about 100 Russian Polish Jews, who are not very well liked by their German brothers.

—There are some 14,000 Jews altogether in Cairo, Egypt, made up of the same heterogeneous and cosmopolitan character as their brethren in Alexandria. Some are wealthy and influential, living in their grand palaces by the Nile, but the majority, especially of the Arabic-speaking Jews, seem in a very wretched and destitute condition. Each of the Jewish communities—the Arabic, the “Aschkenaz” (German speaking), and the Karaim—have their own quarters and synagogues.

The *Mission World* says there are in the Church over 100,000 proselytes from Judaism, and in the Church of England alone 250 of the clergy are either Jews or sons of Jews. The Gospel is proclaimed in more than 600 pulpits of America and Europe by Jewish lips. Over 350 of the ministers of Christ in Great Britain are stated to be Hebrew Christians.

—In 1882 an agreement was made between the United States and Russia to allow American citizens, who had a legal passport, credited by Russian consul, to enter Russia, and stay as long a time as would enable them to get their business or private affairs in order. Only Jews were excepted, and even if they were American citizens, they needed special permission. Repeated efforts to put aside this hurtful measure were always opposed by the Russian power. The Jews of North America now ask a revision of this agreement.

—The Jewish colony, founded by Russian Jews in Wellington, Nevada, is on the verge of dissolution, being in the hands of the sheriff. In November, 1877, twenty-one Jewish families left San Francisco to settle in Nevada as farmers. They bought land, giving a mortgage of \$14,000 for a large estate, hoping to pay off the mortgage gradually by their industry. But the president of the colony and the secretary pawned the estate in a bank in Carson City, without the colonists knowing it, and fled. Now the bank insists upon payment of this sum, and so the colonists will be dislodged. The police are seeking the two malefactors.—*Die Welt*.

AMERICA.

United States.—The American Bible Society in the eighty-three years of its history has distributed 64,000,000 Scriptures, which would load a freight train ten miles long.

If opened and placed side by side these books would reach nearly half-way round the globe. And twice this work has been done by the British and Foreign Bible Society, which is the most popular benevolent cause in England. Twenty-eight other societies have distributed altogether the same number as the American. Since its foundation the society first named has circulated Scriptures in languages and dialects as follows: 28 European, 39 Asiatic, 8 Oceanic, 9 African, 9 American Indian, and 3 South American, besides the English translation.

—Rev. A. Woodruff Halsey, pastor of the Spring Street Presbyterian Church, New York City, who delivered the students' missionary lectures at Princeton Seminary this year, has been elected to succeed Dr. John Gillespie as secretary of the Presbyterian Board of Foreign Missions. He is admirably fitted for the position.

—The New York Board of Charities has recently compiled statistics which show that the various institutions in the state hold property to the value of \$103,384,544, and had an income last year amounting to \$23,100,880. Benefits of one kind or another were conferred upon 74,664 persons, 31,127 being children cared for in "homes."

—The Baptist Missionary Union reports 13,197 received into its churches in foreign lands last year, divided among the missions as follows: Burma, 2,500; Telugu, 1,870; Assam, 1,187 (900 at one station); China, 475; Kongo Free State, 335; Russia, 980, etc. The number received from the beginning is about 300,000, and of these nearly 100,000 are the fruit of the last nine years.

—The preliminary conference of ambassadors to discuss the proposals of the czar as to disarmament,

was scheduled to meet May 18th at the Hague. The topics for discussion should be put on record.

(1) An agreement not to increase naval or military forces, and the corresponding budgets for a fixed period; (2) an endeavor to find means of reducing the forces and budgets in the future; (3) interdiction of the use of any new weapon, or explosive of a power fuller than now made; (4) restriction of the use of the most terrible of existing explosives, and forbidding the throwing of any explosives from balloons, or similarly; (5) forbidding the employment of submarine torpedoes, and similar contrivances; (6) undertaking not to construct vessels with rams; (7) application of the Geneva convention to naval warfare; (8) neutralization of vessels saving those wrecked in naval battles; (9) revision of the declaration concerning the laws and customs of war elaborated at Brussels in 1874; (10) acceptance of the principle of mediation and arbitration in such cases as lend themselves thereto.

The composition of the United States delegation was announced as follows:

Andrew D. White, United States Ambassador to Germany.

Stanford Newell, United States Minister to the Netherlands.

Seth Low, President of Columbia University, New York.

Captain William Crozier, ordnance department, United States army.

Captain A. T. Mahan, United States navy, retired.

Frederick W. Holls, of New York, secretary of the delegation.

The delegation is regarded as an exceptionally strong body, being made up of men well known, not only in political life, but in letters and international affairs.

—The M. E. Church has gathered from heathen lands into its churches 56,884 full members and 67,967 probationers, a total of 124,851. The conversions numbered 12,445 last year. The preaching force aggregates 1,631, of whom 234 are Americans and 436 are ordained natives. In the schools are 31,382.

—Two theological seminaries of the Presbyterian Church, South, devote one day each month to missions, holding services in which all the faculty and all the students

take part, for papers and discussions on all the phases of both the home and foreign work. Nor is it surprising to learn that one of them, the Union Seminary of Richmond, Va., with 88 students, has undertaken to support a missionary in the field.

—Seventeen students of the Reformed (Dutch) Church have asked the mission board to make provision to send them to the foreign field when they shall have completed their studies, and a portion have also sought and obtained the approval of the board to organize and speak among the churches after the fashion of the Yale band.

—At Darlington, Oklahoma, the agency headquarters for the Cheyenne and Arapahoe Indians, some effective work for Indians is being done by Rev. and Mrs. W. M. Wellman. Easter Sunday was a great day, for 61 were received into membership, 46 Cheyennes and 15 Arapahoes. These ranged in age from twelve to twenty-six. One hundred and fifty Indian Christians partook of the Lord's Supper, 25 of whom walked six miles to attend. Two sermons were preached by Indian converts, one of whom is an Apache, grandson of old Geronimo. A Christian Endeavor Society of 45 active members has been organized at the Arapahoe school.

—This is strange reading, since it relates to the staid and impassive Celestials. Rev. F. J. Masters, superintendent of Methodist Chinese work in San Francisco, writes as follows: "We have had a glorious revival. Chinatown has been moved to its center. Nearly 100 signed cards expressing their determination to follow Christ and accept Him as their Savior. We found over half of them return to a great rally. What a sight it was to see 25 on one night, and 34 another night, kneeling down at the

altar, some with their faces on the floor, in the very dust! The most interesting circumstance is that our young men did all the work. They marched through Chinatown with kettledrums and cornets, stopping at the street corners to testify to the saving power of God. Then they sang all the way back to the mission, bringing a great crowd with them every night."

—Editor Gray of *The Interior*, met an educated negro in the South, who was planning to go to Liberia as a missionary. He tried to dissuade him, citing the instance of Mr. Briar, who went to Gabun and "uselessly sacrificed a valuable life"—that is the way the Presbyterian editor put it. Note the negro's reply. "Institutions must have graves for their foundations."

—A new movement has been inaugurated by Mr. Ogden Mills, a son of the originator of the Mills hotels.* He plans fireproof apartment houses, to be built absolutely safe and comfortable, to be rented as tenements, at cheap rentals. Stone and steel are to be the only materials used. The first of these structures is to stand at the corner of 42d st. and 10th ave., New York. The property purchased has already cost \$250,000. It is calculated that the rental will average one dollar a week per room, and that this will pay an income on the property.

Puerto Rico.—Chicago will have the honor of sending the first Episcopal missionary to Puerto Rico, Bishop McLaren having appointed the Rev. G. B. Platt as special missionary of the Chicago diocese. He will work under the personal instruction of Bishop McLaren, and establish missions and schools in all the large settlements on the island.

—The American Missionary Association has voted to plant 3

schools in as many different interesting centers of Puerto Rico, to be in full operation in October next. One of these will be in the north, another in the center, and the third on the west coast of the island. Christian teachers who understand the language of Puerto Rico are now ready to take up the work.

Brazil.—Mr. Geo. R. Witte, who has been working in Central Brazil, is returning to America in consequence of a proposition from the Para government to take charge of an industrial school which the government offers to build, equip, and partially maintain for fifteen years on the Tocantine river (a tributary of the Amazon). This offer is in consequence of Mr. Witte's telling the governor of the work of Hampton Institute, Va. The bill was drawn up by the governor and submitted to Mr. Witte and Dr. H. M. Lane, of San Paulo, for suggestions. Three square miles of land has been offered, buildings, apparatus for industrial work, etc. No restriction is placed on religious teaching, so that Mr. Witte sees in this offer a call of God, and is visiting America to interest people in this work.*

EUROPE.

England.—It is said that the churches of this country spend each year on the average from ten to fifteen times as much upon providing for the ministry and local expenses as they give to the work of making the Gospel known in the dark places of the earth. Is it not time the churches were giving at least as much to evangelize 1,000,000,000 of people who have *not* the Gospel, as they do to evangelize and minister to 38,000,000 who *have* the Gospel?—*North Africa*.

—The Church of England is ma-

* Mr. Witte is ready to give illustrated lectures on the Indians of Brazil, and may be address care of the editor of THE REVIEW.

king rapid strides in voluntaryism. Canon Burnside's statistical tables of the voluntary offerings for 1898 show that Anglicanism is well able to stand the test put upon all the free churches—of self-maintenance. More than half a million sterling was raised last year over and above the amount raised in 1897, the total amounting to £7,506,355. Church extension received £56,000 as its share; home mission societies, £30,000; foreign missions, £236,000; church building, £190,000. If the free-will offering system were properly developed, and churchmen were trained in the grace of giving, the Church of England could listen complacently to the cry for disestablishment. Thrown on her own resources, she would realize her true strength.—*London Christian*.

—Since the British and Foreign Bible Society was organized, in 1804, it has spent more than \$60,000,000 in publishing the Scriptures. It has issued 141,000,000 copies, entire or in part, that have been printed in more than 300 languages and dialects. From its head office in London, on an average, 6,000 copies are sent out each day; and, besides London, Oxford, and Cambridge, it runs presses in 12 of the chief cities of Europe, and 8 in Asia, besides at Cape Colony, in South Africa, and Sydney, in Australia. At the present time it is issuing annually an average of 3,888,000 copies of the Bible or New Testament, at which rate it will in the next forty years publish as many copies as it has done in the last ninety-five years; but the probability is that it will do so in much less time.

—Of the 70 versions which the C. M. S. owes to the Bible Society, the majority have been made by its missionaries. In each of its two chief fields, India and Africa, about 25 versions, mostly the work of its

scholars, are in use in its stations. No other missionary society has done so much for the translation of the Scriptures, or uses them in so many languages as the C. M. S.

—At the annual meeting of the Zenana Bible and Medical Mission, or the Indian Female Normal School and Instruction Society, recently held, it was reported that the society has 32 stations, and employs 96 European missionaries and 310 assistants, Bible women, etc. Last year there were 6,551 pupils in the schools and zenanas, and the attendances at the hospitals numbered 60,000. The in-patients numbered 17,235 in 1897, against 2,647 in 1887. In the last fifteen years their schools were increast from 31 to 71, and scholars from 1,060 to 3,514. Their village work in Allahabad is languishing for want of lady workers.

Scotland.—The year 1898 was to the National Bible Society of Scotland, whose headquarters are at Hankow, an exceptionally prosperous one. The circulation for 1897 was: Whole Bibles, 112; Testaments, 8,680; portions, 275,745; total, 284,537. That was an advance on all preceding years. Last year, however, the circulation rose to a much higher figure. Its circulation for 1898 was: Whole Bibles, 169; Testaments, 19,008; portions, 420,785; total, 440,062.

—Well may the United Presbyterian Church rejoice and give thanks when its official organ can give this report: "Again the brightest feature in the summations of the year is the increase of members of the church in the foreign field. The jubilee year was signalized by an unexampled increase of 1,079; last year eclipsed it with an increase of 2,370; this year it mounts still higher, to 3,472, nearly double the increase of the church at home."

France.—In connection with Miss de Broen's Belleville Mission in Paris 25,000 copies of a French leaflet on Christ, "La Vie et la Resurrection," were distributed on the occasion of President Faure's funeral, addrest to Roman Catholics, Protestants, and Free Thinkers, so that none could repulse them. The tracts were brief and most excellent in every way, and they were gladly received, and even soldiers stretcht out their hands for them. There is much cause for thanksgiving that in the midst of the political, social, and religious friction going on for so many months in Paris, almost daily meetings have been held in the Mission Hall unmolested.

Spain.—The *Mission World* reports that Bishop Cabrera, of the Spanish Protestant Church, has received letters stating that since war broke out the membership of the Anglican Church in Spain has had a wonderful increase, several priests and a large number of private citizens having left the Roman Catholic for the Protestant Church. One distinguisht member of the Spanish aristocracy has requested the Protestant community to send to his town a Protestant minister to conduct services, and has placed a building at their disposal.

Germany.—W. F. Gooch, in the *London Christian*, writes this strange story of intolerance and persecution from *Protestant Saxony*:

"On January 11th a fine of 100 marks was inflicted in Chemnitz simply for the offense of having conducted a Sunday-school outside the pale of Lutheranism. On February 1, 160 marks for conducting a Gospel meeting in Sosa. January 4, 150 marks for baptizing converts to the faith of Christ in Sosa and elsewhere. January 25, a pastor served with government notice that if it was proved

that any religious work was carried on among children with his knowledge, a fine of 150 marks would be levied on him. January 29, a party of children in the hall of Chemnitz on the Lord's Day were surprised by the entrance of the police and forcibly turned out into the street."

In Dresden, recently, the pastor of the Baptist church was summoned before the magistrates for having allowed a plate to be held at the door to receive voluntary offerings on behalf of the China Inland Mission. Many similar facts might be added. It is even dangerous to speak of these things.

Norway.—The fifty-sixth annual report of the Norwegian Missionary Society is out. This organization has 2 fields in South Africa, and 3 in Madagascar. The income was £27,825 last year, the number of representatives was nearly 100 (not including missionaries' wives, or 1,200 natives of whom 30 are ordained). The number of baptized members in the various missions is about 40,000, in more than 500 congregations. In Madagascar 40,000 are in its schools.

Finland.—This country, like Poland, is to disappear from the map, since it is about to be thoroughly Russianized. By recent decrees the emperor's local title as Grand Duke of Finland disappears, and the word "Empire" or "Russia" is substituted in the soldier's oath for the word "Fatherland." Thirty-five per cent. of the young men, instead of ten per cent. as hitherto, must enter the army for five years' service, with liability for a still longer term, and may be sent to any part of the Russian empire, whereas hitherto they have been for local service alone; and at the same time Finland is to pay 10,000,000 marks as a military contribution. The people are helpless and in despair. In Helsingfors the theaters are closed, the people

are in black, and the newspapers head their articles, "A Nation in Mourning." A wholesale emigration to America is likely to ensue.

Russia.—A commercial school for women was opened in Kiev last month. This is the first school in Russia where Jewish women can enter without restriction; and last month fourteen Jewish girls were accepted as pupils.—*Jewish Daily News*.

ASIA.

Turkey.—A correspondent writes to the London *Times*: "Advices received from Constantinople confirm the reports as to the serious character of the steps taken by the Turkish government in closing orphanages. The British and United States governments are understood to be in full agreement as to the steps which are to be taken in the event of the Porte further postponing the withdrawal of the order closing the Protestant orphanages for Armenian children. These institutions, altho supported by British, American, German, Swiss, and Swedish benevolent committees, are under the direction of the United States missionaries in Asia Minor. Sir N. R. O'Connor and Mr. Straus have already made energetic representations to the grand vizier, but without effect. The situation is, unfortunately, complicated by the measures adopted by Archbishop Azarian, the Armenian Catholic patriarch, to influence the sultan against the Protestant missions, on a frivolous pretext that the directors harbor revolutionary agents and spread sedition."

—There is reason to believe that Mr. Oscar Straus, of New York, who went to Turkey because there was important business on hand, has made excellent progress in accomplishing the special undertakings he had in view. There were four of these undertakings: (1) To

have an exequatur issued to our consul at Erzerum. (2) To secure passports for travelers to the interior of Turkey. (3) To secure payment of damages for destruction of property belonging to American missionaries. (4) To make a treaty recognizing naturalization. The first two tasks are accomplished, and the third important and difficult undertaking is understood to be so far along, that the damages have been assessed, the ministers of the sultan's council have advised payment, and finally the sultan has given favorable assurances.

Persia.—Dr. J. G. Wishard writes in the *Herald and Presbyter* that one of the most encouraging features of the work in Teheran is the fact that 18 Mohammedan girls applied for admission into Iran Bethel last year. To those acquainted with the fanaticism of the Moslem, the fact that the parents of so many Moslem girls were willing to send them to a Christian boarding-school, to eat the "defiled" food of the Christian, to be known, perhaps, as Christians, is to convince one that a change in public sentiment is possible, notwithstanding the boast of the ancient Persian that his laws never changed.

—A correspondent writes in a recent letter as follows:

As for things here in Persia, it is hard to give a fair impression or to gain it even in the country. For one thing I think that we are all apt to exaggerate political events, both those past and those in prospect. Undoubtedly affairs are serious here and are growing more so. Still an occidental has little conception of the possibilities of degeneration in government here in the East. The people expect corruption and bear oppression as if it were the legitimate function of government. What would be cause for swift and certain revolution in Europe, may be and probably is the ordinary course of events here. I think Persia may rot on and her government stink for years.

Of course some time, as the Bible puts it, the stench will go up to heaven, and at any convenient time Russia may step in—but it would be rash to be definite in prophesying.

“As for mission work, the prospects are good in many ways. The work among the Nestorians is more encouraging than for some years. Work and spiritual power seem to bring in results in almost every place, and the causes for failure are mostly, if not altogether, within our church. We may hope for a large ingathering, I believe. The Russian mission seems to have collapsed, tho it is too soon to be sure. Work among Moslems is more circumscribed than formerly, and it is the part of wisdom to say very little about what we are doing for them. Everywhere seed is being sown in a quiet way.”

Arabia.—It has long been well known that the so-called "holy district" of Mecca in Arabia is the breeding-place of cholera. The huddling together there at stated intervals of hordes of filthy Asiatics, under the most unsanitary conditions conceivable, can hardly help but be productive of diseases which may sweep a whole continent before they are extinguished. And when it is borne in mind that the carcasses of the multitudes of animals sacrificed there are thrown out to putrefy in the neighborhood, under the hot rays of the blazing sun, the periodic origination of cholera seems fairly well accounted for by this geographical localization.

India.—In this country there are 166 hospitals and 466 medical missionaries in various fields.

—Dr. John Murdock, well known for his efforts to supply a Christian literature for India, having given himself now for fifty years to this work, says, in a recent letter, that seven years ago he had been connected more or less with the issue of 1,600 different publications, in 21 languages and dialects of India;

the number of copies printed amounting to about 20,000,000, while the sales realized nearly \$500,000.

—It is estimated that there are 5,000,000 of English-speaking natives now in India. That is about one in sixty of the population. That these, with those who are increasing the number constantly from the colleges and schools, will have more influence in shaping the educational, social, political, and religious future of the country than the other 275,000,000 combined, is most evident. They are the teachers in the schools, the editors of the newspapers, the natural and recognized leaders in every department of life and activity.

—Surely India is making progress. A short time ago the writer had the pleasure of visiting a Brahmo Sunday-school in this city, in which he found several Bengali women teaching mixt classes of boys and girls. Some of these ladies have earned the degree of B.A., and one enjoys the distinction of being an M.A. of the Calcutta University. Suppose fifty years ago some one had prophesied this! It is now announced that two Bengali women, both M.A.'s of the Calcutta University, have been appointed examiners at the forthcoming university entrance examination. Surely the day of the emancipation of India's women has dawned! How great the debt which India owes to Christian missionaries for having pioneered the way for the education of its women in the face of doubts and fears and prolonged opposition!—*Indian Witness*.

—Two noted physicians, Drs. Chalnette and Fraser, have demonstrated that *antivenene* is efficacious as an antidote to snake poison. But an obstacle has arisen against its use. The natives think this is some new and diabolical species of

magic, and their religious prejudices are roused into hostility; and as a Hindu will die rather than go counter to his religion, there is still much work for intellectual enlightenment before modern discoveries can be fully utilized.

—“ I affirm, with a wide experience of North India and Burma, that I have never met with a direct and organized attempt to gather in the heathen on the part of that church, save where the seed had been first sown by others, and they had begun to enter into the fruit of their own labors. Instances of such intervention of the Church of Rome may be found among the Karens in Burma, among the Chols at Chotu Magpur, in the Nadiya missions of the Church Missionary Society in Bengal, and in the missions of the Society for the Propagation of the Gospel to the south of Calcutta. No *modus vivendi* is possible as between herself and other communions. We must confine ourselves to a protest against what seems to us a marauding policy, taking care, I should add, to establish our own people in those true Catholic principles which are the best safeguard when the assaults and intrigues of Rome have to be met.”

This is a melancholy statement, remarks the *Church Missionary Intelligencer*, made by a singularly qualified observer, but two wrongs do not make one right, and no marauding policy, such as has characterized Roman missions in India, should tempt us to forget our own duty of evangelizing the heathen and to make reprisals.

—That Protestant Indian Christianity is a very positive factor to be reckoned with, is evident from the announcement that a directory of Protestant Indian Christians is being prepared in Bombay by one of the most influential Indian Christian leaders connected with the American Board. This directory is to contain the names and addresses of the leading Indian Christians in the empire; sketches

of the important work undertaken and done by the more prominent ones; lists of Christian associations, the Young Men's Christian Association, etc., their office bearers and strength; lists of Christian educational institutions, churches, especially self-supporting ones; classified lists of Indian Christian ministers, lawyers, doctors, editors, authors, etc., and a statement of laws especially applicable to Indian Christians.

—An indication of the current of thought in missions is seen in the resolution of the conference of missionaries of the Church Missionary Society held at Allahabad a few weeks ago. After a full discussion of the future of the Christian Church in India, the strongest ground was taken in favor of a native church and a native episcopate, entirely independent of control from England. It was decided:

That the future outcome of the C. M. S. Native Church Council System should be the formation of an independent Indian church, governed by its own synods, under an Indian episcopate, and in communion with the Church of England.

China.—C. A. Coleman, of Vancouver, B. C., kindly calls attention to a statement on page 951 of the *REVIEW* for 1898, which, tho' taken directly from the pen of a missionary, gives the exact opposite of the truth. He says:

I thought it could not be correct, as in my reading of Mencius in Chinese and English, some years ago, I had never noticed it. I turned to Mencius, Dr. Legge's Chinese Classics, vol. II., Mencius; and in Book IV., Part I., Chapter XVII., this is written: 1. Shun-yu K'wan said, "Is it the rule that males and females shall not allow their hands to touch in giving or receiving anything?" Mencius replied, "It is the rule." K'wan asked, "If a man's sister-in-law be drowning, shall he rescue her with his hand?" Mencius said, "He

who would not so rescue a drowning woman is a wolf. For males and females not to allow their hands to touch in giving and receiving is the *general* rule; when a sister-in-law is drowning, to rescue her with the hand is a peculiar exigency.

—The veteran missionary, Dr. Edkins, giving in the *Chinese Recorder* his reminiscences of the last fifty years, says: "The great river of idolatry is dried up. The conflict now is between Christianity and the *world power*. Our books are being widely examined, and the result will be an enormous accession to the Christian ranks in a few years. Faster than India, sooner than Japan, China will become a Christian land; and it will be the greatest victory achieved by the Christian religion since the conversion of the Roman Emperor Constantine."

—The advance of China is most strikingly shown in the increase demand for books on Western science and learning. To supply the calls for this sort of literature the old printing houses have been overtaxed, and many new ones started. Bookbinders have advanced their prices, and the price of paper has risen. Nineteen books on Western learning have been published in Szchuan, the most western province of China, and the number of native newspapers has quadrupled in three years. The Society for the Diffusion of Christian and General Literature among the Chinese, last year printed more than 37,000,000 pages, and the Presbyterian Mission Press, in Shanghai, printed 45,000,000 pages.

—The following requests for prayer comes from the committee in charge of the national convention of the college Young Men's Christian Associations of China, to be held at Shanghai, May 19-22, 1899:

I. Pray that the students in the colleges of

China may make prayerful, adequate efforts to be represented at the convention.

II. Pray that the difficulties presented by great distances, by differences of language, and of traditions, may be overcome, and that the convention may have a spiritual unity.

III. Pray that the important questions relating to the work of local associations, to the future of the student movement in China, and to the evangelization of China in this generation, may be so acted on as shall be most pleasing to God.

IV. Pray that the delegates may return to the various parts of the empire and take up their work "in the power of the Spirit."

—Consul Fowler, of Chefoo, has sent the following statement to Washington, in connection with an earnest appeal for help:

Conservative estimates place the number of starving from the floods at 2,000,000, and time and the increasing cold weather will greatly augment the distress. Hundreds of villages are submerged, cities surrounded by water; homes, furniture, clothing—in fact, everything is under water or destroyed. The natives themselves are living in straw huts; many have absolutely no shelter from the winter's cold and snow, subsisting on bark, willow twigs, roots, etc. The summer's crops have been a failure, the seed for next spring's sowing is gone, and there is nothing for these starving millions to hope for in the future.

—In the most ancient passage of Chinese literature in which Shangti for the first time occurs, he alone is Ti, God. The other natural forces, wind, water, fire, etc., are only Shin, spirits. A later time then more and more drew up Shangti into a transcendent form; it forgot to honor and to thank him, and thus the original idea of the one personal God receded more and more. The way which Chinese heathenism struck into is the same as that of the other heathen, that which the apostle so exactly describes in Romans i. The philosophical school of the Sung dynasty (1200 A.D.) with a Chufucius (not Confucius) at its head, has then first again, in pantheistic

style, brought together, under the one conception Shangti, the sum of natural forces, which the degenerate Confucianism deified more and more. But this is now no longer the ancient classical Shangti of B. C. 1000—2000. This is the philosophers' Shangti, an abstract God of thought, a conceptual idol.—*Evangelisches Missions Magazin*.

—The Chinese could teach a considerable portion of the Occidental world profitable lessons in filial piety, respect for law, reverence for superiors, economy, industry, patience, perseverance, contentment, cheerfulness, kindness, politeness, skill in the use of opportunities, and energy in the conquering of an adverse environment. The merchants of China, in contradistinction to the officials and small traders, are held in high esteem as men of probity and business honor. The capabilities of the Chinese people, under favorable auspices, will surely secure to them an unexpectedly high and honorable place in the world's future. There is a staying power in their natural qualities, and a possibility of development under helpful conditions, which deserve more recognition than the world seems ready at present to accord.—*Rev. J. S. Dennis*.

—The Lutheran missionaries refused money in China to the extent of \$10,000, for the murder of two of their number, maintaining that all they wisht was to be allowed to continue their work without molestation.

—Ten years ago, three men were baptized in a town 130 miles inland. This was the beginning of a work which has grown until, during a late journey of two months, I was permitted, by appointment of Presbytery, to organize a church of 130 members, and ordain 3 elders and 4

deacons. A member of our last theological class was ordained as settled pastor over this new church, and another one ten miles distant. During the past few weeks 6 members of the theological class have been ordained and settled as pastors over churches either entirely or nearly self-supporting. During the year 140 have been received at different centers into the church on profession of faith, and 51 children baptized.—*Rev. Hunter Corbett.*

—Dr. Duncan Main covers more than a page in a recent *Mercy and Truth*, with most startling figures relating to the attempts to commit suicide, which came under his own eyes in a single hospital at Hangchow, during a twelvemonth. The cases numbered 211, in which 126 men figured, and 85 women. Opium was the poison selected by 187; 67 were between the ages of twenty and thirty, 51 between thirty and forty, and 28 were over fifty. Quarrels led 132 to court death, and bad treatment from parents and masters impelled 27.

Korea.—On the eve of her marriage a Korean girl has her eyes tightly glued together. She goes through the ceremony in this manner. She is carried to the bridegroom's house with her eyes still sealed. Afterward she is returned to the home of her parents, where the paste is removed. On the morning of his wedding day a Korean bridegroom goes to the home of his bride's parents, mounted on horseback and arrayed in a pink or purple robe. Two men walk before him, one carrying a big white umbrella, and the other a goose with a scarlet thread run through her beak. The man carrying her is also drest in scarlet, which is the color of rejoicing in Korea. The goose is an offering to the bride, and is an emblem of domestic happiness.

Japan.—The Japan missions are to have a mission conference in 1900. Arrangements have already been made, and it has been decided to hold it at Tokyo in the latter part of October of that year. A program has been carefully arranged, and papers are to be read covering the whole range of missionary activity. The conference held at Osaka in 1883 was a great success. Now there are about 600 missionaries of the evangelical bodies in the empire, and it is hoped that 400 at least may gather in this conference, which may probably mark a new epoch in the history of Christian missions in the empire.

—The years 1897 and 1898, tho a time of considerable excitement and important changes in the world of Japanese politics, have been a period of quiet and steady growth in the world of Christian missions, and in this we are glad to be able to say that the Young Men's Christian Associations have shared. Perhaps the greatest growth in the local work is to be seen in the membership of the Tokyo city association, which has now reached a total of 825, including a sustaining membership of 129. This increase is proportionately more than it has been for some years past.

—It is now reported that Japan has been successful in her attempt to pacify Formosa, which came into her possession as one of the results of the war with China. All but one of the surviving rebel chiefs are said to have surrendered, and bodies of insurgents have laid down their arms. The *Friend of China* is responsible for the statement that the Japanese government is steadily pursuing its plan of restricting the sale of opium to those among its new subjects who have already become habituated to the drug, and is thus preparing for the total extinction of the vice. Many

opium smokers have not been willing to endure the ignominy of being registered as such. Only 6,796 opium smokers have registered out of a total of 11,444 reported previously as the result of a careful official inquiry.

—This item shows what a task the Japanese have had on hand. Two hundred rebels attacked a village, surprising the people and looting the place. They burned 37 houses. A Japanese police inspector and 6 constables perished in repelling the attack. One constable was captured alive. The insurgents fastened on his back the bloody heads of his companions and drove him before them into the woods. Reinforcements were sent to the village, where the mutilated bodies of the victims were found. One constable escaped. He gave a ghastly story of the massacre. Inspector Kosake, as soon as he was aroused, ordered his wife and child to hide. He commanded his followers, in case of his own death, to kill his wife and child rather than let them fall into the hands of the savages. While he was fighting the savages dragged the woman and child from their hiding-places. He rushed upon them, and with two blows of his Japanese sword killed them. Then he fell himself, covered with wounds.

—It is a matter of much joy to all true disciples that in Japan Christians again control the Doshisha college, which past some time ago into the hands of rationalists and liberalists, who had openly boasted that they "had taken down the Christian sign." The facts have been thus stated in a recent published article:

The Doshisha College was founded in 1875 by the Rev. Dr. Joseph Neesima, a Japanese educated in America, with the assistance of the American Board of Commissioners for Foreign Missions. It was established "to promote moral and intellectual education in

close union," and its charter stated: "Christianity is the foundation of the moral education promoted by this college." These principles the charter declared unchangeable.

The wave of materialism which rolled over Japan involved the Christian Doshisha, and the trustees altered its rules so as to exclude the Christian element in every department save the theological school. The American Board endeavored in every way to cause them to stand by the foundation principles, and finally demanded the return of the money invested, but this demand was unheeded. Legal measures were finally resorted to, the Christian Japanese alumni were aroused, and the trustees forced to resign.

Financially the institution is not in a good condition, but it is hoped that with the changed conditions it will flourish.

—Rev. Charles Hartwell, of Foochow, writing on the third day of November last, speaks of that day as the forty-sixth anniversary of his sailing from New York for China, and he adds that the ship which carried him had "as part of her cargo 300 tons of coal and 70 tons of shot for Commodore Perry's fleet, to be used, if necessary, for the battering open of the doors of Japan." Mr. Hartwell calls attention to the vast change which has taken place, especially within the last few months, so that Japan, which at the earlier day was absolutely closed to foreigners, is now an open asylum for political refugees from China.

AFRICA.

—Khartum is now within twelve days of London. "The old equatorial provinces will be brought within twenty-five or thirty days of easy travel from Cairo. From South Africa we hear of a plan of steam communication by rail and water from Cairo to Cape Town. It is intended to push the railroads from Bulawayo to Tanganyika, something like 800 miles. A steam service would take us 360 miles further north on that lake, and then a railroad 180 miles to Victoria Lake, and then 200 miles more steamer navigation, and then

by railroads and steamers down the Nile."

Egypt.—The annual report of the Girls' School at Mansura, Egypt, is full of interest. During 1898, there were 204 pupils in this school. Of these, 9 were Protestants, 67 Copts, 76 Moslems, 29 Catholics, and 23 Jews. The number of Moslem girls was double that of the previous year. Some of the brightest girls in the school are from Moslem homes. A small circulating library has been established as a means of keeping in touch with the girls after they leave the school.

Morocco.—Writing to *The Gospel Message* one of the missionaries in Morocco gives the following description of those they meet with:

"Beneath the grove where we were camped the gleaners would come during the heat of the day to rest and beat out their handfuls of grain, one by one, and winnow it in the wind. I wish you could see them!—the aged women with haggard face and bowed form, bent beneath the toil and years of sin; the child of tender years, just entering a life of untold misery; the strong young slave girl, and those of early womanhood, whose careworn faces betokened the misery of their lives; those of middle life whose sufferings have early brought them to the threshold of the grave. Diseased, dirty, wretched beyond description, all groaning beneath burdens too heavy to bear.

Sierra Leone.—Almost all the rebellious chiefs have either been apprehended or have surrendered themselves, and have been treated with imperial clemency. Confidence is almost entirely restored, and the natives, now that they are beginning to understand the drift of the government measures, effusively welcome the new order of things. Everywhere they are readily paying the hut-tax, and not the slightest difficulty is anticipated in collecting it for the future. The prospects of Sierra Leone have

never been so bright and promising as now, and, with a railway running through the fertile districts, an abundant revenue with a considerable annual surplus, lessened import duties, cheaper markets, and a firm and settled policy, the colony has a future before it such as was not dreamt of a few years ago. A new era is dawning for the colony, and already its signs are easily apparent and are unmistakable. Even the hut-tax itself will tend to foster habits of industry among the people, and will in the long run prove as successful in Sierra Leone as in all the other colonies where it has been tried.—*The London Times*.

Angola.—Letters from the West African Mission are most cheering, as showing the hold which the Gospel has gained upon some of the native chieftains and leading men of Bihe and Bailundu. It is much that the chief of Ciyuka has built schoolhouses and opened places for worship, after burning all his fetishes, and that on his trading expedition to the distant Barotse tribe, on the Zambesi river, he has so arranged his caravan that it shall be under Christian control, with daily worship and with no dealings in rum or slaves. It is an interesting item mentioned by Mr. Read, of Sakanjimba, that whenever the chief and old men of that district are unable to attend the Sunday service, they send their excuses to the missionary on the Saturday previous, that he may know why they are not there. How would such a custom as this work in America?—*Missionary Herald*.

Cape Colony.—The African Methodist Church proposes to found a Kafir University at Queenstown for the training, industrial and religious, of that tribe. Rev. J. H. Dwane, vicar bishop of the A. M.

E. Church in South Africa, himself a native Kafir, is head of the school. He was educated for the ministry in England. Sixteen Kafir boys and girls are now receiving religious and industrial training at Wilberforce. Another young Kafir is studying medicine at Howard University, Washington. A call is out for \$10,000 with which to start the work. A hundred self-supporting churches with pastors and 12,500 members form a South African constituency.

Equatorial East.—The telegraphic line from Lake Nyassa to Lake Tanganyika is already surveyed, and the wires have been laid about half the distance. It is but twenty-five years since Livingstone died, after having made known this region to the world. It is an interesting fact that the Livingstonia Mission can report that their harvest the past year, despite the ravages of locusts, has amounted to 30,000 pounds of maize and 10,000 pounds of beans, besides a ton of millet and 4 tons of wheat. The mission seems thus well established, and far on the way toward self-support. The industrial work is under the care of Mr. Moffat, the grandson of the great missionary, Robert Moffat, and nephew of Dr. Livingstone. The spiritual work keeps full pace with material progress, and more.

—The Berlin missionaries who are working on the north end of Lake Nyassa have been able to advance in the country of the much dreaded Wahehe, those fierce warriors in whose country no Protestant missions ever have been established. Among the Koude tribe the missionaries have established 4 stations, 1 on the shore of the lake, the others higher up in the country. The dialect of the tribe has been reduced to writing, and a grammar of it was published in Berlin. The Gospels of Matthew and Luke have been translated, and

have been printed at the expense of the British and Foreign Bible Society. At every station the work has borne fruit, as on each place a small congregation has been gathered. Two other stations have been opened on the Livingstone Mountains. The society had at the end of last year 9 stations in East Africa, 8 of which were situated 5,000 or 6,000 feet above the level of the sea.

—Rev. John Roscoe, returning to Uganda after a sojourn in England, gives in a recent letter an interesting account of the situation. The revolt seems not to be over, and religious work suffers much from the long period of excitement and peril. He reports some 475 teachers at work; 70 were sent out during last year, while 70 more are under daily instruction, with 14 candidates for holy orders. The need of additional workers is most urgent.

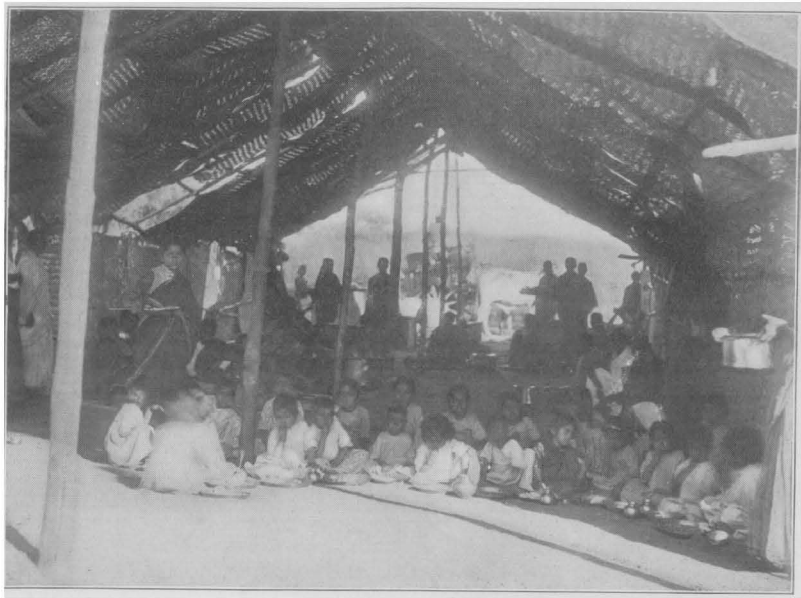
Obituary Notes.

We are greatly saddened by the news of the sudden death of Rev. Samuel H. Kellogg, D.D., LL.D., of India, one of the noblest men and ablest missionaries in the world. A telegram states that he was killed by falling over a precipice while riding a bicycle in the Himalayas about May 1st. No further particulars are given. Dr. Kellogg has been chiefly engaged in translation work, having gone to India especially for that purpose. He expected to return to this country soon, and had promised to deliver the Princeton lectures on missions next year.

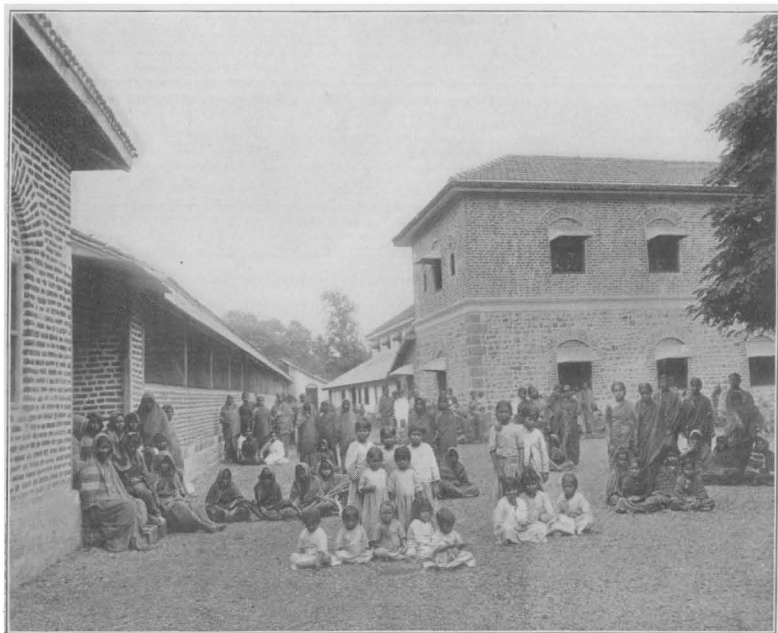
—Tidings have recently reached us of the death of Peter Rijnhart, an independent missionary to Tibet. He was a native of Holland, and, with his wife and baby, started from Western China some months ago, expecting to go into the heart of Tibet. The child soon died, Mr. Rijnhart disappeared, and is supposed to have been murdered, and his wife, a Canadian, after many perils and hardships, finally reached a missionary's house in Tachienlu, Western China.

Acknowledgments.

| | |
|------------------------------------|---------|
| No. 132. Congo Balolo Mission..... | \$60.00 |
| " 133. Pundita Ramabai..... | 35.00 |



**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.*

Old Series.
VOL. XXII. No. 7. }

JULY.

New Series.
} VOL. XII. No. 7.

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

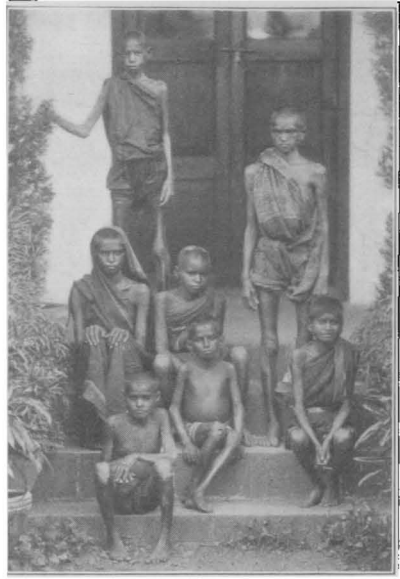
poor women, ruined by vice and terribly diseased, are housed for the time in separate *chuppee* huts, until a home for such can be provided.

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.

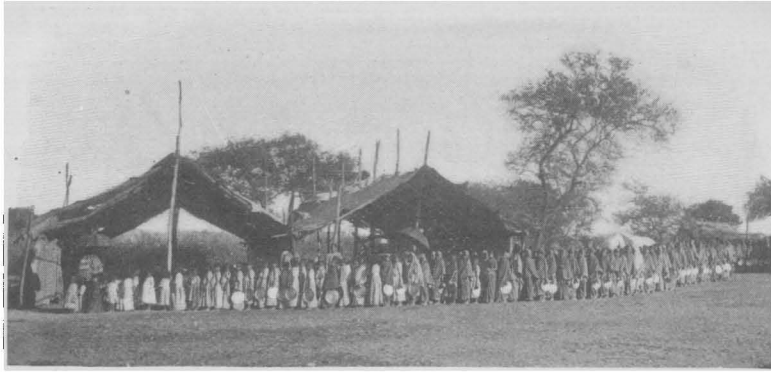
When she set up her school in Poona Ramabai made no efforts at proselyting the inmates; but some five or six years ago twelve or thirteen of them, won to Christ by her unselfish love, renounced



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.

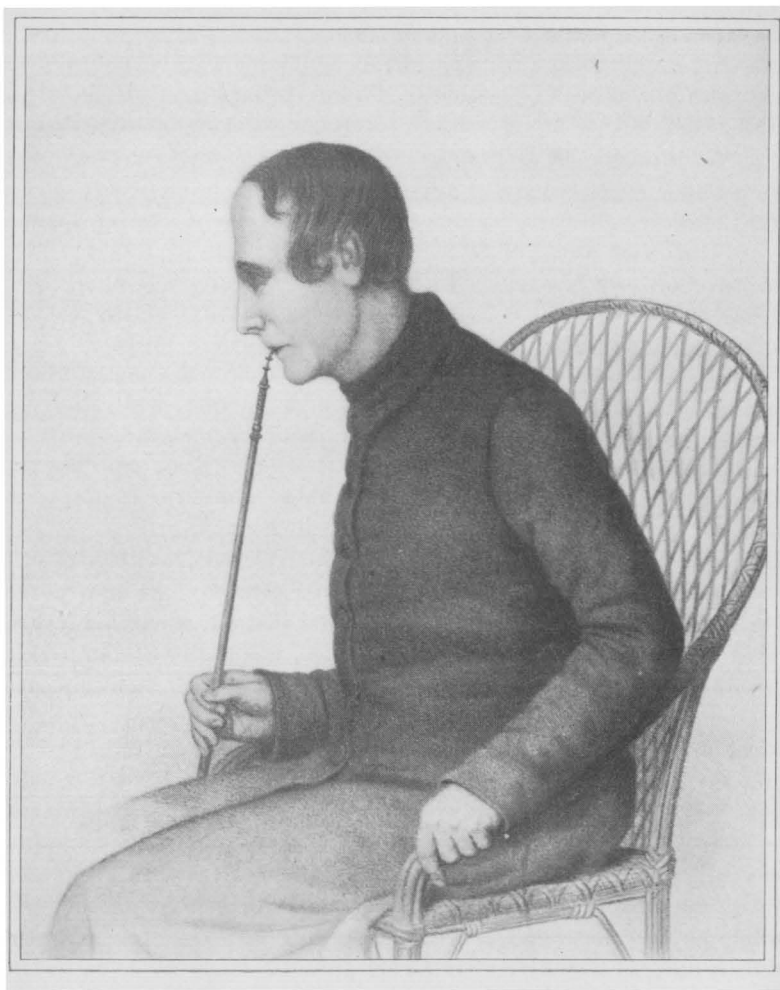
Half a century ago, in the quaint old town of Hermannsburg, about fifty miles south of Hamburg, Pastor Harms began his ministry, and inaugurated the great work for foreign missions that resulted in the formation of the Hermannsburg Society. This year, therefore, marks the fiftieth anniversary of this 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.

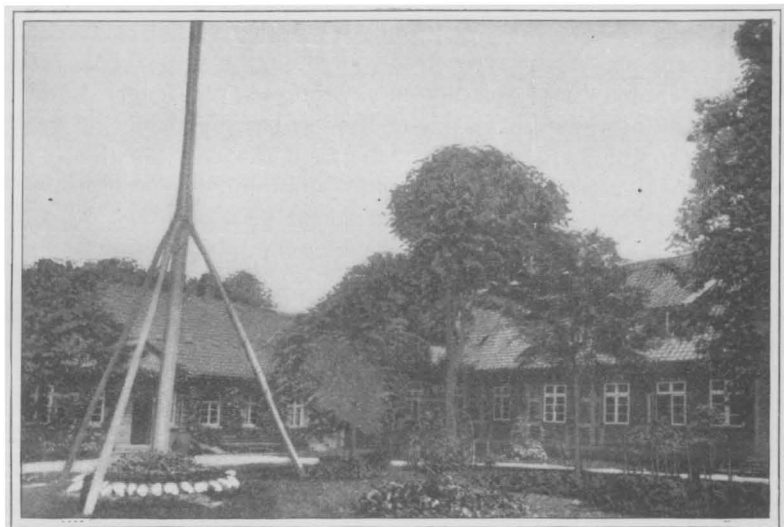
The parish sanctuary, the Peter-Paul's Church, at Hermannsburg, a quaint old stone structure, dating back to A. D. 975, was regarded with a reverent affection akin to that of the Jews for the temple at Jerusalem. Within its sacred walls the ancestors of the pastor, and many of his people, had worshipped 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 blocked 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-

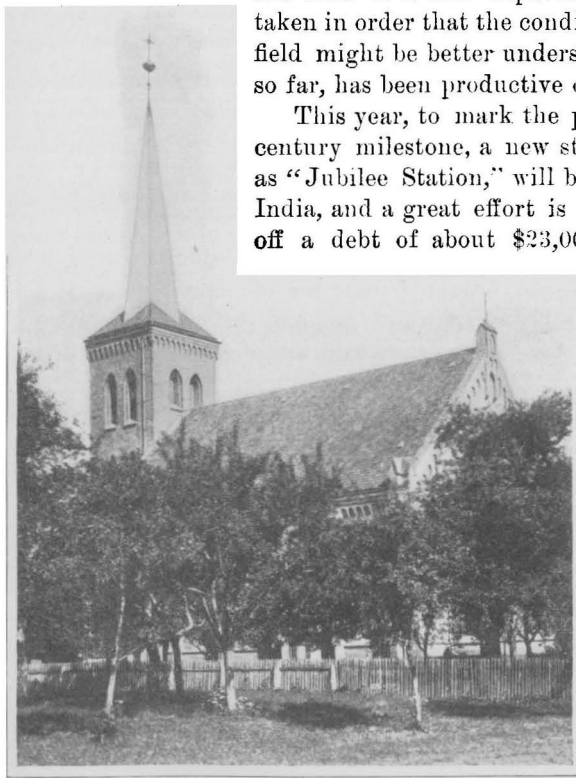
school for the children of missionaries in India, who are sent home to be educated. No such provision is made for children of missionaries to Africa. On account of the good climate and excellent school facilities, they remain with their parents in the field.

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 Tsimpshéan. 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 Tsimpshéan, but a large proportion of the natives can express themselves in English.

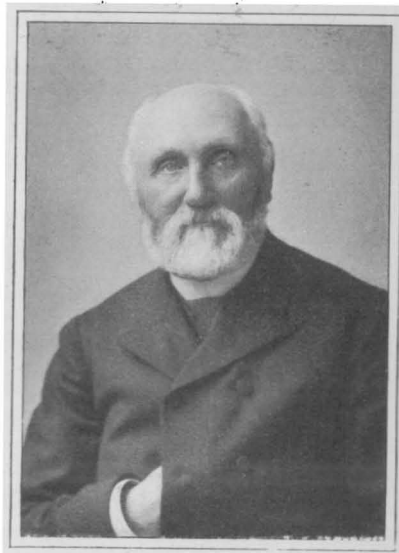
Imagine that we start from the steamship landing and walk

* 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?"*

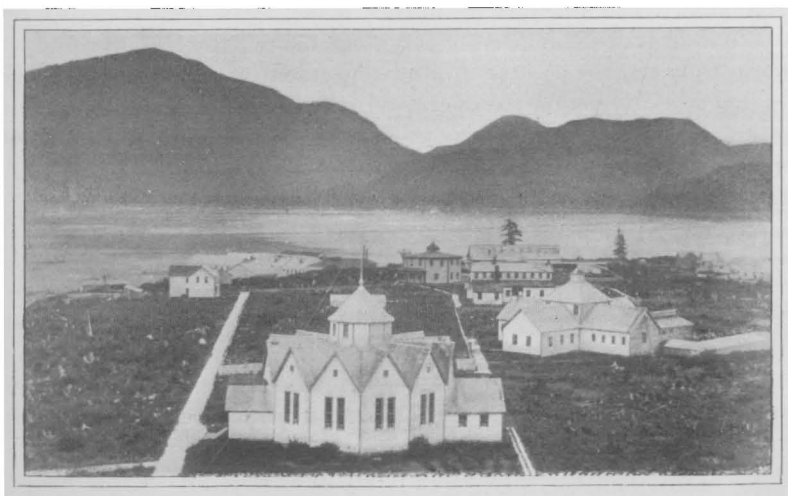
The *Congressional Record* of March 1, 1891, says:

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 dismiss, 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,

* Condens 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-Chiuian, 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 | 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 | 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 askt 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 Bhor 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 near-by 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 Zanguabar 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 "Zanguabar" 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 Congo), 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 Szechuan, 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 undated, 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.

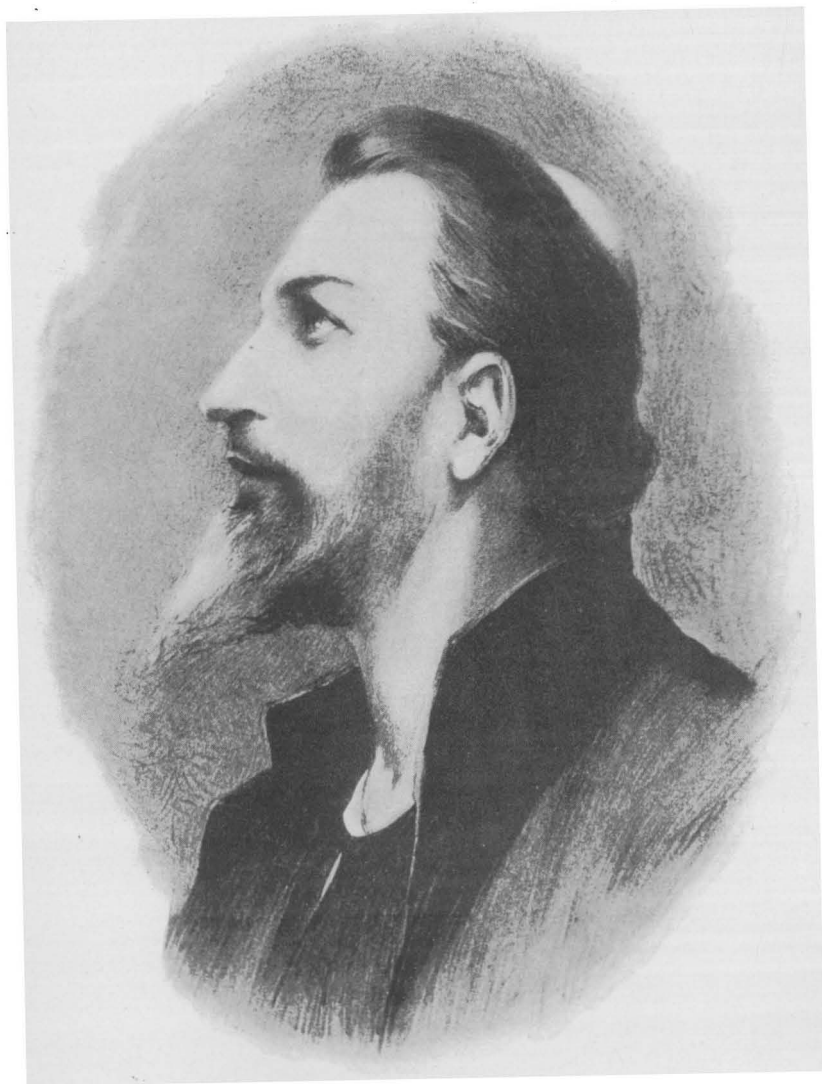
He has long shared with Prof. Max Müller the honor of being an acknowledged authority of first rank on Sanskrit literature, and his splendid book on “Buddhism in Its Connexion With Brahmanism and Hinduism, and Its Contrast

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.)



JAN HUS, THE PREACHER OF PRAGUE.

THE MISSIONARY REVIEW OF THE WORLD.*

Old Series.
VOL. XXII. No. 8. }

AUGUST.

New Series.
{ VOL. XII. No. 8.

THE WORLD'S MISSIONARY CONFERENCE OF 1900.

BY THE EDITOR-IN-CHIEF.

One of the grandest gatherings of the ages is already convoked for the closing year of this century, in the metropolis of the Western world, a notable conference of Christian workers from all parts of the earth, such as has never been seen before on a scale of like magnitude.

This Ecumenical Council on foreign missions, which is to convene in the city of New York for twelve days, beginning April 21, will, in many respects, have had no rival in all church councils, for its main features are unique. It will not only be of intense interest to every denomination of disciples, and to every society of missions throughout Christendom, but it will be composed of representatives "from every nation under heaven," and its constituency will, therefore, span the oceans and link the continents. Protestant missions from sunrise to sunset, and from equator to poles, will send delegates. No other council of the church has had equal importance, perhaps, since that of Nice, in 325 A. D., where 318 bishops assembled; where Constantine was present, and where Arius and Athanasius met as for deadly encounter, like antagonists in the ancient arena. In modern days the nearest approach to this projected gathering was the memorable conference in Exeter Hall, London, twelve years before, at which 1,500 delegates were present; but in 1900 twice as many are expected to meet.

Now is the time, and the only time, for *preparation*, and the sole purpose of this paper is to contribute, if possible, some humble hints toward the success and efficiency of this noble convocation. The writer, having been a "delegate-at-large" from his own land to the council of 1888, the experience of that meeting has led to the suggestions that follow. Any methods or measures then found helpful

* 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.

naturally prompt a like course for its successor, and if there were any errors in plan or performance then, it is obvious they ought to be avoided; in a word, the conference of 1900 ought to stand upon the shoulders of that of 1888, and excel it in every particular. We should aim at making this new gathering like the ointment of the apothecary, and not only see that there are no "dead flies" in it, but no lesser hindrances to its holy savor—nothing to mar its fullness of blessing, perfect peace, wise conduct, and permanent power.*

Much depends on the *choice of chairmen*. A presiding officer may not only lead on, but lift up a whole assembly. His tact and talent, decision and devotion, are the hinges and pivots on which the meeting turns. He may help or hinder business, create or disentangle perplexities, bring order out of chaos, or he may almost bring on the reign of chaos itself. We have all seen a skilful and devout moderator unravel the skein of confused and contradictory motions, stimulate prayerfulness and patience, and promote harmony between brethren, and accord between the assembly and the mind of the Master; and we have known others to embarrass, obstruct, and delay the whole proceedings. No chairman knows, perhaps, how much hangs on his action or inaction; even his voice, glance, tone, gesture, manner, unconsciously influence a throng. Debate may run wild because he knows not how to hold the reins, and the whole business drag because he can not handle the whip. A man who lacks self-poise, or prompt decision and energetic action, can not expect to hold the balances of an excited assembly, or promote the speedy progress of affairs toward a right goal. To put any man in the chair who, whatever his personal merit or social standing, is unfit to guide a deliberative assembly, is to put him in the wrong place, where he can neither do good to his brethren nor do credit to himself, for the one criterion in such choice is *capacity to manage a meeting*. The chair is not a mere seat of honor for a popular idol, but a throne of power for a born king who can hold and wield a scepter. We remember one case in which, in Britain, the presiding officer, tho a lord of the realm, was a hopeless *stutterer*, and his vain attempts at introducing speakers and putting motions were irresistibly funny, and kept even serious people in a titter. This, tho an extreme case, illustrates the principle that *fitness* must determine all such selection.

In a sense, there should be but one acknowledged presiding officer, for the first of all conditions of power is the *presidency of the Holy Spirit*. Upon no matter would we lay greater stress than upon the need of care that, from first to last, every step be under the distinct guidance of the Spirit of God.

* We refer the reader to the opening pages of the June number of 1889, and a paper taking a retrospect of the conference of 1888, in which several mistakes are pointed out, not needful to repeat here.

In the "Acts of the Apostles" the first recorded act seems to be rather Peter's act than one of the acts of the Spirit. The election of Matthias was in advance of Pentecost. Christ's last admonition was "wait for the promise of the Father," and His last assurance was, "ye shall be baptized with the Holy Ghost not many days hence." If the Spirit were needful for witnessing, how much more for business so solemn as the choice of a new apostle! Is it not possible that Peter, instead of waiting to be endued with power from on high, acted in the energy of the flesh; and that, if he had "tarried" for ten days, this step would never have been taken? Matthias does not seem to have been chosen of God, and after his election we hear no more of him; but God had a "chosen vessel" in Saul, who seems more honored in the New Testament narrative than any other man. Moreover, the mode of Matthias' election left no chance for a discovery of God's will. The lot was resorted to—never again to appear in the New Testament—and the question was not raised whether the Lord would have *any man* chosen, *but which of the two*—in a sense, compelling an apparent choice of one of them. And again, the standard of fitness announced by Peter proved *not* to be the standard according to which Saul of Tarsus was selected—that he must have been, from the baptism of John until then, one who had companied with them.

There is here a possible lesson of great importance. It warns us that even in a solemn proceeding we may move in advance of God's Spirit. Delegates may be chosen to this conference by the voice of man, whom God neither chooses nor recognizes. Proceedings may be prefaced with prayer, which are not in accord with God's mind, and have no real blessing. Resolutions may be carried and votes taken that receive no Divine sanction, and produce no spiritual fruit in the churches. How different the vision of God's own dealing in Saul's conversion (Acts ix), and his calling to missionary service (Acts xiii). In the latter case it is the Spirit who calls by name and sends forth His chosen missionaries, and the Church, whose dull ears are made sharp by fasting and prayer, hears, and heeds, and obeys the higher call. And again (in chapter xv), how significant is that sentence which left a Divine seal on that first council's united action, "It seemed good to THE HOLY GHOST AND TO US."

The supreme desire of all spiritual disciples is that this conference of 1900 may be the most Spirit-controlled body ever assembled since that council at Jerusalem. And, if this is to be the case, now is the time to insure such a result by a right beginning. Let those who send delegates send Holy-Ghost men and women. Let the standard of fitness be not learning, wealth, fame, social rank, or ecclesiastical position, but spiritual life and power. Let those who are arranging the program seek persistently to know and follow the Spirit's leading in even the smallest detail—the themes, the speakers, the chairmen; the

times and places of assembling, the service of song, how and by whom led, the public receptions, welcomes, farewells—everything planned under higher guidance. Then, from the opening session, let every effort be made to make real and constant the *sense of the Divine presence*, in comparison with which the most imposing royal personage sinks into insignificance. Constantine and Athanasius will be forgotten wherever God is felt to be present.

The importance of a fit chairman, already adverted to, is the greater, because the presiding officer strikes the spiritual *keynote* of the gathering. If he be lacking in keen spiritual perception—if his senses are dull, he will trifle when he ought to be serious, and be careless and thoughtless when he ought to be intensely and intently watchful. He will seek his own glory, and deal out those trashy compliments to speakers and hearers, which must specially grieve the Spirit of God, and in many other ways fail in his duty. To strike a false keynote is to risk the accord of the whole performance with the mind of God.

At the Liverpool conference of 1896, one young man presided throughout, and his manner of conducting the meeting was a study. He was like a deputy-pilot who simply stands by another whose hand is on the helm. In a country where there is an aristocratic government, and where such deference is paid to rank and station, there was absolutely no "court patronage:" the most distinguished dignitaries of church or state might be present, but the chair was always occupied by that one "student volunteer," whose one thought was to be filled with the Spirit, and so guide the assembly. He made no attempts at wit or smartness, indulged in no fine epigrams, no flattery of speakers; he had no air of self-importance. Donald Fraser undertook for God, and lost sight of all else but the unseen Presence. And even when a large offering was asked for, he first for a half hour trained the collectors, lest there should, in the gathering up of pledges and money, be any unseemly anxiety or frivolity. It was a common remark that chairmanship so simple and so successful had seldom if ever been seen, especially in great gatherings of young people. But the secret is an open secret: the chairman got in close touch with God and kept there.

There is no little *risk of a loss of power* in great gatherings—a risk run mainly in these three ways: *excess of mechanism in conduct of business, lack of spirituality of tone, and careless sacrifice of impression*. In gatherings of a religious character, such risks are correspondingly fraught with peril, since higher results are at stake.

First, there may be *too mechanical a program*. Too much may be embraced in the plan, for one session, so that everything is crowded, confused, hurried; speakers are upset, and hearers wearied. One of the worst resorts of such meetings is the *time limit*—an invention of

the devil—which, while it may stop some bores from turning their augers longer, also stops some sages when just ready to utter wisdom's voice. Five-minute rules may befit machine-run meetings, but not Spirit-led assemblies. Truth lies in crystals, and crystals must be *cleft according to the seams*. You may push a bark canoe into the water quickly, but it can carry little freight, and will upset as easily; the great steamship that bears its thousands of tons of burthen, you can not launch in a moment. Many a man of power takes time to get *under weigh*, but, when he gets started, does *weigh*—there is weight in his words—while another who leaps promptly into the saddle of the subject, can not keep his seat or lead on the host, but exhibits mainly his own weakness and unwisdom.

To get as many subjects on a program, and as many speakers on a platform as possible, seems to be the object with some “committees,” but, to a sagacious and spiritual mind, it must be obvious that quality is more important than quantity. One theme, well presented by well-chosen speakers, who have time enough to make an impression—this is a fundamental principle for an effective public meeting.

Lack of spiritual tone is most disastrous. Whoever presides in a solemn assembly, and whoever is visibly present, there is One who presides in invisible Presence, and whom it is of the first importance to recognize. Everything should be done as before Him—the Master of assemblies. And the whole power of a conference will exactly be gauged by the measure in which the Holy Spirit's presence becomes recognized, as real and actual. In a deep sense, the place may be shaken where disciples are assembled, and all may be filled with the Holy Ghost. But not unless He is devoutly recognized as there, and unless everything is done and said with reference and deference to Him. Praise and prayer, the reading of the Inspired Word, and the use of the human tongue in speech—yes, even the *silence*, should be vocal with His inaudible utterance. And the thought of His Presence is the true impulse that is to forecast the whole program.

The risk of *sacrificing impression* is, alas, too often recklessly run. In fact, few who, as committees or chairmen, control meetings, seem to have any sense of the danger, or the damage involved. In the late huge gatherings of the Church Missionary Society Centenary, a writer observes, that on one day when the rising tide seemed to reach its flood-mark—after Hubert Brooke and Evan Hopkins had led in their superb Bible readings on missions and prophecy—after Macartney and Chavasse, and Bishop Knox and converts from India had turned all eyes to the regions beyond—after Bishop-elect Peel, and Mr. Selwyn and Webb Peplow had lifted the thoughts and hearts of the vast throngs to three successively lofty levels, from “spiritual shortcomings” to “spiritual possibilities,” and then to “spiritual determinations”—and when, for twenty minutes, this last address had held the

rapt attention, and a word of solemn prayer was the one and only thing needed to fasten impressions, an awful blunder was made, "*another topic* was introduced, and the audience were lost and never again regained." "Those last ten minutes," says the narrator, "were responsible for much." Much indeed—responsible for a swift ebb tide of impression, and a sacrifice of spiritual gains that only God can reckon.

And who that is in touch with God has not *felt* the vanishing of power, after a solemn sermon or address, when the "still small voice" of the Spirit has been heard—and just at that supreme moment of awful hush, when one feels that the Lord is passing by, and is moved to wrap his face in his mantle and stand in silence before Him—an aspiring choir or ambitious soloist bursts forth into a musical art display, or an irreverent organist conjures up some musical semi-operatic thunderstorm, to drown the quiet whisper of God!

One of the peculiar qualifications of a successful fisherman is delicacy of touch as he holds the net, to perceive the presence of fish, and know just how to manage the net, and when to close it and haul them ashore. There is a delicacy of spiritual touch that enables us to detect the Spirit's motions and follow His guidance. But how few ever learn that divine art!

It might seem intrusive to suggest *topics for discussion*, seeing that so large and competent a committee is in charge. But there are some great practical questions which we hope may find a place on the program. Prominent among these are the following:

The securing of a sound and ample financial basis for evangelization.

The systematic education of the Church in the facts of missions.

The revival of intelligent and concerted prayer for a lost world.

The provision of cheap and first-class missionary literature.

The best means for deepening spiritual life among missionaries.

The promotion of cordial comity and cooperation on the field.

The economical use of the working forces, without waste or overlapping.

The expediency of industrial missions, and their best methods.

The distribution of laborers over the whole world-field.

The enlargement of the missionary force with adequate workers.

The true conception and exhibition of unity among missionaries.

Of all these questions none is more weighty than the practical division of the world-field with reference to the speedy evangelization of the world in this generation.

There are other questions which can not well be avoided, tho we know not the shape they will take. For instance, the federation of Free Churches in Britain and their new catechism has a very manifest bearing on missions, especially on the visible unity of denominational

effort, in doing away with sectarian strifes and even divisions. The question of Ritualism ought to have consideration, but it would need careful handling if strife is to be prevented. The attitude of Protestants toward Roman Catholic missions is one of the most important matters needing adjustment, and it is one in which truth must not be sacrificed to a false charity. And so our attitude as Christians toward all other religions is a question now especially imperilled by lax liberalism. It is perhaps too much to expect a calm scriptural exhibit, such as at the recent Church Missionary Society's double jubilee, of the relation of the Lord's coming to missions, altho that is the one supreme incentive in the New Testament, and is much clouded by prejudice and misapprehension. The relation of education and evangelization to the work of missions will probably come up in some form, and is very important, and the question of practicable links between individual missionaries and fields and the home churches is now awakening wide attention.

If a word might be added, addrest especially to *speakers*, we would emphasize certain mistakes as always to be avoided. For instance the mistake of *apology*. In the majority of cases apologies are out of place. Time is worth too much to be spent in vain explanations and false humility. Self-depreciation is often both inappropriate and insincere. Moreover, if the apology be true the speaker should not be making the speech, and, if untrue, he should not be making the apology. We have heard a man face a grand audience, when every moment is golden, and coolly state that he has had no time to prepare or is unfit to treat the subject—both of which statements become speedily but too obvious—when, if what he says he means, by all the laws of good sense and good manners, he should sit down and give place to some one who *is* competent and *has* prepared himself. We heard a man of some distinction, appointed to his duty months beforehand, insult his hearers by informing them that he had made no preparation until on his way hurrying to the meeting, and we all thought so before he concluded. Let speakers give their hearers what has cost thinking and is worth thought, and then, without needless delay, plunge at once *in medias res*.

Another mistake is to bring in *irrelevant matter*, especially when brevity of time demands concentration and condensation. There is a great gulf fixt between having to say something and having something to say. Those who lay hold and keep hold of a throng are they who speak on the theme assigned, and strike a straight road to the heart of the subject. A vigorous mastery of any question commands attention. Matter, interesting enough in its place but foreign to the subject on hand, is "ruled out" by a thoughtful hearer, tho it may not be by a listless chairman. No man ought in a paper or address to ride his hobby, using his opportunity simply to inflict on a helpless

audience some pet argument or theory or notion, having only a nominal connection with the theme he is treating.

Sidney Smith denounced dulness in preaching as the crime against the Holy Ghost. He probably meant that it is unpardonable to intrude and obtrude before a meeting what is not well prepared and is thoughtless and pointless. Platitudes are the plague of great assemblies. It should be a matter of conscience to spare no pains to get ready for an occasion on which depends such issues. It is not always the man who wants to be heard whom the people want to hear: there are many moths that fly about the flame only to hide the light and singe their own wings.

The mistake of *sectarian bigotry* is in such a conference worse than a blunder—it is a crime. In an ecumenical gathering, all tribal standards must be forgotten, as we rally round the ark of God and the banner of the Cross. Yet, even in the Exeter Hall conference, a few had to let the conference know that they felt it a condescension to be seen there, and it must not be interpreted as a concession, as tho they were abandoning their “church” notions or admitting that all so-called Christians are on the right ground as to “apostolic succession.” A pity indeed to interrupt spiritual harmony by ecclesiastical bigotry. Magnanimity is never more in place than in such fellowship, and intolerance and uncharity nowhere seem so pusillanimous.

Other suggestions occur to the mind, but these suffice. We have no disposition to intrude advice. But we feel jealous, and we hope with a godly jealousy, that this grand occasion and opportunity may be utilized to the full for God and His cause. No words can justly express the possible outcome of such a conference, when the conditions of unhindered spiritual power exist. The uttermost parts of the earth should be constantly in view as the field to be tilled, and the uttermost bounds of time as the horizon of vision. The atmosphere of prayer should be the element in which such a conference lives, moves, and has being. The Holy Spirit's unseen presence should be devoutly recognized and the hush of God should be upon the assembly. If the delegates come up to the gathering as tribes to a solemn feast of the Lord—if the Lord himself is felt to be present; if all is done as in His sight; if the preparation of the heart and the answer of the tongue is from Him; if His wisdom guides and His love subdues—who can forecast the final outcome of such meetings! They may prove a latter rain of the Spirit, introducing a new era and epoch in history. Broken altars of God may be rebuilt, and thousands of slumbering fires may be rekindled upon them. More than this, there may be the new descent of fire from heaven—a consuming flame which shall both burn up the dross of our worldliness and selfishness, and compel an unbelieving world to confess, “Jehovah, He is the God.”

JAN HUS: THE PREACHER OF PRAGUE.

BY REV. GEORGE H. GIDDINS, LONDON, ENGLAND.

Secretary of the Evangelical Continental Missionary Society; Author of "Paxton Hood: Preacher and Poet," "The Christ in the Canvas of Gustave Doré," Etc., Etc.

None of earth's rivers are fairer than the Rhine, the "Rhen Superbus" of the Romans, the "Figura Rheni" of Virgil, the "beautiful Rhine" of Shakespeare, the "Fleuve Unique" of Victor Hugo.

The classic and the romantic meet upon its shores. The picturesque in nature, the illustrious in history are linkt together. The glories of wood and crag, vineyard and cornfield, grove and rock are woven with the mists of legend and the lore of poetry and song. We may read the history of ten centuries upon its shores, for what is history but the autograph of the ages, the rent in the arras, the time-stain upon the battlement?

On these banks we trace the footsteps of Attila, Clovis, Frederick Barbarosa, Rudolph von Hapsburgh, Cæsar, Charlemagne, Charles Martel, Pepin le Bref, Louis le Débonaire, Napoleon. Gunpowder was invented on one bank, and the first printing-press was set up on the other. Old feudal times and ages of chivalry look out from ruined tower and turret at every turn. Battle blasts have thundered here; here monarchs have been crowned and dynasties founded. It has heard the mutterings of the priestesses of Hertha and the Allah cry of the Moor. It has witnest the dread symbol of the Vehm-gericht and the feuds and follies of the Rosicrucians. It was the *locale* of a very *witenagemot* all through the Middle Ages. The crimson cross of the Crusader has been lifted among its hills. The Roman eagle has fluttered over it. The burden of "the solitary monk that shook the world," has been heard along its course. Every hill-top has been the theater of conflict of Hun and Goth and Frank. The palmer with his scallop-shell and sandalled shoon has wandered here. Romancers have tenanted every castled crag with wonder; painters have drunk inspiration from its beauties; poets have sung its praises in sweetest songs. Every ruined donjon, every grass-grown moat, every ancient château and decaying tower has its tradition of mystery and awe. Castle and cloister, once the abode of beauty and bravery, now desolate like the walls of Balclutha and the dwelling of Mona, have each their twilight-tinted dream-poem and legendary lore.

Every turn of the noble river reveals some feature of beauty. Here the hills rise abruptly from the brink, covered with vines and crowned with some ancient abbey, from whose turret the sound of the compline is borne upon the evening air. Here a village nestles in a radiant valley, with its tiny church pointing its taper spire to the blue heavens, with morning shadows mantling it in violet clouds. Here the mists are lying in the valley; here, hanging on the mountain peaks,

here the sun is glinting through the branches of the forest trees on the gloomy grandeur of some ruined tower, or "under the opening eyelids of the morn" upon the bursting buds of starry anemones, on asphodels or heather, on gentian or wild thyme. Here the wind is whispering among the lindens or sobbing among the pines. Here the lights, shimmering on the waters, announce some larger town, and at another turn on the quiet hillside, the dead are sleeping in "God's acre." Anon we glide by purple mountains, dotted with white chalets, great groves of oak or pasture lands, from which there floats the tinkle of the sheep bell or the blast of Alpine horn. Rose trellises adorn the slopes of many a green hill, crowned with the mountain ash, whose scarlet berries are growing golden in the sun.

World-famous cities lie along its banks: Düsseldorf, the city of arts; Coblenz, of fortresses; Cologne and Strasburg, the cities of the great cathedrals; Basel, with its university; Rotterdam, the city of Erasmus; Mainz, of Guttenberg; Worms, with its memories of Luther, and Constance with those of Hus.

Beautiful is the blue Lake of Constance, girdled with mountains; reflected in its limpid waters the shadow of the antique city, its hoary dam, battered with the blasts of eight long stirring centuries, rising in its midst.

THE COUNCIL AT PRAGUE.

The venerable place was bright and brisk one morning in the year 1414, when a long procession entered its ancient gate. Along the narrow streets in magnificent array there moved a mighty phalanx of notables of every ecclesiastical and civil grade; deputies from England, Germany, France, Italy, Sweden, Denmark, Poland, Hungary, Bohemia, and Constantinople; the emperor of Germany, the sovereign pontiff, 26 princes, 140 counts, 20 cardinals, 7 patriarchs, 20 archbishops, 91 bishops, 600 deans and canons, doctors and theologians, and 4,000 priests. Ostensibly they had met to settle long existing disputes that had torn and rent the Catholic world, and to bring to a conclusion the disastrous schism that had scandalized the church for seventy years; in reality to silence the eloquent tongue of the great preacher of Prague. The simultaneous infallibility of three contending popes, each fiercely anathematizing the other, had sorely tried what little logic lingered within the one universal and indivisible church.

Gregory XII. and Benedict XIII. had each their partisans. A still more powerful faction had denounced them both and raised Balthazar Cossa to the pontifical dignity under the title of John XXIII. His nameless debaucheries, unblushing greed, and boundless ambition had, however, become notorious, and the power he had purchased openly with moneys fraudulently acquired, was, at this synod, transferred to Otho Colonna, Martin V. In his person the disaffected fac-

tions were united, and the great schism came to an end. This was the one redeeming act of this significant council. What followed brought an undying infamy upon its name.

Throughout all Europe no country had become more educated and enlightened than Bohemia, in whose capital the emperor, Charles IV., had founded the justly famous university.

The truths of Christianity had been early introduced into Bohemia by the Greek apostles Cyril and Methodius, and the Augustinian, Conrad, of Waldhausen; Jan Milicz, of Kremsien; Mathias de Janow, and Thomas of Stitny, had, by their preaching and teaching, prepared the way for that revival of the truth of which the little kingdom was to be the source and inspiration. Cyril and Methodius had translated



THE KAUFHOUSE AT CONSTANCE WHERE POPE MARTIN V. WAS ELECTED

the gospels into the Slavonic tongue, and, in celebrating the services of the church, had employed the only language comprehensible to the people, to the small scandal of the Church of Rome.

Peter Waldo and his disciples had settled in Bohemia with daring dreams of reuniting the rituals of the Eastern and Western churches. The Waldenses, persecuted in France, seeking a refuge on Bohemian soil, had brought the truth with them, and purity in their path. The Tisserands, the Albigenses, and the Cathari, mingled with the persecuted Vaudois, to whom the apostolic Claude had preached the Gospel in the peaceful valleys of Piedmont, had all sought shelter here, and brought with them their faith, the heritage of brave traditions, the contagion of a pure religious zeal.

The man who should give definiteness to the vague aspirations and



BIRTHPLACE OF JAN HUS AT HUSINEC.

dim dreams of the Czech people, was found in the person of Jan Hus (or John Huss), who was born in South Bohemia, in the town of Husinec, near Prachatice, on July 6, 1369.

The little house in which the future reformer first saw the light has braved the tempests of five hundred years, and stands as a monument to his unflinching faith. A small medallion of the martyr has been placed upon its front, and beneath it may be read the words—

Mistr Jan Hus dur 8 Cervne, 1369.

As is almost invariable in the case of the vast majority of men of mark, he was cradled in comparative indigence, and early we find him supporting himself, while studying in the elementary schools of Prague, by singing like another Luther, and performing lowly service in the church.

After passing through the lower schools he entered the faculty of arts in the university of the capital. At the age of twenty-four he was performing the usual pilgrimages to the Prague churches on the occasion of the jubilee or great indulgence, and so extreme was his poverty that he was fain to live upon dry bread and part with his last four groschen for absolution after confession in the Church of St. Peter by the Vyssehrad. Three years later he took his degree of B. A., proceeding in another three to that of M. A. In 1401 he had reached the highest position possible, that of rector of the university. A year before he had received priest's orders, and a year later past as bachelor of divinity. From the moment of his ordination he began to enter in earnest upon the duties of his high vocation, devoting himself almost exclusively to this.

Throughout the whole course of his active life he appears to have been more of a plodder than man of brilliant genius; diligent, persevering, earnest, and sincere, his one chief talent, amounting almost to genius, being that of capacity for, and concentration in work.

The princess Helen Ghika says of him: "The spirit of self-abnegation it is which characterizes Hus even more than his genius. Calvin was more learned than he; Luther surpass him in eloquence; Zwingli was verst in philosophical questions of which he was utterly ignorant. Hus's glory is in his martyrdom. Like the early Christians, he has triumphed in death. The flames of his funeral pile have shone above the heads of succeeding generations, a consecrated light brighter than the sun. His ashes scattered to the winds have fertilized the soil of Europe, and Lefèvre, Zwingli, Luther, were the offspring. The Christian Church has never had in its fold a more magnanimous shepherd. To the bold heart of Paul he united the angelic mildness of John and the burning zeal of Peter."

The old city of Praha, or Prague, founded by Libussa, the first duchess of Bohemia, is one of the most picturesque of all the cities of the Middle Ages; lying in the valley and upon the gentle slopes of

hills which quite encircle it, watered by the Moldau, and full of those antique remnants of quaint timber-fronted houses and gothic churches, such as meet us in Rouen, Lübeck, or Bruges. The city is filled with ecclesiastical edifices, having no less than fifty churches, twenty-two chapels, seven convents, and eleven synagogues. Of the former the most famous is the Teyn Kirche, on the Grosser Ring, the ancient Hussite church with its monument of Tycho Brahe, the Danish astron-

omer, and on its *façade* the great statue of the Virgin replacing the Hussite's famous symbol of the chalice; and the great cathedral of St. Veit, the resting-place of St. Adalbert, St. Wenceslas, St. Veit, and the so-called remains of the fictitious St. Jan Nepomuc, the city's patron, entombed within a massive silver shrine, of the



TEYN KIRCHE, PRAGUE, WHERE HUS PREACHT.

In front of this was the Grosser Ring, where he was burned at the stake.

latter. In the dismal and dirty Ghetto, is the oldest synagog in Europe, with its adjoining and world-famous cemetery. Its university, founded in 1348, the oldest in the Fatherland, after the plan of that of Paris, with its four "nations," Bohemians, Saxons, Bavarians, and Poles, numbered no fewer than thirty thousand students, until the expulsion of all others than the Czechs led to its gradual diminution and the founding of the universities of Leipsic, Heidelberg, and Cracow. Not only is Prague a city of churches; noble palaces, venerable halls, and splendid statues are met with at every turn. Here are the Königshof, the ancient palace of its kings, the Czernin'sche Majoratshaus, the palaces of Steinberg, Nostitz, Kinsky, and Wallenstein, and the remains of the old Acropolis on the Hradschin. Here, too, is the Rathhaus, where in 1419 the citizens, commanded by the intrepid Zisca, after a fierce attack set the Hussite prisoners free; and now its council chamber adorned by the noble picture of the trial of Jan Hus in the cathedral of Constance, by the patriotic Bohemian painter, Vaclar Brozik. When the first Edward of England died he left commandment that his unburied bones should be carried at his army's head until Scotland was subdued. The gallant Zisca left his skin as a legacy to his Czechish braves, ordering that it should be tanned and converted into a drum to sound the battle march of freedom over the Bohemian fields.

Upon the famous Karlsbrücke, spanning the Moldau, are the statues of thirty saints, the principal of which, the city's patron, Jan of Nepomuc, the mythical confessor of the queen of King Wenceslas, who, for refusing to betray the secrets of the confessional, was thrown from this bridge into the Moldau, was drowned, but miraculously refused to sink, and around whose brow, so legends tell, five stars were seen to shine. On every statue of the saint five stars are found, and many a veritable statue of Jan Hus has been transformed into Jan Nepomuc by the simple addition of this diadem.

Not the least significant of the many relics of the ancient city is the marvelously beautiful miniature in the University Library, which illustrates an old Bohemian Cantionale, and dated 1752. It is in the form of three medallions. In the first the English Wiclif is striking sparks from out a stone. In the second the Bohemian Hus is kindling coals. In the third the German Luther is lifting high a blazing torch. That spark that was wafted across the sea and over the mountains and valleys of France, was borne to Hus; with it he lighted the coals upon the altars of his country, and right manfully he fanned them into flame.

The first clerical duties of Hus in Prague were performed in the Church of St. Michael, where, as a preacher, he soon became conspicuous, so much so that John of Milheim, through the influence of Kriz, presented him to the preachiership of Bethlehem Chapel, in succession

to Jan Protiva of Nováves and the Cistercian Jan of Stíckna, the specific duty of which office was the preaching twice daily, on every Holy Day, except in Lent and Advent, in the Bohemian tongue.

This Bohemian, or Czestro-Slavonic language, had, thanks to the unremitting energies and daring genius of Stitny, risen to a high rank among the spoken tongues of Europe. Possessed of exceeding elasticity, and cultivated to a lofty excellence, it lent itself readily to the work of popular address, and through this medium the sensibilities of a highly sympathetic and impressionable people were easily enkindled and aroused. This and the sterling character of the teaching of that noble university which had been founded by the son of the blind old warrior king, who fell at Crécy, conduced in no inconsiderable degree to the speedy successes of the reformer's labors.

(To be continued.)

A ROMAN CATHOLIC VIEW OF CHINA AND OF MISSIONS IN CHINA.

BY ROBERT E. SPEER, NEW YORK CITY.

The missions of the Roman Catholic Church in heathen lands are more or less shrouded in mystery. It is difficult to get full and reliable reports of the number of missionaries, of the number of converts and native workers, and of the work itself. It is easier to obtain such information, to the extent to which it is obtainable, in other languages than English. There are enlightening accounts of the travels of Catholic missionaries, like Abbe Huc's books, and some invaluable records of missionary devotion and success, like Father Wallays' history of the "Missions Étrangères," but little is obtainable in English descriptive of the present extent and methods of Catholic missionary work. And the traveler in Asia, at least, who tries to inform himself of the character and plans of the work, while meeting sometimes those who will lay it bare before him frankly, especially if he can speak French or can appear as a Catholic sympathizer, will still often meet with a secretiveness which makes him anxious for fuller and more specific knowledge.

"Another China," described as "Notes on the Celestial Empire as Viewed by a Catholic Bishop," meets such a want as this. Monseigneur Reynaud, its author, is vicar apostolic of the district of Che-Kiang, with residence at Ningpo, and tho his notes were written in French they have been translated and published in English by a Catholic hand. Monseigneur Reynaud's view of the Chinese, his account of the Catholic missionaries and their work, and his opinion of the work of the Protestant missionaries, are all of the greatest interest.

It is a very kindly and charitable view of Chinese character which appears in this book. The Chinese are spoken of as "those generous and upright beings who, led away by error, are yet sighing for happiness." If it is characteristic of the Catholic missionaries, it does them credit. Monseigneur Reynaud points out the significance of the fact that the Chinese language is such a rich language in moral maxims, and that while the life of the people is quite inconsistent with the ethics of their maxims, there is yet in the latter a real preparation for the teaching of Christianity. There have been those who regarded the language and these beautiful sayings as the very inventions of the devil to obstruct the acceptance of the Gospel. But this bishop says:

The daily language of the Chinese is full of proverbial sayings, which are in constant use among them, praising virtue and condemning vice. Some of them point out the vanity of worldly honors, the contempt of riches, the avoidance of pleasures that entail so much misery, the horror of injustice, the effects of anger and impatience, the folly of pride, the iniquity of slander, the shortness of life, and so on. Others inculcate love of virtue, practise of good works, esteem of wisdom, patience in troubles, forgetfulness of injuries, fidelity, gratitude, humility, and good example. The proverbs having reference to charity are particularly expressive and beautiful, and it is to be desired that our missionaries should make great use in their sermons and instructions of these axioms, in which may be heard distant echoes of passages in the Gospel. . . . The language of an entire race can not be one universal falsehood, and these moral notions, so often repeated, must be esteemed by individuals even if they do not always follow them; and such clear ideas of good and evil can surely be no obstacle to their conversion.

Of the people Monseigneur Reynaud uses such adjectives as intelligent, skilful, sober, hard-working, patient, persevering, enduring, very subtle, keen, prompt, precocious, artistic, expert in farming, simple, practical, frugal, thrifty; but he must speak also of their

Incredible ingenuity at deception. Calm and good-tempered, when not roused to fury or panic, the Chinese take everything as it comes; and men as they are, and actuated by their philosophy of practical common sense, they are not disposed to be ruffled by disappointments. This apparent apathy concealing powers of much passive resistance, renders the Chinese dangerous sophists, for possessing full control of their feelings, they are not carried away by heat of discussion; they avoid all weak points in their arguments, and discuss the most burning topics with a blandness and subtle irony peculiar to themselves. According to the Chinese, well-bred people, if they do disagree, should explain themselves calmly and politely, while invective and threats (at which, however, the Celestials can be great adepts), are considered to indicate want of dignity and strength of mind, besides being a sure sign of defeat.

National spirit, Bishop Reynaud thinks, as understood by the Chinese, exists chiefly among the literati, while "among the common people no thought is given to patriotism," and tho possessing a certain

degree of courage, it seems to be more negative than active. Of the position of women in China, he says:

The Chinese have the utmost respect for the proprieties of social intercourse, in which great reserve is maintained between men and women. It is really surprising to see such strictness and decorum, and absence of familiarity in the manners of a heathen nation. The women are remarkably modest in all their actions; they rarely speak to the men, and are satisfied with the society of people of their own sex, even when there are family gatherings; and, as it has already been observed, the Chinese are scandalized by the very different manners of the Europeans, which, in their eyes, appear to be exceedingly frivolous and indecorous.

At the same time "Protestant evidence, but none the less valuable on that account," is cited to the effect that—

The state of degradation to which heathenism has brought the women and girls of China is truly pitiable. The higher classes are secluded in their own homes, just as in India, and spend miserable, aimless lives, almost their only occupation being smoking, drinking tea, and embroidering tiny shoes for their poor crippled feet. You rarely find one among them who can read, or is in any way educated.

Of the mandarins and literati, Monseigneur Reynaud has no kind words to say.

There are two distinct Chinas, the official China, composed of literati and mandarins, and the China of private individuals. The first deserves all the reproaches heaped upon it. . . . Altho the Chinese code of law is remarkable for its wisdom and its equity, it is a mere collection of beautiful maxims, as all legislation is left to the sweet will of the corrupt mandarins, who make a regular traffic of justice. . . . The Chinese, while stoically enduring these exactions, heartily despise the mandarins and their satellites, who are really responsible for the abuses that so forcibly strike Europeans.

And most of the obstacles to the conversion of the Chinese are attributed to "the hatred of the mandarins, the calumnies of the literati, and family persecution."

On the native priests as severe judgment is past as upon the mandarins:

The bonzes, as I know them in the province of Che-Kiang, ought not to inspire us with any serious apprehensions. Their bad reputation injures their influence, and their laziness interferes with their zeal. Their vocation is simply a trade, and they live by the altar, as a workman lives by his tools. Their services are indeed believed in and paid for, but their conduct wins them much contempt.

This is the opinion expressed also by such fair writers as Eitel, who says:

The priests are mostly recruited from the lowest classes, and one finds among them frequently the most wretched specimens of humanity, more devoted to opium smoking than any other class in China. They have no intellectual tastes, they have centuries ago ceased to cultivate

the study of Sanskrit, they know next to nothing about the history of their own religion, living together mostly in idleness, and occasionally going out to earn some money by reading litanies for the dead, or acting as exorcists and sorcerers or physicians. No community of interest, no ties of social life, no object of generous ambition, beyond the satisfying of those wants which bind them to the cloister, diversify the monotonous current of their daily life.

And of Ball, who declares: "The priests are ignorant, low and immoral, addicted to opium, despised by the people, held up to contempt and ridicule, and the gibe and joke of the populace."

An interesting chapter is given to Chinese charitable institutions, hospitals, and homes for animals, orphanages, almshouses, asylums for widows, dispensaries, and homes for old men, which is closed with the true paragraph:

Tho it may surprise our readers to hear of such beneficent associations among pagans, they should not leap to the conclusion that China is a land of milk and honey, where every unfortunate creature may be sure of aid; for these charitable institutions are deplorably mismanaged. Great is the robbery and waste by rapacious underlings, not to mention the utter carelessness and the various abuses to be found in these Chinese establishments, thereby forming a striking contrast to those of our missions, to the wondering admiration of the natives. Still these good works prove that there is some feeling of philanthropy among these people, and everywhere the missionaries constantly meet with souls, who, as Tertullian would say, are "naturally Christians, since they can comprehend the spirit of charity."

The contact of Western irreligious civilization with the Chinese seems as objectionable to this Catholic missionary as it does to the Protestants, and he calls the treaty ports "real sinks of iniquity, attracting the wicked and corrupting the good;" and proceeds:

The contact with Western civilization seems to turn the head of the ordinary Chinese, who imitate European defects in addition to their own vices. Nowhere are there men so absurd, more arrogant and insupportable, than certain Celestials in foreign employment. . . . Infatuated with their own superiority, the Europeans are often blind to the good qualities of the Celestials, whom they offend by displaying open contempt of the natives and their habits; while, on the other hand, the sad samples of our civilization often seen at the ports, are not likely to excite in the minds of the natives respect or admiration for modern progress. The Chinese are heathens who have not had eighteen centuries of Christianity to civilize them; but it must be admitted that with all their errors and vices, they have not fallen as low as other nations. For instance, many of the reproaches addrest by St. Paul to the Romans, would not be brought by him against the inhabitants of China, were he now to visit it. We may go further, and say that the corruption existing in China is less deep-seated and less visible than in certain of our Western cities, the scandal of which would bring a blush to the cheek of a Chinaman, who is deemed to be so wicked.

The number of Catholics in China is acknowledged to be doubtful,

but Mr. Kelly, the editor, says: "If we might hazard a guess as to the actual truth of the question, probably we might place the number of Catholics in China proper at three-quarters of a million." He computes the annual number of conversions to be rather more than 10,000, not including those who receive baptism by death. The following "outline of the Catholic propaganda" in the province of Che-Kiang, is given and declared to be representative of the work throughout China:

Che-Kiang was, in 1551, a portion of the diocese of Macao, the Portuguese settlement near Canton, but in the next century it was made a vicariate apostolic with three other districts (1659). Thirty-five years later we find Che-Kiang a vicariate in itself, until 1790-1830, when it was joined with that of Kiang-si. In 1846, these vicariates were separated again under different bishops, and there has been no subsequent change in this division. In Che-Kiang the missionaries are chiefly Lazarists or Vincentians, and in 1896 there were in the vicariate 10,419 Catholics, 1 bishop, 13 European and 10 native missionaries, and 5 native theological students, among a population presumed to be over 23,000,000 heathens and 5,359 Protestants. There are 35 Sisters of Charity, 29 Virgins of Purgatory, and 38 Catechists, including schoolmasters and mistresses. The Sisters of Charity in the province of Che-Kiang have the care of a large number of hospitals, orphanages, and similar institutions. They courageously compete with the Protestant ministers, some of whom being physicians, also have hospitals, and visit the sick in their homes, striving by this powerful means to push on their own work. The Sisters, comprehending the far-reaching consequences of this enterprise, carry out their visitations of the sick with the utmost zeal and success, and even influential families, including those of the mandarins, apply to them for their remedies and care. The Sisters can go where they please, and are invited into the houses of rich and poor, where they nurse an immense number of pagans, and baptize every year over 3,000 dying children. Even the ferrymen will refuse to take a fee from the Sisters, so much are they loved at Ningpo and elsewhere.

Such is the brief preliminary outline of the Catholic propaganda as it exists in a single diocese of China. From this basis, it will be possible to calculate in some way the vast work which is carried on throughout the empire, in which there are (in China proper, without including the dependencies), 27 such districts, each with its own bishop and staff of clergy, besides four districts which are differently organized. The diocese of Che-Kiang may be considered in a certain sense as a typical one, inasmuch as it stands midway, in numerical importance, between the very large and the comparatively small divisions. It may be useful here to give a few statistics relating to the largest vicariate, that of Kiang-Nan (Nan-Kin), which is under the Society of Jesus. In the year 1892, it boasted no less than 96,382 Catholics, with 128 priests, 32 seminarists, and 177 nuns. There is one other Jesuit mission, that of South Pe-Tche-Li, which is smaller than Kiang-Nan, but is yet among the most flourishing dioceses. There are six Lazarist missions, including that of Northern Pe-Tche-li or Peking, and the Franciscans, Dominicans and Augustinians are also well represented. Most of the missions are French; others hail from Belgium, Italy, and Holland.

Mr. Kelly says there is but one English-speaking priest in China, the Rev. John McVeigh, of Peking. This may be true, but a brother, whom I understood to be a priest, and who spoke English excellently, took me over the large Catholic establishment at Shanghai, in the summer of 1897, and told me that there was one priest there from America also, the only American among the Catholic missionaries in China. There is one English sister, I know, in Monseigneur Reynaud's episcopal city.

Of the character of the Catholic Christians, Mons. Reynaud speaks with unwavering confidence. "When we consider their sincerity," he says; "when we consider that at the call of grace they have trampled under foot all human respect, and have voluntarily exposed, and do expose, themselves to insult and persecution, how can we imagine China to be a country invincibly opposed to the progress of religion and the ethics of the Gospel?" He defines the kind of conversion at which the Catholic missionaries aim, as meaning "not merely passing from one altar to another, but also including a complete change of life along with a change in one's beliefs." At the same time Bishop Reynaud believes in conversion *en masse*.

I will proceed to deal with an assertion sometimes made, namely, that conversions *en masse* are no longer possible in China. Now the falsity of this statement can be best contradicted by events that occur in this very province, where on all sides we are invited into large villages, and deputations are sometimes sent to us by entire cantons. Overwhelmed by these petitions, my own missionaries no longer suffice for the work, and on all sides they are begging for helpers.

Some might skeptically wonder whether these village movements are such spiritual movements as are represented. Protestant missionaries are meeting constantly with such appeals, which spring not from religious interest but from desire to have the powerful help of missionary influence in Chinese lawsuits. Local mandarins fear appeals to Peking, and the prospect of missionary intervention secures for a litigant in a Chinese court consideration which unassisted he would never receive. This danger is recognized elsewhere in this book:

Of course, we may have careless or even vicious people, but sooner or later they turn over a new leaf; while apostasy is a rare occurrence, as everything is done to test the reality of each conversion, and no pains are spared for the instruction of the catechumens. In a land like China, where abuse of authority, bad administration, love of litigation, and a vengeful spirit are rife, if we were to open our doors to everybody, we should quickly be overwhelmed, and our whole time absorbed in settling the quarrels of the people. Moreover, there is the danger of unwittingly posing as champions of unjust causes, besides the risk of opposition to the mandarins, who, at best, barely tolerate us. Religion also would suffer, as the converts would be accused of interested motives in joining us. Hence it is very necessary to be most particular in the admission of catechumens, and to reject all who come to us with lawsuits. Before

pagans can be inscribed as catechumens they must renounce all superstitions, destroy their idols, begin to learn the catechism and their prayers, and to live as if they were already Christians.

But elsewhere Mons. Reynaud recognizes the part played by Catholic missions in political intervention. "Settling local difficulties" is spoken of as one of the duties of catechists, and the missionary "must settle various difficulties that always arise among the converts, such as family persecution and worries of all kinds, while the mandarins are always ready to complicate the simplest cases; so that a missionary must be kept stationary a long time by one piece of business." It is recognized also that in some places the Catholic missionaries assume the rank of mandarins. It is not stated, tho it might truthfully be admitted, that sometimes they usurp the functions of Chinese magistrates. It was against the common practise of the Catholic missionaries in these regards that the Chinese government protested in the circular issued in 1871, saying:

Cases for litigation between Christians and non-Christians are under the equitable jurisdiction of the authorities, and can not be left to the patronage of the missionaries. . . . In the provinces the missionaries make themselves the advocates before the local authorities, of the Christians who have suits. Witness that Christian woman of Sze-Chuen, who exacted from her tenants payments of a nature which were not due to her, and ultimately committed a murder. A French bishop took upon himself to address a despatch to the authorities in order to plead for the woman, and procured her acquittal. This deed aroused animosities among the people of Sze-Chuen, which have lasted to this day. . . . The missionaries ought to observe Chinese customs, and to deviate from them in no respect; for instance, they ought not to make use of seals, the use of which is reserved for functionaries alone. It is not allowed them to send despatches to a yamen, whatever may be their importance. If, however, for an urgent matter it should be absolutely necessary to write, they may do it, but taking good care not to speak of matters beyond the subject, and making use, like people belonging to the class of literates, of the ping-tieh (petition). When the missionaries visit a great mandarin, they must observe the same ceremonies as those exacted from the literates; if they visit a mandarin of inferior rank, they must also conform to the customary ceremonies. They must not unceremoniously go into the yamens and bring disorder and confusion into the affair. . . . The French bishop, Mons. Pinchon, in a letter which he sent to the authorities, made use of an official seal manufactured by himself. . . . Mons. Faurie, bishop of Kwei-chow, handed to the officer charged with the remission of the letters of the government a despatch to the address of the yamen, to ask that marks of distinction should be accorded to a Taoutae, called To-Wen, and to other persons besides. In Shantung a missionary past himself off as hsiun-fu (provincial governor). In Sze-Chuen and Kwei-chow, missionaries took upon themselves to demand the recall of mandarins who had not arranged their affairs to their satisfaction. So it is not only the authority of simple functionaries that they assumed, they claim further a power which the sovereign alone possesses. After such acts, how could general indignation fail to be aroused?

There has been much in the corrupt administration of officials to invite such intervention. Protestant missionaries have not been free from it, tho they have been much less guilty than Catholics. The consequences can not be discust here. It is enough to observe that Monseigneur Reynaud, who seems to carry on his work in Che-Kiang with as fair a spirit as possible, does not disavow this political interference.

Of course such interference derives its power from the possibility of the intervention of foreign governments. There are signs of restiveness on the part of some Catholic missionaries under the embarrassment of their relations to the French government, which has been their chief support. The consequences of the close relationship of missions with government they are coming to see. The Rev. L. E. Louvet of the "Missions Étrangères" wrote in *Les Missions Catholiques*, June 26, 1891:

Whence comes this obstinate determination to reject Christianity? It is not religious fanaticism, for no people are so far gone as the Chinese in skepticism and indifference. One may be a disciple of Confucius or of Lao-tze, Mussulman, or Buddhist, the Chinese government does not regard it. It is only against the Christian religion it seeks to defend itself. It sees all Europe following on the heels of the apostles of Christ, Europe with her ideas, her civilization, and with *that* it will have absolutely nothing to do, being, rightly or wrongly, satisfied with the ways of its fathers.

The question, therefore, has much more of a political than a religious character, or rather it is almost entirely political. On the day when intelligent China shall be persuaded that it is possible to be Chinese and Christian at the same time; above all, on the day when she shall see a native ecclesiastic at the head of the church in China, Christianity will obtain liberty in this great empire of 400,000,000 souls, whose conversion will carry with it that of the Far East.

The efforts of the missionaries should therefore be directed toward separating their cause entirely from political interests. From this point of view I can not for my own part but deplore the intervention of European governments. Nothing could in itself indeed be more legitimate, but at the same time nothing could be more dangerous or likely to arouse the national pride and the hatred of the intellectual and learned classes. In truth, even from the special point of view of the safety of the missionaries, what have we gained by the provision of the treaties? During the first forty years of the present century three missionaries only were put to death for their faith, after judicial sentence, viz.: The Ven. Dufresne, vicar-apostolic of Sechuan, in 1814; the Ven. Clet and the Blessed Perboyre, Lazarists, in Hupei, in 1820 and 1840. Since the treaties of 1844 and 1860, not a single death sentence has been judicially pronounced, it is true, but more than twenty missionaries have fallen by the hands of assassins hired by the mandarins. These were: In 1856, the Ven. Chapdelaine; in 1862, the Ven. Neel; in 1865, 1869, 1873, Mm. Mabileau, Rigaud, and Hue, in Yunnan. Did the treaties prevent the horrible Tientsin massacre in June, 1870, the murder of our consul, of all the French residents, of two Lazarists, and nine Sisters of Charity? Nearly every year Christian communities are destroyed, churches sacked, missionaries killed or maimed, Christians put to death. And when France protests against such outrages, she is answered by an insolent memorandum (1871) filled with calumnies against the missionaries and their works, and the chief of the embassy sent to Paris to excuse the massacres of Tientsin is the very man who directed them, and whose hands are still stained with the blood of our countrymen!

(To be continued.)

THE STUDENT MISSIONARY CAMPAIGN.

BY FENNELL P. TURNER, NEW YORK.

General Secretary of the Student Volunteer Movement for Foreign Missions.

The Student Missionary Campaign is an organized effort of students (especially student volunteers) to carry their knowledge of, enthusiasm for, and consecration to foreign missions into the church through the young people's societies. The opportunity began to be fully realized in 1895. At the three summer conferences of that year about one hundred volunteers spent an hour a day in meetings especially designed to help them in presenting missions in the churches. Most of these gave two or more Sundays to such work during the vacation. Previous to 1895—indeed, since the inception of the Student Volunteer Movement—volunteers have done much to disseminate missionary information, and to quicken the missionary conscience of the church. Not a few congregations and individuals have been led to undertake the support of missionaries on the field. Each volunteer worked on his own responsibility, and according to his own plans. There was no attempt to organize all the available students of a church, as is undertaken in the Student Missionary Campaign.

To fully understand this campaign we should keep in mind the following facts:

1. The inability of foreign mission boards to send out all the candidates who applied. One missionary secretary expresses it as follows:

For more than three years the writer has been answering candidates for appointment to the foreign field by saying, "We have no money with which to send out or support new missionaries, except such as may be needed to fill vacancies occasioned by sickness or death."

2. The organization of the young people's societies had been perfected, but investigation proved that there was a woful ignorance of missions on the part of the membership.

3. The educational scheme of the Student Volunteer Movement for Foreign Missions was working satisfactorily, and during the academic year of 1894-95 some 1,800 students had been enrolled in mission study classes. The knowledge of missions thus gained led volunteers to believe that much would be done toward the solution of the financial problem of missions if the membership of the young people's societies could be educated.

The first attempt so to organize the students was made in the Methodist Church of Canada. A missionary conference of students, held at Victoria College in March, 1895, determined "to inaugurate a missionary campaign during the summer months, to be carried on by each [Methodist] college student in *his* own neighborhood, in order to arouse an intelligent interest in missions." The plan was indorsted by Dr. A. Sutherland, secretary of the Methodist Mission Board. During the summer of 1895 the Epworth Leagues of one district were united in an effort to raise the money necessary for the support of a mission-

ary to be sent out by the Canadian Methodist Board of Missions. The motto of this forward movement was, "Pray, study, give."

For the summer of 1896 the work was better organized, and there was a larger number of workers.* At the end of the vacation a report of the work, showing that 517 meetings had been held, and that the Epworth Leagues of six districts had been led to undertake the support of missionaries, was submitted to the Board of Missions. The board adopted a resolution expressing "cordial sympathy with the students in their work, gratification with their desire to place the work under the direct control of the church through the board, and belief that the movement, wisely guided, will result in stimulating and developing widespread interest in missionary work among our young people, and in securing substantial additions to the income of the board." That resolution also provided that F. C. Stephenson, then a medical student, be appointed the corresponding member of the student missionary campaign, "to take charge of the work under the executive committee of the board." The report of 1898 showed that 678 meetings had been held; 564 "Pray, study, give" bands formed; 320 Epworth Leagues promised to establish missionary libraries; 40 districts were organized; 17 missionaries and 11 native workers on the field are supported by the Epworth Leagues.

In the United States the first organized work was that of the Mission Band of Denison University, Granville, Ohio. It had its origin during the academic year 1894-95 in a special effort to raise money to send a missionary back to her field. The students went by twos into the neighboring Baptist churches and raised the money needed. Their success led them to continue the work during the summer vacations of 1895, 1896, and 1897 among the Baptist churches in Ohio and West Virginia under the direction of the district secretary of the American Baptist Missionary Union.† The last report shows that 209 churches were visited by members of the band, and there was an increase in the contribution of \$638 from 107 churches.

A direct result of the work of the Denison Band in 1895 was that

*The workers were instructed (1) to avoid making any charge for expense or work; (2) not to advocate the raising of money by any member or department of our church for missionary work not under the direction of the [Canadian] Methodist Church; (3) to organize bands for (a) daily prayer for our heathen brethren; (b) careful study of their need, and our relation before God to them; (c) systematic weekly giving toward the missionary cause. As guides and helps to the members of these bands, we to introduce (a) the pledge form of weekly giving; (b) the cycle of prayer; (c) the missionary literature published by our church; (4) to recommend that all missionary money must be sent through proper channels to the general secretary of missions, and avoid accepting any money for missionary purposes ourselves; (5) to distribute as much missionary literature as possible.

†Their method of work was as follows: (1) They were introduced to the churches by a letter or personal word from the district secretary of the American Baptist Missionary Union; (2) they placed chief dependence upon public addresses rather than on personal work; they emphasized the scriptural basis of missions rather than the incidents from the field; (3) they took weekly pledges at the end of the service, leaving them for the church treasurer to collect and forward; (4) a responsible person already interested was secured to work up subscriptions to the missionary periodical.

of the Volunteer Band of Wooster University during the summer vacations of 1896 and 1897 among Presbyterian churches in Ohio. They placed themselves under the direction of the chairman of the missionary committee of the synod, who secured the cooperation of the Presbyterial chairman, and he in turn the churches. In each church a missionary address was given, and a practical conference held with the missionary workers of the young people's society, at which was urged the importance of systematic giving, missionary literature, and prayer. At a meeting of the synod, held in October, 1896, a resolution was past indorsing the work and commending it to the presbyteries.

The beginning in the Methodist Episcopal Church was made by five members of the Volunteer Band of the Northwestern University, during the Christmas vacation of 1896. Five members of the bands of Northwestern University and Lawrence University worked in the Methodist churches in Wisconsin during the summer vacation of 1897. During the Christmas holidays of 1897 the Northwestern Missionary Band visited twenty churches in Northern Illinois. But the Student Missionary Campaign in the Epworth League, in the Methodist Episcopal Church, was not definitely organized until the summer of 1898, when the General Cabinet of the League, through the first vice-president, Rev. William I. Haven, D.D., issued a call for one hundred volunteers to go out from the Methodist colleges, and to spend a month in systematic visitation of the Epworth Leagues in the interest of foreign missions. Mr. W. W. Cooper was appointed business manager. At the request of Dr. Haven and Mr. Cooper, Mr. Fletcher S. Brockman, one of the secretaries of the Student Volunteer Movement, was directed to seek out men in the colleges who would be suitable for the work, and to conduct conferences for the training of the workers in various educational centers. During the spring of 1898 he conducted seven training conferences, open to students of all churches having a total attendance of 420 students.

In order to meet the need of a well-selected missionary library, suitable for young people and inexpensive, Mr. Cooper assumed the responsibility for the purchase of 500 libraries of sixteen volumes. The books for the library were selected by the following committee: Dr. W. I. Haven, Prof. S. F. Upham, Rev. Harlan P. Beach, Messrs. F. S. Brockman, and W. W. Cooper. The books were bound uniformly and sold for \$10, which was just one-half of the retail price.

In selecting and appointing the students who were to serve as campaign workers, the following points were emphasized:

1. Only those students were appointed who agreed to devote at least four weeks during the summer vacation to this work, to receive adequate training for the work, and who were indorsed by the presidents of their respective institutions.

2. The workers, who usually went out by twos, served without compensation. Each chapter of the league visited, provided entertainment and proportionate amount of the traveling expenses.

3. In a visit of two days the workers were expected: (1) To organize a missionary committee; (2) To plant a missionary library; (3) To arrange for a missionary study class; (4) To secure signatures to a systematic-giving pledge-card when, in the opinion of the pastor, this would be advisable.

From the beginning the interest of the students in the campaign was great, and as a result of the invitation, over 160 workers, representing twenty-three institutions, accepted the conditions and were enrolled as student missionary campaigners. In 90 days the campaigners visited 1,000 young people's societies, and address 100,000 persons. Forty-four missionary committees were found, and 600 were organized. In the 1,000 societies there were but ten missionary libraries; 650 were sold (10,400 volumes of fresh missionary literature). Eight mission study classes were found; 300 were formed. Over 15,000 people were pledged to systematic giving for foreign missions. In response to questions asked concerning the value of the Student Missionary Campaign by Mr. Cooper, replies from 176 ministers in fourteen States were received; 163 gave the work their unqualified indorsement, and only three did not approve. The missionary secretaries, Drs. Leonard, Palmer, and Smith, wrote:

The Student Missionary Campaign has proved a great success, and is, without doubt, the key to the situation in awakening missionary interest and establishing missionary methods among young people of the church. The plan of work and report of results during the past summer was presented to the general missionary committee at Providence in November last, and heartily indorsed by that body.

Mr. Brockman did not confine his efforts to the students of the Methodist Episcopal Church, but enlisted as many students of other churches as possible. The most extensive work was done in the Presbyterian Church in the U. S. A. (North) and in the Methodist Episcopal Church, South, the plan followed being like that outlined above; the same library was used.

In the Presbyterian Church in the U. S. A. there were six workers under the direction of the Woman's Board of the Northwest, spending about seven weeks each; 318 services were held in 97 churches; 161 practical conferences with missionary workers were held; 120 prayer cycles and year books of prayer were introduced. Systematic giving to missions was adopted in 37 churches. In 16 Christian Endeavor Societies, missionary committees were organized; in 33, monthly missionary meetings were started; in 26, mission study classes were begun; 56 libraries (*i. e.*, 896 volumes) of missionary literature were placed in churches and societies; 1,127 homes were visited; 347 books were sold in homes by three workers; 419 subscriptions to missionary

magazines were taken by four workers; nine societies, such as Young People's, Women's Missionary, etc., were either organized or reorganized. One lady who had received a bequest was led to devote the income to the missionary cause, and this little gift will amount (annually) to several times the cost of the campaign. The Presbyterian Student Volunteers in Chicago having brought the Student Missionary Campaign to the attention of the secretaries of the Board of Foreign Missions, the board authorized the Student Missionary Campaign for 1899, with George L. Gelwicks, of McCormick Theological Seminary, as business manager. The secretaries of the board act as the advisory committee.

In the Methodist Episcopal Church (South) the first attempt was made during the summer of 1898; Rev. P. L. Cobb was appointed manager. Six of the men visited 113 Epworth Leagues and 45 churches which had no leagues, made 248 addresses, organized 121 missionary committees, placed 35 libraries (560 volumes), arranged for 93 mission study classes and 120 monthly missionary meetings. "These facts, and, better still, the permanent results," writes Dr. W. R. Lambuth, secretary of the Mission Board, "are such that the secretaries of the Board of Missions are encouraged to extend the movement."

In the summer of 1898 five graduates of Yale University decided to defer for one year their theological courses, in order to spend the time conducting a missionary campaign among the young people's societies in the large cities of the United States. They were indorsed by secretaries of young people's societies and mission boards. They began work October 1, 1898, and on June 1, 1899, reported as follows concerning the work done:

Seventy cities visited; 884 missionary meetings address; 364 missionary conferences held, at which 2,000 young people's societies were represented; 350 Student campaign libraries (16 volumes each), 10,984 missionary pamphlets, and 553 maps sold; 241 societies out of 875 reporting express intention of organizing a missionary committee; 757 of adopting a missionary prayer cycle; 674 of studying manual of methods (either "Missionary Spoke" or "Missionary Methods"); 579 of securing a library—large or small; 392 of organizing missionary study classes; 518 of adopting a systematic giving.

During the summer vacation of 1899 the Student Missionary Campaign is in progress in the following churches: Methodist Church of Canada, Methodist Episcopal Church, Presbyterian Church in the United States of America (North), Methodist Episcopal Church (South), Reformed (Dutch) Church of America, United Presbyterian, Evangelical Lutheran Church (General Synod), Baptist churches in Ohio, and the Congregational churches. Not only have the secretaries of the boards of missions of the churches named cooperated most heartily in the campaign which is conducted in their own churches,

but the Student Missionary Campaign has been indorst by the conference of officers of the mission boards in the United States and Canada, as shown by the following quotation from a report adopted at their fifth annual meeting:

We suggest that wider use may profitably be made of the Volunteer Bands by our boards as a valuable and efficient agency in quickening the zeal of our churches in this service, and leading them to recognize in the Movement, as they appear to have failed to do as yet, God's answer to their own prayers for laborers for the world's great harvest field, and His challenge to their greatest faith and consecration, and their enlarged and self-sacrificing liberality.

Mr. S. Earl Taylor, the secretary of the campaign in the Methodist Episcopal Church for 1898, makes the following statement as to the possible results if the Student Missionary Campaign be carried on in all branches of the church in the United States and Canada:

1. The missionary committee will be organized in each congregation. The first responsibility of this committee will be to create and maintain missionary interest.

2. The missionary library, if carefully placed and used, will revolutionize the thought of our young people in regard to foreign missions.

3. Obedience to Christ's last command will react powerfully upon the spiritual life of the young people.

4. Personal contact with college students will awaken in many a heart a desire for better preparation for life work. Many will go to college as a result, and some will doubtless become student volunteers.

5. The youth of the land will receive training in systematic giving, and this, if generally adopted, will do much to solve the "money problem" in missions.

EVANGELICAL MISSIONS IN SPAIN.

BY MRS. CHARLOTTE FENN.

In September, 1868, occurred the most memorable of the many revolutions which have taken place in Spain. Remarkable for its suddenness, its universality, and its almost bloodless character, it was also unique in its results with regard to religious liberty.

Only a few years before that date several intelligent Spanish Protestants had been banisht for attempting to meet for quiet worship and Bible study in their houses. Two English missionaries, who had been endeavoring to spread the truth by distributing a few copies of one of the gospels, epistles, or a New Testament, became painfully conscious that their steps were being watcht, and thought it wise to leave the country. Only an hour or two after they had crost the frontier an order to arrest them reacht the border town. In their absence they were condemned to nine years penal servitude. These facts

plainly show the attitude of Spain with regard to the Scriptures and evangelical doctrine prior to 1868.

In God's providence, at that time, measures were taken to extend Madrid northward. Roads were cut through the large elevated piece of ground known as the *Quemadero*, or burning place of the Inquisition, exposing to view the long-buried remains of its victims. The sight of bones, singed hair, charred wood, and rusty chains, brought to mind most vividly the cruel work of "the Holy Office." The spectacle was used by the eloquent Dr. Echequerhay in a powerful harangue on religious intolerance in the Cortes, and led to an almost unanimous vote in favor of liberty of conscience and worship. This liberty was duly proclaimed by the new "provisional government." The banished Spanish Protestants were at liberty to return "with their Bibles under their arms," and the country was open to all kinds of missionary work. The opportunity was speedily improved by the entrance of a few missionaries from Great Britain, Ireland, the United States, Germany, and Switzerland. These represented various bodies of evangelical Christians, so that in Madrid, Barcelona, Seville, Cordova, and one or two other important cities and towns, Gospel work was energetically carried on. Public preaching for some time was necessarily almost entirely in the hands of Spaniards, who had returned from banishment, until foreign missionaries had acquired sufficient facility in expressing themselves in the language to speak in public assemblies.

There was manifest a considerable amount of inquiry concerning the doctrines so new to almost all who heard the preaching, and a widespread curiosity as to what the "heretics" taught; and in the above-named towns meetings were very full until the curiosity was somewhat satisfied, and a personal acceptance of the teaching or its rejection began to separate the different classes of hearers and thin the numbers. D. Antonio Carrasco and D. Francisco Ruet, both long past away, were the most sought after as preachers in Madrid at the beginning. Much was done by the missionaries in house to house distribution of portions of Scripture, the free distribution of tracts, and by the sale of books in fairs and markets in various parts of the country.

As education was in a low condition, ere long day as well as Sunday-schools were opened, and, when well managed and conducted by converted teachers, have had much success, affording opportunities for spreading the Gospel, both directly and indirectly, far beyond what is generally supposed. The training of young women for school teachers in S. Sebastian has been an important part of the work of Mr. and Mrs. Gulich, of the American Board. Something has also been done in Puerto St. Maria in preparing young men for Christian work. This was under the superintendence of Dr. Moore, from Ireland, until he was called up higher.

Through the openings of God's providence, and the leadings of the Spirit, one of the centers of mission work of all kinds for twenty-six years was just on the border of the Quemadero, in Madrid, to which reference has already been made. It has been a corner of the vineyard blest of the Lord. It is a populous and growing district. Many thousands of children have been educated in the schools (which, for some years after their establishment, were supported by George Müller, lately gone to his rest); large numbers of old and young have heard the Gospel, and not a few have accepted the good news close to the spot where, up to less than a century ago, men, women, and even children, suffered martyrdom for their faith and their steadfastness in rejecting Rome's perversions of God's truth. A goodly number of the converts have already joined those martyrs in the presence of the Lord. Many are scattered over the country, as well as over other Spanish-speaking lands. God has taken to Himself him who labored there for many years, but the work goes on prospering under the superintendence of Mr. Charles E. Faithful.

It may be truthfully stated that, in Madrid, Barcelona, Seville, Saragossa, and a few other capitals of provinces, the knowledge of good news of a present and eternal salvation has been within the reach of all, altho comparatively few have availed themselves of their opportunities. It has also penetrated many smaller towns, and a goodly number of villages. Where the evangelist has not reached, the colporteur has found his way and left some copies of the Scriptures, unless, as also is not unfrequently the case, contrary to law, he has been driven out by the local authorities. Among the poor, simple, honest people of the northwest there are many little churches of steadfast and often suffering Christians, old and young. The fishing town of Marin, and various approximate villages in Galicia are especially fruitful. Through printed reports from the northeast we learn how the truth is spreading there through a variety of means.

I know of no place in Spain where the truth has been faithfully preached by God's servants, whose lives have been consistent, without more or less fruit in conversions within a short space of time from its introduction; and while in no part has there been a striking general awakening, it is also true that in various places and times there has been a special gracious visitation of God's Spirit in connection with the ministry of the Word. It must not be imagined, however, that even after thirty years of liberty, the whole of Spain is being evangelized, for you may travel by rail one hundred, or even two hundred miles in various directions, without passing any town or village where evangelical work is being carried on, and it is increasingly difficult to open up new spheres for the following reason:

From 1868, for a few years, there was much real liberty, and, as has been stated, some of the earliest workers began at once on entering

the country to do something in the cities, while studying the language, by giving portions of Scripture from door to door, distributing Gospel tracts in the streets and roads, and by inviting the people to come and hear the preaching, and for one year preaching in the open air was tolerated; but, from the restoration of the Bourbons in the person of Alfonso XII., a reaction commenced, by which liberty was considerably curtailed. All sign-boards outside the "temples" (the official name for Protestant places of worship), or school-rooms, had to be removed or painted over, and all aggressive propaganda apart from these buildings became illegal. No "public manifestation" of the Protestant religion was henceforth permitted. These ambiguous terms left room for a variety of interpretations, according to the character of the government in power, or, in the provinces distant from the capital, according to the views of the local mayor. The missionaries have generally understood it in its most liberal sense, and have put their announcements inside the doors of their buildings, but visible from without, and from time to time have distributed to the public printed notices of meetings. Both foreign and Spanish Christians have done considerable tract distribution in town and country, and Sunday-school children in some parts have walked in file from their school-rooms to the "temple." Still, as the Jesuits have regained ground, there have been troubles in all evangelical centers or their offshoots, varying in character with places and circumstances. The greater the distance from the capital, the more frequent are the hindrances, and the more difficult to overcome. An appeal to the highest authorities in Madrid has often been successful in obtaining all the liberty the law allows; but even this has sometimes failed of late years, and the work in some parts has been stopt, and in others the attempt to commence has been rendered impossible.

In one case an architect was induced to pronounce the building either unsafe or not otherwise suitable for meetings, while in another the "temple" was so ecclesiastical in its structure that the principal entrance must be perpetually closed, lest "the faithful" should mistake it for a church, and the worshipers still have to enter by a more private door at the side. In yet another instance the local authorities wished to widen the thoroughfare just where the Protestants had purchased a piece of land to build a simple hall for meetings.

It is not at all an infrequent occurrence that a colporteur, properly licensed to sell books, is roughly treated, and ordered out of the place by the priest and mayor, and threatened with the burning of his books and the imprisonment of his person if he refuse to obey orders. Then, too, various poor Protestants in the provinces have been imprisoned for refusing to do reverence to the wafer god in the street or road. There is then sufficient evidence to prove that Rome only awaits her opportunity to repeat the persecutions of the Middle Ages.

Yet, notwithstanding all these difficulties, and added to them the universal excitement caused by the Cuban and Philippine rebellions, and the consequent war with the United States, there are not wanting in Spain inquirers after truth. Ears are open to hear and hearts to receive it in many parts of the country, and in most parts missionaries are going on with their work as usual.

There is, however, a revived dislike to foreigners, especially those that belong to the Anglo-Saxon race. This apparently will be a hindrance for some time, yet God, in His wonderful providence, can even overrule this for the greater extension of the Gospel. May it be by means of the Spaniards themselves, endued with the power of God!

The question has often been asked, Are the profest Spanish converts consistent in their lives and persevering in their confession of Christ? This is an important question, for they are surrounded by opposing influences, and subject to petty persecutions and pecuniary losses by becoming Protestants. We have heard from workers, especially in the south of the country, some most discouraging experiences on both these points, and doubtless every missionary in every part has had some sad disappointments, and we certainly have not been exempt, for some have profest without possessing, and have fallen away either to return to Romanism or to their sinful habits, or both, while others have backslidden and been restored. But the number is by no means small of those whom the Gospel has thoroughly transformed, and who have steadily and steadfastly followed Christ in the midst of difficulty and even persecution. Listen to a carpenter preaching and telling the story of his own conversion;—how, more than sixteen years ago, he was arrested in his wild career of sin and folly; how he came to hear the preaching as to an entertainment, but went out convicted of sin and an earnest seeker of salvation; how he obtained pardon and peace, and with them power to live a new life.

Here are two intelligent women—mother and daughter—who were among the early converts, after the revolution. The elder daughters had been brought up in a convent school till their mother heard and received the truth; but they also heard and believed, and having learned the ways of the Lord through His word for fifteen and twenty-five years respectively, have had charge of evangelical schools and have taught in the Scriptures the thousands of children whom parents have put under their care. See those young mothers with their children. They were brought up in the day-schools, and two or three of them as orphans, entirely under the care of the missionaries; they were early converted and are bringing up their children in a godly way.

Truly the Gospel is suited to every nation and people and tongue, and produces like fruit everywhere, even in those countries which for

hundreds of years have been under the fearful spiritual bondage of Rome.

It must not be forgotten, however, that, with the exception of those educated in our evangelical schools, the converts have much to unlearn as well as to learn. Their consciences, previously being (if working at all) under the power of their confessors and guided by their church, are not all at once educated according to the Scriptures and exercised toward God, and consequently, while there is much zeal and earnestness, at first for some time there are inconsistencies which would be altogether inexcusable in persons brought up under Gospel influences; but, generally speaking, indeed so far as we personally have observed, they are thoroughly separated from Mariolatry, saint image worship, and every form of idolatry, and the spiritually minded hate what they call the "smell of Rome."

One of the most difficult lessons for a convert from Romanism to learn, is to speak the truth, habitually as before God. Romanism classifies untruths. There is the malicious lie, the prevarication permitted to avoid unpleasantness or shelter another; the mental reserves authorized, and the misstatements made to advance the cause of religion. This last is a meritorious untruth. To have to learn then from God's word that all lying is abominable to Him, must be a hard lesson. This is especially so with the converted priest, who not only has been so well instructed concerning these diversities, but has been doing his diligence in instructing his parishioners in the same.

We were not associated in work with converted priests, but were acquainted with more than one who had fully unlearned Rome's teaching on this point, and we can testify concerning the large majority of converts we know, who had been neither priests, friars, nor nuns, that their word could be trusted. The greater number of the hundreds of children constantly under instruction in our schools, very soon after entering, are exercised concerning truth speaking. A carpenter remarkt that if he got an apprentice boy from the Protestant schools he could trust his word, but he could not in the case of any other boy.

What a lack of mutual confidence must exist in families, in social circles, in business transactions, and in the country generally, where convenience has to decide whether truth or falsehood has to be uttered! Such is the condition in Spain and every other country where Rome has had the consciences of the people in her power; and such must be the case in our Protestant countries in proportion to the extension of Romanism in them. Can there possibly be national prosperity where mutual confidence is largely lacking?

It is of vital importance that they who serve God, in the Gospel, in Spain and other Roman Catholic countries, should be men and women endued with power from above, for their work. There can be no doubt that the elaborate buildings, the gorgeous apparel of priests,

the smoke and smell of the incense, and the mysterious genuflections of the Romish worship, produce sensations of awe and reverence in the worshipers. These things, of course, can have no effect on the conscience, heart, or life, nor can they appeal to the intellect. The effects are purely sensational, but these sensations are often mistaken for spiritual experience by those who know not what true Christian experience is. In Spain, when a convert has known the transforming power of God, he quite throws off, and even hates the mummeries of his former belief.

"I feel something here when I come into a service or prayer-meeting," said a poor woman, pressing her hand over her heart. She had not attended many times, and there was certainly nothing to call forth feelings of reverence in that plain room—a carpenter's workshop transformed into a preaching hall, with no other adornment than a few texts on the walls. "Oh, those hymns! How they speak to my heart," said another. "It makes me ill to go into a church and see the images and people repeating their paternosters and counting their beads on their knees before them, for I remember that I used to do the same." This was said by a young woman much tried in circumstances, but taught of God. "I have done with all that," said a colporteur, when a friend wisht to take him into the cathedral of a city through which they were passing.

The simple preaching of the Gospel in correct Spanish, in dependence upon the power of the Spirit, will draw people, even tho by coming they bring down the anathemas of their church upon them; but let the preaching be without power, altho perfectly Scriptural, and they will not come. Let the prayer-meeting be formal; the prayers speeches to God instead of heartfelt thanksgiving and definite petitions for felt needs, and the interest will fall off, congregations will dwindle away, and those who have been only hearers will either return to Rome or become indifferent. When power is lacking, it is of little use to endeavor to maintain interest by fine buildings or ornate services, for there is no possibility of competing with Rome on those lines. An eloquent speaker, however, can generally gather a congregation; but only the Gospel, preacht with the power of God's Spirit, can deliver souls from the woman seated on the scarlet-colored beast of the seventeenth chapter of Revelation.

It is impossible to foresee the future attitude of the Spanish government with regard to Protestant propaganda, but surely He who so marvelously opened the door thirty years ago, and has kept it open until now, will overrule even the most untoward events to the advancement of Christ. Let us only do our part toward the evangelization of this unhappy land, either in going or helping to send those of His servants whom He is preparing for these various spheres, and thus be workers together with God according to His will.

II.—MISSIONARY DIGEST DEPARTMENT.

REV. SAMUEL HENRY KELLOGG, D.D., LL.D.*

The sudden death of Rev. Samuel Henry Kellogg, D.D., LL.D., in North India, on Wednesday morning, May 3d, has given a most painful shock to his many friends, and is a tremendous loss not only to his own family and the mission of which he was a member, but to the mission cause generally and in particular to the revision of the Hindi version of the Old Testament on which he was especially engaged at the time of his departure. Bright, buoyant, enthusiastic, scholarly, of sound judgment and kind heart, earnestly evangelical and spiritual, he was admired and loved by his brethren in no ordinary degree. He was one of our most valued correspondents, and his able article on educational missions (December, 1898) has attracted deep and widespread interest. The following tribute to Dr. Kellogg is from Dr. J. J. Lucas, who labored with him in India and who conducted the funeral services:

Three days before his death Dr. Kellogg preached in the Methodist church, Mussorie, on Luke 20:36—
 “Neither can they die any more.”
 On the previous Wednesday evening at a prayer meeting he had spoken on the words, “For this God is our God for ever and ever; He will be our guide even unto death,” bringing out the thought that God will be our guide *beyond* death. How little he knew that soon he was to have both promises fulfilled to him—the Guide beyond death coming in a moment unexpected to fulfil the promise upon which he had made his servant to hope, henceforth, forever, to be his Guide. On Tuesday night, May 2d, Dr. Kellogg led a prayer meeting at Dr. Valentine’s house, of which Dr. Valentine writes: “I have never heard him speak with greater clearness, animation, brilliancy, and fervor,” running through the Scriptures and gathering passage after passage to show the relation of the world to the “ages to come.” Thus during his last week on earth the Spirit led him to speak words of promise for our comfort, assuring us that the Guide was ready that morning to go with him through all the “ages that stretch beyond death.”



SAMUEL HENRY KELLOGG.

At seven o'clock on Wednesday morning, May 3d, Dr. Kellogg left his house for a ride on his bicycle, and he was an experienced rider and had been hundreds of times over the road running through his compound. He past out of his house with a few bright, cheerful words to his wife. Two roads run from the house, one going down to the kitchen, and the other above this. He had not gone more than twelve yards in this upper road when he was thrown from his bicycle on to the kitchen road below, a distance of fifteen feet. No one saw him fall, but the cook heard the

* Compiled from articles in *The Indian Witness*, *The Evangelist*, *The Presbyterian Banner*, and *The Indian Standard*.

sound, and running out found him lying dead in the middle of the road. How the accident happened no one can tell. It may have been a sudden attack of vertigo, something may have gone wrong with his wheel, or his attention may have been diverted for a moment. His left temple had struck on a sharp stone, producing death instantaneously. It was thus granted him to pass quickly through the valley from which so many shrink. In a moment our beloved brother was "absent from the body and at home with the Lord."

Dr. Kellogg had consecrated himself to the service of the Lord without reserve. When a small child he was ill, nigh unto death. All hope had been given up, but while the family were watching to see the end a devout woman, a member of the congregation of which his father was pastor, told them that she had prayed for the life of the child, and had received an assurance that the child would live and would preach the Gospel. To the astonishment of all, save the woman of faith, the child recovered. When the question of his life work was to be settled, the prayers of this woman were not forgotten by the Lord, and as a result the brilliant young student elected to enter the ministry of the Lord Jesus.

When Kellogg was a student at Princeton Seminary, he wrote a tract entitled "A Living Christ." That furnishes the key to his life. Christ and the kingdom of the Lord was a great, present reality to him. Hence his delight in the prophetic Scriptures, in which the Kingdom of Christ is seen progressing through the ages until at last "the kingdoms of this world are become the kingdoms of our Lord and His Christ, and he shall reign forever and ever." Like the prophets, Dr. Kellogg was ever searching diligently what or what manner of time the Scriptures signify when they testify concerning the glory of Christ following His sufferings. He believed the personal coming of the Lord Jesus to be "the blessed hope" of the Church. That "blessed hope," he often said, had made him a missionary, and had brought him to India. He believed that a revival of this "blessed hope" would lead to a revival in missionary interest in the Church.

How shall I speak of him as a missionary—of his thorough knowledge of the Hindi language, unsurpassed by any foreigner; of his mastery of the subtleties of the Hindu system of philosophy and religion, so that he could follow the thought of the pundit and learned Hindu; of his power to make the most difficult subject clear, once by request of the children taking them through the prophecies of Daniel, making these prophecies full of interest and meaning; of his Bible readings in Dehra, Mussoorie, Landour, and other places, making the Bible a new book to some; of his missionary spirit, so that he delighted to get out into the villages to preach to the unlearned or ignorant; of his longing for the upbuilding of the church in India; and the crowning grace of all, his unaffected humility and love of men? His great learning had not made him cold and distant. He loved books, but he loved the fellowship of men more. He loved to gather knowledge, but his delight was to pour it out into any willing ear, the knowledge greatly enriched by passing through his mind. Alas! alas! poor India has been once again sorely smitten. His work on the revision of the Hindi Old Testament yet unfinished; his lectures in Hindustani in the types of the Old Testament incomplete; his lectures on missions to be delivered at Princeton next year, material for which he had begun to gather—all this and much more has been suddenly stopt.

A very large number of friends gathered at the house on the evening of the 4th and followed the coffin to Landour cemetery. Dr. Kellogg had frequently indicated his desire that no eulogy should be pronounced over his grave, and so the only address was a brief one in Hindustani by Dr. Hooper (C. M. S.), for the benefit of the Hindustani brethren and non-Christians who had come to the funeral. By the open grave Dr. Hooper, his associate for six years and more in the revision of the Old Testament, spoke of the great love for India which had brought Dr. Kellogg back to labor here, and that the words of our Lord to Peter had come to him again and again as he thought of the way in which it had pleased the Master to take his servant out of the world. "When thou wast young thou girdedst thyself, and walkedst whither thou wouldest, but when thou shalt be old thou shalt stretch forth thy hands and another shall gird thee, and carry thee whither thou wouldest not. This spake he signifying by what death he should glorify God."

The hearts of a great company go out in tenderest sympathy toward the wife and children of our dear brother, three of his children in this country and four in America.

DR. KELLOGG'S CAREER.

The career of Dr. Kellogg has been, in some respects, remarkable. He was the son of Rev. Samuel Kellogg, and was born at Quogue, New York. But altho he had attained to three score years, he was still in his full measure of intellectual power. Nearly all his college preparation was given him by his parents at home. He entered Williams College in 1856, but was obliged to leave on account of ill health. Two years later he entered Princeton College and graduated in 1861. After attending a theological seminary, during two years of which he acted as mathematical tutor in the college, he turned his thoughts to the mission field. He attributed his decisive adoption of that work to a sermon which he heard in the First Presbyterian church of Princeton by Dr. Henry M. Scudder. In 1864 he was married to Miss Antoinette W. Hartwell, of Montrose, Pa. As navigation was much disturbed by the civil war then in progress, the young couple were delayed for some time in embarking for their mission field in India. At last they took passage on a merchant vessel bearing a cargo of ice from Boston to Ceylon, fondly hoping to reach that land in a hundred days. But on the third day out they were struck by a cyclone, in which their Christian captain was washt overboard, and the ship was barely saved from foundering. The captain's death placed the first mate in charge, and he proved to be one of the most ignorant men ever charged with the care of a vessel for so long a voyage. His ignorance was only equalled by his wickedness and brutality. Very soon after the storm a plot was laid by the crew to get rid of this incompetent and brutal commander. It was soon discovered, however, and suppressed, and as a last resort the new captain, finding out accidentally that Dr. Kellogg had studied navigation, asked him to take the mate's place in directing the vessel. Thus within a week after leaving Boston the young missionary found himself with the nautical library and instruments of the late captain placed at his disposal, and took the necessary daily observations and acted as navigator until they reached Ceylon not in a hundred but in a hundred and forty-eight days from Boston. For altho they made the Cape of Good Hope in fifty-eight days, the captain, being totally ignorant of the laws of the monsoons

beyond that point, and yet overruling Dr. Kellogg's urgent advice, took a different course, which cost a needless delay.

Dr. Kellogg's first experience in India was a trying one, as he was placed in the Barhpur Mission in charge of all the work. "It was hard at first," he said, "but had the good result of bringing me on in the language much faster than I should have otherwise learnt it." Within six months he began regularly to take his turn in the Sabbath Urdu service in the native church. For some time he divided his labor between the Anglo-Vernacular High School of Fatehgarh and evangelistic work, including the instruction of the native preachers. About 1870 he began the important work of preparing a Hindi grammar, which proved a most useful and important addition to the grammatical literature of India. The reputation gained in this work gave him a place in the congress of Orientalists held in Stockholm, in 1889, under the presidency of King Oscar II. The grammar was also prescribed by her Majesty's civil service commissioners for India as an authority to be studied by all candidates for the India civil service. In 1871, after a furlough in America, he was chosen by the synod of India as professor in the theological seminary, just then established. Mrs. Kellogg, who had labored with him all his years of service, was removed by death in 1875, leaving him with four little children. It was this bereavement and the peculiar care resulting from it which brought Dr. Kellogg home to America in 1876, and kept him in this country for several years. In this interval he was called to the pastorate of the Third Presbyterian church of Pittsburg, and later to the chair of systematic theology, just then vacated by the Rev. Dr. A. A. Hodge, in Allegheny Seminary. He was married to Miss Sarah C. Meacrum, by whom he had five children. In 1886 he accepted a call from St. James' Square Presbyterian church, Toronto, where he labored for six years with eminent success. He resigned the pastorate of this church upon receiving a call to the special literary work referred to above.

Dr. Kellogg's influence while in this country and in Canada, both as a pastor and as a professor, was positive and strong in leading young men to enter the foreign missionary service. Among those who were under his care were the late Rev. A. C. Good, D.D., of Africa, and Dr. J. C. R. Ewing, president of the Lahore College. Altogether Dr. Kellogg shared in the training of thirty-six missionaries for the foreign field.

Notwithstanding the busy life which he had led in official relations as pastor, professor, and missionary, he was throughout his career a prolific writer, having furnished many able articles for various magazines, delivered numerous lectures, and published several books; for example, "The Jews; or, Prediction and Fulfilment," "From Death to Resurrection," "The Light of Asia and the Light of the World," "An Exposition of the Book of Leviticus," "The Genesis and the Growth of Religion," and "A Handbook of Comparative Religions."

Dr. Kellogg had been honored by the degree of Doctor of Divinity conferred by Princeton College, and Doctor of Laws by Wooster University.

The first thing, perhaps, that would strike one about Dr. Kellogg was the versatility of his genius; he could turn his hand successfully to almost any thing—could preach a sermon or take a photograph, could deliver a lecture or prescribe a potion, could teach theology or steer a ship! He was informed on almost every conceivable subject, and could talk intelligently on the most technical topics. It was this in part that made him so brilliant a conversationalist, and secured the wonderful

richness of illustration which was so marked a feature of his sermons. But, unlike most versatile men, he was as thorough and accurate as he was versatile. He was never superficial. What he did, he did well. What he knew, he knew thoroughly. His careful observation, quick apprehension, and remarkable memory combined to make him almost a specialist in every department of work or of recreation upon which he entered. The story of his having navigated the ship on which he sailed from America in '64 is probably too well known to need repetition.

Another striking feature of Dr. Kellogg's character was clearness of his mental vision, and his ability to pass on to others what he himself thus clearly perceived. There was nothing hazy or slipshod about his thought or his speech. He saw to the center of things, and he reproduced what he saw with a directness and incisiveness not often surpassed. Yet he was as simple as he was incisive. He was simple in his language, even when the profound subjects he often presented seemed to forbid simplicity. He was simple and unpretentious in his personal character. He was never overbearing, rarely sarcastic, never ostentatious. No one would ever have guessed his extraordinary abilities from anything in his general bearing. He was a loving father, devoted husband, and faithful friend.

The greatest thing about Dr. Kellogg undoubtedly was his wonderful knowledge of and love for his Bible. He was a man of the Book. His insight into its meaning was phenomenal, and his ability to present its truths to others was such as few men attain. He mastered principles and details alike in his Bible study. And it was not simply an intellectual mastery; he was clearly taught of the Holy Ghost. He was not naturally an emotional man, but God's truth and God's Spirit stirred his deepest emotions; and many a heart has thrilled as he set forth in his simple, quiet way the deep things of God.

THE AGRA MEDICAL MISSIONARY INSTITUTE, INDIA.

BY THE LATE REV. S. H. KELLOGG, D.D., LL.D.

One of the most interesting and unique institutions for the education of native Christians, probably, in all India, is the Medical Missionary Training Institute of the Edinburgh Medical Missionary Society at Agra, where young men and—in separate classes—young women receive a medical education intended to prepare them for work among their countrymen and countrywomen as medical missionaries. The school is wholly undenominational, and among its students are represented a large number of the various missions of India, from the furthest north and east to the extreme south. At present the number of students is about twenty-four, and the remarkable extent of the present and prospective influence of the institute is strikingly illustrated by the fact that by these twenty-four students, besides English and German, no less than fifteen different languages of the India vernaculars are spoken.* In that small company of students one may find men who are of the ruling Aryan race of India, others from the Dravidian stock, others, again, from one or other of the

* These are: Urdu, Hindi, Punjabi, Bengali, Oriya, Mahrathi, Cashmiri, Tamil, Telugu, Marwari, Persian, Arabic, the Kafir of independent Kafiristan, the aboriginal Crau, and Muhdawi.

wild aboriginal tribes of the country, and even one from the wild mountaineers of Kafiristan over the northwest frontier of India, where as yet there is no missionary work established. Apart from the daily instruction in medical science given by the honored principal, Dr. Colin S. Valentine, the students all have free access to the instruction of the government medical college of Agra, and the clinical work in the government hospital, and pass the examinations and take the degrees with government students. It is of interest to note that the young man who last year took the highest stand in such examinations of either the government or the mission institution, was a young man from the church of the American Presbyterian Mission of Lodhiana. All the students, aside from their medical studies, are assembled twice daily for prayer and conference and the exposition of God's Word. The freedom of conference and the spirit shown in such of these gatherings as I have attended, are most delightful and most encouraging for the future usefulness of these young men.*

A fuller description of the work of this institute is given by a writer in *The Young Men of India*, a copy of which was forwarded by Dr. Kellogg shortly before his death. From this we quote:

More than thirty years ago, when there were no lady medical missionaries in India, and when the number of men who practise medicine in connection with mission work could have been counted on the ten fingers, Dr. Valentine, the principal of the institute, conceived the idea of training Indian Christians for this most important work. For long years he had to labor before he saw the idea assume a practical shape. After writing hundreds of letters, writing articles, and addressing public meetings in Britain, he was able to raise a sum of money sufficient to purchase the commodious buildings in which the work is now conducted. The institute was opened in 1881; in 1885 was affiliated to the Edinburgh Medical Missionary Society. Its object is to impart to Christian young men a systematic knowledge of Scripture and medicine, to prepare them for the work of medical missionaries, healing the sick, and preaching the Gospel. The students live in the institution and receive their professional education, and the diploma of the Agra Government Medical College. The medical curriculum extends over a period of four years.

In the institution, regular tutorial classes are conducted by Dr. Valentine and his assistant. These are illustrated by means of a skeleton, models, anatomical plates and diagrams. There is a complete collection of the medical preparations of the British Pharmacopœia and Indian drugs and medicinal preparations illustrating the subject of *Materia Medica* and chemical testing, etc. Morning and evening there is reading of the Scriptures, with a running commentary on the passages read. On

* As this institution has no one great church or denomination behind it on which to depend for means, it may not be amiss to mention that financial help there bestowed will go where it is needed, and likely to be excellently well bestowed. The total expense charged for each student is about £10 (\$50) a year, which includes board, education, books, lodging, and clothing. A pressing need just now is a dispensary, which, both for the better training of the students and as a center for evangelistic work, is of prime importance. As the Edinburgh society feels unable to supply the money needed for this, Dr. Valentine has undertaken himself to raise the £300 required. And when it is remembered that a very considerable proportion of the students come out of churches connected with our various American missions, it needs no argument to show that any financial aid from American Christians will be most timely and suitable. No better opportunity is given in India, probably, for cooperation of different churches, and nationalities as well, in one missionary work, than in the support of the Agra Medical Missionary Training Institute.

the Sabbath day there is an advanced Bible class in which some particular subject is taken up and discusst. The students take verbatim reports and transfer them to their note-books; thus, at the end of a four years' course, each student possesses the principles of many subjects which he can study and use in after life.

RULES FOR ADMISSION.

1. Candidates should be between sixteen and twenty years of age. They should be unmarried. They should have a sound constitution. They should have no bodily defect, as a loss of an eye, a finger, deafness, lameness, will preclude their being admitted into the medical college.

2. They must have past one of the following examinations, the middle Anglo-Vernacular examination of the educational department of Bengal, of the N.W.P. and Oudh, the middle school examination of the Punjab, the middle school examination of Madras. Whatever examination in the Bombay presidency corresponds to these will be accepted.

3. Every candidate must be able to read and write Urdu and Hindi.

4. Every student must bring with him a copy of the Holy Bible, with marginal references if possible. If the student is a member of the Church of England, he must bring along with him also a copy of the Prayer Book and the Book of Hymns used in public worship.

The classes in the Agra Medical College commence on the 1st of July of each year. Students are, however, recommended to join the institution a couple of months earlier, so as to join the tutorial classes in the institution, as it is most important that the student should have an idea of the studies upon which he is to enter before the medical college actually commences its work.

There are a number of scholarships provided by Christian friends for deserving students. The amount of a scholarship received by the student will, after the first year, depend upon the position he takes in his professional examination. In second, third, and fourth years a first-class student will receive such a scholarship as will supply him with food, clothes, and books during the course of his studies. If, however, his scholarship is inadequate for his maintenance, the deficiency must be supplied by the missionary society or individual sending him.

Students coming upon a scholarship must sign a stampt paper to the following effect:

(a) That they will conform to all the rules of the institution and the verbal orders of the principal.

(b) That those who have come under engagements to their own society shall faithfully observe these. It is a matter of very great importance that the missionary, before sending a student, should get him to sign an agreement on stampt paper that he will serve the mission with which he is connected.

(c) That those who have come under no special engagement to the mission from whence they have come, shall, after having obtained their diploma, and provided the missionary society from whence they have come do not wish their services, go to any mission appointments that may be provided for them by the principal, and that they shall continue in missionary service for the period of not less than five years.

From this it is seen that the institution is bast upon the most catholic principles and conducted in the most liberal manner. While the spiritual interests of the students are attended to, the principles of the missionary societies are also carefully conserved.

In connection with the institution there are a number of philanthropic and Christian agencies, such as the Y. M. C. A. Bible readings, a medical missionary dispensary, and yet another which has been pathetically named "the Beggar's Church." About eight or ten years ago the beggars who called at the mission bungalow for alms were askt to come at a particular hour on Sabbath morning, when they were addressd by Dr. Valentine and his students. From 200 to 300 regularly attended,

listened to the preaching of the Gospel, and were taught to sing Hindustani hymns and Bhajans, after which they received alms. During the famine months of last year the attendance ran up to 1,200 or 1,600 several times a week. In this way 103,144 heard the Gospel and were assisted with food, clothing, and medicines. From 1st March, 1897, up to March 26th, 1898, 14,419 patients have been treated in the dispensary. These different agencies present a most valuable field for instructing the students in the various forms of mission work in which they are to spend their lives. Neither the Beggar's Church nor dispensary received any assistance from the Edinburgh Medical Missionary Society with which the institution is affiliated, but are dependent upon the free-will offerings of God's people.

During the years in which the institution has been in existence it has sent out quite a number of valuable agents, who are now laboring in connection with many missionary societies in different parts of the country; with the C. M. S. at Bannu, in the extreme Northwestern frontier, Kashmir, the Punjab, and in several parts of Bengal; with the Presbyterians at Kalimpong, on the borders of Bhutan, Chamba, the Punjab, Rajputana, and different parts of Central India; with the Baptists in the Punjab and Central India; with the Gosner Mission in different parts of Chota Nagpur.

It was our great privilege several weeks ago to visit Agra and renew our friendship with the principal who was our fellow-voyager when we first came to India. On that occasion we made ourselves acquainted with details of the institution and the important work it is carrying on. We were at the usual evening worship in Dr. Valentine's drawing-room, and as we lookt upon the bright, intelligent young fellows gathered in from so many branches of the Church of Christ, we felt that if the institution did nothing else than bring so many young men together in love and unity for four years, it was playing a most important part in making the fulfilment of our Lord's prayer possible, "that they all may be one, as thou, Father, art in Me, and I in Thee."

SUGGESTIONS FOR DIAGRAM AND MAP MAKING.*

"A picture photographed on the brain is remembered much longer than words falling on the ears," and especially in the missionary problem, the field, the opportunities, the resources, the obligations, and the possibilities are so vast as to be almost incomprehensible to the ordinary mind.

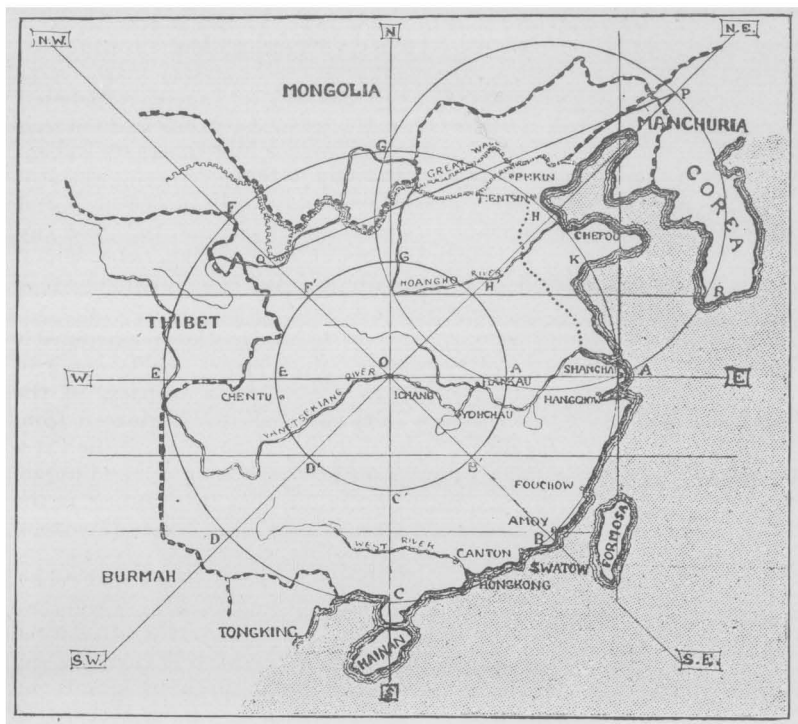
I. SUGGESTED SUBJECTS.—1. Comparative statistics. (a) Population. (b) Areas. (c) Progress.

2. Reflex influence of missions. (a) On church work at home. (b) On commerce. (c) On the growth and development of nations.

3. Growth of opportunities for mission work. (a) Rapid spread of the English language. (b) Rapid increase in number of languages into which the Bible is translated. (c) Rapid extension of the temporal power of Christian nations.

II. MATERIALS.—(a) White glazed blind holland (cheap and easy to work on). Calico. Linen. Cartridge paper. (This latter to be avoided if possible, as difficult to roll and fold.)

* From *The Student Movement* (England).



OUTLINE FOR A CLOTH OR SAND MAP OF CHINA.

DIRECTIONS.—Take O where long. 110° cuts the Yangtse. Draw N O S true N. and S. and etc. With center O describe circle A B C D E F G H through Tientsin and Shanghai (Radius, say 20 yards), and concentric circle A' H', where O A' = half O A. With centre H describe circle A G P. Draw true tangent at A to A B C. Join F' H', cutting A G P at R. Join B D and B' D' : A K = A A'. Bisect F F' at Q. Join P Q (for Great Wall). To obtain true right angle keep three pegs connected by string in the proportion of 6, 8, and 10 yards between the three.

STATISTICS.—Population about 400,000,000. 1,919 cities. 1,000,000 villages. 1,000,000 students. Missionaries about 3,000. Native communicants, about 100,000. N.B.—50 years ago there were twelve communicants.—REV. LOUIS BYRDE, M.A.

(b) A long straight-edge or ruler.

(c) If map-making, a pantograph needed for enlarging.

(d) Paint. Make as follows: 2 oz. gum arabic dissolved in $\frac{1}{4}$ pint of water (cold is best). Then $\frac{1}{2}$ oz. vermilion, Chinese red, French ultramarine, or drop black (according to color), mixt with gum water on a tile or slab with "putty" knife. Thin with cold water. If used fairly thick, any of the materials named—calico, paper, etc.—can be employed, and edges will not "run." Aspinall's enamel does well on some material. For painting large surfaces, use a camel's hair "gilder's dab."

(e) Dot diagrams may be done best with zinc stencil-plate with holes punct. Cardboard may also be used. Also an India-rubber stamp.

(f) To enlarge a map or diagram, a good plan is to borrow a magic lantern, have a slide made, throw the enlarged map or sheet, and then trace the outline.

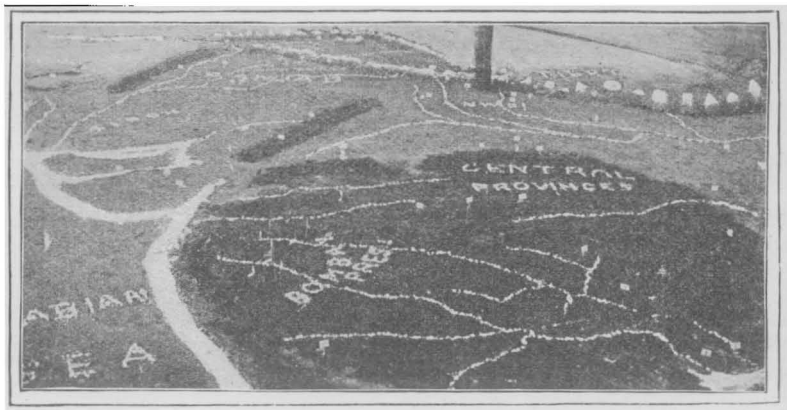
III. OTHER SUGGESTIONS.—1. Do not make the charts too small; the lettering should be clearly visible from a distance. Choose colors easily distinguishable in gaslight.

2. Diagrams should be proportionate, correct, up to date, original.

3. In the matter of statistics, use the best figures obtainable, *e. g.*, "The Statesman's Year Book" and Dean Vahl's "Missionary Statistics." Quote authorities at foot of diagram in small letters.

4. In missionary maps it is always well to have in one corner a map of Great Britain drawn to scale.

5. Get boys and girls to help in the measuring, coloring, etc. A large map or diagram is difficult to manage alone. Ask some sign painter to



MISSIONARY MAP OF INDIA MADE ON THE SAND AT POONA.

contribute a couple of hours' work to the missionary cause; in this way you will have an opportunity of personal work for missions.

6. Pray much before, during, and after the work, that the Lord of the harvest may use these messages to thrust forth many laborers.*

CHRISTIANITY AND BUDDHISM IN JAPAN.†

BY DR. GERLAND, STRASSBURG, GERMANY.

Tokuissio Yokoi makes very interesting remarks on the genuine naturalization of the Christian churches in Japan, so that they are no longer exotics; on the influence of Christian ideas upon Japanese literature; upon the earnestness and the dignity of the conflict between Christianity and Buddhism. Yet, to put the two religions on an equality, as Yokoi seems inclined to do, would involve a great error. For Christianity is the religion by and through which our culture has developed itself, on the soil of which it stands, as Christianity no less has been receiving, and still receives from our culture, purifying and continually

* For the above suggestions we are chiefly indebted to an article by Dr. J. R. Williamson in the *British Student Volunteer*, November, 1895, and to papers in the *American Student Volunteer* for March and April, 1893, January, 1895, and November, 1897. See also the *Missionary Pastor*.

† Partially translated from *Zeitschrift für Missionskunde*.

elevating forces. And this notwithstanding the sharp opposition in which Christianity and modern culture not seldom seem to stand. The two interrelate each other. They are indissolubly conjoined in growth. But the Japanese nationality and Buddhism have no such mutual relation. Notwithstanding many mutual influences, especially of Buddhism, the two have by no means so cooperated for mutual advancement. And, moreover, precisely for this reason, that Buddhism attaches itself so closely to the racial character of Eastern Asia, is, as it were, cut out and fitted to this, establishing it in its peculiarities without deepening it, without itself being capable of an infinite development—for this very reason it reaches no equality with Christianity. It is, as Kumon has so strikingly demonstrated, a people's religion, in which there is reflected not so much a deep creative Oriental necessity of development, but rather its intellectual phlegm, which only gathers together and confirms what is already found, confirming and stiffening itself along with this. In this religion of the East all individuals of the East are counted as being alike; they are, therefore, not regarded individually. How utterly different is Christianity, which emphasizes and advances the individual in his specific character, presenting to him in its conception of God an ideal to which he is to develop himself, not in order, at the last, to rise or sink into it with a complete surrendery of the individuality, but in order to maintain himself in full distinction of being before the Godhead. Hereby is Christianity the religion of love in freedom, for she suppresses none, she advances every distinctly sentient individual being; hereby she is the religion of human development, which knows no human immobility of state, but by reason of her infinite development is continually creating new and higher ideals for all individuals. Thereby she becomes the world's religion, the religion of human society. Humanity society, indeed, first constitutes itself out of the various individuals, which have first been appreciated by Christianity in their diversity. But as Christianity means to develop the individual still higher, it willingly leaves him everything which does not stand in the way of this development; it suffers the different peculiarities of race, the ethncal distinctions to remain undisturbed, but requires of this a higher development. How momentous this is for the development of all mankind needs no setting forth. And as a society can not form itself without individuals, quite as little can the individuals, and the generations of individuals themselves, unfold and develop themselves to ever higher achievements; and Christianity has ever acknowledged the outer form of society as something necessary given by God, altho not final in any special manifestation. Thus Christianity demands appreciation and mutual development of the individual, and of society, and herein lies its enormous significance, its indispensableness for mankind. Hereby Christianity is both the one possible and the one necessary religion for the collective world and all its peoples, as for all its individuals, for, over against mankind, peoples also are only individuals. Thus, in our culture, the Christian ideas have the supremacy and completely permeate it, altho they are far from being everywhere recognized as such. Accordingly, for the East of the world, and also for Japan, it would mean a lowering of worth, incapability, and lack of development, if, to use Yokoi's language, the pantheistic mind of the gigantic East should digest and change into a formless mass the theistic—that is, the Christian ideas. But that will not come to pass, for mankind never loses its mighty, toilsomely-achieved treasures.

Moreover, Yokoi is only seemingly right, in maintaining that the problems of the East and of the West are alike. Assuredly, the East is not to be broken into slavery, not to become the sacrifice of Western love of plunder. But, quite as little can it, so soon, be enlisted as an auxiliary for the solution of the problems of the West. For this, as a whole, even its most active nation is as yet much too unripe and undeveloped. At present the West has no advancement to expect from it, unless it be in merely outward things, which do not lead to the heights; but none such as shall in any way contribute to the solution of the new and significant problems, which Western mankind must surmount in order to its further intellectual development. And if in Japan they are of the opposite opinion, this rests upon a complete misconception of the necessities of the cultivated peoples of the West, upon an utterly uncritical overvaluation of Japan. Nevertheless there are many voices of the East exclaiming that Japan has already achieved enough, and may and must, in justifiable national pride, stand henceforth isolated, on her own independent footing. This is a very dangerous error, pregnant of evil, and every one who means well to Japan should be of another mind. If this remarkable people of the islands would escape the danger of relapse, if it would really set hand effectively to the great development of the West, if it would achieve an independent position in the development of mankind, it is time for it now to begin the main labor. This main labor is that of inner transformation, of a deeper spiritual apprehension. This alone is capable of achieving an upward movement that shall be independent and specifically distinct. This, it is true, is something that will not let itself be carried through with a rush, like the appropriation of the easily learnt outer side of a completed culture. But what the cultivated nations of the West, what the culture of mankind has thus far received from the East, signifies for culture, for a true progress of culture, nothing, no deepening or further development, at most only an outward extension. New fruitful ideas have thus far not come to the West, or to mankind, from Japan or the far East. Compare the achievements of the Teutonic, of the Roman races in the field of culture with those of the far East. If Japan wishes to become a land of culture in the true sense of the word, the reception of the outward culture of the West is only the first external measure, whose quick accomplishment, tho well worthy of acknowledgment, is far from being any particularly heroic achievement. The really hard work, the obtaining of a mature inner culture, is yet to come. This is a culture, as much as possible detached from national vanity, continuously developing the individual more and more on every side, thus rendering him free and meritorious. The only means to this is the reception of such a view of the world as modern Christianity presents, such a one as makes man free and gives him worth, which values men as such, and the individual no less than society, pervading both, strengthening and raising both, to ever higher, more comprehensive, more fruitful careers. As Japan has accepted the world's culture, so must she also accept the world's religion, if she would secure and successfully maintain an independent position among the peoples of the world. For only in that view of the world which is given by this religion does the culture of mankind find its true inexhaustible soil and nourishment.

III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The International Missionary Union.

The sixteenth annual session of the International Missionary Union was held at Clifton Springs, N. Y., June 14-20. About one hundred and thirty missionaries were in attendance, representing a large number of missionary societies, denominations, and fields.

As this REVIEW has preserved the personal history of the attendance for many years, and is the only periodical which has done so, we again give space for the names and fields of those who were present. Where there is no second date the persons are still in service of society. They represent at least fifteen different mission boards, besides some not connected with any society.

| YEARS OF SERVICE. | NAME. | FIELD. |
|-------------------|------------------------------|-------------------|
| 1892 | Abell, Miss Annie E. | Micronesia |
| 1888 | Allen, Miss Belle J. | Japan |
| 1858-80 | Baldwin, Rev. S. L. | China |
| 1888-93 | Beall, A. W. | Japan |
| 1884 | Beebe, Robert C., M.D. | China |
| 1887-96 | Bostwick, H. J. | " |
| 1887-96 | Bostwick, Mrs. H. J. | " |
| 1892 | Bosworth, Miss Sarah M. | " |
| 1892 | Brackbill, Miss Sara C. | " |
| 1890 | Briggs, Rev. W. A., M.D. | Laos |
| 1889 | Brown, Mary, M.D. | China |
| 1862 | Bruce, Rev. Henry J. | India |
| 1862 | Bruce, Mrs. Henry J. | " |
| 1853-83 | Bushnell, Mrs. Albert. | Africa |
| 1882-87 | Cartmell, Miss M. J. | Japan |
| 1879-89 | Chamberlain, Miss L. B. | Turkey |
| 1889 | Cochrane, Rev. Henry P. | Burma |
| 1889 | Cochrane, Mrs. Henry P. | " |
| 1883-92 | Cole, Rev. J. T. | Japan |
| 1890 | Cooper, Miss L. J. | Siam |
| 1885 | Cooper, Rev. A. Willard. | " |
| 1885 | Cooper, Mrs. A. Willard. | " |
| 1873 | Correll, Rev. I. H. | Japan |
| 1892-97 | Crane, Rev. Horace A. | India |
| 1892-97 | Crane, Mrs. Horace A. | " |
| | Craven, Mrs. J. W. | " |
| 1886-98 | Crosby, Miss E. T. | Micronesia |
| 1870 | Crossette, Mrs. Mary M. | China |
| 1877 | Curtis, Rev. W. W. | Japan |
| 1873-79 | Cushing, Rev. Chas. W. | Italy |
| 1891-97 | Davis, Rev. Geo. S. | Bulgaria |
| 1892 | Davis, Mrs. Anna L. | China |
| | Devor, Rev. D. | Africa |
| 1888 | Dickie, Rev. Michael | Brazil |
| 1890 | Dietrich, Miss Lillian E. | India |
| 1894 | Donahue, Julia M., M.D. | China |
| | | (India (China) |
| 1876-90 | Dowsley, Mrs. A. | China |
| 1890 | Duff, Rev. James E. | " |
| 1890 | Duff, Mrs. James E. | " |
| 1853-58 | Ford, Mrs. O. M. | Africa |
| 1893 | Frey, Miss Lulu E. | Korea |
| 1885 | Gilman, Rev. Frank P. | China |
| 1861-68 | Gracey, Rev. J. T. | India |
| 1861-68 | Gracey, Mrs. J. T. | " |
| 1883-96 | Griffin, Rev. Z. F. | " |
| 1883-96 | Griffin, Mrs. Z. F. | " |
| 1888 | Griffiths, Miss Mary B. | Japan |
| 1888 | Griswold, Rev. H. D. | India |
| 1888 | Griswold, Mrs. H. D. | " |
| 1872-84 | Gulick, Rev. T. L. | Spain |
| 1874 | Gulick, Miss Julia A. E. | Japan |
| 1856 | Hallam, Rev. E. C. B. | India |
| 1856 | Hallam, Mrs. E. C. B. | " |
| 1892-94 | Hambleton, | Turkey |
| 1892-94 | Hambleton, Mrs. | " |
| | Hamilton, George M. | Siam |
| 1837-77 | Hamlin, Rev. Cyrus. | " |
| 1891 | Hammond, Miss M. L. | Mexico |
| 1890 | Hannum, Rev. Wm. H. | India |
| 1890 | Hannum, Mrs. Wm. H. | " |
| 1893 | Heaton, Miss Carrie A. | Japan |
| 1887-93 | Hopkins, Rev. G. F. | India |
| 1890 | Kay, Miss Lydia J. | Brazil |
| 1892 | Kerr, Miss Sarah M. A. | China |
| 1891 | Kilborn, Rev. Omar L. | " |
| 1893 | Kilborn, Mrs. Omar L. | " |
| 1890 | Knight, Mrs. W. Percy. | " |
| 1881 | Knowles, Miss Emma L. | India |
| 1853-76 | Knowlton, Mrs. L. A. | China |
| 1868-93 | Locke, Rev. W. E. | Bulgaria |
| 1880-90 | Long, Mrs. Flora S. | Japan |
| 1883 | MacNair, Rev. Theo. M. | " |
| 1883 | MacNair, Mrs. Theo. M. | " |
| 1879 | Marling, Mrs. A. W. | Africa |
| 1893-98 | McLean, Miss Jennie F. | Persia |
| 1887-95 | Mechlin, Mrs. J. C. | " |
| 1891 | Medbury, Miss Harriet I. | " |
| 1885-95 | Merritt, Rev. C. W. P., M.D. | China |
| 1895-95 | Merritt, Mrs. C. W. P. | " |
| 1892 | Mosier, Mrs. L. H. | Burma |
| 1892 | Mooman, Miss Nettie. | China |
| 18— | Monroe, Rev. D. C. | India |
| 18— | Monroe, Mrs. D. C. | " |
| 1890 | Mosier, Rev. Lee H. | Burma |
| 1890 | Moyer, Miss Jennie. | India |
| 18— | Mulford, Hannah B., M.D. | " |
| 1877-83 | Penick, Rt. Rev. C. C. | Africa |
| 1878 | Pettee, Rev. James H. | Japan |
| 1855 | Pixley, Rev. Stephen C. | Africa |
| 1868 | Powers, Miss Harriet G. | Turkey |
| 18— | Priest, Miss Mary. | Japan |
| 1878 | Ririe, Mrs. Benj. | China |
| 1898 | Robinson, Miss Ida S. | S. America |
| 1884 | Rood, Miss Alice J. | Assam |

| | | |
|---------|----------------------------|------------|
| 1896 | Sheldon, Miss Marion E. | Turkey |
| 1895 | Smith, Miss Florence E. | Colombia |
| 1880 | Smith, Miss Sarah C. | Japan |
| 1878 | Spencer, Miss M. A. | " |
| 1892 | Stanton, Miss Alice M. | China |
| 1884 | Stark, Miss Eva C. | Burma |
| 1879 | Stone, Rev. George I. | India |
| 18— | Stone, Rev. J. S. | " |
| 18— | Stone, Mrs. J. S. | " |
| 1869-96 | Swain, Clara A., M.D. | " |
| 1893-98 | Swartz, Rev. Henry B. | Japan |
| 1890 | Taylor, William. | China |
| 1890 | Taylor, Mrs. William. | " |
| 1868-73 | Thayer, Rev. C. C., M.D. | Turkey |
| 1868-73 | Thayer, Mrs. C. C. | " |
| 1869 | Thoburn, Miss Isabella. | India |
| 1869-73 | Thompson, Miss Mary A. | China |
| 1890 | Torrey, Miss Elizabeth. | Japan |
| 1876-94 | VanHook, Mrs. L. C. | Persia |
| 1890 | VanSchoick, Isaac L., M.D. | China |
| 1873 | Walker, Rev. J. E. | " |
| 1892 | Webb, Miss Anna F. | Spain |
| 18— | Webb, Miss Mary G. | Turkey |
| 1857 | Wheeler, Mrs. C. H. | " |
| 1879 | Wheeler, Miss Emily C. | " |
| 1880-91 | White, Mrs. Wellington. | China |
| 1877 | Whitney, Henry T., M.D. | " |
| 1877 | Whitney, Mrs. Henry T. | " |
| 1883-88 | Witter, Rev. W. E. | Assam |
| 1888-86 | Wood, Rev. Geo. W. | Turkey |
| 1871-86 | Wood, Mrs. Geo. W. | " |
| 1888 | Woodside, Rev. Thos. W. | Africa |
| 1888 | Woodside, Mrs. T. L. | " |
| 1892 | Yeiser, Rev. N. E. | India |
| 1868-77 | Young, Rev. Egerton R. | H. B. Ind. |
| 1868-77 | Young, Mrs. Egerton R. | " |

As will be seen from looking over the list, men and women were here from the interior of Africa, from the West Coast, and from Zululand; from several parts of the Turkish empire, from the territory of the shah of Persia; from many parts of the coast of China, from far up the Yangtse River, even as distant as two thousand miles in the interior; from many points in Japan and from Korea; from India, north, south, east, and west; from the republic of Mexico; from Burma, Siam, Bulgaria, Spain, and the islands of the South Pacific, while some were present who had visited missions in most of these countries. Thus there was not a prominent part of the globe, and scarcely an obscure one, about which the assembly could not speak from personal observation and experience concerning the latest phases of events.

Some had been connected with most important political movements of the world for forty years; some had personally had to do with all educational and social reforms in all the non-christian world.

Dr. Pettee, for twenty years in Japan, referred to the noble character of the Americans who had been sent officially to Japan, and of their influence, of the changes going on in the empire, largely through the influence of Christianity. He said Japan believes in America and loves America. A letter also was read from a member of the union residing in Japan, in which reference was made to the religious changes now going on among the native Japanese.

POLITICAL MOVEMENTS AND MISSIONS.

Rev. S. L. Baldwin, D.D., read a paper on the political state of China in relation to missions from Rev. W. A. P. Martin, D.D., president of the New Imperial College at Peking, China. Dr. Baldwin said that undoubtedly the reform that swept over China a short time ago indicated that the emperor went a little too fast, and yet every one of those edicts was an indication of a revolution in thought and purpose of the governing powers of China. He did not think that the empress was opposed to reform. The reforms will go on. The great educational movement has not stopt, and concessions are being made for mining and building railroads, and the literature which missionaries have been preparing and circulating is producing a powerful effect. He rapidly reviewed the present attitude of the Western political powers toward China. He believed that while the nations were intent in watching China yet the disintegration of China was not very near at hand. We would like to reproduce the entire address, but can not.

Bishop Penick spoke on Africa, and Dr. Gulick followed on our new possessions. He said he loved the Spanish people, and they are no more naturally inclined to be cruel than we are in America, and there have been greater manifestations of cruelty in America within the past six months than in Spain. He thought the war with Spain was necessary. He traced the history of the oppression of the Spanish government in Cuba, and said that the gathering together of three to four hundred thousand women, children, and old men, utterly unarmed, to put them in a narrow space, dig a trench round them, and then deliberately starve them, was worse than anything the "unspeakable Turk" did in the late Armenian massacre. He deplored the opening of saloons by Americans in the Sandwich Islands, Cuba, Puerto Rico, and the Philippines.

Rev. J. T. Cole said that in Armenia there are over eighty thousand orphans, but in Cuba over two hundred thousand. More lives were lost by the reconcentrado order than were lost in the massacres in Asia Minor. Some cities of Cuba are now, as to streets and public parks, as clean as New York, but pass the thresholds and you find darkness and horror.

MEDICAL MISSIONS.

The subject of medical missions received large consideration under the guidance of Dr. C. C. Thayer. Dr. Whitney, for twenty-two years in Southern China, opened the discussion with a very able paper. He said that the greatest efficiency of missions in most pagan nations must include medical missions, and that many more such missions ought to be established, and most of those established should be better equipped and more thoroughly manned and better supported. He referred to the various methods,

such as itinerating work, the hospital and dispensary, and to their influence in overcoming the prejudices of the people and race hatred. Thousands are reached and helped only in this way. He urged the necessity of training the natives, and stated that there were no medical schools, text books, or medical literature available, only what is translated and provided by the missionary. Miss H. B. Mulford, M.D., of Calcutta, read a paper on the condition of child-widows in India, and urged the necessity of a hospital for some of this unfortunate and downtrodden class, saying she had received some contributions toward the object. Dr. Bebee, of Nanking, China, made a statement of the power of medical work, and gave instances of the liberality of some of the Chinese officials, who had been helped by the foreign medical missionary. Dr. Witter, of Assam, followed, and said that no one could form any idea of the needs for medical help in a foreign land without being on the field to see, personally. He related some experiences of his missionary life in Upper Assam, when he was located some sixty miles away from any physician, and made an appeal for more medical missionaries. Dr. Petee spoke of Japan. The need of the foreign physician is not so great in Japan as in other Eastern countries. He referred to the training of native Christian nurses, and their influence. Dr. Clara Swain, for twenty-seven years in India, and the first woman to enter Asia with a medical diploma in her hand, made a short address.

WOMAN'S MEETING.

There was a large audience at the Woman's Meeting, many coming in from the adjoining towns. Mrs. Gracey, Mrs. Wellington White, and Miss E. T. Crosby alter-

nated in presiding. The Scriptures were read by Mrs. Dr. Foster, and prayer was offered by Mrs. H. B. Skidmore, of New York. Upon the platform were seated nine women who had seen over twenty-five years of service in the foreign field, viz.: Mrs. C. Wheeler, forty years in Turkey; Mrs. H. J. Bruce, thirty-seven years in Western India; Mrs. A. Bushnell, for thirty years in Africa; Mrs. Julia Gulick, twenty-five years in Japan; Miss H. B. Powers, thirty years in Turkey; Mrs. E. C. Hallem, forty-three years in India; Mrs. J. Knowlton, twenty-three years in China; Miss Thoburn, for thirty years in Northern India; and Dr. Swain, twenty-seven years in India. The speakers were Mrs. Woodside, of West Central Africa; Miss Eva Stark, who worked for several years among the Kachins of Upper Burma; Miss Bosworth, of Southern China; Miss Cartmell, of Japan; and Miss Kay, of the China Inland Mission. Mrs. Bruce, Miss Thoburn, and Dr. Swain represented different lines of work in India. Miss Gulick spoke on Japan; Miss Frey, Korea; Miss McClain, Persia; Miss Powers, Turkey; Miss Webb, Spain; and Miss Cooper, Siam.

The evening meeting was devoted to literature in the mission field, the general literary work done by missionaries, the press, and all kindred topics.

The next morning the subject was "missionary cooperation." The young people had a meeting in the afternoon, and at four o'clock occurred the president's reception, which is always a pleasant social feature of this gathering.

COOPERATION IN MISSION FIELDS.

O. L. Kilborn, M.D., said: "In Chentu, West China, 2,000 miles from Shanghai, in the interior, there are three missions. We have Methodists, Baptists, and an occa-

sional Plymouth brother. We have a union prayer-meeting once a week in English, which all the missionaries attend. Once a month we have a union service for the Chinese and foreigners together. Three times a year we have a union sacramental service, and many times have we had Methodists, Baptists, Plymouth Brethren, and Church of England members, all partaking of the Sacrament together. I believe the Protestant Chinese of our part of China are practically *one*, and might at any time become one body."

Rev. S. J. Pixley, of Natal, said in that country they have missionaries of many denominations from America, England, and the continent of Europe. In general, they work together harmoniously in good spirit, and with success. He did not know how much more successful they might have been had there from the first been a division of the territory among them. The multiplicity of denominations crowded together in the small territory of Natal is bewildering to the natives.

Dr. S. L. Baldwin was glad of the tendency to bring into cooperative work missionaries of the same general denominational class. He would go further than merely unite all divisions of Methodists in a theological school, and have but one for all denominations in a given locality.

Mr. W. H. Grant, on invitation, told what the officers and representatives of missionary societies in their annual meeting had done to further cooperation.

Rev. T. M. MacNair said: "In Japan six missionaries representing churches in the United States and Scotland that are Presbyterian in their polity, cooperate in furthering the interests of *one* Presbyterian Church organization called 'The Church of Christ in Japan'—

one native church instead of six! The arrangement is regarded as satisfactory by everybody concerned, and has been for years.

"The council composed of these six missions has recently combined with the American Methodist Mission in the preparation of Sunday-school literature, having one series instead of two as previously. In the region of Tokyo the Presbyterian missions avail themselves of the Methodist Publishing House at Tokyo, thus helping on that excellent agency and avoiding the cost of maintaining a similar one.

"Several years ago an attempt was made to unite the Presbyterian and Congregational native churches. The attempt failed through opposition of Japanese only."

Dr. George W. Wood alluded to the working together of three denominations in the earlier history of the American Board, and of relations of missionaries in Turkey and other missions. Where the spirit of Christian unity exists co-operation can easily be secured in various practical modes. The evils of rivalries are many and great; the advantages of a good understanding and harmonious methods and separate spheres of action, so far as may be practicable, are of immense value.

We have not the space to summarize the discussions on sociology and missions; philology and ethnology and missions; and science and literature and missions; the native church, including conditions of baptism, mass movements, standards of admission, indigenous support, "the Nevius plan," and influence of non-Christian religions on the ethical and spiritual element of native Christians.

Many other groups of subjects of wide interest have to be past without even mention, hoping we may get an opportunity to, at

least, give the gist of some of them in the future.

Some thirty-three missionaries were on the platform the last evening, and made brief remarks, all of whom expect to return to their several foreign fields before the next annual meeting. They were, in part, as follows:

MISSIONARIES RETURNING TO THEIR FIELDS.

Miss E. L. Knowles, India, M. E.; Mr. and Mrs. W. H. Hannum, India, P.; Miss Jennie Moyer, India, M. E.; Mr. and Mrs. L. H. Mosier, Burma, B.; Miss E. C. Stark, Burma, B.; Mr. and Mrs. A. W. Cooper, Siam, P.; Rev. Dr. W. A. Briggs, Siam, P.; Dr. G. W. Hamilton, Siam, P.; Mr. and Mrs. I. H. Correll, Japan, M. E.; Miss J. Gullick, Japan, Am. B'd; Miss S. C. Smith, Japan, P.; Miss M. B. Griffiths, Japan, M. E.; Rev. M. Dickie, Brazil, M. E. (South); Miss Lulu E. Frey, Korea, M. E.; Rev. D. H. Devor, W. Africa, P.; Miss S. M. Bosworth, China, M. E.; Miss S. Brackbill, China, Can. M. E.; Mrs. M. M. Crossette, China, P.; Mrs. Anna L. Davis, China, M. E.; Rev. and Mrs. B. Ririe, China, C. I. M.; Dr. Mary Brown, China, C. I. M.; Miss Nettie Mooman, China, P.; Dr. Sarah Kerr, China, W. F. U.

Resolutions of thanks were past, giving hearty expression to obligation to Dr. and Mrs. Henry Foster for their exceptional hospitality in entertaining the members of the union, free of cost to them, throughout the week.

The devotional meetings were of a very high order, under the general charge of Rev. Dr. Witter, district secretary of the American Baptist Missionary Union, formerly missionary in Assam. The sermon of Bishop C. C. Penick, D.D., of the Protestant Episcopal Church, formerly missionary to Liberia, on Sunday morning, was full of strong and helpful thoughts. The consecration service on Sunday, led by Dr. Foster, was a season of great spiritual blessing.

Resolutions were adopted on the peace conference and the saloon in our new island possessions; also of special thanks to the contributors to the special fund opened by Dr. A. T. Pierson, for the presentation of his recently issued life of George Müller, of Bristol, to missionaries, and for the marked kindness and thoughtfulness in the gift of a copy to each member of the International Missionary Union present during the week.

The officers of the Union for the ensuing year are:

President—J. T. Gracey, D.D., Rochester, N. Y.

Vice-President—S. L. Baldwin, D.D., New York City.

Secretary—Mrs. C. C. Thayer, Clifton Springs, N. Y.

Treasurer—Rev. C. C. Thayer, M.D., Clifton Springs, N. Y.

Librarian—Mrs. C. W. P. Meritt, Clifton Springs, N. Y.

Bishop C. D. Foss, of the Methodist Episcopal Church, was present throughout the entire week, taking part from time to time, and on Sunday evening giving his "Impressions of India," having recently returned from a protracted official visitation to the missions of his church in that country. Dr. Thos. Marshall, home secretary of the Presbyterian Board of Foreign Missions, Mrs. Wm. B. Skidmore, Mrs. Mary C. Nind, and many other prominent missionary workers were among the visitors.

The "Nevius Plan."

BY MRS. HELEN S. C. NEVIUS, CHIEF-
FOO, CHINA, PRESBYTERIAN
MISSION.

In the prospectus of the international Missionary Union, at Clifton Springs, N. Y., there is a request that missionaries abroad should contribute "essays on leading topics" and other information likely to be of interest. On page 6, under

"Department F," is this suggestion: "The Nevius Plan; its results, its extension to other fields." The short paper which I propose to write, will be merely a few explanations, together with some information on that general subject. First let me say that my husband, Dr. Nevius, never elaborated any plan for mission work to which he intended to give his name, and which he considered "the last word" to be said on this momentous question. I think he would be greatly surprised to know that such is supposed to be the case.

On first coming to China, in the year 1854, he found already in operation methods of work which required a large outlay of money from the homelands. The methods had been inaugurated by men of great piety and wisdom, and seemed to be working well. There was no thought of questioning them on the part of anybody, and probably at that time, when China had not stirred in the slightest degree from the long sleep of years, no other methods were practicable. Still it is possible that even in the first opening of China, we did not sufficiently realize that not by the might which comes from the free use of money, but by the Spirit of the Lord alone, true and lasting progress would be made.

As years past on Dr. Nevius, in common with many other missionaries, felt that the too free use of money had been the source of grave evils in the church of China. He began to experiment in his own particular fields of labor. He also made a careful study of the whole question, examining those mission stations where least foreign money was used, and comparing them with others where money was used very freely. I can not, within the limits of a short paper such as this, attempt to give even a faint idea of the anxious thought and

earnest study he gave to the subject. Several years before his death he prepared the little manual called "Methods of Mission Work." That embodied his views at the time he wrote it, and I can say positively that he had not, in any important particular, changed his views before he was called away. I think it is but right that I should say this, because a statement exactly the opposite has been made and published. So let me repeat that to the very end of his life Dr. Nevius was fully convinced of the truth and the practicability of the views and methods suggested in the little manual, which since his death has been so extensively used. This I know with positive certainty.

If it is correct to call any system the "Nevius" plan, it is merely that of using just as little foreign money as possible in every branch of missionary work. And to this one would suppose *a priori* that there would be no valid objection. But many strong and useful missionaries do not have, and never have had, much sympathy with the fear of injury to the cause from the free use of foreign money. In this province from the first it has been impossible to give a really fair chance to the plan of using little or no foreign money in native Chinese work. Alongside of a missionary trying to work out that theory is, perhaps, another equally devoted, who spreads much money in employing native assistants at what, in China, is a generous salary, and larger than they could possibly get from their own people, who open schools, paying the wages of the teachers, and in some cases furnishing food for the pupils, and all other expenses. What chance, then, has a missionary in the adjoining prefecture who requires his converts to pay for their own schools, and the church to provide its own pastor? For this reason

all the workers on the self-support system in this and other old stations are at a great disadvantage; and the younger missionaries who are trying to work on what they believe to be a truer basis, have great difficulties to contend with, and deserve much sympathy.

In the western part of this province is a mission called "The Gospel Mission," at the head of which are Dr. and Mrs. Crawford, very old missionaries, having come to China about fifty years ago. They were so impressed by the evils of the free use of money in missions that some years since they cut themselves loose from their society—the Southern Baptist of the United States—and, establishing a direct communication between themselves and their home churches, they began a new work so radical that it seemed too much to hope that it could be successful. Their mission, I think, has now fifteen or twenty members, and tho its progress is slow, it has been fairly successful, and its founders do not feel discouraged, except by the fact that the policy of other missions is so diametrically opposed to theirs that their work is far harder than it would otherwise be. Aside from their own moderate salary, I suppose they use no foreign money at all in the prosecution of their work. The natives provide their own teachers, preachers, pastors, schools, and even books. Dr. and Mrs. Crawford believed that no half-way measures would do in China, not even a little help now and then, when it seems so much needed. The "luxury in giving" in which some of us indulge they are very doubtful of, and apparently their reformation of old-fashioned plans is as radical as it could well be. They have gone farther, and are much more extreme in their views than Dr. Nevius was; but if the result proves that they

are right, surely we should all rejoice.

When my husband died, his various small stations were incorporated into those of other members of his mission, none of whom, with one or two exceptions, were in entire sympathy at the time with his views; so that naturally his theories were never fully worked out even in his own field. The station which came nearest to it was and is the English Baptist mission in this province. It continues to flourish, and I think the plan of self-support is strongly insisted upon.

Some of the younger members of Dr. Nevius' own mission seem to me to be coming more and more to his way of thinking; being influenced by their personal experience and observations of the great evils resulting from the free use of foreign money. They earnestly wish to build upon what they believe to be a more solid basis, and are determined to sacrifice immediate results to the genuine and permanent good of the work. It is a matter of surprise to me that more than one missionary in this part of China, and doubtless others elsewhere, have a strong prejudice against the practise of strenuously pressing the duty of self-support on their native converts. "I believe in *success*," I heard one missionary say, adding that if success was to be attained in such and such a way, then he would adopt that "way." There is no doubt that success, if by that word is meant a quick increase in the number of nominal Christians, can be secured by the free use of money. And it is also true that not every Chinaman or woman who has been, in the first place, attracted to Christianity more or less by the hope of gain is a hypocrite or a false professor. If that were the case our churches would be decimated. But yet the

less of that kind of temptation there is, surely the better.

I should say without fear of contradiction that in Shantung the belief in the importance of self-support by the natives is growing, and is stronger now than it ever was before. But I must also confess that practically it has not been insisted upon and carried out as it might have been, and has been in some other mission fields, notably in Korea. Missionaries in Korea have been so kind as to tell me that in a measure it was directly owing to Dr. Nevius' advice and warnings and example that in the very first beginning of their new mission in the Hermit Kingdom, they adopted the theory of self-support in their native churches, and the propagation of the Gospel to a great degree by means of agents not paid from the foreign treasury; and probably nowhere in the world has there ever been such genuine and permanent success attained in so short a time. Korean missionaries are the ones to write of this. I refer to it with great pleasure, as it seems that in Korea the so-called "Nevius Plan" there and there only, has had a fair chance to show what it would do if acted upon from the very start.

In other and distant parts of this empire there are many new stations being commenced on very much the same plan. I think the largest of all missions in China, the C.I.M., is in fullest sympathy with it; but it is too early to speak with certainty of their results.

As I intimated in the beginning of this article, there was never originated or elaborated by Dr. Nevius, any such definite "cut-and-dried" plan of mission work as deserved to be called "the Nevius plan," and I think he would have deprecated the name; especially as there are other missionaries nearly as long on the field as he was, and

also very effective workers, who approve and practise the principle of "self-support," as strenuously as he did. It might seem invidious to them to attach the name of any one man to a theory of work which is the common possession of so many. Lest it should be thought that Dr. Nevius attacht over-much importance to any special theory in particular, or to the desirability of "self-support" in carrying on missionary work, I wish to say before closing, that so catholic was his spirit, and so considerate his judgment of others, that he willingly conceded the good there might be in methods of work quite opposed to his own, so that for many years he worked side by side with men who believed in the very free use of money in carrying on their stations. He also approved as heartily as any one of schools and colleges, and all sorts of educational work, as auxiliary means in evangelizing China. His own practise, at least in his later years, was commonly what he called "the conversational method," as opposed to more public harangues or "street preaching." Meeting with people who were virtually atheists, and had no belief in a soul, he tried to bring them to an acknowledgment of the existence of God, of a life hereafter, and of a Savior from sin. But to say just what in truth were his theories of evangelization would be to repeat the story of forty years of incessant work—an impossibility here.

I am sure all who love the cause of Christ, and are longing for its spread over the whole earth, must rejoice in every evidence of its becoming more and more free from the special temptations which in its earliest stages in China were so dangerous; and that as the years roll by a great advance is being made in methods employed; and that the church is purer as the

worthless elements are being eliminated; and is growing stronger as her foundation is more and more firmly placed upon the Rock Christ Jesus—upon Him and upon nothing else

In the New Hebrides.

BY REV. J. ANNAND, D.D.

President Training Institution for Preachers and Teachers, Presbyterian Church in Canada, Tangoa, Santo.

The summer now drawing to a close has been tolerably hot, with a small rainfall, twenty-five and a half inches since the year began. Calm weather has for the most part prevailed, with bright hot forenoons, and light showers in the afternoons. The lightning in the evenings at times was very vivid and beautiful. We have had nothing approaching a hurricane. For any one who loves heat it has been a charming summer. Of late fever has been quite common among our folk. Every day we have applications for quinine, and often a pupil fails to answer the roll call. However, nothing serious has troubled any of our company.

On March 17th we had a holiday commemorating the completion of our first four years' term. Six young men then finished their course of training in the institution. We had a special evening meeting that we might hear parting words from those leaving us, and also that we might impressively wish them Godspeed. Four of the six who graduated are from Malo, the other two are from Malekula. The former left us by boat for their homes the next day. Their affection for their *alma mater* was manifested by their tears. They felt keenly leaving their comfortable quarters and kind friends here. We hope soon to hear of them doing good work on their own island. The next three to complete their course are

also Malo boys, but they will not leave us until the end of November.

In looking over our classes the other evening, and seeing the bright faces, I was reminded of the fact that many of them had been heathen, and that all their parents had lived in darkness. Twenty-six years ago, when we first came to this field, there was not one Christian among the people now represented by our students. Then and for some time after there was not a baptized person north of the south side of Efate. Five of our students are from Mr. Mackenzie's district, but they come from Efila, among whose parents we first worked for three years. The whole of our sixty-six students come from districts wholly heathen twenty-five years ago; and many of them from places not half that time under the influence of the Gospel. We are greatly encouraged when we think of what God has done, and is still doing among our New Hebrideans. We hope and believe that, before another twenty-five years pass, there will be few, if any, of the people left in these islands remaining in heathen darkness. However, the battle is not yet finished. The enemy disputes every foot of ground. Lately we had to exercise discipline on the men of two small villages near us. In order to stop the spread of the Gospel they asked the bushmen of certain places to kill either the missionaries, or any of their boys that might visit them. Some of our friends told us of their malice, and we went and disarmed the plotters. We now hold their weapons as a pledge of peace.

March 28, 1899.

The First Asylum for the Insane in Asia.

Mr. Theophilus Waldemier, director of the Lebanon Hospital for the Insane, in a personal note from Beirut, Syria, May 10th, informs

us of the progress of the enterprise which he is chiefly responsible for, to alleviate the condition of the demented of Syria. We have intense interest in this enterprise, as it is the first attempt to provide scientific care for disordered minds in the land where the Master himself nearly two thousand years since showed pity on this class of stricken humanity.

Mr. Waldemier says: "We have a place at the foot of Mount Lebanon which is called Asfariyeh, containing thirty-three acres with fig, vine, almond, mulberry, and olive trees, two drink-water springs, and two houses. We had to pay nine thousand dollars for it. We have completed the administration building. The deaconesses from Germany and one deacon are here studying the Arabic language to fit themselves for this work. Only truly Christian nurses can do this work well. We are building two hospitals at once, one for men and the other for women patients, both of which we hope to have ready for patients at the end of the year. Patients are already coming and asking for admission; some come in tears and broken with weeping. All the people of this country are much interested in this first asylum in this country, but the country is poor and not able to do much, and we are obliged to appeal for foreign aid. We build the asylum on the cottage system, which enables us to begin with a few houses, and erect more as funds may come in. We have now two cottages, each calculated for twenty patients, ready for occupation. We have a specialist in nervous diseases, Dr. Maag, of Zurich, of excellent family, who was led of the Lord's love to proffer his services to the institution without any compensation. This seems very strange, for we had not made any public mention of our need of a specialist while in Europe and were sad about not having met any one, when at the end of our stay, when unsought, but doubtless, directed of the Lord, Dr. Maag proffered his services. The Lord deals wonderfully with His children who put their full trust in Him."

IV.—EDITORIAL DEPARTMENT.

The Christian and Missionary Alliance.

This is an organization in whose history and progress, in common with many of God's believing children, we have felt an unusual interest. Rev. A. B. Simpson, who is at the head of it, has for thirty years been a close friend and beloved brother of the editor-in-chief, and the steps whereby he cut himself loose from existing church organizations and undertook a work among the non-churchgoers and the neglected classes in New York City; then built up a church organization upon a simple and Scriptural basis; then, as God seemed to lead, undertook a mission work abroad, which has steadily grown until there are some 230 missionaries on the field—all these successive steps we have watched with profound interest, as well as the attendant developments of a large and successful training-school of workers, and the annual gathering of voluntary offerings which has come now to average over one hundred thousand dollars. Of late the buildings erected at South Nyack, and the new plans for a sort of Christian Alliance settlement on the heights overlooking the Hudson, have commanded the attention of many friends of the work, and aroused some hostile criticism.

We regret to see the signs of a widespread and growing dissatisfaction with the Alliance management, on the part both of donors and hitherto supporters of the work at home and of missionaries abroad. To this matter we have hesitated to refer, lest we should only seem to be embarrassing this work by calling attention to the controversies and the antagonisms which have in some way been generated. But for some weeks *The Examiner* has spread these matters

before the public, and later still *The Independent*; and now the complaints of the China and South American contingents of missionaries have so far come to the ear of the general public as to make some rejoinders necessary on the part of the Alliance; and, therefore, the stage when these matters could be quietly and privately dealt with is past, and is so acknowledged by action of the Alliance board. In June a public meeting was held in Boston, at which Mr. Simpson and some of his coworkers offered complainants a hearing, and gave at least a partial explanation of matters that have caused criticism. And now two pamphlets have been published, one "A Slander Refuted" and the other an "Explanation," as to Mr. Olsson and his relations to the Alliance, and a rejoinder from Mr. Simpson in the *Evening Post*, etc.

On the merits of the questions at issue we have not the data to form an empirical judgment, but in entire friendliness we can not withhold a few suggestions which seem to us to be not only proper, but obligatory, from the position of this REVIEW, as an undenominational and independent organ of missions. We are, as a matter of principle, free from all connections with any body of Christians or board of missions, that we may be unfettered in honest and impartial review of all existing methods for a world's evangelization; and our sole object is, with all the light we can get and all the help we can command, to point out the strong and the weak places in the missionary harness, and to promote the speedy triumph of missionary endeavor.

The Alliance challenges admiration by the aggressiveness of its spirit and the boldness of its ven-

tures in the missionary field. It has sent forth not a few noble, heroic, and self-denying laborers. It has gathered round itself a large and spiritual following of praying and giving supporters of missions. The weekly paper which is its public organ is a very readable and helpful record of missionary activity. Our brother Simpson himself has shown much ability and versatility and devotion to the work in his conduct of affairs.

At the same time there must be some ground of complaint when dissatisfaction is manifested in so many quarters and voiced by men and women of such unquestioned piety and spirituality.

Mr. Olsson, for example, who was sent to South America as a man peculiarly fitted to oversee a wide work of evangelization, publicly asserts that, of money given for his support by a lady in New York, and which she affirms she paid in the amount of \$400, on May 1, 1898, neither he nor his wife nor family have received one cent; and that no allowance has been paid him from the board from April, 1898, to June, 1899, altho \$1,000 per annum was pledged for his support and that of his family, etc. He further states that he has had to borrow money from friends to help pay his expenses as a missionary, and that his brother workers have had to wait for from four to eight months for their allowances, all of which statements are proven by documentary evidence in his possession, etc.

Similar statements have been made by Rev. Mr. Nichols and wife, recently Alliance missionaries in China, and who have now withdrawn from its work because of dissatisfaction with its methods.

In the published replies of Mr. Simpson and the board, these complaints are met by counter statements and counter accusations.

Mr. Olsson is charged with serious mistakes, arbitrary action, refusal to comply with orders from the board, and is represented as having been recalled for the purpose of giving account of his stewardship, etc. And the statements of the missionaries in China, etc., have been met not only with explanations, but in some cases with absolute denials; so that it becomes a serious question, not only of good or bad business methods, but of falsehood or veracity.

Candor compels us to admit that some of the "explanations" do not explain, and that a few of the statements made are not accurate. For example, Mr. Olsson is made responsible for the withdrawal of Robert Arthington's pledge of financial support, etc. We happen to know that the responsibility lies elsewhere, as the editor was himself in Britain at the time, and was made the confidant of the reason of Mr. Arthington's change of attitude, and as to who was the party influencing it, which was not Mr. Olsson.

But the matter to be adjusted lies, we believe, deeper down than these superficial disagreements.

The Alliance work has grown with almost unexampled rapidity—grown, we fear, faster than was consistent with its wise, economical, and successful conduct. It may be that the snare of numbers and outward expansion has overtaken it, and that missionaries have been hurried to the field in greater abundance than the organization was prepared to equip or maintain. It may be that offerings have not always proved equal to the pledges given, and that the shrinkage in receipts has been greater than a somewhat excessive enthusiasm was ready to admit. We have long felt that the especial peril of *individual* effort in the conduct of mission enterprises is found in the

risk of arbitrary and sometimes reckless administration. Human nature is not yet so far perfected as that it is safe to put large power in any one man's hands; and even where there is a nominal board, it is sometimes only the creature, not the controller, of the one man who is in a double sense the head.

It seems to us that there should be a more detailed statement, not only of money received, but of money *expended*; that the books, vouchers, and other documents of such a board should be open to inspection, audited by parties wholly independent of the Alliance, and whose sanction will command public confidence; that it should be within the power of any donor or supporter of the Alliance work to go and examine, with the aid of a "chartered accountant," the records of the board, and trace every gift from its giver to its receiver. This is the only way to lift the financial administration above the suspicion of fraud or mismanagement. We have no thought that there has ever been any intentional misappropriation of funds, but there may have been irregularity and even insufficiency of supplies for the workers in the field, and there may have been a lack of economical, systematic business conduct of the work, temporary drawing on one fund to meet the emergencies of another, etc.

We have long felt that the pressure brought to bear upon givers to secure large aggregate amounts, is wholly unwise and unscriptural, and leads to many complications. A work of faith and prayer does not admit of urgent and frantic appeals for funds, and there has been to us a glaring inconsistency in this respect between the principles advocated and the methods pursued by our brother Simpson.

It seems to us also that missionary workers have been too easily

accepted, too superficially prepared, and too hastily sent forth, in not a few cases—all these being the necessary risks of a work that has with such unusual celerity sprung to maturity. Pallas Athene was said to have leapt full armed from the head of Zeus, under the axe of Hephæstus, according to the Greek legend, but this only occurs in myth—in actual fact, it takes time and experience to equip a work. The Alliance has done wonders, and we believe would do greater if less ambitious perhaps to do great things, content rather to restrain than to foster rapid expansion, and careful to grow no faster than is consistent with a well developed, equally balanced, and healthy organism.

We regret also to see a disposition on the part of the Alliance board to meet charges by counter charges—a method which is so often used for purposes of evasion, and which never clears up a difficulty. Pettifogging lawyers in a court room sometimes divert suspicion from a client by creating suspicion of a witness; but such methods do not serve truth or righteousness, and are unworthy of such a board.

The question is not primarily whether Mr. Olsson has been wise or even faithful in his administration, but whether he has had the support, financial and moral, which the board owed the superintendent of its South American missions. And it seems to us that the charges on which he was "summoned" home could not have been serious, in view of the glowing editorials in the Alliance paper, after his return, and the offer to send him back with new powers, which he says has been repeatedly made to him on certain conditions.

Another suggestion which from deep conviction we venture to add is, that when such a work as

this grows as this has, and represents both such a widespread body of givers and of workers, it ceases to be a one man's work, and he can no longer reply to criticism, that it is his business and he is responsible to God for it. Every mission worker and every home supporter has *rights in the work* which are to be respected. Every work in which men and women engage personally or to which they contribute, *belongs to them*; it represents them and their interests; they are integral parts of it and can not be ignored or treated with contemptuous indifference. They have a right to investigate what becomes of money given to its support, who is managing it, and how it is managed. The books of the society or board are not private property but public property, and every detail of administration ceases to be a personal or private matter. These are great principles too often overlooked, especially in independent enterprises, and it is the arbitrary and often tyrannical mode of carrying on independent missions that brings them into disfavor. J. Hudson Taylor had the grace to see that the *China Inland Mission* had long ago outgrown his control and his right to control, and he acted accordingly. Hence we never hear a whisper against this work, notwithstanding its huge dimensions. And the time has fully come when Mr. Simpson and his wife should hand over the Alliance work to a large, competent, and trustworthy body of men and women, retaining no control whatever over either funds, workers, or methods, save as wisdom and piety enable them to counsel and direct. We are fully persuaded, after close study of the Alliance and its mode of business, that *too much power is wielded by one man*, and that this is bad for both the man and all concerned. So long as this continues, complaints

are inevitable. Dissatisfaction will not only continue but increase. The growth of the enterprise is such that only in a multitude of counsellors is there safety, and the counsellors should be persons of sufficient intelligence, independence, and spirituality, to be something more than mere reflectors of the opinion and preference of the originator. In several cases those who have been closely connected with the work have withdrawn because they could not sanction what was done and the way in which it was done, such withdrawal only removing from the board the corrective or preventive element needed. We have often and earnestly urged Mr. Simpson to effect a thorough reorganization of the whole work. Our urgency has been vain and has been apparently treated as meddling. But every day's experience only confirms our opinion that until this is done the Alliance will more and more alienate public confidence and hinder its own efficiency. There are hundreds of devoted friends of missions from whom could be selected a large and efficient body of counsellors, under whose care this enterprise would flourish into new beauty and fertility.

This REVIEW would be the farthest from doing anything to hinder the good work of the Alliance. The suggestions we made two years since as to financial management were prompted by a desire to further and forward this missionary enterprise by helping to put it on the soundest business basis. In the same spirit the present suggestions are made, and they voice the unexpressed sentiment of a large body of friends of brother Simpson and the Alliance, who have no opportunity of being so widely heard. Many prayers go up daily for the hundreds of missionaries located in so many fields, and for those who at

home "hold the ropes." One rotten or weak strand may leave the rope to part at a critical juncture, or an unsteady and weak hand at home may imperil the security of the work abroad. May our brother Simpson and his intimate coworkers be divinely guided so to reorganize the administration of the work as to silence all just complaint, and so to render all their conduct of the enterprise transparent and translucent, as that it may not only be as they claim—able to bear close inspection, but so easily inspected as to disarm both complaint and suspicion. The eyes of the whole church are on this work. Its success or failure has an important bearing on all missionary enterprise. Many mistakes, almost inevitable in its early history, may be avoided after nearly a score of years of experience. And we invoke the Spirit of Wisdom to take complete possession of His servants, that their work, being first pure, may be also so peaceable, full of mercy and good fruits, without partiality and hypocrisy, as to provoke all other missionary organizations to emulation.

In connection with this matter, it is well to add that a circular was freely distributed in Great Britain and elsewhere some two years ago, issued by the Christian and Missionary Alliance of New York City, commending Emilio Olsson and his plan for the speedy evangelization of South America. To that circular the name of the editor-in-chief was attached as a *referee*. Statements have recently been made to us by Mr. Olsson (who has since withdrawn from the Alliance) which make it necessary for the editor to withdraw his name as a referee, and to decline to assume any responsibility for the work of the Alliance in South America or elsewhere.

Success and Suffering.

Dr. Edward Judson, in an address before the Baptist Social Union of Boston, June 5th, compressed into forty words a whole volume of truth. He said:

"Success and suffering are vitally and organically linked. If you succeed without suffering, it is because some one else has suffered before you; if you suffer without succeeding, it is that some one else may succeed after you."

In 1 Chron. v: 18-26, we have two strongly contrasted and very impressive historical lessons which are capable of a far wider application, and this narrative again teaches one great cause of success and failure.

There is first a brief account of a war, in which the sons of Reuben, and the Gadites, and half the tribe of Manasseh, valiant and able warriors, went out to battle with the Hagarites. They were conspicuously helped of God against their enemies, so that their foes were delivered into their hand, and all that were with them. And the reason is assigned: "For they cried to God in the battle, and He was entreated of them; because they put their trust in Him."

And it is further added that "there fell down many slain, because THE WAR WAS OF GOD."

Immediately afterward a part of this same victorious army, the half tribe of Manasseh, mighty men and famous warriors, transgressing against God became mixed up with the idolatries of the people of the land, and the result was that the same God who had so conspicuously helped them against their foes now "stirred up the spirit of Assyrian kings, and they were carried away into long captivity." What a lesson on the causes of success and failure! Victory and defeat are not accidents,

In preparing the official and authorized family "Life of George Müller," so great blessing was realized to the writer that the purpose was definitely formed of giving a copy of the book to every missionary family or unmarried missionary in the field. Since then the original purpose has been somewhat enlarged, and many copies have been given to the students at missionary training-schools and workers at home. The extent of the distribution has been according to the means supplied in answer to prayer. Thus far about twelve hundred dollars have been provided by God for this purpose, and already over a thousand copies have gone forth on their errand. Already many letters have been received, telling of blessing received in the reading of this story of a life of faith.

May we not again ask for united prayer that the publication of the marvelous facts of George Müller's life history may be singularly blest of God. The conviction grows upon us that there is no other record of one man's history since the days of Paul, that suggests more helpful and instructive lessons in holy living and holy serving. Müller stood unique as the man of God and the man of the century, and no man or woman who is at work for God in spiritual spheres can review that life without new springs of devotion and action being introduced into the secret machinery of life and service. All the biographies which we have read, put together, have not influenced our own character and conduct as the facts of this life have done. A vast amount of missionary service is directly and indirectly traceable to this one man's prayers and alms and efforts. He was in himself a whole missionary society, and a whole community of givers.

A Revival in Missions.

We believe that there is in many quarters a growing and deepening sense of the need of more self-sacrificing devotion in the conduct of missionary work. In the last twelve or fourteen years there has been an unprecedented increase in the number of young people preparing and offering for the foreign field. There is more widespread systematic study of missions than ever before—in women's and young people's societies, missionary reading circles, and Student Volunteer bands. The missionaries on the field also seem to be aroused to a keener sense of their responsibility and privileges, and are holding in many lands conferences for the deepening of spiritual life. There is a Forward Movement in many of our churches at home, whereby separate congregations and individuals maintain representatives and substitutes in foreign lands, thus keeping in more vital and sympathetic touch with work among the heathen.

But the considerable progress has been made, much, very much, yet remains to be accomplished before Christians are fully aroused to their responsibility to fulfil the Master's last command, and pay their debt to non-Christian peoples. Thousands of Christian churches and individuals never give one cent or one thought to the perishing millions for whom Christ died, and to that extent they forfeit their right to the name of Christian, for Christ and all His followers *must be missionaries*.

It seems that as the young people have given to the church an example of consecration in the cause of Christ, and have answered the question, "Whom shall we send?" so they will be the means of arousing the church to more self-sacrifice, and will furnish an answer to

the question, "How shall we send?" In the Presbyterian, Methodist, and other denominations there is already a "Young People's Forward Movement for Missions" and a Student's Missionary Campaign (see p. 583), which should put the churches to shame for their lack of zeal and devotion.

The young people of the Canadian Methodist Church issued a pledge which is also an appeal. It appears in the *Toronto Christian Guardian*, and is signed by eight who are ready to go immediately, and by twelve others who will go as soon as their course of preparation is completed. The resolutions are as follows:

WHEREAS, The Spirit of God has shown us what should be our attitude toward the non-Christian nations of the world; and

WHEREAS, The support of nearly all the foreign missionaries of the Canadian Methodist Church has been undertaken, in whole or in part, by districts organized under the Young People's Forward Movement for Missions; and

WHEREAS, This movement has further developed to such a stage as to render it imperative that the districts numbering approximately twenty, which are now asking, or will ask in the immediate future, for representation on the mission field, be granted such as soon as possible; and

WHEREAS, The Missionary Board has not sufficient funds to warrant the appointment of new missionaries to represent these districts; therefore,

We, the undersigned graduates and undergraduates in arts, medicine, or theology, desire to place ourselves on record before the church by offering ourselves, subject to appointment by the Mission Board, as representatives of these districts on the mission field.

We propose to accomplish this end without involving the board in increased financial obligation—that is to say, we agree to proceed to the mission field as soon as the said districts will support us, no deficiencies of salary to be met by the board, .

To insure the success of this proposal it is essential that each district asking for representation be visited as speedily as possible by the proposed representative, in order that the constituency may be made thoroughly cognizant of the plan under which its representative goes to the field, and may be made fully alive to the responsibility involved.

The Sacred Trust of the South.

Booker T. Washington makes a strong appeal to the South to solve the lynching question by creating such public sentiment as will make human life as safe and sacred in the Southern States as it is anywhere in the world. This he regards as a sacred trust committed to the South. He says in part:

I fear but a few people in the South realize to what extent the habit of lynching or the taking of life without the due process of law has taken hold of us, and to what an extent it is not only hurting us in the eyes of the world, but injuring our own moral and material growth. Many good people in the South, and also out of the South have gotten the idea that lynching is resorted to for one crime only. During the last year 127 persons were lynched in the United States; of this number 118 were executed in the South, and 9 in the North and West; only 24 were charged in any way with crimes against women.

I am not pleading for the negro alone. Lynching injures, hinders, and blunts the moral sensibilities of the young and tender manhood of the South.

There is too much crime among us. The figures for a given period show that in the United States 30 per cent. of the crime committed is by negroes, while we constitute only about 12 per cent. of the entire population. This proportion holds good not only in the South, but also in Northern States and cities. No race that is so largely ignorant and so recently out of slavery could perhaps show a better record, but we must face these plain facts.

A large amount of the crime among us grows out of the idleness of our young men and women. It is for this reason that I have tried to insist upon some industry being taught our young people in connection with their course of literary training.

It is difficult if not impossible for a Northerner to fully comprehend the negro problem. Newspaper reports and statements are usually

biased and fragmentary and can not reveal the whole truth. Northerners can not realize the fearful effect of lynchings upon the Southern youth of all classes, and while the "better class" of citizens may not participate in fiendish cruelties their children are often demonized by the sights which they behold. One Southern Christian pastor feels constrained to leave his field because the sentiment in his church is so against him on the negro question. Another Southern correspondent writes that the truth is not yet known on the lynching question. He continues:

Summer before last I was holding meetings in —, when a rape occurred, followed by a lynching. The so-called best citizens took a prominent part in the brutal affair, and the sad truth about it was this: Men who made a great ado about protecting the virtue of wife and daughter, were not above reproach themselves. One pleasant-faced boy, at whose father's house I had eaten, and whom I had seen in one of my meetings, was at the lynching. Before that he was the mildest and quietest of creatures, but the evening of the lynching I met him, and he had a piece of the rope, about three inches long. His eyes were afire, and he seemed almost possessed of a devil. He said, "Hanging was too good for a nigger who would do such a thing." These people do not know themselves, and most of them are too proud and self-satisfied to learn.

Truly the South need to be aroused to a sense of the enormity of the crime of lynching, and for their own sake to teach the coming generation by precept and example, to protect the virtue of all women, black as well as white, and to treat the negro, guilty or not guilty, with the same justice and mercy that they would wish to receive at the hands of a negro jury.

Colportage Books in India.

We have received from D. L. Moody the following appeal for the English-speaking people of India. It is well worthy of prayerful attention and prompt action. The problem is a difficult one, but the method suggested is at least worthy

of a trial. It is no money-making scheme, and we know well that it has been richly blest in our own country. Mr. Moody's letter is in part as follows:

There are five millions of English-speaking people in India—more than twice the population of the entire state of Massachusetts,—some of them nominal Christians, many more not, and large numbers of them live in open vice and sin. *They are almost entirely unreachd by the Gospel*, and practically unreachd by ordinary methods. They are so scattered throughout the empire that, outside the largest cities, it is impossible to gather them into congregations. English and American evangelists have been urged to go there and labor among them; some have done so; but the great mass of the people can not be reached in that way. Our missionaries go there to labor among the heathen population, and so of course can not give their attention particularly to those of whom I am speaking. It is of the utmost importance that special efforts be put forth on behalf of this class of people—not only for the sake of their own souls, but also, in the opinion of Bishop Thoburn and other missionaries of long experience, because of their tremendous influence upon the natives. Something must be done to teach them if India is to be brought to Christ.

Less than a year ago it was determined to try a method that has succeeded well in other places, and at his earnest solicitation, one thousand of the Colportage Library books were sent to Mr. Albert Norton, secretary of the Evangelistic Book Depot, Poona, for careful and prayerful distribution. This library is made up of about 75 carefully selected books, comprising those best calculated to reach people and lead them to true and consistent Christian lives. Mr. Norton made his own selection from them with the needs of these particular people especially in mind. He then secured the hearty cooperation of the tract and book societies and missionaries, and by means of the admirable postal system in India, was able to reach even the most distant inland villages. A sufficient charge was made for the books to defray the expense of postage. In a very short time the entire number was disposed of, and Mr. Norton wrote that he needed 100,000 more—could easily dispose of them in the same way, and put every book where it would accomplish something for God.

Now I do not believe that Christian people who are interested in the evangelization of India will let this opportunity to strike a good blow for it pass by. The expense is comparatively small. A friend in New York has offered to pay the freight on all the books from Chicago to Bombay, and with a few thousand dollars we can put 100,000 good books to work preaching the Gospel in India. *This is not an experiment*, but a tried and proven way of reaching otherwise unreachable people. A book will go anywhere, gets into cabin or palace; waits its time to be heard; is never tired of speaking; travels further and cheaper than others, is unaffected by climate, and untouchd by fever. Once started off, calls for no salary; costs nothing to feed or clothe; never changes its voice, and lasts forever—until the fire comes.*

* Mr. Moody has felt so sure of a hearty response to this appeal, that he has already ordered the first 5,000 books sent on. Contributions, small or large—from a postage stamp to a hundred dollars or more—may be sent to him at East Northfield, Mass., and will be promptly acknowledged.

V.—RECENT BOOKS ON MISSIONS AND MISSION LANDS.

CHRISTIAN MISSIONS AND SOCIAL PROGRESS. Vol. II. By James E. Dennis, D.D. Illustrated. 8vo, 486 pp. \$2.50. Fleming H. Revell Co., N. Y., Chicago, and Toronto.

Dr. Dennis' second grand volume on "Christian Missions and Social Progress," is now on the market, and it fully meets the high expectations awakened by its predecessor. The work expanded in its doing, and a third volume is now in preparation. As this second part, like the first, embraces about 500 pages, an examination of it in detail has been thus far impracticable. Indeed it is rather like an encyclopedia—a book to be consulted topically, than like an ordinary narrative, a book to be read consecutively. This second volume treats the dawn of a sociological era in missions, and the contribution of missions to social progress.

The contents of these carefully prepared chapters indicate the scope of the treatment; for example, the topics treated are—the creation of a new type of individual character, and a new public opinion; education is seen to have received a new impulse, and the literature of missions has elevated the intellectual life of non-Christian races; missions have kindled the philanthropic spirit, the personal example of missionaries and native converts has been a stimulus to holy living and serving; and nations have felt the uplift of nobler ideas of social life and governmental functions, etc.

Christian missions have positively contributed to social progress in ennobling character, in the temperance reform, opposing the opium traffic and habit, gambling, self-inflicted torture, mutilation, etc.; establishing higher ideals of personal purity, habits of industry and frugality, etc.; remolding family life,

alleviating the miseries of childhood and womanhood; suppressing slavery, cannibalism, human sacrifice, foot binding, and other cruel and unnatural customs, etc., etc.

Dr. Dennis has proven by his work how richly it pays to give oneself wholly to the theme he treats. He writes with the carefulness and studiousness of the specialist. He seems to us to avoid extravagance and overstatement, inaccuracy and unscientific haste in reaching conclusions. And, if we do not much mistake, his work is destined to be a sort of classic on the theme he treats. The Revell Company is to be congratulated on this new issue from their press. It does the publisher and author alike, great credit.

THE MODEL MISSIONARY. (The life of Dr. John L. Nevius in Chinese.) By Mrs. Nevius. Illustrated, maps, etc. 8vo, 45 cents. Presbyterian Mission Press, Shanghai.

This is a briefer memoir in Chinese (Mandarin and Wên-li) of one who was a pioneer missionary in Shantung, the "Holy Land of the Chinese," and who has left his mark and the mark of Christ not only on many individuals, but upon the whole missionary field. He was, indeed, in many respects a "model missionary," and we wish that the fascinating and most helpful story of his life could be read by Christians everywhere. Revell has now issued a second and improved edition of the English memoir.

THE STUDENTS' CHALLENGE TO THE CHURCHES. By Luther D. Wishard. 12mo, 47 pp. 15 cents. Paper. Fleming H. Revell Co., New York.

This is a challenge indeed, and one to which the Christian churches should not be slow to respond. It is in some sense a sequel to Mr.

Wishard's "New Program of Missions," but one for which, as far as the churches are concerned, there should have been no need. It is another plea for a forward movement in world evangelization. The call came for missionaries and the student volunteers have responded, but the church as a whole has utterly failed to provide the adequate means. How long shall this continue?

AMONG INDIA'S STUDENTS. By Robert P. Wilder, M.A. 16mo, 81 pp. 30c. Fleming H. Revell Co., N. Y.

Mr. Wilder is probably as thoroughly acquainted with the student problem of India as any young man living. He was born in that country and has made a special study of the subject for years. An article from his pen appeared in the REVIEW in December last which clearly indicated his grasp of the subject. This little book should find many readers, especially among the young men of America. Mr. Wilder well says in the preface:

To the student, India represents a wealth of philology and a maze of philosophical system.

To the statesman, India is a nerve center of the world.

To the statistician, India means one-fifth of the inhabitants of the globe.

To the entomologist, India means thirteen races . . . speaking eighty languages and dialects, and divided into eight religions.

But to the Christian, India is the court guarded by "the strong mind fully armed." It is the place of opportunity, since it is under a Christian government which guarantees right of residence, freedom of speech, and protection from violence. It is also the place of responsibility, because it is in the state of transition and will adopt Western civilization without Western Christianity unless the Church of Christ moves forward more rapidly.

In this little book Mr. Wilder takes up: The Student Field, Hinduism, The Work and the Worker, The Unconvinced, The Convinced, In the Districts, A Stronghold of Brahmanism, Methods of Opposition, Trials, and Joys. It is a concise and pointed statement, full of interesting incidents and telling facts, and is excellently adapted for a text-book on the subject in Volunteers and young people's classes.

AFRICA. The problem of the new century; the part the African Methodist Church is to have in its solution. By Rev. H. B. Parks, D.D. 12mo, 66 pp. Maps and portraits (paper). Board of Home and Foreign Missions of the A. M. E. Church, New York.

We believe that the Dark Continent is destined to receive more and more attention as an important mission field and that the American Negroes are to have a larger hand in its evangelization, tho the continent must be evangelized by native preachers of the Gospel. The Afro-Americans are practically foreigners and in most respects have the same difficulties to face as the white missionaries. Some of them have had remarkable success as missionaries in Africa, and they certainly owe a debt to their non-Christian brethren in their fatherland. Dr. Parks seeks to set forth briefly but forcibly the duty of the Christian Church as a whole, and the African Methodist Episcopal Church in particular, to evangelize Africa. These brethren have already done much in West and South Africa, and we hope that this little book will be the means of arousing this branch of Christ's Church to more zeal and self-sacrifice in the cause of Christ among their brothers in the Black Continent.

We have received a pamphlet copy of a fine address by Dr. J. A. Spurgeon on "The Faith once for all delivered to the Saints," an address prepared to be given from the chair of the Baptist Union of Great Britain and Ireland, April 26, 1899. It is in a sense the last great utterance of our departed friend, who died March 23, nearly one month before this address was to have been given; and as a posthumous paper it will serve as a sort of last legacy to the world and the church. It need scarcely be said that Dr. Spurgeon's utterances are not loose or careless. He is very earnest in remonstrance against Ritualism, Romanism, Rationalism and all other forms of evil in the church, and his address lays anew the old foundations for missions at home and abroad.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

THE KINGDOM.

—Dean Hodges says: "The devil has divided us and conquered us time and time again. The devil in all his portraits wears a smile. It is the pleased expression of one who sees those who might be fighting him fighting one another." We want to spoil that smile on the devil's face.

—An English Baptist missionary, while on a tour of exploration through a region lying to the south of the Lower Kongo, among other things, noticed this: "In Zombo the houses and towns are full of fetishes and charms; we came across many fetishes which even our carriers had never seen before. One thing interested us all, and we found it in many towns. It was a *trap to catch the devil*. It was cleverly arranged—sometimes on the square space where the people met for palavers, and sometimes in the houses—with cord loops and cane springs, and they had special charms to attract their prey into it. The idea was very commendable, and the trap would be a great blessing to the world at large if it were successful. But they all confess that the trap had not caught yet!" Alas! alas!

—We are not to think of "princely" giving as something wholly modern. A hundred years ago two Scotch Presbyterians of blessed memory, Robert and James Haldane, became so deeply interested in missions to India that they sold their estate at the Bridge of Allan, the most beautiful in Scotland, and offered the price, \$175,000, to found a mission in Benares. It is true that William Pitt defeated their purpose, and that their princely gift was of necessity

turned to home missions, but the fact remains of their willing mind. And further, William Carey and his associates not only maintained themselves during more than a third of a century, but in addition contributed \$450,000 for the spread of the Gospel.

—The Church Missionary Society makes these statements, which well set forth the marvelous development of missions which this century has witnessed: A hundred years ago the founders of the society were unable to find a single English missionary whom they could send to carry the Gospel invitation, and it seemed as if the doors of access to the heathen and Mohammedan world were hermetically sealed. Now, thank God, the open doors abound on every hand, and the missionaries who have gone out from Great Britain and Ireland in the society's ranks, tho' far too few, are numbered in thousands. The two thousand and third missionary, not counting wives, sailed in March last. The one thousandth sailed in 1880, so that more have gone out during the past nineteen years than during the previous eighty-one. The average number sent out yearly during the first fifty years was $8\frac{1}{2}$; from 1849 to 1887 it was 19, and from 1887 to 1898 it was $70\frac{1}{2}$.

—These missionaries are said never to have returned to their home land: Archdeacon Henry Williams, during 45 years of labor in New Zealand; Oakley, during 51 years in Ceylon; Rebmann, during 29 years in East Africa; Robert Noble, during 24 years in Masulipatam; Bishop Bompas, went out to Northwest Canada in 1865, and has since come home but once, viz., in 1872, for his consecration; Alex-

ander Mackay, during 14 years of labor in Uganda.

—The uprightness of Christians as contrasted with the heathen is observed and acknowledged. When, for example, last autumn the northern island of Japan was visited by devastating floods, which rendered homeless more than 30,000 people, and the Buddhist monks and priests of Hakodate offered to collect and distribute money and clothing among the distrest, the response made to their offer was insignificant. But when the native Christians appealed to the townspeople for gifts of clothing, and sent round carts surmounted by red cross banners, the people greeted them with cries of, "Here come the Christians!" "They crammed old clothing into the carts," Bishop Fyson says, "some even taking off what they were wearing and throwing them in; shopkeepers gave new goods out of their stores, and some gave money as well." Over 10,000 articles were collected, the townspeople saying that they gave so freely because they could trust the Christians to be honest and judicious in distributing their charity.—*C. M. S. Report*.

—The Chinese government has decided to make large grants of money to the famine sufferers in the northern provinces, and has communicated with the Hongkong and Shanghai bank, at Shanghai, asking its managers to secure the assistance of the missionaries in these provinces in the distribution of the funds. The managers of the bank have thus approacht our mission directors in Shanghai, and have askt them to arrange for the relief distribution in the province of An-huei. It is a noteworthy incident that the government has determined to entrust the disbursement of the money to the mission-

aries rather than to its own officials.—*China's Millions*.

—Judging from what I saw among the churches of our denomination and the place missions occupy in our seminaries and prayer-meetings, many still look upon them as a glorious form of recreation for Christians suffering from ennui in the congregation. The mission business, as a whole, is not taken seriously in the sense, for instance, that railroading is, and yet in one sense they are alike. "Prepare ye the way of the Lord; make straight in the desert a railroad for our God"—a modern highway for the Gospel. No man ever expects to get his original investment out of a railroad. He could not do it if he tried to. The money that goes into building the railroad has gone beyond recovery. The railroad builder knows this, and still he goes on with his work. It is not a question of a collection semi-annually or a mite-box in the hands of each section-boss. He sinks capital. He does this because he has faith in the enterprise.—REV. S. M. ZWEMER.

—At a recent missionary meeting, Rev. F. Melville Jones said: "Every mission needs a capable, wise head, and a good, strong backbone. The head is the European, but the backbone is the native worker, and the latter is the more important, for it is the larger. In the Yoruba mission there are 13 Europeans and 150 native workers. The European can never do without the native. The native naturally knew better how to reach the hearts of his people than the foreigner, and the latter could not be left alone, because of the risk of sickness. He hoped, however, for the time when the native would no longer need the European. Four-fifths, or even nine-tenths, of the idols given up were given up not

to the foreign, but to the native worker."

UNITED STATES.

—The Foreign Board of the Southern Baptist Convention reports 8 missions; 1 in Africa, 3 in China, 1 each in Japan, Italy, Mexico, and Brazil. There are in all 100 churches, 140 outstations, 82 missionaries, 27 ordained native helpers, 101 unordained native helpers, and 5,347 communicants. The number of baptisms reported during the year was 845.

—The Christian Missionary Alliance reports \$250,000 expended in maintaining nearly 300 missionaries in the foreign field, nearly as many native workers, and at least 300 more evangelists and workers in our various home fields. The Alliance maintains a missionary training institute, in which candidates are trained for the work of missions. Last year there was an attendance of over 100 students, and altogether during the sixteen years of the institute's history, over 1,200 students have passed through its classes. Its work is in the Sudan, China, Tibet, Palestine, South America, India, and Japan.

—A few years ago the Presbyterian Foreign Board made a determined and persistent effort to enlist the Christian Endeavor societies in its work and to secure larger contributions from them. The results have been most gratifying, the contributions having increased more than eight-fold in seven years, or from \$5,264 in 1891 to \$42,650 in 1899.

—An epoch in foreign missions was created by the Presbyterian foreign board last week, when its officers announced that 52 new missionaries had been appointed and would soon sail for the foreign field. All these have had their salaries provided for by churches,

societies, and individuals. This is the largest number ever sent out by any board in one year. It does not represent an accumulation of appointments, but their names were acted on at the same time. They are assigned to 17 different foreign countries. The provision for their salaries was secured through the efforts of the student volunteers who have been pushing foreign missions the country over during the past winter. Great credit is due the new secretary, Robert E. Speer, formerly of the student volunteer band, who has been largely instrumental in securing this help through the efficient work of Mr. Wishard, who has lately joined in a similar work with the American Board. During the past week veteran missionaries addressed these new candidates at several meetings held for that purpose in this city.—*Congregationalist*.

—One of the commissioners to the recent General Assembly was the Rev. John B. Renville, a Dakota Indian. He is near his three score and ten and has been a preacher for 32 years, being the first Presbyterian minister ordained in the tribe. He was a member of the General Assembly of 1883, and has been held by all his ministry in the highest honor.

—Mr. F. S. Brockman tells of a young people's society in a Western village with 85 members. In 1894 they were giving \$50 to missions. The leader secured a series of missionary addresses, provided a missionary library, and in other ways sought to cultivate an interest in missions. The next year the contributions were \$106. He continued to cultivate, and made prayer an important factor. The next year they gave \$200. The next year their attention was directed to a student, and they said: "Why

shouldn't we send out this young man?" Their contributions were increased, and they pledged \$1,085 a year for five years to keep their own missionary on the field. It was easier, said the leader, to get the \$1,085 than it was to get the first \$50. Here was a village society of 85 members giving an average of over \$10 per member for foreign missions, when asked intelligently to respond to the missionary appeal.

—When Dr. Marsh and his young wife set out two years ago on their long journey to the northmost point of land in America's possessions, under the very shadow of the north pole, it was well known that at best they could only be heard from at long and irregular intervals of a year or more. Very recently word has come that a church of 115 members has been organized. Of these Eskimos Dr. Marsh says: "They are earnest and sincere Christians if I am able to judge." Truly a wonderful fruitage of the work done at that station since it was opened, among a wholly untutored people, some six or eight years ago!

—A native woman recently showed to her pastor at Sitka a cord on which knots were tied at intervals of about one-fourth of an inch. It was her reckoning of the Sundays that had past since she was baptized. There were over 500 knots on the cord. Upon referring to the church record it was found that she had been baptized over ten years ago.

—A notable victory of God's grace is reported from Kincolith, British Columbia. Chief Skoten, of the Nishga Indians, a leader of the heathen party, and a great opponent of the Gospel, has been converted to God. Archdeacon Colliison says that Skoten was even more powerful and hostile than Sheuksh, whose story is so well

known. This great victory of the Cross is due to native Christians and to a Centenary prayer-meeting, which they held at the hour (half-past seven in the morning) which corresponds to the time of the Thursday afternoon prayer-meeting at Salisbury Square.—*The Gleaner*.

—After a service of 37 years, Dr. Nassau has come home from Equatorial Africa, leaving three associates, who have each served above 30 years, one for 26, another for 21, two for 17 years.

—"He was a colored man and an old sailor"—a double reason for unthrift and waste; but no, he was thrifty and saving, this particular colored sailor, Pyrrhus Concer, of Southampton, Long Island, and left legacies of over \$2,000 to religious charities, besides a bequest of \$376.66 to this society. To be sure, he may be, and probably is the first colored man to mention this society in his will, but no doubt he knew in his seafaring days that shipwrecked and destitute colored seamen received the aid of this society, and that all colors and nationalities were included in its charity. Whether he was the first or not, may he not be the last!—*Sailor's Magazine*.

—The Board of Foreign Missions of the Reformed Church in America sends out the following statement as to the proportion of \$1.00 consumed in home expenses, and the amount used in the foreign work:

| | |
|--|--------------------|
| Salaries..... | 3 cents 8 2 mills. |
| Rent and care of office..... | 0 " 7 9 " |
| Printing annual report, leaflets, and <i>The Mission Field</i> | 1 " 1 3 " |
| Traveling--visiting churches | 0 " 2 4 " |
| Stationery, postage, mite-boxes, etc..... | 0 " 7 4 " |
| Total home expenses..... | 6 cents 7 2 mills. |
| Total spent for our missions in India, China, and Japan, 93 | " 2 8 " |

\$1.00

—The League for Social Service (105 E. 22nd St., New York City), under the presidency of Dr. Josiah Strong, has for its immediate objects, industrial betterment and city improvement. Dr. W. H. Tolman, the secretary, recently returned from a trip to several Western cities to study what employers are doing to improve the conditions of their operatives. In one factory, a small boy has charge of an ice water tank, which is wheeled about so that each man may have a drink of cool water; the business man will appreciate the saving of time, and the working man appreciates the refreshing drink.

The support of the League is derived from voluntary subscriptions. Its work is educational, non-partisan and non-sectarian. An appeal is made for funds to enable it to meet the operating expenses.

EUROPE.

England.—The British and Foreign Bible Society reports that the work of translation is in progress in not less than 120 languages, a number great beyond precedent. Its 725 colporteurs sold last year more than 1,500,000 copies of the Scriptures. Its 552 native Christian Biblewomen (an increase of 48 on 1897) labored mainly in India and Ceylon. These women read to their secluded sisters, shut off from all preachers and churches. They are supported chiefly in connection with some 30 different missionary societies—British, Colonial, American, German, and Danish—and cost last year above £3,400. More than 31,600 women have been read to, on an average, each week; nearly 2,000 have been taught to read for themselves.

—What a startling recital of results is contained in these sentences from the *Gleaner* (C. M. S.): “The adults, converts from Paganism, Heathenism, or Mohammedanism,

who were admitted by baptism into the visible Church during the year were 6,829, an average of 131 a week. They include a blind woman at Onitsha, who has experienced persecution; the first-fruits of the valley station at Mamboia, ‘Persis, beloved by everybody,’ and who loves to labor for her Savior; a young sheik, a student at the El Azhar University, Cairo; a Pathan from over the frontier of British India, whose first lessons in the Gospel were learnt from a torn copy of St. Matthew, which found its way to his village; a Rajput leper; a Brahman at Bombay, instructed by Mr. Anderson, of the S.V.M.U.; an Arabic-speaking Jew in the same city; a Tamil-speaking Mohammedan, known as Lubbaïs, at Madras; a Hindu sorcerer; the first-fruits of Kien Yang, the remotest station in Fuh-Kien; a college tutor at Ning-po, aged eighty-nine; a Japanese artillery corporal at Hiroshima; a number of Black-foot Indians, gathered in after many years of labor; and an influential Nishga chief, whose name was used to conjure with by the medicine men of the Naas and Skeena rivers.”

—The Church of England Zenana Mission reports 220 missionaries, and an income of £46,118. To its hospitals and dispensaries 200,000 women come annually for healing.

—We have been looking over the files of the mission to ascertain the equipment in medical service, as related to our body of missionary laborers in China, and to the heathen. We find that we have 18 duly accredited physicians and 69 qualified trained nurses, and that there are 7 hospitals, 21 dispensaries, and 48 opium refuges. This is a sadly inadequate ministry for the needs of the workers in our mission, and for the many millions of the Chinese which our missionaries

touch. Will not friends ask that the hearts of some of the Christian medical men and women on this continent may be influenced by the Spirit, and that we may receive many offers of service from this class of workers?—*China's Millions*.

—The Presbyterian Church of England has gathered 8 Chinese churches at Singapore, Johore, and Muar, with a membership of 175 men and 75 women, whose contributions reach a total of \$1,374 last year.

—The Wesleyan Church has this to say of its missions: "*The statistical returns for the year are encouraging.* The Transvaal and Swaziland district leads the way with an increase of 849 members in addition to 3,500 on trial. The Canton district comes next, with an increase of 359, the largest hitherto recorded. *All the districts in the Asiatic field show an increase.* But it is with respect to our Asiatic missions, above all, that we would repeat the oft-expressed caution against a too literal and narrow interpretation of figures. There is much real progress that can not be set forth in statistics. There is the diffusion of Christian thought and sentiment over widening areas; there is the moral impression made by the character of good men and women, and the affection cherished by thousands of young people for those who have taught and cared for them; there is the movement, under social and economic pressure, of whole classes, and even races, toward the religion that pities their sorrows and recognizes their aspirations."

—Mr. Frank Anderson, the student secretary of Bombay, has returned to England to raise \$30,000 for a student association building in that city. At a breakfast in London on May 5, where he and

Mr. Mott presented the object, over \$16,000 was subscribed. The Bombay Bowen Memorial Fund of about \$5,000 will be added to the above \$30,000.

Scotland.—The United Presbyterians report progress in the *Missionary Record* in this language, which relates to Kaffraria, Old Calabar, Rajputana, China, Jamaica, and Trinidad: "This report was, in some respects, one of the most hopeful and encouraging that the synod has ever received. Except in Jamaica, there has been distinct advance in all our mission fields. In 1897 the increase in membership reported was 2,376; in 1898 the increase is 3,567, the largest increase in any one year of our missionary history. The total membership of the native churches in 1880 was 9,687; in 1898 it has reached 26,971, showing an average annual increase during the past eighteen years of 960. There are 114 congregations, with 268 out-stations, at which services are regularly conducted. At the Sabbath-schools there are 21,070 in attendance, and at the day schools 20,146 children are receiving a sound Christian education. These figures are convincing. In the face of them adverse criticism of missions must feel ill at ease."

France.—One of the most successful agencies in the evangelization of France is the canal-boat in connection with the McAll mission, "Le Bon Messager." In France, owing to the multiplicity of canals, it is possible to travel 20,000 miles in the heart of the country by this means. A writer in the *New York Evangelist* says: "It is impossible to give with any sobriety of description an account of what this boat work is to the people of France. The floating chapel, seating 150, moves slowly along its way, stopping at hamlet after hamlet, and wherever it stops, for two weeks or

three, the room is crowded, the river banks are thronged, if there is a bridge overhead it is crowded, too, and this for meeting after meeting. When it moves along the people follow it, walking 3 miles, 5 miles, even 15 miles, after their long day's work in the field, for the privilege of a service."

Germany.—The Berlin City Mission has recently published its annual report, written by ex-court preacher Dr. A. Stoecker. During the past year 48 city missionaries, 10 assistants, and 6 candidates of the ministry were employed. They made 100,000 visits, mostly in the destitute parts of the city.

Sweden.—A week's conference was recently held in Stockholm of between 20 and 30 Swedish missionaries who were home on a furlough. They represented 4 different societies, and the conference was the first of its kind held in Sweden. The last evening they were invited to Prince Oscar Bernadotte's for tea, and afterward a prayer-meeting was led by the prince, in which the princess also took part. The first Swedish missionary to China was Eric Folke, who went out in 1887. To-day, after twelve years, there are 250 Swedish missionaries in that country. Of these about 100 are sent out and supported by Swedes in America. Sweden, compared with its population, has more missionaries in foreign fields than any other country.

Italy.—It is not a little instructive to find the *Civiltà Cattolica* devoting more than two pages to the spread of Protestantism in Rome, and to the measures which have been taken to check it. The American Methodists, the Baptists, the Waldensian Church, the Evangelical Italian Church, the Young Men's Christian Association are, according to this leading Romish paper, making themselves, by their

successful efforts among the Italian Roman Catholics, most obnoxious to the Vatican. But the pope's power at Rome is nil. The progress of the Gospel in Rome is one of the strong motives for the desire of the restoration of the temporal government.

ASIA.

Syria.—The American Press at Beirut last year issued 138,000 volumes and printed more than 28,000,000 pages. There are now about 672 distinct publications on the catalog, which can be obtained at the Press. They include not only the Scriptures, but religious and educational books, theological, scientific, historical, juvenile, and miscellaneous books, prepared by the American missionaries and the professors of the Syrian Protestant college and by Syrian authors.

—According to the Sidon report for 1898, 39 villages were represented in the girls' schools; 32 girls were Protestant, 30 Greek Orthodox, 18 Greek Catholic, 5 Maronite, 9 Moslem, 2 Metawali, 11 were Jews—107 in all, of whom half constituted the primary class. The latter gave an entertainment which netted \$12 for missionary society; the total collection from the school was swelled by needlework and self-denials to \$40.

—Secretary Hay has received details of a new railroad which is to cross the Holy Land. The proposed capital is \$50,000,000, but no shares will be put upon the market, so it is said, until the line is completed as far as Nazareth. The road will run from Haifa, a seaport town 75 miles south of Beirut, to Damascus, a distance of 142 miles, and the project includes an extension from Damascus to Bagdad and the Persian Gulf.

—What a Babel the Holy City must be with all these among its inhabitants: Syrians, Turks, Arabs,

Armenians, Greeks, Latins, Jews, Abyssinians, Egyptians, Copts, Sudanese, Russians, English, French, Spanish, Germans, Italians, and Americans. "The strange multitude streams through the narrow streets, amid shopstalls, horses, asses, camels, children, and beggars, down ill-paved lanes, under dark arches, up irregular flights of steps, under old tottering walls, and past new-built structures, emerging here and there by various venerable gateways in the enclosing walls, amid the bright rising settlements of the open suburbs."

—A private letter from Jerusalem states that Rev. A. Ben Oliel and family have left that city permanently for Canada. His house has been closed and his goods sold at auction. This is the man who, according to his own published accounts, has for some years past been carrying on extensive mission work among the Jews—"girls' school and kindergarten," "dress-making schools," "mothers' meeting," "Bible classes," and "Sunday services"—but about the reality of whose work some doubt has been expressed. Considerable money from the United States, on the solicitation of Mr. Ben Oliel's daughter and his friends, has been going to him for several years. People in Jerusalem and elsewhere are wondering how such a "large and flourishing mission" could be closed up and disappear in the short space of two months.—*Congregationalist*.

Persia.—How much the medical missionary is needed in Persia may be gathered from the following extract from a missionary's letter: "Do you quite realize the state of Persia as it is to-day? In this land there are no hospitals excepting those belonging to missionaries. There are no free dispensaries, there are no lunatic asylums. The poor lunatic is chained, his feet fastened

in the stocks, is constantly beaten and half starved, with the idea if badly treated the devil will the sooner leave him. And then, as a last resource, when the friends have grown tired of even this unkind care of their relative, the lunatic is given freedom in the desert. His hands are tied behind his back, and he is led out into the desert and is never heard of again. There are no homes for the blind and crippled, and none for the incurable, in this land."

—A Persian of high standing in Kernan has promised to build a mission hospital as soon as a medical missionary can be found to carry it on.

India.—A sheet edited by heathen speaks thus of missionary results in India. It is speaking immediately of the Basel missionaries. "Before the missionaries came into the land a great part of the population had no conception of how a book looks. To touch a book was supposed to involve defilement. Before the missionaries published dictionaries and grammars, the Hindu scholars never once thought of such a thing as necessary. Further services of the missionaries are schools; the introduction of weaveries and tileries, their care of the sick, their hospitals, and the distribution of rice in times of famine. We can learn of them how to redeem the time. They too are Europeans, and yet they reach out after no manner of honors or distinctions, like the English functionaries and merchants; moreover, their devoutness, humility, kindness, and patience are very well known to us. How modest and simple is their attire and their whole demeanor. While, therefore, in matters of religion our views widely diverge, yet there is no doubt that in their course of action and in their efforts they are bene-

factors of the Malabar people."—*Der Missions-Freund*.

—The *Madras Hindu* suggests to us the way India may be converted by its splendid testimony to Dr. Gell, thirty-seven years bishop of Madras. It says:

We are not Christians, and we can not pretend to be in any sense enthusiastic about the results of the propagation of the Christian Gospel. But a pious man is a pious man, whether he be a Christian or a Hindu. . . . And as true Hindus we are tolerant enough to recognize in Dr. Gell a saintly personage. . . . From the day he landed here he has been the same, shedding a benign influence all around, offending none, irritating none, and taking sides with no one, and yet witnessing unto the beauty of his faith more effectively than all the militant missionaries about. Orthodox Hindus who have come in contact with him bear witness to his work as eloquently as the most enthusiastic of his followers. And no Christian would look for a better reward for his religious labors in this land. Christian progress here is not to be measured by the increasing number of converts, but by the growth of appreciation for Christian character. And we are as sorry to bid him good-by as any Christian could be.

—Pastor Haegert, of the Bethel Santhal Mission, writes: "Cattle disease is here on a visit, and the lamentation in some villages over their dead oxen and cows is great. In Dumoria the villagers had a meeting. All agreed that the blood-thirsty goddess Kali caused the trouble. To save their remaining cattle, all promised to contribute to a big sacrifice to the villainous old goddess. Mohammedans, Hindus, and Santals all gave freely. The sacrifice was made, and everybody hoped that his cattle was safe. The next few days the cattle died more than before, and the disappointment was great. I attended five oxen; four pulled through without much trouble. The fifth—a big fine ox, I fed with a bottle three days; then he recovered, and I shouted 'victory.' The next day a thunderstorm gave him a chill and relapse. Again I fed him with a bottle for one day, and

now I think he has made up his mind to live. In my hospital I have four cases of sunstroke, and a blind child, blind both eyes."

—The local newspaper publishes a bright narrative of the prize distribution to the Poona schools in November last: "There were present the 2 boarding-schools under the direct care of the Rev. J. and Mrs. Small and Miss Paxton, the Beni-Israel and Hindu schools of the city in Miss Ligertwood's charge, and 3 Hindustani schools superintended by Miss Clerihew. Altogether there were about 500 children, little and big. The quaintly-trousered little daughters of Islam, the Hindu girls with their neat toilets and serious little faces, the fair Beni-Israel children, and the promiscuously-clothed hopefuls of Christian parentage, backed up by the big boys of the Press and Orphanage generally, made up a picture of mixt Oriental life that a student of human nature would delight to linger over. But these did not represent all the children of the mission, or all its schools. Saswad has its own schools, where most of the famine orphans have been placed. Neither famine nor plague had left the slightest shadow upon the gathering."

—We often hear complaints about the imperialist spirit of Europeans in India toward the inhabitants. Would not that be a good name to call the spirit with which the low-castes and the Indian Christians are treated by the higher castes? Alleged superiority of race could be the cause in both cases. In a district in this presidency there lives a Christian preacher who was originally a *Mang* by caste. He is a respectable man, clean and tidy, and his character commands the respect of his neighbors. Said a Brahman who knew him: "That man is a

real Christian." He has a fine little wife who was before her conversion a *Kunbi* (farmer caste). Both had become Christian in adult life. They recently went to a new town to live, and rented a house of a Hindu landlord, but the Hindu neighbors revolted, put a padlock on the door, and threatened the landlord that they would all leave his houses if the Christian was allowed to live in the house. The landlord refunded the advance rent, and another house was rented from a Mussulman. A few days later, as he drew water from the public pipe nearest his house, he was carried off by the police on the complaint of his neighbors. His wife, frightened, ran to a missionary who proceeded to the spot and completed the story. "I found him in custody at the house of the *Mamlatdar*, who seemed quite angry when I appeared on the scene, and profest not to know what the municipal rules were about drawing water from the pipes, and refused to look up the matter while I was there. After I left he told the preacher he could draw water from a pipe a long way off where *Mangs*, *Chambars*, and *Bhils* drew water, and that he would inquire into the rules and let him know. The pipe is a small one and necessitates the loss of a good deal of time for the preacher to wait his turn when he goes for the water."—*Indian Witness*.

—A Canadian missionary writes thus to his friend: "The intense dry heat of the hot season, and the damp heat of the rainy season, are very trying on all kinds of leather and rubber goods. In the latter season mold sometimes forms on one's boots in a day. Insects are very destructive. A valise left on the floor over night was found eaten by white ants in the morning. These incessant

workers have to be guarded against constantly. Crickets and other insects, and even ants eat holes in clothing. Those who travel by boat suffer from the ravages of cockroaches, which sometimes ruin either books or boots that happen to be left exposed. Books suffer in houses also, unless kept in a book-case with glass doors, and even then there is a danger of mold in the rainy season. Without going into further particulars, one can safely say that the loss caused here by the climate and insects, etc., is an item quite unknown in Canada."

—An old Buddhist, bent with age, nearly blind, scarcely able to walk, spoke thus to a Wesleyan missionary in Ceylon of his hope for the future: "I am ninety-six. I have climbed Adam's Peak (where Buddha is said to have left his foot-prints) 20 times; I have visited the 'Temple of the Tooth' in Kandy 7 times; I have had a number of Buddhist books copied and given to Buddhist priests; I have never killed an animal, only on a few occasions have I caught some fish. So you see I have plenty of merit, and I shall be born well in my next life."

—Village settlement work has been started in Kolhapur, India, by Miss Grace E. Wilder and four young women associates. They have gone out under the Presbyterian Board, under a special provision that they shall receive only \$300 a year salary, for which the treasurer has opened a separate account. Mrs. Royal G. Wilder is also in the settlement as an honorary member—a self-supporting missionary, who first went to India in 1846. They are in a district where there are over two thousand towns, with no resident Christians. They desire to bring Christ to these people by women's meetings, house to house visitation, Bible school, etc.

They are asking the prayers of Christians for God's blessing upon the work and the workers.

China.—Ninety-one years ago, Robert Morrison arrived in China, 3,000 missionaries have followed him, and nearly 100,000 converts are reported.

—The Religious Tract Society in China recently observed its twenty-third anniversary. In an interesting address delivered on that occasion Dr. Griffith John, the veteran missionary at Hankow, states that the society, during these twenty-three years, has circulated over 13,000,000 copies of Christian books and tracts. During the last ten years the circulation was nearly 11,000,000 of copies. To fully appreciate this immense circulation, we must bear in mind the fact that all these tracts are sold. The only gratuitous circulation made by the society is to the students at the time of the triennial examinations, this being the only way of reaching them as a body.

—There are 9 different colleges and academies in Tien-tsin, China, and excepting two or three of the smaller ones, the Tien-tsin Student Association has representatives in all. Most of the members are in the imperial university and in the medical college. The university has 230 students, of whom about 30 are professing Christians and 40 are members of the association. Six of these regularly keep the "morning watch."

—Mr. and Mrs. C. W. Killie received an enthusiastic welcome on their return to Ichowfu, China, after a year's furlough. They went up the river in small house-boats. "Two or three miles down the river," writes Mrs. Killie, "we could see men walking and running toward us. One took off his shoes and stockings and waded into the middle of the river, close enough

to see and speak with us, to be sure that there was no mistake, and then turned immediately and ran all the way back to Ichowfu to give the word that Mr. and Mrs. Killie had surely arrived, for he had seen and talked with them. Soon the river bank was lined with men, women, and children. The schoolchildren met us two miles from home, running along the bank, jumping up and down, waving their kerchiefs, and shouting at the tops of their little voices."

—The Rev. A. A. Fulton, of Canton, wrote under the date of March 13: "I have finished my second country trip since the annual meeting. On this trip I baptized 76 adults. I held ten services in three counties, the most distant point from Canton being 170 miles. By invitation I went to a village where no foreigner had been, and baptized three adults. They gave me a plain adobe building for chapel purposes. At Tong Ham, where we have raised more than \$1,200 on the field, I baptized 27 adults, and organized a church with 87 members and 1 elder. A little less than one year ago there was not a Christian there. Now there is an organized church, having more than \$1,000 with which to build. Yesterday was communion service at First Church in Canton. I baptized 13 adults, and in less than forty minutes we raised more than \$1,000 to buy a new site. Four men gave each \$100. We will get, I feel sure, \$1,500, as some were not present who will help. The fact is, the church is so crowded we can not seat the communicants. Six years ago we could not have raised \$10. Since the annual mission meeting, a little more than four months ago, I have baptized more than 200 adults."

—Rev. A. P. Happer, of Canton, said: The training of Bible women

for evangelistic labor among the people will in most parts of China be the most feasible and economical plan of Christian work. The Chinese women have sufficient mental powers and intelligence to fit them for such work. There are everywhere large numbers of middle-aged widows, with no children requiring their care, and having no mothers-in-law to restrain them, who after conversion can be prepared for such Christian work. This form of work for women admits of the most indefinite expansion under the care of women from other lands. And it is one which the native Church can at an early day take up and carry on for and of themselves."

Japan.—The educational department of the Student Volunteer Movement for Foreign Missions announces for the fall of 1899 a course of study. The text-book is "Japan and its Regeneration," prepared by Rev. Otis Cary, a prominent missionary long resident in that empire. This study of contemporary national and religious progress will prove invaluable from the educational and sociological point of view, not to mention the far higher interest that it should have for the student of missions.

The following auxiliary books are suggested:

W. E. Griffis, "The Mikado's Empire"; M. L. Gordon, "An American Missionary in Japan"; W. E. Griffis, "Religions of Japan"; D. Murray, "The Story of Japan"; A. M. Bacon, "Japanese Girls and Women"; B. H. Chamberlain, "Things Japanese"; A. S. Hardy, "Life and Letters of Joseph Hardy Neesima"; R. B. Perry, "The Gist of Japan"; W. G. Ashton, "A History of Japanese Literature"; A. B. Mitford, "Tales of Old Japan"; F. Batchelor, "The Ainu of Japan"; G. L. Mackay, "From Far Formosa."

AFRICA.

There can scarcely be any doubt now when we hear of the certainty of the railway, and note the important telegraphic and commercial developments now in progress that within the next few years the full

flood of civilization will have begun to set in toward Nyasaland. Hitherto our progress has been so slow that such a thought is apt to be considered ridiculously optimistic; yet there is scarcely one of those who were in the country ten years ago that dreamt of the Shire Highlands being what it is to-day. And we do not doubt that the next decade will transform many parts of the country still more. The pioneers of a new country do not generally possess too much money, consequently progress is slow until the resources prove a success. Our protectorate has been developed by men and societies who have had a good deal of philanthropic blood coursing through their veins, who have spent their all, and gained the experience which is a gift to all newcomers. When the development of the next few years takes place, it will come oblivious of the hard-won and uphill past, paying but scant honor to those who have borne the brunt of pioneering days, and laid on a solid foundation the fortunes of the protectorate. Nor can we blame them, for since all time it has been that one sows and another reaps.

The want of capital has cramped and cabined the energies of many, who we see have the real interests of the country at heart, an interest which benefits not only themselves but the people. Still these are not the men who will be rewarded, but rather the capitalist, who in a few years will come in and reach out his hand for the golden fruits and get them.

There are many who, while welcoming this reign of things, will not care to forego the old. The Africa that inspired them before they ever set foot on it, will never disappoint. The African life, with its charm and romance and adventure, acted like some magic spell on many who, without necessity, loved the country, and preferred it de-

spite its dangers and afflictions to the care and comfort of home life.

It is a privilege not given to many to be an eyewitness in the development of a new country, to watch the introduction of law and order into the midst of a mass of autocratic chieftainships, each of whom followed "the good old rule, the simple plan, that he should take who has the power, and he should keep who can." The near future will witness lightning changes, for Africa will pass through no weary plodding stages as Britain has done. The transition will be marvelous, from one of early and primitive bush life to the full glare and glitter of twenty centuries of matured thought and brainfulness. Old *Punch* pictures, dealing with what might take place in Central Africa, hideous tho they seemed, have turned out wonderfully true.

This is the moment of history-making, and the present calls for redoubled activity on the part of missions in the "getting ready" of a nation for this rich legacy; and the right use of it is, as hard a bit of cramming work as ever tutor gave to student.

We claim no more for the natives than we would for ourselves. It is apparent to even the most indifferent judge that they have as bountiful a share of human nature in its good and bad aspects as any European nation, and all that is asked, and what, indeed, is freely given by intelligent and cultured men, is a sympathy which appreciates the stage of development, and judges according to that standard. Those who have conscientiously studied the native must find in him traits worthy of our highest admiration, capacities for heroic action, and loyalty to a good master; but he is, above all, human, and responds to the humane.—*Life and Work* (Blantyre).

Egypt.—Twenty years ago there was scarcely a mile of good wagon-road in Egypt. During the last 6 years more than 1,000 miles of fine roads have been constructed. Egypt to-day has more miles of railroad than Spain, or Portugal, or Austria-Hungary. Under the Ptolemies it is estimated that the population did not exceed 8,000,000; under the Mamelukes it fell to 3,000,000. When the British began their rule in 1882 the population was less than 6,000,000; it is now almost 10,000,000, an increase of 66 per cent. in 16 years. British enterprise and British government, joined with modern methods, have wrought wonders in this land of the oldest civilization of historic times.

Kongo Free State.—The Baptist Missionary Society's report states that its farthest station up the Kongo, at Yakusu, is within 500 miles of Mengo. In that case it is within 300 miles of Toro, and less still by some 50 miles from the out-station across the Semliki River that Bishop Tucker, of Uganda, visited last year. In other words, the chain of missions which Krapf dreamt about, and predicted, now actually exists.

Livingstonia.—The year 1898, which is only the twenty-third in the history of this mission in British Central Africa, has proved even more remarkable in fruitfulness than its predecessor. It began with 557 native communicants in the 5 congregations of Livingstonia, Bandawè, Ngoniland, Karonga, Mwenzo. It closed with more than double that number, besides hundreds of candidates for baptism or full communion. The year began with 10,976 scholars on the roll, or 13,122, adding those under our Reformed Dutch Church coadjutors. It closed with an addition of several thousands to these high figures.—*Free Church Monthly*.

Uganda.—In many fields there are found instances of a warm and zealous missionary spirit. The church in Uganda affords the most conspicuous example. Bishop Tucker last summer visited Toro, under the shadow of Ruwenzori Mountain, supposed to be the famous "Mountains of the Moon," to the far west of the Uganda protectorate. He found there 12 churches with accommodation for 3,000 worshippers; 2,000 were able or learning to read, 100 were communicants, and 45 of these were engaged as teachers, supported by the natives themselves. The pioneers of this work had been native evangelists from Uganda. Moreover, these Uganda missionaries have penetrated to the confines of Stanley's Great Forest, and the bishop came in contact with two individuals of the remarkable race of Pygmies who were under instruction. Speaking of these evangelists the bishop says: "These men are living lives of such self-denial and devotion as almost to make one ashamed of the little one has given up in the same great cause."—*C. M. S. Report*.

—Many of the people spend all their spare time for weeks in copying the marginal references from an English Bible into the margin of their Luganda ones. The British and Foreign Bible Society has just supplied an edition of 2,000 copies of the New Testament with marginal references. These will be eagerly bought up on their arrival in Uganda in this region.

Obituary Notes.

Arabia and the Arabian Mission are passing through deep waters. Less than a year ago Peter Zwemer past away, and on the 29th of June a telegram announced the death of George Erwin Stone, who first went to the field a year ago. It is likely that he succumbed to a violent attack of fever prevalent at Muscat.

Mr. Stone had given himself wholly to the Lord for the work in Arabia, to which he esteemed that the Lord had called him. Rev. S. M. Zwemer said in a letter recently received from him: "We praise God every day for thrusting out such a true *παρα*, rock-disciple as Stone is. He is called of God indeed, and has made remarkable progress in every way. The diffi-

cult situation at Muscat is in safe hands until Mr. Cantine can be relieved at Busrah."

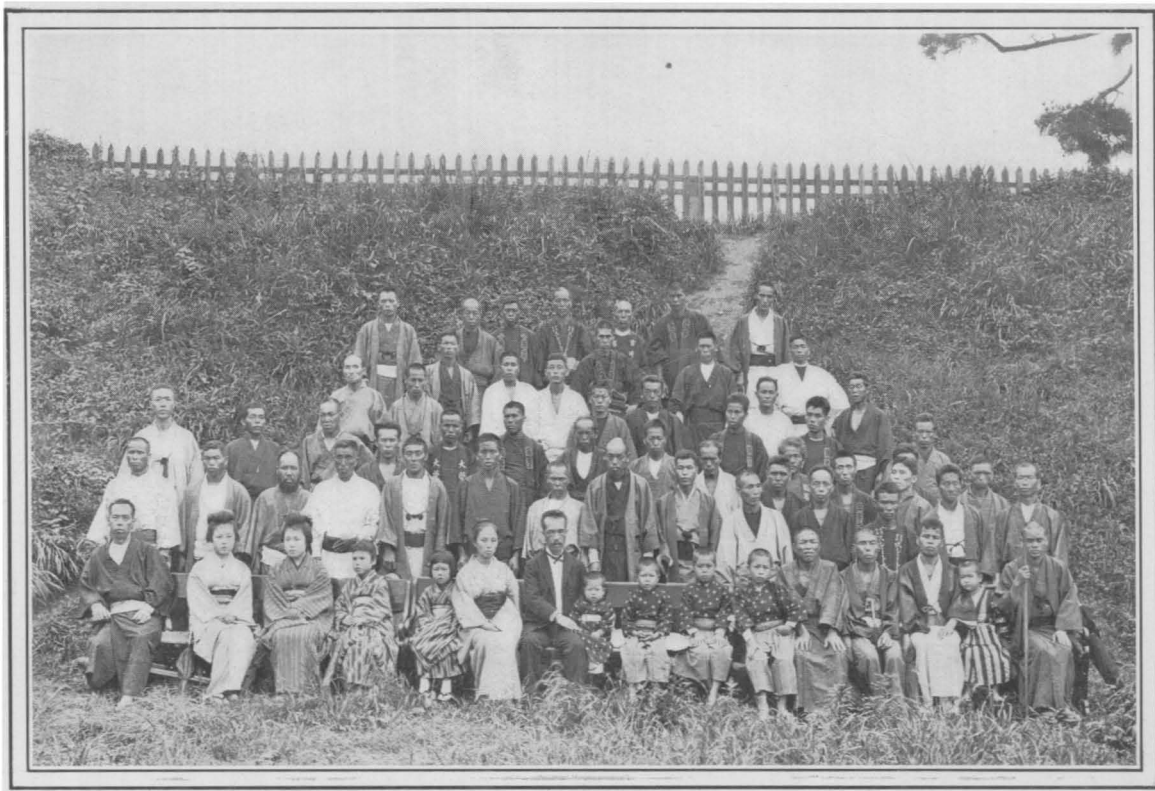
Born in Mexico, Oswego County, N. Y., on September 1st, 1873, he there united with the Presbyterian Church in 1885, and thence departed in 1898 to join the Arabian Mission. He was a graduate of Hamilton College in 1895, and of Auburn Theological Seminary in 1898. He came of a line of godly ancestors on both sides, so far as he was able to trace his descent. While in the seminary he supplied, for two years, the Presbyterian Church at Onondaga Hill, N. Y. He was ordained to the ministry by the Presbytery of Syracuse on April 11th, 1898. His service in Arabia was short, but only God can measure its influence. Our heartfelt sympathy is with those at home and abroad who most deeply feel this loss.

By the death of John Mackenzie, at Kimberley, South Africa, on March 23d, the London Missionary Society has lost another devoted servant. Born in the county of Elgin in the year 1835, he was appointed, in 1858, to the Makololo Mission in South Africa, in the country north of the Zambesi, one result of Livingstone's first great journey.

In 1862 Mr. Mackenzie was appointed to Shoshong, the capital of Khama's people, where he labored until in 1876 when he was put in charge of the Moffat Institution and native church at Kuruman, the institution being a development of a training-school for native evangelists started by him at Shoshong about 1871. At Shoshong Mackenzie had been the friend and teacher of Khama during the stormy days when the young man was making his first stand for Christianity against his heathen father, and when he ultimately became chief.

Mr. Mackenzie is survived by a wife and several children, one of whom is the Rev. Douglas Mackenzie, the well-known professor of divinity at Chicago, and author of a recent book on "Christianity and the Progress of Man."

Mr. Mackenzie himself was the author of three valuable works—"Ten Years North of the Orange River" (1871), "Day-Dawn in Dark Places" (1883), and "Austral Africa" (2 vols., 1887).



TANEAKI HARA AND HIS WIFE WITH A GROUP OF EX-CONVICTS IN JAPAN.

THE MISSIONARY REVIEW OF THE WORLD.*

Old Series. } VOL. XXII. No. 9. } SEPTEMBER. { *New Series.* } VOL. XII. No. 9.

MEDICAL MISSIONS: SAMUEL FISK GREEN, M.D.†

BY THE EDITOR-IN-CHIEF.

Example incarnates argument; it is the word made flesh and dwelling among us. The theory and philosophy of medical missions are found in an illustrated, illuminated edition in the lives of medical missionaries, whose noble careers have at once silenced all objections, and supplied irrefutable reasons for enlarged service along the same lines.

The "Life of Samuel Fisk Green," prepared by an able pen, was unhappily printed in a limited edition "for family friends," and has not had the wider circulation it deserves. There is, therefore, the more reason why, in this REVIEW, it should have at least a sketch, for the sake of the host of Christian workers who will learn lessons and derive encouragement from its perusal.

Samuel Green was born in 1822 at the family home, Green Hill, which overlooks Worcester, Mass., where he also died, in 1884, aged 61. But these three score years bore unusual fruit, and from 1847 to 1873, a period of 26 years, he was identified with work in Ceylon.

In childhood, delicate in health, it seemed as tho he had little promise of any earthly future, and he lost his mother in his eleventh year. If he was not remarkably endowed by nature, he had the genius of goodness, strong in his love-power, and disposed to self-sacrifice—these admirable traits being daily strengthened by that home life in which children were being trained to benevolence, in a simple household organization whose profest object was the nurture and culture of unselfishness, and whose reflex influence was not to be measured by its monthly contributions.

The early education of this lad was that of the common school

* 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.

† See Life and Letters of Samuel Fisk Green, M.D. Compiled by Ebenezer Cutler, D.D.

and the model home; and while he learned his lessons well, nothing was more markt than his general and growing beauty of spirit. One of his teachers said that he was "the only scholar who tried to do his best, and was a perfect gentleman then."

In his eighteenth year he found Christ as his Savior. His first sense of sin was connected with disobedience to his sister, who had taken a mother's place in the family. His keen spiritual senses even then so discerned evil that he saw unbrotherly conduct to be a great sin against God. When he came himself into the light of God, he sought to lead his brothers into the same path of obedience; but, seeing that the daily walk is more influential than any mere talk, he sought to have his life give no lie to his lips. He was early renewed in the spirit of his mind, so that his naturally fiery temper was, through a noble self-discipline, made subservient to reason and conscience. The fire was not quencht, but turned into a motive power, and energy of service, as Bucephalus was by Alexander tamed and trained into a servant of a royal master. He became a member of the Mercer Street Presbyterian church in New York, and was thus helpt by the contagious spirituality of that rare man of God, Dr. T. H. Skinner.

At this time also he was employed by Dr. Vaughan, secretary of the Episcopal Board of Missions, and under his leadership he got a practical acquaintance with the great needs of the world field, and a sense of personal duty to the lost probably grew also in vividness and power; and as he seems to have inherited a leaning toward the medical profession, it is easy to see how God was, on His potter's wheel, shaping and preparing His chosen vessel for its work. His duties at the mission house left a margin of time for general study and lessons in dentistry. A brother was just then beginning medical practise in the city; and these, with sundry other influences, combined gently to sway the balance of his choice, so that by midsummer of 1841 he was studying medicine with Dr. McVickar, and in October entered the college of physicians and surgeons.

As a conscientious student he applied himself to German, Latin, and kindred studies, not forgetting the more ornamental branches that train the taste and promote general culture. He had learned already that the mind is a chest of tools, every one of which the master workman must learn to sharpen and then to handle skilfully. It is a first principle of education that it is not to be pursued so much for any objective end as for the subjective benefit, found in the effect of study upon the whole man. As Arnold of Rugby so quaintly said: "I wish the lad to study Latin not for what he will do with the Latin, but for what the Latin will do with him."

The experience of the dissecting-room was very repulsive to Mr. Green's sensitive nature, but he endured all that was necessary to his fitness for his life-work; and the familiarity with the human body,

which so often leads to materialism, only called forth in him more reverence as it revealed the two grand arguments for a Divine design: First, the mechanism of every part, and second, the adaptation of all parts to the whole. Familiarity with suffering also, instead of hardening, softened him, and made him more sympathetic and tender. It may be added that after studying *in course* for eighteen months, he adopted what he regarded the better way, studying *by topics* and exhaustively.

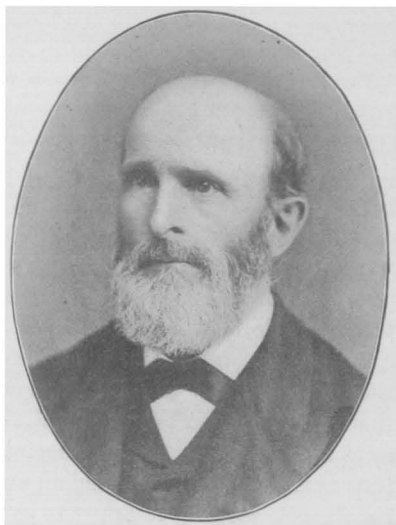
Samuel R. House, his friend and classmate, who proposed to go to China, and afterward did such noble work as a medical missionary in Siam, was probably the confidant of Mr. Green's half-formed purpose to go forth himself as a medical missionary, and in 1844 he consulted with him about going to the Middle Kingdom, but was led by him to abandon China, as a chosen field, and hold himself at the Lord's disposal to go anywhere, or send a substitute in his place, should ill health forbid his own departure for the field.

In March, 1846, he asked himself a question so sensible and spiritual that we give it emphasis here: "Why is it not better for me to go where I can be very useful, as well in my profession as otherwise, at once—go to a land of darkness, and heal the bodies and enlighten the minds of some error-bound people?" That question had to him but one answer, and it led to his self-offering for the field.

Always a lover of nature, the main charm God's work had for him lay in the signs of the supernatural power at work in the natural sphere. "The casual observer looks *at*, the scientist *into*, the Christian *through* an object, to its Creator."

In the autumn of 1846 some missionaries were sailing for India, Dr. John Scudder among them, returning to Ceylon, and him Dr. Green consulted with the result that he was himself soon after under appointment as a missionary physician to Ceylon, under the American Board. While awaiting the time of his setting sail he took lessons in drawing and daguerreotyping, and the Tamil tongue. This last task he found no easy one, for the thirty or forty characters have about two hundred and forty modifications, but he only doubled his application.

There was in Dr. Green so manifest a fitness for the work he was



SAMUEL FISK GREEN.

undertaking, that no one has been known to doubt that the round peg found the round hole when in April, 1847, he sailed from Boston. He was unmarried, determining to explore the field alone, before asking a wife to share his work. He sought to be to all on board the vessel a means of good, and began his mission work on the voyage. After a visit to Madras, where he made many interesting acquaintances, he landed at Ceylon in October, reaching Battecotta shortly after, at the completion of his first quarter century.

BEGINNING WORK IN CEYLON.

Seldom has a young man of twenty-five confronted a work abroad with more real preparation for a serviceable life. And it was not a fortnight, before his success in a surgical operation established him at once in the confidence of the Tamils. With an insight born of a thorough knowledge of the healing art, he at once pronounced upon the true nature of the difficulty, and advised an operation. He discovered the abscess in the abdomen, and removed it. The patient was cured, and the fame of the new doctor was spread through the peninsula of Jaffna. The natives began to talk about the miracle of this cure; the new English doctor "had taken out the bowels, adjusted them, and refixed them." He was a demigod at once, and, of course, the people flocked to him from all parts, until, as with his Master, there was no room even about the door, and he had no leisure so much as to eat. But Dr. Green remembered that other and deeper sickness that needed a divine physician, and, as he healed the sick, he preached the Gospel, seeking to apply to every patient the spiritual remedies of that great pharmacopœia—the Gospel. Even while yet using an interpreter he took occasion to explain how all sickness is ultimately the fruit of sin, and often immediately the penalty of violating God's laws. The work of a skilful hand and an anointed tongue was supplemented by the distribution of well-selected tracts, and so Dr. Green began his two-fold work for body and soul.

In February, 1848, he was removed to Manepy, about five miles nearer the other stations, and there again "the people thronged him." At Manepy stands the famous temple of Puliar, where a great festival begins about March 25th, and holds for three weeks.

Dr. Green writes:

On the second Sabbath of the festival, I saw, in the midst of the throng, a man rolling along on the ground, holding in his hands an offering—a little brass vessel of milk—under an arch trimmed with peacock feathers and painting; behind him an old religious beggar ringing a bell; before him another bearing some incense burning. The poor fellow rolled over and over, his black body whitened by the dust, for about half a mile and then around the temple. He had been sick and made a vow to do this. He got medicine, I understand, of me; but if mine did him any

good he ascribes the virtue to Puliar; so I have been an instrument, perhaps, of leading this man to serve the devil.

This is an example both of the opportunities and difficulties which contact with heathenism presented. But the romance of missions had not blinded his eyes. He saw through all this glamor of temporary enthusiasm the real trials of a missionary and the real needs of men, and he not only felt undiscouraged, but he sent a message to his medical student at home, not to give up the idea of being on mission ground. To uproot growths of superstition, tradition, caste, and custom, which had rooted themselves for centuries, was a hard task, but he remembered that Christ had long since said, "Every plant which my heavenly Father hath not planted shall be rooted up."

Nothing was more disheartening than the spiritual apathy which he found about him. The people would assent to almost anything, but remain utterly unmoved. Prayer must call down fire from heaven if such moral stagnation and self-complaisance were to be changed.

In the autumn of his first year Dr. Green had two young Tamils as students of medicine, for he saw the need of a native force of helpers to carry on the work. After eight months of residence he began to speak the Tamil, and a few months later he could understand a sermon preached in the vernacular. He never lost sight of the fact that his main business was to spread knowledge of salvation. He gave out tickets on which were printed not only health-rules, but Gospel truths—a synopsis of truths touching soul-health.

He had correct notions about duty and results. For the latter he had no responsibility. Fidelity, not success, is to be the aim.

If not one soul is saved in consequence, our duty ought not the less to have been fulfilled. God tells me to do a thing. I do it. He looks out for consequences, not I. The duty of preaching the Gospel is the duty of every man who has become acquainted with that Gospel; the results of such preaching are to be educed by God. Duty—mine. Fruit—God's.

Dr. Green was not an idler. In thirteen months previous to January 1, 1848, 2,544 native cases had been treated, one-third or more of them surgical, including tumors, cancers, cataracts, strangulated hernia, amputations, fractures, etc., and not a few of these were major operations in point of critical and dangerous character, as when the left upper jaw and cheek bones were removed for a cancerous fungus in the antrum filling the whole mouth and left nostril.

The type of heathen morality, as Dr. Green saw it, may best be given in his own delineations. For example:

The cow is esteemed a sacred animal. I shame the people by asking why they wear that stuff which they call divine lime on their foreheads and arms—three stripes on the shoulder-joint in front, three half-way between the shoulder and elbow, three midway between the elbow and hand, all across the arm. The stripes are in threes in honor of the Hindu

triad, Brahma, Vishnu, and Siva (creator, destroyer, and preserver). They give all sorts of reasons—for beauty, custom, religion, thus betraying either some degree of sensitiveness, or a ludicrous admiration of ashes.

Hunting and killing for another those “animated ideas that sometimes wander through the human hair,” is a charity. Not to employ the fingers thus is to be tormented after death by pins thrust under the finger nails. All manner of physical torture hereafter is averted by all manner of such torture voluntarily endured here. But all notions of sin are superficial, distorted, gross, and are confined to external acts.

HEATHEN SUPERSTITIONS ABOUT DISEASE.

Some of the worst phases of heathenism were inwoven with the notions concerning the nature, causes, and treatment of bodily ills. The superstitions about the “evil eye” and evil tongue are numerous and deep-rooted. Fires were lit at junction of two roads to counteract the evil tongue. Praise might cause the party praised to be ill, and mango leaves, salt, red peppers, and the dust from the tracks of him who did the praising, must be used to undo the harm; the leaves waved thrice about the head, the salt, etc., rubbed on the body, then all these burned at evening. Cows were daubed with soot to keep off the evil eye, etc. Akusteer, a fabulous dwarf, a cubit high, is the famous medical authority, whose prescriptions are servilely followed. A famous practitioner in Manepy, who had been in practice forty-two years, had never known the difference between arterial and venous blood, did not know that there was black blood as well as red, nor had he ever seen a vital organ. He thought the *pulse* was the *motion of air* in the body. Devil-worship has, of course, led to attempts to drive off demons. Dr. Green tells of

A little shed erected to Vidoveer, a real devil and feared much. In this shrine is a little elevation of dried mud, about two feet high and square, made like two steps; on the upper stands an iron trident fixt in a block of wood, and about four and a half feet high; and on the lower step are placed offerings. An iron lamp hangs upon one side from the roof, and a piece of old cloth is tuckt up under the thatch, ready for wicks. Fifty or sixty cocks' heads are cut off annually in the night outside the shed. Over the house is a margosa tree, in which this devil is said to live, and when the sun is too hot he comes down into the booth.

A sort of *scapegoat* idea is sometimes seen prevailing, as when a mud image represents a sick child, and a ceremony about that image is supposed to cause the sickness to leave the child and enter the image. Horses' teeth and rhinoceros' horns are used as remedies. From a goldsmith's arm, who was down with fever, was taken a charm, a gold tube, with which was a sheet of lead ruled off into forty-nine squares, and in this diagram were written several muntras, and under them a prayer to Siva. The swami (idol) is supposed to reside in this mystic seat, which is tied above the right elbow to chase away intruding devils.

All these and kindred superstitions Dr. Green felt it to be his mission to undermine, partly by a truly scientific treatment to destroy the very basis of the native system of dealing with disease, and so deliver the people from the deceptions and delusions and cruelties of their native doctors.

This heroic worker among heathen population was a firm believer in the medicine of the Great Physician. From the hour of his assured acceptance with God he held, as an unquestionable reality, all that is revealed to our faith.

By the beginning of his third year, his progress in Tamil was such that he could distinguish the ludicrous dialect of the natives from the classic speech of the cultured. Yet it is said that a diligent student of Tamil may, after fifty years, find works in that tongue which he can not read. He began now to dispense with what a Methodist bishop called an *interrupter*. In connection with medical work he conversed with hundreds from various parts.

Difficulties there were in treating disease. For example, even cholera patients will not always accept a physician's aid.

Some fear to take medicine lest it offend their gods; refusing medicine and taking only the juice of the leaf of the sacred tree over Genesa's temple, mixed with water. They would rather die without medicine and take their chances with their gods in the unseen world than recover by the use of medicine, and encounter the malice of their gods in this world.

He was sometimes asked to feel one's pulse through silk, so as not to impart pollution by his touch. A Brahman wished him to examine his wife's case without putting his fingers or instruments into her mouth. He met such demands sometimes by refusal to comply, and sometimes by a droll facetiousness which disarmed prejudice.

A wealthy Moorman called to consult about his wife, who has apparently a mammary abscess. I suggested that he take a Lalimer (a Tamil), and let him examine, and, if necessary, use the lancet. He could not consent; no one could be allowed to *see his wife*. I proposed that she be seated *behind a curtain*, through which the doctor could do the needful, but he would not agree.

This reminds us of a case in Syria in which, as the American doctor insisted on at least examining tongue and pulse, in order to prescribe for a pasha's wife, a slit in the curtain was made, and a tongue and a hand successively thrust through, which, being normal, he afterward found to be the hand and tongue of a *maid*. He was expected to examine his patient by proxy!

Early in the fourth year Dr. Green was recalled to Batticotta. He was having an average of 2,000 patients a year, and was giving religious instruction to nearly thrice that number annually. All his work as a medical man was anointed with the fragrance of prayer,

and he sought to impress upon his patients that this was all *religious* work. And so it was. He himself said of the removal of cataract:

This is, perhaps, the most delicate operation in surgery. Completely successful. I scarce expected aught but failure; but the Great Physician guided my hand.

When subsequently he undertook an operation which he thought too slight, too trifling to pray over (mentally), he failed in it; and accepted the failure as "a lesson," he says, "to show me that, without Him, I can do nothing."

To get any fair command of the Tamil tongue was to Dr. Green a preparation for providing a *medical literature* for the people in their vernacular—another hard task, for in science as in religion, the very mold of that language has become so cramped and distorted as to make it well nigh impossible to use it to express normal conceptions. But he was not to be discouraged. He says:

Aim at something wisely chosen, and seek to accomplish it in a hearty, thorough manner; don't glorify God in a general manner; live to a purpose.

He started a vocabulary, defining English and Latin terms in Tamil, as the basis of a medical literature. He planned some pamphlets on the more important branches of the healing art, with the Gospel on the reverse of every leaf—what would be called "a good *backing*"—for gratuitous circulation. These primers he carefully prepared, beginning with the most needful. He inspired and directed his students, so that they should both do good work and aid his own.

His great urbanity was never at cost of fidelity or intrepidity. Dr. Scudder wrote of him and his original way of doing things:

He was driving, and his companion was a young officer in the English army. The officer interspersed his remarks with frequent oaths. Dr. Green apparently took no notice of this, but soon began to interlard his sentences with the exclamation, "Hammer and tongs! hammer and tongs!" The officer was troubled. He probably thought he had a lunatic by his side, and deliberated how he should act. Finally he mildly asked Dr. Green why he scattered these exclamations through his speech. He gravely replied that he thought it quite as appropriate as for the officer to use oaths in a similar way. No offense was taken. I believe the officer begged his pardon, and I presume that he never to the day of his death forgot the rebuke.

In 1851, Dr. Evarts was withdrawn from Oodooville to aid Dr. Green in translation and the study of native medicine. A complete glossary for anatomy was made, and the Tamil medical dictionary was begun. The first work selected for translation was Dr. Calvin Cutter's work on "Anatomy, Physiology, and Hygiene," with cuts. And so the work was fairly on the way, which was to make European medical practice indigenous and ultimately displace the native system, a yoke which neither their fathers nor they were able to bear. In June, 1852,

this first work on anatomy, etc., was ready for the press. It took three months of close attention to get the book out with its illustrations, and in a week a quarter of the edition was disposed of and being eagerly read by the native doctors.

From a census of *readers* among his patients, taken in 1852, he estimated that of the 432,000 inhabitants of the province 132,000 were readers, of whom about 2,600 were women. In 1816 but one Tamil woman in the province could read, and this large increase of women readers was a prophecy of a time coming when female education would be nearly as universal in Ceylon as in England.

(To be concluded.)

PRISON REFORM IN JAPAN.

BY REV. W. W. CURTIS, SAPPORO, JAPAN.

Missionary of the American Board.

Some five years ago attention was called to an experiment being tried in Hokkaido, that northern island of Japan, which was nothing less than an attempt to administer the great convict prisons of the empire according to Christian principles.* The people of Japan had not yet opened their eyes to what was going on, but the government was taking deep interest in it. The Buddhist leaders were also watching the success of this Christian enterprise with alarm. Whether through their machinations or not, the able and philanthropic head of these five great prisons, containing seven thousand prisoners, was soon after replaced by a man wholly in sympathy with the Buddhists, and the Christian chaplains gave way to Buddhist priests.

To the noble men engaged in this self-denying work it was a great disappointment; but they felt that the degree of success attained was due, not to their scheming, but to God's guidance, and in His time and way the work would again be started and achieve success. The old *régime* went into force. The government seemed indifferent to the change; the newspapers scarcely noticed it, and the people paid no attention to it.

Last year, however, prison reform, to which the public had until then given no heed, suddenly sprang into prominence, and became one of the great questions of the hour. Strangely enough, the fact that it has some small connection with the subject of "mixt residence," in that foreigners from the month of July of this year were to come under the jurisdiction of the Japanese courts, and hence a few of them may, in course of time, find their way into the prisons, has led the public to take deep interest in this hitherto ignored subject.

* See "Applied Christianity in Hokkaido," *Missionary Herald*, January and February, 1894, and June, 1896. Also *MISSIONARY REVIEW*, April, 1894.

But prison reform is not simply a present-day question. It has a history reaching back many years, and an outlook of infinitely greater significance than it could have from any chance imprisonment of Westerners; a future that has to do with the success of Christianity, not in Japan alone, but in all the Orient, for it is one of the practical applications of the religion of Jesus that shows its spirit and power in striking contrast to the old religions which it is supplanting. A brief review of the several stages through which it has already past in Japan, will show that it is a movement sure to continue, because it is in the line of God's plans for progress.

THE BEGINNING OF PRISON REFORM.

I. The first steps taken in prison reform in Japan date back to those early days when Christianity was a dreaded religion, with which it was dangerous to have anything to do. In the autumn of 1873, the year in which the edict boards against Christianity were so quietly taken down, Dr. John C. Berry, a medical missionary of the American Board living in Kobé, had his interest awakened in the subject. There was an epidemic of the dreaded kakke (beri-beri) in the prison of Hyogo, a suburb of Kobé, and one of his hospital assistants then on service in the prison asked the doctor's help to subdue it. Dr. Berry made several visits to the prison, and was greatly impressed, and also oppressed, by its filthy condition and the wretchedness of its inmates. In his daily notes he jotted down this wish, "O, that I may have some little influence in instituting a reform in the prison discipline of Japan. May the Lord give me opportunity in due time to enter upon the work." And, as there is no time like the present time, he wrote at once to the governor of the province, stating what he had seen and his opinion of it. Upon the receipt of this letter from the foreign physician the governor took vigorous measures to improve things, which encouraged Dr. Berry to ask permission from the central government to inspect the chief prisons in that region, those of Osaka, Kiyoto, and Kobé, the three largest cities of the empire after Tokyo. There was considerable hesitation about granting this, but finally, in the autumn of 1875, in a personal interview with Count Okubo, the minister of home affairs, consent was given.*

In the meanwhile, some time in 1874, Dr. Berry had secured the appointment of a Christian, Mr. Maeda, as teacher or chaplain in Hyogo prison. This appointment, and Mr. Maeda's reports from time to time of his work in the prison, awakened quite an interest among the Christians. This interest was deepened later by the larger work of inspection which followed Count Okubo's permission, and by the

* Count Okubo has been called by some of his countrymen "the Lincoln of Japan." He was a large-hearted, broad-minded statesman, among the foremost to see the necessity of opening the country to foreigners, and to progress. And because of this he was assassinated in 1877. He was a member of the Iwakura embassy to this country in 1871-72, for whom Neesima interpreted.

report made in accordance therewith to the central government in the following spring.

The influence upon the prisoners may be inferred from the organization in the prison of a society called the "Company of the New Promise." The covenant to which its members subscribed is prefaced by a unique preamble, beginning:

The desire of the members of this company is to firmly keep the commandments of Jehovah, the one true God, and to trust in Jesus Christ the Savior, God's Son. We regard a heart of love as paramount to all things.

The covenant reads:

We, therefore, organizing the Company of the New Promise, and reverentially loving the ways of God, and desiring to keep near to Him, grieve over our past ways, and with changed hearts promise to love our country and keep its laws; to love all men, hating none; to love everything which God has made, using nothing in vain; and to pray for the influence of the Holy Spirit upon us. And we mutually promise that evermore we will dwell together in love, permitting no change to come among us.

Dated Hyogo Prison, 1st Sabbath of 1st month of the year of our Savior, 1877. Japanese Meiji, 10th year, 1st month, 2d day.

By the first of May, the eight or nine original members had increased to eighty-two. Quite a number of the discharged prisoners have from time to time united with the Kobé church.

Dr. Berry not only made thorough inspection of these prisons, but he wrote out a long series of questions, embodying the most advanced ideas of prison reform, and incorporated into his report the replies to these questions from at least two of these great prisons.

This report, from a private individual, and wholly unofficial, received the exceptional honor of a special acknowledgment from his imperial majesty's government, sent through the American legation. This fact, and the official circulation of the Japanese translation of the report, showed a decided interest in it on the part of the government.

A brief summary of important measures recommended will serve to show how up-to-date Dr. Berry's advice was, and how it prepared the way for subsequent reform measures, and for that enlightened treatment of which the central government has shown itself desirous. We note the following:

1. Careful training of prison officials.
2. Thorough classification of prisoners.
3. Abolition of corporal punishment, and reliance upon moral force.
4. Introduction of industrial labor into the prisons.
5. Conditional sentences, *i. e.*, the power of the criminal to shorten his sentence by good conduct.
6. The importance of keeping up the prisoners' family ties.
7. Protection of society by reformation of the criminal to be the aim rather than punishment.

8. Industrial schools as preventive, and reformatory schools as curative agencies.
9. The importance of Christianity as a reformatory agency.
10. The need of prisoners' aid societies.
11. The appointment of earnest, strong-hearted, scholarly Christian men as chaplains.

The advanced ideas underlying these recommendations were all in startling contrast to the customs then in vogue, and since Christianity in those days was popularly regarded as a most evil thing, doubtless many of the officials marveled as they read in a document circulated by the government, such statements as, "It is now quite universally recognized by social reformers that Christian teaching is of the first importance among reformatory agencies; no radical reformation can be effected but by appeals to the conscience, and no appeals are so effective as those coming from the high standpoint of Christian morality."

Among the results attained in this first era of prison reform it will be seen are:

1. Great improvement in the condition of at least one prison, that of Hyogo (Kobé).*
2. The reformation and conversion of quite a number of criminals, and the organization in the prison of a Christian club.
3. Great interest awakened, of a practical kind, among the Christians of that region.
4. And, most important of all, an impression made upon the government that prepared the way for subsequent reform work.

THE SECOND STAGE OF PRISON REFORM.

II. The second era in prison reform began in 1883, with the arrest and imprisonment, for writing a political pamphlet, of Mr. Taneaki Hara, a Christian bookseller of Tokyo. Mr. Hara spent three months in jail, where his sympathies were greatly stirred by the miserable condition of the inmates. He was recognized as a Jesus-man when he first entered the prison, and soon gained permission to teach the Bible and talk with his fellow-prisoners about Christianity. He made a study of these men, and of the causes of their criminality, and came to the conclusion that the most of them had fallen into crime, not so much from vicious nature as from the temptation of wretched circumstances. He felt that it was a great mistake to treat them as incurably diseased with crime, and that nothing was done while in prison to instruct them and make them better. He saw that when they got out of prison the most of them had no fair chance to try life again, because they were despised and mistrusted; that somehow it was all wrong. His heart burned for them.

After his release the prisoners and their condition were constantly in his thought; he literally heeded the Scriptural injunction to "remember them that are in bonds as bound with them." At length

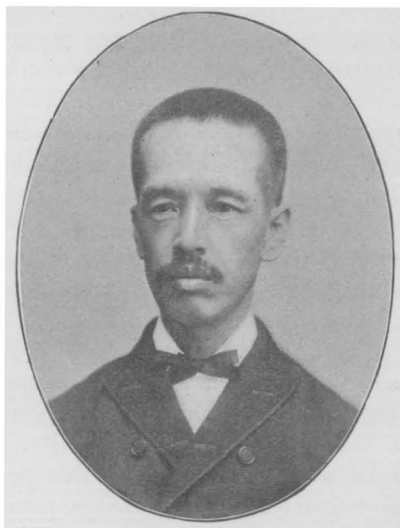
*Tho not prepared to assert it, the writer is of the opinion that there were no regularly appointed moral instructors, Buddhist or others, before this period.

he braved the wrath of the government by writing another pamphlet, in which he told of the pitiable condition of the prisoners, and how he thought it might be improved. Instead of being imprisoned again for his plain speaking, to his surprise his pamphlet awakened deep interest among chief prison officials. He was questioned as to his views; then set to inspecting prisons and reporting on their condition.

Mr. Hara made many inquiries of the prison officials, hoping to find some one working for the criminals with that true spirit of self-sacrifice that he felt was absolutely necessary for success in the work of reformation, but to his grief could learn of none. Then, after a great struggle, he decided to give up his business, and devote himself to this cause. He asked the chief of the prison department for a place to work, and found that the Lord had been preparing a place for him, for he was at once told that the Hyogo prison was in want of an instructor, and he could have that position. In the warden of that prison he found a fellow Christian heartily in sympathy with his desires.

In this prison he spent about three years, then asked to be sent to Hokkaido, where the government was establishing great convict prisons, that it might utilize long-sentence prisoners in reclaiming that new country. There, where sentences ranged from twelve years to life, he could have greater opportunity to make his work tell than in Hyogo, where the stay of prisoners was comparatively brief. The government wished to make him a prison official in Tokyo, but he wanted to work directly for the prisoners, so he was permitted to go to the wilds of Hokkaido. There the Lord opened the heart of Mr. Oinuye, the warden of Kushiro prison, to receive him gladly.

Mr. Hara's devoted service in behalf of the criminals soon wrought a great change, not only upon them, but upon the guards and the officials. Before he went to Kushiro the instruction in the Hokkaido prisons was in the hands of the Buddhists, and with the exception of Mr. Oinuye, the wardens favored Buddhism. The transfer of Mr. Oinuye to another of the great prisons, that in Sorachi province, gave him the opportunity to appoint the instructor there, and with his experience in Kushiro none but a Christian would do, for the inval-



TANEAKI HARA.

able aid in prison administration of such labors as Mr. Hara's was fully recognized. How these labors were appreciated is seen also in the fact that five hundred of the inmates of this Sorachi prison petitioned for a Christian instructor.

Providentially an invitation was extended to Rev. Kosuke Tomeoka, an experienced pastor, a large-hearted, whole-souled man, energetic and wise. He had little inclination at first to give up his pastorate for work among criminals. It was a three months' struggle before the decision was reached. Then, tho few of his friends approved, he was convinced that the call was of God, and he gave himself up with his whole soul to the work. Mr. Tomeoka could read English, and to fit himself for his position made a thorough study of the standard works on prison reform. Soon he was seeking information and advice by correspondence with some of the best authorities in America and England. Intensely energetic, he gave moral lectures every Sunday to his large audience of prisoners; taught the Bible to such as wisht it; gave daily instruction in the cells; and yet found time to gather a little congregation outside the prison walls, so that soon a church was organized, and a neat building erected. And thus the good work went on.

Up to this time these four great prisons, to which a fifth was soon added, had been managed independently, but now the government thought best to have a general superintendent, and Mr. Oinuye, being a man of fine executive ability, and his administration thoroughly satisfactory, he was given this position. The work of Messrs. Hara and Tomeoka had proved so grandly helpful that soon in all of these prisons there were Christian instructors. The several wardens were in full sympathy with them and with Superintendent Oinuye's plans. The guards, too, became interested in the good conduct of the prisoners, and there came to be a generous rivalry between the several prisons as to which could show the most progress.

BIBLE CLASSES IN THE PRISONS.

Soon there were large classes of Bible students, whose interest in their studies led to the formation of rival classes studying the teachings of Confucius and Buddha. Probably in none of the prisons instructed by Buddhists could be seen such classes in Buddhist doctrines, as in these prisons where Christians were the teachers. It must be understood that the general instruction, attendance on which was compulsory, was of a purely moral character, and that attendance on the religious teaching was voluntary. How many actual conversions to the Christian faith there were, is unknown; the prisoners could not make public confession by joining the church; the guards and minor officials who did so were few; among the chief officers there were none. All that can be said is there was great improvement

in the character of many of the prisoners, and in the *esprit de corps* of the guards; that the general tone had greatly improved under the Christian *régime*; that they were model prisons, and that the spirit of reform and progress was in the air.

It could hardly be expected that this good work could long continue without exciting the hostility of the old religions. This Christian enterprise was becoming too successful; its practical value to society and nation too manifest. The Buddhists became alarmed at the state of affairs. It was rumored among them that in the Hokkaido prisons officers, guards, convicts, all *en masse*, were becoming Christians. A stop must be put to this.

The opportunity soon came, Superintendent Oinuye, being overruled in plans which he deemed essential to the best interests of the prisoners, resigned. This was in the summer of 1895. His successor was a man of the most conservative type—strongly Buddhistic in sympathy, with little interest, if any, in reform measures. The Christian instructors were soon replaced by Buddhist priests. The sunshine that had dawned upon these prisoners gave way to clouds. The bright outlook for progress had disappeared. The second era of prison reform was ended.

THE WORK OF MR. TOMEOKA.

III. The year before this eclipse Mr. Tomeoka had gone to America, with the approval and help of his associates, that he might make careful study of the best systems of prison management. He spent six or eight months in the Massachusetts Reformatory at Concord, entertained most courteously by the officers, but working day by day with the prisoners that he might get a practical knowledge, even to the minutest detail, of the methods and principles of that excellent institution. He spent a month also at the Elmira Reformatory. During his two years' stay in America he made a thorough inspection of the chief prisons in many of our States, visiting in all some seventy institutions, including industrial and reform schools. It was said of him, by one who is an authority in America, "There are few Americans so well acquainted with the prisons of their native land as is Mr. Tomeoka."

Upon his return to Japan in 1896 the work for which he had been fitting was not open to him, but his ardor for reform was not chilled, nor could he be idle. He visited prisons; he lectured on prison reform; he wrote articles on the subject for influential periodicals; he edited two magazines devoted to the prisoners; in every possible way he showed his devotion to the cause. He took the pastorate of a Tokyo church, and became editor of a leading religious weekly, *The Christian*.

Last autumn Mr. Tomeoka was appointed instructor in Sugamo prison in Tokyo, one of the most important prisons in the land, built

and equipt after the most approved modern style. The warden was Mr. Arima, who formerly had charge of one of the Hokkaido prisons, was well acquainted with Mr. Tomeoka, and, knowing his eminent fitness for the position, was desirous of his help. There had been three or four instructors at Sugamo, all Buddhists. Mr. Arima proposed reducing the number to two, retaining one of the priests, and having Mr. Tomeoka for the other instructor. The Buddhists were incensed, and, withdrawing all of their priests, made a great cry of injustice, on the ground, first, that the Christians are so few in number, and, secondly, that Buddhism is the state religion. The minister for home affairs replied that the government intends to treat all creeds alike; there is no state religion; the government is indifferent to the creed of its officials.

Public opinion, as voiced in the daily papers, showed little sympathy with the Buddhist claims, but their leaders persisted in their tumult. Finally Mr. Tomeoka was promoted to the position of instructor, no longer of criminals, but of prison officials, with a better salary and a higher rank than before,* and, his place being vacated, two Buddhists were appointed instructors at Sugamo. Mr. Tomeoka had carried on the work alone for six months or more, and his duties in that large prison being so onerous that he could not do the personal work among the prisoners which he deemed most important, the change was doubtless a relief to him.

If the Buddhists regard this as a triumph, it is but a temporary victory, and is a step toward their final defeat. By their agitation of this question they have brought prison reform into greater prominence, and have advertised the good work done by the Christians. As an illustration of the interest awakened in Mr. Tomeoka's work by this discussion, it may be mentioned that recently the business and professional foreigners of Yokohama contributed nearly 600 yen to furnish Mr. Tomeoka a working library for use among the prisoners.

Mr. Hara's work since he left Hokkaido is intensely interesting. His labors at an end in the prisons he returned to Tokyo, his old home. But his heart ached for the prisoners. With hundreds of them he kept up a personal correspondence, especially those released. Occasionally, as he was able, he issued his magazine for prisoners, which had been a feature of the Hokkaido work.

The death of the empress dowager in January, 1897, providentially opened the way for a larger work, since it was made the occasion of releasing by imperial decree some 16,000 prisoners, of whom 3,640 were from Hokkaido, where they had been taught by the Christians. Nearly 700 of these having been sent up from Tokyo were brought back there for release. Many of these had been under life sentence.

*The police and prison officials' school of Tokyo, to which Mr. Tomeoka has been appointed professor, is to be opened in September.

They were overjoyed at being set free, but soon found that they were in sad plight. During their long imprisonment their relatives had disappeared. They were friendless, homeless, outcasts, under suspicion, and unable to get work. What to do they knew not. They began to come to Mr. Hara for sympathy and advice. He was their friend, their father. They came, thirty, forty, sometimes a hundred at a time. He made them welcome. "When I began taking them into my home," he said in a letter to the writer, "I had not a very little money, not even a bit of food to give to so many. I only thought to do what I could by the Holy Spirit of the Lord, saying to them as Peter said, 'Silver and gold have I none, but such as I have I give you.' Not that I expected any miracle to be wrought, but trusting that God would bless the men." And God did bless them, and blest Mr. Hara. An old building was offered him for the accommodation of his *protégés*, and he and his wife made it as comfortable and homelike as possible. He set them down to eat with his family (he has eight children). He had family worship with them, and taught them the Bible. That they might study it for themselves, Mrs. Hara taught many of them to read. He found employment for them, at first with great difficulty, for no one wanted "jail birds," but he persuaded some to give them trial, and as these proved faithful, others, until at last the good work was recognized, and influential friends were raised up. Then an aid society for discharged prisoners was organized, Mr. Hara becoming its superintendent. Many lived in Mr. Hara's home, going out daily to work, and returning at night. A year ago he was teaching Christ to about 150 in Tokyo, and to some 700 in other places by correspondence.

He says the inmates of the home are all self-supporting; that he gives them not a cent to spend for food, clothing, or shelter.

Among the friends who contribute monthly toward his aid society are some very prominent names, such as Count Okuma, ex-premier; Viscount Okabe, governor of Tokyo; Duke Konoye, president of House of Lords; Mr. Shimada, vice-president of House of Representatives; Mr. Hijikata, minister of the imperial court; Mr. Kioura, minister of justice; Mr. Miyoshi, ex-chief justice of the supreme court; Mr. Ogawa, prison officer of the department of state. A number of these are Christians, and the last three mentioned are especially active in showing their interest in reform work. One prince of the imperial family has made a generous contribution.

The government is much interested in Mr. Hara's work for discharged prisoners, and would aid it if necessary, but Mr. Hara much prefers voluntary contributions to official help. He wants the enterprise to illustrate the Christian principle of personal interest; he believes that the helping hand proffered from love of man touches the heart and affects the character as no official aid could do.

This work which Mr. Hara is thus doing in Tokyo is, perhaps, even more important than the work in the Hokkaido prisons, yet it can not be separated from it. It is all one work, and God's hand is manifestly in it, and His blessing upon it. It should be mentioned that besides Mr. Hara's society, there are similar organizations for aiding discharged prisoners at Kobé, Yokohama, and Matsuyama. Other lines of reform work that are being undertaken should also be noticed.

Mr. Miyoshi, formerly chief justice and a prominent Christian, has for some time been hoping to establish a reform school for criminal children. He has succeeded in interesting wealthy citizens in this, so that 100,000 yen have been contributed, and the school is being organized.

Mr. Tomeoka's heart has long been set on a school for neglected children. He believes that "an ounce of prevention is worth more than a pound of cure," and that children may be taken from evil environment and prevented from becoming criminals. His desire is to have the school a purely Christian undertaking, with trustees, teachers, and assistants all Christian, and to appeal to none other for aid. He has bought land and a building necessary for a beginning, and is about to establish on a small scale such a school, to which he will give his personal supervision. It is much needed, and tho sure to do a great good in its direct work, it doubtless will do far more by its stimulating example.

It has been seen that one great hindrance to Christian work in prisons is the jealousy and hostility of the Buddhists. Their opposition will probably be yet keener in the future, and they still wield great power. But if the work of reform is carried on in the same spirit of self-sacrificing devotion that has thus far characterized it, nothing can stem the tide of progress.

Another hindrance has been that most of the prisons throughout the land are, at present, under local administration. In 1881 the government, being under financial pressure, transferred the expenditures, and with these the administration of these prisons, to the several provinces. For some years it has sought to have them transferred back again, but the diet, in its determination to reduce the budget, has refused to act. The transfer, doubtless, will soon be effected, and when this is done a system of uniform treatment in the line of progress will be inaugurated. The government is awake to the need of this, and the outlook is hopeful for its accomplishment.

The attitude of the government toward prison reform, and the interest which the public is beginning to take in it, is an illustration of the fact that the influence and power of Christianity in Japan is far from being measured by the actual number of converts. Many of the institutions of the land give evidence of having felt that influence and of being shaped by that power.

A ROMAN CATHOLIC VIEW OF MISSIONS IN CHINA.—II.

BY ROBERT E. SPEER, NEW YORK.

Bishop Reynaud describes frankly the methods of the Catholic missionaries in China. Of the general training of inquirers and converts he says:

When possible they have a period of probation in our settlements, where they are imbued with the spirit of Christianity, and by good example are trained in the maxims of the Gospel. The missionaries constantly catechise them, and explain every difficulty. In their own homes, too, they devote themselves to the study of Christian doctrine, and they often sing their prayers during their work, or repeat lessons while traveling, and some will even pay heathens to teach them to read quicker. Many of these people are illiterate; others are advanced in years, and the greater number are occupied supporting their families, so that it requires courage to undertake the learning of prayers and the catechism. The women are even worse off, as they generally can not read one word. On an average, the instruction and testing of catechumens lasts a year, and after baptism, they are subjected to a rule that prevents their forgetting what they have learned. Every Sunday the Christians assembled in the church must recite aloud the catechism, so that it is gone through several times in the year. At the annual confession, the missionaries ask each one questions from the catechism, which obliges the people to recollect what they have been taught. Experience has proved the value of this rule, which is rigorously enforced in this province and in many other vicariates. Our Christians thus carefully instructed are usually pious and fervent, having an instinctive horror of the superstitions around them, and we have occasionally to moderate the zeal of those who are too ready to express their contempt. At the same time, it should be observed that some of our neophytes are really confessors for the faith, owing to the tortures and ill-treatment inflicted to enforce compliance with local superstitions. Their fidelity is more to be lauded, as very often they are given the option of a small fine, which they steadfastly refuse to pay. Our Christians are most attentive to their devotions, and family prayer is a general rule. They are very fond of the rosary, the fifteen mysteries being sung at intervals in the church on Sundays. Many old people spend their whole time praying, and there is great devotion to the Blessed Sacrament.

Lent is so strictly observed among the Christians that "it has not been thought expedient to publish the mitigations allowed elsewhere." Of the chanting of the Chinese Christians, Mr. Reynaud declares: "So melodious and devotional is this chant that one could spend entire days listening to it, and it is the general opinion of European and Chinese missionaries, that even the saints in heaven could not sing more divinely." Mr. Kelly, the editor, can not forbear adding in a footnote, however:

It may be remarkt that there can be a difference of opinion concerning the musical abilities of Chinese catechumens so highly extolled by

Monseigneur Reynaud. An English lady, who is a member of his flock, described the first Sunday in China as "one long attempt to suppress mirth at the fearful uproar going on during Mass and Benediction, when every Celestial in the congregation sang in his own favorite key. He who squalled loudest, prayed best, while some fervent women kept up a high soprano in a nasal organ. All the devotions are sung in the same fashion, and the Chinese appear able to go on like wound-up machines." But there is no accounting for tastes.

The Catholic missionaries do not shrink from establishing separate Christian communities. Of orphans, Bishop Reynaud says: "Some are placed in Christian families, while others form Christian villages, which are like an oasis in the desert of paganism." And apart from these communities, much is made of temporary settlement of Christians under the supervision of and in contact with the missionaries.

The same remarks about the children may be applied to the catechumens, who, unless they can spend a few months in our residences, near the priests and the church, never become really reliable Christians. The example and the daily instruction of the missionaries, the absence from pagan surroundings, and family cares, mean everything to them, as it is chiefly by sight and hearing they can be thoroughly Christianized.

This feeling of distrust of the converts, unless they can have had long training, is specially apparent in what Monseigneur Reynaud says about the reliability of the native priests:

Tho the native clergy are of such assistance, they are unable to have the sole charge of such districts as large as great European dioceses, without the guidance of an European missionary. Many cases arise in which, by his superior knowledge and experience, the latter is better able to give a decision than his Chinese comrade, who is not so capable of directing other people. The general rule, therefore, is to place an European priest at the head of a mission, with one or two native missionaries as his curates.

On this account Catholic missionaries are believed to be indispensable and not capable of displacement by native priests. The admirers of Catholic missions who criticize Protestant missions as foreign in comparison, and not sufficiently adaptive to the native life, receive a check here. The Protestant missions aim at the establishment of independent native churches, and are ready to push forward and trust the native preachers. The Catholic missionaries aim at subjection of the native churches to Roman direction, and so while apparently welcoming the Chinese priests to equality with the foreign missionaries, really retain the authority in the hands of the latter. Thus Bishop Reynaud emphasizes the need of missionaries and the secondary character of the native workers:

In the desperate contest between heaven and hell for the souls of men, priests are the proper officials deputed to fight for God and His Catholic Church, and to win from the demon slaves who, without their intervention, would be lost forever. Peaceable soldiers of the cross, they

effect immense conquests for the true faith; indefatigable laborers, they sow the good seed of salvation in all directions, often fertilizing it by their sufferings, and sometimes by their blood. They are the main-springs of every work undertaken for the conversion of the heathens who are perishing in thousands. Therefore, the need of missionaries is most urgent among these poor pagans, so that these souls wandering in darkness may have a chance of receiving a ray of hope.

Even at Peking, where there are old Christian families of three hundred years' standing, the Chinese priests require the support of a European missionary. How much more do they require him in the vicariate of Che-Kiang, where the catechumens are nearly all new Christians. The missionaries are of opinion that it is only after four generations that the Chinese can be thoroughly imbued with the spirit of the Catholic faith. For this reason only Chinamen whose families have been Catholics for two or three centuries, are admitted to the priesthood. Converts of a recent date are never accepted without a special dispensation, which is seldom applied for, and which is still more seldom granted.

Baron Von Hubner, in his book of travels, says that the native priests "eagerly seek theological discussions, but, more subtle than profound, they rarely go beyond a certain point in science. Vis-a-vis European missionaries they feel, and sometimes resent, their inferiority, but if treated with gentleness and discernment they become excellent fellow-laborers. With regard to morals, they leave nothing to be desired. They have never yet been promoted to the higher grades of the hierarchy."

What is really most required in China for the spread of the faith, is missionaries. Were there more priests we should have more catechumens, as one missionary can only attend to a certain number of converts, who have to be tested, instructed, and trained in the ways of life, all of which entail much labor, and often many journeys.

In the matter of self-support, Bishop Reynaud does not confirm the idea that the Catholic missions are independent of financial maintenance from the home church. No Protestant mission using foreign money profusely in the support of its work could make a more sweeping appeal than this:

We are also in great need of pecuniary assistance. Just as soldiers must have arms, the missionaries must have funds, to build the chapel, the school, and the little presbytery, which are as it were the outposts of the mission; to say nothing of the schoolmaster, the cook, a servant, and a band of young converts studying Christian doctrine. Our strongholds are represented by our great churches, central schools, orphanages, hospitals, dispensaries, asylums, and various other works of charity. Thus, there are many ways of exhausting the missionary's purse, tho he may himself live on very little, as our converts will never let him die of starvation, but are always ready to share their houses and food with him. Still a large family of orphans and destitute people frequently depend on him for their support. Hence if we do not choose to assist the missions by sending out numerous priests and sufficient material aid, it will be useless to talk of China as a land of the future for the Catholic Church.

The Catholic mission in Che-kiang appreciates the necessity of

education, tho it is a kind of education quite distinct from that conceived by the Protestant missions to meet the real and vital needs of the people. Latin, for example! The Protestant missions have left medievalism some three or four centuries behind.

In the "Petit Seminaire" at Chusan, there are forty youths, studying Latin and other sciences under a French missionary, so as later to become learned clergymen with attainments superior to those of the Chinese *literati*. In the "Grand Seminaire" the students apply themselves to theology, which is taught in Latin and one European language, and they also follow other classes to acquire knowledge that will be useful in their future ministry. It is really important that the native clergy should be highly educated in a country where learning, tho based on the teachings of Confucius, and of the most antiquated description, is held in such great esteem by all ranks of people, from the highest to the lowest.

The theory of separation from their home life prevails in the Catholic schools, not of training in that life. The bishop says of the schools:

This is one of the most vital works of the mission, in which the Christianizing of children is concerned. They must be instructed very young, and taken away as much as possible from pagan surroundings. To do this properly, the schools should be near the missionaries. There are central schools in all the chief mission stations, where the children are completely separated from bad influences, and are taught to practise their religion by their teachers, and by the good example they see around them, whereas children who have not had this advantage are recognizable at a glance, as they do not comprehend their religion at all well.

Another very important consideration is the following with regard to schools. They are often found to be most useful as a means of furthering conversions, as, according to a French missionary, "When the infant comes to school, his father will soon follow the child to the church, and these dear children, like St. John the Baptist, fill the valleys and bring low the mountains and hills, by opening to their parents the path leading to our Blessed Savior."

There is training in industrial work also. "Some boys are taught agriculture on a farm belonging to the mission, others become tailors, shoemakers, carpenters, etc., and it is also desirable that they should be taught the weaving of satin, which would be a very lucrative employment."

The medical work in this vicariate is quite exclusive. There are "no less than 8 hospitals, 4 hospices, 5 dispensaries, 10 schools, and 5 orphanages," under the care of thirty-five Sisters of Charity of St. Vincent de Paul. More than three thousand patients are said to pass annually through the hospitals, and 100,000 are said to attend the dispensaries annually; "while the visits paid by the sisters to the sick in their own homes are over 35,000 in the year," or an average of about three a day for each sister.

This medical work opens the hearts of the people. It is quite free, no charge being made as is done in most of the Protestant mission hospitals and dispensaries. It makes the sisters so popular, the

bishop relates, that the ferry-boys will frequently refuse payment from them. It gives splendid opportunities also for baptisms *in articulo mortis*, which amount to 300 yearly, "and the good work done in that way by the missionaries can hardly be computed." The bishop gives an illustration of this form of ministry, and also of the way misunderstanding of the language is overruled for good.

One day a catechumen arrived out of breath at the mission station, and, with tears in his eyes, told the missionary his mother was dying. The father, thinking he meant his old Christian grandmother, fetched the holy oils, and hastened away. He had been twenty minutes on the road when the catechist who was accompanying, asked, "Father, why have you brought the holy oils, for it is not the Christian grandmother who is ill, but the catechumen's adoptive mother, who is a pagan?" The missionary thought it was very tiresome to be taken on a long expedition to see a pagan woman, but the sudden inspiration struck him that God wished to save this poor soul, and, therefore, had allowed him to misunderstand the catechumen's meaning. Accordingly, the missionary hurried along the bad road, praying that the Sacred Heart would grant the grace of conversion. This heathen woman had formerly adopted the catechumen, but she knew very little about his conversion, and merely said that she would die in the same beliefs as her ancestors. It was dark when the missionary arrived, and at too late an hour for him to do more than send a Christian to say to the woman, "The father, hearing you were ill, has come expressly to see you, and to exhort you to honor God, and save your soul. Will you receive him to-morrow morning?" The sick woman at once asked for baptism, and was overjoyed to hear that the father had come "to pour the holy water over her." As she was not in immediate danger she was instructed, and the next morning, after mass, the missionary questioned her, and found, to his joy, that she only required baptism to go straight to heaven. To prevent superstitious practices after her death, the convert sent word to all her heathen relations that she was dying a Christian, so that they should not prevent her burial according to the rites of the Catholic Church, as very often trouble arises when a pagan dies at once after baptism, and the heathens persist in declaring the baptism to be an invention of "the European devil."

In the superstitions of the Chinese Monseigneur Reynaud finds a preparation for the Gospel rather than an exclusive obstacle.

Even their erroneous beliefs may, in a certain sense, count in their favor, inasmuch as they may sometimes tend to show a strong yearning after the supernatural. After all, an indifferent pagan, having no faith in his idols, no idea of a future life, or regarding it as the veriest fable, is prone to be far less susceptible than the others to the arguments of the Catholic priest. . . . Altho we have met with those who were perfectly insensible to every religious feeling, yet in the province of Chekiang (which is one of the most superstitious in China), the greater number of the people do believe in something. Above all, they believe that it is not in vain for people to live well in this world, as in the next there is a heaven and a hell, representations of which are often shown by their bonzes, and they have an expressive proverb, saying, "The good will have the recompense due to virtue, and the wicked the chastisement due

to evil; and if this retribution has not yet come, it is because the time for it has not yet arrived." . . . The spirit inspiring such practises may often be less an obstacle to conversion than a remote preparation, proving that there is plenty of good will, altho it is, for the time unfortunately, turned in the wrong direction. As a rule, the heathens do not offer any serious defense of their false beliefs, nor do they try to oppose our doctrines. Once their naturally subtle minds are open to conviction, they comprehend quickly enough that their superstitions are as ill founded as our dogmas are worthy of the highest respect and veneration. If they have followed a false religion, it has been through ignorance of the true faith, and because they could find nothing better in their own country. Therefore, we may assume that, as far as the conversion of the Chinese is concerned, their very proclivity to superstition may be turned to good account.

It is very interesting to note the Catholic attitude toward ancestor worship. This must be sacrificed, says the bishop.

But what the convert feels much more is the sacrifice he must make of ancestor-worship, which is so profoundly rooted in China that several have considered it as the chief obstacle to the conversion of the Chinese. In theory, and in practise, filial piety holds the first rank among their virtues, and there can be no greater insult, even to the lowest and most worthless Chinaman, than to call him an undutiful son. Ancestor-worship is an act of filial piety by which children render divine honors to the memory of their deceased parent. Neglect of this duty by the Christians exposes them to the violent anger of their families and neighbors, which fact naturally does not encourage timid people to become converts.

Such a liberal-spirited man as Dr. Muirhead contended at the Shanghai conference in 1890 that the Catholics were not as keen and severe in their condemnation of ancestor-worship as might appear, the converts being allowed to share so far in the worship of ancestors as delivered them from persecution, and from too violent rupture with their old superstitions. Dr. Muirhead said:

I have spoken to several of the Catholics about it, and they seem to adopt a practise which, at least from our standpoint, is one and the same with the habitual practise of the Chinese. On one occasion, when I was considering the subject, I went to our chapel in the city, and the first man who came in turned out to be a Roman Catholic belonging to the country on the north side of the river. I asked him if he ever practised ancestral-worship, and he said, "At certain times I have the tablets of my five ancestors, who were connected with the Catholic Church, brought out, and I ask a priest to come and perform the services connected therewith." I inquired, "Is it a foreign priest who comes?" He said, "No; that would be too expensive. I have a native priest on the occasion, and he does the thing as well, but much cheaper." At the time when the rebels were round Shanghai, the French admiral was killed, and a requiem for his soul was performed at the French cathedral. A Christian convert came to me and said, "How is it that the Roman Catholics adopt in this instance the same words which the Taoists use in similar cases?" The words are *ts'au du wang ling*, or "to rescue the soul of the deceased." He thought it most inconsistent with Christianity. I only mention this to

show that, in the expressions of the Roman Catholics, however much the pope may have interdicted it, there is a course of things which, according to all accounts, is identical with the heathen superstitions.

And Bishop Reynaud himself points out that the doctrine of purgatory consoles the converts, and, in a measure replaces with authorized and orthodox ceremonies the old rites of worship of the departed.

This erroneous and superstitious practise, however, makes the catechumens adopt and cherish more readily the devotion to the souls in purgatory, and this is, no doubt, one of the strongest attractions which they find in our faith, as compared with the Protestant religion.

There is a special order, "composed exclusively of natives," devoted wholly to "the holy souls, and often to the most abandoned of them. Each day they offer for the solace of these poor souls, their works, their sufferings, and all their satisfactions."

Of the sale of opium by Christians Monseigneur Reynaud says:

The Christians are permitted neither to plant the poppy seed, nor to sell the drug, and must seek some other employment, which is not easy in China where there is such competition in every trade.

The importance of the conversion of whole families, and especially of mothers, is thoroughly appreciated.

It is most essential that the mother of a family should be the first converted, for she will bring after her the husband and children, and keep them to the practise of their religion. So convinced are many missionaries of this that they often refuse to baptize the men without their wives.

Perhaps the most interesting feature of this little book is its discussion of Protestant missions. Its tone is kindly on the whole. The editor begins a foot-note in eulogy of the Rev. Robert Stewart, of the Church of England, who was murdered in Fuh-kien province in 1895, with the sentence, "As we shall find it a duty to pass some severe criticisms upon the Protestant missions and missionaries in China, it is pleasant to be able to pay a tribute to the beautiful life and character of an Irishman, of whom his own child said, 'Father never liked to be praised.'" The author speaks of the Protestant missions as constituting a more serious embarrassment even than the native priests, and expresses a desire to have some English priests, who "would prevent our Protestant compatriots from behaving in the very objectionable way they often do—not at Ningpo, where we have the *élite*, many of them educated gentlemen, but in the interior, where, with some of them, their one creed seems to be preaching against Catholicity." He speaks also of the Protestant missionaries as "objectionable ministers," and adds, "We find that converts who have been Protestants find more difficulty in implicitly accepting Catholic dogma than those who have been heathens." Yet he recognizes their efficiency and earnestness:

With their knowledge of the language and constant communication

with Chinese of every rank, the Protestant missionaries are better able than the consuls, the custom officials, or the traders to present us with a fair description of the Chinamen. Consequently they do not speak so badly of them, and some even praise the Chinese to a certain extent. Yet, notwithstanding their distribution of Bibles, their schools, the money they spend so liberally, the men they employ, and the labors in which they certainly do not spare themselves, the ministers are far from successful.

And he says: "The intention of the Protestant missionaries is good." These generous acknowledgments are the more to Mons. Reynaud's credit when it is observed that his chief authority on Protestant missions is "Sir Henry Norman." Mr. Norman is rather a ludicrous authority on missions.

According to this Catholic view, "the Protestants in China are very far from imitating the *dolce far niente* of the bonzes. They are three times more numerous than the Catholic missionaries, they have plenty of means, they have also the prestige of their nationality—most of them coming from England, which is considered as a faithful and generous ally by the Chinese, who call the Protestant creed 'the English religion.' " On the other hand, Bishop Reynaud holds that there are radical weaknesses in the Protestant work. Some of them are the same weaknesses which a Catholic would find in Protestantism anywhere. He criticizes first the consecration unguided by a mission tradition:

Many of these ministers coming from England supply their want of theological science by a mystic enthusiasm which leads them into various delusions. On their arrival in China they find no tradition to guide them, no direction to assist their inexperience. They come to replace missionaries who are going away; and in a place where all is so strange, so different from Europe, left completely to themselves, these young men, with all the good will in the world, must be liable to the most discouraging mistakes and errors of judgment.

There is some real force in this criticism. Secondly, he criticizes "the incoherence of the Protestant creeds and the conflicting instructions of the ministers;" and declares that because of their failure in direct conversions, the Protestant missionaries have turned aside to philanthropy, which yet he calls a "powerful means to further their own work."

Even the pastors lament this serious obstacle, and in their assembly at Shanghai, 1890, they were obliged to sacrifice some of their special doctrines, and to turn their labors more in the direction of schools, hospitals, and translation of books. At present they have widened their sphere of action by a crusade against wine, tobacco, and women's small feet. To this last objection, a Chinaman at Ningpo replied in the newspaper that there were other more necessary reforms needed, chiefly as to the importation of opium, which should be first checked, and also in the custom of tight-lacing, which they declared to be more injurious to

the European ladies than tying the feet is to their own. These questions may gratify philanthropists, but they will never convert the Chinese.

Many Protestant missionaries have lamented the disproportion between the philanthropic mission agency and the direct work of evangelization. Mons. Reynaud goes on to criticize the very genius of Protestantism as insufficient for China: "The absence of unity of belief, the rejection of authority in favor of private judgment are radical defects of Protestantism. Now this very principle of authority is everything to a Chinese, being the foundation-stone of family and social existence, and no people have more respect for absolute authority than the Celestials. A religion that rejects this vital principle can never be regarded in a serious light by the Chinaman." Another class of criticism is quite suspicious:

By their attacks upon the Virgin Mother of God, the ministers merely disgust the Chinese, who have such an exalted idea of their own mothers that a woman has no name, but is always known as the mother of her son, "Lipa-am," "Atching-am"—the mother of Lipa and Atching. Therefore the devotion to Our Lady is readily understood by catechumens; and once a whole band of pagans, on hearing abuse of the Blessed Virgin, deserted the Protestant chapel, and came to the Catholic missionary to ask for baptism.

The comfortable lives of the Protestant missionaries, their being married men, their public propaganda are all regarded as further objections. It is not generally known, I think, that the Catholic missions carry on so little of a direct evangelistic propaganda, but rather wait for the people to come to them, or to be drawn in by this motive or that. The general feeling in China is that the European priests having in some places, as Bishop Reynaud says, "the rank of mandarins," rather hold aloof from the immediate contact with the people, and the delivery to the hearts of the people of the appeals of the Gospel. Père Repa charged this, in substance, years ago. Bishop Reynaud sets forth the claim of the Catholic missions to identity of life and interests with the people, but the claim scarcely consorts with the criticism of the over-familiarity of the Protestant missionaries with the people, as this latter criticism seems inconsistent with the charge that these missionaries are not close to the people. Still, his description of the Catholic method is worth quoting:

These and other defects are the true reasons of the little success of Protestantism in China, and our cause should not be confounded with theirs, as we follow a very different road, with very different results. We do not go to China to criticize manners or to destroy customs that are not at variance with Catholic doctrine, even tho they be repugnant to Western prejudice. The great aim set before our missionaries by Rome, the sole desire of their hearts, is to implant the knowledge of faith and charity in the souls of the Chinese. This is the polar star that directs their labors. Arriving in the country, instead of being abandoned to themselves, they find a path traced out for them which aids their inexperience. Subject to a recognized authority that prevents them from

being led astray by first impressions, it is not at their own expense, at their own risk and peril, or by dint of groping their way through innumerable mistakes, that they learn to understand the natives and customs of their new country. From the commencement they are guided by the instruction of experienced men, and in this Chinese empire, a perplexing labyrinth for many foreigners, they have only to follow, not to seek, the right path. Free from all ties of this world, having no family cares to distract their attention, they are at perfect liberty to follow their vocation, which is, like the Apostles, to be all things unto all men, in order to gain souls to Jesus Christ. As the Son of God came on earth to save men, so the missionaries who continue His work, set aside their prejudices and conform themselves, as far as is allowable, to the manners of the people they wish to convert. This being an essential condition to insure success, the missionaries lead the life and wear the dress of the Chinese, so that there may be as little difference, and as few causes of distrust, between them and the people, as possible, and a closeness of intercourse which will enable them to smooth away many difficulties, and to study and understand the good and bad qualities of the soil they have to cultivate. At the same time, by their sacred calling, they are able to discern the virtues and the vices of the individual; they come in contact with families, and in this way they acquire knowledge of many a detail connected with the life of the people. The Chinese do not consider them as travelers or mere birds of passage, but as neighbors who speak the same language, and very often as dear friends living under the same roof. In one word, China is the adopted home in which the Catholic missionaries live and die, and which they love in spite of many privations and hardships, that are not as well-known as the dangers of ill-treatment and murder, and yet are the great cause of the mortality that so rapidly thins the ranks of these zealous priests.

Mons. Reynaud claims for Catholic Christianity a power of adaptation to the East which Protestant Christianity lacks, and a consequent greater success:

The Catholic missionaries in China, as in Hindustan, succeed far better in making some impression upon the hard surface of Oriental society than do their Protestant rivals. But is this so very surprising? No, for coming eighteen centuries ago from the East, the Catholic religion must be more congenial to Orientals than the contradictory creeds of a modern religion, which is so deeply imbued with European ideas, that it is at complete variance with those of the conservative Asiatics, who in thought and in custom are much the same as their ancestors in the far-off days which were illumined by the coming of "The Light of the World."

However this may be, it is not possible to withhold from the Catholic missions in China our genuine admiration for their devotion, sagacity, and sincerity. Our ways are not their ways, and there is a great deal which, from our point of view, we should criticize severely; but it is pleasanter to close this sketch of Bishop Reynaud's little book, with a candid recognition of its kindness and good spirit, and of the deep love for souls which it reveals. If we disagree with the Catholic missionaries in their methods or views, at least let us be ashamed to be surpast by them in devotion to our Lord, or in longing for the salvation of men.

JAN HUS: THE PREACHER OF PRAGUE.—II.*

BY REV. GEO. H. GIDDINS, LONDON, ENGLAND.

Looking around upon Europe, at the epoch when Hus first appears upon the scene, one is confronted with an amount of stolid ignorance and moral corruption that is appalling. With but miserably few exceptions men generally seemed steeped in sloth and saturated with sin. There was a monotony of vice. The figures of a dreary desert, or a far-extending melancholy morass instinctively suggest themselves when contemplating the scene. Self-interest seemed the *summum bonum* of human existence. Ignorance hung over the horizon like a perpetual cloud that was never to be lifted. Superstition paralyzed the genial life, and struck into stolidity the generous heart. If ever a time seemed mutely and well-nigh despairingly waiting for a deliverer it was in these years. But the help that men deemed almost impossible was drawing near to the few souls in whom the long-deferred hope was not quite dead.

Within the University of Prague stupendous changes were impending, silently working to unknown, but far-reaching issues, by the appearance of the more philosophical works of Wiclif, introduced through the intercourse of the two countries consequent on the marriage of Richard II. of England with Anne of Bohemia. A considerable section of the university was bent upon that reforming course which the Oxford professor's initiative so clearly indicated.

Of this section the preacher at Bethlehem Chapel was the principal exponent. Like his precursor in England, he solemnly denounced from his pulpit the grievous vices of his times. Strenuous efforts were made within the university to crush the rebellion. The articles extracted from Wiclif's writings, and which had been condemned by the London Synod, together with some others from his works, were collected by the Silesian, John Hubner, and submitted to the magisters in 1403. Despite the protests of Hus, Nicholas Litomysl, Stephen Palecz, Stanislas of Znaym, and others, the articles were condemned, and publications issued against their propagation in public or private. Hus continued his denunciations, however, from the Bethlehem pulpit, and a party of priests having complained to the archbishop of such freedom of speech in presence of the king, the prelate replied,

* The following *errata* appeared in the first instalment of this article. The author's corrections were received too late to be inserted:

On p. 569 read "Rhenus" for "Rhen," "Frigora" for "Figora," "Barbarossa" for "Barbarosa," "Débonnaire" for "Débonaire," and "*wittenagemote*," for "*witenagamote*."

On p. 570 read "Düsseldorf" for "Düsseldorff," and "Dom" for "dam" (line 20).

On p. 571 read "Kremsier" for "Kremsien," and insert "no" before "small" (line 15).

On p. 572 read "Prachatic" for "Prachaticce," and "Vysscegrad" for "Vyssehrad."

On p. 573 it is erroneously stated, under the picture of Teyu Kirche, that Hus preached there and was there burned at the stake. A picture of the spot on which Hus was burned will be produced with a later article.

On p. 574 read "Vaclav" for "Vaclar," and on p. 575 "Czesko-Slavonic" for "Czestro-Slavonic."

"Jan Hus took an oath at his ordination that he would speak the truth without respect of persons." He became more daring as the truth laid firmer hold upon him, and soon he included the archbishop among the subjects of his reproof. This dignitary complained to the king, who replied in tones of splendid irony, by quoting the archbishop's own words, "Hus, you know, took an oath at his ordination that he would speak the truth without respect to persons."

At the close of the year in which the Council of the Magisters was held, Archbishop Olbram having died, Zbynek Zajitz, of Hasenburg, was elected to succeed him, and discovering the practical qualities of Hus, invited him to formulate his objections to whatever he conceived erroneous in the precepts and practise of the church, and in the very first matter indicated Hus met with some measure of success.

At Wilsnak, near Wittenberg, in the Margravat of Brandenburg, were exposed to the wondering gaze of the credulous, some miracle-working drops of Christ's blood. Hus carefully examined the whole affair, and succeeded in discovering the imposition of the priests. Invited as he had been to make known his complaints to the archbishop, he discust the whole question of relic worship, and the pretended working of miracles for priestly gain, employing this instance of Wilsnak as an illustrative case. The immediate effects of this, and of a Latin treatise on the question, was a fiat of the prelate forbidding further pilgrimages to Brandenburg and other parts of Bohemia.

The fame of Hus was spreading. Zbynek appointed him as preacher to the diocesan synods, and he found favor in the eyes of Adam of Nezetitz, the vicar-general. The chapel of Bethlehem was soon filled with clerics and laics, alike startled by the preacher's daring, and still more charmed by the pure aims and lofty purposes he unfolded for their acceptance. Sophia, second queen of Wenceslas IV., was frequently among its attentive crowd, and Hus was appointed her confessor. To a man of Hus's temperament and stamina, successes like these were not unsalutary; they only served, on the contrary, to stimulate him to still more determined efforts in the elucidation of the truth. He became a more earnest student of the Wiclifian teachings. The good seed fell into congenial soil. The enthusiasm of the preacher of Lutterworth found a corresponding fervor in that of the preacher of Prague. He publicly profest his love and admiration for the life and character of the excommunicated Englishman, but never profest a blind allegiance to him. Without indorsing all his views, he recognized his true nobility of soul, and once in hearing of the archbishop said, "he hoped his soul would be where that of John Wiclif was." Hus soon found, however, that his purity of purpose brought him distinctly into conflict with the priests. While believing that God remitted sins by priestly agency, he denied that such remission was the effect of priestly power, and abjured the people

to believe that absolution was not an affair of purchase, but of genuine contrition of heart and amendment of life. He denied the intercession of the saints, the virtue of pilgrimages and penance, the efficacy of purchast prayers or masses for the dead.

All this was finally to issue in systematic resistance to the teacher. Formidable, however, as he was becoming as a priest and a preacher, he was far more obnoxious as a man; his stern purity was so palpable and so powerful a protest to the vices of his opponents, his blameless life was such a stinging reproach to the general corruption of his time.

COURAGE AND VIRTUE.

Already he was developing that inflexibility, that loyalty to truth, that dauntless courage in face of danger, which were to stand him in such good stead throughout the eventful crises that were coming, and ultimately to culminate in the calm, intrepid stand he was to take at Constance as a martyr for the truth. From the pulpits of the cathedral of St. Vitus, the church of St. Gallus, and his own chapel of Bethlehem, he preacht in fearless tones before the highest ecclesiastical dignitaries of the city, exposing sins and arraigning before the tribunal of Eternal Justice the evil-doers of all ranks, not even excepting bishops, cardinals, and pope. The priestly portion of his audience concealed with scant success their envenomed spite. The people, on the contrary, who are ever amenable to honest zeal and manly courage, heard him gladly. Dignity and emolument were now within his reach, if only he would be content to modify his tone. He limited his desires in these respects to the modest stipend and the preservation of a blameless conscience, with the invariable result.

Added to the sting of reproach his simple, virtuous life was bringing upon their actions was the jealousy with which the clergy viewed the growing favor in which he was regarded by the archbishop. Complaints were accordingly made in secret to the highest ecclesiastical authorities of the zeal he manifested in furtherance of the condemned ideas of Wiclif. Proceedings were commenced in Rome, but were for a while abandoned, in view of many powerful friendships for the Bethlehem preacher. The insistence of his enemies at length, however, prevailed, and, in 1408, the archbishop, yielding to the pressure put upon him, ordered that all copies of the English reformer's works should be delivered up under certain penalties and pains. This same year witness the waning of the favor in which the rival popes, Gregory XII. and Benedict XIII. had respectively been held in Rome and Avignon. The king inclined to neutrality between them, in which he was joined by the Bohemian portion of the university. Zbynek and the other three divisions, the Saxons, Bavarians, and Poles, were partisans of Gregory, which speedily led to the disintegration of the university. The archbishop withstood the king and laid

the city under an interdict. Hus, siding with the king, was consequently brought into antagonism with his quondam friend. The king eventually succeeding, and the Council of Pisa having elected a third pope in opposition to the other two, the archbishop acknowledged Alexander V. Altho yielding to superior force, Zbynek was now the acknowledged enemy of Hus, and he heard, without regret, the charges of heresy which were persistently prest against the man whom he had formerly protected.

PROHIBITED FROM PREACHING.

Hostile priests, some speaking aloud, and some in secret, brought definite charges, founded upon Hus's sermons and private conversations, involving him in all the incriminated doctrines of Wiclif. Many of these charges were based on isolated passages from the addresses in the Bethlehem chapel, noted at the time by his predecessor in the preachership, Jan Protiva of Nováves, who came over regularly from St. Clement's at Porzicz to listen to Hus, and hiding his face beneath his cowl, wrote in his note-book the words of the preacher, with which he might entangle him. "Write that down, cowed monk," he cried one day, after a forcible passage in one of his sermons, as his eye lighted on the cowardly scribe. The greater part of these charges were utterly baseless, but they prevailed, and Hus was inhibited from preaching. In vain he appealed to Alexander, and, after his early death, to John XXIII., in which appeal he was seconded by Zdislaw of Zviretitz, and others. He then boldly intimated his intention to continue his ministry despite the inhibition, and was cordially supported by great troops of friends. The university protested, but vainly, and on the 16th July, 1409, in presence of the leading dignitaries of the church, within the courtyard of the archbishop's palace on the Kleinseite, to the accompaniment of funeral dirges of the bells, and the *Te Deum* of the clergy, the books of Wiclif, which had been collected, were solemnly burned, the fagots being lighted by the archbishop's own hand. The excommunication of Hus immediately followed, and was publisht in all the churches of the city, but not without scenes of violence and mutual recrimination. Wenceslas and his queen Sophia wrote expostulatory letters to the pope, and demanding confirmation of Hus's appointment to the preachership of Bethlehem, but without effect. Fraudulent stories had been circulated in Bohemia that Wiclif had been condemned for heresy, and that his body had been committed to the flames. To controvert these, a document had been prepared under the university seal of Oxford, testifying to the virtue and orthodoxy of the "Doctor of Grave Thoughts," as Hus called him, and denying the story of his burning, which was sent for the encouragement of Hus and his friends, together with a portion of the stone of Wiclif's tomb, by the hands of Nicholas Faulfisch, an

Oxford student, to Prague, and the persecuted preacher was encouraged in his sufferings by a friendly letter from Wiclif's earnest disciple, Richard Fitz, to which he replied in the name of "The Church of Christ in Bohemia to the Church of Christ in England," a right loyal lovable letter, full of gratitude, and full of hope.

But while the reformer was thus cheerily calling upon English brethren to rejoice with him in the successes of the truth, in his beloved land, the archbishop and the pope were concentrating schemes for his overthrow and the extirpation of his "heresies." A temporary success seemed to attend their cruel and merciless machinations, but the ultimate issue of these "heresies" was to be of signal and permanent triumph. The seeds of freedom had been wafted from the fertile fields of England to the congenial furrows of the Bohemian plains, and there they took deep root and fructified to a plentiful harvest.

These early reformers had quite as much to unlearn as to learn, and in every case it was but a slow process. Wiclif's writings first falling into the hands of Hus awakened only his fear, and called forth his condemnation. The unlearning had to come. Throughout his whole career his main characteristic was conscientiousness. He arrived at opinions cautiously and slowly, but, when once convinced, he was resolute and inflexible. Biased by the force of early education and environment, and knowing little of the true import of the English reformer's conclusions, he condemned them with vehemence. When, however, in process of time he learned more of them, he vituperated less. Often the measure of a man's dogmatism may be taken as that of his ignorance. Denunciation is generally commensurate with lack of knowledge. When once the mists of prejudice had been cleared from his vision and he was enabled to pierce further into the innermost centers of things, the truth as revealed to and through John Wiclif commended itself to his heart and conscience, and he embraced it with all the fervor of his great brave soul. As Wiclif had been at first distasteful to Hus, so Hus in turn became unintelligible, and hence detestable to Luther. The reformer of Wittenberg, writing years afterward of the reformer of Prague, says: "When I studied at Erfurt I found in the library a book entitled 'The Sermons of Jan Hus,' I was anxious to know the doctrine of that archheretic, but then the name of Hus was held in abomination. If I mentioned him with honor I imagined the sky would fall and the sun be darkened; I therefore shut the book with indignation."

Hus read the writings of Wiclif, and at length prized them so highly that he translated them, and, altho only through the slow medium of transcription, they found their way all through Bohemia and Moravia. The reading of Wiclif led him to see the unique claim to infallible guidance of the Scriptures, and henceforth his tone of preaching was bolder and his mode considerably modified. Thus he

challenged Rome, and Rome was not slow to accept the challenge. His teaching was taking hold of the popular mind. Men were awaking, there was a growing discontent with mere simulacra making itself manifest, and the hour for the conflict had come.

The sovereign pontiff and the archbishop were now resolved upon crushing the intrepid preacher, and in February, 1411, there followed, as the result of the mission to Bologna of Zdenek Dlauhy, of Chrast, and Kunes, of Zwole, a second excommunication in consequence of his failing to appear in person in Rome. The promulgation of this bull in Prague was the occasion of a most violent conflict between the prelate and the king. The latter sequestered the estates in the possession of the archbishop and his principal abettors, and the former retaliated by again laying the capital under an interdict. The burning of Wiclif's books had aroused the ire of the people, and the king taking the popular side, nothing was left to Zbynek but ignominious flight. He quitted Prague with the intention of seeking the protection of Sigismund, the king of Hungary, but on his arrival at Presburg, after a brief illness, died on the 28th of September of this same year.

(To be continued.)

KALEIDOSCOPIC JAPAN.

BY REV. GEO. C. NEEDHAM, GERMANTOWN, PA.

The heroes of Manila and Santiago are receiving their first meed of praise. In due course we hope that national honors, more sensible and substantial than fireworks and triumphal arches, will be awarded. There are other heroes doing a more beneficent work than war can achieve, whose crowns of victory will be given them at the coming of our Lord Jesus.

Prominent among the King's legions to receive recognition and vindication will be the great missionary host. Men and women of culture and of social position, who have forsaken friends and homes, and renounced worldly emoluments and honor, in order to carry the Gospel of Christ into heathen lands, in the face of expected dangers, are the stuff of which heroes and martyrs are made. The courage required for a dash at the enemy on sea or land, is not comparable with that firmness of character and purpose which leads the true missionary to abide for others' good in the midst of surrounding disasters.

Japan is especially a country of peculiar dangers. The policy of an adverse government is no more to be considered, but the erratic forces of nature are not to be contemned. Typhoons, floods, earthquakes, and tidal waves are chief disturbers of peace. Yet our mission-

aries abide in the midst of these perils. Earthquakes are the most alarming. They come not with sound of wind or crash of hail, and anon departeth while you are still trembling with apprehension. To feel your house suddenly lifted and as quickly dropt, is rather discomposing; as it heaves like a ship in ocean, or, as if in the hands of infuriated giants, it is pusht and pulled, jerkt and twisted, while timbers creak, and walls crack, and floors sink beneath, one is inclined to persuade oneself that other lands are more inviting for Gospel service. Awaiting a second shock is a severe test of nerve endurance. It may or may not follow. It is the cruelest of all destructive forces in that it serves no notice of preparation, and in the lightning-like rapidity of its terrible execution. One faithful missionary and his noble wife carry scars on head and body from devastations wrought by this gigantic power. And yet they continue unmoved, close by the center of seismic disturbance, holding forth the Word of Life amid millions of heathen exposed to the terrors of coming judgment. This is heroism. This is consecration, indeed!

Japan is a country of extremes. Of late years it has become kaleidoscopic in its changes. Few books describe the veritable Japan as it now is. The face of the country has some delightful features and many disappointing views. Her people are attractive and repulsive; her government not stable, many of her statesmen fickle, and her commercial morality often unreliable. She is progressing but with uncertain steps. The present ministry has no strong leader, while her myriad politicians fatten on the labors of an industrious people. Her religions are being discarded as worthless for salvation, while her temples are crowded with petitioners for material prosperity. On one occasion we inquired of five different worshipers, who vigorously clapt their hands to evoke attention from their gods, and clanged the bell to announce that the petition had been presented, what was the character of their supplication. Rather wondering at our greenness they each replied, tho in different form, *they had prayed for success in business*. There was no conviction of sin; no yearning of the soul after God; no interest in the concerns of death, judgment, or immortality. Japan is morally diseased. From crown of head (seat of government) to soles of feet (the outcast classes) there is no spiritual soundness. A veneer of Western civilization, at times ludicrously mimickt, is not the panacea for this heathen land. The enlightened missionary fully understands her complaint, and is applying the only potential remedy.

Japan sorely needs the healing balm of the Gospel. She hath been grievously disappointed by her many physicians, and is slowly learning of Christ, the only real physician. What are forty thousand native Christians to be compared with forty-two millions of heathen? Tabulated statistics do not, however, measure the full sum of evangel-

ism. The influence of Christian teaching is felt in high places. Japanese Christians have placed in the hands of the emperor a beautiful copy of the Bible. Many believers are in responsible government positions. Kataoka, an able statesman and a leader in parliament, is an aggressive Christian worker. Not a few newspapers are openly advocating the ethics of Christianity. Japan has now a Red Cross Society, and that red cross carries its symbolic meaning everywhere. Besides there is a prison-reform league, hospitals, dispensaries, orphan asylums, and other benevolent institutions. Mr. Taneaki Hara, of Tokyo, is doing an admirable work among ex-convicts. He meets them on the expiration of their term and provides them shelter, having often as many as fifty in his home. He keeps in touch with about one thousand of them scattered throughout the country, many of whom have been savingly converted. The government has fully recognized Mr. Hara's work, and gladly aids him in seeking employment for his men. Prominent statesmen have recognized this fruit of Christianity, and the public press has frequently called attention to it.

The Christian Endeavor Home for Seamen, at Nagasaki, is doing a fine practical missionary work. Their new house provides accommodation for fifty men. The dormitory was not quite furnished with beds at the time of our visit. Gospel meetings are held weekly, and occasional services conducted on board ships in the harbor. Over five hundred vessels are visited during the year, and suitable literature left for all hands. The home is a monument to the consecration of a young sailor, afterward swept into eternity in the blowing up of the Maine. During his brief visit at Nagasaki he saw the great need of such an institution. He, and other like-minded comrades, gave of their substance, and collected from officers and crew a sufficient sum for its incipency.

Many of the faithful missionary pioneers express their regret that some of the native preachers had not yet learnt the art of preaching Christ, the crucified and risen Savior. From our own observations we believe that bringing Japanese students to some of our agnostic universities is fatal. Not a few who have returned preach German rationalism *à la* America. Comparative religions and parliaments of religions have ensnared them. Their style is pedantic. They affect the classical and interlard so much Chinese with the native language that the common people can not understand them. Had they been under missionary training in their own land, results would have been different.

Japan's great need is the knowledge of CHRIST AS LIFE-GIVER; a personal Savior now willing and able to save. This great fact is taught in the missionary schools, and from the rising generation we may expect a clear testimony to the value of that precious blood which cleanseth from all sin.

II.—MISSIONARY DIGEST DEPARTMENT.

THE POWER OF MISSIONS IN INDIA.*

PRINCIPAL FAIRBAIRN, D.D.
Haskell Lecturer in India for 1899.

In the history and action of modern missions, two things profoundly impress me : Their ubiquity and their audacity. They are everywhere. There is no land on which the sun rises where the foot of the missionary has not trod. There is no tribe, however fierce, or however depraved, his hand has not handled. There is no tongue, however barbaric, he has not tried to speak. There are great primary human passions that are strong and invincible. There is the passion of greed. Tempted by it, a man will stay at home and assume a thousand disguises. He will clothe the meanest selfishness in the most magnificent patriotism. He will dress the hardest and least human spirit in generous philanthropy. He will try and speak large things about empire and about civilization, when he means only his own love of gold and contempt of men. Or he will go abroad—and there is no point where greed has not made men go. Amid the Arctic snows and tropic heats it has made him live. On poisonous coasts and up fever-haunted rivers, and in dismal jungles, he has dwelt, that he may indulge his love of gain, and come back with his gold multiplied a thousand fold. But greater than passion or greed stands the enthusiasm for humanity. The missionary has gone before the trader and beyond the trader, and wherever he has gone he has been inspired with a new hopefulness for men. He has kept the sense of duty living at home, he has carried light into dark places, and he has made us feel that precious in the sight of God, and precious in the sight of men, is that great immortal soul Christ died to redeem.

But more remarkable even than the ubiquity is the audacity. We hear without ceasing that our race loves courage. I have no great affection for a bravery that knows itself too well, and admires itself the more that it seems to know, but one can not help feeling how great is the power of English courage. But great as has been the power of the courage that made India England's, there is a far sublimer and grander audacity. Many a time the men of arms or the men of law, or still more, the men of wealth, may turn haughtily upon the missionary, and ask why he is there ? He is there in obedience to a grander courage, in fulfilment of a higher function than their own. Think what he faces. There is a people far older than we, civilized when we were savage; there is a people with a classic literature older than our own, full of tales and full of heroism dear to the heart of the Hindu. There is a religion embedded in custom, revered and worshipt, embalmed in memory, consecrated by victory and defeat, dear to all hearts, holding many minds. There is a great social system wherein the individual counts for nothing, and the caste and the family and the guild are all in all. To change that is almost like trying to lift by persuasion the earth from its very axis. Yet this is what the missionary faces in India, a land and people less open to conquest, more deeply embedded in the past, more profoundly guarded by sacred associations than those the soldier or the civilian can face; and the missionary faces them without arms in his hand, without an imperial

*From an address at the London Missionary Society Anniversary, reprinted from *The Mission World*.

power behind him, faces them in the power of a great faith, in whose strength he hopes to overcome and prevail. There he lives, there he works, and the wonder is that he does not in dismay die, that he does not in shame retreat, that he still lives, still works, and still carries on his great attempt, the grandest example of heroism and of audacity in the whole history of our English race. But you can not think what it means unless you go and face it. I many a time am sorry for the missionaries, hard-workt, sent round on deputations, equally hard-workt at home. Why, the way to create interest in missions is to send men of influence out to India and elsewhere. Convert the churches through the churchman at home. Get him to face the field, the men who work it, and to see what they have done.

When I landed in Bombay what did I find? A picturesque, beautiful, Oriental city, very strange and very radiant to Western eyes. There was life everywhere. Teeming myriads of men and women struggling to live, struggling to think, doing their best to accumulate the little needed to keep soul and body together; and, facing them, stood a small handful of missionaries. Why, as I lookt at that great teeming multitude, what did I feel? This first and foremost: The church has begun the conquest of India? No. Rather it does not yet conceive what the conquest means. We have put our hand to the plow. We know nothing about the field through which we would drive the furrow. We neither see its extent nor know its limit, nor understand the force needed to drive the great iron wedge through the soil. Yet what are the men doing? I visited the colleges, mission and civilian, visited schools, visited the churches, visited the various agencies meant to help the orphan, to educate the girl, to bring the widow, left desolate, into larger life. Yet with it all, what was that to the great teeming thousands? I crossed to Calcutta. There, too, visited colleges, schools, churches, missions of all kinds, what again to feel? To see again multitudes streaming through the land, to see a few cultivated, educated, pious, devoted men and women straight from home, living under conditions of self-denial that they might reach the multitude, and save the many.

I passed from Calcutta up to Darjeeling, and what there? Ay, it was beautiful to see the sun break on the mountain peak, run east, run west, come down the snowy breast of the mighty range, purple in the morning glory; it was beautiful to see the great amphitheatre of hills rise out of the bosom of darkness, and become wonderful in their radiance through the sunlight. Far more wonderful was it to see the devoted men, devoted women I have known go out from homes that were homes of culture and homes of beauty, go out and there give themselves to the comforting of the people, to the helping of the European, to the saving of men. For this became evident: Much as the missionary does for the native, he does even more for the Englishman. It is true they frequently fail to understand each other. I am not prepared to say that the cause of the misunderstanding, where it exists, is all on the side of the civilian, or all on the side of the soldier, or the merchant. I am not prepared to say that the missionary is absolutely innocent. But this I will say, that he lives there as the embodiment of conscience, as a standard of duty, as a great example of what a man who loves empire ought to be in the empire he controls.

From Darjeeling I went to Benares, and there for the first time came face to face with two things: One of our own missions, and a noble mis-

sion it is, and the work of woman in it. Now there is nothing that I am more prepared to say than that the woman is a most efficient agent in the mission field. She, as she lives, and as she works in India, has accomplisht, and is accomplishing, wonderful things. I was very much inclined, before going out, to say it is risky to send our daughters, it is an adventurous thing to send our wives and sisters. Ah, go and see, and you will discover no better, no finer work ever was undertaken or more successfully performed by any human hand.

One day, outside an Indian city, I past two shapely and beautiful Englishwomen. They came well mounted, trotting gaily and gallantly, one on either side of the road, bearing themselves on horseback as only Englishwomen can. That was one great type of the Englishwoman the native sees. May I tell you of another? It is not a tale told by a missionary; it was a tale told by a civilian to me. We were walking in his garden just as the sun was westering, and he broke out in the way of an enthusiastic Scotsman. After having relieved his soul in criticism of what he thought defects in mission work, he broke out in praise of the woman as missionary, and then he told a tale, how, in a district where he was commissioner in the famine, there had been in one of the cities or towns somewhat of an outbreak. There was no white man in the residence. Into the mission school, where sat the only white face, a missionary woman among her scholars, there suddenly broke the Tesildar, the native head of the town, saying: "Oh, Mem Sahib, there is a mutiny. Come and quell the mutiny." "That is not my function, it is yours; I am a woman, you are a man." "Ah, but you are the only white face in the district. Come, they will hear you. Send them to their homes." So she arose, she marshaled her scholars behind her, she marcht out, she ordered the men to disperse. They fell right and left, she marcht through with her scholars behind, the Tesildar humbly bringing up the rear. Nor was that all. She had to go on leave, and a younger woman took her place. Then the famine came, and all that she could personally raise she carefully distributed. Then came word of the Mansion House Fund. How was it to be distributed? A meeting was called, the commissioner presiding. Up stood a venerable Hindu, the chief man of the town, and said: "If this money is to find its destiny, and none of it is to stick to anybody's hand that does not need it, you must place it in the hands of the Mem Sahib at the school." "Ah," said my friend, "we can not do that; she is of a mission." "She may be of the mission, but she is the one person that will see every anna properly distributed, fulfilling its end." Then—for he was supported by the chief Mussulman—it was determined to entrust the distribution to the Mem Sahib; there that young girl did a work that no man could be found to do, and did it so well as to fill all hearts with admiration. As the summer went on she grew pale—faded, and they proposed to send her to the hills. To the hills she long refused to go, but by and by she consented. Just the day before she was to go, cholera came. Then she met my friend with a face radiant with smiles, and said. "Now I can not go; now I must stay," and through it she stayed, and through it she lived; and when one came to compliment her who remarkt on the folly of trying to change the Hindu, she met him in the noblest way by saying: "Why, what would you consider the man doing who came and askt you in your own office as to the folly of your own work?" There is a type of the woman in Indian missions, living to help, living to heal, living to educate the child,

and, above all, living to give to the Indian wife and the Indian mother an ideal of womanhood as the promise of remaking India, and she will be beloved and remembered after the exquisite horsemanship of many a rare and graceful rider has perished and been forgotten.

I can not tell you all I saw, and shall not attempt to do it. I visited missions in Agra, saw what medical men could do to educate the native; visited missions in Delhi, saw the school and the women who visited the zenana, and all the work proceeding there; visited missions in Amritsar, and saw medical missions again accomplishing wonderful things, and the teacher going hand-in-hand with the physician; visited Lahore, saw there education slowly changing the temper and texture of Hindu society; went down through Rajputana, a beautiful old district, where the State is still native; visited a friend coming from my old granite city of the North, who had been at a station where the souls of the people were conservative, and in the highest degree Hindu, and he, five-and-twenty-years ago, went there unattended and alone, made his mission, got his home, founded a hospital, founded a church, created a school for Bhils, created a hospital for lepers, and by his own single hand did more to create reverence for England than any civil or military power England could send. We traveled on to Indore, and saw what Canadian Presbyterians have done—watching and waiting long for an entry, finding an entry at last, planting college, planting school, planting hospital; down to Poona, across to Madras; saw how in Madras our own mission prospers, gathers from the street and from the home the child and the convert, and makes the native church; saw a man with a genius for education, inspired by a great faith, building up the most splendid educational institution in India. And then I came away feeling, oh! if our churches, still more if our collective English people could know what our missions mean to India, what our churches were accomplishing there, they would feel that greater than the army and the men who command it; greater than the civilians we at the universities pride ourselves on educating, out of the flower of our youth, to send there; greater than all, dearer than all, more patient than all, live in the heart of the people—Christian missions. For, mind you, we shall never hold India if we hold it only by the force of arms, or the power of law. We can only hold India if we make India live in unity of thought, of faith, with our own higher England. Say not that the Hindu is jealous of the missionary. He stands to the Hindu as a great reconciling force. One of the most eminent men in a great presidency town said to me:

But the other day I had had a discussion with an Englishman over missions, and he said—you know the kind of language which, in its hatred of cant, loves frankly to clothe itself in brutality—"What have we to do with your thought, your religion, your customs? We are here for our own sakes, we are here to make rupees, and once I have made my pile India will see me no more." "Hush," said my friend; "hush; that is what the people say about you. Do not let them hear you say it of yourself." "I am," he said, "a loyal subject of the queen; for what you love to call your empire I care nothing. There have been greater empires according to the day than yours. Babylon was greater in military power; Phenicia was greater in commerce; Rome was greater in order and in law. They past, and you will pass, too, unless that remains which gives to the Englishman all his value in my sight—that is his moral prestige; and if ever he loses his moral prestige he will lose my loyalty."

That is only one case of what is a most familiar fact. The mission tends to reconcile the Hindu to English rule. And just as the great ethical qualities the religion contains become articulate in authority as well as in service, will the conquest be achieved. There is behind the

military and civil power a great England. There is the England that can command the sea, can build the ship, that can found the cannon, that can scatter destruction and death, and that power is great. But behind the missionary there is a still greater and a still grander England. There is the England of faith, of idea, of spirit, of conscience, of God's life in man, and, God giving the power, that England will stay in India till India becomes Christian. Look at her; she has had many a ruler. The Buddhist has reigned from the mountain to the sea; the Mohammedan has come and created a great empire, and from Delhi has reigned north, south, east, and west. But Buddhist and Mohammedan have gone. There have come against him the ancient laws, the old nature, the invincible belief, the customs, the religion of the people, and against them no arm of flesh can prevail. We may guard our frontier and make it scientific a thousand times. We may hold the sea, and with our ships challenge the world. There is in India a power England can not wrestle with by army or by navy, by civil or by military servant—there is the power of custom, of belief, of immemorial faith and law; and unless a higher faith and a nobler belief wrestle through the Christian Church with that, England will vanish out of India past recall. See, then, that there we are, hardly having made a beginning there, not knowing the greatness of the work before us. There we are to remain, in the might of God, till the people of India become the people of Christ.

PRESENT CONDITIONS IN THE NEW HEBRIDES.*

BY REV. JOHN G. PATON, D.D.†

The missionaries, lay helpers, and large staff of native teachers supported by the donations of God's people are doing good work, and are much encouraged in it on the islands.

My son, Frank H. L. Paton, at Lenukel, West Tanna, has by the Divine blessing had phenomenal success. He was landed two and a half years ago among some four thousand nude-painted cannibals. He did not know a word of their language, but he has acquired and reduced it to a written form, translated 30 hymns, and taught many to sing them in their own language. He has also translated into it, and with his own and his wife's hands bound in books, the Gospel by Mark, and individually and in the schools he has opened among them, many are taught to read portions of the Scripture. God has also given them over 600 attending schools and the church services. The converts have built a number of schools and a large church, 13 of the most advanced and consecrated are baptized and admitted members of the church, and 100 are in a communicants' class preparing for baptism and church membership. A number of the chiefs and most advanced are teaching school among their own people, and a considerable number of them spend not only the Sabbath, but the Tuesdays and Fridays, in visiting the villages, praying with and

* Condensed from the *Faithful Witness*.

† Dr. Paton has again sailed for the New Hebrides. He left Sydney on the 31st of January, with his daughter and his son Frank, and will be staying for some months at his mission station on Aniwa. At the age of 75 it is no light undertaking to be working and cruising about in the rough coasts around the island. The special purpose of his visit to Aniwa is intensely interesting. He is taking with him the priceless treasure of the complete New Testament in the Aniwan tongue. It is a monument of tireless energy for the glory of God and salvation of men; fruit of a fruitful old age; inspiring and beautiful.

preaching the Gospel to their inhabitants; yet murders and deeds of heathen darkness frequently take place among the surrounding savages, which the sanctifying and civilizing power of Christ's teaching only will lift them above.

God has given us nearly 16,000 converts on the islands we occupy, and among them 3,000 church members. Nearly 300 of these are native teachers and preachers of the glorious Gospel; and no doubt God will give the same blessed results elsewhere when we are able to give the Gospel to the fifty or sixty thousand or more cannibals yet on the group. We are doing all possible, with the means at our disposal, to extend the work as quickly as we can. Hence, praising the Lord Jesus and laboring earnestly for the salvation of every soul on the group, we plead for the continued prayers and help of all the Lord's people in His wonderful work.

We fear that the good work on Tanna may be much hindered and upset by the cruel "Kanakan labor traffic" to Queensland and New Caledonia. Word has come of 80 having been taken away from your mission station on the west side of Tanna, as usual by promises of great wages and every deception the trade can use. Nearly two-thirds of the entire population of the group have been swept away since I entered the field by this shocking traffic. All along its dreadful history it has been steeped in deception, in oppression, and mortality on the plantation, and steeped in bloodshed and murder by sea and on the islands. Employers and collectors who are enrich by it tell us that this is changed now, by Queensland's laws and regulations limiting the engagements to three years. But I hold that it is a devilish trade in men and women, and has been and is an unlimited evil, a curse, and destroying plague to the defenseless islands. The traffic can not be changed by laws and regulations. They may grant some relief from its cruelties, but the victims can still be wrought and fed at will generally, and any law can be set aside by the will of their captors and purchasers. Gild it as they may I call it slavery, regardless of consequences, to take children from parents and parents away from children, to take wives from husbands and husbands from wives, to give cheap labor to the few employers and planters in Queensland and New Caledonia.

The press informs us that at Noumea the Kanakas are sold by auction to the highest bidder. In Queensland the advertisements run thus: "For sale with horses, drays, Kanakas, and all sugar-making plant." When landed they are walkt up and down like sheep before the importer or his agent and the employer, and the poor Kanaka has no more will than sheep have in the bargain that is agreed upon for them at so much per head, according to the appearance of each, for three years hard, incessant work on the sugar plantations. But they say in Queensland they only purchase (engage) the labor. Yet they can not have the labor without the Kanaka who is so bought or sold by auction for his labor. Virtually it is the same, an inhuman traffic which should be suppress by every civilized nation, especially in every British colony, seeing Britain has done so much to suppress slavery.

The "Interisland Kanaka Labor Traffic" is a thousand-fold the most cruel of all. Brought from their own islands by French collectors, and sold at so much each to the settlers and traders, and wrought and abused at will where there is no restraining law or protection for them, the cruel owner may and does beat them, by which, report says, some die. At Fila,

Efate, I saw a white savage master give a Kanaka many a blow with all his strength upon the head, seemingly from wanton cruelty, and in the presence of many white traders, but none interfered. It seemed a common occurrence among them. Only a fraction of those taken away live to return to their own islands, and many of these, far gone with disease, return to die. They have no hunting, and no use for rifles to shoot one another, yet from New Caledonia they are paid in rifles and ammunition, and bring these and alcohol back. All traders now on the group can, if they pay at all, also pay and trade in rifles, powder, balls, caps, etc., and sell alcoholic liquors at will to the natives on the islands.

Britain alone forbids her subjects to trade in those curses of humanity with the natives, and now traders and premiers have been pleading for the rescinding of these prohibitions, because they say they handicap the British traders, and cause the British trade to fall into other hands. Yet the fact is, nearly all the trade on the New Hebrides and surrounding groups is in English hands. Then the Australian New Hebrides Company has withdrawn the largest of her steamers last year engaged in the trade of that group, but we have learned now that the French company has also withdrawn its largest steamer. They depended chiefly on their large subsidy, the Australian company chiefly on its trade, and with it even many of the French settlers and traders prefer to conduct their maritime business.

Pleading for your help and sympathy, and the help of all anti-slavery societies, and anti-alcoholic societies, and aboriginal protection societies, and of all God's people in our blessed work, which has civilized so many savages and so prepared the way for and given the group all the trade it possesses, for there was almost none on it forty years ago when as missionaries I and my fellow-laborers were landed there, among nude-painted cannibals, who murdered five missionaries, and caused the death of a sixth by a savage attempt to take his life and mine, and others died. Now all has been, and is being, changed by the teaching of our Lord Jesus, and civilization advances.

THE MISSION TO LEPERS.*

The following description of a leper settlement, is given by Arch-deacon Wright, in "Leprosy and its Story."

A few miles inland from Kalapapa, India, is the leper village of Kalawao, which may safely be pronounced one of the most horrible spots on all the earth, the home of hideous disease and slow-coming death, with which science, in despair, has ceased to grapple; a community of doomed beings socially dead, whose only duty it is to perish: wifeless husbands and husbandless wives, children without parents and parents without children, men and women who have "no more a portion in anything that is done under the sun," and condemned to watch the repulsive steps by which each of their doomed fellows passes to a loathsome death, knowing that by the same they too must pass.

Another writer upon the subject thus portrays the social degradation of the leper:

Sometimes the head of a family, sometimes parents and children together, are attacked by

* *The Mission to Lepers in India and the East is now completing its twenty-fifth year of work and is seeking to raise a semi-jubilee fund of at least £2,500 for new hospitals in India and Burma. Contributions may be sent to Wellesley C. Bailey, 17 Greenhill Place, Edinburgh, Scotland. Mr. Bailey expects shortly to visit America in the interest of this noble work. The paragraphs under this heading are from *The Double Cross and Missionary Record*.*

the disease. Friends flee at the first suspicion of the dreaded uncleanness. Loss of caste, that sorest of all trials to the Hindu, follows. The home is broken up, and the leper, a thing to be shunned and shuddered at, goes forth a houseless wanderer, dependent for subsistence on the food thrown to him from afar, which often his mutilated fingers refuse to lift from the ground.

It was in view of such appalling facts as these that the Mission to Lepers was founded. Its objects were to bring some ray of hope and comfort into these darkened lives, to place before the leper the glorious Gospel of salvation, and to point him to One whose hand brought healing, and whose words gave life. The society works, not by sending missionaries of its own, but by utilizing existing agencies, aiding asylums already established, and providing missionaries in various places with the means of carrying on and extending their work. It makes grants of money for the payment of catechists and caretakers, also for the erection of prayer rooms and asylums, and in many cases undertakes the entire support of the homes thus provided.

At Subathu, in the Punjab, the Rev. J. Newton, M.D., had been for some time carrying on work among the lepers with the scant means at his disposal. In 1875, Mr. Bailey, the secretary of the leper mission, offered a small sum of money to aid in this special effort. We shall let Dr. Newton himself tell how this offer was received:

What you say about the lepers almost startled me. Whilst walking here from K., I had been turning over and over in my mind what to do to get funds to meet the wants of these people. I have eleven in the poorhouse, but there are hundreds in this region, and I have been compelled to refuse admission to many most urgent cases. If you are willing to entrust to me the stewardship of the fund, I, for my part, will thankfully accept it, and will look to the Lord Jesus to enable me to discharge it faithfully.

Acting on behalf of friends at home, Mr. Bailey at once authorized Dr. Newton to admit five of the most pressing cases, at the same time promising an annual grant for their support. Such was the first allocation of funds for the work of the Mission to Lepers.

Of the five thus admitted, one was a woman named Dephi, who, with her two children, had begged her way ninety miles over the Himalayas to ask shelter at the asylum, and who, but for the timely aid afforded, must have been turned away to wander wearily back to the place from whence she came, or perhaps to perish by the roadside. A few months later, houses for the reception of eleven inmates, and also a prayer room, were erected at the cost of this society.

It is encouraging to record, as an evidence of God's blessing on this first effort at Subathu, that in less than five years the number of lepers provided for in the asylum had risen from five to eighty.

An interesting description of one of the services at Sabathu is given us by Mrs. Wyckoff, wife of one of the missionaries in charge.

Next morning, when the gong sounded, the entire of the little community seemed eager to enter the place of prayer, and were quiet and attentive throughout. One woman, unable to walk, was carried in, that she might once again worship with the Lord's people and sit at His table. The elements were first handed to those in health, and afterward to the poor lepers. I could not help thinking of the time when they would be clothed in white, and even their vile bodies made like unto His glorious body.

An incident narrated by Mr. Bailey in the early days of the mission work, is a touching illustration of the power of parental love to overcome the natural dread of the leprous taint. Speaking of a visit to a boy of twelve years, who for two-thirds of his young life had been the victim of the disease, Mr. Bailey continues:

Having once looked in his face, one could scarcely forget it—so terribly distorted, yet with

something gentle in it, and altho made old by the malady, you can see he is but a boy. "This," said the father, turning to the poor leprous child, "is my all, my very life; for him I live. They tell me I ought to keep him separate, and give him his food alone; but I can not do it, and I never will."

He took me where he had an altar to his "unknown god," and said, "I have given sheep and goats and many rupees that my poor boy child might be cured, but in vain." I read to them of the true God, and the interview between Jesus and the leper.

Another time, when I had told them to look to God and not to man, the father raised his eyes to heaven and said, "O God, recover my son; not my child, but Thine."

I was deeply moved by the scene, and the prayer of my heart was, "O God, write their names in the Lamb's book of life."

KOREA: PRESENT AND FUTURE.*

BY HORACE N. ALLEN,
United States Minister to Korea.

Korea, the hermit kingdom, is tranquil, and so far as my fifteen years' experience in that country enables me to peer into the future I see nothing but tranquillity ahead. Of course there are local disturbances, but, taking the country as a whole, all is orderly and peaceful, and the outlook is for the continuation of such conditions. "Hermit kingdom" is now a misnomer, for Korea is an empire, its ruler having become emperor as one of the results of the Chinese-Japanese war, which destroyed the nominal suzerainty of China. Having taken the title of emperor the present ruler reigns independently and without dispute. He has been reigning for eleven years, and the Li dynasty, of which he is a scion, has been in possession of the throne of Korea for five hundred years. The emperor has no name, being much too sacred for any appellation. He is surrounded by a hedge of strict etiquette, and therefore not easily accessible, but when reached is found to be a man of genial nature, high intelligence, and great desire to do those things which are for the benefit of his empire and people. He is now forty-nine years of age.

The period immediately following the Chinese-Japanese war was one of great excitement in Korea, and from various directions, aimed and engineered by various forces and nations, there came attempts at occupation and exploitation. In these America had no hand. She made no effort to subvert the government of the Koreans or attack their liberties. Such efforts as were made proved unsuccessful, and to-day Americans are found to be in possession of rights and privileges of great material value, obtained by peaceful means from the good will of the people.

It would not surprise me greatly if Korea should give to the world an example like that of Japan of an old nation made new in a single generation. Her resources are good. If she discards her ancient civilization, takes that of the Western world and moves intelligently along its lines toward her greatest possible development, there is indeed a brilliant future before her. The country is mountainous, with rich valleys. It is a great mineral country, and the Americans on the spot are having gratifying success with gold mines and railroads.

A number of the Koreans have been educated abroad, many of them in the United States. They have brought back with them things which they thought were best for Korea, and by this means of late a great many novelties have been introduced. Of course conservatism fights them, but its opposition is not effectual, the emperor being on the side of progress.

* From an interview printed in *The Independent*.

One of the most startling innovations is the trolley line just opened in Seoul. It runs down the main street of the capital from the railroad station to the queen's tomb. Its operation awakened a deal of opposition, but it will continue to be operated. The opposition will subside, and the defeat of the opponents of the trolley will be a good thing for Korean progress generally. When the people of Seoul get used to tolerating or looking with complacency upon this fire-spitting monster that rushes through their street, propelled by no visible power, they will be prepared to take anything else that civilization has to offer them without experiencing much shock. The trolley has kept up its reputation by killing a child, and there is great excitement. It will continue to operate nevertheless. Children in Korea are killed in other ways as well as by the trolley, and in a little while those who are operating the cars and those who are called upon to get out of the way will both be more careful. The road is operated by Americans.

Missionary enterprise in Korea is having extraordinary success at the present time. The Presbyterians, who operate in the north, have about seven thousand converts; the Methodists, in the middle, five thousand, and the Australian and Canadian Presbyterian missionaries are having great results. The whole country seems to be turning to Christianity. The Church of England is doing a good work, and their hospital in Seoul is in the hands of a sisterhood. The French Catholics, who have been operating in Korea for two hundred years, have forty thousand converts. The priests are of a very high class. They have done great good in raising and instructing the people. There is a kindly fellowship among all the missionaries. I believe that the reason that the missionaries have made such great progress is to be found in the disintegration of the ancient faiths formerly dominant in Korea. The people have practically given up Buddhism and Confucianism, and they gladly turn to Christianity because it comes to them with a new hope at a time when they can see no hope elsewhere.

There is nothing which Korea wants from America at the present time except the continuation of the good-will which this country has always manifested toward her in the past. I believe that all the circumstances of the present situation combine to guarantee her a continuation of independence, and that her development will be great, peaceful, and happy.

AT THE TIBETAN FRONTIER.*

MR. CECIL POTHILL-TURNER'S JOURNEY FROM DACHIENLU TO BATANG,
W. CHINA.

In the autumn of 1897 we succeeded in renting a house and commencing work in Dachienlu, this forming our second Tibetan station, Songpan being the first (both, of course, being on the border and not within Tibet itself). In many cases the verdict of the Lamas on the new foreigners was: "They are certainly polite and kind, they can speak our words, they ask us to sit down and talk pleasantly to us, *but they are enemies of Buddha.*"

It had been my intention for some time to visit Batang, which is a

* Condensed from copy of Mr. Pothill-Turner's Diary sent out by the Tibetan Mission Band, which has now been consolidated with the China Inland Mission.

large Tibetan village, eighteen days to the west of us, but it was only in the spring of 1897 that it was once more thrown open to the missionary after fourteen years with close-shut doors. Romanists at that time were driven forth, their premises and property destroyed, their converts and servants beaten by the Lamas, who shouted, "We are now paying you your wages!" Now the premises are restored, and a Roman Catholic priest is living at Batang, and others in the neighborhood.

Preliminaries arranged, flour, tea, sugar, meat, bread, and salt bought, and with a few cookt things supplied by the home kitchen, off we started on the morning of Sept. 16, 1898, under the cheering influence of a blue sky and brilliant sun. The distance from Dachienlu to Batang is about 250 miles, nine passes, at heights varying between 14,000 and 16,500 feet, have to be crost.

Five days' journey brought us to Niachuka, a semi-Chinese village of sixty houses or thereabouts, on the left bank of the river Nya. Here the streets are narrow, the houses two-storied and of wood. The Chinese official was polite, sending in an acceptable present of meat and vegetables. Along this part of the journey two valleys of some length will be worth making an effort to reach hereafter from Dachienlu; the first, Annianypa, pretty and containing a fair population, can be reacht in two days. Crossing the Nya by a large ferryboat, the Litang province is entered, and henceforth the Chinese government is more or less of a nominal kind. After crossing the river Nya, one commences to cross a big mountain. The Litang prince rules the district west of the river to Litang, and again another three days west of his capital, also some six days north and south of the main road. We past one fertile valley on each side of Litang, to which we hope a missionary's attention will be given later.

Litang lies on a fine level grass plain, about 20 miles long by 8 broad, watered by the Lichu, one of the numerous feeders of the Yangtze. The Lamas forbid cultivation on the plain, on the plea that one of the gods of the district would be offended, and send a curse on the people. It might produce, I judge, more than enough for the provision of the townsmen at Litang. The village consists of one street, containing shops and two tiny inns, with a population of perhaps 800; a Tibetan suburb below has some 20 additional houses, but the village is really an annex of the large monastery, from which the gate at the lower end of the street shuts it off, when needed. As Mr. Upcraft and I sauntered down the street the gates were suddenly closed by Lamas to prevent our entering or gazing upon the sacred precincts. The monastery contains about 2,000 monks, who really rule the place, no man daring to say them nay.

A large proportion of the Litang people are nomads; quite a work for one missionary is offered by these encampments, which are continually moving to fresh pastures. The Sunday before reaching Batang we spent at a place called Rati, a village of about ten houses; on the plain sloping up to the mountains in front of us we spied two encampments of from ten to fifteen black tents each. After our mid-day repast Brother Souter and I started off with hymn-books and tracts, and after a long and circuitous route we reacht the first encampment, and were, as usual, greeted with the fierce baying of dogs chained to sticks around the several tents. On our approach most of the few people about scuttled to their tents in dismay; one woman, however, remained, digging for

"choma," the root of a plant much prized for food in these parts. We commenced talking to her, and presently others gathered. We had quite a nice little congregation, and, with the intention of interesting them the more, we commenced singing a Tibetan hymn. Before the conclusion of the first line the whole crowd rushed off to the tents, leaving us singing to the winds and space, apparently under the apprehension that we were chanting a spell. There being no prospect of these returning, we had to pocket our pride and walk to the next encampment, half a mile further on. The dogs were fiercer here. From a distance we beckoned to a young Lama and his companion to come to us. They complied, the Lama for a time squatting beside us, and listening as we told him the Gospel. He was too much alarmed, however, to take any pictures or tracts which we offered him, and, after looking about uneasily, at length suggested we had better return, after which remark he suddenly rose and beat a precipitate retreat to his tent.

We reached Batang on the 5th of October. Yinching had gone on before, and secured a really clean and pretty room in a Tibetan house. The owner would only allow us to remain ten or twelve days, however. All seemed much afraid of us, looking quite scared as we past them in the street. It will take time for this to wear off, and we shall have to work warily. Failing to find any one willing to rent a room, it was agreed that we should all leave for the time being, Soutter to return later with a companion. The Romanists have land here, bought probably before the fear of the foreigner was aroused. The town is prettily situated in the middle of a fertile plain, presenting a pleasant change after days of traveling among the mountains. About a *li* from the street is a large monastery, with two gilded minarets. The monks, like the laity, are much afraid of us. The journey from here to Lhasa occupies a little under two months. Tibet proper is entered about three days from Batang.

The evening before our departure a bushel each of rice, flour, salt, and walnuts was presented to us by the two Tibetan officials, for which a suitable return had to be made. The second official came out to make a bow as we left the following day. Along the streets, too, the people seemed friendly as we past, and half a mile from the town our host's three little boys and girl were waiting to give us a parting drink of hot milk. The Chinese captain kindly took charge of some of Brother Soutter's boxes pending his return.*

RECENT ARTICLES ON MISSIONS AND MISSION LANDS.

AMERICA—Alaska as a Mission Field, *The Missionary* (July); Negro Womanhood, Mrs. L. H. Harris, *Independent* (June 22); The Negro as a Citizen, Chas. B. Spahr, *Outlook* (July 1); The Negro as a Preacher, *The American Missionary* (July); Brazil and the Brazilians, *The Missionary* (July); The Missionary Outlook in South America, J. M. Allis, *Record of Christian Work* (August).

ASIA—The Outlook in the Farther East, George Ensor, *Church Missionary Intelligencer* (August).

CHINA—Confucius and His Teachings, *Japan Evangelist* (June); A Sketch of Peking, Wm I. Ament, *Missionary Herald* (July).

ISLANDS OF THE SEA—The Truth About the Philippine, John Barrett (*Review of Reviews* (July); The Sorrows of Samoa, Protestantism in the Loyalty Islands, *The L. M. S. Chronicle* (July).

GENERAL—Young Men of non-Christian Lands, John R. Mott, *Men* (July); Woman's Work in the Mission Field, *C. M. Intelligencer* (July); London and Its Missions, *The Mission World* (July); Mission Work in the London Docks, *S. S. Times* (July 8); Sparks for Lethargic Souls, F. B. Meyer, *Regions Beyond* (July-Aug.); Self-Supporting Missions, *Baptist Missionary Magazine* (Aug.); Native Christians and Governmental Appeals, *Chinese Recorder*, (June); Arousing Missionary Interests, *Gospel in All Lands* (July); The Paramount Claims of Foreign Missions, the Bishop of Worcester, *Church Missionary Intelligencer* (Aug.).

* Mr. Soutter returned to Batang and died of typhoid fever not long after reaching there.

III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Outlook for Missions in China.

BY DR. W. A. P. MARTIN,

President of the New Imperial University,
Peking, China.

For many years it has been my privilege to scan the political horizon from the vantage grounds afforded by the capital of China, and after a temporary absence I was providentially brought back to China in time to witness the startling changes that have recently taken place. Of my other qualifications for treating the subject I shall say nothing, but enter at once upon its discussion, or rather on a statement of the situation as it appears to my eyes.

The two things required by missions for their successful prosecution are peace and protection. The same are among the fundamental necessities of commerce. By peace I mean that the people for whom the missionary labors shall not be agitated by the shock of war, domestic or foreign; and by protection I mean that he and the institutions of which he has charge, shall be alike safe from mob violence and official persecution. In both the prospect is, in my view, decidedly encouraging.

Within my recollection China has had four wars with foreign powers and emerged from all except one (a brief struggle with France), with loss of territory and loss of prestige. A foreign war voluntarily declared by China becomes every day less and less probable. Her experiences have been such as not to incline her to take the risk of encounter with any first-class power. The interests of commerce have come to be such that no second-

class power would be allowed to imperil them by attacking China, nor would China be permitted to provoke a war.

This restriction on her liberty may be taken to imply that her sovereignty is somewhat impaired. Yet it may be for her good, and it must undoubtedly be so, not to be allowed to fight. Nearly forty years ago Anson Burlingame represented the United States "near" the court of Peking. He then devised and promulgated what he called a "cooperative policy," a policy by which the few powers then concerned should give mutual aid in the attainment of their lawful ends, and avert the necessity of resorting to force. It was hoped that this union of powers would prove to be a self-supporting arch beneath the protection of which China might develop her resources in peace. Since that day the number of foreign nations interested in China has greatly increased; and their interests appear to conflict to such a degree as to render co-operation impossible. In fact, the leading feature of their diplomacy in China is described as a struggle for territory—a greedy impatience that refuses to await the demise of its present owner. Such is its aspect as seen from beyond the seas; but to a nearer view that situation is not so hopeless.

The cooperative arch still exists, and it still affords protection in virtue even of the stones pushing against each other with all their might. Its strength and stability are due to antagonism. A war for the partition of China would involve all the powers and end in Armageddon. To prevent that is

the study of the leading cabinets of Europe.

As to the internal wars, they are less likely to occur than formerly, for two reasons. First, because the Chinese government is better prepared to deal with incipient rebellion than it formerly was. Secondly, because foreign nations, whether they have or have not marked out their spheres of influence, will not consent to the industry of the people which feeds their commerce becoming the prey of anarchy. Any general uprising against the government would be equally directed against foreign aggression; and if the government should be unable to cope with it, foreign nations would soon effect its suppression. We are therefore authorized to anticipate comparative peace or exemption from the shock of war either foreign or domestic. We have equally good ground to expect that the protection given to the missionary and his work will be more effective than hitherto. The Chinese government is more than ever alive to the necessity of granting such protection. They have been taught by recent events that in default of protection foreign powers will protect their own people and seaports, or provinces will pay the forfeit.

Had Louis Napoleon in 1870, instead of seeking a quarrel with Prussia, shown himself as prompt to avenge the massacres at Tientsin, or the Emperor William has been to punish the murder of his subject, there would have been no more massacres of missionaries in China. Now the viceroys and governors are cashiered for inciting to persecution; no mandarin will venture to indulge his hostilities in that form. Yet from the *laissez faire* disposition of the mandarins, and especially from the patriarchal system which makes each village a kingdom, and renders village wars

an affair of daily occurrence, local riots are still to be looked for. They are not directed solely against missionaries. Engineers on railways and telegraph lines, prospectors for mines, and even scientific or commercial travelers are exposed to them. The missionary would not be more exposed than the secular man, if he had not to spend a lifetime among the people instead of simply passing through, and if he were not held responsible for the quarrels of his converts. Notwithstanding all drawbacks, missionaries have been gaining favor with the people and their rulers. When a famine occurs they are looked on as the most faithful dispersers of alms; and when schools and colleges are opened they are offered professorships. Had the common-school system that was ordered a year ago not been revoked missionaries would have been called on in all the provinces to aid in carrying it into effect. That such an enlightened measure was enacted is itself a ground of encouragement. The present *régime* is conservative but not so reactionary as it has been represented. The intellectual awakening goes on. The common people and even the so-called educated classes are hungering for real knowledge. Books prepared by missionaries are eagerly sought for, and schools conducted by missionaries are besieged by applicants as never before. Churches have shared in the results of this awakening, to what extent is shown by their rolls of inquirers and growing membership. Never again is China likely to fall asleep and dream her old dreams. She offers the newest and grandest field for railway and mining enterprise. Her commerce is a great factor in the trade of the world, and to get the control of it or even to possess themselves of its resources is a matter of contention between the greatest nations of the

West. Every advance in the influence of those nations is so much gained for Christianity, for without the protectingegis of Christian powers the old paganism would make short work of the infant church.

In conclusion, all signs are auspices for the future of the missions in China. To the supporter of missions I would say let your gifts be unstinted, for the present is a critical time in which every dollar may be worth more than scores of dollars a decade hence. To the directors of missionary societies I would say the Chinese would like to take our education without our religion. Let it be your care that religion goes along with education. Let schools have a larger place in your scheme of evangelization. Good schools will be patronized by the best people of the land and good influences find their way through them into the homes of the rich and powerful. Finally, to candidates to the mission field I would say in my view no field is more promising than China, yet the work here is fraught with danger and teems with hardship. If you come take for your memento the ox standing between plow and altar. *Utroque paratum.*

God.

REV. J. H. DE FOREST, SENDAI,
JAPAN.

(Missionary of the American Board.)

When I was in Yale, one day a dozen of us were sitting on the old fence enjoying student life to the full, when one of the boys remarkt: "What a glorious place Yale would be, if it were not for the morning prayers—and the recitations!" That is just in line with what a young man who had studied law in Tokyo remarked to me not long ago: "What a splendid religion

Christianity would be, if it were not for such superstitions as God and immortality!"

It's the old trouble, as old as the philosophies that used to flourish around the Mediterranean. Some of the best minds are saying: "We can't understand how there can be any such God as you Christians talk about." There is no objection to Christianity here in Japan that persists as this does. Everywhere one goes, it is the first and last great doubt and perplexity of the thoughtful Japanese mind. It is no recent affirmation, but one that has come down through Japanese history. I may say that atheism here is as natural to thinkers as theism is in the West. This is largely the fruit of Buddhism, which is indeed in many ways a wonderful religion, and one that in the providence of God has brought much of scattered light into the darkness of the East. Japanese Buddhism has room for both theism and atheism. Thinkers here have always seen the nonsense of polytheism, and have contented themselves with a mild kind of atheistic philosophy that almost ascribes personality to heaven, while the common herd have been allowed to multiply their gods to any and every extent. Hence, of course, as soon as the evolutionary thought of the West came in, it was the agnostic side of it that met with instant welcome. Add to this, that almost the whole mental power of the nation has been absorbed in the materialistic side of Western civilization, and any one can see how the thought of God is as far from the average Japanese as heaven is from earth.

Let me give a few illustrations. Some twenty years ago a wide-awake gentleman of forty-five, the hereditary head of his village, went to Yokohama to see the new order of things, and met some mission-

aries from whom he heard about God. Open-minded as he was, he heard them gladly, received a Bible, and returned to his home. He read and read, but always ended with the everlasting "*wakaranu*," "I can't understand." Some three years ago one of our evangelists made his acquaintance and introduced me to him. Repeated talks, tho welcomed by him, made no more impression for God on his mind than a pin-scratch would on granite. We gave him Dr. W. A. P. Martin's "*The Origin of Heaven's Way*," a book that in the early days convinced hundreds of Japanese of the existence of a Creator, but it availed nothing here. Then he tried a book on "*Theism*," by one of the gifted Japanese pastors, but he waived it aside as having no message for him. "If," said he, "what you call God is the universal principle that binds all things together, if it is the soul of the universe, then I understand. If it is not that, I must give it up as something beyond my comprehension." It seems, at first thought, as tho the old gentleman were on the right track, for surely God is the soul of the universe. But this man's "soul of the universe" was not the personal God, Creator, Father, Savior, it was only a philosophic principle, to whom no prayer could be offered, with whom there could be no more communion than with the law of gravitation.

Now it happened that a Christian policeman in that village had a translation of Prof. Lee's "*The Making of Man*," and loaned it to the chief. "Now at last I understand," was his glad greeting when I afterward met him. "I've read this book, and reread it, and I believe I understand God now." Any way it made a big difference with him. That very night he publicly argued with the doubters of his village in favor of God "as the Chris-

tians teach Him," and when he bade us good-by he said: "I'm a believer now, and I wish you to teach all my family that they too may believe."

Those who know the beautiful story of our sainted Neesima, his hunger and thirst for the living God, and his instant acceptance of Him, may blunder by thinking that open-minded Japanese are all like him. Rather Neesima and similar converts are exceptions, the rule being that it takes years and years to break through this atheistic crust. And it is done not so much by argument as by prolonged intercourse, in which a living Christian faith is manifested and gradually recognized by the doubter. Here is another instance: A few days ago a young man spent an hour with me. He had lived in Hakodate, and had met foreigners and Japanese Christians with whom he had often talked about God. "I can't understand it," he told me, "and it is not only I, but we Japanese are all so. I'm the president of a young men's club of a hundred members, and all my friends are in the same fix. We can't possibly understand what you foreigners mean when you say *God*." The hour's talk on this soon ended, and with this request, "I'll have as many men as possible come together to-morrow night, and I wish you'd give them just what you've told me." He did splendidly in bringing together some seventy-five adults, to whom the two evangelists spoke, as well as myself. We then held the usual after-meeting with those who remained for conversation, and he said: "I'm now pretty well persuaded that there must be a Creator, yet I can't positively say I really believe it."

Men of this stamp are as common here as preaching is, and are found everywhere. Moreover, the writings of many of the most popular scholars of Japan boldly brace the

young men in a denial of the existence of God. Who has not heard of the fearless Fukuzawa, the first to establish a private university, the best friend of foreigners there is in all Japan, the intense patriot, the pure-lived moralist, whose home is so Christian? Among the noble men who have made modern Japan, there is, perhaps, none superior to Fukuzawa. His daily paper, *The Times*, ranks among the very best of the empire, and for the last year has been royally devoted to the cause of family reform on Western lines. His books sell in continuous editions. A little five or six leaved tract, ridiculing the foolish customs of women, was composed while he was sick in bed, and it brought him a return of seven hundred *en*. Here is the brilliant author and educator who himself went in the early Meiji years to the United States, and who has educated his two sons in Boston, and yet he gives his thoughts on the Creator to the eager public in theses shallow words: "The universe is a vast and incomprehensible machine. There is no reason for assuming that any one created it. It may be permissible to use the word *Creator* in speaking of the universe, but if there is a *Creator*, there must be also a creator of that *Creator*, and so on *ad infinitum*. So that there is no other way than to say the universe is a vast machine that appears as an impenetrable mystery. It came by chance. We mortals also are born by chance, and assuredly are but a part of the great machine. . . . Man is like a nail in the great machine, or like a bit of iron that goes around irresistibly with the revolutions of the whole universe, with no knowledge of the why."—"Hundred Talks of a Happy Old Man."

Not only once or twice, but again and again does this vicious and belated philosophy appear. Other

men of eminence also write in this strain, among whom are Ex-President Kato, and professors of the university. Leading statesmen, like the great Marquis Ito, in conversations that are at once reported, frankly say they have no religion, and no need of any. And thus it results that hosts of intelligent people, under such leadership, are as frank in confessions of agnosticism as they are in confession of nationality.

It looks at times like terribly uphill work to arouse a real deep belief in the God and Father of our Lord Jesus Christ. Some half-hearted Christians even question the possible success of the work. But to me it is a foregone conclusion that this great nation will swing away from inherited doubts of the past, and the natural skepticism of this transition age. For one thing, the necessity of a higher morality is compelling a re-thinking of old questions, and this will surely lead toward God. Then the theistic thought of the West is pouring into Japan through the literatures and histories of Christian nations, and this forces an inquiry into the nature of the God who figures so largely and profoundly in them all. Here in this city is a government college of one thousand students, in which is a Christian club of fifty members, and such facts as this mean the beginning of a mighty religious and moral revolution among young men all through Japan. The English text-books in the schools, wherever I have seen them, are full of Christian thought, one being Joseph Johnson's "Living to Purpose." Some Buddhist schools are actually having the Bible taught as a part of their regular courses, and in one instance the teacher is a missionary of the American board, Dr. M. L. Gordon.

Add to these agencies the varied

influences of a few eminent Christian statesmen, some brilliant writers of deep faith, and the growing body of self-sacrificing pastors and evangelists, to say nothing of the 680 missionaries, and it seems to me there never was a work for Christ that promises such magnificent results in a comparatively short time, as this here in Japan. Nay, the work already done surpasses any in the history of missions within the same length of time. God himself is here, tho the Japanese don't recognize Him. He was here long before we came, preparing the nation to know and understand Him. A considerable break has already been made in the ranks of those who say so often—"We can't understand God." The number is increasing of those who, with real joy, are saying by the help of the Spirit—"Now we understand God through Jesus Christ, His Son."

Education in Japan.

REV. M. N. WYCKOFF, MEIJI GAKUIN, TOKYO, JAPAN.

Missionary of the Reformed (Dutch) Church.

The Japanese are in many ways preparing for the days, so near at hand, when the revised treaties are to go into effect. Some of their preparations are amusing, some encouraging, and some alarming. There is just now much interest, especially in missionary and Christian circles, in recent action of the department of education.

It is a very common opinion of both foreigners and natives that the educational department is less advanced in its views than any other part of the government, and that the anti-foreign and anti-Christian feeling exists more among those who are connected with educational matters than anywhere else.

There is a body of between thirty and forty men called the High Educational Council. Its members are appointed by the department of education, and they are men who are prominent in educational matters. Its powers are only advisory, but as its advice is asked by the department in most changes of importance that are proposed, it has much influence.

This body has just been in session, and the department of education submitted to it a set of proposals, which are intended to form the basis of legislation, if approved by the council. One proposal is that no person who is not conversant with the Japanese language shall be permitted to become a teacher in a private school, unless the instruction is to be given in some special subject. It was offered as an amendment that a clause be inserted disqualifying all foreigners as founders of private schools in Japan. It is not difficult to see that mission schools are aimed at, but fortunately the amendment, and, I believe, the proposal also, was lost in the council.

Another proposal is that any person establishing a private school must have a teacher's certificate. An amendment was offered making it apply to the principal of the school and not to the founders, but for some incomprehensible reason the council rejected the amendment, and approved the original proposal.

The proposal which excites most interest is as follows:

"In elementary schools, middle schools, high schools, and all other schools whose curricula are fixed by law, as well as in schools which enjoy special privileges from the government, no religious instruction must be given, nor must any religious exercises be performed."

Two members of the council strongly opposed this proposal, but it was approved by the council, and

will no doubt be presented to the diet, and may become a law.

The point is in the clause, "as well as in schools which enjoy special privileges from the government," and the purpose is that religion is to be banished from all schools, public and private, or the pupils must be under the disadvantage of being deprived of all privileges, especially exemption from conscription into the army at the age of twenty years.

The persons chiefly responsible for this action compose what is known as the university party, as its members are mostly men who are connected with the university. Their watchwords are loyalty, patriotism, and eclectic nationalism. They place loyalty at the head of everything, and by it they seem to mean a revival of Shintoism and opposition to Christianity. By this action they pretend to shut out all religions from the schools, but, in fact, they will exclude only Christianity, for Buddhism is already out, while they will continue to teach a religion of their own, "based on the heavenly ancestry of their sovereigns and the divine origin of their land."

It is not a pleasant outlook to see such a disposition manifested toward Christianity in educational circles, but it gives us great satisfaction to know that the leading native newspapers are, without exception, opposed to the proposal, and are speaking out their minds very freely.

We trust that public opinion will be strong enough to prevent such retrograde and harmful legislation. Japan is yet a land of surprises, and they are not all pleasant ones. The longer I live among this people the less I seem to understand them; but I am not discouraged, for I am sure that for them, too, the Gospel is "the power of God unto salvation."

Would a Central Missionary Board Increase or Diminish Missionary Interest?

BY WM. M. SMITH,

Teacher of Church History, Cleveland Bible Training School.

In view of the agitation in some quarters looking toward a union of churches, it is not out of place to inquire what would be the result of a combination of missionary societies. Several advantages of such an arrangement at once suggest themselves. The systematic apportioning of missionary territory, with a view to equalizing the effort throughout the heathen world so that no field would be wholly neglected would be one. Another would be a better system of collecting missionary information from all fields so that outgoing missionaries could be sent to the most strategic points. Still another would be the larger scale on which the business transactions of the society could be conducted with the consequent saving of money and greater influence with the commercial world.

These advantages, as well as many others that might be mentioned, argue strongly in favor of a central missionary board for all the churches. But they are not sufficient to warrant the experiment without first carefully considering the disadvantages of such a system.

Granting that denominational difficulties will have been settled before the question of a central missionary board is seriously considered, we will examine only such difficulties as would then remain. Two important factors in missionary work are the contributors and the missionaries. One can do nothing without communication with the other. As most missionary work is done by the small contributions of many people, missionary boards afford the most convenient

means of communication. The board exists for the convenience of these two factors, and when occupying its proper place, is their servant. In holding the place it does between the contributors and the missionaries the board should make as small a gap as possible between them, or vital interest on the part of contributors is liable to be lost. In many cases this gap is already large, so that money for missionary purposes is paid more as a tax than as the free-will offering of a loving heart.

But even if a central board could secure the needed funds for the proper carrying out of missionary work, another objection remains.

The prominence given to the needs of the heathen in the ordinary missionary address, naturally leads to the conclusion that the evangelization of the heathen is the one object of foreign missions, but there are other objects that must not be overlookt. Many business men in comfortable circumstances of life pass their days in toil, and their nights in weary wakefulness, because they have not learned the secret that, "It is more blessed to give than to receive." There are self-centered lives on this side the ocean in just as great need of self-sacrifice as there are heathen on the other side in need of the Gospel, and we might add that one is in just as great danger of being lost as the other. As I once heard a Bible teacher put it: "It is not any more a question of whether the heathen can be saved without our help than it is, Can we be saved if we neglect them?"

The contributions that count are those that are given in prayer; prayer to find how much God expects, prayer to know where God would have it invested, prayer that it may be used to the best advantage after being given. Such a contributor likes to know the missionary who is supported by his contributions, or at least the field where it is expended, and pray by

name for the missionary or field. In this way the contributor is just as much a missionary as the man in the field. His heart is warm toward the heathen, and his soul is blest because he is in touch with the work of carrying out the great commission. Thus the two-fold object of foreign missions is accomplished, results that can not be obtained when missionary money is paid as an assessment; which very likely would be the manner of collecting much of the money by a central missionary board, the result of which would be the destroying of individual missionary interest.

Armenia After the Massacre.

Dr. G. C. Reynolds, of the American Board Mission at Van, Armenia, in a personal letter, says: "You know of the tide of desolation and slaughter that swept over this land but a few years since, and how it left its trail of homes burned or destroyed, flocks and herds carried off, household belongings robbed, and, worse than all, a great train of thousands of widows and orphans mourning husbands and fathers, cut off in the flower of their age by the cruel hand of violence, or the following stroke of disease. In those fearful days one long-drawn wail of despair rose up to heaven, and the cry moved the hearts of God's stewards in all Christian lands to come to the rescue of multitudes of children thus left helpless and forlorn. You are familiar with the tale of how orphanages have sprung up as if by magic in all the great cities of the land, and your hearts would be cheered could you look in at those institutions and see the bright, happy faces once so wo-begone, their owners now busy with the studies they would otherwise have had no chance to learn; or at the trades which will afford them the means of securing a living. And then if you should talk with them, you would find that many of them had learned to love and adore the name

of Jesus, which before they had only heard in oaths. You would hear them express an intense desire that the knowledge of this salvation of which they have learned may be carried to their companions still sunk in ignorance and sin. You would feel that for these children at least their terrible sufferings and losses had been blessings in disguise, that in the loss of earthly goods they had found the pearl of great price, and that in being deprived of earthly friends and protectors, they had found the Friend alone truly worth securing. You would feel that through the education and conversion of these children, teachers and preachers of righteousness were being raised up, ready and eager in due time to return, each to his own village, to introduce the light amid the more than Egyptian darkness that has so long brooded over them. I do not doubt that all who are engaged in this work for orphans feel that it is the opportunity of a lifetime, and long to use the blessed opening in the best possible manner. We need your prayers that we may not make mistakes in our method of training these souls, but be led to the use of such means as shall make them the best possible instruments for introducing these blessings among their countrymen. We need skill to draw the line at just the right place, between educating too much, and introducing such tastes as shall make them unwilling to return to their former mode of life on the one hand, and on the other hand of not bringing them to the point of greatest practicable efficiency.

"There are other directions in which we greatly need the power of prayer. That this instrument which we are preparing may accomplish its work, it must have a field for its exercise. At least some fair measure of prosperity must return to the

land, so that the children as they go forth may find a sphere for the use of the knowledge they have acquired, to practise the trades they have learned, to cultivate their fields in safety, and be allowed to enjoy the fruit of their toil, that so they may secure their own livelihood, and find the people sufficiently at ease, in their own minds, to lend a listening ear to those truths that shall make them wise to salvation. At present, in this province at least, the people are too perturbed in spirit, and too hard prest for the means absolutely essential to existence, to give their attention to spiritual themes. This is a sphere in which only Almighty Power, capable of swaying the wills of nations and their rulers, and of bringing about changes which now seem impossible, can meet the case. So we need to partake ourselves to prayer.

"Another danger that besets the work comes from the jealousy of the ecclesiastics and members of the Gregorian Church. In some places this has already manifested itself to the extent of securing the closure of some of the orphanages by the government. In other places it seeks so to hamper the instruction that is given as to make it inefficient, and fall short of its high purpose. It will, doubtless, unless restrained, impose such restrictions on the children when they go forth as shall prevent them from making known the truth as they have learned it. Again only an Almighty Power can suffice to check these hostile influences, and allow the truth to have free course, run, and be glorified."

Early Persecution in Japan.

In the earlier half of the 17th century, the Catholic Christians of Japan, then numbering many thousands, were almost exterminated by one of the most fearful persecu-

tions ever directed against Christians. Thousands were faithful unto death, but myriads gave way under the terror. These were compelled to abjure the Gospel in a form which has lately been rediscovered in a Buddhist temple. Various religious terms in it are borrowed from the Spanish and Portuguese. The latter, instead of the Spanish *Dios*, still retains the Latin *Deus*. The renunciation is as follows:

1. Having been a Christian from the year — to the year —, I now, by reason of the august decree of the year —, change my faith, and that without any mental reservation, and from henceforth account myself as belonging to the — sect.

2. I now repent of having aforesaid solicited permission to go over to Christianity, and from henceforth even to my death I will not relapse into Christianity; nor will I persuade my wife and children, kindred, or other persons thereto. And moreover, if priests (*padres*) come from anywhere and would persuade me into confessing this faith, I, by reason of having subscribed this testimony, will not consent. Should I ever relapse into my former Christianity, I hereby declare in advance, by this oath, such reversion of no effect.

3. From the Lord of heaven above, *Deus*, and from *Santa Maria*, and from all angels am I willing to suffer punishment, and when I die I consent to be given over to the prison called *Inferno*, into the hands of all the devils, and for a period of endless length to suffer the pain of the five pinings away, and of the three fevers; moreover, I will hereafter in this world consent to become a Lazarus, and men shall name me White Leper and Black Leper. To these points I swear this fearful oath.

10th month of the year Kwan ei (1635).

Province —.

(Name and seal of the abjuring party.)

(Name and seal of the wife and sons.)

The above-standing three paragraphs all abjuring Christians have to copy off; the last two all peasants and servants have to copy off, and the magistrates of each place are to attest the signature.

10th month, 10th day.

Representative of the Regent in Kyoto.
Isakuru Suo no kami Shigemune Kitayama.

Magistrate —. Peasant —.

As is remarkt by the *Zeitschrift für Missionskunde*, from which we translate:

The punishments which the abjurer imprecates upon himself, are Buddhistic conceptions: five sorts of diminution of the energies, and three sorts of heat or fever; the hell also, tho designated by a name borrowed from the Christians, seems to be the Buddhist hell. What is most significant, however, is that the abjurers, Christians, are to swear by their own God, and by *Santa Maria*, to renounce the Christian faith; their own God and *Santa Maria* are to punish them, if they relapse into Christianity! We see how the heathen feel conscious of having to reckon with a strong force. On the other hand, we see how wholly without religion, and without any understanding of religion, these men must have been, who could devise a formula so utterly against all sense, according to which the Christian God must yield Himself to be the helper of the persecutors, and the punisher of His most faithful confessors!

Thank God, the tears and pangs of conscience of the unhappy Christians upon whom this hideous oath was forced, have past away. "God grant that the impressing courage of the elder Japanese martyrs may be found glowing in the breasts of all their successors!"

Testimonies to Missions.

A Japanese (not a Christian), in an article on "The ethical life and conceptions of the Japanese," thus refers to the power of Christian example. "The missionaries," he writes, "have lived good honest lives, and been careful not to give occasion for scandal; the native Christians, as a rule, have in their lives been consistent with their profession. It was a very great and noteworthy thing that there should be these men and women from the Far West to represent to us the ethical and spiritual side of their civilization. By their very presence they remind us of the importance of morality and religion in the life of the nation."

IV.—EDITORIAL DEPARTMENT.

Rev. Gilbert Reid and the "Mission Among the Higher Classes in China."

It will be remembered that some years since Mr. Reid, a Presbyterian missionary in China, was impressed with the idea that the time had fully come for invading "Cæsar's household," and undertaking work among the upper stratum of society in the Celestial Empire. We felt and expressed to Mr. Reid, and more publicly in print, grave misgivings as to the project. We remembered how God had not chosen many of the high-born, mighty, wise somethings—but the seeming nothings; and that the whole history of missions illustrates and proves this. We feared that our Brother Reid might be tempted to "trim" and "cater," in order to win the favor of the mandarin class, and members of the royal household. Our impressions have been confirmed by the subsequent developments of the work; and especially after reading the contribution of Rev. Samuel I. Woodbridge in the *Chinese Recorder*, in which he makes a kind but severe criticism of Mr. Reid's published appeal.

In the *Wan Kwoh Kung Pao*, of September, 1896, there appeared an article entitled in English, "In memoriam." The article is a biographical tribute by Rev. Gilbert Reid to Rev. John Reid, his father. The whole sketch is curiously and skilfully adapted to Chinese notions. For instance, after describing his father's literary attainments, and successive examinations, he gives the substance of his teaching, viz:

"Transforming virtue must come primarily from Heaven; Heaven begets the people; the people serve Heaven as Father. Consequently he founded the doctrine with this design; what is to be learned is a

conformity of the whole nation to Heaven; what is to be cherished is universal love and parental kindness; what is to be done as service is the general distribution of alms."

Here is an ethical creed with no distinctive Christian doctrine, and might have come from Confucius as well as Christ.

He then draws the character of his father *as such*, and shows that he was faithful to Confucius' motto, "If you love your son, make him labor," etc. This part of the paper should be reproduced, as no description will reveal the worldly wisdom with which Mr. Reid has composed the appeal, as a means of winning the support of the Chinese higher classes. We have only a growing conviction that this is not the way to win Chinese literati and noblemen to Christ. We quote from the "appeal," the italics being our own:

"He held that *Chinese Confucianism makes the finest distinction between Heaven and men, and that unless the student of Metaphysics becomes thoroughly versed in the Chinese Classics he will never get even a glimpse of the Hall of Holy Men and Sages*. Much less could he become conversant with the principles of mutual intercourse. In consequence of this my father bade me put into practise the teachings of Chinese sayings and literature in connection with the whole of the Chinese Classics; he bade me also take the Western Classics and travel about in China. For the West also assuredly holds to a doctrine entrusted by Heaven to be established, superior by far to Buddhism or Taoism."

"I came first to the Continent of Asia in 1882, and lived in the city of Chi-nan-fu, province of Shantung, China, making frequent visits to Peking, Tientsin, Shanghai, and other points. Every letter received from my father contained the oft-repeated order: 'Diffuse the doctrine, help the good, be friendly with neighbors, and end quarrels.' When in 1894 China and Japan had the strife of words and the Japan-

ese compelled a treaty, and when among all the countries under Heaven there was not one that was not overwhelmed with sighing, he was still more distressed at the open insult offered to the holy virtue of China, and repeated his injunction to me, adding: 'The officials of China are great and the *literati* many and noted for their moral character; the people are numerous, and not a few are faithful and just. *If you wish to instil a desire in all to make the country strong, you must gradually introduce the true principles and learning of the West to transform the fathers and seniors and instruct the sons and younger brothers to nurse their vengeance and arouse themselves to martial efforts.* They, then, can naturally and without difficulty regard China as the peer of Europe and America. I hear that the court of China is contemplating a change of methods, but I fear that unless the plan receives a general support it will not be permanent. *You must endeavor to travel about among the Chinese and influence them as the light dust and the slight dew; altho you may not help the country to any great extent, still if you awaken one man from his ignorance, China will receive one more degree of benefit.* Along this line of learning the things that are suitable you must plan for with care.'

"And so, regardless of my unworthiness, and without daring to busy myself with the government of the state, I humbly continue to hold that the natures of men can be harmonized; and I am establishing the Sage Honoring Institute in China's capital, hoping to promote intercommunication between the Chinese and foreigners; to repress foolish notions, and thereby arouse innate intelligence and ability more and more every day until strength is attained. Thus, to some extent, I am not disobeying my father's orders. And now when my scheme is scarcely launched, he has suddenly left the world! Alas! How distressing! On the 2d of January, 1897, whilst in Peking, I received the sad missive from New York, announcing his death, and his parting injunction: 'Even tho your strength be small, exert it to help China.' As has been seen, his earnest purpose was love for the good.

"He had a broad forehead, a Roman nose, and very large, bright eyes. He was conscious that his spirit would return to heaven and not be annihilated. Our doctrine says that in addition to this there is the animal soul which descends and rises again. As my father was born a good man, it is right that he should enjoy this great happiness. Then I have examined the text of the Chinese classics, and they speak of 'the ascent and descent as if present.' I firmly believe, for there is evidence, that my father's spiritual form comes into the dwelling of his descendants and secretly helps them. From henceforth I shall hope to meet him in some trance or vision, altho I am now cut off from the sound of his voice and the sight of his countenance. Alas! how painful!

"His whole life was bent on the path of duty. He was deeply read, and wrote many books, six of which were published.

"My father was born May 3rd, 1820, and died January 2nd, 1897. On account of his death, and my aged mother still living, I am returning immediately to my country. Your excellencies and gentlemen, *behold and pity me. Grant me a memorial and I will be grateful forever.* A respectful statement (to those concerned)."

Mr. Woodbridge remarks, and his criticisms seem to us timely, respectful, and sensible:

"Among the higher classes in China it is usual for the son to announce the death of his father by the distribution of a paper somewhat similar to this. His friends and relatives return consolatory gifts. The author of this 'statement' is simply following Chinese custom. From the fact that he received many presents before he left China, it may reasonably be inferred this remarkable document was circulated among the Chinese before it appeared in the periodical elsewhere referred to. It may be safely stated that many thousands have read it. It is not necessary, then, to offer an apology for discussing in one paper what has appeared publicly in another. Delicate as the subject is, and even painful as it may be to some, it is fair that we, as missionaries, should

know the facts. One object of our coming to China is to shake the truth free from all error, and it is a mock delicacy that refuses to perform this duty even tho it be done over the grave of 'a man sent from God,' whose *Christian*, not heathen, name was John.

"In writing or speaking of the decease of a Christian minister one naturally dwells on the source of his holy life and character, as well as the achievements he had attained and the victories he had one for the Redeemer. So when this 'in memoriam,' as it is termed in the *Kung Pao*, meets the eye one confidently expects the writer to show all these and a happy termination of a useful life in the triumphant death of a Christian. In this, however, he is bitterly disappointed. Not only is the blessed name of Jesus studiously avoided and the Christian religion not mentioned except in a covert way, but there is nothing whatever to show distinctively that this preacher of the Gospel possess any better hope and faith than the ungodly Confucianist. It is possible for a Chinese who has been in contact with Christians to read a little of the true doctrine into the article, but the mass of readers will be convinced that Mr. Reid lived and died as do the Christless Chinese *literati*.

"In rendering this highly polished literary production into English, we have ruthlessly sacrificed elegance of diction on the altar of perspicuity. But certain characters which missionaries have caught and tamed, here dodge about like wild Indians in the woods of America. Like the red man, too, they lurk insidiously and sneak about ready to do mischief. We have used our best endeavors to allow all such characters their full Chinese face value, preferring a rough translation to a smooth lie. Time and space do not permit the examination of the serious errors and tendencies of this 'statement.' Its trend is in the direction of pernicious heresy, and it suggests ideas repugnant to the 'faith which was once delivered unto the saints.' Apart from making his father appear a Confucianist, the writer exalts Western learning above the Gospel which to the Chinese is foolishness. The words which the father writes to the son demand special attention here: 'If you wish

to instil a desire in all to make the country strong you must gradually introduce the true principles and learning of the West to transform, etc.' And the son carrying out the injunction of his father is establishing 'the Sage Honoring Institute to . . . arouse innate intelligence and ability more and more every day until strength is attained.' It may well be asked what this 'strength' is. The character used is *ch'iang*, which, in combination with *tuo*, means a robber. Altho some writers may think they have tamed the word by mildly calling it 'reform,' *ch'iang* is still a blood-thirsty Indian with all the war paint on.

"If China were thus 'reformed,' missionaries and all other foreigners would soon be packed out of the country, Italy conquered, Egypt annexed, Portugal put down, Spain ruled, Austria extirpated, Russia defeated, Prussia ruined, and England intimidated.

"In this paper, which seems also to be the author's confession of faith, his eminent fitness to 'reform' China is abundantly exhibited. He is among the third generation of learned men, and is himself an 'American provincial graduate;' he seems to admire that prince of 'reformed individuals'—Napoleon. The *Shi King* tells us that the spirit of Wên Wang ascended and descended from Shangti and assisted his descendants. The writer says, with indubitable reference to this boasted king, that he has certain evidence that his father's 'spiritual form comes into the dwelling of his descendants and secretly helps them.' China would thus get this advantage. While we admit that Mr. Gilbert Reid is one of the most popular foreigners among the higher classes in China, and that the world speaks well of him, judging from this paper we should suggest that he has forgotten the calling of the missionary to preach salvation from sin to a poor ruined world."

The Japan Treaties and Missions.

Japan, since July 17 last, has been recognized by Christian nations as on a footing of equality with them. She is the only Asiatic nation so recognized. Subjects of foreign powers, while abiding in

Japan, no longer are amenable in their respective consular courts, but subject to the code of Japan, and to the regular court procedure of that empire.

Concessions have been made in return by Japan, whereby residence of foreigners belonging to these nations is no longer restricted to the five ports in which it was hitherto only allowed, but residence in any part of the empire is permitted. Missionaries have been obliged when visiting the interior to do so on a passport which was limited to a given time. It was often well nigh impossible to reach their starting point within the time allotted, because of accidents incident to travel or ill health. The permit did not allow them to teach a foreign religion; it was for travel in the interest of science. We do not know that missionaries directly violated the conditions implied by evangelistic addresses made by themselves. They were, however, inspiring the promulgation of the Gospel by their native pastors, churches, and teachers. They were superintending a variety of schemes intended for the establishment of a foreign religion. The government knew this, and might have refused a passport at any time to those who had acted thus in the interests of the "science" of religion! Some missionaries thought that they were not excusable in making these indirect evangelistic visits, merely because the government did not call them to an account for violating the spirit and the letter of the permit. Others thought that the government might interpret for itself its own text, and so long as it was an open secret, that they went to advance the interests of Christianity, and the government did not ask them to cease doing so, they were fully authorized to continue in that course. There was no doubt however that it was merely by per-

mission that they could go into the interior at all, and residence was not allowed even in exceptional cases. All this is now done away with, and missionaries may go to abide in any place in the empire, and thus be permanently near to the work of the native churches, or project missions themselves in any new parts.

Again, hitherto it has not been possible for foreigners to acquire title to property in Japan; now they may hold under a twenty-year lease, and may become legal members of a firm or corporation, with or without Japanese associates. There is nothing in the treaties, however, to prevent the Japan government from granting the right of ownership of land when it may be pleased to do so. The civil code of Japan is based on the civil law of Germany. The criminal code is undergoing a thorough revision; the commercial code, which went into effect June 16th, is based on that of Germany. Americans may now travel and reside where they choose, subject to the same laws as are Japanese. There is no restriction whatever in the matter of religion. Foreigners are exempt from forced loans, military service, and military contributions, but not from any taxes that would lie against property if the owners were Japanese. They may take mortgages upon land and buildings.

So far as appears from the face of the text of the treaties it would appear that missionary privileges and protection of property are considerably advanced, and confidence is increased by a provision that any laws of Japan now existing, or hereafter to be enacted, which conflict with the treaties are null and void as against the treaty. That is a step in advance of the civilization of the Supreme Court of the United States' decision in the case of our treaty with China, permit-

ting Chinese to immigrate here. We had an unexpired time treaty with China, based on the Burlingame principle, that one of the common rights of mankind was that of changing place of residence. But Chinese immigration, in obedience to the demands of California at that juncture a pivotal State in the national election, was prohibited by a law of Congress, and, on a test case, the Supreme Court decided that the national law took precedence of the international treaty. Just or unjust, the decision was submitted to by China. All this by no means exhausted the question of ethics involved in the procedure. Happily there is left no room now for the Japanese government in a fit of passion or prejudice to override rights guaranteed in the treaty. A further guarantee is, that within the past ten years Japan has become so far a constitutional government that it is not now possible for the executive to override the laws. The courts are no longer subservient to the will of the persons in authority.

The minister of justice of the Japan government is quoted in the *Weekly Times* of Japan as saying in an address at a public dinner in Tokyo:

Various ordinances and regulations have been devised for the purpose of giving full protection to the life and property of persons of the various nationalities who are to come under Japanese jurisdiction. Special attention has been directed to the reform of the judicial system. Great changes have been introduced in the machinery and personnel of the law courts. Whatever reforms have been achieved in the administration of criminal law, in the law of civil procedure, and in the organization of law courts do not exhaust the full extent of the aim of the imperial government, and further changes will be introduced dependent upon the report of the officers despatched to investigate the workings of American and European courts.

It will probably not all be plain sailing when Japanese who are inexpert in administration of Western laws, come to apply them, but there is a wide difference between the present religious freedom assured in the empire and the sign-boards of fifty years ago which threatened any one with the loss of his head if he introduced Christianity or promulgated teaching unfavorable to the then acknowledged gods of Japan. The whole procedure in the case of these Japan treaties furnish evidence that, after all, the world moves. J. T. G.

A Fourfold Argument.

Rev. Dr. Henry B. Smith, so loved as the theological leader in the Union Theological Seminary in its olden time, and a man of such universal information, gave an outline argument for organized missionary endeavor, which will not soon be forgotten by those who were wont to hear him. It embraced a fourfold argument: the *doctrinal*, the *exceptional*, the *experimental*, and the *historical*, somewhat as follows:

1. The *doctrinal*. The spirit of missions is the Spirit of Christ, etc. Christianity is a *doctrine*, teaching an incarnate God, an atonement, a new birth, and a new life; teaching and exemplifying a love that is universal and impartial, and manifested mainly in unselfish effort for souls.

2. The *exceptional*. Christianity is solitary in this: teaching one blood for one race of man, and one blood of redemption applied to one blood of creation and one curse of sin.

3. The *experimental* argument: Christian Europe and America, as fruits of missions, vindicate the methods of missions. He who would not send the Gospel to heathen peoples must first ask himself, What would I have been but for missions? The purpose of missionary enterprise, to do for present heathen what has been done for the present Christian nations when they were in the same condition. It is admitted that sometimes there is slow progress. All great and permanent results are slowly wrought. Especially changes of intellectual, social, and moral life are necessarily slow. Moreover, in many cases it must be borne in mind that the work is preparatory, like breakwater on coast, or foundations of Eddystone lighthouse.

4. *Historical* argument: Where the spirit of missions is found, there is the Spirit of Christ—I, e., Holy Ghost. And wherever a church or a disciple is indifferent to missions, there the flame of a renewed life with greatest difficulty maintained at all, if, indeed, any really exists.

V.—RECENT BOOKS ON MISSIONS AND MISSION LANDS.

THE CHRISTIAN CONQUEST OF ASIA. By John H. Barrows. 12mo, 258 pp. \$1.50. Charles Scribner's Sons.

This is not only a valuable contribution to missionary literature, but to the study of comparative religion. It has come to be a well-known fact that Dr. Barrows, the president of the World's Congress of Religions at Chicago, was the first Mrs. Haskell lecturer in India upon this class of themes. These—the Morse lectures of 1898—embrace the results of Dr. Barrows' researches into the religious systems of the Orient, and his observations in his personal tour. It is not too high praise to say of these lectures that they are the fruit of a wide reading of the best books on the subjects treated, and of a careful and scientific study, as an eyewitness, of the actual life of Eastern peoples.

As a rhetorical masterpiece the book is a picture and a poem. In fact, the ornate style is, perhaps, a hindrance to the calm and candid weighing of the matter presented. Dr. Barrows bears the reader along on the current of his sparkling style, charming him so completely by the fascinations of his imaginative diction and word painting that the judgment is liable to be swept hurriedly on to the author's conclusions. But this is scarcely a blemish—it is only an excess of beauty.

The matter seems to be as carefully compiled and arranged as the manner is studiously polished and attractive. The quotations alone are a rich body of gems, selected with much care, and in many cases giving the cream of the volume from which citation is made. For example, he quotes from Lawrence's "Modern Missions in the East," that Judaism repre-

sents "*arrested development, Islam perverted development, and Christianity corrupted development,*" etc.

The sketch of Mohammed and his career is impartial, appreciative, and discriminating. He gives abundant credit to Buddhism and Brahmanism for all that is good in them, while he stoutly maintains the vast superiority of Christianity, and demonstrates the essential and vital defects in all other religious systems. It is not necessary to accept all Dr. Barrows' views and conclusions, while conceding a high value to his book. It is a thoughtful volume; it evinces a strong mind grappling with great problems, and treating them with candor and courtesy; there is not a trace of rancor or the controversial spirit, but a charity that may by some be considered as bordering on laxity or undue liberality.

The whole treatment of the theme is masculine in vigor and feminine in delicacy. The book is certain to have many readers and to be regarded as one of the best books on the subject of comparative religions. Had the abundant quotations and references been marked by foot notes, and a copious index been added to the contents, the book as a whole would be improved. But it is a valuable addition to the modern missionary library, and will be read with interest and profit.

THE HISTORY OF THE LONDON MISSIONARY SOCIETY, 1795-1895. By Richard Lovett, M.A. With portraits and map. Two volumes. 8vo, 832 and 778 pp. 21 shillings. Henry Frowde, London

This history stands by the side of the even more copious chronicles of the Church Missionary Society as a remarkable record of what God has accomplished, both at home and abroad, in this the first century of

modern missions. The London Missionary Society was organized as a result of the evangelical revival under Whitefield and the Wesleys. It owes its century of progress to the continuance of the same spiritual life in the church. The author has gathered, with remarkable skill, the records of the formation and work of the society, and has presented them readably and forcefully. Many a "romance of missions" is contained in the pages of these two volumes. The stories of the transformations in Polynesia, of the pioneering in South Africa, the persecutions and triumphs in Madagascar, and the progress in India and China are of thrilling interest, and form an unanswerable argument for the prosecution of missionary work, and, indeed, for the divinity and uniqueness of Christianity. The names of Henry Nott, Robert Moffat, David Livingstone, Robert Morrison, Dr. Vanderkemp, John Williams, Samuel McFarlane, James Chalmers, Cotton Mather, James Legge, John Chalmers, Griffith John, James Gilmour, John Kenneth McKenzie, besides a host of other missionary heroes living and departed, indicate somewhat the high type of men who have worked under this society, while the multitudes of names unknown to the world, of those who have served under this society in the foreign field, give some idea of the many who are faithful laborers, sowing the seed and gathering the harvest, whose lot it is to toil on in obscurity here, but who will receive crowns and commendations hereafter.

Statistics do not indicate correctly the amount of work accomplished by the society, and yet it is interesting to note that in the century (1795-1895), over 900 missionaries (exclusive of wives) were sent out, and the income increased from \$55,000 to over \$650,000.

These two volumes are of great importance for missionary libraries, and will well repay a careful reading.

DO FOREIGNERS NEED A TEXT-BOOK TESTAMENT? By R. W. MASON.

This pamphlet is a plea for such a Testament on the ground that foreigners in America are anxious to understand English, but find it exceedingly difficult to do so because of the difficulties in orthography. By a "Text Book Testament" Mr. Mason means a copy of the Gospels and Epistles with simple and effective "helps," the chief of which would be a pronouncing column throughout parallel to the ordinary text, and a key at the bottom of the page.

We believe that some such Testament would be most helpful from every point of view, but are not prepared to say whether or not that advocated by Mr. Mason is the best that can be devised. It has many excellent points however, and is well worthy of consideration.

Monthly Missionary Bibliography.

HISTORY OF THE LONDON MISSIONARY SOCIETY. By Richard Lovett, M.A. 2 vols. 8vo. Illustrated. Maps. 21 shillings. Henry Frowde, London.

INTERNATIONAL YEAR BOOK: The World's Progress in 1898. F. M. Colby. 8vo, 932 pp. \$2.50. Dodd, Mead & Co.

FROM THE HIMALAYAS TO THE EQUATOR. By Cyrus D. Foss, D.D. 12mo, 256 pp. \$1.00. Eaton & Mains, N. Y.

SIBERIA AND CENTRAL ASIA. J. W. Bookwalter. \$5.00. Springfield, Ohio.

SIX SYSTEMS OF INDIAN PHILOSOPHY. Max Müller. 8vo, 618 pp. \$5.00. Longmans, Green & Co., N. Y.

ENCHANTED INDIA. Prince Kargeorgevitch. 12mo, 305 pp. \$1.75. Harper & Bros.

CHINA. Robert K. Douglas. 8vo, 450 pp. \$1.50. G. P. Putnam's Sons.

JAPAN AND ITS REGENERATION. Rev. Otis Carey. 12mo. The Student Volunteer Movement for Foreign Missions, New York.

JAPAN IN TRANSITION. Stafford Ransome. Maps and Illustrations. 8vo, 261 pp. \$3.00. Harper & Bros.

CONVERSION OF THE MAORIS. Donald McDougall. 12mo, 275 pp. \$1.25. Presbyterian Board of Publication, Philadelphia.

TORO: Visits to Ruwenzori (Africa). Bishop Tucker. Illustrated and Map. 8vo. 1 shilling and 6 pence. Church Missionary Society, London.

MISSIONS IN EBEN. Mrs. Crosby H. Wheeler. Illustrated. 12mo, 193 pp. \$1.00. Fleming H. Revell.

THE RESCUE OF CUBA. Andrews Draper, LL D. Illustrated. 12mo, 186 pp. \$1.00. Silver, Burdett & Co.

PUERTO RICO: Its Conditions and Possibilities. Wm. Dinwiddie. Illustrated. 8vo, 293 pp. \$2.50. Harper & Bros.

ALASKA—ITS HISTORY AND RESOURCES. Miner Bruce. Illustrations and Maps. 8vo, 250 pp. \$2.50. G. P. Putnam's Sons.

ALASKA AND THE KLONDIKE. Angelo Heiprin, F.R.G.S. Illustrations and Map. 12mo, \$1.75. D. Appleton & Co.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

THE KINGDOM.

—At the recent anniversary of the London Missionary Society, Principal Fairbairn referred to the courage which made India England's, and went on to say: "Many a time the men of arms or the men of law, or still more, the men of wealth, may turn haughtily upon the missionary and ask why he is there. He is there in obedience to a grander courage, in fulfilment of a higher function than their own. Think what he faces. There is a people far older than we, civilized when we were savage; there is a people with a classic literature older than our own, full of tales and full of heroism dear to the heart of the Hindu. There is a religion embedded in custom, revered and worshipped, embalmed in memory, consecrated by victory and defeat, dear to all hearts, holding many minds. There is a great social system wherein the individual counts for nothing, and the caste and the family and the guild are all in all. To change that is almost like trying to lift by persuasion the earth from its very axis. Yet that is what the missionary faces in India, a land and people less open to conquest, more deeply embedded in the past, more profoundly guarded by sacred associations than those the soldier or the civilian can face; and the missionary faces them without arms in his hand, without an imperial power behind him, faces them in the power of a great faith, in whose strength he hopes to overcome and prevail. There he lives, there he works, and the wonder is that he does not in dismay die, that he does not in shame retreat, that he still lives, still works, and still carries on his great attempt, the grandest example of

heroism and of audacity in the whole history of our English race. But you can not think what it means unless you go and face it."

—The C. M. S. *Gleaner* has this to say about "Our Own Missionaries": "Many of the new missionaries leaving England in the coming autumn have already been assigned to their respective missions, and a considerable number have been taken up for support as 'own missionaries.' For several years prior to last year practically the whole number of new missionaries of the year had been taken up each year for support. Last year some few remained unsupported. The number of supported missionaries now stands at 432. This number includes 56 honorary, 42 supported by colonial associations, 51 by Gleaners' Union and branches, 193 by associations and other bodies, and 90 by individual friends. An 'own missionary' is allotted either on payment of a yearly sum of £100, or, as many friends prefer, on an annual payment representing the sterling equivalent of the actual stipend paid to the missionary. This latter sum varies with the stations, since the expenses of living and traveling differ greatly. It ranges from £50 to £200 for an unmarried missionary, and more for a married missionary."

—Ament the recent discussion of "Special Objects" by the foreign missionary boards at a conference in New York, with a "consensus of 20 boards is to discourage and avoid giving for special objects as far as practicable, and only 4 are found willing to resort to this method without misgiving," the *Indian Witness* remarks as fol-

lows: "To us on the field, the policy adopted by the home boards in dealing with gifts for special objects seems to lack at some point or other. The evidence proves that there is an increasing tendency in the direction of giving for special objects. More than once have we pointed out this tendency and affirmed that the boards will find themselves powerless to arrest it. This is now practically confessed by the mission boards of Protestant Christendom, yet the policy is distinctly discouraged by the majority of these boards. We are not indifferent to the duty of educating givers to give from the highest motives; but in the case of many true-hearted givers, the highest motive of which they are capable is to conscientiously give to an enterprise or institution, the needs of which have been laid upon their hearts or brought before their minds in some peculiar and providential way. In view of the growing drift toward giving for special objects—a weakness, if weakness it be, for which the boards practically admit there is no remedy known to them—is it not the part of true wisdom to accept the inevitable and address themselves to the task of most wisely and effectively guiding the instinct which so largely prevails and promises to become paramount in all the churches?"

—This call of president F. E. Clark to the 3,350,000 Endeavorers is significant, and is likely to lead to great results. Surely, these are phrases to conjure with: "Make money for God"; "Support one or more workers in the mission field": "Young men, make money for God. Pledge yourselves to turn your best ability to the making of money, not for a selfish and sordid purpose, but that through your money the world may be evangelized. Glorify this meanest of pas-

sions with the god-like light of an unselfish purpose. Transmute this clay into pure gold. Make your purpose very specific and definite. Bring to bear the force of our pledge upon your business. Route avariciousness with a godly purpose and say: 'Trusting in the Lord Jesus Christ for strength, I will make money for him. I will at the first possible moment support, through my own denominational board, one or more workers for Christ on the home or foreign field.' What a glorious day for world-wide missions that will be when 100,000 young American Christians make that covenant with God!"

—Dr. Warneck takes little stock in the claims put forth by certain Roman Catholic statisticians relating to phenomenal growth in their foreign missions. Beginning some three hundred years ago, certain undertakings of the Jesuits and other orders in Africa and the East appeared to be crowned with signal success; but, largely through depending upon political influence, at the beginning of this century these were all in ruins. It is true that great gains have since been made; say from 4,000,000 Catholics in non-European lands to 26,000,000. But this is mainly from emigration. Only 3,500,000 converts are claimed in India and China, while Protestants can count 4,000,000. The giving of 210,000,000 Romanists for missions is \$3,500,000, while that of 150,000,000 Protestants is nearly \$15,000,000.

—The matchless (at least for the New World) shrine of Ste. Anne de Beaupre is not losing its fame, or magic power to heal; for "during last summer this Mecca on the northern bank of the St. Lawrence was visited by more than 120,000. On a single day 7,000 persons ascended the holy stairs in kneeling posture. From every State in the

Union, from every province in the Dominion, and even from remote New Zealand, devotees have traveled to the cluster of convents and churches nestling among the blue Laurentian hills, twenty miles east of Quebec."

—To my thinking, no one follows in the Master's footsteps so closely as the medical missionary, and on no agency for alleviating human suffering can one look with more unqualified satisfaction. The medical mission is the outcome of the living teachings of our faith. I have now visited such missions in many parts of the world, and never saw one which was not healing, helping, blessing, softening prejudice, diminishing suffering, making an end of many of the cruelties which proceed from ignorance, restoring sight to the blind, limbs to the crippled, health to the sick; telling in every work of love and skill of the infinite compassion of Him who came "not to destroy men's lives, but to save them."—*Mrs. Isabella Bird Bishop.*

—This solemn protest, or warning, sounds out from far-off heathen lands: What are we to conclude regarding all the palaver about comity and cooperation there has been in America within the past two or three years, between the numerous missionary societies of the country? The conferences held by the representatives of the boards of missions have discussed these topics in the most amiable and enthusiastic way, yet we learn that not fewer than *thirteen* societies have expressed their intention of prosecuting missionary work in Cuba, *ten* have resolved to enter Puerto Rico, and half a dozen or more have the Philippines on their list! If we are not mistaken, this outburst of missionary zeal for America's new possessions is very largely of the flesh, induced by the

fact that societies can work up a gush of spasmodic enthusiasm and secure funds for these new fields more easily than for older fields.

—The eighty-third annual report of the American Bible Society shows that the total receipts of the society during the past year were \$352,617, of which \$100,268 came from donations from individuals, auxiliaries, and church collections; \$176,671 from legacies. There were also returns from sales by foreign agents and missionary and other societies to the amount of \$30,142; returns from sales of books donated, \$3,672; income from funds and investments, \$26,992; net income from the Bible House, \$14,870. The society's auxiliaries purchased during the year books amounting to \$69,062. The total issues for the year amount to 1,380,892 copies, of which 719,622 were distributed in other lands. The society is represented on the foreign field by 12 agents, 4 in Asia—the Levant, Siam, China, and Japan; 3 in South America—Argentine Republic, Brazil, and Venezuela; 1 in Central America, 1 in Mexico, 1 in Cuba, 1 in Puerto Rico, and 1 in the Philippines.

—Student missionary campaign work is going on during this summer in each of the following churches: Methodist Episcopal Church, Methodist Episcopal Church (South), Presbyterian Church, Reformed (Dutch) Church, Congregational Church, Lutheran, General Synod, Methodist Church in Canada, United Presbyterian Church, and others. Reports from the campaign managers for these various bodies give promise that these months will see as great an advance in campaign work over last summer as last summer was ahead of all previous years in aggressive effort.

—Nearly 9,000 societies of Christian Endeavor report missionary

contributions, with an aggregate, including all money given to religious objects, of nearly \$500,000. The society that leads the list is in St. Peter's German Lutheran Church, Allegheny City, Penn., with \$1,584. The next society deserving mention is the First Congregational Church, of Washington, D. C., with \$1,372. Next comes the \$1,338 contributed by the society in the First Presbyterian Church, Aledo, Ill. Then comes the Second Baptist Church, of St. Louis, Mo., \$1,152. The Oxford Presbyterian Church, Philadelphia, Penn., reports \$1,283 contributed to missions and benevolences, of which amount \$842 was contributed directly to missionary boards. The Juniors of the Brighton, Mass., Congregational Church has for two years led all the Massachusetts Juniors. This year the amount is \$247 for missions. The Chinese Society of Christian Endeavor of San Francisco, Rev. Jee Gam, pastor, has contributed \$689 to their own missionary board, \$415 to their own home church expenses, and for other benevolences, \$109; in all, \$1,213.

UNITED STATES.

—The Cross-bearers' Missionary Reading Circle, which is completing its tenth year of service, announces the following course of reading for 1899-1900.

I. Biographical.

1. "Thomas J. Comber," John B. Myers.

II. Islamitic.

2. "Mahomet and Islam," Sir William Muir, K. C. S. I.

III. Formosan.

3. "From Far Formosa," Rev. George L. Mackay, D.D.

IV. Apostolic.

4. "Apostolic and Modern Missions," Chalmers Martin, A. M.

V. Periodical.

5. "The Missionary Review of the World."

The membership fee is fifty cents a year, but this is more than made up by discount on missionary

books. Rev. Marcus L. Gray, of St. Louis, Mo., is the founder and president.

—For sixteen years the Congregational Home Missionary Society has carried on specific work in behalf of foreign populations. It is helping to maintain nearly 100 German churches, with a membership approaching 5,000, in 13 States, mostly west of the Mississippi river. It aids, also, about 100 Scandinavian churches, 7 French Canadian, 6 Bohemian, 1 Polish, and 1 Slovak church. It is laying foundations for Spanish churches in Florida and New Mexico, and now is looking toward Cuba as a hopeful field.

—The Presbyterian Board, which ended its last fiscal year with a balance in the treasury, is sending out over 50 new missionaries. They have been carefully selected from a large number of applicants, and will go to Africa, Brazil, China, Japan, Korea, India, Siam Laos, Persia, the Philippines, Syria, and the United States of Colombia.

—The Reformed Episcopal Church is seeking in this country 2 missionaries for much needed service at Lalitpur, and the means for their support.

—The Presbyterian Women's Board of Home Missions has a broad field represented by these statistics:

| | Schools. | Teachers. | Pupils. |
|-------------------|----------|-----------|---------|
| Alaskans..... | 11 | 28 | 634 |
| Indians..... | 18 | 88 | 1,418 |
| Mexicans..... | 24 | 48 | 1,316 |
| Mormons..... | 29 | 66 | 1,728 |
| Mountaineers..... | 36 | 111 | 3,085 |
| Foreigners..... | 3 | 6 | 230 |
| | 121 | 347 | 8,411 |

—Investigations made by Dr. Dennis show that of all missionary boards and societies in the world that of the Presbyterian Church has the largest number of medical missionaries. Of those who are thoroughly trained and graduated

at medical colleges there are 50 men and 33 women. Next in rank in this respect is the board of the Methodist Church. In the transmission of famine relief funds during the last fifteen years the Presbyterian Board has taken the lead, distributing tens of thousands of dollars for famine relief in China, Persia, India, and other lands.

—In the Presbyterian Church, South, a beginning has been made in forming companies of Covenanters, both senior and junior, to stimulate interest in missions. *The Colors* is the printed organ of the movement, with headquarters at Richmond, Va.

—The *Record of Christian Work*, Fleming H. Revell Co., has selected a missionary for South America, and is soliciting funds wherewith to send and sustain him.

EUROPE.

Great Britain.—Returning from his recent visit, Bishop Whipple declares: "The most remarkable thing I noticed in England was the friendly spirit manifested in every quarter to our country, and with it a great desire to learn more about the organization of the missionary work of our branch of the church. There has been a great deal of talk in England and elsewhere about the crisis in the Church of England on questions of ritual. But the question which was most prominent, and of which I saw most, was that connected with Christian work at home and abroad. I think that the great heart of England realizes, as it has never realized before, that God has placed these English-speaking races in the forefront of humanity, representatives of constitutional government and Christian civilization, to carry their benefits to all the people of the earth; and underlying this desire for a closer relation with the United

States was the thought that we had a common work and a common mission to do for humanity."

—All things considered, the British and Foreign Bible Society, as a spiritual force making for the world's redemption, is scarcely second to any other organization. There now exist over 7,600 auxiliaries, branches, and associations, of which nearly 5,700 are in England and Wales. The circulation of Bibles, Testaments, and portions of Scripture during the past year reached the enormous total of over 4,479,000 copies. The total issues by the society since its foundation in 1804, have been over 160,000,000 copies. Translations or revisions are now going on in more than 100 different languages, and nearly 1,000 translators, revisers, and native assistants on various committees are in charge of this world-wide task.

—The eighteenth report of the Zenana Missionary Society tells something of what English women are doing for their Indian sisters. There are now under its care 36 zenana missionaries, 6 of whom have a full medical qualification, and under their superintendence is a staff of native women workers numbering 158. The ordinary income of the mission has now reached £6,013. There is a building fund of £1,140, a reserve fund of £3,538, an annuity fund of £1,626, for the benefit of those agents who are laid aside from work through age or infirmity. The *Zenana Mission Quarterly* has now reached a circulation of upward of 20,000.

—The Bible Lands Mission's Aid Society has published its forty-fifth report, which shows receipts for the year of £4,256, expended mainly in Turkey, Syria, Palestine, and Persia. Since the beginning £96,905 have been received and expended.

—The Religious Tract Society has just past its centenary, and had a noble story to narrate of efficient service performed for the kingdom through the printed page. Among the rest it has published, or assisted in publishing, literature in some 230 languages and dialects. It has disseminated its publications literally over the length and breadth of Europe, Asia, Africa, and America. The total circulation of the society's publications since 1799 amounts to over *three thousand millions*.

—The Society for the Propagation of the Gospel (S. P. G.) is preparing to celebrate its 200th anniversary, with a beginning next June and to continue a year. Its income was £132,356 last year. The number of ordained missionaries, including 12 bishops, on the list is 787, in Asia, 252; in Africa, 192; in Australia and the Pacific, 42; in North America, 211; in the West Indies and Central and South America, 51; and 39 chaplains in Europe. Of these 125 are natives laboring in Asia, and 47 in Africa. There are also in various missions about 2,900 lay teachers, 3,200 students in the society's colleges, and 38,000 children in the mission schools in Asia and Africa. It is estimated that three-fifths of its work is bestowed upon non-Christian peoples, and the rest upon British colonists.

Germany.—Last January a society was founded in Stuttgart for the promotion of medical missions. Its aim is to meet the growing need for qualified missionary doctors in the mission field, to promote an intelligent appreciation of this department of missionary work, and to procure for it the necessary financial support. The prospectus points out that while the English and Americans have over 500 quali-

fied doctors in the mission field, the Germans have scarcely a dozen. According to Dr. Warneck, the Basle Society sent out the first German medical missionary, the Rhenish Society has now 4, and will soon have 5 in the field; the Moravians have repeatedly sent out doctors; the Gossner Society trains natives to medical service; Berlin I. is seeking a medical missionary; Berlin III. is sending one shortly to Usambara; and many other societies have it in view to begin medical mission work, but are unable to find the men.

Russia.—Communications from the scene of the famine in South Russia rehearse a tale of great sadness. In many districts the people who have so far survived are the victims of great suffering through typhus and scurvy. They lie in miserable huts away from friends, and unable to do anything for their own nourishment or recovery of health. Young and old alike are in dire distress, and many who were formerly well-to-do are to-day helpless and forsaken. The Christian women who have arrived in Kazan to nurse the sick and feed the hungry, are showing a devoted spirit. In some cases they are medical students, spending their holidays in this service. By the end of March the Red Cross Society had organized 629 free dinner-rooms in the Kazan province, both for children and adults, where hot food was supplied to 45,000. Allowances of flour were also granted to 71,500 people, and baked bread to 14,500, out of 240 bakeries; 6 shelters were organized for 466 persons; 34 bakeries, with a cheap sale of bread; 60 feeding stations, for 2,691 men; 25 tea houses, and the night refuge. Altogether the Red Cross provided food for 132,000 people in the Kazan province. — *London Christian*.

ASIA.

Turkey.—The catalog of Robert College for 1899 has appeared. The total number of students, including the preparatory department, is 288. The number of nationalities represented among the students is really phenomenal, including Greeks, Bulgarians, Armenians, Turks, English, Israelites, Americans, Austrians, and French. The record of the alumni is most suggestive, showing what influential places they have occupied in civil and political affairs, including the prime minister of Bulgaria, and a host of other government officials, merchants, bankers, teachers, and lawyers. The total number of graduates is 345, while 2,128 different students have enjoyed the advantages of the institution.

—April 14 was a great day for Anatolia College, Marsovan. The governor of the city, with a retinue of the officials and many Turkish gentlemen, accompanied by a regiment of soldiers in full dress, and with sound of bugles and drums, came into the mission premises for the public reading of the firman establishing the college. The ceremony was very impressive; a scribe standing between the governor and President Tracy, having read the document, the governor past the firman to President Tracy, following it with a written address, to which reply was made by Professor Hagopian. These exercises were intersperst with cheers from both the students and soldiers, "Long live the king!" Prayer followed, in which Rev. Edward Riggs led, using the Turkish language, all listening with profound attention.—*Missionary Herald*.

—Rev. A. W. Hubbard, of Sivas, died recently, and these were among the tokens of the esteem in which he was held at the end of a

quarter of a century of self-denying toil: The Turkish pasha sent a special messenger to express his sympathy, and to offer every aid in perfecting the funeral arrangements. The Armenian bishop sent a similar messenger, and deputed some one to represent him in the public services. Five Gregorian priests came to the church and went to the grave, one of them pronouncing a eulogy in the church. At least 3,000 of the people followed the body to the grave, all the leading Armenians being there, and the Armenian shops of the city being closed, altho it was a busy day.

Syria.—Dr. H. H. Jessup reports that recently the Greek Hospital Society of Beirut unveiled, in the open court of the St. George's Hospital, a white marble bust of Rev. Dr. Cornelius Van Dyck, the American missionary, physician, and scholar, who for ten years attended the hospital. The occasion was one of great interest, evincing the gratitude of the Syrian people to Dr. Van Dyck, and their hearty appreciation of a life devoted to their welfare. This is the first marble statue erected in Syria in modern times, and it is interesting as having been set up by members of the Orthodox Greek Church in memory of an American Protestant missionary. An immense crowd of people were present—Greek, Mohammedans, Maronites, Jews, and Protestants—and some very eloquent and beautiful addresses were made by Syrian scholars and physicians, expressing their admiration of their friend and benefactor.

India.—Vedas are not for the low caste and Sudras. Only the twice-born can study them. Out of the 286,000,000, the 14,000,000 of Brahmans, 29,000,000 of military landholders, 47,000,000 of ordinary landholders, and 12,000,000 of traders, and 2,000,000 of Kayasths have a

place in Indian society. Vedic religion does not recognize the Sudras and the low castes. There are 141,000,000 of these fallen people in India, who are victims of ignorance, superstition, and fatalism.

—In 1820 the *Friend of India* commented in terms of astonishment and gratification on the fact that during the preceding ten years no less than 27 works had issued from the native presses. But the government reports on Indian publications show that the books printed and published in India in 1897 were as follows:

| | Eng- lish. | Vernac- ular. | Total. |
|----------------------|---------------|------------------|--------|
| Bengal..... | 450 | 1,485 | 2,282 |
| Madras..... | 223 | 557 | 969 |
| Bombay..... | 53 | 385 | 1,036 |
| N. W. P. & Oudh..... | 91 | 520 | 1,466 |
| Punjab..... | 101 | 897 | 1,074 |
| C. Provinces..... | 5 | 46 | 52 |
| Mysore..... | 3 | 81 | 113 |
| Totals..... | 956 | 3,971 | 6,992 |

Of these, 1,709 dealt with religion, and 134 with philosophy.

—From the Rajputana mission press, Ajmere, has appeared the Protestant Missionary Directory of India for 1899, compiled by John Husband, Ajmere. It is a most useful and carefully-arranged handbook. The number of Baptist missionaries in India is 436, showing a decrease of 17; Congregationalists, 159, increase of 8; Church of England, 528, increase of 38; Presbyterians, 467, decrease of 2; Methodists, 298, increase of 23; Lutherans, 263, increase of 68; Moravians, 27, increase of 20; Society of Friends, 25, increase of 4; female missionaries, 108, increase of 9; independent missionaries, 400, increase of 178; Salvation Army, 86. Total, 2,797; increase over all, 329.

—The Y. M. C. A. has 92 associations in India, of which 86 report a membership of 5,109; of these 1,042

are Europeans belonging to 34 associations, thus indicating that half the associations are purely native. Thirty-six associations raise for current expenses £2,463, besides £81 for national work. There are 9 European secretaries giving all their time to the work, and 2 native secretaries, the latter being maintained by the funds raised in India.

—The University settlement, which has been projected by the Madras association, has secured as its head worker Rev. L. P. Larsen, who has been engaged in work in Madras for ten years under the Danish mission. Mr. Larsen is thus the first of four university graduates who are desired for work among the students of Madras, in connection with the settlement plan. Living accommodations for these men have been provided in the new Association building.

—At a recent meeting of the Scottish Foreign Mission Committee the gratifying announcement was made that the Rev. Bipro Charan Chuckerbutty, former minister of St. Andrew's Bengali Church, had handed over his whole property to the Calcutta mission council for the benefit of the missions. The property consists of houses, government securities, cash, etc., and amounts to 9,345 rupees, or about £623. This property has not been saved from mission salary, but represents Mr. Chuckerbutty's earnings from University examinations, school text-books, and other sources, over many years.

—The *Hindu Patriot* says: "The native Christian is generally looked down upon by Europeans. He has also got a rather bad name—given by people who bear little love to him. It is, therefore, refreshing to find a man like Sir Alexander Mackenzie, praising native Christians in his speech at a missionary gathering, as men 'than whom a more

devoted, humble, pure-living, and upright set of men could not be found,' and to know whom well was indeed 'to love them much.' Some of the native converts have been most distinguished in their days, and the greatest of modern Bengalee poets, the late Michael Madhusudan Dutt, was a convert, as also the great Bengalee poetess, the late Toru Dutt, whose untimely death cut short a career which had given the greatest promise."—*Bombay Guardian*.

—An educated Hindu, Mr. Fillai, says, in a lecture copied by *The Helpmeet*, from *The Indian Magazine*: "A knowledge of the high intellectual advancement attained by Hindu women, and the honored position they occupied among our Aryan ancestors in ancient times, is likely to create a stimulus in every true Hindu to work for the emancipation and enlightenment of our women. We read of Maitrayi and Gargi, versed in Vedanti philosophy, discussing with men on its abstruse doctrines. Vaisvanari, a highly cultivated and pious lady, and a hermit, composed hymns in praise of the gods, and performed sacrifices. Even among the Dravidians, there was Avvai, the popular poet, whose moral aphorisms are almost the first lessons taught to every school-boy or girl. Other names need not be mentioned. It is enough to know that in ancient times great scholars in different branches of knowledge flourished among Hindu women. Let us compare the intellectual condition of women in these days with that of those great scholars. Our heart melts at the great ignorance of our women, our sympathy to them is redoubled, and we are forced to realize our sacred duty to elevate them to the intellectual position which their great-great-grandmothers had once attained."

China.—The imperial decree of March 15th, authorizing the hierarchy of the Roman Catholic Church to communicate directly with officials in China according to the respective rank of officials and clergy, is one of the delightful surprises to which residents of China have become somewhat accustomed within the past year. Bishops are authorized to demand to see viceroys (governors general) and governors, and in case of the absence of the bishop a common priest may represent him. Vicars general and archdeacons are authorized to demand to see provincial treasurers, judges, and taotais. Other priests can see prefects of the first and second class, independent prefects, sub-prefects, and district magistrates. There are several specifications as to detail, but the agreement doubtless represents a great victory of the French minister, M. Pichon, who has thus compelled the empress dowager to recognize foreigners as the official equals of Chinese mandarins, a point which was a matter of dispute in the empire for many weary decades. We hear that communications have been addressed to Protestant missionaries in the interior acquainting them with the new status, but this has certainly not been general. The effect will probably be to give an external impetus to the Roman Catholic Church, which has a ready-made hierarchy, but what use Protestants will make of it is very uncertain. There is no country where it is more perennially true that "if you live it was a mushroom, but if you die it was toadstool." A. H. S.

—The *Times*, of London, states that negotiations have been completed for the construction of an Anglo-German railway from Tientsin to Chinkiang, a distance of 613 miles, the road to be finished in five years. The German section, to be

under joint German and Chinese control, will run from Tientsin to the southern border of Shantung province; while the remainder of the line to the city of Chinkiang will be under control of the English and Chinese.

—The gifted and heroic Dr. Griffith John, of the London Missionary Society, writes home as follows: "As to my coming home, I have not fully made up my mind not to come. My dreams—the dreams of years—are being fulfilled one by one. My dream of seeing a strong mission in Central China has been fulfilled. My dream of carrying the Gospel from Hankow through Hanan to the borders of Canton has been fulfilled. My dream of seeing an educational institution established in connection with the mission in Central China has been fulfilled. In three years hence the Hanan mission will be on its feet, and so will the educational institution; and I shall be seventy years of age then. It strikes me that I might come home then *with a good conscience*. Don't you think so yourself?"

—In an address made lately in London, Rev. J. Martin, of the C. M. S., stated that the Fuh-kien Mission was about to celebrate its Jubilee. He was able to institute an interesting comparison between the condition of things in that mission when he joined it in 1881, as compared with that in 1899. In 1881 there were 5 ordained Europeans, one medical missionary, and no laymen; in 1899 there were 14 ordained Europeans, 6 medical missionaries, and 2 laymen. In 1881 there were, exclusive of wives, no C. M. S. women, and 2 lady representatives of the Female Education Society; in 1899 there were, exclusive of wives, 30 C. M. S. women, 2 of the Female Education Society, and 32 of the Church of England

Zenana Missionary Society. In 1881 there were 4 native clergy, with 1,300 communicants, 4,000 adherents, contributing \$1,000; in 1899 there were 10 native clergy, with 4,000 communicants, 19,000 adherents, contributing \$7,000.

—The Methodist New Connection founded a mission about forty years ago in China, in the valley of the Yellow River. The encouraging growth since 1888 is thus set forth:

71 more chapels—more than double.
 36 more churches—close upon double.
 878 more members and 765 more probationers: adding members and probationers together, close upon double.
 67 more preachers—7 times as many.
 23 more teachers—more than double.
 20 more schools—nearly double.
 342 more scholars—3 times as many.

Japan.—July 17, a new treaty went into effect between the United States and Japan, at which time new treaties between Japan and nearly all of the countries of Europe, and some of the South American republics, also went into effect. It is an event of far-reaching importance, as the many new treaties place Japan on an entirely new footing with the world at large, and the nation is recognized for the first time as an equal in every respect. Or, as Mr. Jutarō Komura says: "The 17th of July marks the turning point in the diplomatic history not only of Japan but of the Oriental countries in general. It will be the first instance in which the Western powers have recognized the full sovereignty of an Oriental state. This action of the enlightened nations of Europe and America shows that if any country is ready to assume a full share in the responsibility and affairs of the world at large, these old and enlightened powers are ready to admit such a country to full comity among nations. So we regard the advent of this treaty as an important step, not only for Japan, but for all the nations of the East."

—In a letter from one of my Japanese helpers—an evangelist laboring about fifty miles from Kobé—he says that some leading men in the place where he is working wrote to the head temple of their Buddhist sect in Kyoto, asking for able priests to visit the town, and for sermons in favor of expelling Christianity from the place. The astonishing reply was given that “Christianity is a civilized religion, and that efforts to expel it from the country are not to be made.” This is a very sudden and surprising turn in affairs. Up to within very recently the head temple and all the Buddhist priests in the country have been most anxious to close the entire land to the religion that they call “foreign.”—*Rev. J. L. Atkinson.*

A missionary, writing from Japan, says:

“I see by the papers, that the Shintoists are so apprehensive in regard to Christianity, that they wish to withdraw from the field before the battle which they seem to expect with the beginning of the era of ‘mixed residences.’ They prefer to be called the professors of the cult—a cult which confines itself to managing rites and ceremonies, to being the representatives of a religious creed. Thus they will be not a ‘church,’ but a sort of bureau of rites, covered by the shield of the government, and secured from all religious controversy. The Buddhists, too, are trembling. The trepidation in religious circles is a supernatural power in the religion of Christ which it is perfectly useless to try to cope with, if it shows itself in its might.”

—The Rev. James H. Pettee, twenty years a missionary in Japan, is home on a furlough. He says: “There is temporarily in Japan some social ostracism of Christians. Teachers are discharged for the most trivial causes, if they chance to be Christians, and the totally unjust accusation of disloyalty to the emperor is freely

charged by Buddhists and Shintoists alike against their Christian neighbors. It is simply a combined effort, and a desperate one, on the part of the devotees of the old idolatries, to save themselves in the coming religious cataclysm.”

—It is now twenty-five years since the first Kumiai Congregational church, of 11 members, was organized in Kobé. Reckoning the average increase from that year to this, every year has seen one new member added for every three old ones until the general council of 55 delegates, which met in Osaka, April 6-10, represented a body of 72 organized churches. Thirty-five are entirely self-supporting, and over 10,000 members are served by 71 Japanese ministers. This body legislated for a missionary organization which is entirely self-supporting and raises over 3,000 yen a year.

AFRICA.

North.—General Kitchener announces that the Nile railway will be completed to Khartum by Sept. 1. Khartum is just half way from Cairo to Uganda, the distance from Khartum to either place being about 1,250 miles. As the trains are already running from the Cape of Good Hope 1,300 miles northward to Buluwayo, it follows that more than 2,500 miles of Cecil Rhodes’ “Cape to Cairo” road are now finished. The distance from Buluwayo, northward, to Uganda is about 1,300 miles. Adding 1,250 more from Uganda to Khartum, it will be seen that half of the great railway is already built.

—The annual report of the Central Morocco Medical Mission, of which Dr. Robert Kerr is director, tells a story of progress and development. From Rakat, Salee, and Larache as a basis of operations, a deeply interesting work is carried on among a population of

from six to eight hundred thousand people, all living in tents.

West.—Bishop Tugwell, of the C. M. S. at Lagos, West Africa, in a letter to the *London Times*, reports that enormous quantities of gin, rum, and brandy are pouring into British West Africa through Lagos, Akassa, Bonny, and other ports. He affirms that within a few days of the time of his writing thousands of cases of intoxicants had been stocked on the wharves of the merchants. Drinking habits are being formed, not only among the heathen and Mohammedans, but among the better classes. Seventy-five per cent. of the deaths among Europeans are attributed to their drinking habits. While some of the British officials seem to oppose the traffic, they do it ineffectually. An enormous revenue is derived from the traffic, but the moral degradation is still more enormous. The bishop says: "It is a shameful and horrible hypocrisy to boast of our imperial greatness and suffer such evils to go unchecked." In an appeal to Christian Englishmen to take some prompt and definite action in the matter, he calls for the prohibition of the importation of spirits in districts where the trade has not yet been introduced, and that in other districts the duty on the imports shall be raised so that the price shall become practically prohibitive. That this letter of Bishop Tugwell's in the *Times* has greatly aroused the British traders in Lagos is evidenced by the fact that they have brought an action for libel against him on his return to Africa. The committee of the Church Missionary Society has hastened to assure the bishop of their sympathy and of their readiness to accept the pecuniary responsibility for his defense. Possibly the stir thus made will serve to arouse a

proper public sentiment for the suppression of the evil.—*Missionary Herald*.

—From Elat, West Africa, comes the following from the pen of Rev. C. W. McCleary: "On Wednesday night we were surprised to find at our door about twenty young men and boys. When asked what they wanted they said: 'We came to hear God's words. We are thirsty for the good news!' We had them come up on the porch, brought out the organ, and had a little meeting. After the meeting some of them asked very practical questions as to certain acts, whether they were right or wrong. On Sabbath night they asked to come again, for they said they wanted to know better what they must do in order to be a follower of God. At that meeting one young man led in prayer, a very earnest, intelligent prayer—and another said he wanted to try to follow Jesus. Again they asked questions if it was right to do certain things. The next Sabbath night they came without asking and we had a good meeting. And last Sabbath night forty came, and we took lanterns and went down to the schoolhouse and had an interesting meeting. One or two women came and some of the old chief's sons who are counted the worst set in this district."

—From Hugom Station, Nkama River, Dr. Bennett writes of the gross darkness prevalent: "It is so that at times I almost think I can feel it. Superstition, fetish, witchcraft, have a terrible hold on the people. A man comes to my dispensary with disease far advanced. He says, 'I have a witch. I have tried to kill the witch, I can not succeed; you try!' A man comes in from the bush with many charms hanging on him. I ask, what is this for? what is that for? He laughs good-naturedly and replies,

'I am on a journey; this small deer horn is *biang esoli* (*biang* is Fang for medicine); it makes me invisible to any enemy I may meet on the path; if he shoots at me the bullets will not harm me, that is the *biang esoli*!' A small piece of hard wood hangs from bush rope tied around his wrist; that helps to show him a safe path through the forest. A leopard tooth hangs from a cord around his neck; this is 'gun medicine'—it will make his gun shoot straight. A piece of iron with a tooth from a night civet fastened in it, gives him fortune in trade. A piece of old wood with a few nails in it prevents people cheating him; another iron charm tells him how to find the man who has wronged him. A small horn with a hole in its apex he uses to communicate with the spirits of war, which let him know by signs whether he had better make a palaver with certain other people or not. Another leopard tooth would tell him if he should fight. He takes a bowl made from a small log, fills it with water and holding the leopard tooth high in the air, allows it to drop into the bowl. Then, if the point of the tooth points in the direction of the town of his enemies he will do well to fight them, but if the root of the tooth faces toward the town, he will surely lose in a fight."

South.—These items from Love-dale will be of interest: At the close of last year there were 662 natives in the institution, 390 boys and young men, and 272 females, and the fees received amounted to £2,940, being £400 above the next best year, which was 1896. Besides the scholars there are the apprentices to the various trades, who are also required to spend a certain amount of time in educational pursuits. For Dr. Stewart's large family 1,100 bags of maize, 325 bags of

wheat-meal, 700 sheep, 27 oxen, 5 tons of sugar, 800 lbs. of tea, 450 lbs. of coffee, 2,500 lbs. of soap, 150 cases of paraffine, and 160 loads of firewood were used during last year. Besides their school duties the pupils and students are required to do outside work, and selected boys assist in the office, bookstore, library, post-office, and hospital. The farm raised 174 bags of wheat, 333 of maize, 24 of barley, 9 of rye, 40 of potatoes, 345 bundles of forage, 700 of green fodder, and 4,000 pumpkins.

—Swaziland is now quiet. Bunu, the young king, has evidently been taught a good lesson by the Dutch, and has given up his cruel practises. The nut taxes are being paid up.

—The South Africa General Mission have five stations and four churches, and hope soon to open up new districts in this country. They are establishing a training home for evangelists at their most northerly station, and will soon have five in training. Souls are being saved, and they are much encouraged.

—The Rev. C. W. Mowson, who has labored for ten years in the Transvaal and Swaziland District of South Africa, tells the story of progress in these words: "During the past nine years our churches have grown from 46 to 142; our preaching places from 97 to 296; ministers and assistant ministers from 21 to 43; our paid lay workers from 41 to 113; our unpaid workers from 374 to 1,128. We had nine years ago 2,299 full members of our church; to-day we have 8,794, an increase of 6,495. We had 620 members on trial then, but we have to-day 3,506; we had 2,514 scholars, but to-day we have 9,784. Nine years ago we ministered to 11,000 worshippers; to-day we minister to no less than 46,000. The increase

of the past two years, I venture to say, has been the most remarkable increase which any of our missionary districts has ever had to report. We have added to our membership over 2,100 full members, and have no less than 12,300 class members. I speak of them as class members, but they are members who have served one, two, three, four, or five years, and are still serving their probation in order that we may be perfectly satisfied that they are fit to receive the Sacrament."

—Teteleku, chief of the Amapumuza, was found dead in his hut at the Zwaartkop location yesterday morning, and tho the old man has recently complained of illness, his death was unexpected. Deceased was well known in Maritzburg, and had the reputation of being one of the ablest and most straightforward heads of the native tribes in the Natal Colony. He was chief for 50 years. The Amapumuza tribe own 1,300 huts in the Umgeni, Lion's River, Umsinga, Dundee, Impendhle, New Hanover, Umvoti, and Estconrt, and number over 5,000 people. During the Zulu war, Teteleku headed a contingent of 500 of his tribe, for which service he has been in the receipt of an allowance. In his younger days he was in the service of the late Sir Theophilus Shepstone. Many burgeses and visitors to Maritzburg have availed themselves of the opportunity to witness native customs and dances at the Zwaartkop location. Teteleku was always pleased to see Europeans at the festivals, and it has been hinted that he used to get up a marriage for the edification of special visitors to the city. The English cricketers, when last here, were so delighted with the entertainment afforded them by Teteleku, that they presented him with an ox.—*Natal Mercury*.

—In Portuguese Amatoryaland, the Swiss missionaries, whose headquarters are in Delagoa Bay, are doing a splendid work among the Souzas. We are hoping soon to give a full report of their work. The tribe they have been working among was entirely neglected until they took up the work. The sale of drink to the natives is a great hindrance, but in spite of all, the work goes on steadily.

—In Natal there are 54,000 imported Indians, employed largely on the sugar plantations and tea gardens. The Church of South Africa, the Wesleyans, and the South Africa General Mission, all have missionaries working among them. In the Niajozo valley, work has recently commenced among the Zulus, with most encouraging results.

East.—The latest news from Uganda is most cheering. The ex-king Mwanga and the slave-hunting king Kabarega of Unyoro, have been defeated and captured. We may hope, therefore, that we have seen the end of the wars which have disturbed Uganda for many months.

ISLANDS OF THE SEA.

Hawaii.—On Sunday, June 11, a notable service was held in the Central Union church of Honolulu, in behalf of the Hawaiian Evangelical Association. It was presided over by Rev. Dr. Hiram Bingham, and after a sermon by Dr. S. E. Bishop, and an address by Dr. Bingham, concerning what the Hawaiian Association, in connection with the American Board, had done for the evangelization of Micronesia, a company of Gilbert Island scholars from a neighboring Hawaiian plantation, dressed in native costumes, presented the work accomplished in their behalf by missionaries, American and Hawaiian,

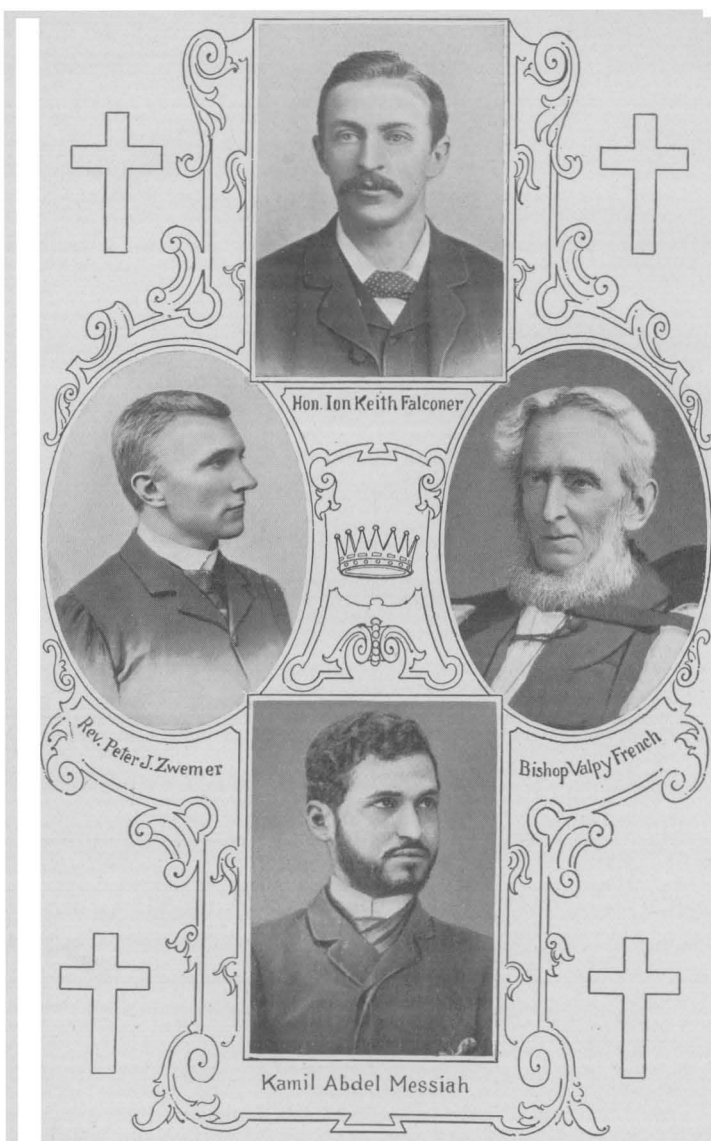
asking for still further aid for their people. In closing the services Dr. Bingham, in behalf of the Hawaiian Association, presented the needs, not only of Micronesia, but of that great island of the Philippines, Mindanao. Mindanao is about five times the size of Massachusetts, has a population of one million, and there is not a single Protestant missionary within its borders. The Hawaiian Association deems this a fitting field for labor for the Hawaiian churches, and at this service the Central Union church was asked for an expression of its judgment on the proposed movement. This expression was not to be by vote, yes or no, but by gifts of money or pledges. The response was certainly remarkable, the offertory amounting to \$10,459. This looks like business, and gives striking evidence of the missionary zeal of the Christian people of Honolulu.

Guam.—The reports of naval officers who have lately visited Guam, say that the island, which is the southernmost of the Ladrone group, has a fair tableland running along the west shore line, back of which is a range of mountains of moderate height. The soil is fertile, and in some sections very rich. The native products of the island are not varied, but the fruits and vegetables of other lands, when introduced, thrive well. The population is estimated by Lieutenant Cottman as about 7,000, tho no reliable statistics can be obtained. Nearly all the people are of mixed blood. Foreigners are very few, among them four Spanish priests, besides former employees of the Spanish government. The people are characterized as indolent and contented, being able to obtain necessary food with little labor. They are lax in their morals, and greatly addicted, both men and

women, to the use of la tuba, or coconut whisky. They are all nominally Roman Catholics, but the men pay little attention to their church. Leprosy exists, and indications are seen everywhere that the disease which so commonly follows laxity of morals is widely prevalent. One officer states that "the priests are the moral lepers of the place, and are a great drawback and detriment." All the reports unite in affirming that the climate, tho tropical, is excellent, and that the island might be made a delightful place of residence if proper means were used for its renovation.

Obituary Notes.

The sad news has come to us by telegram from Japan, that Archdeacon Warren died from the effects of an accident on June 8th. A greater loss, humanly speaking, could not have befallen the Japanese mission. Mr. Warren went first to Hongkong, China, in 1864, and was transferred to the Japan Mission in 1873. He was, therefore, the senior C. M. S. missionary in Japan, Bishops Evington and Fyson, the two next in order, having gone out in 1874. He was the repository of much valuable experience, and was looked up to as a guide and counselor by the whole mission staff. He held the office of secretary of the mission until the increase in the number of dioceses led to a modification of the method of administration, and he retained until his death the secretaryship for the Osaka jurisdiction. Just now, when the chief clauses of the revised treaty with this country will be coming into operation, it seemed of great importance that he should have been spared. But the Lord knows better than the wisest of His servants, and He is with our brethren. The late archdeacon gave two sons, the Revs. C. T. and H. G. Warren, and a daughter, the wife of the Rev. G. Chapman, to the work, who are still laboring for Japan's evangelization.—*Church Missionary Intelligencer*,



FOUR PIONEER MISSIONARIES TO ARABIA.

WHILE vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign mission field.

—HON. ION KEITH FALCONER.

ALL Oman seems to be accessible and our regret is that we are single-handed in this work. It is our purpose and plan, God willing, so supply every village in Oman with the Word of God, but we need reinforcements to assist us.—PETER J. ZWEMER.

I HAVE scarcely expressed in the least degree the view I have of the extremely serious character of the work here to be entered upon; and the possible—nay probable—severity of the conflict to be expected and faithfully hazarded by the Church of Christ between two such strong and ancient forces, pledged to such hereditary and deep-grounded hostility. Yet “the Lamb shall overcome them; for He is Lord of Lords.”—BISHOP FRENCH in one of his last letters from Muscat.

MY work is study, reading, teaching and preaching to my brethren the Mohammedans. May God enlighten their hearts and send His Holy Spirit to illumine their minds that they may know God with a true knowledge and distinguish between the true and false prophets.—KAMIL’S letter to his father.

THE MISSIONARY REVIEW OF THE WORLD.*

Old Series.
VOL. XXII. No. 10. }

OCTOBER.

{ New Series.
VOL. XII. No. 10.

ARABIA: THE CRADLE OF ISLAM.†

BY REV. SAMUEL M. ZWEMER, F.R.G.S., BAHREIN ISLANDS.

Missionary of the Reformed (Dutch) Church in America.

Every nation has its appointed time, and when their appointed time comes they cannot keep it back an hour nor can they bring it on.—*The Koran*, vii: 31.

Ohne Prophetie wird soviel klar werden dass der talentvollste der semitischen Staemme noch nicht zu den Todten gehoert und dass er sich wieder zu fuehlen beginnt.—*Albrecht Zehm's* "Arabien seit 100 Jahren."

When the Koran and Mecca shall have disappeared from Arabia, then, and only then, can we expect to see the Arab assume that place in the ranks of civilization from which Mohammed and his book have, more than any other cause, long held him back.—*Palgrave*.

What Jerusalem and Palestine are to Christendom, that, and vastly more, Mecca and Arabia are to the Mohammedan world, the cradle of their religion; the birthplace of their prophet; the center toward which, since long centuries, ambitions, prayers, and pilgrimages gravitate; and the great unentered stronghold of Islam. One of the old Bible lands, full of archeological and historical interest to the student, and still offering virgin soil to the explorer, the great Arabian peninsula has strangely remained for the most part a neglected land. In this all too brief study of the subject we will consider, in turn, the geography of the country, its political condition, the people, their language and religion, and lastly, missions.

I. THE GEOGRAPHY. Arabia has well-defined boundaries, except toward the north. A convenient line for the northern boundary can be drawn from the Mediterranean along the thirty-third parallel to Busrah. But it should not be forgotten that as regards nomad wanderings, physical features, and the use of language, even Bagdad and the Syrian desert are purely Arabian. The coast-line of the peninsula has all been carefully surveyed by the Anglo-Indian navy, and stretches from Suez to the Euphrates delta—four thousand miles. The greatest length of Arabia is about one thousand miles, and its mean breadth about six hundred. Its area is a little over one million square miles,

* 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.

† Mr. Zwemer is preparing a book on *Arabia*, which will probably appear in the spring of 1900. Inquiries may be sent to the Editor.

or about four times as large as France. Until quite recently the country was regarded as a vast expanse of sandy deserts. Recent explorations have proved this idea quite incorrect, and the large area toward the southeast now marked Roba El Khali, the empty abode, has never been explored. The following passage from Palgrave's "Central Arabia" is an excellent description of the general physical characteristics of the whole peninsula:

The general type of Arabia is that of a central table-land surrounded by a desert ring, sandy to the southwest and east, stony to the north. This outlying circle is in its turn girt by a line of mountains low and sterile for the most, but attaining in Yemen and Oman considerable height, breadth, and fertility; while beyond these, a narrow rim of coast is bordered by the sea. The surface of the midmost table-land equals somewhat less than one-half of the entire peninsula; and its special demarcations are much affected, nay, often absolutely fixed, by the windings and intrunings of the Nefood (sandy desert). If, to these central highlands or Nejd, taking that word in its wider sense, we add whatever spots of fertility belong to the outer circle, we shall find that Arabia contains about two-thirds of cultivated, or at least cultivateable land, with a remaining third of irreclaimable desert, chiefly on the south. (Vol. I., p. 91.)

From this description it is evident that the least attractive part of the peninsula is the coast. From the table-land of Nejd there is a regular ascent southward to the mountains of Yemen and Oman, where you reach an elevation of 6,000–10,000 feet.

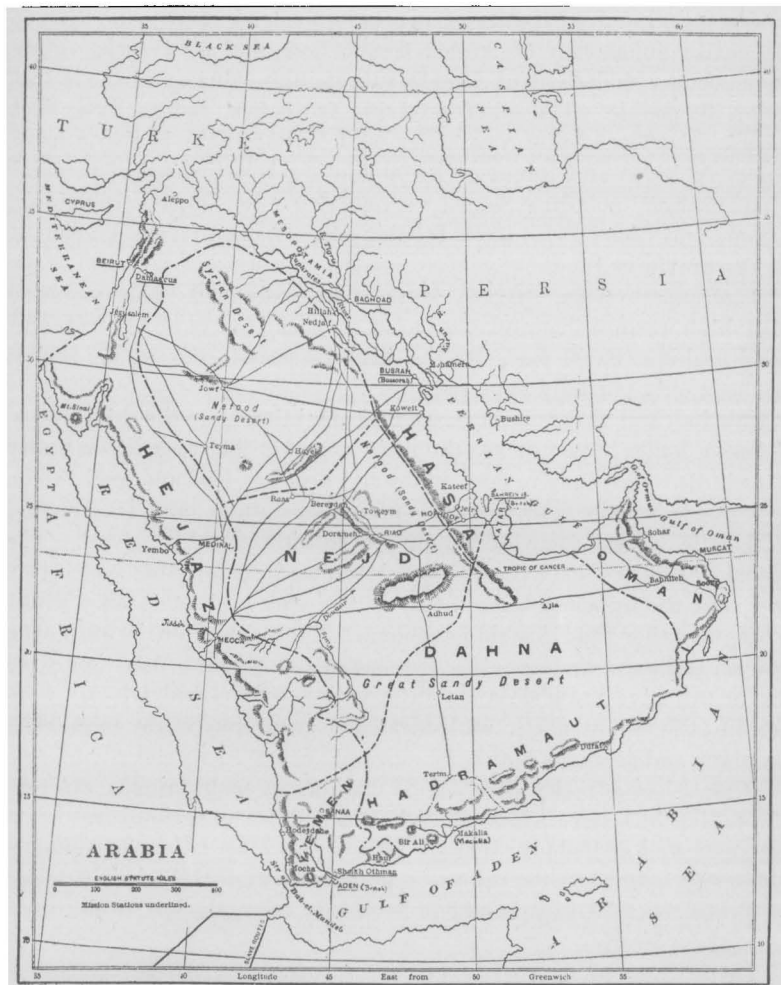
This diversity of surface causes a great diversity of climate. The conditions generally are intense heat and dryness, since the world-zone of maximum heat in July embraces the whole of the Persian Gulf and the Red Sea coast. But in the high lands the heat is tempered by winds and elevation, while on the coasts it is aggravated by the enormous evaporation of landlocked basins. Arabia north of Mecca and Bahrein, however, has a cold season of at least three months. Nejd has a salubrious climate, and in parts of Oman and Yemen the mercury even in July seldom rises above 85° F. In traveling to Sanaa, July, 1892, I passed from a shade temperature at Hodeidah of 110° F. to one of 50° F. at Menakhah (7,616 ft. above sea) in two days' journeys. At Sanaa there is frost for three months in the year.

Arabia has no rivers, and none of its perennial mountain streams reach the sea. The most important of the many *wadys* (see Job 6: 15-20) is the unexplored Wady er Rumma, which flows between Sirhan and Dowsir, from the Hejaz coast range right across the peninsula in a N. E. direction toward the lower Euphrates for nearly eight hundred miles, and is supposed by Glaser to be one of the Paradise rivers. (Glaser, Wetzstein, Huber, Doughty.) As regards fauna and flora Arabia so closely resembles the adjacent African mainland that

it seems an eastern extension of this continent rather than an integral part of Asia.

From the days of Mohammed the Arabs count seven provinces in their peninsula: Hejaz, Yemen, Hadramaut, Oman, Hassa, Irak, and Nejd.

Hejaz, on the western coast, is Turkish, has no well-defined limit to the interior, and is important solely because of the twin sacred



cities, Mecca and El Medina. Sandy, barren, torrid, and unhealthy on the coast; more elevated and rocky, yet equally barren inland (except at Taif), the province has scant blessings and no commerce, except in pilgrims and cholera. Mecca has a population of 45,000, more than doubled during the pilgrimage. El Medina has, perhaps, 20,000; Jiddah, 30,000; Taif, 8,000; and Yenbo, 6,000 inhabitants.

The rest of the inhabitants are mostly Bedouins, wholly hostile to Ottoman rule. The Turkish official estimate for the population of this province at three and a half millions is an exaggeration.*

Yemen, except near the coast, is fertile, well-watered, with rich pastures, magnificent scenery, flourishing towns and villages, a large agricultural population, in one word—Arabia Felix, except for an abominable and tyrannical government. Deffler, the French botanist, collected six hundred species of plants in Yemen! Fully one-fifth of the entire population of Arabia dwells here, and all travelers grow eloquent over its delightful climate, surpassing verdure, and the industry of its people. The chief products are coffee, indigo, dyes, kaat (*catha*, *celastrus edulis*), vegetables, and fruits; there is also a large export of hides and gums. The population is estimated at two and a half million, including Sanaa, with 60,000; Aden, 30,000; Hodeidah, 20,000; and Loheia with 5,000 inhabitants. Yemen is best known of all the provinces.†

Hadramaut (Gen. 10:26) is the old undefined south-country with high terraces behind the coast. Jebel Hamra, 5,285 feet, and Jebel Dahura, 8,000 feet, are the highest peaks; the whole region has been only partially explored.‡

Makallah and Shehr on the coast, Shibam, inland, are the chief towns. Tobacco, honey, and fish are the main exports. The expedition under Hirsch discovered native coal mines and heard of lead and gold. The province is independent, possesses no political unity, and is occupied by hostile tribes, some of which are subsidized by England. The Mehri or Ehkili dialect (language?) is the modern form of Himyaritic, and is in use by some tribes; this is the only part of Arabia where a tongue other than Arabic is spoken. The population is unknown, and all estimates are a guess. Perchance the present Austrian expedition will give more detailed information of the hill tribes. Concerning the region north of Hadramaut geographers are completely ignorant and all maps blank.

Oman has a rocky coast, good harbors, a mountainous interior, abounding in water, is incredibly fertile, and has an agricultural population as well as Bedouin tribes. Muscat has long been the center of trade and influence; its sultan is practically under English tutelage or protection.§ Oman is said to be rich in minerals, but awaits more careful exploration.

* Hejaz was explored and described by Niebuhr, 1761; Burckhardt, 1814; Ruppell, 1827; Wellsted, 1831; Bruce, —; Schimper, 1835; Fresnel, 1840; Wallin, 1845; Burton, 1853; Seetzen, 1855; Von Maltzan, 1860; Tennett, 1863; Snouck Hurgronje, 1880.

† Yemen was explored by Niebuhr, 1763; Seetzen, 1810; Cruttenden, 1836; Dr. Wolf, 1836; Owen, 1857; Botta, 1837; Passama, 1842; Arnaud, 1843; Von Maltzan, 1871; Halévy, 1870; Mil-lengen, 1874; Manzoni, 1879; Glaser, 1880; Deffler, 1888; Haig, 1889; Harris, 1892. The extreme northeast of Yemen is called Aseer, and we owe our knowledge of this region to Cheduféau, 1824; Jomard, 1839; Ehrenberg, 1824; and Tanisier, 1834.

‡ What knowledge we have is due to the bold travelers: Von Wrede —; Künzel, 1841; Carter, 1851; Van den Berg, 1886; Bent, 1893; and Leo Hirsch, 1893.

§ The best account of this province is found in the books of the following travelers: Welsted, 1835; Whitelock, 1836; Eloy, 1843; Palgrave, 1862; Badger, 1871; Jayaker (on dialect of Oman), 1888.

Hasa is the eastern coast province; it was formerly called *El Bahrein*, but this name is now restricted to a group of islands. It is nominally Turkish, but its frontiers depend on the caprice or capacity of Ottoman functionaries. One of them lately styled himself *muta-serrif pasha* of *Nejd*. Pearl-fishing is carried on all along the coast, but centers in *Bahrein*, which is the depot for the whole region round about. Famous dates come from *Hofhoof*, the capital, and the country has many cold, hot, and mineral springs. *Hofhoof*, *Kateef*, *Kuweit*, and *Menaméh* are the centers of trade and population.* *Bahrein* has a population of at least 60,000, ruled by an independent sheik, under English protection.

Irak is the Arabic name for the northern river country, south of *Mesopotamia* proper, and including the two Turkish vilayets, *Bagdad* and *Busrah*. Besides the capital cities of these two vilayets, the principal towns are *Kerbela*, *Hillah*, *Koot*, *Amara*, and *Nasariyeh*. The official estimate for the population of *Irak* is 1,050,000; probably correct. Outside of the towns mentioned the bulk of the population even here are wild Arabs—some nomad and others living in mat huts along the rivers. Their subjection to the *Porte* is purely nominal, and they are continually in rebellion. From its mouth to *Bagdad* the *Tigris* is navigable throughout the year for steamers of considerable size, and for some years past an English and a Turkish line ply between *Busrah* and *Bagdad*, developing the resources of *Mesopotamia*. *Bagdad*, with a population of 180,000, stands in direct and constant communication with Central Arabia, and possesses importance commercially and politically, owing to its situation on the water highway in a land destitute of railroads and vehicles. *Busrah* is the depot for the Persian gulf trade; its commerce is steadily increasing, and here, as at *Bagdad*, the influence of English commerce and prestige are daily becoming more evident.†

There remains the region of *Nejd*. In its widest sense this includes *Nejd* proper, *Jebel Shommar*, and *El Jowf*. Isolated from contact with foreigners, the Arabs here have preserved all the good and evil of their inheritance unadulterated. Accessible only by caravan journey, and inhabited by Arabs proud of their lineage, fanaticism is rife. Here *Wahabeeism* took its rise, and worked as a leaven in the body politic. Rich in pastures and flocks, *Nejd* is patriarchal in character and government. In the principal towns, *Hail*, *Riad*, and *Boreydah*, there is some learning and a flavor of Western civilization, but for the rest the hands of their clock point to the days of *Job*.‡

The total population of Arabia is variously estimated by different

* The best accounts of Hasa are by Sadlier, 1819; Pelly, 1865; and Palgrave, 1862.

† The authorities on Irak are: Chesney, 1850; Lady Ann Blunt, 1879; Greary, 1878; Ainsworth, 1888.

‡ We owe our chief acquaintance with this region to Sadlier, —; Wallin, 1845; Reinaud, —; Palgrave, 1862; Guarmani, 1864; Pelly, 1865; Jomard, —; Doughty, 1888; Lady Blunt, 1888.

authorities: Reysheed Bey (Turkish) gives 10,752,000; Keane (1896) estimates it at 11,000,000, exclusive of Mesopotamia, *i. e.*, Bagdad and Busrah. Others give a much lower estimate. Eight millions is probably nearest the truth. Arabia has *no roads*, except in Yemen, and no railroads anywhere. Wheeled vehicles are utterly unknown, and the ship of the desert carries all traffic. A camel time-table is easily constructed by cross-reckoning on the map with a table of distances; for a caravan generally travels only eight hours a day, and three miles per hour. From Muscat to Mecca is twenty-seven days; from Busrah to Hassa, eleven. Turkish telegraph service exists between Mecca, Medina, and Jiddah, Sanaa, Hodeidah, and Taiz, and from Busrah to Bagdad. At Aden and at Fao (near Busrah), the peninsula is in touch by electric cable with the wide world.

POLITICAL ARABIA.

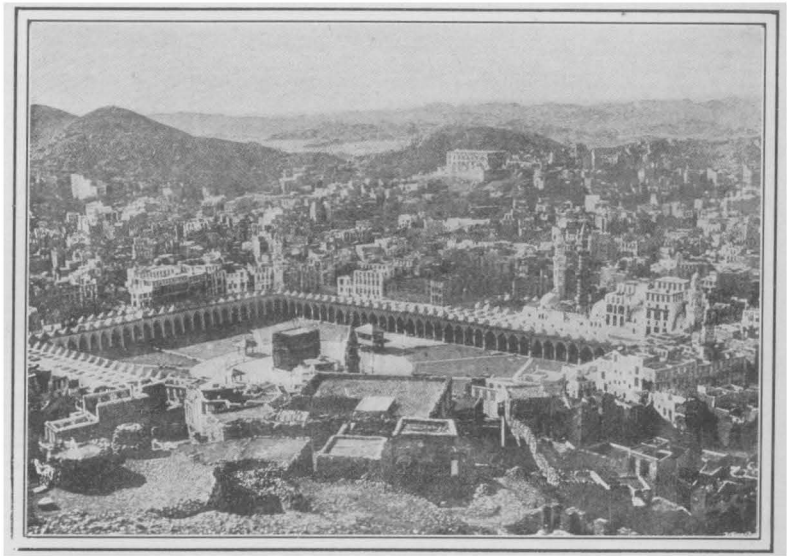
II. THE POLITICAL CONDITION.—The history of Arabia since the days of Mohammed has been one of constant warfare and bloodshed; rifles have displaced matchlocks as they did the bow, but the hand of Ishmael is the hand of Ishmael still. Politically, Arabia has never been a unit, nor is it now. Sinai and the two hundred miles of coast south of the Gulf of Akaba are Egyptian. Yemen and Hassa are nominally Turkish provinces, but their boundaries are constantly shifting and never certain. The Shareef of Mecca often dictates to the Porte, and nomads rob the Damascus pilgrim caravan unless they receive blackmail from the sultan. Even at Mecca, where no *infidel* arms have ever been drawn, intrigue, murder, and internal wars have proved Islam the religion of the sword for centuries. The Arabs of Yemen have never ceased to rebel since the victorious Turks entered Sanaa in 1873. The insurrection of 1892 was nearly a revolution.* And this year again all Yemen is in arms. It is very suggestive that in the present revolt some of the rebels make use of the English flag.

Irak alone is actually Turkish, but even in this region Arab uprisings are not infrequent. When Turkish power meets disaster in Europe the day will dawn on which Arabia will be partitioned or break up into little princedoms.

Aden became English in 1839, and since then the "cinder-heap with its fortress" has grown to a tract of land two hundred miles long by forty broad, and a population of 130,000, while the influence of its just government, civilized institutions, and military prestige has been extending until they are recognized all over Yemen and Hadramaut. All the coast-tribes from Aden eastward, and from Muscat to Katar are subsidized by annual payments, or have made exclusive treaties with England. Muscat, the key to Oman, has, since the Arab incursion of 1897, and the French episode of March, 1899, practically

* Blackwood's Magazine, Feb., '93, article by Harris.

become a British protectorate. Bahrein is under English protection also; and this word "protection" in Eastern politics has about the same significance that "preemption" has to the Dakota farmer. England's settled policy in the Gulf is to shut out Russia from a Persian harbor, France from one in proximity to India, and to be sole mistress of the sea. Already she has agents and consuls everywhere; the postal system is British; the rupee has driven out the piaster and the kran; ninety-eight per cent. of the commerce is in English hands; the Persian Gulf will soon be an English lake; and when the long-talked of Euphrates Valley, or Anglo-Egyptian-Arabian railroad becomes a fact, Kuwait, with its splendid harbor, will become the ter-



A VIEW OF MECCA AND THE KAABA.

minus, while India receives its mails through the Gulf route. An intelligent study of the relation of Egypt to India and its frontier will show that there must be a method back of this aggressive policy. Mohammed Ibn Rasheed, the King Richard of Nejd, who mounted to his throne by the massacre of seventeen possible future pretenders, died in 1897, and was succeeded by his nephew, Abd el Aziz bin Mitaab. He is the most powerful potentate to-day in Arabia. His territory is bordered southward by Riadh and the Wahabee country. Northward his influence extends beyond the Nefood right away to the oases of Wady Sirhan (Long. 38° E., Lat. 31° N.), east of the Dead Sea. The inhabitants there pay him yearly tribute, and the people of Jauf also acknowledge his authority. He commands the pilgrim road from Persia, which brings him an annual revenue of twenty thousand pounds, besides the enormous influence in Mecca and Medina. His

green and purple banner is the symbol of authority and brute Bedouin justice all over this vast region. He is swift to punish transgressors; keen and cruel to avenge; but lavish in hospitality—a ruler after their own heart. Taxation is light, and service in the army is voluntary. Statesmanship has succeeded where religious fanaticism failed; for in this same region the Wahabees flourished.

Now the Wahabee movement has collapsed, and their political power is forever broken, since division entered the council chambers of Riyadh, and their hopes for a general *jihad* against infidels were blasted by the attitude of the Turkish rulers. In the highlands of Aared and Kasim they still claim adherents and authority. But the game is over, and the dynasty of Saood ended.

III. THE PEOPLE, LANGUAGE, AND RELIGION.

(1) Concerning the origin of the present inhabitants of Arabia and their earliest migrations there is disagreement. But, whatever their origin, the tribes and clans have become unified into one people by the use of one language and the power of one religion. The Arabs divide the whole of mankind into two classes: 'Arab, that is themselves, and 'Ajemee, that is all other peoples. The nomads and the villagers partake of their diverse environment, but are at heart alike. Baron de Larrey, surgeon-general of the first Napoleon, wrote of them: "They have a physiognomy and character which are quite peculiar, and which distinguish them generally from all those which appear in other regions of the globe. . . . Their physical structure in all respects is more perfect than that of Europeans; their organs of sense exquisitely acute; their size above the average of men in general; their figure robust and elegant; the color brown; their intelligence proportionate to their physical perfection and, without doubt, superior, other things being equal, to that of other nations."*

Burckhardt, than whom there is no better authority on Arabia, after acknowledging their grave, racial faults, writes: "The wandering Arabs have certainly more wit and sagacity than the people who live in towns; their heads are clear, their spirits unimpaired by debauchery, and their minds uncorrupted by slavery; and I am justified in saying that there are few nations among whom natural talents are so universally diffused as among the Bedouins."—(Notes on Bedouins and Wahabees, Vol. I., p. 184.)

The Arabs, as a race, are lively, goodnatured, polite, manly, patient, courageous, and hospitable to a fault. The Arabs are ignorant, quarrelsome,† untruthful, distrustful, sensual, proud, covetous, superstitious,

* Kitto's Cyclopaedia, Art. Arabia.

† As one of their own poets has said:

Strong-necked lion-men,
Who menace one the other in malignant hate
Like demons of the dark,
Feet fast-riveted in conflict.—*Zohair*, Couplet 71.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحُجَّابُ الشَّيْخُ الْمَلِكُ وَالْمَلِكُ وَالْخ

الرَّحْمَنُ خَلْفَاتُ نَاصِرٍ عَلَى

سَلَامُ اللَّهِ تَعَالَى

سَلَامٌ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَبَعْدَ اعْرِفْتُ شَعْبَ الْعَرَبِ الْفَرَنْسِيْسِيِّ عِنْدَكَ كَتَبْتُ وَأَرْسَلْتُ
أَنْ تَشْرِي لِي كِتَابَ الْمُسْتَمَيِّ بِالدَّرَجَةِ وَأَمَّا الزُّبُرُ وَأَمَّا كِتَابُ فِيهِ شَيْءٌ وَالْقَصَصُ وَالْخَبَارُ
مَا تَحْسَنُهُ لِي وَعَلَيْكَ جَزِيلُ السَّلَامِ وَأَخِيكَ نَاصِرُ بْنُ عَبْدِ اللَّهِ الْخَمْرِيِّ عِيدٌ وَعَبْدُ اللَّهِ

A LETTER FROM A POOR CRIPPLE IN OMAN, ASKING FOR CHRISTIAN BOOKS

dishonest, and altogether given to robbery and theft. Combine these two statements and the paradox resulting is a near approach to the Arab character. The tribes of the interior are far superior to those on the coast, and lowest in the scale are the mixed bloods, who live in the ports, adopting all the vices and none of the virtues of an incipient civilization. In addition to this distinction it is to be remembered that eastern Arabia has taken color by long contact with Persia; southern Arabia has absorbed Indian ideas; and western Arabia plainly shows the proximity of Egypt.*

(2) The Arabic language was the greatest gift of Arabia to the world, and is the proudest possession of the Arab. It is now spoken by about seventy million of the human race; its alphabet has been adopted by many peoples in Asia and Africa; it is to-day spreading all over the northern half of Central Africa, and it will yet prove, in its matchless version of the Holy Scriptures, a vehicle for everlasting truth to millions, even as it received its grammatical perfection in publishing and adorning a worldwide falsehood. Harmonious (in spite of its gutturals), fluent, logical, with wealth of synonym and of boundless vocabulary, nearly perfect in grammar, it is called by those who use it "the language of the angels." And this may be the reason why ordinary mortals, endowed with less perfect speech, find it surpassingly difficult. Wright says:

There are few if any nations of ancient and medieval Europe which can boast of a literature like the Arabic, especially in history, geography, philosophy, and other sciences, to say nothing of poetry and the peculiar systems of theology and law which depend on the Koran.†

(3) The religion of Arabia is Islam. Except for the small colony of Sabeans on the Euphrates, and the Jews of Bagdad, Busrah,

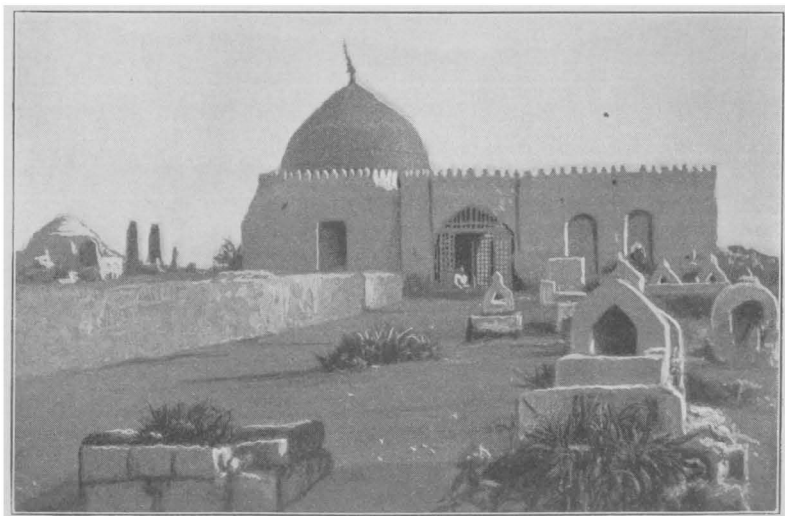
* This is true of dress, architecture, literature, and manners.

† Comparative Gram. of Semitic Lang., Intro.

Yemen, and Western Hadramaut, all Arabia is, at least nominally, Mohammedan. We make no count of the few Europeans, Parsees, and Hindu traders of the coast towns. Some of the Bedouin tribes, particularly in south Arabia, are half-pagan in their practises, but all repeat the Moslem creed, and call themselves Moslems.

Cradled at Mecca, and fostered at Medina, the creed of Islam has had undisputed possession of the entire peninsula almost since its birth. In other lands, such as Syria and Egypt, it remained in contact with a corrupt form of Christianity or, as in India and China, in conflict with cultured paganism, and there is no doubt that in both cases there were mutual concessions and influences. But in its native Arabian soil the tree planted by the prophet has grown with wild freedom, and brought forth fruit after its kind. "By their fruits ye shall know them," is Christ's criterion in the study of comparative religions. There is no better polemic against Islam than a presentation of the present intellectual, social, and moral condition of Arabia.

Schlegel, in his "Philosophy of History," tersely characterizes Mohammedanism as "a prophet without miracles, a faith without mysteries, and a morality without love, which has encouraged a thirst for blood, and which began and ended in the most unbounded sensuality." The monotheism of Mohammed, with its heathen Kaaba and Black Stone, was a compromise; nor did it ever uproot pagan superstitions in Arabia; nay, rather it increast them. Stone and tree worship are yet common in many parts of the peninsula, even in the vicinity of Mecca. Belief in *jinn*s, *afreet*s, and ghosts of all kinds, is universal, and the last two chapters of the Koran are used to exorcise them. All Arabs believe in alchemy, astrology, necromancy, geomancy,



THE REPUTED TOMB OF EVE AT JIDDAH.

the evil-eye, and amulets. A favorite remedy for sickness is a decoction of Koran texts written in ink! The denial by Mohammed of a mediator and an atonement could not eradicate the human need for both, and, in consequence, Arabia, like other Moslem lands, has much saint-worship and even blood rites and sacrifices. Tombs of holy men are sanctuaries, and relics are "worshipt" in many places. If "idolatry is every worship" that stops short of the Supreme,* then most Moslems are idolaters. It is the irony of history, that at Medina the grave of the prophet who curst saint-worship has become a center of superstition and pilgrimage, and that at Mecca the favorite amulets in common use by women, who are taught to despise Christians, consist of old Venetian coins, with the image of St. Mark and the Savior!† No wonder that Abd El Wahaab arose in protest against such monotheism, rejected the teachings of all the four orthodox doctors, and tried to sack the Kaaba itself in his zeal for the original purity of Islam.

As regards morality Arabia is on a low plane, tho away from the cities family life is not so corrupt as in some other Moslem lands. More exactly stated, the condition of women among the Bedouin still partakes of the freedom and respectability which prevailed before Islam. In the use of the veil, for example, ancient patriarchal custom has proved stronger than religious legislation. It is almost unknown among the nomads, but universally worn in the towns. Slavery and concubinage exist everywhere. Polygamy and divorce are common. At Kerbela and Nejf abominable "temporary marriages" are sanctioned by Shiah doctrine, and the system is not very different from the temple prostitution of India. Mecca is the sink-hole for a Moslem world of iniquity. Even Burton testifies: "The Meccans appeared to me distinguisht, even in this foul-mouthed East, by the superior licentiousness of their language. Abuse was bad enough in the streets, but in the house it became intolerable." Travelers have lifted the veil, but it is a shame even to speak of the things done without restraint in the "holy cities" of Arabia.‡ Yet we do not wonder at it when we remember that Mohammed ascribed his own moral obliquity to divine revelation, and by so doing forever divorced religion and morality. The conscience is petrified; legality is the highest form of worship; virtue is to be like the prophet. The Arabic language has no every-day word for conscience, and the present book term used does not even occur in the Koran. I have never seen an Arab child blush.

Intellectual life has made little progress in Arabia since "the days of ignorance," when all the tribes gathered annually at Okatz to compete in poetry and eloquence. The Bedouin are all illiterate, their

* F. H. Hedge.

† Page 166, Vol. II., of "Mekka," by Hurgronje.

‡ Hauri's "Der Islam," pp. 143-148; Burton's "Pilgrimage," Hurgronje's "Mekka," Vol. II., pp. 11, 24, 55, 107-111, etc.

Wasm, or Arab Tribe Marks.

| | |
|---------------------|------------------|
| IX or + Ibn Rusheed | ♀ Heteym |
|))) El Fejeer | ⌂ El Saba' |
| ⌂ Amlad Ali | o/o Bin Saood |
| ⌂ Ruwallah | ⌂ at Ayn El Kurr |
| ≡ Moaheeb | ♂ Wady El Kurr |
| ♫ Bishr | ♂ Shurm Yaharr |
| 1) Jeheyna | |
| ⌂ Howeytat | |
| 13 III Billi | ⌂ ? (camel) |
| ♀ Beni Sokhr | ⌂ ? |
| ♂ Beni Atiyeh | ⌂ ? |
| 91 Y Sherazat | ⌂ ? |
| 19 Wa'il (Bahrein) | |

only writing is to scratch their *wasms* on everything, and book-learning in the towns is compressed into the narrow mold of Koran philosophy. Schools are very few in Arabia, and even in the centers of learning, Mecca, Sanaa, Zebid, and Hail, they are of an elementary character. Doughty, who spent years among the Arabs, says they are barren of all inventive skill, ignorant of every science save that of tracking camel footprints in the desert! Kufa, which was once the Oxford of Arabia, now has one day-school with twelve pupils! Fatalism, the philosophy of the masses, has paralyzed progress. Hope perishes under the weight of this iron bondage, and authority (taking Allah for its example) clothes itself in the garb of religion to exercise on the one hand grinding oppression, and to offer lavish pardon for sufficient backsheesh, on the other. The bulk of the people are passive. Injustice is stoically accepted with the pious phrase, "This world is the kafir's paradise and the Moslem's prison-house." No man bears another's burden, and there is no public spirit. Treachery and murder are the steps to petty thrones in free Arabia, while in the Turkish provinces justice is sold to the highest bidder. Cruelty is common. Donald Mackenzie wrote recently:

While at Hodeidah I saw a most revolting sight; just outside the principal gate of the town, in a Mohammedan burial place, I found a poor old man chained, perfectly naked, exposed to the burning sun by day and dew by night, with no shed or covering of any kind; the poor

fellow was quite insane. I found, from inquiries, that this wretched man had been chained at this place for seventeen years; that he had been a powerful sheik, but a more powerful one had ruined him and chained him in the burial-ground near the highroad for caravans, and opposite his rival's house, so that every one could see the latter's power in the country. The inhuman wretch who did this farms the customs of Hodeidah from the Turkish government.

Lying is a fine art, and robbery a science. Islam has made the hospitable Arab hostile to Christians and wary of strangers.

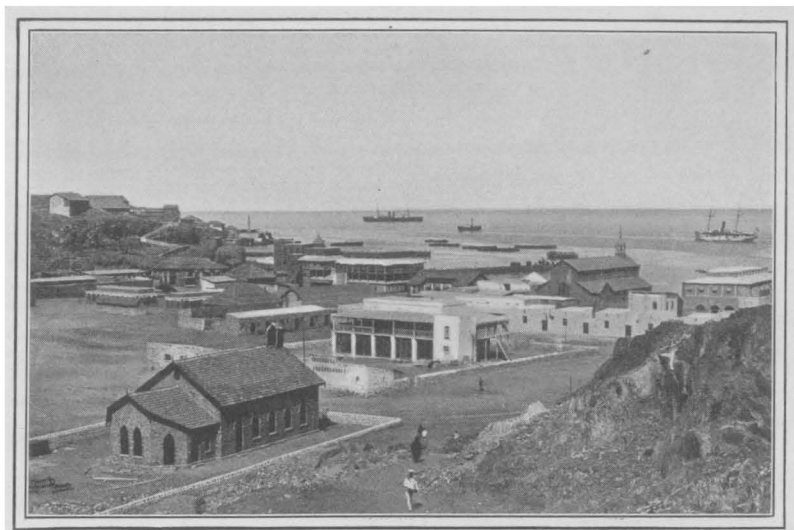
Over all this hangs a cloak of self-righteousness and formal observances. There is no soporific like the Koran; nothing so well designed to hush all the heart's questionings as a religion that denies the need of an atonement, and promises paradise to those who accept the *creed* of eight words, no matter what their *life* may be.

There is no hope for Arabia in Islam. It has been tried for thirteen hundred years, and piteously failed. Is there no hope for the Arabs in the Gospel? Will Palgrave's prophecy prove an idle word and Mecca forever defy Christendom?

ARABIAN MISSIONS.

IV. MISSIONS.—Concerning Christianity in Arabia before Mohammed's religion appeared, we know: That there were Arabians present at Pentecost; that St. Paul resided for some time in the dominions of the Arabian king Aretas (Harith); and that Agbarus, so celebrated in the annals of early missions, was a prince of Edessa, while six bishops from Arabia were present at the Nicene Council.

The tribe of Ghassan was early converted to Christianity, and Yemen was noted in the third century as the mother of heresies. Frumentius introduced the Gospel into South Arabia, and built churches at Aden, Sanaa, Zaphar, and Hormuz. Ibn Khalican enumerates several Christian tribes, and all of Nejran was won for the faith. During the reign of Dhu Nowass, the Jewish king of the Himyarites, thousands suffered cruel martyrdom. Gregentius, Euthymius, Simeon Stylites, and St. Saba, are other names around which legends of early mission work in Arabia cluster. But the form of the faith was not pure enough to be permanent. It lacked spirituality, and abounded in doctrinal quibbles. In the same year in which Abraha, the Christian king of Yemen, was defeated by the idolaters of Mecca, Mohammed was born. His dying injunction was that his native country might be inhabited solely by "believers," and it was rigorously enforced in the caliphate of Omar. Even before his death the Christians of Arabia had become apostate. Wright says, "Whether any Christians were left in the peninsula at the death of Mohammed, may be reasonably doubted." This was in 632, A.D. *From that date until the day of Keith Falconer, the whole of Arabia was utterly, con-*



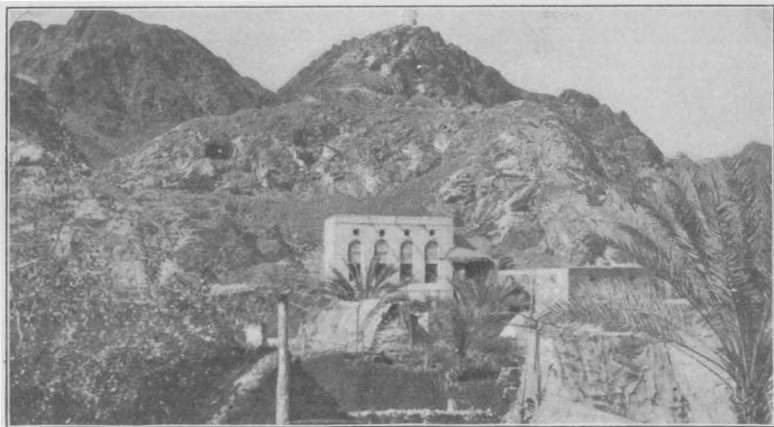
THE SOLDIER'S CHURCH AT ADEN.

tinuously, and inexplicably neglected by the Church of Christ in its work of evangelization. The false prophet has held undisputed sway in the whole peninsula.

The story of Ion Keith Falconer's life is well known. He was, in the true sense of the word, the pioneer missionary of Arabia (for the Roman Catholic mission, founded at Aden in 1840, was not intended to reach the Arabs, and even now confines its efforts to the mixt population of Steamer Point). Keith Falconer called attention to the neglected Arabs by the appeals of his lip and the sacrifice of his life. Being dead, he yet speaks to all Christendom of that vast region "shrouded in almost utter darkness," whose "millions suffer the horrors of Islam," and pleads for Arabia. The mission so nobly begun has been faithfully continued by the Free Church of Scotland, but, from lack of laborers, the work has not yet extended beyond Sheikh Othman (Aden), except indirectly through the potent influence of their medical missionaries. In addition to their hospital work, they plan to open an industrial school for Aden waifs and orphans, in the near future. The Memorial Church at Steamer Point was built for their work among soldiers, and its services are in English. In 1887, Maj.-Gen. J. T. Haig, R.E., made extensive journeys in southern and eastern Arabia with a view to missionary effort. In answer to his plea, Dr. and Mrs. Harpur, of the C. M. S., came to Aden, afterward moved to Dhala, 60 miles north, and finally attempted medical work at Hodeidah. But they were soon obliged, by Ottoman opposition, to withdraw. Missionary journeys in behalf of the Jews of Yemèn, were made as early as 1856, by Rev. A. Stern, and since by others, but

nothing permanent resulted, and the interior of Yemen remains unoccupied.

From Usambiro, Central Africa, Alexander M. Mackay, in August, 1888, sent forth his remarkable appeal for a mission to the Arabs of Oman.* It was the trumpet-call to duty for the aged Bishop French. After thirty-seven years of mission labor in India, he resigned his bishopric, "moved by an inexpressible desire to preach to the Arabs." He arrived at Muscat on Feb. 9th, 1891, and died on May 14th of the same year. His plans never reached execution, and he never reached the interior, the goal of his desires. But the few months he spent at Muscat were full of the work of faith and the patience of hope, as well as the labor of love and wonderful self-denial. Was it to shame the church that a lonely, aged man was permitted to raise the King's banner in response to Mackay's plea, and to die in doing it?



THE MISSION HOUSE AT MUSCAT.

Two attempts have been made to enter Arabia from the north one by Rev. Friedrich Grobe, of the German Lutheran Church (1893), by working independently among the Bedouin of Sinai, and another by Samuel Van Tassel, of the North Africa Mission (1890), among the Nomad tribes east of the Dead Sea. The latter mission was frustrated by the Turks. Mr. Forder, of the Christian Alliance, planned to enter by way of Damascus (1898), but met with an accident. The C. M. S. mission at Bagdad (which may, perhaps, be counted in Arabia), was

* Again and again I have heard the Arabs aver that in their country, Oman, we did not venture to introduce our religion! I have been also taunted by negroes with the remark, why come so far to ask people to change the customs of their fathers, while you neglect the Arabs? . . . This stigma must be removed. . . . The importance of Muscat as a missionary center for work among the Arabs can scarcely be overestimated. . . . In more senses than one Muscat is the key to Central Africa, . . . but the post must be held by no feeble staff. . . . These poor Arabs, whom I respect, but who have given me much trouble in years past, the best way by which we can turn the edge of their opposition, and convert their blasphemy into blessing, is to do the utmost for their salvation.—*Life of Mackay*, pp. 417-430.

established in 1882, by Dr. Robert Bruce, as a branch of their Persia mission, but is now separate. They have taken over Mosul from the Presbyterian Board, and are strengthening their work at Bagdad itself. The medical mission is remarkable for its success and the extent of its influence; patients come for hundreds of miles; one hundred and forty-seven major operations were performed last year.*

The Arabian mission of the Reformed Church in America (1891) occupied Busrah, Bahrein, and Muscat on the Persian Gulf.† It was at Busrah that Kamil Abd El Messiah, a Moslem convert of the Syrian mission, laid down his life in earnest witness for the truth. He was the first Mohammedan convert who preached Christ to the Arabs of Hadramaut and East Arabia. Beyond Busrah this mission has outstations at Nasariyeh and Amara, northward.

Bahrein was entered in 1892, and offers splendid opportunities because of the great freedom enjoyed; but the work has been retarded from lack of laborers. Muscat station owes its existence and development to the devotion of practical energy and patient endurance of Peter John Zwemer. Alone he penetrated far inland to plant the banner which fell from the dead hand of Bishop French, on the heights of Jebel Achdar. In the face of stupendous difficulties and a most trying climate, he persevered in holding the fort, while appealing in vain for the sinews of war and a comrade in arms. He translated a tract for Moslems, set it up in type, and struck off on a hand-press turned by a rescued slave lad, the first Christian leaflet ever printed in Arabia. The school for rescued slaves was the outcome of his individual effort and enterprise. Worn out by fevers and six years of toil, he went on furlough after a wearisome journey and three months in the hospital at New York, ever looking forward to recovery and to further service in Arabia with patient expectancy (so unwilling was he to lay off the harness); he fell asleep on October 18th, 1898. America has his body, but his heart is in Oman and his memory will survive longest at Muscat, where he spent his strength, but not for naught.‡

As regards the future of missions in Arabia, a glance at the table of statistics will show the utter inadequacy of present efforts. Only four points on the coast are occupied, and the whole interior is untouched. Open doors, long neglected and closed doors, await the knock of faith. It is a serious problem, but its solution is as certain as God's promises, and will be equally glorious. In the book of God's love, also, "every nation has its appointed time, and when their appointed time comes they can not keep it back an hour." The bow of promise is already on the political horizon. God's providence has sealed the work so far attempted.

When, fifty years ago, Krapf buried his wife at Zanzibar and stood alone beside her grave he said: "Now is the time come for the evangelization of Africa from the eastern shore, for the church is ever wont to advance over the graves of her members." That omen also is fulfilling for Arabia.

* Medical mission work last year: Out-patients, 6,033 (new, 2,469); visits in patients' homes, 620; number of in-patients, 161 (150 Moslems). There is also a book shop for sale of religious literature and Bibles. There are boys' and girls' schools, but the government does not allow any Moslem pupils; hence the value of the medical mission as the *only* available means of reaching Moslems.

† An account of the difficulties and the encouragements of their work appeared in THE REVIEW for October, 1897.

‡ Still another has since laid down his life for Arabia at Muscat. Geo. E. Stone, who went out to the field last autumn, had only just taken up the work which Peter Zwemer had laid down, when he, too, was called to rest from his labors.

| STATISTICS FOR 1898. MISSIONARY SOCIETIES. | No. of Missionaries. | | | Stations. | Out-Stations. | Native Helpers. | Dispensaries. | Patients. | Scripture Circulation. | Schools. | Pupils. | Native Communicants. | |
|---|----------------------|----------|--------|-----------|---------------|-----------------|---------------|-----------|------------------------|----------|---------|----------------------|-----|
| | Ordned. | Medical. | Women. | | | | | | | | | | |
| | | | Women. | Total. | | | | | | | | | |
| Church Missionary Society, Bagdad, 1882 | 1 | 2 | 3 | 5 | 1 | 1 | 5 | 1 | 6,033 | (?) | 2 | 88 | 32 |
| Keith Falconer Miss. (F. C. S.) Aden, 1887 | 2 | 2 | — | 2 | 1 | 4 | 3 | 1 | 17,866 | — | 1 | 5 | 2 |
| Arabian Mission (R. C. A.), 1889, Busrah, Bahrein, Muscat. | 3 | 3 | 3 | 8 | 3 | 2 | 11 | 2 | * 4,458 | 2,010 | 1 | 18 | (?) |
| B. & F. Bible Soc. { Bagdad. | | | | | | | | | 2,457 | | | | |
| Aden..... | | | | | | | | | 650 | | | | |
| Totals..... | 6 | 7 | 6 | 15 | 7 | 7 | 25 | 4 | 28,957 | (?) | 4 | 138 | (?) |

* Only one medical missionary at work.

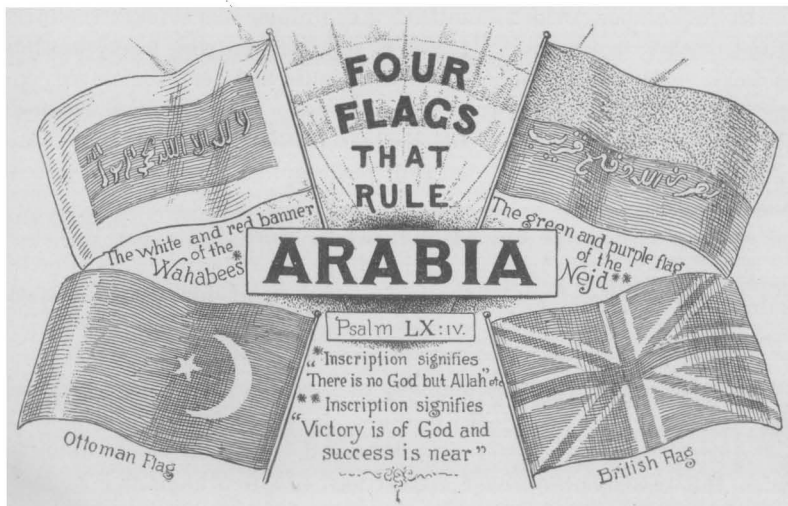
BIBLIOGRAPHY.

I. *Geography*.—(In addition to the books of travel by the various authors referred to under each province.) Hilprecht's *Recent Exploration in Bible Lands* (1897). Stanford's *Compendium of Geography, Asia*, Vol. II, by Keane (1896). Gibbon's *Rome*, Chapter L. Sale's *Koran*, Introduction. Zehm's *Arabien und die Araber seit 100 Jahren* (Halle 1875), an exhaustive work reviewing all results of travel up to date. Sprenger's *Alte Geographie Arabiens*. Best general map is *Phillip's* (22 x 28 in., 32 Fleet St., London).

II. *Politics and History*.—Badger's *History of the Imams and Seyyids of Oman* (1871). Dozy's *Essai sur l'Hist. d'el Islamisme* (1879). Sedillot, *Hist. gen. des Arabes* (1877). Caussin de Perceval, *Hist. des Arabes avant Islamisme* (1836). Playfair's *History of Arabia Felix*, (1859). Wüstenfeld, *Die Chroniken der Stadt Mekka*, etc., etc. (1854-61). Burekhardt's *Notes on the Bedouins and Wahabys*, 2 vols. (—). Statesman's Year Book, Articles Turkish Empire, Bahrein, Aden. The only paper that gives full accounts of recent political changes is *Times of India*, Bombay, Sept. 24, 1898.

III. *The People, their Language, and their Religion*.—(a) Clark's *The Arab and the Turk* (1875). Lane's *Modern Egyptians*. Jessup's *Women of the Arabs*; and especially Doughty's *Arabia Deserta*, 2 vols. (1889). Robertson Smith's *Kinship and Marriage in Early Arabia*. (b) *Encyclopedia*. Renan's *Hist. Generale Lang. Semitiques*. Wright's *Comp. Gram. of Semitic Languages*. Grammars. Dictionaries. (c) Stobart's *Islam*. Tisdall's *Religion of the Crescent*. Haine's *Islam as a Missionary Religion*. (For list of works on Mohammedanism see Hugh's *Dictionary of Islam* and Bliss' *Encyclopedia of Missions Art. Mohammedanism*.) Also *Missionary Review of World*, Oct. 1898, etc. *Bibliotheca Sacra*, Jan. 1899. *Church Missionary Intelligencer*, Jan. and Feb. 1899.

IV. *Missions*.—*Missionary Review of the World*, Oct. '93, Oct. '95, Oct. '97. Free Church of Scotland Monthly (current numbers), *Mission Field R. C. A.*, October numbers '93-'99. The Arabian Mission Quarterly Reports, leaflets and annual statements, 1890-'99 (25 East 23d St., New York City). *Church Missionary Intelligencer*, Vol. XII, 1887, pp. 215, 273, 346, 408. *Christian Intelligencer*, August 28th, 1889. Northfield Echoes, July 1898. Memorial of Ion Keith Falconer, by Robert Sinker (Cambridge 1890). Life of Bishop French, by Herbert Berks. The Setting of the Crescent and the Rising of the Cross or *Kamil*, by Dr. H. H. Jessup (1898). Mackay of Uganda, by his sister (1897), Chapter XIV. And on the first missions to Arabia, Wright's *Early Christianity in Arabia* (London, 1855).



MEDICAL MISSIONS: SAMUEL FISK GREEN, M.D.—II.

EDITOR-IN-CHIEF.

In a previous article the earlier years of Dr. Green and the period of preparation for his life-work have been outlined, with the entrance upon his medical mission career, up to 1851. Our space allows only a record of the main features of the remaining years of his later eventful and useful life.

In 1852, Dr. Evarts sharing the teaching, he was able to meet the demand for practice at the homes of patients more than before. He studied the people, and avoided no labor that would make him a wiser and abler helper of their needs. Finding secret vice prevalent, he prepared a tract at once to meet it.

In 1854-5 cholera visited Ceylon. The people availed themselves of "leg-bail." A day of fasting was kept by all the missions in December. In the Jaffna district alone there were reported for the year 8,000 cases, besides 2,500 of smallpox. But Dr. Green, tho never strong himself, was ever ready to help others. The members of the mission had been spared hitherto, but in February, 1854, Rev. Daniel Poor died, and a few days later Dr. Green himself was violently prostrated. Intense anxiety prevailed lest this useful and lovable man should be also taken away, and there was corresponding praise when he was restored. He had, as he said, taken "medicine enough for a horse," and he felt his recovery to be like rising from the dead, for he had had not a little apprehension of a fatal termination.

When the old constable of Manepy died, Dr. Green sadly noted that years ago he had been the subject of the Spirit's strivings, but had gone, "trusting in ashes and the grip of a cow's tail." "Of course," he adds, "such a trust seems ridiculous; but is it not as good as the trust in one's own morality?"

In September, 1856, he noticed a symptom of pectoral weakness, if not disease, in himself. He was at the time bearing heavy burdens of work. During six months, 1,032 patients had been registered, and his literary work was vigorously prosecuted. With aid from his munshi and Rev. Mr. Webb, of the Madura mission, he completed vocabularies for chemistry and natural philosophy, revised his work on obstetrics, etc.

When, in 1857, his ten years of service were completed, it seemed to him his duty to take a respite from labor, and he left Ceylon October 5th, ten years to a day from the date of his setting foot on the island. Few men ever wrought such results in a decade of years. He had so mastered the hard tongue that he could preach in it directly from his English manuscript. He had publisht tracts, laid the basis of a Tamil medical literature, publisht two important works—translations from Cutter and Maunsell. He had been connected with the treatment of over 20,000 patients, to whom, and as many

more of their attendants, he had made known the Gospel remedies for soul-sickness. Twenty young men he had qualified for medicine and surgery, and some of them were teaching others.

En route to America, he visited Edinburgh by invitation of the Medical Missionary Society, and drew up an outline of his views on medical missions, which is one of the best pleas for the combination of the healing art with Gospel work. He also attended various anniversaries in London, and visited other cities. The winter of 1858-9 he spent in New York, busy in his Master's work even when resting from his Ceylon toils.

Various matters kept him in America until May, 1862, when he again set sail. He had been transferred by his own consent to the *Madura* mission, Dr. Ward being appointed in his stead to Jaffna; but as Dr. Ward died on the voyage to Madras, in 1860, Dr. Green, at his own request, was reappointed to his former field.

One thing which made his visit to America memorable was the finding of a wife—verily a good thing and a favor from the Lord. On May 22d, at a farewell missionary meeting in Worcester, he was married to Miss Margaret Phelps Williams, who proved in every way worthy of her noble husband.

RETURN TO CEYLON AND A DIVINE DELIVERANCE.

In October, 1862, he, with his wife, was welcomed with enthusiasm in Manepy, his designated station, gladly resuming his manifold activities as medical teacher and practitioner, evangelist, and expositor, translator, editor, and everybody's counselor and friend.

Soon after his return, he and his wife had a narrow escape, which seemed little short of a miracle. Awakened at a critical moment, interpreting a slight noise as a danger signal, he hastened to seek the cause, and in returning for a key found himself in the *only place of safety* in the midst of a crash of his dwelling, and his wife, without a change of position, was lying *exactly so* that the falling weight *had lodged without crushing her*.

This is so remarkable that it is given in his own words:

I heard on waking the sound of mortar shelling off and dropping from the wall, and with this occasional sounds as of snapping and cracking. I rose to look out into the south veranda, as for several years the posts of it had stood leaning outward, and I had apprehensions lest it should fall. The rain had been persistent for about nine days, and the heavily-tiled roof was thoroughly soaked, so that the tiles were heavier than usual. I went through the east veranda, designing to go through the study to see about the one on the south. Finding the door leading from the study to it locked, I was about to return for the key. While in the doorway, under shelter of the thick wall, the stone supporting the timber which ran along the top of the south veranda posts, fell from the corner of the study wall, and let the weight of the roof on to the post next it, which lurched away, and then the next,

and so on. These not only carried away the veranda roof, but dragged off the main roof also, in an instant uncovering entirely our bedroom and the study and half the south veranda, and letting down upon us an avalanche of timber, tiles, and mortar. For a moment I was mentally stunned by the crash, but recovering immediately, I called to Margaret, who was still in bed. I was glad, indeed, to hear her voice from under the wreck, sounding as calm as ever. The dragging of the posts to the southward drew the weight just past her, so that it fell without injuring her; but where I was lying a half minute previous the tiles fell in in great quantity, the heavy chunks of masonry from the roof, and the ends of the rafters resting on what would have been the place of my mangled body. A step this way or that would have been death to either of us. A stick rested hard upon Margaret's head, which we got off (help being summoned immediately, and the day having dawned and the rain having just ceased), then one which prest on the shoulders, then one on the right leg. Not a drop of blood was lost; not a wound or a fracture. Literally she came within an inch of death, and I within a second of it.

Soon after his return to Jaffna, he was asked to take the superintendence of the hospital connected with the "Friend in Need Society," and with the approval of the mission he consented to make a trial of it for three months. He at once reorganized the work for greater efficiency and economy. Some idea of the surgery made necessary may be seen from one record of August 7th, 1863.

Two Chank gatherers severely bitten by a huge shark. One has four bad, deep, large bites in his right thigh, and the other his right thigh bitten off, leaving as stump the upper third. We sawed off a bit of the bone which projected about three inches. Performed Simm's operation on an unhappy woman, and tapped a Moorman, making out a pretty good clinic for the thirteen students and three doctors present.

Here, besides all his other work, some 8,000 patients were annually treated, the worst cases being attended to by himself, and all under his oversight. After three months' trial, he concluded God was opening before him this new and effectual door of service, and he continued as its superintendent.

Dr. Green warned the natives not to confound *civilization* and *Christianity*, as the changes in dress and diet and dwelling could be substituted for change of heart and life. Many who may be denationalized may still not be Christianized; better Christian Hindus than Hindus Europeanized.

HINDU ABOMINATIONS.

Meanwhile he rejoiced that light so increast in Jaffna that the head place of Siva was seen to be a den of infamy, and even the heathen began to demand reforms. All the Brahmins about that shrine were reported licentious and the temple was but partner to the brothel.

He wrote of the Hindu religion:

It is dovetailed into the whole social system. Astrologers must fix the day to build a house, and the propitious time for the thatching must come before the first leaf is tied on. In Batticotta women will, but men

will not, kill a centipede; for once a woman tried to poison her husband by soup, but a centipede falling into it stopt his eating it, and so defeated her malice and saved his life.

What can be viler than the revered, sacred books! He who would faithfully translate Koo-rul into English would become infamously famous; and sensual corruption pervades the very *sanctum* of idolatry. When heathenism sinks the Brahmans will sink with it, from deities to men.

Dr. Green compares Indian false religion to a huge banyan with ten thousand branches, far-reaching and rooting themselves anew in every direction, and the missionary force that is sent forth to fell it, he likens to a few puny white boys with plaything hatchets! Of the Hindu religion, he says with brief but awfully pregnant words:

It is, perhaps, unsurpass in the absurdities of its ceremonies, in the vileness of its orgies, in the number and extent of its ramifications, in its power to blind the mind and defile the conscience, and in the tenacity of its hold upon successive generations. . . . Probably no missionary ever lived among the heathen long enough to discover even the greater part of their abominations; much is visible and more is inferred from circumstances. Enough, however, is open and common, to enable one in a short time to see that their condition has never been painted in too dark colors. The more it is observed and studied, the more is the need of the Gospel remedy emphasized.

Caste, of course, Dr. Green saw to be the great evil in the way of the triumph of Christ in India. It is, as Dr. Lindsay has said, "a cellular structure of society where the cells do not communicate."

It forbids association of class with class, and is far more exclusive than the barriers which forbade the Jews to have dealings with the Samaritans. Caste is worth more than education or property to the Hindu, and its loss is next to that of life as a calamity. It is, said Dr. Green, "a great mountain in the path of progress; human strength can never remove it. Perhaps we may *tunnel* it; but, oh, that the Lord would come down that it might flow down at His presence and become a plain."

During a deputation's visit, and while they were about to ordain and install the first native pastor, the mission adopted, as part of the church covenant, a solemn renunciation of caste. Within a month there were nearly one hundred signatures to the anti-caste pledge; and Dr. Green's personal influence over his medical class led the members not only to Christ, but into His church at cost of everything.

During the ravages of cholera in 1866-7, this man of God found his hands full; but he assiduously applied himself both to body and soul ministries. Health handbills were issued, and tracts on cholera, and the commissioners of government publicly commended his tireless endeavors to abate the scourge. But he never lost sight of his greater work to save souls from that second death, beyond which is no life.

In the summer of 1868, he summed up the results of his labor, since his return in 1862. He had led a class through two-thirds of their remaining course of medical study in English, graduating eight physicians; and carried as many more through their whole course in the vernacular; he had trained three dispensers wholly in Tamil, and

three more partially. He had made out six vocabularies, and completed four others; carried one large volume through the press, and prepared another; secured three volumes in manuscript, soon to be printed, and five more in crude stage, besides all his guidance of work which others had done.

Before the close of this missionary year he was compelled to resign his hospital superintendency, and in face of all pressure to remain, his resignation was final. The term of service begun for three months as an experiment had continued to twenty-two times that period.

In the spring of 1869, Dr. Green was busy on the revision of the *Physician's Vade Mecum*, a duodecimo of 791 pages. It was the hardest revision work he ever undertook, the "translation was bad, and the subject obstinate," and not until fifteen months later was the work completed. His health was very frail, and disease often showed its threatening symptoms; but the impossibility of creating a pure literature for the Tamils without Western aid kept him at work, and he had already come to be looked on as a leader in the creation of science in the Tamil tongue. The whole list of his works, printed in Tamil, amounted to nearly 4,500 octavo pages.

The place which *medical literature* can fill in missions Dr. Green both testified and tested. For instance, he says of the use of certain cuts in Dr. Smith's anatomical atlas, in connection with the work he was issuing on anatomy.

I regard a volume of this kind as most distinctively aggressive on Hinduism. There is a radical antagonism between the truths it will spread and the prevalent ideas here concerning the body. It should be shown that the body is the Lord's wondrous mechanism, and not the lodgment of divers gods, nor its various parts controlled by the constellations. With plenty and good illustrations the book will be doubly useful. It will be as different from a non-illustrated volume as daylight from dawn. These will advance one item at least of missionary work far toward that desired state in which "the light of the sun shall be as the light of seven days."

We have given unusual space to the outlines of this life, because, as a prominent authority on medical missions in Edinburgh wrote of him: "No (then) living missionary had had such lengthened experience, or done so much to extend the benefits of European skill, by translating and publishing a comprehensive medical and surgical literature in the South India vernacular, and by training native medical evangelists." This high encomium still remains an undisputed tribute to his character, attainments, achievements, and general worth.

His incidental labors are not easily tabulated. Thousands heard the Gospel at his lips, who perhaps had never before heard it and never heard it again. Yet who shall tell the outcome! He found at the seaside, and by seeming accident, a blind woman who recognized the missionary doctor by his voice, and told him that, fifteen years before, she had fever and was healed at his dispensary, and that he told her

about Jesus Christ; and she added, "I have prayed to Him ever since, and have not worshipt idols."

As another ten years, since his resumption of work in Ceylon approacht its completion, the return of this distinguisht man to America seemed inevitable. During his two terms of service sixty-four had been trained in medicine (whereas only seven or eight had been before his advent in Ceylon), and over half these sixty-four in the vernacular; and a class of twenty were well started before he left. He had produced eight larger works, besides the smaller, and four were yet in manuscript. His graduates were filling important positions, "studding the province," and the hospital he had conducted for five years and a half was now manned by them, and had more patients than all the hospitals in the other provinces.

In September, 1873, Dr. Green and his wife and children reacht the family home at Worcester, and found that the Hon. Andrew H. Green, whose fine country-seat Green Hill is, had enlarged the ancestral mansion, so that there were now separate and ample apartments for the "new arrivals." Here Dr. Green was to spend the well-earned rest of his later days, and from this home he was to pass to the "house of many mansions."

During these closing years Dr. Green did not cease to be a missionary. Ill-health and absence from the field did not hinder all the service he could render. Translations and new compositions, correspondence, conversation, public addresses, and the constant persuasive fragrance of his personality, kept up the "apostolic succession" of holy labor.

His letters were very numerous and singularly helpful, with a strange fitness to the party they addrest and the circumstances. We have seen few specimens of so voluminous a correspondence from which such epigrams could be selected. Take this for an example:

Perseverance is a virtue; its extreme is persistency; its excess is pertinacity. All the virtues exist *within* the circle of love. Each is a sturdy spoke in the wheel of life. If any one juts beyond the tire, its vicious length jars and jounces along to discomfort and danger.

Again; The Trinity of God exists also in His power, His wisdom, and His love. The first characterizes His volume of nature, the second His volume of providence, the third His volume of grace, altho in each all three of these qualities are clearly seen. Each of us has as much of God as He wills to have. Whoever will have the love of God, has all three. Whoever will have but the power will lack the other two. How terrible at the instant of disembodiment, to feel but the grace of power clincht into every crevice of one's being! How blessed to feel the enfolding of love, and to know it enwraps one forever!

—Order is the balance-wheel of business, and punctuality is the pivot of order. If God has given us all our time, first for Himself, second for our soul, and third for other things, what shall we say to Him if we use it mainly for the tertiaries?

To Dr. Green there were born four children between 1864 and 1871—three daughters and a son. While zealous for God's world-wide field, he did not forget these "olive plants" at home, but took untir-

ing interest in their training, books and the world of nature, fauna and flora, with microscope and lancet, and above all the Bible, being his helpers; and with rare fidelity to God's ideal, he put first what belongs first, not the mental or physical, but the moral and spiritual.

Home rest brought recuperation, but slowly. He hoped to return to work and said, "Altho powerfully weak, we multiply half strength



DISPENSARY AT KORADIVE, CEYLON, BUILT IN MEMORY OF DR. GREEN.

by tenfold demand, and get the result of fivefold usefulness," a good specimen of his spiritual mathematics.

In 1880, he took whooping-cough from his own children, and it probably gave strength to the constitutional malady long preying on his health; and at noonday of May 28, 1884, with his Christian hope at its meridian, he past into the life that knows no end. His last words were a benediction, and his last legacy a self-oblivious decree:

I wish that my funeral may be conducted as inexpensively as may consist with decency and order. Let the exercises be simply to edification; and of the dead speak neither blame or praise.

Should I ever have a gravestone, let it be plain and simple, and bear the following inscription, viz: (The last date was left blank, but is supplied to make the inscription complete.)

| |
|---|
| <p style="text-align: center;">SAMUEL FISK GREEN,</p> <p style="text-align: center;">1822-1884,</p> <p style="text-align: center;">MEDICAL EVANGELIST TO THE TAMILS.</p> <p style="text-align: center;">JESUS MY ALL.</p> |
|---|

CONVERSION OF THE NESTORIANS OF PERSIA TO THE
RUSSIAN CHURCH.

BY REV. SAMUEL G. WILSON, M.A., TABRIZ, PERSIA.

Missionary of the Presbyterian Church (North).

The Nestorians of Urumia have long had presented to them a choice of Protestantism or Catholicism. The American Mission and the French Lazarist Mission, besides direct missionary work, have done much to protect them from oppression, and relieve them in famine and other distresses. Yet the Nestorians have not been content. Partly as a pretext for religious mendicancy, partly with the idea of increasing the number of salaries and the outlay of foreign money, and also to procure protection from landlords and officials, representatives of the Nestorians have besought the help of Lutherans in Germany and Sweden, of Baptists and Methodists in America, and especially of the Anglican communion. The Rev. Dr. Baldwin, secretary of the Methodist Board, writes: "I have received applications from Armenians, Syrians, and Persians, who have desired to institute Methodist churches in their respective countries, saying that their consciences could not be satisfied with anything else, and tho they represented themselves as crying for Methodism more piteously than children ever cried for Castoria, I turned a deaf ear to their supplications." Several independent agencies, for the benefit of Nestorians, have been started from Germany and England during past years, but the strongest pleas have always been made to the Church of England.

As early as 1838 Patriarch Mar Shimun and other Nestorian bishops and clergy plead for a mission from the Church of England, and Dr. Badger and Mr. Fletcher were sent for one year. From that time onward occasional appeals were made for English help. In 1868 a formal petition was made chiefly from Nestorians of the plain of Urumia to the archbishop of Canterbury. The death of the latter put a stop to the project of a mission at that time, but in 1880 Mr. Wahl was sent by his successor, and in 1886 the mission was largely reenforced and regularly establisht. It has since been prosecuted with vigor, aiming to oppose Roman Catholicism on the one hand, and Evangelical Protestantism on the other. Their purpose was to bring the Nestorians "to accept the truth as enshrined in the ecumenical councils." During these thirteen years the Anglican mission has undoubtedly had considerable influence in weaning the Nestorians from their ancestral faith, and preparing them to accept Greco-Russian orthodoxy. It, however, could not fully satisfy the mercenary spirit of the people, nor give them the expected degree of civil pro-

tection any more than the American or French Catholic mission had been able to do.

The *rayats* still continued to suffer oppression, the officials still fleeced unfortunate litigants. The massacres of Armenians in Turkey and of the Nestorian Bishop, Mar Goriel, and his company of priests and deacons; the driving out of thousands of them from the mountains, greatly increast the feeling of insecurity of life and property. Finally the threatening attitude of the Mohammedan population, and fear of the repetition of the Geogtapa outrages, created such a panic among the people that they determined to seek the powerful aid of Russia. This is not the first time such aid has been sought. Bishops and itinerant priests have formally implored the czar's protection for their race by petitions and personal interviews. A Russian mission has often been expected, and a man of the past generation told Mr. Shedd that he remembered hearing it said, when he was a boy, that the Russians were coming before Christmas.

In the present instance, under the leadership of the Matran Mar Yonan, the only surviving Nestorian bishop in Persia, and of Mirza Joseph Khan Arsenius, who is known in America, an extensive petition was signed and carried to St. Petersburg. In response, a committee of investigation was sent to Urumia. It consisted of two priests of the Russian church, one a real Russian, and the other a converted Nestorian colonist. They arrived on May 25, 1897. They were welcomed with boundless enthusiasm by thousands of the Nestorians, who thronged the road as they entered the plain of Urumia. Persuaded that their day of oppression was over, they received them as their deliverers, with songs and dances.* They had a triumphal procession through the Nazhi district, their propaganda being assisted in every way by the bishop and clergy. Events in Tabriz, too, helpt the propaganda. A Mohammedan mob was threatening the Armenian community of Tabriz, who were protected efficiently and energetically by the Russian consul, Mr. Petroff. The mustering of several regiments of Cossacks on the border at Julfa, to enforce quiet in Tabriz, gave a basis to all the wild rumors of Russian occupation and military protection. Certainly, many thought, Our time of deliverance from centuries of oppression is nigh. Others, who were desirous to resist the new propaganda, were threatened with the anger of the new master if they did not accept his religion. Going from village to village, the delegation of missionaries planted before each a holy icon as their standard, and invited, cajoled, or threatened, as the case required. As a result, from 10,000 to 15,000 persons signed the petition.

* Compare Dr. Perkins' account of his arrival in 1835. "We were welcomed with the strongest expressions of joy by all classes of that people, and with at least a high degree of satisfaction by the Mohammedan population. The Nestorians, in some villages, marcht out in masses to meet us, with their rude trumpets and drums, to express their gladness on the occasion."—*Missionary Life in Persia*. p. 42.

The petition is dated Superghau, Urumia, and begins,

"In the name of the Father, and Son, and Holy Spirit. By the grace of the Life-giving Holy Spirit, we, the Syrio-Chaldean people, followers of Nestorius, determine to unite again with the Greco-Russian, one, true, holy, Catholic, Apostolic Church, to unite free from deceit or insincerity, in truth and with a right heart, according to the words of our Great Chief Shepherd, the Lord Jesus Christ, that 'there shall be one flock and one shepherd.' Our fathers and ancestors, 14 centuries ago, were separated from the unity of the church, but hereafter let this division and separation not be between our Nestorians and the Orthodox."

Then in 7 long paragraphs the signers declare that they receive and believe the teachings and decrees of the fourth General Council, and the letters of Cyril of Alexandria, the 7 General and 9 local Councils, and all the doctrines regarding the person of Christ, Mary, the Mother of God, the 7 Sacraments, and other points which may have been in dispute. After a final assertion that their words are true and sincere, the petition ends, "May the Almighty Lord God bless the union of the Syrio-Chaldean people with the Orthodox Church."

At that time signers to this petition were sought chiefly in the Nazhi district of Urumia, and there practically all the old Nestorians, including their clergy, and the adherents of this Anglican mission, most of the Roman Catholics (called Chaldeans), at least a third of the Protestants, and some Armenians of that district besought the holy synod to receive them to the Orthodox fold.

Without waiting to canvass further, the delegation returned to Russia to report, accompanied by Mar Yonan, priests and deacons, and some secular representatives of the petitioners. After their departure there was a considerable period of suspense, in which some of the converts returned to their former confessions, and those who had hastily begun to maintain an independent attitude toward their Mohammedan neighbors lived in fear and trembling.

On the report of the delegation arrangements were completed, and on March 25th, O. S. (April 6), an extraordinary session of holy synod was constituted in St. Petersburg. Mar Yonan, as a candidate for admission to the bosom of the Orthodox Church, was placed before the door, as if a humble suppliant knocking at the door. The secretary of the holy synod gave information of this, and to the question of the primate, the metropolitan of St. Petersburg, the members of the synod gave unanimous consent that the suppliant should be admitted. They brought him and placed him where candidates for the Episcopacy are accustomed to stand. Then they had the creed read in the ancient Syriac language, after which his leader Abbott Theophylact read the same in the Slavonic, and Mar Yonan signed it, renouncing, once for all, all Nestorian doctrines. Then the primate asked, "Do you receive Bishop Yonan to the communion of the

Orthodox Church?" Ivanik, metropolitan of Kiev answered, "According to the 95th canon of the 6th general council, I regard it as proper that Bishop Yonan and those with him be received, retaining also their ranks." The rest of the members having signified consent, Bishop Yonan, having kist the cross that was upon the altar, came forth, and by this the reception was finisht regularly, tho the formal and public ceremony remained to the following day.

On that day a great concourse gathered in the chapel of the Alexandro-Neviski monastery to witness the unique ceremony. Besides Bishop Yonan there were received at the same time a monk, two priests, and a deacon. They were publicly catechized according to the rites used in receiving heretics (see Rites and Customs of the Greco-Russian Church, Romanoff, p. 305), the metropolitans of St. Petersburg, Moscow, and Kiev were attended by innumerable ecclesiastics, and after again calling on the candidates to renounce all the errors and heresies of Nestorianism, they partook of the Mass. A magnificent feast was then served in the monastery, at which many high dignitaries partook, and at the same time a telegram of congratulation was read from his Majesty, the Czar, in which he besought the blessing of the newly received bishop. (See "The Ararat" of Etchmiddzin.)

The establishment of a mission in Urumia was decided upon. A corps of missionaries was sent out. These were a monastic priest, Theophalact, a monastic deacon, and a married priest, Victor Michsalovitch, and his wife. On their way to Persia a considerable stay was made in Tiflis, and from 800 to 1,500 of the Nestorian colony, which resides there, were received by Bishop Flavian, exarch of Georgia. On their arrival in Tabriz they were met outside of the city by all the Russian subjects. The consul-general, who entertained them, gave a reception to the governor-general, the Amir-i-Nizam, in their honor, and the governor in turn invited them to dine with him, and gave them orders favorable to the propaganda, and authorizing it from the side of the Persian government.

On their return to Urumia their reception was not as demonstrative as they had received the first time, partly on account of a delay in a telegram, announcing their coming, and partly from fear of the resentment of the Mohammedans. There was less haste to enroll, and some of the former signers wisht to withdraw, but the requisite amount of pressure and threatening generally brought them to terms. Hesitation usually yielded to the various motives of gain, fear, family ties, etc., and in the course of a slow itinerary, from one district to another, and from one village to another, they have received to membership nearly all the old Nestorians, a large proportion of the Catholics (Chaldeans), a fifth or fourth of the Protestants, and a considerable number of the Armenians, especially in villages where they

are mixt with Nestorians. The total number must now exceed 20,000.

In each village the church building was taken possession of, reconsecrated, and some icons and emblems of the Russian faith placed in it. In a few places, as at Geogtapa and Viseerabad, the old priest and many of his flock opposed the propaganda. There the churches were forcibly taken possession of. At Geogtapa the leaders of the village sent word that they did not wish to receive Orthodoxy. The missionaries came, however, and a few accepted the new confession. Then the missionaries proceeded to the church, and, finding the door locked, broke it open, entered, and reconsecrated it and enrolled many more whom this display of force persuaded to pass over to the side which had the strongest backing. The old priest appealed to the crown prince, who is acting governor-general of Azerbijan, but without result.

There seemed to be some thought of taking exclusive possession of the cemeteries, which, until now, have been the common burial-ground of all Christians. If, in any case, the cemetery was the property of the old church, this would doubtless be legitimate, tho a departure from the courtesy of the past; but in the villages I believe the cemeteries are the gift of the landlords for the common use of his *rayats*, so that any effort in this line will probably not be seriously made. Several attempts made to prevent Protestants from interring in the common cemeteries were doubtless without the knowledge of the Russian chief of the mission. It is stated that they plan to buy a large plot near the city of Urumia, and build a cathedral and school. In May, 1899, they, accompanied by many followers, made an extended visit to Tabriz, seeking the pressure of the Russian consul for the redress of grievances and relief from oppressions.

THE CEREMONIES OF ADMISSION.

The reception of the Nestorians to the Orthodox fold, is done in the way usual for admitting converts from other Christian churches, by a renunciation of errors, a confession of the Greco-Russian faith, and unction with holy oil. A confession of faith and form for the acceptance of members has been publisht in Syriac, so that the people may know what is required of them. If there is mental reservation or deceit in the minds of the new converts in accepting the terms, there is certainly no efforts to smoothe the intellectual path, or make the terms easy for the candidate. There is no compromise. There must be unconditional surrender to the Orthodox Church. The form used in the admission of the Princess Dagmar of Denmark to the Greco-Russian Church, on the occasion of her marriage to the czari-witch, which is found in p. 305 of Romanoff Rites and Customs, etc., is the same as that used for the Nestorians, with variations to suit the

doctrines and errors of the latter, as distinguished from the Lutheran Church.

"Wilt thou renounce the errors of the Nestorian Church and its falsities?" "I will." "Do you sincerely and with thy whole heart, renounce the errors of Nestorius, and all convocations, traditions, and statutes, and all Nestorian teachers and their teachings, which are contrary to the Holy Eastern Orthodox Church, and dost thou reject them?" "I renounce and reject them."

"Dost thou reject Nestorius, Theodoret, and Theodorus, etc., and condemn them to anathema?" "I do."*

Then the convert is specially called upon to accept Mary as the theotokos, the Mother of God, and to pronounce accursed whoever reject this doctrine, to confess that in Christ there are two natures, God and man in one person, not two persons. Consent is required to the short creed, the ten articles of religion, including the ordinances of the seven General Councils, and traditions and canons of the Greco-Russian Church, the seven sacraments, transubstantiation, the invocation and intercession of saints, and veneration of relics and pictures. After this confession, absolution is given.

The convert is not rebaptized, but receives the sacrament of unction, which corresponds to confirmation. The holy oil used on this occasion is a pure vegetable oil, mixed with various spices, myrrh, mastic, incense, etc., and a particle of a relic. It is prepared only by the metropolitans, and is boiled in the chapel attached to the synod, and in the presence of other ecclesiastics. The priest dips a feather or a splinter in this holy oil, and makes the sign of the cross on the forehead, eyes, nostrils, lips, ears, breast, hands, and feet, at each time repeating the words, "The seal of the gift of the Holy Ghost." He then wipes the places with a sponge dipped in warm water, saying, "Thou art justified, thou art sanctified, thou art purified by the name of our Lord Jesus Christ, and by God's Holy Spirit, and thou art anointed with oil in the name of the Father, and of the Son, and of the Holy Ghost, now, henceforth, and forever, Amen." The oil is supposed to convey the grace of the Holy Spirit, and to enable the recipient to continue the true Christian life.

When the name borne by the convert is that of Nestorius, or any name of a heretic, or any Turkish or foreign name not found in the Russian calendar of saints, it is changed for a new name, as for example, Rahana to Abraham, Baba to Alexander.

If we look at the motives which prompt the Nestorians of Persia to forsake *en masse* the faith of their fathers, we find unanimous consent to the assertion that the motives are wholly worldly. I askt one of the prominent converts, "What is the reason you joined the

* One convert, in answer to this question, began to curse and revile Nestorius, and to compare him to the animals and consign him to the lower regions. He was told not to interpret so literally.

Russians?" "For civil protection." "What proportion of the converts changed their religion from conviction?" "None of them." Bishop Yonan is reported to have examined the creeds and declared that he found practically no difference. Most would be ready to accept the principle enunciated to Mr. Shedd by a priest, that "he would accept whatever church wielded the biggest club," *i. e.*, against the Mohammedans. One whose faith was "made in Germany," looking on the Russians from the side of their political assistance, said, "God is very good to our little race, to raise up so many protectors for us." The zeal of the new converts for their religion is about as disinterested as that of the goldsmith described in Lalla Rookh, who fell in love with the diamond eyes of the idol of Juggernaut, and who afterward purloined them. They expect a redress of wrongs, protection from the oppressions of their landlords, from the exactions of Persian officials, and the fanaticism of the Mohammedan priests and populace. The Russian influence is all-powerful in Azerbizan, and the way their priests can with impunity bring their whips down upon the looties in the streets of Urumia, and the cowed Persians fear to resent it, creates great expectation.

Then, too, the fear that the Neo-Russians would overreach and oppress their fellows who adhered to other creeds, has led many to cast in their lot with the new movement. This is well illustrated by an incident. A Nestorian was irrigating his fields. A fellow-peasant came up and turned off the water to his own field. When asked why he did so, he replied: "I am able to, for I am a Russian." The first man thought it useless to resist, and walked away to the village. Presently he returned and began turning the water back to his own field. When No. 2 began to quarrel with him, he said: "Go away, or I will knock you down with my spade. I have just enrolled as a Russian, too." Up to this time they are not well satisfied with the measure of protection granted them, and the delegation to Tabriz returned only half content with the orders regarding lawsuits, property titles, inheritances, etc., received from the Persian government through consular intervention.

It does not seem that the rights and comforts of the Nestorians are less than they were fifty years ago. Rather increase of wealth, especially in gardens and vineyards, has strengthened the love of the world, and made it harder to accept "the spoiling of their goods." Upon the Nestorians of this generation must rest the opprobrium of having anathematized their church fathers and adjured the faith for which they suffered the loss of all things and became exiles in Persia. They return to the fold of Orthodoxy, not because they are persuaded of their errors or heresy, but from worldly and selfish motives. Whatever may be the fate of the 100,000 Nestorians under Mar Shiman, the patriarch, in Turkish Kurdistan,

this much is evident, the Nestorian Church has ceased to exist in Persia.

From a Russian point of view, the propaganda has much to recommend it. To them the results present themselves as a successful religious work, the winning of a heretical body to the true faith. It can well be believed that many of its promoters in Russia look upon the mission as one for the glory of Christ and the Church, and as only incidentally political. But, as the London *Times* remarks, it annuls the boast of Ober-Procurator Pobiedonosteff that the Russian Church was the most liberal in the world, because it never proselyted. Since the amalgamation of the Georgian Church, with its more than half million adherents, in the early years of this century, the Russian Church has met with no such success in drawing in the smaller Oriental churches. This will give it encouragement to prosecute religious propaganda with greater energy. The efforts to control the see of Antioch, the new missions lately opened in Syria and Palestine, the delegations of monks to Abyssinia, together with the successful mission in Japan, lead us to anticipate that the Greco-Russian Church may before long enter upon an era of missionary activity that shall rival the efforts of the Roman Catholic and Protestant churches.

As to the attitude of the other missions in Urumia, the Anglican mission theoretically rejoices in the return of the Nestorians, whom they count as heretics, to Orthodoxy, tho they can not but have a bitter feeling against those who pleadingly invited them to come, yet refused to yield to their teachings, but received at least outwardly those same teachings when they saw in such action worldly advantage. The Anglican mission will withdraw from Persia.

The Roman Catholics, tho they have lost so many of their community, will certainly hold on and try to stem the tide.

The Protestant mission (Presbyterian Board of U. S. A.) will stand its ground. The advent of the Russian mission has been a severe trial, but the "Evangelical Syriac Church" has endured manfully. The insinuation that its membership had been gathered by mercenary motives, were without conviction, and would therefore flock to the Russian standard has been proved false. The fears of the friends of the mission, and the slurs of its enemies have alike been shown to be groundless. We can confidently hope that this community of 5,000 souls, tested and strengthened, will remain a permanent witness for reformed Christianity, and have an abiding influence on the future evangelization of Asia. It is secure in its freedom under Persian law, and in the event of the province passing under the government of the czar, it will be entitled to toleration under the laws of the Russian empire. The mission, with a much restricted field, has an important duty to perform in strengthening and developing the churches in character and Christian life, in independence and self-support, in depth of conviction, and perfection of morals and grace.

JAN HUS: THE PREACHER OF PRAGUE.—III.

REV. GEORGE H. GIDDINS, M.A., LONDON, ENGLAND.

It is difficult to understand the precise ground of complaint against Hus, or rather to account for the extreme rancor of his enemies, unless it be that, as in the instances of Wiclif and Savonarola, his purity of life was so strong a protest to the corruption of his age. His work was not destructive, like that of Luther, at least in its commencement; nor was it, perhaps, in the strictest sense, constructive. He was mainly desirous of purifying existing modes by infusing them with a more righteous spirit. To him there appeared in the church as it was the possibilities of all needed reforms, and, in the simplicity of his faith, it was not so wholly corrupt as to render it impervious to the illumination and purification of the truth. He had not then sounded all its depths of depravity, nor measured the full compass of its crime.

And yet, perhaps, it is not quite so difficult to discover one very pertinent reason for the hatred of his clerical foes, when, in opposition to their ceaseless greed, we hear him, in his popular expositions at the Bethlehem chapel, insisting that "he who gives a single half-penny for God's service while alive and well, profits his soul more than if, after death, he were to give as much gold as would reach from earth to heaven." This, indeed, would, if once believed and generally practised, be the surest of all possible methods for cutting off the supplies. Again, priestly pretensions were firmly upheld by the enforcement of penance and pilgrimage, to which he opposes a teaching like this: "He who humbles himself to the meanest man, profits his soul more than if he were to go on pilgrimages from one end of the world to the other." And to the carefully-inculcated doctrine of saintly intercession, he protests: "He who holds the Lord God dearer than all creation, profits his soul more than if the mother of God, with all the saints, were to intercede for him."

During the archepiscopal rule of Zbynek Zajitz events had been shaping themselves slowly, but surely, toward those great issues which culminated in the conflict with the king, and during the next archbishop's rule in those greater events which led up to the decisions of the Council of Constance. The burning of Wiclif's books had been followed by a reinstatement and reenforcement of the dogma of transubstantiation, and the apparition of the Inquisitors, the Franciscan Jaroslaw, and the Dominican Rvaczka, to try Nicholas of Velenovitz, and others, for daring to preach, altho a duly ordained priest, without a special license.

Following the burning of the books, and the promulgation of the bull of excommunication, violent riots had taken place in many of the churches and public places of the city. Entering the cathedral on St.

Mary Magdalene's Day, the rioters stopt the celebration of high mass. In other churches the people interrupted the anathemas hurled at the reformer with shouts of "You lie!" and in St. Stephen's swords were drawn and death threatened to the preacher if he dared to continue his calumnies. Severe reprisals followed, and the city was in a ferment until King Wenceslas put down the disturbances with a strong hand.

A powerful protest against the action of the archbishop had taken the form of a public disputation, continuing over five days, the vari-



CONSTANCE CATHEDRAL.

ous positions of Wiclif being defended by Hus, Zdislaw of Zoiretitz, Jakaubek of Stribro, Procop of Pilsen, and Simon of Tisnow. The vacancy caused by the death of Zbynek was eventually filled by the Moravian Albik, of Uniczow, the king's physician, one of the four and twenty candidates, all anxious for the rich emoluments and lofty honors of the post.

While all was ferment in Bohemia, stirring events were proceeding in Rome. Pope John XXIII., in defiance of his rival Gregory XII., proclaimed a crusade against the latter's partisan, King Ladislaw of Naples, and promist an indulgence to all who should take part in it. This indulgence was proclaimed in Prague by Wenceslas Tiem, the

dean of Passau, who, as the papal representative, came hither for the purpose. To this Hus bravely and uncompromisingly protested, and invited a public debate upon the subject in the great hall of the university.

One passage in this protest is very noteworthy: "No saint in Holy Writ has given indulgences to absolve from punishment and sin, during a certain number of days and years. Not one of our doctors has ventured to name any one of the fathers as having instituted and publisht these indulgences, and if these indulgences alleged to be so salutary to men have been dormant for more than a thousand years, the reason may probably be found that, during that period avarice had not, as in our day, reacht its culminating point. . . . If such indulgences are available in heaven it would be our interest to

pray to God that constant war might be waged against the pope that he might throw open the treasures of the church' ”

Little wonder is it that after such an undisguised rebuke as this, Hus was ordered to appear before the papal emissaries and the archbishop. Askt whether he was willing to obey the “apostolic commands,” he replied: “I term the doctrine of Christ ‘apostolic commands,’ and, so far as the commands of the pope of Rome agree with that doctrine and these commands, I am willing to obey them gladly; but when I see the contrary I will not obey, even tho you place before me fire to consume my body.”

Already there seemed to loom before him the flames of Constance, but this brave heart had never learned to quail. Dauntless he pursued his way, and if no other path should stretch before him than the path of pain, he would walk boldly on and win a victory through fire and death.

Party feeling was now running very high, opinions were everywhere conflicting, and at length a burlesque procession, arranged by one of the royal courtiers, Voksa of Waldstein, paraded the streets of Prague. From the Kleinseite to the Karloplatz it past, the principal figure in it being a student seated in a chariot, meretriciously arrayed in all the trappings of a harlot, adorned with handsome robes and silver bells that tinkled as he moved. Around him were suspended fac-similes of papal bulls, which the students, armed with swords and stones, and some hundreds in number, declared they were taking to be burned. Arrived at the place of execution, the documents were destroyed, amid the shoutings and congratulations of a great and excited crowd.

Tidings of these new disturbances reacht the king at Tocznsk, and, determined to restore tranquillity, he summoned the faculty of theology to meet him for conference at Zebrak.

While this conference was proceeding, and, at the instigation of Hus's former friends, Stephen Palecz and Stanislas of Znaym, now his deadly foes, it was resolved to recommence proceedings against the ever-widening influence of the Wiclifite ideas. Another and fiercer conflict was raging in the capital. Three young enthusiasts, Martin, Jan, and Stasek, arrested on a charge of publicly protesting against the preaching of the indulgences, were by the civil authorities beheaded on the street, altho a solemn promise had been given, on the application of Hus, that no evil should befall them. Their youth and blameless lives won the quick sympathies of the crowd, and Jan of Jiczin attended by an immense concourse of the citizens, followed their bodies to the Bethlehem Chapel, singing *Isti sunt sancti* and other martyr hymns.

These frequent outbursts while becoming intolerable to the king, were daily intensifying the hatred of the clergy to Hus, and through

the tireless labors of the proctor Michael "de Causis" of Deutschbrod, their machinations were at last successful. Hus was excommunicated with "aggravation" and "re-aggravation." Not only he, but all who should dare to hold intercourse with him were included in the penalty. In whatever place he sojourned Divine service was to be suspended and his eternal damnation was to be decreed and symbolized by three stones being cast at the house in which he lodged. This notable decree arrived in August, 1412. Hus boldly protested against this iniquity and, looking upon the lamentable condition of the people produced by the interdict, and of which he knew himself to be the immediate cause, resolved, for the sake of peace and in the spiritual interests of the people, to retire from Prague; which resolution he carried into effect two months after the promulgation of the edict by settling in the tower of Kozi on the Luznitz, writing immediately on his arrival to his faithful friends at Bethlehem, and the lords in Parliament "to defend the freedom of the preaching of the Word of God."

Touchingly tender are the words he expresses to his followers from his place of exile: "Know, my dearly beloved, that it is in following the example and admonitions of Christ Himself that I should be to the evil-doers a snare to the eternal condemnation, and to the just a source of sadness and mourning. I have fled away that unjust priests might not forbid the preaching of God's Word, and that ye may not for my sake be deprived of God's holy truth for which by God's grace I will willingly court death." "I have heard of your bitter trials, I too, dear friends, have been tried, but I rejoice that for the Gospel's sake men call me 'heretic,' and that I am excommunicated as a rebel." Again and again he writes, encouraging his followers to fidelity, and fortifies his own and their position by quotations from the gospels, from the apostles, the fathers and doctors of the Church—Jerome, Augustine, Gregory, Isidore, Bede, and Bernard. While Hus was thus away in his castle retreat at Kozi, Archbishop Albik, by a singular and simoniacal arrangement with the titular patriarch, had resigned his bishopric in favor of the Westphalian Conrad of Vechta, bishop of Olmütz, a former master of the mint and undertreasurer to the king.

In less than three months Hus, who had been troubled with sore misgivings on the subject of his flight from Prague, fearing some taint of cowardice might attach itself to him and thereby much of his teaching might be marred, returned to the capital and began to preach again at his well-loved chapel, where, in his absence, his faithful disciple Havlik, assisted by the youthful Martin of Volyne, had ministered to the faithful band. The preaching was, however, almost immediately stopt by the influence of the opposing priests and at the request of the king, who was anxious for peace, and he again withdrew. The king successfully convoked the synod to inquire into the causes that were distracting the realm and injuring its *prestige* in the eyes of neighbor-

ing states, and, a little later, a special commission for the same purpose; but, altho they assembled and wrangled for awhile, both ended without any definite result.

At Kozi, and in all the neighboring country, Hus wrote and taught, and beneath the linden tree outside the Castle, in fields and woods, in lanes and roads, he preached to vast crowds of people attracted by his eloquence, yet still more by the simplicity of his message and the bravery with which he battled for the truth.

It was during this exile at Kozi Hus found time to write his *magnum opus*—“*De Ecclesiâ*”—besides other polemical tracts and treatises. His generous host, Lord John the Elder, dying, he removed for awhile to the neighboring town of Austi, and then accepted the protection and hospitality of his friend Lord Henry Lefl, of Lazany, at his castle of Krakovetz, on the outskirts of the town of Rakovnik.

His enforced retirement was, as in the case of Luther at Wartburg, a season of literary labor. The comparative leisure and isolation enabled him not only to prepare his Latin works, but also to write in his Bohemian tongue a trenchant treatise upon “Simony,” his “*Pos-tilla*,” brief homilies on the gospels, and expositions of the Lord’s prayer, the creed, and the decalogue, “The Six Errors,” “The Limbs of Antichrist,” etc.

While away from Prague, John Gerson, the clever chancellor of the University of Paris, extracting some of the propositions contained in the treatise “*De Ecclesiâ*,” wrote to the archbishop, pointing out what he deemed heresies in Hus, and what, perhaps, was still more dangerous, the democratic character of the book and its writer. This letter, and another complaint from the pontiff to the king as to the progress of the Wiclifian doctrines, still more accentuated clerical rancor against the exiled reformer.

It is not at all surprising that time-servers like Gerson, and others, should be stung by some of the sturdy truths he published from this retreat, as, for example, when writing on saintly innovation he says, “It is the genuine spawn of hypocrisy, an inexhaustible well-spring of superstition prejudicial to true godliness;” or again, when rebuking the luxury and sloth of the bishops, “They love better to follow the blessed Lord to Tabor than to bear His cross. It is to satisfy their vanity that so many idle ceremonies are provided, so many feasts and bodily pastures ordained, which are daily multiplied to dazzle the people’s eyes and delude them into the vain hope of meriting eternal life by observing traditions. Better were it to practise charity, to multiply works of mercy, to administer the Holy Sacrament in the spirit of the Gospel, to exercise a more strict discipline.” Here were words destined to live and echo. No longer was it a mere revolt—a revolution was foreshadowed in the work and speech of this man. The dragon’s teeth were being sown, and by and by, not only on the plains

of Prague, but over all the continent of Europe, a mighty army should advance. Ladislas, the king of Naples, entered Rome on May 31, 1413, and John XXIII., under the altered condition of things, was forced to listen to the growing clamor for a general council, which should heal the breaches ever widening in the church. King Sigismund, of Hungary, anxious to end the lengthened schism so disastrously rending the church, eagerly favored the idea, and it was finally agreed to hold the council in the ancient city of Constance, to be opened November 1, 1414, and regarding Hus as one of the prime factors in the new movement so rapidly gaining ground, it was determined, on the promise of a safe conduct and an important hearing, to invite him thither.

Never in the long annals of the church was a council destined to be fraught with such far-reaching issues, with such stupendous import, or to be remembered with such undying infamy as this.

With the most sinister foreboding the guilty pontiff set out from Bologna for the old Swiss city, so soon to witness his well-merited, disastrous, and ignoble fall. "By Satan," he exclaimed, using his favorite oath, "already I have fallen," as within view of the lake his carriage was overturned upon one of the Tyrolean hills.

By those better acquainted with the true character of Sigismund and of the subordinate part he would be compelled to play in presence of astute ecclesiastics and inveterate foes, Hus was warned by the more cautious of his friends to place but little confidence in the promises, however specious they appeared. If Sigismund were even willing to accord him his protection, like another Pontius Pilate, he was doomed to yield to the dictates of a fanatical and infuriated crowd. But the brave man never faltered, and he intimated his intention to stake all in defense of God and the truth, and so, like Luther to Worms, he set out boldly for Constance. The terms of the safe conduct to this council of infamy were to all appearance frank and fair: "Sigismund, by the grace of God, king of the Romans, etc. To all princes, ecclesiastic and secular, and to all our other subjects greeting:

"We commend, in our full affection, to all of you generally, and to each individual of you, the honorable master and teacher Jan Hus, Bachelor in Theology and Master of Arts, bearer of these presents, going from Bohemia to the Council of Constance, whom we have taken under our protection and safeguard, as also under that of the empire, desiring that you receive him courteously and treat him with all favor, furnishing him with every needful thing for the expedition and prosecution of his journey by water and by land, without charge to him or his in their entrances and departures for whatever reason, and calling on you to permit him freely to pass, to reside, remain or return, providing him, if need be, with passports duly *en règle*, for the honor and respect of the Imperial Majesty.

"Given at Spires, 18th October, 1414, the third of our reign as king of Hungary and the fifth as king of the Romans."

Such was the initial chapter in this most perfidious and treacherous of councils, the closing page of which was to be splasht with blood and scorcht in flame.

With clear prevision Hus armed himself with testimonials as to his orthodoxy and good faith from the bishop of Nazareth, inquisitor of heresy, the archbishop of Prague and the university, and on Oct. 11th, 1414, set out for Constance without waiting the arrival of the safe conduct, under the protection of Lord Wenceslas, of Duba; Lord Henry, of Chlum and Lacerubok; and the Knight John of Chlum.

Before starting on this eventful and memorable journey he took a most pathetic farewell of his devoted followers at the old Bethlehem chapel, who, like the faithful friends of Paul at Ephesus, were "to see his face no more." His devoted disciple, Jerome, embracing him, exclaimed: "Dear master, be firm, be constant, endure intrepidly, sustain boldly while leaning for support on Holy Writ, what you have preacht against pride, avarice, and the other vices of the church. If that task be too much for you, if I learn that you are in danger, I shall immediately fly to your aid."

How courageously that promise was redeemed the page of history records with pride.

There are some very tender passages in the pastor's farewell letter to his flock:

"I set forth to appear before my numerous enemies, but I confide wholly and solely in God, the All-powerful, and in my Redeemer. I do therefore trust that He will give ear to my ardent prayers, that He will make me to speak with prudence and wisdom, and that He will give me His Holy Spirit to strengthen me in the truth, that I may confront temptation, imprisonment, and the sufferings of an agonizing death. If my death is to contribute to His glory, pray that it may come quickly, and that He will grant me to bear my misfortunes with constancy. If it be better in the interest of salvation that I return among you, we shall pray God that I may return blameless from this council."

The bishop of Lübeck hastened to warn the people against the coming heretic, and Michael de Causis placarded the city with accusations against him. At Nuremberg Lord Wenceslas left by a speedier route to Constance to receive the tardy letters of safe conduct, and rejoined the other members of the party on their arrival in the city. Hus arrived at Constance on the third of November, and found lodgings with a good woman named Fida, in the St. Paul's Strasse, where for some days he sojourned peacefully, charmed with the gentle grace and generous hospitality of this "good widow of Zarephath," as he called her.

(To be continued.)

II.—MISSIONARY DIGEST DEPARTMENT.

THE FUTURE OF TURKEY.*

In its Asiatic possessions Turkey covers almost all the regions associated with the empires of the ancient world, and almost all the countries referred to in Bible history. It contains Asia Minor, the valleys of the Euphrates and Tigris—with the ruins of ancient Babylon and Nineveh—and the regions of Syria and Palestine. It has within its borders the supposed site of the Garden of Eden, the mountain of Ararat, associated with the Flood, Ur, the birthplace of Abraham, the city of Haran, where he long dwelt, the desert of Arabia, the land of Palestine—now lying almost waste, but once so bright and fertile, and again to become the center of the beautiful regions of the earth. This one empire, now so ignominious, so cruelly governed, so trodden down and hindered in development by injustice and oppression, so wretched to numbers of its inhabitants, covers regions of great fertility and beauty, of natural wealth unbounded, if its resources could be freely developed. It has its many desert regions, but it possesses in most parts of Asia Minor and of the valley of the Euphrates and of Palestine, soil of the utmost fertility, which would be as the garden of the world—if ruled by just and righteous rulers.

Travelers visiting these regions at present are often disappointed. It is a country depending immensely on artificial cultivation, and, therefore, utterly changed in aspect by its long desolation. Like some beautiful, neglected garden, it has become the most painful and waste of all scenes. But it is a country which could be restored, and speedily restored, to its former beauty, if there were security for the expenditure of capital in rebuilding the terraces on the hills, planting fruitful trees, restoring the vines, renewing its soil, and protecting it from the waste of heavy rains and tempest. The Jewish colonies established by Baron Rothschild of Paris, in recent years, where many Jews are now cultivating the soil, have converted regions perfectly bleak and waste before, into beautiful prolific regions abounding in fruits, and vegetables, and cereals of different kinds. Those who have visited their colonies have been struck with the contrast of these carefully-cultivated regions and the waste aspect of the surrounding country.

But it is not Palestine alone within the Turkish dominion that has such resources, hindered in their development by a government of robbery and violence, but great regions of Asia Minor, and the rich, far-extending valleys of the Euphrates and Tigris. These most prolific regions of vast extent are all crushed down by the weight of what might be termed a lawless government. There is not only no stimulus to industry, but there is every possible hindrance to it. Industrious prosperity is viewed askance, and those who attain to it to any visible extent are watched by the farmers of the taxes, great and small, and victimized. They are ruthlessly plundered, and if they show any dissatisfaction, are often sent, as suspects, to some wretched dungeon, to starve and possibly to die, while the fruits of their industry are being stolen. A more oppressive government than that which has so long misgoverned all these regions now called Turkey can scarcely be imagined. Under its auspices, progress and improvement are perfectly impossible.

* Condensed from the *Mission World* (London).

The massacres of recent years, under the direction of the present sultan, have become as a tale of the past, but they must never be forgotten, and they render everything insecure for the future. That the best, most industrious, and successful part of the population, a people living in quietness, should be suddenly seized, tortured, massacred in cold blood, their women, who are the most refined women of the country, dragged away to slavery and unspeakable misery; husbands and fathers and sons murdered before their eyes—affords one of the most harrowing pictures of lawless government in ancient or modern history. Such a power can not last, and it must be the prayer of every one right minded to the just Ruler of all, that it may speedily be brought to an end. There are noble instincts in numbers of the Mohammedans, which lead them to detest the present system, and which would make them rejoice in its overthrow. We are told that when Mohammedans from Turkey meet in the pilgrimage to Mecca Mohammedans of India, and hear from them of the just administration of law to rich and poor, official and non-official alike, they wish ardently that they had such rule among themselves. It is not only the Christians who suffer, but the poor and industrious Mohammedans.

The present state of Turkey is intolerable. What are its prospects? If it were not for the jealousies of the great Powers, the evils that prevail might long since have been removed. It is pitiable to see the helplessness with which the great civilized countries of the world look on, while the massacres were proceeding slowly, month after month. A more humiliating sight has never been witnessed. It was no fear of Turkey that restrained them. Any one of them, probably, could have crushed it, but all combined could at once have put an end to these cruel scenes. Yet no action was taken. We hope that this will never occur again. If others hold back, let Britain and America determine to act together, and defy the world, rather than permit such murders to be perpetrated. There is no certainty as to the discontinuance of such scenes in future; while at present this wretched government is crushing down the poor Armenian remnant by actually exacting taxes from widows and orphans—unpaid, they say, during the years of the massacres. A strong united protest should be brought to bear against such cruelty. The Turkish government is also attempting to shut up the orphanages provided for the children of the massacred.

Russia, and perhaps France, from jealousy of England, are the great hindrances. Russia hopes to preserve this region for herself, and, therefore, wishes no one else to interfere with it. But the future, if these regions were under the rule of Russia, would not be hopeful. The emperor of Russia is personally, we believe, humane and generous, but he is not, as shown in the case of Finland, master of the position. The Greek Church, full of idolatry and corruption, as guided by the chief ecclesiastics, is most intolerant. It determinedly crushes out religious liberty and evangelical life. It would probably attempt to put a stop to all missions, and to education, intelligent as well as religious, which has made such progress in Turkey in recent years. The power of Russia, not so cruel and capricious as that of the Turks, would be much more likely to endure. It would be a permanent oppressive yoke.

Happily, there is already much light diffused, especially through the American colleges and schools and churches thickly planted with many able and faithful and well-instructed native pastors, men of earnestness

and devotion, who proved their faith in the recent trials by preparing to suffer death rather than deny their Lord. The Gregorian Church, the national church of the Armenians, is itself greatly changed. Many Mohammedans also are in secret friendly to the evangelical movement. It may be that God will lead the people out of their captivity in some unexpected way, and that peace and liberty and just government will be secured.

The best solution would probably be that intended by Midhat Pasha and other reformers [cruelly put to death], viz., a united free government by intelligent Mohammedans and Christians. There are many enlightened Mohammedans who regarded with horror the scenes enacted in the massacres, and not a few who risked their lives in protecting the Christians. And almost all educated Mohammedans in Turkey are liberal in their sympathies. Constituting the vast majority of the people, Mohammedans could not fairly be excluded from power. A free government, Mohammedan and Christian, under the protection of the enlightened powers, would probably be the best solution, and it is, perhaps, not so impossible as we might be ready to imagine. Under such a government, with the spread of intelligent Christian education and full religious liberty, genuine Christianity would probably make rapid advances. Very special prayers for the future guidance of this region, one of the most important in the world, ought to be continually offered up; that God may so direct its affairs that it may become a center of enlightenment and blessing, and guard it from the blight of the control of dark superstition. Turkey may sometime be broken up into different states, Palestine being repopled by the Jews.

PROTESTANT CHURCHES IN CONSTANTINOPLE.*

BY REV. JOSEPH K. GREENE, D.D.

Travelers who come to Constantinople are happily impressed by the magnificent sites and the beautiful buildings of Robert College, the American College for Girls, and the Bible House. They see, however, no Protestant churches, and hastily conclude that missionary effort in Constantinople is confined to educational and literary work. A respected deacon from Park Street Church, Boston, who was here some years ago, expressed this judgment in almost the above words. Fortunately he was persuaded to remain over the Sabbath, and went to several Protestant services and to the Sunday-school, of some four hundred pupils, at Gedik Pasha. He had opportunity to see only a part of the ten regular evangelical services of the Sabbath, in the Armenian, Greek, and Turkish languages, not including the regular religious services in English in the two colleges. Of course, the impression on his mind would have been much stronger, could he have seen the evangelical worshippers, averaging from six to eight hundred, gathered together in one well-appointed church; and still stronger would have been his impression could he have known that these native Protestants represent a survival under the most discouraging circumstances.

In the first place, no one of the three evangelical churches of Con-

* Condensed from the *Missionary Herald* (Boston).

stantinople has ever had a house of worship of its own. The first Armenian evangelical church, organized in 1846, has from the first been dependent for a place of worship on the kindness and forbearance of the German and Dutch embassies. The congregation, however, has had the use, first of the German, and now for many years of the Dutch chapel for only one hour of the Sabbath, and has had no place whatever for a Sunday-school or for week-day religious and social gatherings.

The second Armenian evangelical church, organized in 1850 in the Langa quarter of old Stamboul, and hence called the Langa church, up to 1894 worshipt in private houses, and since then has made use, when the weather would allow, of a rough board structure, without floor, ceiling, or glass windows, erected in a single night some weeks after the earthquake of 1894. This structure, which the police have ever been watching for a pretext to pull down, and on which they permit no repair, stands on a beautiful site in the quarter called Gedik Pasha, a site purchased in 1880 for the erection of a church. A large part of the sum necessary for the erection of the church was given years ago by a devoted friend of missions, but to this hour permission to build has been sought in vain from the Turkish authorities. In rain and shine, in heat and cold, the devoted congregation crowds into this rough shanty for an hour's service on the Sabbath, but has no suitable place of its own for a communion service, Sunday-school, prayer meetings, or social gatherings.

The Greek evangelical church, organized in 1888, has also been a beggar, and has the use for one hour on the Sabbath of the little chapel of the Swedish legation. It, too, has no place for a Sunday-school or a week-day meeting.

That under such discouraging circumstances these three churches, composed mostly of persons in very moderate circumstances, at first persecuted and then frowned upon by the old churches, living in the atmosphere of a very worldly and pleasure-loving city, should not have disintegrated and disappeared, but, on the contrary, should now have a total membership of 265 men and women; that, in spite of the losses and terribly hard times of the past four years, the first Armenian church should be still maintaining preaching at its own expense, that the second Armenian church should be paying more than half of the salary of its pastor, and that the Greek church of forty-five members should have contributed \$220 a year for religious and charitable work—these facts prove that the evangelical Christians of Constantinople love the truth and prize the Gospel of our Lord Jesus Christ. Had they been influenced by any mercenary motive they would long since have gone back to the old churches; and the fact that even in the second and the third generation, without a church edifice, without a Sunday-school or a common school of their own, they still cling to the Gospel and maintain evangelical preaching, with very little help from the Board, affords the best evidence of the presence of the Spirit of God, and of the perpetuity of the work.

It does one good to worship in the rough shanty at Gedik Pasha, with feet on the ground and eyes looking up through the cracks and the open windows to heaven, to listen to the burning words of the devoted pastor, and watch the earnest faces of the young people who compose the congregation. Had this church a suitable place of worship there is no doubt that the audience would soon be doubled, and would speedily become a strong and self-supporting body. The same happy result would doubtless follow in Pera, the large quarter where the Europeans

mostly reside, had the first evangelical church a suitable house of worship there. Encouraged by the fact that these two evangelical churches have held on their way so long and so bravely, that both these churches have sums safely invested, the gifts of native and foreign friends, which would go far toward erecting two suitable edifices, and that the second church has at Gedik Pasha a very beautiful site, let their friends in America pray to the Lord of Hosts that he may favor this branch of Zion, and may prosper these evangelical brethren in their efforts to build houses for His worship.

A MOHAMMEDAN VIEW OF THE MOHAMMEDAN WORLD.*

The following is a translation by Geo. F. Herrick, D.D., Constantinople, Turkey, of the leading article in a morning edition of the *Servet*, an illustrated Osmanli newspaper with two daily editions, a morning one in Turkish and an evening one in French. It was published in the midst of Ramazan, and the sacred caravan had just started for Mecca, but it was no anniversary or special occasion; and there was no extravagant adulation of the Kalif, as there is apt to be on such occasions. Similar articles often appear, as stimulus to the Pan-Islam spirit. The utterance is that of an intelligent and faithful Mohammedan. The style is the clean, clear, dignified literary Turkish of the time. If it is well for us to see ourselves as others see us, may it not sometimes be well to see others as they see themselves? The article reads:

It is known to our gentle readers that if a picture were to be drawn of the hostile criticisms and attacks that have been delivered against the Mohammedan world up till the present time by our various opponents, it would present a fearfully gloomy aspect.

The Mohammedan world will shine like the sun, and its splendor can never be hidden; its righteous laws and statutes also, like the light of truth, will never be obliterated, but will last till the resurrection, and, as the holy tradition has it, will successfully face all vicissitudes of time and place, all changes and overturnings, and move right onward in the path of progress.

From the advent of the glorious faith of Islam to the present time, now more than 1,300 years, it has advanced, till now the adherents of this saving faith number nearly 400,000,000, or more than a fourth of the entire population of the globe, and, please God, in a few centuries its enlightening power will have penetrated to the darkest places and the most oppressed peoples of the habitable world; for Mohammedan justice and clemency is not only a divine blessing to those who are uplifted by this noble faith, but also has been an asylum and peaceful refuge for adherents to other faiths and religions, so that very many belonging to non-Islamic religions, when unable longer to endure the pressure and interference of those various governments professing their own faith, to which they were subject, have, by troops, migrated to Mohammedan cities, and found safety and subsistence.

For example, in the early centuries of our history, non-Mussulmans came from every quarter of the world, to cities, towns, and villages purely Mohammedan, and in respect of persons and property, religion and honor, found perfect freedom and safety; and their numbers and prosperity are conspicuous to-day.

* Condensed from *The Independent* (New York).

As regards the whole human race, works of justice and equity have their origin in the holy laws and commandments contained in the glorious Koran, the foundation of Islam, and it is plain that on these rest the blessedness of all true believers in one God, in both worlds, and also the material welfare of the non-Mussulman nations and peoples.

Islam flashes light upon truth and leads to blessedness; guides its possessors to salvation and felicity; awakens and arouses its opposers.

Islam is like a human body, so that from east to west, and from north to south, all over the world, wherever a Mohammedan community or tribe is found, all are regarded as members of one body, whose soul is the high place of the Islamic Caliphate, so that the preservation of the organized life of soul and body rests on the fact that the individuals that compose this great Mohammedan people consider themselves united in fraternal bonds; and the needs of a united Islamic faith are confirmed by many verses of the Koran and by holy traditions. Saying our prayers with the congregation and making the pilgrimage to Mecca promote Islamic unity.

When the history of Mohammedan nations is studied, it is seen that whenever the character and conduct of individual Mohammedans has conformed to the sacred Islamic law, and they have stretcht out to each other the hand of fraternal help and have chosen the way of righteousness as the highway of peace, there has been found the highest prosperity, and there has been attained the greatest success in services, both religious and national, undertaken in behalf of our people.

Praise and thanks be to God! As our glorious Mohammedan law is for both worlds—a guide to civilization and to eternal blessedness—let our lives be conspicuous for holiness.

THE PRICE OF MISSIONARIES.*

The market price of missionaries is rising in China. Germany sent up the rate at a bound a year ago, when one of her proselytising subjects was murdered in Shantung. France has now outdone all other nations by presenting the Chinese government with a demand for enormous compensation for the prolonged imprisonment of Father Fleury, who was seized last year by the rebels in Sz'chuen. Father Fleury escaped with his life, tho he was rather roughly handled by his captors. But France is so concerned at the treatment he received that she will only consent to be pacified for the insult offered through him to the French nation upon payment of a sum equivalent to £200,000 sterling (\$1,000,000), together with a concession of certain mining rights in Sz'chuen. If that is her assessment of the injury involved in the case of simple capture, what will be the size of her bill for the murder of Father Victorin, a French subject, who was killed a few weeks ago in the interior of China under circumstances of revolting barbarity? Surely nothing less than a million pounds and the cession of a couple of provinces will suffice to assuage her wrath?

By their extravagant demands France and Germany have reduced the whole system of claims for compensation for missionary outrages to a flagrant absurdity. The cynical use of the bodies of slaughtered

* Condensed from *The Times of India*.

missionaries as pawns in the great game of international intrigue in China is a scandal to the churches and to all Christian nations. Missionary enterprise in the Far East is being brought into unmerited contempt in the eyes of the people. If the blood of martyred pioneers of the faith is to be shed for no better purpose than to open a protected path for mine exploiters and stock-jobbers, it were far better to leave China to her ancient creeds. We do not say that when missionaries are murdered or assaulted retribution should not be exacted. The missionaries are entitled to protection under treaties, and European governments are justified in obtaining prompt reparation for every outrage committed upon them. But reparation is one thing, and wholesale spoliation another. The Cross was not raised in China in order that the nations of the West might fill their coffers and seize harbors and extort mining concessions whenever one of its bearers was struck down by the hand of fanatical hatred. Nor do the earnest men who are working in China to-day for the Christian religion—with certain notable exceptions which need not be specified here—desire that if they meet with an untimely end their fate shall be made the pretext for the material aggrandizement of the country to which they belong. Going forth, as they do, in a spirit of self-abnegation, they bitterly resent the mockery now being cast upon the holy cause which claims their devotion. But that the governments of France and Germany have come to look upon their labors and their sacrifices from a very different standpoint, is clear from an examination of the compensation claimed for various missionary outrages during the last sixteen months. The following table is incomplete, but it gives the principal cases during that period, with details of the "recompense" obtained:

HOLLAND.—Mr. Peter Rijnhart, murdered on the borders of Tibet. No compensation claimed.

UNITED STATES.—Native medical assistant murdered at the Chungking Mission. Small indemnity paid, two prominent officials dismissed, building granted for use as hospital.

GREAT BRITAIN.—Mr. Fleming and native Scripture reader murdered. Indemnity of about £2,750 granted, murderers executed, prominent local officials degraded.

GERMANY.—Missionary murdered in Shangtung. Substantial indemnity granted, officers concerned in outrage punished, promise giving to build a cathedral at cost of Chinese government, monopoly of railway and mining rights in province of Shangtung granted, and port of Kiaochau leased for 99 years.

FRANCE.—Father Fleury imprisoned by rebels. Sum equivalent to about £200,000 demanded, together with mining rights in Sz'chuen. Father Victorin murdered; no claim yet presented.

It is time that the Christian churches raised a protest against such preposterous claims as those contained in the last two items. While insisting upon receiving proper protection for their missionaries, they should lift their voices against any further attempt on the part of great governments to seize lands and gold as the price of their murdered representatives. The full penalty should be inflicted on the guilty, officials convicted of complicity should be punished, and a reasonable indemnity should be exacted when persons dependent upon the unfortunate victims are left without means of support. But the cause of Christianity should not be made subservient to huckstering for harbors and mines and railway concessions. The Protestant churches at work in China are already opposed to these tactics of spoliation, and we do not believe that the central authorities of the Church of Rome give the new system their approval.

JOSEPH RABINOWITZ, OF KISCHINEW, RUSSIA.*

BY REV. SAMUEL WILKINSON.

One more faithful witness gone from earth to be for ever with the Lord. No greater loss than this could have befallen the Jewish mission, for there seems no one to take his place in East Europe. Joseph Rabinowitz past away peacefully on May 17, at one o'clock in the morning.

The name of Rabinowitz was perhaps especially widely known among Jews in Russia, for his position and testimony were unique. He was brought up in Kischinew, adopted the profession of law, and became a man of eminence and commanding influence among his own community as a scholar, a philanthropist, and a lover of his nation. He became also a remarkable Hebraist and a painstaking student of the Scriptures, and of Jewish literature. He seemed to live in the soul of the Hebrew language. He interested himself in all matters affecting the well-being of his own community, was instrumental in founding Jewish schools in his city, and was beyond reproach among his Hebrew brethren as a noble and respected member of the Synagogue. During the time of the persecution of the Jews in South Russia in 1882, Rabinowitz became the zealous advocate with his compatriots of the repopulation of the Holy Land. In order to discover ways and means for this he set out himself for Palestine, and from the time of his return there commenced a complete revolution of his religious convictions. Before starting on this journey he equipt himself with a number of books,



JOSEPH RABINOWITZ.

among which was a copy of the New Testament. While walking about Zion and gazing upon its historic sites, he carried this treasure in his pocket unopened. Going one day to the brow of the Mount of Olives, he sat down on that sacred hill and began to contemplate the city as it lay at his feet. Then came this train of reflection and questioning: "Why this long desolation of the city of David? Why this scattering of my people to the ends of the earth? Why these fresh persecutions breaking forth against my people in almost every country of Europe?" While he pondered over these sad questions he gazed toward the reputed Calvary, where that Holy Prophet of his nation had been crucified. As he did so his eyes were opened. He lookt upon Him Whom his nation had pierced. In a flash the truth entered his heart: "We have rejected our Messiah! hence our long casting off and dispersion by Jehovah!" He believed; he cried out to Jesus, "My Lord, and my God!" and, almost as suddenly as Saul of Tarsus, Joseph Rabinowitz, from being a Hebrew of the Hebrews, had become an Israelite of the New Covenant, a disciple to

* Condens from *Trusting and Toiling in Israel's Behalf*.

Jesus of Nazareth. He took out his New Testament, a guide-book in a sense undreamt of, and read the first passage that fell under his eye: "I am the vine, ye are the branches . . . *without Me ye can do nothing.*" "I saw in the twinkling of an eye," said he, "that our Jewish bankers, with their millions of gold, can do nothing for us; our scholars and statesmen, with all their wisdom, can do nothing for us; our colonization societies, with all their influence and capital, can do nothing for us; our only hope is in our brother Jesus, whom we crucified, and whom God raised up and set at His own right hand. *Without Him we can do nothing.*"

Thus he became converted to Christ. And his conversion was remarkable, first of all, that it was not produced by the influence of any Christian missionaries, but by force of circumstances and of the Holy Spirit on the written Word. Second, that it was that of a man of note and influence, and of undoubted honesty, who transferred all that influence at once to the cause of his newly found Lord, making his watchword, "Our Brother Jesus." His testimony of faith was made openly, and, as one would expect, became the signal for persecution from every quarter. The Jewish press generally anathematized him; they of his own household became his foes. But he joyfully and boldly maintained his testimony, preaching with much power and eloquence, till little by little the enmity was softened, and one after another of his own family joined him in confession of Christ. In 1885 he was baptized by Professor Meade, of Andover, Massachusetts, resident in Berlin. It was arranged that he should be held free from all official connection with any organization, that his testimony might be the more powerful and acceptable to his brethren in Russia.

The work of Mr. Rabinowitz in Kischinew may not be striking in itself, but it has been much further reaching than the limits of Somerville Hall, his preaching chapel. The name and the testimony of Rabinowitz are well known among the Jews in Russia, fresh faces are to be seen in the Hall every Sabbath, and the printed sermons and tracts are widely circulated. The last booklet by Mr. Rabinowitz is entitled "Jesus of Nazareth, the King of the Jews."

Spiritually and mentally Rabinowitz was a remarkable man. His love to the Lord was intense. "To us," he said at table, "Jesus Christ is a reality. He is not a creed, a form, a religion. He is our King, our all. We must not live or work for men, we must seek only to please Him." He dwelt much in conversation upon the passage, "that through patience and comfort in the Scriptures we might have hope." "To have patience in our life in the world," he said, "we must derive our comfort from the Scriptures, and both working together give us hope." His great power of apt illustration reminds one of Spurgeon. Rabinowitz's illustration of the lost wheel to the carriage, which was sought for in front, not behind, setting forth how the Jewish nation is seeking for a Messiah still to come, instead of going back to Him who has come, and the loss of whom to the nation has caused them such a painful history, is well known. Another equally forceful picture of the Jewish nation's suffering is that of the internally wounded man. The doctor passes his hand over the body, he presses the arm, the chest, but the patient makes no complaint, till at last he touches a spot which makes the sick man cry with pain. "I speak to my people," says Rabinowitz, "of their fanatic adhesion to the Talmud, I show them their love of mammon and the world; they raise no objection, they agree these things are so; but when I mention the name of Jesus Christ, lo, they shrink with horror. There—there, in their rejection of Him—is the cause of Israel's pain."

SIGNIFICANCE OF THE RABINOWITZ MOVEMENT.

Now that the beloved man of God has been called away from earth, his own personal ministry finished, it is well to reflect on the significance of that form of testimony to Israel that was associated with his name.

When the London Rabinowitz Council was first formed in 1887 to supply Mr. Rabinowitz not only with material means, but with sympathy and counsel, Dr. Saphir wrote:

The importance of the movement in South Russia must be estimated, not by its numerical strength, but by its intrinsic character. It must be viewed in connection with the present condition of the Jewish nation, and in the light of the Prophetic Word. A crisis is evidently approaching. Talmudism and the attempt to modernize Judaism, and to reduce it to rationalistic Deism, have both failed and proved themselves to be without vitality, and yet the national consciousness has been roused and strengthened by the recent experiences of the antisemitic movement. The Jewish mission has been abundantly blessed, to a greater extent than is generally believed, not merely in numerous conversions, but in spreading the knowledge of Scriptural and vital Christianity among the Jews, and circulating the New Testament. But in our missionary efforts among the Jews we have dwelt almost exclusively on the conversion of individuals, who found a spiritual home in Christian churches. The consequence of this has been that we have not impressed sufficiently on the Jews that the Gospel does not come to them, so to speak, *ab extra*, that the question, "Is Jesus the Messiah and Lord?" is not so much a question between the Christian Church and the Jews as in the first instance a *Jewish* question; and the prevalent feeling among the Jews is that to become a Christian is to become as it were a Gentile. It seems to them like being broken off their old tree and grafted into another tree.

It appears, therefore, as an indication—a foreshadowing of a national movement—when we hear of Jews (however few in number) who have come to the conclusion that their dispersion and condition during the last eighteen centuries is the consequence of their rejection of Jesus—that Jesus is the promised Messiah, Son of David, and King of Israel; that the writings of evangelists and apostles are the continuation of the Divine Record entrusted to the Fathers; that salvation is by grace and righteousness—not by the works of the law, but by faith in the crucified and risen Redeemer.

We must regard it as the Lord's doing, and an answer to our prayer, to see Israelites to call themselves Israelites of the New Covenant, and to hear the Gospel proclaimed in Hebrew by Jews who, in the spirit of Zechariah, Mary, and aged Simeon, bless the Lord God of Israel, who has visited and redeemed His people, and raised up a horn of salvation in the house of His servant David; and, in the spirit and very words of the Apostle Peter, declare unto their brethren, "Unto you first God having raised up His Son Jesus, sent Him to bless you."

About the same time, Professor Delitzsch, in his "New Documents of the South Russian Movement," express himself thus:

Rabinowitz seems to us a church historical phenomenon, which revives our hope of Israel's ultimate conversion to their Messiah. His sermons, which mostly treat an Old and New Testament passage, taken in conjunction, suggest most important thoughts. His declaration of Christianity is almost throughout the immediate echo of the New Testament Scripture from a Jewish heart. Tho not unacquainted with the dogmatic confessions of Christian churches, his type of teaching is Jewish-Christian, and his whole mode of viewing, and expressing truth is original, being drawn directly from the apostolic Word with individual freshness.

The movement at Kischinev is certainly a prelude of the end. No doubt the final conversion of the nation will be preceded by such testimony proceeding from individuals raised up by God and filled with His Spirit. Voices will be heard in Israel calling to repentance, to a return to God and His Anointed (Hos. vi. 1-3, iii. 5); many shall awake to new life, and from that portion of Israel to which blindness is happened a Jewish-Christian congregation will be gathered. The religion of the Messiah will then prove the Divine power which penetrates the spiritual and social life of the nation.

Joseph Rabinowitz is a star in the firmament of the people's history. God keep this star in the right path and continue its light in truth and brightness! One thing is certain, the history of the church can not reach its consummation until the prophetic and apostolic Word predicting the conversion of the remnant of Israel is fulfilled, an event which will bring an abundance of spiritual powers and gifts for the revival of the whole world.

RECENT ARTICLES ON MISSIONS AND MISSION LANDS.

CHINA—Our Duty to China in this Generation, *Chinese Recorder* (August); Griffith John in Hunan, *Chinese Recorder* (August); Impressions of Peking, *Wide-World Magazine* (September); The Recent Outbreak in Fuhkien, *Church Missionary Intelligencer* (September).

INDIA—A Tea-planter on Indian Missions, *Missionary Record* (August); Hook Swinging in India, *Wide-World Magazine* (September).

JAPAN—A Japanese Reformation, Theo. M. MacNair, *The Assembly Herald* (September); Progress of Christianity in Japan, A. W. Loomis, *Chinese Recorder* (August).

KOREA—Korea and Its Needs, *Woman's Missionary Friend* (September); Bible Phrases in Korea, Cyril Ross, *Assembly Herald* (September).

MORMONISM—Mormonism and Christianity Compared, *The Kinsman* (August).

PHILIPPINE ISLANDS—The Backwoods Filipino, *Outlook* (September).

SOUTH AMERICA—Needs and Prospects, G. W. Chamberlain, *Record of Christian Work* (September).

SYRIA—Missionary Life, Anna F. Jessup, *Assembly Herald* (September).

GENERAL—Methods of Training Missionaries, *C. M. Intelligencer* (September); Missionary Impulse and Life, *Review of Missions* (September).

III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Relation of Medical to General Missionary Work.

BY H. T. WHITNEY, M.D.

A. B. C. F. M. Mission, Foochow, China.

It is a singular fact that the healing art has, from the earliest times, been associated with religion. No very extensive references are made to it in connection with the Jewish religion, but it appears very prominent in the establishing of Christianity. In ancient times medicine was an undeveloped science. Among pagan nations especially it was largely associated with the priesthood of the various religions and became freighted with many erroneous and superstitious ideas.

But in establishing the purest religion known to man, Christ gave divine sanction to healing, and coupled it so closely with the promulgation of the principles of Christianity that its use was only second to the proclamation of the Gospel. This high position and intimate relation with the founding of the Christian religion was practically lost sight of after the days of the apostles, and did not again come into prominence until near the middle period of modern missions. That such a potent agency, and evidently intended to be the handmaid of religion, should have been discontinued so early in the Christian era, is difficult to account for, unless it be attributed to a less degree of faith on the part of the followers of Christ.

As to the right, expediency, and sanction of medical work in connection with the propagation of Christianity there need, therefore, be no question, as it has been made abundantly clear by the example and command of its Founder. The numerous references to healing, in

the New Testament, show that Christ's reputation, while on earth, was enhanced quite as much through healing as in any other way. While the value of medical work in modern missions is abundantly proved and highly extolled, the arguments for medical missions are usually based upon their *utility* rather than as being really included in the Divine command to go and disciple all nations.

The fact that Christ coupled the healing of the body with that of the soul not only showed His love and pity for mankind, but also revealed His divine wisdom; for subsequent experience has demonstrated that the truest type of Christianity is exhibited through a healthy body. But the physical side of Christianity was early laid aside, and only until recent years has it again been accorded its proper place.

The author of souls combined the spiritual and physical remedies in proper proportions and gave the world an example for all time. The true sphere of this agency, therefore, is not merely one of greatest utility, but also of divine sanction, and it should be so viewed in considering its place in connection with general missionary work. Medicine like the Gospel, is of universal applicability. There is no nation or tribe in all the world where medical work is not needed as much for the body as the Gospel is for the soul. And among pagan peoples it can often precede and prepare the way for the entrance of the Gospel; and in many places it has been found to be the only means for opening the way for the reception of the truth. It is often a more potent agency than money. Nothing is so welcome to the sick and

suffering as relief from pain and assistance to regain health. For such services many heathen are ready almost to worship their benefactors, so great is their gratitude.

No mission station can be considered complete without a physician, first, to relieve any anxiety of its members, attend upon the sick, and guard the entire sanitary condition of the station. This applies not only to the missionaries and their dwellings, but also to the institutions and all who may be under their care or training. Only thus can the greatest efficiency and the largest results be realized. There have been many instances of loss to the mission through long periods of sickness, or by death, both of missionaries and valuable natives, because of the lack of a physician. In countries where there are no properly educated native physicians, the necessity and usefulness of the medical missionary are coextensive with the growth of the mission and the increase of the native constituency. The gathering of large numbers in educational centers requires the constant supervision of a physician to preserve the healthfulness of the students. The multiplication of native churches and common schools, supplied by those who have been under careful training, opens new doors of influence for the physician as a natural consequence of such training. And native Christians, freed from the trammels of superstition, naturally turn to Christian physicians for healing. Their influence is also very helpful in extending the work of the physician both by employing him themselves and by speaking to others in favor of Western medicine. The medical work is also a very valuable object lesson to the heathen. Modern medicine and surgery are little less than miraculous to most heathen people, and the wonderful results of heal-

ing with their attendant blessing unconsciously attract them to the truth. In many places the visible results of healing are the most effectual of all means in leading the heathen to become interested in Christianity. Thus the itinerant method of making dispensing tours through the field, thereby enabling thousands to observe the process as well as the results of medical work who would otherwise never have an opportunity, is often more potent for immediate effects, especially in new fields, than the local dispensary and hospital work. It, also, aids the direct religious work to a large extent. There is perhaps no more effectual way of collecting a large audience and retaining it for the minister and colporteur than the traveling dispensary. As a permanent agency, however, the medical work should be regarded in a much broader way.

The medical mission has for its purpose not only the meeting of the daily needs of the station, producing immediate effects, such as helping to remove prejudice, open the way for the Gospel, and gather audiences, and giving tangible evidence of Christianity; but also the permanent and far-reaching work of training medical students, preparing medical text-books, and developing a medical literature. The transient effects of some medical work and the smaller constant influence of others, is due largely to a disregard of or a failure to carry out all or any one of these permanent objects. It is true that most medical work is not in a position to effect these results to any great extent (a subject worthy of separate treatment), but their vital relation to general missionary work is very real, and merits due consideration. If we may regard Christ's instructions to the twelve, and afterward repeated in substance to the seventy, and His last

command to go and disciple all nations, as containing the real spirit and intent of the Christian religion, they are as truly binding now as when first uttered, and medical missions should have as complete equipment and as able support, proportionately, as any branch of missionary work. Medical missions in the past have not been looked upon with any special favor by the majority of Christians, and most of those who have favored them have been wont to regard them as well enough, perhaps, but not specially important, except in some particular instances. And this has continued so probably more from ignorance of the subject than any other cause.

For many years certain boards have favored having a few medical missions in particular fields, while other boards have begun to see their benefits, and have utilized them to some extent. But, with possibly one or two exceptions, the use of medical work in missions has been employed from the point of view of its utility, or absolute necessity, rather than as a part of Christ's authoritative means for extending His kingdom—the same as preaching the Gospel and educating or discipling all who turn to the truth. The utility of such missions is not on this account any less, but the numbers are much fewer than if employed from an authoritative view-point. There are many things included in the extension of Christ's kingdom besides the mere preaching of the Gospel. The salvation of the whole man is many-sided, and Christianity is the only religion that meets all the requirements. It is possible for a heathen to get just truth enough to save the soul from perdition, and yet in all other respects he is as much of a heathen as ever. Hence the necessity of general enlightenment and help in other ways that will result in a

more complete salvation. After the possession of a sound mind, through acceptance of the truth, the next essential step is to have a sound body in which to exercise it and develop true character under various educational processes. The medical arm of this threefold salvation is only second in order of importance. The lack of correct medical knowledge, or reliable medical literature, in most pagan countries, makes it necessary to begin at once the teaching and training of medical students, the preparation of medical text-books for their use, and the development of a new medical literature, both for the benefit of native physicians, and also for the general enlightenment of the people.

For those acquainted with the conditions in pagan lands, the mere mention of the departments of medical work would be sufficient. But for others something additional may be necessary.

It has been supposed by many that medical missions were more expensive and less valuable than others. But, in reality, as much, and sometimes more, good may be accomplished with an equal or less outlay by a properly equipped medical work than by any other agency. The majority of medical missions are not sufficiently well sustained to make them the most helpful, and this lack has often been charged to inefficiency. The best equipped medical work, other things being equal, is among the most economical and efficient agencies employed in foreign missions. The evangelistic, medical, and educational work are so intimately related that they are really only different sides of one work, and there ought to be more intimate cooperation and mutual interchange and interuse of the three forces than has been the case in many instances in the past. The influence and efficiency of each

would thereby be very much enhanced.

After the more transient and superficial uses of medical missions comes the training of native medical evangelists, which in some countries are destined to become a most valuable adjunct to the native agency. Some experiments have already been made in this direction with most happy results. While it is always safe to hold to an "educated ministry" as the model standard, yet there are times and conditions when others also may, and frequently have to be utilized, and when great care and wisdom are exercised, the most efficient service is often rendered by those not directly in the ministry, and among them are the earnest Christian young men and women from the medical missions. Also, where there are insufficient missionaries or native preachers, or, in large missions with numerous stations and too few medical missionaries, the medical evangelist becomes particularly valuable, and sometimes absolutely essential to the continuance of the work. As a rule missionaries prefer not to be located where they will be dependent upon a native physician, but it sometimes so happens, and in ordinary cases a well-trained native can meet the needs. They can also be sent long distances from the central station, when it is not convenient for the medical missionary to leave, and in many ways they can render very valuable aid to the general work.

As the limits of this article do not admit of further detail, we will sum up by saying that it seems clear that healing as a missionary agency has Divine authority, not merely from example but by command, and as a natural accompaniment of the Gospel; that it is only second in importance; that its somewhat general use during the past fifty years has demonstrated

its great usefulness, and might have been made much more so if it had been better equipt; that the greatest efficiency of missions in most pagan nations must include medical missions; and, finally, that many new medical missions ought to be established, and most of those already in use should be better equipt, more thoroughly manned, better supported, and more generally and intimately cooperated with by the missions with which they are connected.

The Beginning of Medical Missionary Work in Roman Catholic Countries.

BY REV. LEVI B. SALMANS, M.D.

Methodist Episcopal Mission, Guanajuato, Mexico.

There have been one or two isolated cases of individuals doing medical missionary work in Roman Catholic countries, for a short time, at least one of which was deservedly famous for its results. I refer to that of Dr. Robert Kalley in Madeira. But work under denominational auspices promising permanence and extension as a distinct agency for carrying the Gospel to the prejudiced and otherwise unapproachable classes among the masses of humanity, often denominated the Roman Catholic nations, was begun a little over eight years ago in Mexico.

The Methodist Episcopal Church had established missionary work in more than a hundred centers in eight of the Middle States of the Republic of Mexico. This work had been carried on for eighteen years, taking deep root, and having acquired considerable extension in most places, tho here and there was to be found a city in which the work had failed to secure a footing.

The two populous states of Querétaro and Guanajuato were by far the most religiously fanatical, and every other denomination which

had entered them had retired without success. The Methodist Episcopal Church had also ceased its efforts in several most important cities, and its work was very small and unprosperous in all the others. The city of Guanajuato, the capital of the State of the same name, is a mining city, having produced more silver than any other mining camp in the world, and it also had the distinction of having been the starting point for the fighting priest, Hidalgo, the Washington of this country. It had continued its relations with the liberal party, actively cooperating with Juarez (the Lincoln of Mexico) in expelling the monks and nuns and dismantling the Roman Catholic Church during the time of our Civil War. Our work here found sympathizers and hearers for the Gospel at first among these Liberals and made a most prosperous start. But as time past on the priests made their power felt more and more, until the silent ostracism they organized against all who showed us sympathy, drove our people away by the hundreds to seek other homes where it might be possible to rent houses, buy and sell, and enter into the ordinary relations which distinguish civilized man from the segregated lower order of creation. In 1880 our congregations numbered two hundred and fifty. One hundred of our regular attendants left the city that very year, and in 1891 the congregations averaged about thirty-five. Six hundred members approximately had been received into the church during these first sixteen years, and yet the very existence of our work was now being threatened, so effective had become the power of the intolerant priests.

All the rest of this northern region had suffered in the same way, though more quickly, no other of the seventeen towns and

cities entered having attained anything like the prosperity of Guanajuato, for they were suffocated and held down to the day of exceedingly small things from the very start. Even in this city such was the hatred of us that in 1891-4 we were still exposed to discourteous treatment on the street at ordinary times, while on all public festive days the government found it necessary to place four companies of soldiers to guard the principal houses known to the masses of laborers as those of Protestants, to protect them from stoning and mob violence.

In 1891 a private practise of medicine was begun here by one of our missionaries. Two years later public preaching and dispensaries were opened in this city, Silao, and Romita, the board of managers of the missionary society taking the necessary steps in advance in each case. Twelve cents admission fee was charged in the dispensaries, and the private practise was kept up by the medical missionary, who was also presiding elder, thus securing much the greater part of the funds necessary for the large work that sprung up, while at the same time finding entrance to the hearts and minds of the thousands who came to the dispensary, or who called our workers into their homes. Of course, the pastors, pharmacists, and Bible readers were most intimately associated with the doctors in all this work, and so the people came to be able to judge for themselves what sort of people these Protestants were, as well as what sort of opinions they held and what doctrines they preached, and were no longer guided by the opinions with which their priests formerly filled their minds. I say doctors, because to the first physician was added in January, 1894, Mrs. Margaret C. Cartwright, M. D., the wife of one of our mission-

aries at that time appointed to the pastorate in this city. In August, 1895, the Board sent out as a layman and helper to the founder of this work, Geo. Byron Hyde, M.D., who had formerly been a ministerial missionary in this country. The following June Dr. Wm. C. Roby was added, and still in December following, Dr. Harry L. Parish, both as wholly self-supporting missionaries.

For three years and a half these dispensaries continued open five days in the week. Forty thousand people heard the Gospel preacht in them. In 1896 one thousand copies of the Gospel were sold to the patients therein. Multitudes of tracts were thus distributed to persons whose prejudices were first removed, and then their sympathies and gratitude for well-appreciated services were enlisted. Otherwise these tracts would have been of little service to the cause.

The change which resulted in the popular feeling toward us removed the necessity of soldiers to guard our persons, homes, churches, and schools, and they were withdrawn; moreover, there arose a spontaneous demand for a hospital under our care. Five and a half years ago a friend gave to the Rev. Ira C. Cartwright twenty dollars, and said he must insist on a hospital, and with this small contribution lay the first stone. Many others followed with gifts varying from one cent to a hundred dollars. After two years of such manifestations of good will in this line, the board was askt to grant us the privilege of constructing a building for the medical work on part of a large plot of land they had just bought in the city. They granted it on the conditions that they be askt for no money for the building, and that no debt be placed thereon. The building was erected and put under roof in 1896. The writer was absent

from the country in 1897, and just a year ago the work was taken up again, and sixteen rooms are now completed and are being furnisht and made ready for the opening on the national independence day, the 16th of September, a day on which we were formerly sure of a stoning, soldiers or no soldiers.

Some of the results mentioned ought to be "direct" enough to satisfy any one who really understands the way this agency has here been managed for evangelizing, but we will now mention some others which all will recognize as "direct results." Our schools in this city had always languisht, scarcely any children being able to be secured for them save those of our own families, and somehow these were exceedingly few. The dispensaries in the most direct manner filled them for the first time and kept them full of children from the homes of the Roman Catholic patients. Conversions occurred, bringing a new member into the church for every hundred persons who heard the word preacht in the dispensary.

About four hundred "probationers" were received as the result of the work I have described. This is a better record than can be shown in preaching to congregations at home, or in the regular church services in this country. Surely God has given the "signs" of His approval to this work! Had this been done in those more liberal parts of the country where we have been prosperous in our efforts at evangelization, any excessively economical person might have said what a "waste of labor and money," for more than twenty thousand dollars (Mexican) has been spent on this branch of the work, besides the support of the doctors, and the cost of the site, and the construction and furnishing of the hospital, which has been a still

larger sum, tho it may be stated that all of the first sum was raised in medical fees, save only about thirteen hundred dollars American money, while all the cost of constructing and furnishing the hospital has come from private persons, awakened to such generous giving by the work itself, without whose existence most of that money would never have come into the Lord's treasury.

It will be seen that it is not in a liberal and free field that we have proclaimed the Lord's Gospel, but in one which was thoroughly preempted by that ecclesiasticism which had bitterly prejudiced the people against us by calumny, until they were rejecting us as thoroughly as the Palestine Jews rejected Christ Himself, and it was only because in this case they sometimes underestimated "indirect results" of modern Christian civilization had placed upon the throne of civil power in this country the Liberal party, instead of the Pilate of old, that we escaped the Cross, and were met only by ostracism and a "lock out" more perfect than any other yet invented. Is it, therefore, true that medical missions should be employed only in such lands as have no physicians, in the modern sense of the word, that is, in pagan countries?

Enthusiasm for evangelization in connection with medical work immediately sprung up among all those who came in contact with it. And why not, when after being hated and shunned and having found it impossible to approach more than a very small number of the people with their burning message of love, they find among those attracted by medical philanthropy an open field for effectively publishing the good news to thousands? One of the happy results is that two of our brightest young men and one of the finest characters

among the native teachers of the Woman's Foreign Missionary Society are studying medicine. Pablo del Rio is just now entering upon his third year of medical studies in Syracuse University; Macario Bribiesca is in his fourth year in Oaxaca, and Miss Petra Bonilla Toral enters upon her second year in Cincinnati. Others are preparing to undertake the medical course, and various of our best preachers would like to pursue such studies, were it possible, in order to open the way of approach for the Gospel to their countrymen at their hands, and at the hands of those associated with them in the work of their pastorates.

In part through the encouragement furnished by our work here, three sister denominations have entered this field with medical missionary work. First came the Seventh Day Adventists. Almost from the very start they employed a force of twelve or fourteen Americans as doctors, nurses, teachers, and so forth. Their work was then supported with funds from the United States. They have pressed on from dispensary and visiting work to the construction of a sanitarium in Guadalajara upon which they have spent thus far seventy-eight thousand dollars, and their work has come to be mostly self-supporting. The Methodist Episcopal Church, South, in San Luis Potosi have also been carrying on dispensary work for about two years, and have a five thousand dollar hospital now in operation. The United Presbyterian Church have had their first medical missionary in this country for nearly a year, and she is beginning to get such use of the language as to enable her to put their work into a more formal shape; thus far she had to work through interpreters and has been really but preparing for the greater work which she

will soon undertake in some city yet to be selected.

"Why should it seem so strange to you, brethren," that the church of God should use medical missions among the Roman Catholic populations of the world? Christ used it among the Jews. He commanded the twelve and also the seventy that "into whatsoever city" they came they should "heal the sick that are therein and say unto them the kingdom of heaven has come nigh unto you." No record exists of any limitation fixt as to time or place where they should carry on their evangelization in this manner. So far as we know, these are the only instructions given as to the manner of their work, save that which was found in the Master's own example, which was thoroughly confirmatory of the wisdom of this method. The Apostolic church, both among Jews and in the Gentile nations, followed up this method. Was not Luke the "beloved physician" and yet a traveling evangelist? While it is true that *miraculous* cures were used in those days, and the results were more instantaneous than those generally following the practise of modern medical science, still, who doubts but that God was well acquainted even then with the usually slower and more modern way, tho men were not, as yet? Are we not to dedicate *all our powers* to the service of Christ for the salvation of this world, both Catholics and pagans? Did Christ do more? If we are not yet acquainted with the shorter way in all cases, shall we not use the way known to us? May we not believe it possible that Christ's cures and ours are but parts of the same science, to a complete knowledge of which the Church of God is marching on if it but faithfully follows the Master? Any way; let us note the case of the good Samaritan, so highly commended by Him.

Indeed, did He not command that that model of God-inspired philanthropy should be followed by those who would hear His voice? This kind "neighbor" used his time, his beast, his wine, his oil, a rented place in the inn, his bandages, and his money. These were the means used in the infant science and art of medicine in that day, and they are used still with a few others added. But, while our Master commanded and commended this sort of philanthropy, He more particularly specified, as stated above, the union of healing for body and soul in the work of evangelization "in *whatsoever* city into which ye enter." Is this word "whatsoever" not as all-inclusive in its meaning as the word "whosoever," to which the theologians cling with such joy to prove the universality of the offer of salvation?

Brethren, my plea is for the sacred use, and in a more extended and systematic way, of the art of body healing. Many have insisted that the Christian ministry is not a profession, but a calling. Has not our Christ *called* into His vineyard some of the men of the medical profession also, and is not the medical missionary possess of a "calling" or "gift" just as much as the other persons mentioned in Paul's catalogues, found in 1 Cor. xii. and Eph. iv.? "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry." "Now there are diversities of gifts, but the same Spirit; . . . and there are diversities of operations, but the same God that worketh all in all. For to one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the work-

ing of miracles," etc. It is interesting to note that these last two are mentioned apart as if distinct "gifts" or "callings."

One more thought only. Christ, while apparently commanding all His followers to imitate the philanthropy of the Good Samaritan, specially commanded His official evangelizers to be healers of the body as a means to their particular end. How is it, then, that some still insist that in the mission field a doctor must not be a preacher, and that a preacher must not be a healer of the body? "The two works must be separate." Christ associated them. "There must be two separate persons for the two operations." Christ associated the two operations in one person when used for convincing and converting unbelievers. All this shows that the church in our day is yet in uncertainty and confusion about the nature and uses of this great "gift." In our times the usual way out of such dilemmas seems to be discussion. May it come and do its work quickly, that we may see the blessed fruits of a perfectly understood and faithfully used "gift" of God for reaching all hardened unbelievers, whether in Catholic countries, or pagan, or in our own city slums.

Rev. Samuel Reynolds House, M.D.

BY J. T. G.

When the tidings went out on Aug. 13 that Rev. Samuel Reynolds House, M.D., on that date had gone to his everlasting home from his earthly home, at Waterford, N. Y., one could not be saddened by the news. He was in his eighty-second year, was nearly blind, and had for some years been earnestly desiring to "depart and be with Christ, which is far better." But to us there remains the memory of a sainted man, whose life was as well-nigh blameless as

is given to the church on earth to know. It was, however, far more than negative, for he was through many years an incarnation of medical science, employed in missionary work. Later, he was a successful evangelist in the Siam mission of the Presbyterian church, which he and Dr. Mattoon founded at Bangkok in 1847. He was a pioneer, a hero, a scientist, and a saint. His heroism was manifest on many an occasion.

In June, 1849, there was a fearful epidemic of Asiatic cholera in Bangkok, during which over a tenth of the population, 30,000 persons, died within a month. The native physicians abandoned their patients, panic-stricken, when at its height, 1,000 or 2,000 deaths occurred daily, the dead bodies being consumed in the temple grounds, and hundreds of them were thrown into the river. It required conviction and courage to remain in the midst of the body of this death; and moral strength of a masterful kind to face the superstitions of the natives with the best medical science as a substitute. But Dr. House did this with a high percentage of success, administering spirits of camphor, one drop in a teaspoonful of water "every three minutes by the clock." The native preventive was a strand of cotton tied around the neck and wrists, which it was said the disease-demon could not cross.

Dr. House, in 1857, found himself confronted with an epidemic of smallpox, which resulted in the death of thousands. There was no prophylactic in the city of Bangkok, or in the kingdom of Siam. Mrs. Mattoon's little child was brought from Singapore to Bangkok with the mother on a visit. The child had been recently vaccinated, and virus was obtained, which resulted in the saving of many lives.

Another instance which illustrates his scientific skill and his moral qualities, was that connected with a personal accident and injury. When on one of his mission itineraries, he was gored by an enraged elephant, whose sharp tusks ript open the doctor's abdomen to the extent of three inches, allowing the bowels to partially protrude. He replaced the bowels himself, and having his case of surgical instruments with him, with his own hands he sewed up the gash. He was borne by natives to a village five hours distant, where he remained in an open shed for a fortnight, when he was taken away in a boat to his destination, Chung Mai, and lay with fever for many long weeks.

All this but prepares one to understand the persistency with which Dr. House and Dr. Mattoon could labor on twelve years before seeing their first convert! He was repeatedly honored by the Royal House of Siam, where he was king's physician. The king greatly promoted the mission.

In the *Troy Daily Times*, Aug. 14, we find the following data concerning Dr. House:

"Rev. Samuel Reynolds House, M.D., was born in Waterford, October 16, 1817, his parents being John and Abby Platt House. He entered the Rensselaer Polytechnic Institute, Troy, in 1833, having been fitted for college by Professor Taylor Lewis, principal of the Waterford Academy. He entered Dartmouth in the sophomore class in the winter of 1834-35, and graduated from Union College in 1837. After leaving college he had charge of a school in Virginia, and was afterward principal of the Western Academy, Connecticut. He took up the study of medicine, attending lectures at the University of Pennsylvania in the winter of 1841-42, and the Albany Medical College in 1843, and graduated at the College of Physicians and Surgeons, New York, in 1845. He was appointed by the Presbyterian Board of Foreign Missions a medical missionary to Siam, and sailed from New York

July 27, 1846, arriving in Bangkok March 28, 1847. In 1856 he returned home and was ordained a minister of the Presbyterian Church by the Presbytery of Troy. In the same year he married Harriet M. Pettit, of Newark, N. J., and with her again sailed for Siam, where together they were engaged in missionary work. He was obliged to abandon it on account of the illness of his wife in 1876, and return to Waterford, since which time he has resided there. He received the honorary degree of A.M. from Union College in 1840. He was a member of the American Oriental Society; he was the discoverer of a shell which bears his name. It was formerly called "Cyclostura Houseio," and afterward "Speraculum Houseio." He published an article in the *Knickerbocker Magazine*, April, 1845, entitled "The Chemist's Dream," also a pamphlet, entitled "Notes on Obstetric Practice in Siam," in 1879.

"Another forceful illustration of the fact that 'the dark places of the earth are full of the habitations of cruelty,' has just been supplied by Stoepe, the well-known German explorer, who has recently made the ascent, for the first time, of Mount Morrison, the highest mountain in Formosa. It was while making this exploration and ascent that Stoepe came upon a tribe of man-eaters heretofore unknown, and distinct from any known race. These men have maintained complete isolation, never communicating with the Chinese, and are of Malayan origin. They are skull hunters—always on the hunt for human heads. Stoepe actually witnessed the progress of a cannibal feast while hiding in the underbrush. A dispute having arisen in Taiko, Formosa, over the paternity of a child, an appeal to head-hunting was regarded as the only way by which the righteousness of the child's case could be determined. The result was a massacre in which thirty heads fell, after which the savages indulged in a feast, at which the heads of the murdered villagers were conspicuously displayed. How much better some of the inhabitants of the Philippines are, is yet to be disclosed."

IV.—EDITORIAL DEPARTMENT.

The Success of Failure.

The tendency of our times is to the worship of *success*. Like the Chaldeans, of whom Habakkuk speaks, whose dignity proceeded from themselves, and who worshipped power as their god—men bow down in adoration before what they count success.

It would be well if some one would write a book on the *success of failure*. All through history men's successes have often been, in God's eyes, their failures, and their apparent failures their successes. He has wrought out his own plans in the breaking up of man's schemes. Paul felt assuredly called to Macedonia. He went. His reception was the scourge, the stocks, and the cell of an inner prison. Nine-tenths of God's servants would have counted that vision of the man of Macedonia a vagary—a wild dream of fancy, or a delusion of the devil, and given themselves over to morbid complaints, self-accusations, and murmurs against God. Yet out of that Philippian failure came Lydia's conversion, as well as the jailor's, and the first church of Europe, whence as mother came all the rest.

The modern mammon is not money, but *success*, whether monetary or military, authorial or artistic, splendid achievements, or only a famous name. Everybody falls down and worships the successful merchant, inventor, advocate, orator, statesman—or even the mere politician, demagog, schemer. The man who has no reputation, but only notoriety, is sometimes the center of a gaping crowd of admirers. Even criminals are not without those who render them a sort of homage.

We who believe in God should learn that any life is a failure in

His eyes that is not *conformed to Him*. The failure of *not entering into the will of God* is an eternal loss, whatever other seeming gain may accompany it. Many a man who has seemed to have lost his life will be found to have found it as the seed that dies finds its harvest through its disintegration. David Brainard, David Livingstone, Henry Martyn, Harriet Newell, and thousands of others like them, have buried themselves in heathen darkness and obscurity, as the seed of God, and the success can never be seen until the sheaves are ingathered. Numbers, money gains, popular applause, visible results—all these are illusive and deceptive. Noah preached righteousness and built the ark as his visible witness to the message he preached. He had a long term of service, but he never made one convert. When the day came for the entering into the ark, he and his family were *all* that went in out of the whole race, and his family went in for his sake. What a stupendous failure! Yet not so does the Spirit reckon in the Eleventh of Hebrews! The moment a man or woman realizes that *God* is the one worker, and all others only His tools, His weapons, His instruments, it becomes evident that our ordinary standards of success are totally misleading. He only knows what success is—for He only knows what the work is that He proposes to do, and the end that He proposes to reach. All we have to do is to yield ourselves to His hand and will, to do with us as He pleases, and then whatever be the apparent success or failure it gives us no concern. He may use us as a hammer, only to break up; or a sword, only to thrust through and destroy; or a rod, only to chastise and correct; but that is success, if it carries out His plans, just as truly

as it would be, if He used us as a trowel to build up, as a candle to illumine, or as a vessel to convey blessing and refresh thirsty souls. These are obvious truths, but it takes a lifetime to learn them. Yet for want of learning them thousands are failing properly to estimate the greatest problems and issues of life.

Mr. William T. Stead, editor of the *British Review of Reviews*, in writing recently from Constantinople, said concerning Robert College:

"Thirty years ago a couple of Americans, Christian men, with heads on their shoulders, settled in Turkey, and set about teaching American methods to the rising youth of the East in an institution called the Robert College. They have never, from that day to this, had at their command a greater income than \$30,000 or \$40,000 a year. They have taken no hand in politics. They have abstained from identifying themselves with any sect, nationality, or party. They have stuck to their appointed task, and they are still sticking to it. They have insisted that every student within their walls shall be thoroughly trained in the American principles, which, since they were imported by the men of the *Mayflower*, have well-nigh made the tone of the world. They taught all these students five languages, but they never hesitated to proclaim that, tho they spoke with all the tongues under heaven, it was but foolishness unless the moral and spiritual character of the students was trained and molded by religious men. 'Moral development, spiritual discipline, is the more essential part of education.' 'The true object of college education is the development of the faculties and the formation of character.' That was their line, and they have stuck to it now for thirty-four years. With what result? That the American college is today the chief hope of the future of the millions who inhabit the sultan's dominions. They have two hundred students in the college today, but they have trained and sent out into the world thousands of

bright, brainy young fellows who have carried the leaven of the American town meeting into all the provinces of the Ottoman Empire. Robert College men are turning up everywhere. If the good work goes on, the alumni of this American institution will be able to supply the personnel of the civilized administration which must some day supersede the barbaric horror that is at present misnamed the government of Turkey."

Apropos of the two papers on Dr. Green, which have been printed in these pages, we may refer to the following which appeared in the *New York Sun* June 23, 1897:

"In the island of Ceylon an interesting event has taken place—the opening of a hospital on the island of Caradive to the memory of Dr. Samuel Fisk Green, a brother of the Hon. Andrew H. Green, of New York. We quote from the *Jaffna Star*:

"This institution at Caradive was formally opened on the 12th inst. Between three and four hundred gathered, including some fifty from outside of Caradive, who were honored with seats on the veranda. There was also quite a company of Tamil ladies. Soon after 3.30 P.M. Sir William Twynam, K.C.M.G., arrived and, taking the chair, the exercises were opened by the singing of a lyric, and the reading of Scripture by the Rev. C. M. Sanders, the Caradive pastor.

"After this came a historical sketch of the undertaking by Mr. K. Visuvanather, through whose efforts chiefly the hospital has been erected.

"Sir William, who was always a warm friend and enthusiastic admirer of Dr. Green, and who has ever taken great interest in providing proper medical faculties for the people of the northern province, spoke at length of Dr. Green as a physician, as a man, and as a friend, told how much he personally owed to him, and related incidents showing his widespread influence, and especially his genial yet earnest Christian character."

"Addresses followed by the Rev.

T. S. Smith, Dr. Mills, Dr. Paul, of the Friend in Need Society's Hospital, and T. C. Chengarapillai, Esq., proctor of the supreme court.

"The building is on the main road, near the center of the island, and a little more than a quarter of a mile from the church. One of the speakers express the hope that 'its usefulness may rapidly increase, and that it may be a center of healing, both bodily and spiritual, to the more than 8,000 inhabitants of the island of Caradive.'"

Since October first marks the tenth anniversary of the founding of the *Arabian Mission* of the Reformed Church, it is expressly fitting that we should give considerable space this month to the masterly article of Rev. S. M. Zwemer, one of the pioneer missionaries from America to the "cradle of Islam." The eight missionaries who are at present on the field, unite in asking their friends, and the friends of the mission, to observe October 1st as a day of humiliation, thanksgiving, prayer, and farewell offering in behalf of this strategic point in the battle of Christ, the Son of God, against Mahomet, the false prophet of Islam.

Mr. Chamberlain presided on May 10th at a dinner for establishing the London School of Tropical Medicine. He said that in the work of civilization and government the greatest enemy is not the hostility of savage chiefs, the influence of barbarous customs, or the physical difficulties of the country, but the insidious attacks of deadly disease. To find a cure for this, it is needful to extend the study of tropical diseases and create a school of trained practitioners and investigators, so that in future scientific research might

go hand in hand with practical medicine.

"With the progress of sanitation, and the improvement of the conditions of existence, some of the most dreaded scourges of the human race have practically disappeared from Western countries. Leprosy has died out; typhus and cholera have largely lost their terrors, and the plague is successfully kept away. There is no reason to despair of an analogous progress in the tropics. We may learn how to control malaria, and how to inoculate against yellow fever, which, indeed, has already begun to yield somewhat to the assaults of science. The time may come when the white man will be able to live and work in the latitude of the equator without requiring constant holidays to maintain his vigor. The real conquest of the Dark Continent will have begun when this consummation is reached, and those who assist in bringing it about will be doing at least as much for the civilization of Africa as the soldiers and the travelers. There is no more fruitful field open to medical science in the immediate future; and it is gratifying to think that England will now be able to take the lead in exploring it."

"The Anglo-Saxon race has solved every problem of colonial expansion save that of acclimatization in the tropics. There is no barbarous race upon which it can not impose its will, but the insidious diseases of tropical lands still baffle it, still roll back its conquering progress. . . . At the present time almost all the new movements of colonial expansion are directed toward the tropics, where important markets for our manufactures remain still untapt."

A Correction.

Our attention is called to a possibly misleading title to the article on Metlakahtla, Alaska, which appeared in our July number. Both articles, of course, refer to New Metlakahtla, on Annette Island, Alaska. The original Metlakahtla is located in British Columbia, and the Church Missionary Society of London is still carrying on work there, under the able Bishop Ridley and his fellow missionaries. "It is as prosperous now as ever it was."

V.—RECENT BOOKS ON MISSIONS AND MISSION LANDS.

THE HEALING OF THE NATIONS. J. Rutter Williamson, M.B. 12mo, 96 pp. 40 cents. The Student Volunteer Movement, New York.

This little treatise on medical missions is a statement and an appeal by one who has been closely connected with the Student Volunteer Movement, both in Great Britain and America. The author has sought primarily to provide an outline on medical missions for the use of missionary study classes. He aims to present facts and figures, not anecdote and incident. The facts are, however, well selected, and are interesting and forceful. The arguments for medical missions are briefly set forth—both the Biblical basis and the appeal of the “murdered millions of non-Christian lands.” The blessing which has attended medical missions is also shown. Doors have been opened, hearts touched, and many other results prove the value of this method of work. Dr. Williamson’s appeal is on the whole the strongest we have seen. He rightly says that there is need for a thorough treatise on this subject—one that will be a classic taking up medical missions in all their aspects. The bibliography which accompanies the present volume shows that much has been written, but it is scattered and fragmentary.

MISSIONS IN EDEN. Mrs. Crosby H. Wheeler. Illustrated. 12mo, 193 pp. \$1.00. Fleming H. Revell Co., New York, Chicago, and Toronto.

If any place could do without missions we should have supposed that it would be “Eden.” Mrs. Wheeler’s title is taking but rather presumptuous and indefinite. It takes for granted that Eden was or is in the Euphrates Valley, round about Harpoot, Eastern Turkey, where the author has spent forty years as a missionary. However

much she may incline to this opinion, others may rightly question her authority.

Mrs. Wheeler first takes us from America to Trebizond, then describes Armenia and the beginning of work in Harpoot. Some points are given on Armenian etiquette and housekeeping.

Several very interesting stories are told of Armenian Christians, and two chapters are especially devoted to woman’s work. The book closes with incidents of the recent massacres, and the subsequent relief measures.

The glimpses of life in Eastern Armenia which are given us in the book are interesting but not unique. There is much to assist one in gaining an accurate idea of missionary life and work in that region, but also much that is commonplace, unimportant, too personal, or irrelevant, *e.g.*, the seasickness, pun on hydrophobia, etc. The dedication of the book to Student Volunteers might lead one to expect something for students, but it is more correctly among its place as one of the series “Stories of Missions.” We are more and more convinced that no missionary book is complete without a good map.

THE MISSIONARY MANUAL. AMOS R. WELLS. 16 mo, 134 pp. 35 cents. United Society of Christian Endeavor, Boston and Chicago.

Here is an excellent little handbook of suggestions for missionary committees of young people’s societies. Mr. Wells takes up in turn the missionary society, committee, meetings, maps, music, prayers, reading, study classes, letters, socials, museums, money, etc. His remarks on each have pith and point. We know of no book so good for the purpose for which it is intended.

JAPAN AND ITS REGENERATION. Rev. Otis Carey. Map and Statistics. 12mo, 137 pp. 50 cents. (Paper, 35 cents.) Student Volunteer Movement, New York.

This is one of the excellent textbooks issued by the Student Volunteer Movement for Foreign Missions for mission study classes in colleges and seminaries. It presents in precise and concise form the main facts in regard to Japan and the Japanese, and especially narrates the history of Christian missions in the empire, and describes the methods of work, the peculiar conditions, difficulties, and opportunities which confront the missionary. There is an analytical index and appendices devoted to Formosa, a bibliography, and statistics. The map is clear and up-to-date, and is accompanied by an index showing the location of all the missionary societies at work in the empire. We know of no better book with which to begin a study of Japan as a mission field. The second edition of the book will contain also a "Key to the Pronunciation of Japanese words."

THE CONVERSION OF THE MAORIS. Rev. Donald MacDougall, B. D. 12mo, 216 pp. 11 illustrated. \$1.50. Presbyterian Board of Publication, Philadelphia.

New Zealand is one of the countries about which little has been written for missionary readers, but the story of the conversion of these natives from cannibalism to Christianity is of thrilling interest, and an unanswerable argument for the reality and power of the Gospel.

This book is well planned and well written. Mr. MacDougall first gives an account of the history and character of the Maoris, then describes their legends, superstitions, and customs, and devotes the major portion of his book to an account of the beginnings and progress of Christian missions among them.

The Maoris now number 40,000 and own about 10,000,000 acres of land in New Zealand. Their native king has now resigned his sover-

eignty and is pensioned by the British Colonial Government. They are better law-abiding citizens than the Europeans. Most of them live as farmers and cattle raisers in scattered groups in the interior. The majority of the Maoris are Christians, and there are some fine native pastors and evangelists, but those in the remote north are still heathen, and are sadly in need of Christian instruction.

The concluding chapters of the book deal with religion and education in New Zealand, and with Samoa. Mr. MacDougall has here made a substantial contribution to missionary literature.

GRAMMAR AND DICTIONARY OF THE BOBANGI LANGUAGE. Rev. John Whitehead. 8vo, 500 pp. The Baptist Missionary Society, London.

The Bobangi language is spoken over a part of the upper Kongo district in West Central Africa, and Mr. Whitehead, who is a missionary of the Baptist Missionary Society of England, has accomplished a valuable work, since this is the only publication of the kind in existence. The book comprises a grammar, together with a Bobangi-English and English-Bobangi dictionary.

THE STORY OF THE YEAR 1898-1899. 8vo, 93 pp. Paper. Illustrated. 1 shilling. Church Missionary Society, London.

If all missionary societies would follow the example of the C. M. S. in issuing such short popular reports as this, they would not lack for readers, and would be of immense advantage in awakening interest and keeping their constituents informed. This report takes up the home work of the society and then the various fields. It closes with a list of officers, a financial statement, missionary statistics, and lists of clerical, lay, and native workers. The illustrations and maps add materially to the pamphlet, and help to dispossess one of the idea that he is reading a dry "report."

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

THE KINGDOM.

Something besides money is required for the world's evangelization, but of such "sinews of war" for the campaign against deadly error and sin there certainly is no lack; for the Director of the Mint's estimate of the world's output of gold in 1898 shows a total of about \$295,000,000, against \$237,500,000 in 1897. Africa stands first, with \$80,000,000, Australia second, with \$67,500,000, and the United States third, with \$64,463,000. In 1897 the order was as follows: Africa, \$58,300,000; United States, \$57,363,000; Australia, \$55,684,000. For 1898 Canada is credited with \$14,000,000, of which the Klondike diggings supplied about \$10,000,000.

—It is estimated that during the present century nearly 73,000 Jews have become Protestant Christians, over 57,000 have joined the Roman Catholic Church, and 74,000 the Greek Church. These with those who have left Judaism through mixt marriages make a total of 224,000 in this century. The annual conversions to Protestant churches average over 1,400.

AMERICA.

United States.—Among Mr. Moody's many forms of evangelizing activity his Chicago Bible Institute is scarcely second to any, as these statements will show:

"The ten years of its existence have proved that there is no lack of young men and women who wish to avail themselves of the privileges of the Institute. Over 2,500 have been enrolled—more than 500 in 1898 alone. They have come from every part of the United States and eighteen foreign countries (a considerable portion of them were from Great Britain and Ireland) and represented 33 denominations. That there is a large place for such workers is seen from the

fact that of those who have passed through the Institute, 67 are superintendents of city missions and other such responsible institutions in this country and Canada, 130 are preaching the Gospel among the heathen, 29 are colporteurs, 30 are Christian Association secretaries, 47 are Sunday-school missionaries, 300 are pastors, pastors' assistants, and church visitors, 193 are in evangelistic work, and 207 are in city and reserve missions. Of the rest, some are wives of pastors; some are teaching the English Bible in different educational institutions; some are not devoting their entire time to Christian work, but in their home churches are doing much more effective service on account of their training at Chicago."

—The Substitute Band* of Springfield, Massachusetts, is an organization with the motto: "Put a man in my place." Their purpose is to secure as members those who can not go to the mission field, but will give \$25 a year or more to support a substitute missionary or native worker. Already over \$3,000 have been forwarded to the foreign field in the first six months of this year. It is a noble enterprise.

—The plans for the Ecumenical Conference on Foreign Missions† to be held in New York City next spring, indicate a most successful conference. The cordial cooperation of the missionary societies of Great Britain has been secured as well as that of societies upon the continent. Rev. James Stewart, M. D., D. D., of Lovedale, South Africa, is expected to be present, and it is probable that Lord Overton and Lord Aberdeen will also attend. There will be a strong delegation from the continent, repre-

* Founded by H. B. Gibbud, 174 Marion Street, Springfield, Mass.

† Copies of the Prospectus can be had from Ecumenical Conference Secretaries, 156 Fifth Avenue, New York City.

senting the German, Dutch, Scandinavian, and French societies, and among them, it is hoped, Prof. G. Warneck, D. D., of Halle, and the Rev. François Coillard, the well-known pioneer of French missions in South Africa.

—The American Ramabai Association requires for the year's expenses \$20,000: \$6,000 for the pupils in the Sharada Sadan, numbering from sixty to seventy-five; and \$14,000 for Mukti, with its 365 pupils, who, having been gathered together at the time of the famine, are absolutely dependent on the Mukti Home for food and shelter. Money is still needed for the completion of the buildings for this home. This is preeminently woman's work. It is a great opportunity for the women of America who lead such exceptional lives of activity and freedom, to give to the women of India, who are so terribly restricted, a taste of that which alone makes life worth living—the knowledge of Christ, active freedom and happiness that come from a Christian education, diversity of occupation, and the understanding of the true conditions of the home and family life.*

—One of the most successful forms of city evangelization is the "tent work," which has been carried on during the past summer in New York and Philadelphia. This season, when the saints take their vacation, but sinners do not, when churches are closed and pastors are away, but theaters, saloons, and brothels are even more wide open than ever, is an especially opportune time for such evangelistic work. Large tents have been placed in vacant lots, and the most

successful evangelists have preached to multitudes every night, except Sunday. Rich blessing has attended them.

—It is said that more than 30 young men from Methodist colleges have volunteered for service in India under Bishop Thoburn's call. By the conditions imposed, these men agree to remain unmarried for a term of years, and to serve without salary. Altho so many are ready to go under these conditions, but 12 can be sent, because of lack of funds.

—The Christian Endeavor Tenth Legion (those who have taken the pledge to give one-tenth of their income to the Lord for the advancement of His kingdom) of Cleveland, O., numbers 1,022.

—Statistics show that churches which keep postponing the erection of an edifice are most apt to die. The Congregational Church Building Society has been the agency that has for nearly fifty years come to the rescue of needy churches, so far as its funds allow, having put into 3,650 buildings for religious uses no less than \$2,750,000.

West Indies.—The severest hurricane ever known in the region visited the West Indian Islands early in August. It came from the south, sweeping over Puerto Rico, the Virgin Islands, Guadalupe and Montserrat. The storm came from the south and past to the northwest, lasting for nine hours. Whole towns were destroyed. The destruction of telegraph communication makes accurate information impossible, but it is certain that the loss of life is great, reaching thousands. Ponce and Humacao, in Puerto Rico, were greatly damaged. At least a hundred thousand people are homeless in Puerto Rico. General Davis, commanding in Puerto Rico, reports great desolation as the result of the storm;

*The treasurer of the Boston Circle, Miss Harriet E. Freeman, 384 Commonwealth avenue, is ready to receive subscriptions annually of one dollar and upward. A Sharada Sadan scholarship is \$100 annually; a Mukti scholarship is \$45 annually.

the government stores are greatly damaged, but relief wagons are being sent out from Ponce as rapidly as possible to relieve the greatest suffering. General Davis has appointed a Board of Relief, and has appealed for aid.*

EUROPE.

Great Britain.—It is said that the first missionary contribution ever made in England was Sir Walter Raleigh's gift of £100, for the spread of the Christian religion in the colony of Virginia.

—The Church Missionary Society now occupies 520 mission stations, has 1,136 European missionaries (including 76 medical missionaries), and a total of something over 6,000 native workers. The number of native adherents is 247,556, as against 240,876 last year. There are 64,904 communicants, there were more than 16,000 baptisms during last year, and there are some 80,000 scholars under instruction.

—With such a prodigious circulation for its five periodicals, no wonder that the C. M. S. prospers and goes on from strength to strength. Let us all read, note, mark, and inwardly digest these toothsome and stimulating figures: *Intelligencer*, 79,200; *Gleaner*, 1,000,800; *Juvenile Instructor*, 726,000; *Awake*, 531,000; and *Mercy and Truth (Medical)*, 72,000. Total (grand total, indeed), 2,409,000.

—The Mission to Lepers in India and the East thus summarizes its completed quarter century of work: At the close of the five years after its establishment, the mission had only 1 asylum of its own; support

*Supplies and money may be sent to the Merchants' Association, Broadway and Leon, and streets, New York. Mr. William Corwine, the Secretary, will give full information as to specific needs, as he will be in direct communication with the authorities at Puerto Rico and the other islands suffering from the effects of this storm.

was given to 3 of those controlled by other societies, and no accommodation had been provided by them for the untainted children of lepers. In its present position the mission supports 21 asylums entirely, makes grants toward 11 others, and has 14 homes for children. For an expenditure of £8,600 in one year as many as 4,000 lepers and their children are being, in many cases, wholly, and in others largely supported, and there are 1,500 Christian lepers in connection with the various stations.

—The Irish Presbyterian Church has missions in China and India (the native state of Kathiawar). From the latter is reported a larger number of baptisms than in any one year hitherto. Two additional native pastors were ordained last year. The missionaries ask that a native presbytery be organized to be composed of the ordained foreign missionaries, the native ordained pastors, and the representatives of the several sessions, while the foreign missionaries should be organized into a mission council, charged with a general superintendence of the work of the mission, and be responsible to the home board for the expenditure of the mission money.

—The British Friends sustain 5 missions, and in these several countries: India, Ceylon, Madagascar, China, and Syria. They report 78 missionaries (of whom 24 are wives), 23 single women, 174 native preachers, a total of 1,035 native helpers, 15 hospitals with 30,063 treated last year, 20,869 pupils in the 258 schools, 200 organized churches, with 14,297 adherents in addition. All this is the fruit of 33 years, the first mission dating from 1866. Madagascar is the principal field for visible results, tho India has nearly twice as many missionaries.

—The United Presbyterian Church, both in Scotland and America, is vigorously aggressive upon missionary lines. And as for the former, these figures show with what results: 7 missions; 62 ordained missionaries; 21 ordained natives; 16 medical missionaries; 43 zenana missionaries, a total educated agency of 1,015; 382 stations and out-stations; 26,971 communicants; 11,516 inquirers; 363 schools, with 20,146 pupils. Jamaica, Manchuria, and Kaffraria are the most prosperous fields.

France.—This statement has recently been made by the Director of the Paris Missionary Society: "The French Reformed Church is at present keenly alive to the claims of missions. It has long had missions, but of late political events have forced upon it a great responsibility. The acquisition of Madagascar by France involved the taking over nearly 300,000 Protestants, the converts of the London Missionary Society. These have their own ministers, but they are not yet able to do without European missionaries. The French Government soon showed a jealousy of English missionaries having so much influence in the island, and their position was made uncomfortable. The Jesuits then offered to the government to take care of these native Christians. When this condition of affairs was realized by the French Protestants, their pride as well as their zeal was touched, and they resolved to take charge of their coreligionists in their new colonial possession. They used influence with the government, and secured perfect liberty for Protestants. They have sent out missionaries who are taking the place of the London Missionary Society missionaries, who willingly surrender to them their work. These new missionaries,

being French, are acceptable to the authorities, and are able to superintend the teaching of French, which is now required in all schools."

Germany.—In consequence of the Morton bequest the Moravians are about to extend their 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.

Austria.—In Prague, where seventeen years ago there was only one Protestant church, which had to worship in a hired room, there are to-day 3 prosperous congregations with homes of their own, each doing admirable practical Christian work.

—Altho the Emperor of Austria is a Roman Catholic, he is a supporter in some degree of Protestant institutions. He contributes £50 or £60 per annum to a Protestant establishment for deaconesses in Vienna. The Protestants of Jägerndorf, in Bohemia, received not long ago a donation of half that amount for a new church. The Protestants of Silesia receive from time to time grants from the ministry of religion and instruction for the erection of schools and churches. A Protestant minister of Buda-Pesth has been decorated with the order of Francis-Joseph. Intolerant priests are occasionally prosecuted and fined for abusing Protestants. A scurrilous pamphlet by a priest representing Luther as a suicide has been prohibited.

Russia.—Describing one of the villages in the Russian famine district, Rev. Alexander Francis, pas-

tor of the Anglo-American Church in St. Petersburg, writes as follows:

There are over four hundred houses, but I became so sick at the sights that met us that I cried a halt after two hours' work. During that time we did not come upon a single house which had escaped the plague; not one. In many houses, five, six, seven, or even eight people, being in some cases the entire family, were lying in rows on broad benches, which serve the Tartars as beds—all practically naked. On our entrance they simply bared their teeth, which were loose, and the gums bleeding, to show that they could not speak, and pointed to their legs, which were crippled with pains, to show that they could not rise to greet us. Some of them had been lying in that state for months, with not a soul to tend them.

Other accounts confirm the above. The famine is confined to the eastern provinces, and is due to the lack of crops caused by the long continued drought. As added horrors, both typhoid fever and scurvy, the natural results of foul and inadequate food supplies, are raging in that region. The bubonic plague is now threatening the unhappy people. A population of twenty millions of starving and diseased folk appeals for aid. Russians themselves have done much, but the famine and its consequences are too devastating for their withstanding. If anything is to be done, it must be done quickly to be of any use. It costs only seventy-five cents to keep a life for a month.*

Sweden.—The Swedish Missionary Association, a union of the free churches, resembling in church government the Congregational churches, held its twentieth annual meeting in Stockholm last June. This society, formed for carrying on home and foreign missions, has had a wonderful development in every way, having now about 1,000 churches, with a membership of at

least 90,000. The income for 1898 was £13,540, and of this sum about £9,000 was spent on foreign missions. The most important sphere is the mission on the Kongo, which was commenced in 1881 in connection with the old Livingstone Inland Mission, and has, in spite of all difficulties, been most prosperous. Here are 5 stations and 42 out-stations, where regular mission work and schools are carried on, 24 European workers, and 56 native ones, 270 were baptized last year, and the church members numbered 903. An extensive educational work is done, with 51 schools and 1,579 scholars, being an increase during last year of 7 schools and 420 scholars. In the east of China the S. M. A. has 3 stations—Wuchang, Ichang, and Shasi, with 10 missionaries and some native helpers.

ASIA.

Turkey.—Miss Agnes C. Salmond, of Marash, writes in her latest circular letter about the work for the Armenian widows and orphans* as follows:

The school vacation has begun, and we have succeeded in getting all our boys who are over 12 years and over hired out to learn some branch of trade which will help him in his future life in the village to which he may return. We have:

| | |
|---------------|------------------|
| 26 Shoemakers | 5 Carpenters |
| 20 Weavers | 6 Tinsmiths |
| 16 Tailors | 3 Dyers |
| 3 Barbers | 3 Bakers |
| 2 Tent-makers | 4 Potters |
| 2 Gardeners | 2 Shepherd-boys. |

The girls also are busily employed in domestic arts.

The following is the translation of a letter, which one of the dullest boys asked permission to write his supporters.

Dear Friends: I wish to tell you a little of my life's story because I am so very grateful

* A committee of prominent New York business men has been formed for the purpose of securing and forwarding relief funds. Mr. J. A. Scrymser, 37 Wall street, is the treasurer.

* This work is supported by the National Armenian Relief Committee, whose secretary is Rev. Geo. P. Knapp, Barre, Mass.

to you. When I was quite small my father lost both legs through an accident, was taken ill and died, my mother also not long after, so that I remember very little of either of them. Then an uncle took me to his house, and by-and-by sent me to work for another man. I was too little to do this man's work, and he turned me off, my uncle was so poor he could not keep me, he said, so there was nothing for me but to beg for bread to eat in the streets of Zeitoun. I got among bad people and learned all their bad ways. When I stop to think now of my past I shudder at my sin, my darkness and ignorance. I hated church, but even if I went I could not understand anything, I knew not of a God or Holy Spirit or of a loving Savior. When any one tried to advise me I mock and laugh at them. It seems to me I was growing up like a wild animal, bad and growing worse.

In the siege of Zeitoun my uncle was killed and the house where I lodged was struck by a cannon-ball and part of the wall fell on me; many thought I was killed, but when they dug me out of the ruins tho I was very badly bruised, I recovered. When lying there ill I wondered if some way of escape for me could not be found, and I thought I would go to Marash, for I had heard of the schools there. So one very cold day when the snow lay very thick on the ground I started, tho I was barefooted, hungry, and almost naked. On the road I met a man who gave me a little bread, for which I was thankful. After 12 or 14 hours I reached Marash, and finding where the good Mrs. Lee lived, I asked if she could take me in. After a few days she did, and oh, what a heaven! here was fire, food, clothes, and such kind words as I had never heard before. Now I have learned that my condition was like that of Joseph when he was taken out of the prison and made governor and had his home in a palace. I have learned to read and write and am in this vacation time learning to make shoes, for, as soon as I can, I wish to support myself and help others who are now what I once was. I do heartily thank you, dear friends, and I pray for you every day, for I have learned also to pray, and am trying to serve the Lord Jesus Christ, for it is through His love and care such friends have been given me.

India.—Bishop Gell, of Madras, has resigned. *The Hindu*, a native journal, says of him: "Bishop Gell received his appointment on May 16, 1861, was consecrated at Lambeth on June 29, arrived in Madras on November 25 of the same year, and was installed in his office two days later. So he has been here amidst us for a

little over thirty-seven years. . . . From the day he landed here he has been the same, shedding a benign influence all round, offending none, irritating none, and taking sides with no one"—in various church and social controversies—"and yet witnessing to the beauty of his faith more effectively than all the militant missionaries about. Orthodox Hindus who have come in contact with him bear witness to his worth as eloquently as the most enthusiastic of his followers. And no Christian would look for a better reward for his religious labors in this land. Christian progress here is not to be measured by the increasing number of converts, but by the growth of appreciation for Christian character. And we are sorry to bid him good-bye as any Christian could be. In truth, as the new metropolitan of India said the other day in Bombay, he has held a unique position in the Indian episcopate, as much by reason of his saintly catholicity, as by his learning and devotion and length of service."—*C. M. S. Intelligencer*.

—Mr. Osborne, in sending his report for the Vakkam district for 1898, writes: "The unpreparedness of the native workers to accept and practise even the elementary Christian principles of service is painful in the extreme. Again and again the disappointments I have met with in our Christian works have been almost heartbreaking. But the last four years of toiling and teaching have not been in vain; hopeless, useless workers have been replaced by better ones, more diligent and unselfish. Lately I have been led to concern myself more about the *quality* of the work and workers than about the quantity, and I am already beginning to realize the gain to the character and influence of our work."

—The Church of Scotland has a mission in the feudatory state of Chamba, the rajah of which has undertaken at his own expense to build a church for the mission. The corner-stone was laid by the rajah himself, accompanied by his prime minister and other leading officials. With prayers and Christian songs and reading of the Scriptures the service proceeded, after which the thanks of the assembled company were given to the prince for his munificent gift. In response to the address made to him, his highness bore witness to the conspicuous loyalty and obedience of his Christian subjects, and subsequently the prime minister wrote: "His highness wishes me to say that the support which the mission has received from the rulers of the Chamba state is not great in comparison with the good which the agents of the Church of Scotland mission are doing among his people. He quite realizes the value of good education, which is helping to raise the children of the soil out of ignorance, and to open to them the doors of civilization and enlightenment."

—Scattered here and there in this vast peninsula are found not less than 40 Methodist deaconesses, doing the work of the Lord in a most effectual way, tho with little to attract attention or to win praise or fame. But the eyes of the Master are upon them night and day, while not a "cup of cold water" will be unnoticed.

—One of the representatives of the American Board in the Madura Mission has 4,000 Christians under his sole care, and they are scattered in 100 towns and villages.

—The India College (Lutheran, General Synod) has completed the twelfth year, can reckon up 40 teachers and 883 students, and last year

80 per cent. of the running expenses, not including the principal's salary, were met by the local receipts from fees and grants.

Siam.—The Siamese have shown their appreciation of the efforts of the Presbyterian missionaries by contributing 15,000 ticals (\$9,000) for the purchase of a new site for the Christian High School in Bangkok. The king gave 1,600 ticals, and his example was followed by princes of the realm and nobles, who seemed glad to aid in the enterprise.

Siberia.—Just as England half a century ago abandoned the plan of penal settlements in Australia, chiefly because the non-penal settlers felt that the system was a blot on the fame of the country and a bar to its best development, so Russia has decided to abandon Siberian exile chiefly because the system is not consonant with her rapidly growing plans for making Siberia a populous and prosperous part of the empire. Immense tracts have been opened to colonization; settlers are encouraged to enter the country, and are going in by hundreds of thousands; river navigation has been improved; and, of course, above all, the railway, now being pushed through, is not only making it possible to market products, but in countless ways is opening possibilities for the future. It is eminently natural, therefore, that the czar should wish this great and growing country free from the disgrace of being a penal settlement. What method of punishment for criminals will be substituted is a difficult problem, and until it is settled, the old method will be retained, altho the number of persons transported is being reduced. An imperial commission is now in existence which has the whole matter under consideration. It is said that over

a million and a half prisoners have been taken as convicts to Siberia in the last three hundred years.—*The Outlook.*

China.—A missionary in Manchuria reached a town of whose existence he had never heard, and there found 36 inquirers. At the next village, where no foreigner had ever been, he found a chapel fitted up for Christian worship, the fruit of a single convert who had migrated thither. These are samples of incidents that are ever cheering the heart of the missionary and witnessing to the fact that God is in his work.

—Professor Kruger, in the *Journal des Missions*, wittily remarks that, according to reports from Northeastern China, the fear of Germany seems likely to become for the Chinese of that region the beginning of wisdom.

—Some years ago we published (we forget from what magazine) a short criticism of the attention paid by missionaries in China to printing. The following statement from the *Chinese Recorder* gives a different view: "Confucianism, Buddhism, and Taoism have not been propagated so much by preaching as by books. The Chinese masses who can not read have for millenniums followed the students who can read."

—In one field in China nearly 7,000 natives have "enrolled themselves as learners," and they are entirely dependent on the native preachers for instruction.

—Dr. John Ross, of Mukden, Manchuria, writes under date of May 27th: "Last year there were 33 congregations, to which number 9 newly-elected congregations have been added this year. There are 37 elders, and 414 deacons. After all deductions there are 15,490 names

on our list of church members, an addition of more than 5,000 during the past year. The list of catechumens—which is unfortunately incomplete—handed in was of 8,875 names. There were 93 schools, with 1,054 Christian scholars. The number is considerably increased already this year. The contributions for church purposes amounted to fully \$7,600, gold. There are about 200 places formally set apart for public worship and daily meetings for prayer and Scripture instruction. By far the largest number of these are supported by the native Christians. Last year the Roman Catholic persecution was of very small proportions. But after the revolution in Peking the Manchus everywhere rose against our people, and there is a rapidly growing sect—the sect of reason—which bitterly hates us, and does what harm it can. Many of our candidates were compelled to withdraw from our services in the country for a time. The keenness of this opposition has also, like the Roman Catholic former persecution, disappeared. The spirit of God is still widely and visibly moving 'on the face of the waters.'"

—In the *North China Daily News*, the leading journal of China, we find a letter from the veteran missionary Rev. Dr. Griffith John, giving a detailed account of a long tour which he and his colleague, Mr. Sparham, have recently made to Hunan. This is the fourth visit to that province by Dr. John, and is by far the most interesting and successful of all. On the last preceding occasion in 1897 the party were stoned out of one of the leading cities, and in other places were treated with dangerous rudeness. Owing to the kindness of the British consul at Hankow, H. E. Chang Chih Tung, the governor general of the provinces of Hupeh and

Hunan, sent orders in advance of the party that they should be especially escorted and treated with deference. These commands made the travelers guests instead of foreign devils, and altered the whole complexion of their tour. Steam added its comforts by which many weary weeks were saved. At one important commercial center a valuable place was offered at a small part of its real worth, for the reason that being "haunted" it could not be used by any one but a missionary. The number of applicants for baptism was large, altho it was deemed wise to receive but a few at first. The welcome from the existing churchmembers was of the most ardent description, extending almost to a perpetual feast sufficient to wear out the strength of most missionaries. The temporal circumstances of the Hunan converts seems to be much above that of those in most provinces of China, and they are men of mettle and courage. The conduct and reputation of the London Mission Helper who has held the fort in this hardest of fields for many years, has won the praise of those who have no interest whatever in Christianity, and is a favorable specimen of the talent of the Chinese for delicate diplomacy in a Christian way.

—The *North China Daily News* journal in which this detailed letter appears was once either bitterly hostile to missions or quite indifferent. At the time when Rev. J. Hudson Taylor came to China for the second time it gave some account of what he hoped to do in founding the China Inland Mission, and added that his plans and his addresses showed that he was either a knave or a fool, "and we have reason to believe that he is *not* a fool." In the past twenty years the tone of this and other publications in the Far East has

materially altered in regard to missionary work and all which appertains to it. These papers have no trustworthy accounts of what happens in the larger part of the empire, except their local correspondents, mainly missionaries, who are fully informed and entirely trustworthy. Large contributions to the editorial columns of the leading secular papers have been and constantly are made by missionaries. All these facts show that a great change has taken place in the attitude of the intelligent Occidental public toward missions and those who carry them on. The best way to refute the slander that missionaries are "idle and mischievous" is to make it clear to the most obtuse that they are beneficently active, and that the results of their unintermittent and judicious activities are constantly multiplying in number and increasing in importance.

Malaysia.—A Chinese girls' school has been established in Singapore by the Chinese, toward which \$6,000 have been subscribed for the initial expenses, besides \$200 of monthly subscriptions toward the maintenance of the school. The teachers are to be Eurasian or Chinese women. The teaching is to be of a purely secular character, and, altho the school is not to be a Christian school, it will not be hostile to Christianity, as some of the Baba Christians are on the committee.

Korea.—In "Korean Sketches," by J. S. Gale, the Korean "boy" is described as an ever-present shadow—as visible in cloudy weather as in sunshine—nothing is done without the sanction of the boy. He is the god of the back kitchen; he may rise with unwashed, greasy face, may mix bread with one hand and arrange his oily locks with the other, yet his master will dilate on

his excellence as a boy. Like many boys in our own land, he understands the whole before you have taught him half, and always adds a touch of his own to give the needed completeness.

—The Presbyterian mission in this country dates from 1884, and this table tells of the present situation:

| | |
|---|--------|
| Stations..... | 4 |
| Out-stations..... | 205 |
| American missionaries: Men, 17; women, 26..... | 43 |
| Native force..... | 28 |
| Churches..... | 24 |
| Communicants..... | 2,079 |
| Added during past year..... | 1,153 |
| Schools..... | 26 |
| Pupils..... | 309 |
| Sunday-school scholars..... | 4,302 |
| Hospitals and dispensaries..... | 4 |
| Patients treated..... | 22,372 |

Japan.—Rev. Arthur Loyd, of the Protestant Episcopal Mission, says: "As regards the general outlook for mission schools, it must be regarded as menacing. The higher council of education has made up its mind pretty well against them; the present ministry will not accept the recommendation of the council; but, as things go in Japanese politics, the council will probably have a longer lease of life than the ministry. The storm will, I think, blow over. But under any circumstances the days when a foreigner can hope to control a Japanese school are numbered. Our Japanese brethren must more and more assume the burdens of school management."

—I was much surprised to find, not long since, in one of the leading bookstores of our town, a new life of Christ, by a non-Christian Japanese. It is the third number of a historical series, the first being a life of Buddha, and the second, of Confucius. The author is a graduate of the literary department of the Imperial University, and appears to be a fairminded man of some ability. In the introduction to this Life of Christ he announces that he is not a Chris-

tian and has no other purpose in the publication of this volume than a plain statement of historical facts. All the important events in connection with the wonderful life of our Lord are set down in a straightforward manner, often in the words of the Gospels themselves, with no embellishments and no comments. The miraculous elements are stated plainly and unequivocally, with no apology and no criticism. In fact, there is little in this book that the most orthodox Christian would object to. After giving the Biblical account of the resurrection and ascension, the author closes as follows: "These are the facts that are believed and accepted by the vast majority of the people of the West concerning Jesus Christ. I have put them down here with no desire to propagate Christianity, but simply to make them familiar to my countrymen."—R. B. Peary, in *Record of Christian Work*.

—The trustees of the Doshisha have elected as president the Hon. S. Saibara, M.P., an eminent Christian lawyer and a prominent member of the Kumi-ai (Congregational) church in Japan. Since his election and acceptance of office he has come out with a statement in print that, whatever takes place, the Doshisha must stand preeminently Christian. He concludes by declaring that it is better that the Doshisha cease to exist than that it succeed by methods that are morally questionable. Two new earnest, evangelical men were elected to the board of trustees, and the three American members were duly qualified by taking the required oath.

AFRICA.

West.—The year 1898 brought some changes among the Bulu, which can not but affect the work in the future. By the efforts of the

German colonial government travel has been made easier and safer than ever before. Fairly good roads have been cut between the coast and the interior, and many streams have been bridged. The old custom of carrying weapons has been prohibited, and walking sticks have taken their places. The robbing of caravans has been checked, almost stopt. Petty tribal troubles have been settled. Tribes are mingling as never before. Natives are beginning to travel as far as the coast. Hats, coats, and trousers are common, where two years since there were none. The missionaries can now send men for mail and provisions without fear that they will be robbed. The opening of the roads has brought in the traders, colored and European. The former can be found in every town of any size, and two white men have established trading posts in Ebolewo'e.

—A naphtha launch for Africa—longed for, dreamed of, has been actually ordered from the Pennsylvania Iron Works, to ply in the waters of the Gabun, particularly between Libreville and Angom. The launch will be 31 feet long, 9 feet in the beam, with a draught of 26 inches, and a six-horse power naphtha motor. It will be built, furnished, and transported at a cost of \$3,000. The launch is the gift of a generous friend of missions, whose name is not made public. It is a memorial to a precious child, and will bear her name, "Dorothy;" and a "gift of God" it will be as it carries the missionary swiftly through the miasma of tropical rivers, or brings the light of life to thousands of poor savages.

East.—The Rev. Donald Fraser says of the progress in Livingstonia: "The contrast between to-day and ten years ago is simply miraculous. But we shall speak

only of this year and last. During the past twelve months a new desire to learn has been coming to the people. The highest number of scholars at the schools has risen from 1,677 to 4,021, and the average attendance day by day from 1,342 to 3,178. This growth is partly accounted for by the increase in attendance at the old schools, and partly by the opening of twelve new schools—most of them in districts that have hitherto been untouched. Month by month applications for teachers in new districts have been coming to the missionaries and, altho a dozen of these have been answered, no fewer than nineteen others have been deferred. The great difficulty is, of course, to find a sufficient number of teachers. Their number, together with the monitors, has been increased this year from seventy-two to one hundred, but those are too few, and their education is too slight for the efficient manning of the most elementary schools. Yet their little knowledge and their changed lives make them pioneers of decided value. The demand for books has exceeded all expectation, and so has gone beyond the power of supply. An edition of 1,000 copies of the primer was sold out within eight months of its delivery, and in the past three or four months more than five hundred copies of the Gospel of Mark have been bought. The Zulu Bible costs the monitors a quarter of their year's salary, yet not a few of them have provided themselves with copies. No new schools have been opened until the people promise to erect a building and to make some contribution toward the teachers' salaries. As a result, eighteen new reed schools have been built free of cost. No less encouraging has been the spiritual side of the work."

—Many native Christians could

teach us a splendid lesson in giving. At a communion service held last year in Ngoniland, on the shores of Lake Nyassa, in Central Africa, the free-will offerings of the people were as follows: Money, £18s. 0¼d.; 11 knives, 14 earthenware pots, 16 baskets, 1 mat, 67 fowls, 2 sheep, 2 goats, 105 pounds of beans, 97 pounds of flour, 233 pounds of maize, 34 pounds of potatoes, 62 pounds of pumpkins, 3½ pounds of beads. The congregation, as may be imagined, was a large one, numbering about 4,000, and on that same day no less than 284 were added to the church by baptism.

—The telegraphic line from Lake Nyassa to Lake Tanganyika is already surveyed, and the wires have been laid about half the distance. It is twenty-five years since Livingstone died, after having made known this region to the world. It is an interesting fact that the Livingstonia Mission can report that their harvest the past year, despite the ravages of locusts, has amounted to 30,000 pounds of maize and 10,000 pounds of beans, besides a ton of millet and four tons of wheat. The mission seems thus well established, and far on the way toward self-support. The industrial work is under the care of Mr. Moffat, the grandson of the great missionary, Robert Moffat, and nephew of Dr. Livingstone. The spiritual work keeps full pace with material progress, and more.

—The missionaries of the Swiss Society (Mission Romande) at Lorenzo Marquez state that the recent years of disaster, rinderpest, famine, and locusts, have been the occasion of a spiritual awakening among the blacks; the chapels are now full every Sunday, and are getting too small. From 1893 to 1898 the number of converts and learners has doubled, and that of missionaries has increased in the

same proportion. There are now forty of the latter. At Lorenzo Marquez, a station founded only twelve years ago, there are 1,200 Christians, and in the village stations, founded twenty years ago, there are many hundreds.—*Journal des Missions Évangéliques*.

South.—In view of the strained relations between Great Britain and the South African Republic, the following may be of interest as showing the esteem in which missionaries are held. It is taken from *The Moravian* of August 23, a newspaper published at Bethlehem, Pa.:

According to the *Brueder Botschafter*, a correspondent of the *London Truth* has come forward with the suggestion that a Moravian missionary or a Congregationalist minister, preferably the former, be asked to mediate between the Transvaal Republic and Great Britain. In support of such a move it is urged that President Krüger is too blunt and outspoken for the niceties of European diplomacy, but that he would be willing to listen to the common-sense representations of a properly accredited missionary. Whatever may be thought of the feasibility of the suggestion, the mere fact that it has been made is a sufficient indication of the high regard in which our missionaries are held in South Africa.

—Mr. Saunders, chief commissioner of Zululand, said not long ago: "On my knowledge I can say that missionaries are trying to do what no one else will do, and are altering the character of the natives. I do not know of any power that will do this, but the power of Christianity."

—One of the magistrates writes to the following effect in the recently issued Blue-Book on native affairs:

The natives have been agitated by a church movement on professedly racial lines. The leading idea is to cast off the white man (umlungu) altogether in church matters. The doctrines taught, the form of church government, are secondary considerations. The name of the church conveys the leading and master thought of the organization. In the designation, "Ethiopian Church," is contained the very pith of the movement. She lays claim to being the native national church, into which all tribes shall come; prophesies the birth of a great nation out of herself—viz., "the Ethiopian

people"; seeks to be entirely independent of all European control in church matters; to this end has its own bishop (a Kaffir by birth), who is now the presiding elder in this country. Having freed themselves from the churches of their fathers—namely, the Wesleyan, London Missionary, Free Church, and Presbyterian, and last, though not the least, the church of their queen—ignoring all these and figuratively locking their doors, they profess their ministers have the keys to open the true native church.

—The following statistics in regard to Natal are from the native Blue Book for 1898:

| | Zulus. |
|-----------------------|---------|
| Total population..... | 221,515 |
| Location Lands..... | 21,276 |
| Mission Reserve..... | 20,715 |
| Crown Lands..... | 270,471 |
| Private Lands..... | 533,977 |

The number of mission stations are 127 and 490 out-stations and preaching places, with an average of 37,735, or rather more than $\frac{1}{14}$ of the population.

—The statistics of Zululand are as follows:

| | |
|--------------------------|---------|
| Population..... | 200,330 |
| Mission Stations..... | 32 |
| Out-stations, etc..... | 35 |
| Average attendances..... | 2,116 |

—Amalongaland has a population of 10,750, and no missionaries. The South African General Mission are just entering the country and have secured land on which to build a station.

—The Moravian Missionary Society is putting up a building in Kaka's location, to be used as a training institute for native girls. The place is to cost something like £6,000 and is, I understand, being built from funds provided by the late J. T. Morton, provision merchant, London.

—In ecclesiastical matters, mission work has been much disturbed by the advent of the Ethiopians and other sects, who readily received waverers or seceders from other churches into their own. Mission work is, moreover, hampered and impaired by the regret-

able want of united and joint action between the missionaries of the various denominations laboring among these people. A better tone would prevail among the latter were this not the case, and there would be less changes in their "Christian beliefs."

—The following is an official report on the state of the Pondos:

The Pondos, as a tribe, show few, if any signs of progress toward civilization, and are as thorough barbarians as were their remote ancestors. They revel in the worst of heathen customs, and their belief in witchcraft is as lively as ever, and they shield the witch-doctors, who still drive a lucrative trade, and are the cause of many murders. In spite of the efforts of the officials many a poor wretch is smelt out and done to death, and the murderers usually escape punishment, as it is well nigh impossible to obtain any evidence against them. There are certainly some slight indications of advancement among the people who come in contact with the missionaries. They take more pains in cultivating their gardens, have improved in manners and dress, send their children to school, and many of the lads and girls go out to service; and I am pleased to see that preaching centers and small schools are increasing in the district. I am not in favor of large mission stations, which are frequently the refuge of bad characters.

ISLANDS OF THE SEA.

Sumatra.—News comes that at the 4 stations of the Rhenish Mission, where the work is practically altogether among Mohammedans, there is spiritual blessing in great measure. The total of baptisms from Islam at these stations in 1897 was 69; while during the first half of 1898 already 97 were reported. In Bungabondar, Rev. Mr. Schutz has led a successful battle against Mohammedanism for the last thirty years. He has met with strong opposition and can now rejoice over a Christian church of nearly 2,000 members. Eight entire families of Mohammedans were baptized at an out-station last year, and another family who had fallen away returned to Christ. The work among the Battak people by the

Rhenish society has been marvelously blest. There are now 19 missionary stations, 22 European missionaries, and about 400 native workers, of whom about 100 are paid. The church members number 21,779. Dr. Schreiber, the secretary of the society, says, "I do not know of any other part of the mission field, with the exception of some parts of Java, where such large numbers of Mohammedans have been won for Christ as among the Battaks of Sumatra."

Philippines.—At least two of our churches have actually opened work in these islands. In Manila the Presbyterians have rented a small room for services, and contemplate opening a medical dispensary. Preaching services have begun, Rev. J. B. Rogers in charge, and Filipinos attend in fair numbers. Churches at home have contributed so far expressly \$10,000 for this Philippine work. The first Episcopal work was organized in Manila on Decoration Day. A church house has been established. It is a two-story building opposite the main barracks in Malate. There is a medical dispensary and a class in English instruction. The lower floor, which will seat 100, has been fitted as a church. Lumber is \$60 a thousand, and so dry goods boxes furnished material for altar. There are about 50 Episcopal and Church of England families in Manila, and 2 chapters of the Brotherhood of St. Andrew have been organized, one in the Fourth and the other in the Fifth Artillery. Some Christian Alliance workers are in the field, and the Salvation Army has sent from England men and women to organize an army post to work among the natives, intending to transfer them to American allegiance after peace is declared.

—Hitherto we, in America, have occupied the position of outside

critics of nations dealing with the opium evil. Now, however, we must deal with it directly ourselves, for it comes to us as one of the many troublesome questions involved in the possession of the Philippines. The collector of customs at Manila states that the habit of the Spanish was to sell the monopoly of the importation of opium. The last concessionaire under Spanish rule paid \$650,000 for this privilege for a period of three years. This indicates the vast enormity of this evil, even in the Philippines.—*The Missionary*.

New Hebrides.—For fifty years our missionaries have labored in the New Hebrides, and the first single woman missionary has just gone to that field. She will assist Dr. and Mrs. Annand in their training institution on Tangoa. She is supported partly by the women in Canada, and partly by the women in Australia. Her bright cheery picture, with a bright cheery letter, giving her "first impressions" to a girl friend, is in a recent issue of the *Australian Presbyterian*, and signed "Daisy Symonds," to which others add B.A. In stating the above we do not forget the splendid service of the daughters in some of our own mission families, Geddies, Mackenzies, Robertsons.—*Presbyterian Review*.

—Rev. John C. Paton's reports for the past year tell of 1,102 South Sea Islanders won from cannibalism to Christianity, 1 missionary alone receiving 200 adults into church membership. A translation of the New Testament into another of the island languages has been finished by Mr. Paton, and will soon be issued.

Australasia.—The Australasian Wesleyan Methodist Society has fallen heir to all the missions formerly sustained by the English Wesleyan Church. Here are the latest

figures from some of the fields: For New Britain: Churches, 78; missionaries, 3; native ministers, 4; catechists and teachers, 90; school teachers, 96; local preachers, 100; class leaders, 124; native members, 1,655; on trial, 495; catechumens, 836; Sunday-school scholars, 3,366; adherents, 10,519. These are the returns from a mission begun in the last quarter of the present century.

From New Guinea, where work was not begun until 1891: Churches, 33; missionaries, 4; lay missionary, 1; missionary sisters, 4; catechists and teachers, 29; school teachers, 48; local preachers, 24; class leaders, 38; native members, 383; on trial, 242; Sunday-school scholars, 1,510; attendants on public worship, 12,200.

From Fiji: Churches, 973; missionaries, 11; native ministers, 72; catechists and teachers, 1,120; school teachers, 2,723; local preachers, 2,175; class leaders, 4,958; native members, 31,422; on trial, 8,251; catechumens, 10,107; Sunday-school scholars, 33,489; and adherents, 94,609. Let those who talk of the "failures of Protestant missions," think of these facts.

—Referring to the recent revision of the Fiji Bible, a missionary of many years' experience says: "I can imagine the joy there will be in the hearts of our native Christians when they receive the 'revised New Testament,' which will reach them early in the coming year; for the sacred Scriptures are still prized and loved by our people in every part of Fiji. They are not read merely on the Sunday, but also on the week day; in our churches at the public services; in their homes at family worship; and in all the nineteen hundred day-schools—adults' and children's—held in the thirteen hundred villages of the 'Fiji Mission district.'

He adds that 'every copy of the New Testament sent out by the Bible Society in 1895—I think there were five thousand in all—is already sold, and, indeed, they have been without a copy now some months.'

Micronesia.—The sale of the Caroline Islands sold by Spain to Germany is an event not only of civil, but also of religious import. In years gone by, the American Board planted missions in those islands, and made much progress there. About 1884, Spain asserted her old claim to the islands as against Germany; the matter was referred to the pope, and he decided in favor of Spain. In 1887 the Spaniards drove out the missionaries, sent Rev. Mr. Doane in chains to Manila, and handed over their churches to Roman Catholic priests. The religious work that had been done there seemed to be lost. But now comes this recent sale to the Germans, and with it, of course, will come liberty again to preach the Gospel in the islands.

—Miss Elizabeth Baldwin, on her arrival at Ruk, wrote as follows of the native church at that station, which serves also as a schoolhouse for the boys. It certainly is not an imposing structure: "The church holds about 250, and is always well filled at service. Quite a number attend the services who have not forsaken yet their heathenism, and their scanty, dirty clothing, immense ear ornaments, extending almost to the waist, and other barbarous adornments, make the contrast very striking between them and the Christian natives. The Christian men wear trousers and a shirt, often having the shirt hanging loose over the trousers, and the women wear 'mother hubbards.' We have seen women attired in a shirt, and we have heard of a couple living in some one of these islands, who, when the com-

munion season came around, said that they did not think they could come to the Lord's table, for they had been quarreling. When asked what they were quarreling about they said they had a new red shirt, and had disputed as to which should wear it to church."

Samoa.—"All is quiet in Samoa." The kingship is a thing of the past. The changes in the government advocated by the commissioners of the 3 powers, have not as yet been adopted by England, Germany, and the United States, but will probably be substantially accepted. It is proposed to rule the islands by an administrator, and a legislative council of three, appointed by the three powers. It is earnestly hoped that this will end the trouble, and that peace, prosperity, and Christianity will reign in these islands, where the London Missionary Society has been doing such noble and effective work.

Guam.—Rev. Francis M. Price, missionary of the American Board in the Caroline Islands, has planned to open missionary work in the Ladrões—the Marianas. The half century's work of American missionaries in the Carolines ought now to bear its proper fruit in the enlargement of our missions among all these Asiatic Pacific islands. Tho the rest of the islands belong to Germany, Guam is American property, and should be the center of the best that American civilization can give. It is separated from the Caroline Islands by about six hundred miles. The population numbers under ten thousand. The people speak a corrupt Spanish dialect, different from the dialects spoken in the other ex-Spanish islands. Guam will naturally be the base of supplies for American missionary work, as it is now a station of the United States Navy, and will be visited by American

ships, carrying mails and supplies at regular intervals. During the coming year Mr. Price expects to open a station there with two resident missionary families, two dwellings, and a boy's school. The total cost, including the traveling expenses of missionaries, will amount to six thousand dollars. Mr. Price has received assurance of entire protection from the German government in the islands belonging to that government, north and south of Guam. The other mission boards have conceded the work in the Carolines and Ladrões to the American Board.

Obituary Notes.

Rev. Charles M. Lamson, D. D., died very suddenly at his summer home, St. Johnsbury, Vt., of neuralgia of the heart, on Tuesday morning, August 8th. He was the beloved pastor of the Center Church, Hartford, Ct., has been for two years president of the American Board of Commissioners for Foreign Missions, and was closely connected with all the missionary interests of the Congregational Church throughout the land.

—We learn with deep sorrow of the departure of the Rev. John Mather Allis, D.D., in Santiago, Chili, July 16th. He was born in Danville, Canada, December 15, 1839, was graduated from Princeton in 1866, and from Union Theological Seminary in 1869. He served the Sprague Street Church, of Albany, N. Y., in 1871; the First Church, of Lansing, Mich., 1872-4; the First Church, of Anaheim, Cal., 1875-6; the Larkin Street Church, of San Francisco, Cal., 1877-81, and the First Church, of Lafayette, Ind., in 1882. May 17, 1883, he was appointed a foreign missionary, and assigned to the Chili Mission, and with what ability and zeal he has labored in that important field is well known. For many years he has been president of the Chili Mission. Dr. Allis has traveled all over Chili in the itinerating work, and will be greatly missed in the needy field for which he has worked so earnestly and devotedly.



Courthouse and Jail.

Mr. George's House.

CITIZENS LAYING A DRAIN UNDER CONTRACT.



POLICE AND PRISONERS AT THE COURT HOUSE.

AT THE GEORGE JUNIOR REPUBLIC.

THE MISSIONARY REVIEW OF THE WORLD.*

Old Series.
VOL. XXII. No. 11. }

NOVEMBER.

{ *New Series.*
VOL. XII. No. 11.

THE LITTLE REPUBLIC AT FREEVILLE.†

BY DELAVAN L. PIERSON.

The city's streets are the devil's kindergarten. There the boys and girls, especially in the slum districts, early grow familiar with vice, and too often become adepts in crime. The small boy is the great factor confronting all students of present-day social problems. The street-gamins are the terror alike of the police and of the city missionary. They "fear not God nor regard man." They look upon laws as unnatural limitations to their liberty, and usually grow up from being the plagues of the police to be the terrors of society.

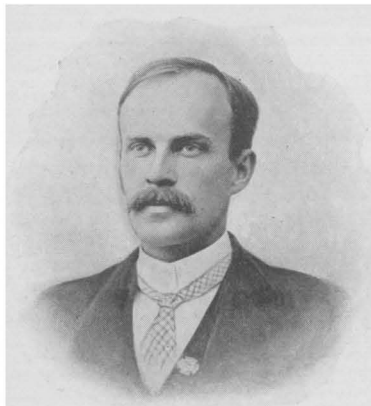
It is not surprising that these children of the slums should early develop the tastes and habits of debauchés and criminals. The safety and civilization of our cities and, to some degree, of our country, depend largely on the successful dealing with the great problem of how to purify the surroundings, elevate the ideals, and Christianize the characters of these boys and girls, whose home life is cramped and corrupt, and whose street education teaches them that the ideal character is that of the most successful lawbreaker and outwitted of the police. Keen wits and vicious instincts, often combined with generous impulses and sturdy independence, make the children of the slums a menace to society, and a fascinating study to the philanthropist.

Many attempts have been made to solve this difficult and perplexing problem. The social settlement seeks to elevate the intellectual and moral ideals of the home, and to bring the cultured classes into closer touch and sympathy with the masses. The boys' clubs under-

* 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.

† In June, 1898, Mrs. Pierson and I visited the George Junior Republic, and became so interested in its plan, and so convinced of the permanent good results attained, that the following article has been prepared, the facts of which have been taken almost wholly from our notes taken at the time and from our subsequent correspondence with Mr. George. Most of our illustrations are from photographs taken by M. W. Cooper of Groton, N. Y. Those marked with an asterisk (*) are from photographs copyrighted by *McClure's Magazine*, by whose kind permission these are reproduced.—D. L. P.

take to counteract the influence of "the gang," and to head off the jails by keeping boys off the street at night. The reformatories receive "incorrigibles," and try by heroic treatment to force them into the proper mold. The city missions work to regenerate individuals in their surroundings, and so lead to a transformation of both character and environment. We are more and more convinced that the only true and lasting reformation is that which begins with a change of heart toward God, and that the only really effective work is that which has as its dominant aim and purpose the leading of boys and girls, men and women, to an allegiance to Christ. All other forms of settlement, and institutional work, are one-sided, and inadequate to cope with the situation.



WILLIAM R. GEORGE,
Founder of the George Junior Republic.

Save the boys and girls, and you save the nation. Allow them to foster and develop vicious tendencies, and the coming generation is doomed. In them lie great possibilities for good and for evil. Perhaps the greatest obstacle in the way of developing Christian character in these youth is the evil environment in which they are found. It was experience with this tremendous obstacle that led Mr. William R. George,

a New York business man, who for years had taken a deep interest in the boys of the slums, to devise a plan whereby they could be taken out of their degrading surroundings and placed where they might have every opportunity for learning the art of self-control, and be taught Christian ideals of life and service.

Mr. George had studied the boys from their social and industrial side, and in the boys' clubs had come to understand and love them. Requesting appointment as special detective, he studied them also from their criminal side. Moved by their poverty and the degraded character of their surroundings, he planned to give some of them a summer outing on a country farm in Freeville, Tompkins County, N. Y., near his boyhood home. The first year he "aired" fifty and the second year two hundred of them, but physical vigor seemed to be gained without corresponding advance in moral character, and it soon became clear that they came merely for what they could get, and felt justified in claiming as their due whatever they might wish to ask for. The result was that they were being pauperized. Incorrigible at home, they were as bad under their changed conditions, and all rules and requirements were deliberately broken. Neither corporal nor any

other form of punishment availed to prevent evil-doing. Mr. George had recourse even to substitutionary punishment, himself taking the lashes deserved by the boys. But swearing, gambling, stealing, and other vices continued to flourish.

Much of the pauperizing evil was done away with during the fourth summer, when the children were obliged to work for the clothes or gifts which they wisht to carry back to the city. Most of them, however, chose to go without rather than sacrifice their leisure. One day the adult overseer, being obliged to absent himself for a time, Mr. George hesitatingly placed in charge one of the older boys, a leader among his mates. To his amazement, the discipline and order was markedly better. To these boys the law, and its most familiar exponent, the "cop," are institutions to be outwitted, evaded, and duped, as are all superiors and supervisors. But when one of their own number assumed command, all this was changed. There was no glory to be had from outwitting an equal, but a great deal of ignominy in suffering punishment at his hands. This experience led Mr. George to inaugurate trial by jury for all offenses, with a penalty of fines to be paid by a certain number of hours of work. He found among the boys a spirit of justice, tempered by mercy, which was a revelation to him. He, however, still kept tight grasp of the helm appointing the jurors himself, and often personally superintending the penal labor. In 1895 he gave up his business in New York, deciding that no permanent good could be done when the boys were with him so short a time. He, therefore, resolved to keep as many as would stay through the winter. The success of the boys in administering their laws led to the idea of allowing them to make their own laws as well. Thus, as by an inspiration, the whole scheme of the Junior Republic, with its bread-earning, law-making, and law-executing citizens, was born July 10, 1895.

The government of the Republic is a democracy of the citizens, by the citizens, and for the citizens, even more truly than is our greater republic, since the extremes of poverty and wealth are not present to deflect the course of righteous government. The constitution is modeled after that of the United States, the laws are those of the State of New York, and the form of local government contains many features of municipalities. At present Mr. George acts as president. Cabinet officers are elected by the citizens, good, moral standing in the community being a prime requisite in candidates for office. The chief of police draws the highest salary, but candidates for this and all other appointive positions are required to pass a civil service examination. There is at present rather a rapid rotation in office, but as the number of citizens increases, the term of office may more safely be lengthened.*

* According to the constitution, adopted March 8, 1898, representatives hold office one month, senators three months, and president one year. Since Jan. 1, 1899, a town meeting has taken the place of the two houses of congress as the legislative body.

All tenure of office is dependent upon upright behavior. It is the ambition of every boy to attain to the distinction of the vertically striped trousers. Most of them would rather be "cop" than president. In 1896 a force of fourteen policemen were necessary to preserve order, but now the state is encumbered with the support of but two. The positions of chief justice, civil service commissioner, board of health commissioner, sheriff—in short, nearly every office connected with our complicated city and state organizations—has its counterpart in this Junior Republic, excepting that of coroner. There is even an officer detailed in the early fall to compel lazy truants to attend school.

The number of citizens is necessarily limited. In June, 1898,



THE HOUSE OF REPRESENTATIVES IN SESSION.*

there were forty-four boys and seven girls; eight of the number were minors. The regulation of the summer citizens, who formerly came for July and August, was a difficult problem, and this feature of the work has now been abandoned. They came in great numbers from haunts of unrestrained evil, and they did not stay long enough to become imbued with the spirit of honorable self-support, nor to acquire love for the institutions of their adopted state, yet, because of their superior numbers, they often ran the legislature, or at least had great influence in that body. But to deny them the rights of citizenship would have been to set aside the very foundation principles of the republic. To remedy this evil, Mr. George proposed to found another state, to be composed

almost entirely of summer citizens, with a few all-year residents for ballast. The farm is a large one, containing fifty acres, and there would be ample room for such division, if the additional expense could be met.

A new citizen generally spends much of his first month in jail for offenses of one sort or another, after which it takes a month of exemplary conduct to qualify him to hold any office; thus, if his stay is only three months long, he leaves just as he and the state are beginning to reap the rewards of his well-doing.

The citizens of the Republic are largely New Yorkers, as Mr. George's previous work was with the boys of the East Side of that city, but there are numerous sources of supply. Parents whose children are wayward and disobedient, police whose lives are made miserable by little incorrigibles, heads of reformatories who acknowledge their inability to restrain or improve their vicious young charges, and judges of county courts, who, after a boy has served a sentence or two without improvement, turn him over to Mr. George that he may be checked in his career of crime—these, together with the Society for Prevention of Cruelty to Children, send to the Junior Republic material, which, altho most unpromising at first, is developed in a year or two into upright, steady, and usually Christian citizens, who often go out to assume positions of trust in the business world. As is usual with such successful enterprises, there are about four hundred more applicants than can be accommodated, one great difficulty usually being the regular supply of funds to carry on the work.*

Twelve years is accounted the age of majority, all under twelve being minors without full citizenship. These latter are under guardians appointed by the state from among the older boys and girls, who must render account to the state for their stewardship. Many of these guardians have shown themselves to be wise, tactful, and loving caretakers of the little ones entrusted to their charge. When the minors can not fully support themselves, their guardians must look out for them, so that the state is not encumbered with their support. This

*Be it enacted by the citizens of the J. R.
that all minors under the age of twelve years
shall have a guardian appointed of some re-
putable citizen, who shall assume the responsi-
bility for care and correction of said minor.
That this guardian shall be duly appoint-
ed, by either the Judge of the civil or criminal
Court.*

*Passed by House of Reps
James Brewster, Speaker
Passed by Senate Nov 28, 1897
James Sholly, President pro tem
Jacob S. Smith*

ONE OF THE LAWS FROM THE STATUTE BOOK.

* The Republic is supported by voluntary contributions, five dollars a year constituting a member of the association, \$25 yearly a sustaining member, and \$100 a life member. Mr. A. G. Agnew, 7 Nassau street, New York, is the treasurer, to whom donations of clothing, books, or money should be sent.

fact alone bespeaks unselfishness in the citizens who assume the care of minors.

One little fellow only nine years old, who had already been found guilty in five cases of arson, and two of theft, was sent to Freeville, and given into the care of a lad of thirteen with fatherly instincts. This lad took the boy into his room, and spoke to him lovingly of the past, and of his desire to make a man of him, and then knelt at his side and prayed for help. The little chap is still at the Republic, and is now one of the most active Christians there. In prayer meeting his childlike testimony or prayer is seldom wanting. Last winter he con-



SOME YOUNG SEAMSTRESSES.

fided to Mrs. George a little struggle which he had had with himself. It was zero weather, and he had undressed and crawled into bed under the warm blankets as quickly as possible. "I remembered," said the boy, "that I had not said my prayers. It was so awful cold, I thought I wouldn't get up. Then the old devil began to jolly me and tell me I was a good boy, and hadn't done anything much that was bad that day. He kept on talking that

way, till he almost talked me to sleep. Then I roused up like, and I prayed the Lord to help me down the old devil, and I got strength, and just jumped out of bed and made my prayer, and then I knew that I had downed the old devil."

As has already been mentioned, a small portion of the citizens are girls. This will undoubtedly seem to some to be radically opposed to all established reformatory principles. Yet the results without exception have been more than satisfactory. One girl who had been dismissed from an institution on account of her frequent night escapades with boys is now a trusted industrious helper in the Republic. Mr. George has no hesitation in giving her permission to attend the midweek services at the village church a mile away, and one of the boys is despatched at nine o'clock to bring her safely home. When she first arrived her actions were so uncouth and vulgar as to attract the notice of all. The boys shunned her, and one and another came to Mr. George in confidence to say that they did not like the new girl's actions and would have to keep an eye on her. Shortly after, one of the girls came expressing the same opinion, but added, "I am going to try and win her, and make her see that her life is all wrong." Under the influence of this little friend, letters written to boys were never sent, and an honest shame and

penitence filled her and she was saved from physical and spiritual ruin.

Another girl, whose mother had died, was sent to the Republic by her father, who had no control over her. At the time of our visit she had just returned home to nurse her father through an illness, and most encouraging letters had been received from her, full of loving solicitude for her father, and a desire to atone for her years of wilfulness and disobedience.

The woman suffrage question at the Republic is essentially one of taxation without representation, since the girls have no husbands, fathers, or brothers to represent them and protect their interests in the legislature, and the question has had varying fortunes. On the first of July all amendments which were not reenacted were formerly declared null and void, so that the woman suffrage law, being necessarily an amendment of a state law, past through a yearly crisis and struggle for existence. The unfair apportionment of an imposed tax two years ago made the girls petition for the ballot once more, and at the next meeting of the legislature woman suffrage prevailed.



A RUNAWAY IN SHACKLES.

The latest improved ballot is used at all their elections. Boys who have learned the value of the ballot at the Republic will not lightly give up their privilege of casting their personal vote, and the tactics of the ward politician will be much better understood by those young citizens than by their ignorant parents. One boy gave expression to these thoughts when he said, "I tell youse, I've been a citizen meself, an' Jimmy O'Brien won't never lead me around by de nose like he leads me fadder. I knows a ting or two about politics meself, see!"

Laws wise and otherwise find their way into the statute book of the Junior Republic; but as each law is strictly enforced, it takes but a short time to test the wisdom or folly of a new measure. At first very lenient pauper laws were past. The paupers were fed at the expense of the state, altho in a humiliating manner, at a second table from which the cloth and other accessories had been removed, and portions were served like prison rations. But there were some boys who had but little self-respect, and as long as the food was plentiful, they preferred to idle away their time and be dependent upon the state. Having no income they were practically tax free except the insignificant poll-tax which is levied upon all. It was not long before the industrious citizens and taxpayers began to realize the expense

which idlers incurred to the state. Finally a senator, *whose own parents at home were wholly dependent upon city charity*, submitted a bill to the legislature to the effect that those who would not work should not eat. The lazy poor were thus deprived of support, but those who through illness were unable to work were provided with meal tickets.

An amusing incident happened in connection with the enforcement of this law. There were three restaurants at the time in the Republic, one furnishing meals for fifteen cents, another for twenty-five cents, and a third an elaborate fifty-cent dinner (G. J. R. money*). When the meal tickets were distributed, they simply said, "Good for one meal," not designating the restaurant. Of course, the fifty-cent restaurant was uniformly patronized, and when the hotel-keeper's bill was rendered to the government, there was hardly money enough to pay, and the state was in sore straits for a time. It is needless to say that this happened but once.

Since the laws of New York State are their models, they may not exceed the state fines for any offense. In one case the legislature past a law that swearing, or the use of any improper language, should

be fined \$5. But a prisoner arrested on this charge contested the validity of the law, since the laws of New York State place the fine at \$1, and the law was revised.

A heavy fine was imposed on cigarette smoking; but nevertheless boys would often steal away beyond the policeman's beat, and indulge this lawless habit. Consequently an amendment was past, which made a citizen liable to arrest and punishment if the *smell* of smoke could be detected on his breath. The penalty is a fine from \$1 to \$3, or from one to three days in the workhouse.

Gambling of any sort receives no quarter from the officials. The first boy caught "shooting craps" was a senator, and even



BEHIND PRISON BARS.*

tho he pleaded guilty, the judge fined him \$25. He refused to pay. He lost not only his state position, but also his rights of citizenship, and was obliged to don the striped suit and break stone at five cents

* In all references to money in this article the coin of the Republic is the standard of value. These coins are made of tin, and, of course, have only a local value.

an hour. One night as Mr. George was passing down the prison corridor, he spoke to the boy, kindly and earnestly, and advised him to pay up and get out of prison. "No, I won't do it," the boy answered; and then with the ready wit of the street urchin, he added: "I guess I'll take the smallpox and break out." Some days later, as he was breaking stone, he threw down his hammer, threw up his hands in a tragic manner, and exclaimed: "I surrender! March me to me bank account."

When we reflect that these laws against swearing, impurity, gambling, and smoking—vices which are the very life of the criminal classes—with their heavy penalties attached, are of the boys' own making, and are enforced with a rigor which bespeaks a strong public sentiment against this evil, we gain some idea of the success which has attended this effort at self-government.

The laws in no way curtail the liberty of the citizens. Times for retiring at night or rising in the morning, are not matters of law. Early bed hours are in vogue, however, because of the healthy weariness following a day of hard work. Early rising is practised because of the requirements of employers, and because the hotel proprietor objects to having his beds occupied at the expense of an airing. The frequent visits from the board of health make him apprehensive of a fine.

(To be concluded in December.)

SOME FACTS ABOUT MORMONISM.*

A review of the article, "A Word for the Mormons," by T. W. Curtis.

BY A. T. SCHROEDER, ESQ., SALT LAKE CITY.

I. Congressman Roberts' brother-in-law declares that the Mormon creed is "Unitarian as to the Godhead." This invites an inquiry as to the Mormon conception of God. In the beginning Mormonism was decidedly Trinitarian, but later this view was abandoned and the

*The June *Arena* publishes an article, entitled "A Word for the Mormons," which the editor referred to as containing "unprejudiced statements of fact," as having been written by one "not a Mormon," but a "liberal thinker in religion." As a matter of fact, however, Theodore W. Curtis, who signed the article [the Congressman Roberts himself is suspected of having written it], is a brother to Dr. Maggie Curtis Shipp Roberts, the latest acquisition to the harem of Congressman Roberts. During the course of the article the author professes belief in the golden-plate myth upon which Mormonism rests. He defends the Book of Mormon, and also says "it looks as if the Mormons were moving in the right direction," to remedy the tendency to irreligion, which Governor Rollins, of New Hampshire, considers so deplorable. Could any one but a Mormon express such an opinion? By the direct method of ingenious suggestion he defends both polygamy and its most conspicuous votary, Congressman Brigham H. Roberts, the man in whom his sister has a fractional interest. Is it any wonder, in view of all this, that some people in Utah should desire to know when Mr. Curtis became a non-Mormon? The article signed by Congressman Roberts' brother-in-law has some statements which need to be corrected, and contains many of those ingenious sentences so familiar to close students of Mormonism, and which, tho not technically false, yet are very well calculated to mislead those not initiated into the mysteries of this new Jesuitism. Since the editor of the *Arena* refused to publish this reply to the article, we make copious extracts from the able and accurate paper prepared by Mr. Schroeder, who reserves copyright privileges.—EDITOR.

Adam-God theory was adopted. The "Brighamite," or Utah branch of the church, now denies the infinitude of its god and says:

The Father has a body of flesh and bone as tangible as man's. (Doctrine and Covenants, Sec. 130: 22.)

It is therefore an absolute impossibility for God the Father, or Jesus Christ, to be everywhere personally present. (Key to Theology, 37 Liverp. Ed. '55.)

We have imagined and supposed that God was God from all eternity. I (Joseph Smith) will refute that idea. "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens." (6 Jour. of Disc. 3.)

Gods, angels and men are all one species, one race, one great family. (Key to Theology, 41.)

The Adam-God doctrine is thus proclaimed by Brigham Young:

When our Father Adam came into the Garden of Eden, He came into it with a celestial body and brought Eve, *one of his wives* with him. He helped to make and organize this world. He is Michael, the Arch-Angel, the ancient of days, about whom holy men have written and spoken; He is our Father and our God, and the only God with whom we have to do. (1 Jour. of Disc. 50.)

All Mormons are supposed to believe that it is their privilege through the church "to learn how to be gods." (6 Jour. of Disc. 4.)

In the "Compendium of the Doctrine of the Gospel," one chapter is devoted to demonstrating by "inspired writing" the existence of a "plurality of gods." Each of these gods has a world of his own, to which he is the only god with whom the inhabitants have to do, even as Adam is the god of this world, and the only one with whom we have to do.

This polygamous Adam-God of flesh and bone, with a body as tangible as man's devoted to the begetting of unlimited godlets, who "organize worlds" in which they in turn become gods over their own vast progeny, begotten by the mammalian method of procreation, which progeny is eternal and ever-increasing; this is the thing which Congressman Roberts' brother-in-law says makes the Mormon creed "Unitarian as to the Godhead." The suggestion that such a primitive anthropomorphic polytheism with its polygamous God is even by suspicion related to the infinitely diffused "purposeful divine imminence" of Unitarianism might provoke mirth, did it not also invite reflection as to the mental or moral state of the author of such announcement.

MORMONISM AND THE GROG-SHOP.

Another "unprejudiced statement of facts" made by Congressman Roberts' brother-in-law, is that in which it is suggested, if not distinctly stated, that the rum-seller is a Gentile product, unknown in purely Mormon communities.

At Palmyra, N. Y., the father of "Holy Joe, the White Hat Prophet" conducted a "cake and beer shop" as described by his sign-board. (Origin and Prog. of Morm. 12.) Both the proprietor of the "beer shop" and his Prophet Son, were by their neighbors considered

"entirely destitute of moral character and addicted to vicious habits," and "intemperate." (Mormonism Unveiled, 261-2.) Martin Harris, one of the witnesses to the divinity of the Book of Mormon, was tried before a church council for having said that the Prophet Joseph was drunk while translating the golden plates. (15 Mil. Star, 12.) When the Mormons were located in Nauvoo, Illinois, the "Prophet Seer and Revelator," who was also mayor of the city, secured for himself, and without charge, a saloon-keeper's license. (22 Mil. Star, 439.) The Prophet also said that he had no objection to the building of a brewery in Nauvoo. (20 Mil. Star, 647.)

The first legislature of the State of Deseret, in 1850, provided for a tax on liquors, (Des. News, July 6, 1850.) It was even permitted to supply the Indians with whisky, if the vendor paid a license. These provisions were surely not made necessary by Gentiles, because there were none here. In the Salt Lake City charter of 1851, and those of many other cities, provision was made for the inspection of whisky, brandy, and all other spirituous or fermented liquors. Bancroft, in his history of Utah, speaks of the existence of saloons in 1854. (P. 493.) The *Deseret News* (the official organ of the Mormon Church), between 1850 and 1860, frequently contains advertisements of whisky sellers and news items of opening distilleries, and practically admits that some of the young people are fond of a spree. (For references, see *Kinsman*, June, 1899. See also the article by Governor Murray in the *North American Review* for April, 1882.)

Here is the testimony of the *Salt Lake Tribune* (May 20, 1899), in answer to the *Deseret News*:

Now it is a fact, we believe, that is not disputed, that when the government sent an internal revenue collector here (in 1862) he found thirty-five distilleries in arrears for taxes, all of them Mormon distilleries, . . . and while there were not what are called saloons in Salt Lake City, it was easy enough to go to plenty of places that had the all-seeing eye and "holiness to the Lord" over the lintels of the doors, in which a person could buy an article of "valley tan," three drinks of which would cause a man to go out and steal a horse in fifteen minutes. Some years ago the *News* made a point of parading how many saloons were kept by Gentiles in the town. At that time there was a Mormon mayor, a sterling, honest man, named Little, and he took occasion before a congregation of his people one night to explain to them that if none but Gentiles drank the liquor in all those saloons, judging of the amount of license which they paid, these Gentiles would have to drink on an average some ten gallons a day a piece. It was not an infrequent sight before Gentiles came here in force, to see men and women come in from the country, buy straight alcohol, and drink it with a little dilution.

Even now, when the boast is repeated that in purely Mormon communities no saloons exist, high churchmen profit by the traffic and some of the lowly still enjoy a spree. Occasionally at a country dance, which is opened and closed by prayer, a jug of whisky, perhaps even from an illicit still, plays an important part in the jollification.

The Brigham Young Trust Company, with its apostolic directors,

is drawing rent from several saloons. The Saltair Beach Company, controlled by apostles, rents bar privileges at Saltair Pavilion, and permits Sunday whisky selling and gambling devices to flourish there, doubtless because these whisky earnings increase the rental value to the pious owners. Zion's Cooperative Mercantile Institution, with its "prophet" president and apostolic directors, and in spite of the all-seeing eye and the words "holiness to the Lord," which adorn the front of its store, has a liquor license in its drug department. This selling of intoxicants as a beverage recently received a pulpit indorsement and incidentally an advertisement, from the "mouthpieces of God" in the Mormon tabernacle. (Official Report, 68 Ann. Conf. p. 11.)

MORMONISM AND PROSTITUTION.

In the article signed by Congressman Roberts' brother-in-law the author quotes from Brigham Young with seeming approval to the effect that Utah is, or rather was, without a prostitute. It is doubtless desired to have the inference drawn that, thanks to Mormonism, sexual purity in Utah resembles more nearly the lily-white brand, than any produced in other states. This boast is often made by Mormons, and its true worth should be explained. Those who look through the names by which things are called, for the purpose of understanding the real essence of the thing described, will find it hard to distinguish between some forms of prostitution and its Utah cure.

In the world generally, dissolute women only demand the right to exchange paramours as often as they get tired of an old one, and they do it without the permission of a priest. In Utah Mr. Curtis tells us, "divorce can be obtained by the wife at her request"—and a \$10 bill to the prophet he should have added. These statements concerning divorce relate to church divorces only, and not to divorces from legal marriage. It seems from Mr. Curtis' statement that the Mormon woman can trade husbands just as often as she pleases, provided only that she keeps her church standing such as will enable her to secure the necessary divine permission. This probably explains what is meant by that "greater freedom" of which Mormon women boast.

With the man it is substantially the same. When tired of his first wife, he might, if his tithing account was balanced, get divine permission to take an additional one, and it was the duty of his first wife to consent. If she did not consent, she was damned for the hereafter (Jour. of Disc. 266, Doc. and Cov. 132-4), and her husband might, as others have done before, secure divine instructions to deceive her in the matter. ("Why we practice plural marriage," 56. Record in case 51 Cir. Ct. App. 8th Cir., p. 374.)

In some parts of Utah, so numerous have become the cases of young women becoming mothers a few months after marriage that the matter was, at a recent general conference, publicly discussed by

President George Q. Cannon. This example was followed at some of the stake conferences. Is there any other place in the United States where such a condition is so general among young church people as to need public denunciation?

Apostle Taylor, "whose voice is the voice of God" in the tabernacle, repeated the statement of another, with apparent approval, that nine-tenths of the women who walkt the streets of Salt Lake City at night are wanting in virtue. Many of the members of the great Mormon choir, he said, attended choir practise that afterward they might go to assignation houses. Here, as in many other matters, I am compelled to disagree with this holy apostle, because I believe he overstated the case. But after making due allowance for exaggeration, where else among people claiming respectability would such a statement be made upon any warrant of facts? The scores of women who sing in the choir considered the reflection on their chastity so lightly that ever since they continue to sing praises to God as an accompaniment to this apostle's sermons just as before.

At the present time the Brigham Young Trust Company has several houses of prostitution from which it draws rents, which rents are, no doubt, under the law of tithing, honestly divided with the church. According to the official records, the board of directors of this company has a fair sprinkling of tithe-consuming polygamist apostles. Having long profited by the tithing collected from saints, who needed their permission to sanctify the taking of additional wives, they no doubt found it easy to justify themselves in also accepting a portion of the earnings of the hollow-eyed and painted-cheek courtesan.

The above facts, which can be verified by any one in Utah, warrant the conclusion that Utah is at the very best no more free from sexual impurity than any other like population of agricultural people, and that woman's virtue is no higher prized here than elsewhere, except in the lip-service of a blood-atonement sermon, where the denunciation of vice is limited to that which has not first secured tithe-purchased priestly merit.

MORMONISM AND BLOOD ATONEMENT.

Those "who care for full and unprejudiced statement of fact" are now invited to consider the following from the article signed by Congressman Roberts' brother-in-law, who "is not a Mormon:"

The oft-repeated charge of a belief in the doctrine of blood atonement has never been substantiated by a single instance in the history of the Church.

I do not contend that all Mormons believe in the doctrine of blood atonement as taught by the leaders, but I do contend that many have believed and acted upon the doctrine, and that to be consistent all must still believe it. In order that I too may have some claim to making "unprejudiced statements of fact," I quote the doctrine of

blood atonement wholly from books published by the Mormon publishing houses, and under the direct supervision of the inspired authorities.

We should also remember that these utterances are accepted by consistent and devout Mormons as the words of the "living oracles of God," those whose voice is the voice of God (Doc. & Cov. 1:38), whose commands must be received by the faithful as the commands of God (1 Jour. of Disc. 161, Apostle H. C. Kimball); those to whom has been given the wisdom of God (2 Jour. of Disc. 357), and whose utterances could not be improved upon by God himself (6 Jour. of Disc. 122); those whose every word is to be received as if from God's own mouth (Doc. & Cov. 21:5, and 68:4), as a revelation. (Oct. Conference, '97.) Christians will be interested in knowing that the words of these infallible priests with all their blood-curdling savagery "are worth more to the latter day saints than all the Bibles," etc. (Apostle M. M. Merrill and "prophet" Wilford Woodruff, at Oct. '97 Conference.)

There are sins that men commit for which they can not receive forgiveness in this world, or in that which is to come, and if they had their eyes open to see their true condition, they would be perfectly willing to have their blood spilt upon the ground, that the smoke thereof might ascend to heaven as an offering for their sins; and the smoking incense would atone for their sins, whereas, if such is not the case, they would stick to them, and remain upon them in the spirit world.

I know, when you hear my brethren telling about cutting people off from the earth, that you consider it a strong doctrine; but it is to save them, not to destroy them. . . .

There are sins that can be atoned for by an offering upon an altar, as in ancient days; and there are sins that the blood of a lamb, of a calf, or of turtle doves can not remit, but they must be atoned for by the blood of the man. That is the reason why men talk to you as they do from this stand; they understand the doctrine, and throw out a few words about it. You have been taught that doctrine, but you do not understand it. (Brigham Young, 4 Jour. of Disc. 53, 54.)

Then what ought this meek people, who keep the commandments of God, to do unto them? "Nay," says one, "they ought to pray to the Lord to kill them." I want to know if you wish the Lord to come down and do all your dirty work? . . . When a man prays for a thing, he ought to be willing to perform it himself; but if the Latter Day Saints should put to death the covenant breakers (apostates), it would turn the faith of the very meek, just, and pious among them, and it would cause a great deal of whining.

Then there is another old commandment. The Lord God commanded them not to pity the person whom they kill, but to execute the law of God upon persons worthy of death. This should be done by the entire congregation, showing no pity. I have thought there would have to be quite a revolution among the Mormons before such a commandment could be obeyed completely by them. The Mormons have a great deal of sympathy. For instance, if they could get a man before the tribunal administering the law of the land, and succeed in getting a rope around his neck, and having him hung up like a dead dog, it is all right; but if the Church and kingdom of God should step forth and execute the law of God, oh, what a burst of Mormon sympathy it would cause! I wish we were in a situation favorable to our doing that which is justifiable before God, without any contaminating influences of Gentile amalgamation, laws, and traditions, that the people of God might lay the ax to the root of the tree, and every tree that bringeth not forth good fruit might be hewn down.

What, do you believe that people would do right and keep the law of God by actually putting to death the transgressors? Putting to death the transgressors would exhibit the law of God, no matter by whom it was done. That is my opinion. (Pres. J. M. Grant, March 12, 1854.)

But now I say in the name of the Lord, that if this people will sin no more, but faithfully live their religion, their sins will be forgiven them without taking life. . . . Now take a person in this congregation who has knowledge of being saved in the Kingdom of our God and of our Father, and being an exalted one, who knows and understands the principles of eternal life, and sees the beauty and excellence of the eternities before him, compared with the vain, foolish things of the world, and suppose he be overtaken in the gross fault that he has committed a sin, which he knows will deprive him of that exaltation which he desires, and that he can not attain to it without the shedding of his blood; and also knows that by having his blood shed he will atone for that sin and be saved and exalted with the gods; is there a man or woman in this house but who will say, "Shed my blood that I may be saved and exalted with the gods?"

All mankind love themselves; and let these principles be known by an individual and he would be glad to have his blood shed. That would be loving ourselves even unto an eternal exaltation. Will you love your brothers and sisters likewise when they have committed a sin that can not be atoned for without the shedding of their blood? Will you love that man or woman well enough to shed their blood? That is what Jesus Christ meant. He never told a man or woman to love their enemies in their wickedness, he never intended such thing.

I could refer you to many instances where men have been righteously slain in order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance in the last resurrection, if their lives had been taken and their blood spilt upon the ground as a smoking incense to the Almighty, but who are now angels to the devil, until our elder brother Jesus Christ raises them up, conquers death, hell, and the grave. I have known a great many men who have left the Church, for whom there is no chance whatever for exaltation; but if their blood had been spilt it would have been better for them. The wickedness and ignorance of the nations forbid this principle being in full force, but the time will come when the law of God will be in full force.

This is loving our neighbor as ourselves. If he needs help, help him; if he wants salvation, and it is necessary to spill his blood upon the ground in order that he may be saved, spill it. Any of you who understand the principles of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, would not be satisfied nor rest until your blood should be spilt, that you might gain that salvation which you desire; that is the way to love mankind. (Brigham Young, 6 *Deseret News*, 397, 4 Jour. of Disc. 219-20. See also Apostle Orson Pratt, 1 Jour. of Disc. 61; Apostle Geo. Smith, 1 Jour. of Disc. 97; Apostle Kimball, 7 Jour. of Disc. 20, etc.)

I say that there are men and women whom I would advise to go to the president immediately, and ask him to appoint a committee to attend to their case, and then let a place be selected, and let that committee shed their blood. We have those among us that are full of all manner of abomination, those who need to have their blood shed, for water will not do, "their sins are of too deep a dye." (4 Jour. of Disc. 49, Apostle J. M. Grant.)

Rather than that apostates should flourish here, I will unsheath my bowie knife and conquer or die. (Great commotion in the congregation, and a simultaneous burst of feeling assenting to the declaration.) Now you nasty apostles clear out, or judgment will be put on the line and righteousness to the plummet. (Voices generally, "Go it, go it.") If you say it is right, raise your hands. (All hands up.) Let us call upon the Lord to assist us in this and every good work. (1 Jour. of Disc. 83, Brigham Young.)

I was askt this morning how we could obtain redress for our wrongs. I will tell you how it could be done, we could take the same law they have taken, viz.: mobocracy, and if any miserable scoundrels come out

here, cut their throats. (All the people said Amen.) . . . Some who are timid might say, "Oh, our property will be destroyed, and we will be killed." If any man here is a coward, there are fine mountain retreats for those who feel their hearts beating at every little hue and cry of the wicked as tho they would break their ribs. After this year we shall very likely again have a fruitful season. Now, you cowards, if there are any, hunt in these mountains until you find some cavern where no person can find you, and go there and store up grain to last you and your families seven years; then when the mob comes take your wives and your children and creep into your den and remain there until the war is over. *Do not apostatize your lives, for if you do, you are sure to lose them.* (Brigham Young, 2 Jour. of Disc. 311-312.)

These extracts are only a few from many of similar import, and are all from authorized church publications, and under the doctrines of the church should be accepted as the voice of God to the Mormon people. Yet in the article signed by the brother-in-law of Congressman Roberts who "is not a Mormon," and "has lived for years in Utah," where the above sermons were delivered and often republisht, and who makes only "unprejudiced statements of fact" with a courage, evidently inspired, says that the "oft-repeated charges of a belief in the doctrine of blood atonement has never been substantiated by a single instance in the history of the Church."

Bill Hickman's confession to scores of murders, as the destroying angel of Brigham Young, has not entirely past out of history. Long after his reputation as a murderer had spread abroad, he was given public office, and had bestowed upon him the "rewards of Abraham, Isaac, and Jacob," to wit, more wives. The saints only announced Hickman a bad man after he turned state's evidence and secured the indictment of his pal, Brigham Young, as an accessory to the murder of one Gates, I believe. The court records are stolen, tho the saints who have an obliging memory may have forgotten the butcheries of the Danite Porter Rockwell, whose attempt to assassinate Governor Boggs of Missouri for his offense to Mormons, was only a mild beginning in a career of crime, and served as an indorsement such as made him a favorite with "the mouthpieces of God."

The Morrisite war, which resulted in the killing of scores of men, women, and children of an apostate sect, would have been justified under the doctrines above quoted, even without the trouble of nagging this poor ignorant crowd into furnishing a legal excuse for a *part* of the butchery.

Neither is the Mountain Meadow Massacre entirely forgotten, except by "non-Mormons," such as Congressman Roberts' brother-in-law. This butchery of over 200 men, women and children was determined upon by a "high council of the Church," executed by Mormon militia with some Indian help, accomplit by treachery, and the murderers known to church leaders were rewarded with more wives and prestige, and absolutely protected from prosecution for years and years, while the machinery of government was all in the hands of the church.

Church leaders divided the stealings, church money paid for the defense of John D. Lee and others at the first trial, while at the first session of court under statehood, the Mormon prosecuting attorney dismiss all the indictments, that absconding human butchers might return to their old homes. This dismissal was justified by a public petition started among prominent ecclesiastics in Salt Lake City. This, the most barbarous and unpardonable butchery in the entire annals of American crime, can only be justified by the sermons above quoted, and other public declarations of Brigham Young.

In a recent legislative session in the State of Utah, a repeal of the capital punishment law, which provides for the shooting of the convict, was successfully opposed by a prominent churchman, and one of the reasons given was the blood atonement argument.

I believe I have demonstrated to all who want only "unprejudiced statements of fact" that the article reviewed contains some misleading, and some positively false statements. I have taken more than a little pains to reproduce some few evidences of the iniquity of Mormonism, because I know, from my own experience, how loath some people are to believe that such barbarity could, in this century, be taught in the name of religion.

I am now, as when I came to Utah, outside the pale of orthodox Christianity. . . . I started my investigation of Mormonism with every prejudice in its favor, and a vague hope that my study of the subject would furnish me with some new evidence that Christian bigotry had maligned a God-fearing and man-loving people. I was ready, whenever some good Mormon or deceived Gentile denied that the doctrine of blood-atonement had ever been taught in the church, to certify to the correctness of his "unprejudiced statement of fact." If I am not now in the same frame of mind, it is because during some years past I have been spending a few leisure hours in studying the Mormon side of Mormonism, and have found that they justify lying by revelation.

THE DOUKHOBORS IN RUSSIA AND CANADA.

BY ERNEST H. CROSBY, NEW YORK CITY.

The treatment accorded for the past century and a half to the Doukhobors, seven thousand of whom have recently arrived in Canada, is another proof of the inhuman character of the government of the Czar. Wherever these people have been, in Russia, in Cyprus, in America, they have impressed every one, including the Russian police, with their fine qualities, their gentleness, integrity, industry, cleanliness, and good feeling, and yet the government of Russia has never ceased to persecute them, because they take their Christianity seriously,

really love their enemies, and shrink from the idea of slaughtering them. The tenets of this sect are very similar to those of the Friends, altho they seem to have thought them out quite independently. They reject all outward ceremonies. They have no fixed place of worship, believing that all places are sacred, but meet in each other's houses to sing and pray. The following is a specimen of the prayers recited at these meetings:

How shouldest Thou be loved, O God? For Thou art my life, Thou art my salvation, glory, and praise; for Thou art my wealth, my eternal treasure; for Thou art my hope and my trust; for Thou art my joy, my eternal peace. Is it better for me to love emptiness, or the unknown, or that which is perverse, perishable, or untrue more than Thee, my true life? Thou art my life, my salvation; and, therefore, in Thee alone do I place all my hope, my faith, my desire. To Thee, Lord, will I call with all my heart, all my soul, all my thoughts; deep into Thee shall I penetrate; to Thee alone shall I pour forth my soul; I shall wholly be in Thee, and Thou in me. I shall see and know in Thee, the true and only Lord God, Jesus Christ, whom Thou hast sent. In Thy light shall we see light, by the grace of Thy Holy Spirit.

The name "Doukhobors," or "Spirit-Wrestlers," was first applied to them by their persecutors as long ago as 1785; but the only name which they accept is that of Christians. The quality upon which they insist the most is love, and they show their mutual love and confidence in their social and economic way of life, holding all things in common, each village or group having one treasury, one granary, and one flock or herd, and each member taking what he needs from the common store. They are very hospitable to travelers, putting all that they have at their disposal, and declining to receive any reward.

It is their refusal to serve in the army which has caused most of their suffering. Early in the century many of them perished from persecution, and since then their history has been one long record of corporal punishment, imprisonment, and exile. They were first removed by the government to the province of Tauridi, and from there they were exiled in the forties to Transcaucasia. Their troubles increased in 1887, when universal military service was introduced for the first time in this province. This was a move which put to the test the strength of their principles. Some yielded and served their time; others refused, and were put into the penal battalions. At last, in 1895, the great majority of them determined to decline absolutely to offend their consciences, and, coming together in a great mass-meeting, they burned the arms which were their private property. Then began a duel between these inoffensive peasants and the whole power of the empire. Twelve of them who were already in the army, and now refused to serve longer, were condemned to join the Ekaterinograd penal battalion. In March, 1896, we are told that they were "so wasted in body that one can hardly recognize them." And this is scarcely to be wondered at when we read of the treatment which they received. On one occasion these men "were laid down, and on each

side of them were planted drunken men, who began to flay them like ferocious wild beasts" "with thorny rods, five or six in one bundle." Each received thirty strokes. An eye-witness writes: "The blood spatted in all directions; the prickles entered into the flesh, and when they were pulled out, bits of flesh fell down." Remember that these victims were guilty of nothing but following their enlightened consciences. Three of the twelve gave way, after submitting to such tortures, and since then they have been overcome with shame and remorse for their weakness. They were still, at last accounts, in the penal battalion. The nine others were sent to Siberia, and several of them have died.

But this is only one example of a consistent system of persecution. The animus of the authorities was shown when the Doukhobors assembled, as we have said, in June, 1895, to burn their arms.

Under the false claim that this was a rebellion, and without endeavoring to ascertain the facts, altho it was well known that these people altogether disapproved of the use of force, and never had recourse to it, the Cossacks were called out against them. While they were being driven away to the village of Bogdanovka to appear before the governor of Tiflis, they sang the following psalm:

For the sake of Thee, O Lord, I loved the narrow gate;
 I left the material life; I left father and mother;
 I left brother and sister; I left my whole race and tribe;
 I bear hardness and persecution; I bear scorn and slander;
 I am hungry and thirsty; I am walking naked;
 For the sake of Thee, O Lord.

The Cossacks who accompanied them tried to drown their voices with obscene songs, and when eventually they were quartered upon them, treated them with the greatest harshness. The following account of the way in which the Cossacks behaved to the women is given by a middle-aged woman who was herself one of the victims, and it is attested by excellent authority:

Four of us—women—were going from Spaski to Bogdanovka. On the road we were overtaken by a hundred Cossacks, who brought us into Bogdanovka. They there placed us in a coach-house, and then led us out



RUSSIAN DOUKHOBORS IN CANADA.

one by one into the yard. Then they stript us in the yard, throwing our skirts over our shoulders, and flogged our bare bodies. In the yard stood some Cossacks, and many other people. There were only a few of our own people. They flogged us so you could not count the strokes. Two of them held us, and four flogged. Three of us stood through it, but one they dragged about so that she could not stand.

That these floggings are not mere matters of form may be judged from the fact that one man, Vassia Kolesnikoff, was flogged until his boots were full of blood!

Another Doukhobor, Nicholas Posniakoff, who was flogged, sang the following prayer three times while the Cossacks were inflicting the punishment upon him:

Lord, my Savior, Thou art my light! whom shall I fear? The Lord Himself watches over my life; of whom shall I be afraid? Tho they bring my flesh to harm, my enemies shall be put to shame. Let mine enemies rise up against me, yet will I not fear this; tho a host should rise up against me, my trust is in the Lord. My father and my mother deserted me in my infancy. My Savior took me up and gave me life and prosperity. Place me, O Lord, in the way of truth by Thy holy law. Let not mine enemy trouble me! I trust in the life to come, but do not leave me in this life, O Lord, to the hands of the ungodly. Cover me, O Lord, with Thy right arm from all lying slanderers. Let my head now be lifted up against all terrible enemies. I offer with my heart a sacrifice. I call upon Thee, O Lord, in the psalms of those that serve Thee. With my heart and soul I cling to Thee; let me in truth not be confounded, for my trust is in God! To our God be glory!

The position of the Doukhobors had at last become intolerable. They had the choice between yielding to the iniquitous demands of the government or of being exterminated. At this juncture some kindhearted Russians interceded in their behalf and obtained from the czar the immense boon of being permitted to emigrate at their own expense. The permission came none too soon. Out of one company of four thousand of them who had been driven from their homes, eight hundred had died in two years and a half. The interest of a group of English and Russian admirers of Count Tolstoy at Purleigh in England was aroused, and the successful initiation of the enterprise of emigration and colonization is largely due to them. Captain St. John, formerly an officer in the British army, who gave up his commission because he concluded that it was wrong to kill even in uniform, went to Russia with funds and set the movement on foot. He has written a most interesting account of his experience, only part of which has as yet been publisht. He was charmed by the unaffected piety of the persecuted peasants. It was not long before the police were on his track, and finally he was expelled from the empire, an officer being sent to accompany him to the port of Batoum. Visiting Cyprus on his way home, he selected that island as the site of the first colony, and a ship-load arrived there last summer. The

climate proved to be unsuited to the immigrants. The heat was excessive for people accustomed to the cold of the Caucasus, and there was much illness among them. These colonists are still in Cyprus, but it has been determined to send them on to Canada as soon as transportation can be arranged. Meanwhile Aylmer Maude, an English member of the Purleigh group, who had lived long at Moscow as a merchant, went to Canada to see what could be done to place the Doukhobors on public land in the dominion. His errand was skilfully managed and proved completely successful. He secured the promise of 160 acres of excellent land in Manitoba for each family, and an allowance of one dollar per head for each individual. Temporary



DOUKHOBORS AT HOME IN ASSINIBOIA, CANADA.

This colony is situated on the White Sand River, 300 miles N. W. from Winnipeg.

shelter was offered gratis in the emigrant buildings established at various points by the government, and no oath of allegiance was exacted. We talk of the United States as a free country, but in several respects Canada showed herself freer for these immigrants than we could have done. In pursuance of this arrangement three ship-loads of immigrants have now arrived in Canada. The vessels were especially chartered and sailed direct from Batoum on the Black Sea to Halifax. The second party were in charge of Count Serge Tolstoy, the son of the distinguished author and reformer. All the reports of these people which have reached us from Canada are most flattering. They are "sturdy, strongly-built people," we are told, "many of the men



DOUKHOBOR WOMEN PLOWING IN CANADA.

The Doukhobors being very poor and unable to buy horses or oxen for all their plows, and many men being obliged to leave home to earn money, the women draw the plows as the easiest and quickest way to break up the soil.

measuring nearer seven than six feet in height." They are strict vegetarians, and their appearance is a sufficient vindication of the merits of that diet. They are also scrupulously clean, and this fact has impressed all observers. Clad in sheep-skins, like the conventional Russian peasant, the women wearing trimmings of bright cloth on their jackets, they presented a striking appearance on the quay at Halifax. Not one unfavorable comment upon their looks has come to my notice. And these Doukhobors in Canada are no exceptions. Those in Cyprus are of the same stamp. A lady in Cyprus writes:

I hear from various acquaintances in the island the highest opinions of these people, and I must say that no peasantry ever produced the same impression upon me as they have done. The fine dignity of their bearing and expression, the clear, kindly acuteness of their eyes, the steadiness of their questioning look, the marvelous activity of their work—all are deeply striking. . . . On every face was a brightness and cheerfulness that amazed me when I considered their story and circumstances.

A Russian sympathizer gives an account of the sailing from Batoum of these Cyprus Doukhobors, and his opinion of them coincides with that of the lady in Cyprus. He says:

From the deck handkerchiefs and caps were waved, and from the coast only four people replied—two Doukhoborts, the English consul, and myself. For a long time I could see Potapoff's dear, gentle, earnest face. It was a solemn moment; from the steamer one could hear the singing of psalms. I was moved as I had rarely been before; tears were choking me. Dear, gentle people! What will become of them? Why are they persecuted? How deeply insulting is all that has been and is still being done to them—insulting to all humanity!

Seven thousand Doukhobors are now in the northwest of Canada; the Cyprus band are to follow them, and there still remain at least one shipload and perhaps more in Russia who desire to emigrate. The transportation of so many people has already cost a great deal of money. The Doukhobors were always thrifty and well-to-do, but the ill treatment

which they have received in recent years has exhausted most of their savings. The Friends in England have contributed nobly to their relief; in America, unfortunately, comparatively little has been done. Money is still urgently needed, not only to pay for the steamers and railway charges, but to provide horses, plows, and implements for the summer's work and houses for the settlers. The summer is short in that latitude, and the winter is excessively severe, and no time is to be lost in preparing for it. The difficulties besetting the path of strangers in such a land, who come all unprovided with the first necessities, can hardly be exaggerated.*

It is to be hoped that the influence of these people may make itself felt throughout the continent. Their simple acceptance of the Sermon on the Mount, while most of us trim it down until it has lost all meaning, is like a breath of fresh spiritual air from across the sea. It would be sad indeed if they should lose their strong beliefs and be lost in the population of British America. May their salt not lose its savor, and may their light illumine the whole land. In a world occupied with war and bloodshed, there is no lesson so necessary as the oft-repeated, oft-forgotten one, to love our enemies and to do good even to them who hate us and spitefully use us.



INTERIOR OF A DOUKHOBOR CABIN IN ASSINIBOTA.

* Contributions may be sent to the Managing Editor of the REVIEW or to the Commissioner of Immigration at Winnipeg. All moneys so sent will be acknowledged and will be used most advantageously for the benefit of the settlers.

THE PERMANENT AND PREEMINENT MISSIONARY MOTIVE.*

BY REV. RICHARD S. STORRS, D.D., BROOKLYN, N. Y.

The permanence of the motive in missionary work suggests a catholic and comprehensive, even a cosmopolitan view. It does not concern one denomination, but those in every Christian communion who are trying to further the cause and kingdom of our Lord on the earth. It refers not to the foreign fields alone, but to every field in which Christian service is sought to be rendered, from the obscurest slum in one of our cities to the ragged edges of the circumference of the world of mankind. The permanent motive in missionary or Christian work: that is what we are to look for.

Of course, we are familiar with the temporary, local, occasional motives which meet us often, the motive force which comes from special interest in a particular missionary, or in a particular field with which we are acquainted. It is the enthusiasm of a great assembly, or a stirring appeal which seizes us for the time, and carries us as on wings sometimes to a fresh and large conclusion. Sometimes the signal successes in a missionary field stimulate expectation and purpose; sometimes the great disasters enlist our sympathies more ardently for some particular work. No one of these motives ought to be disregarded or undervalued. The effects are no doubt temporary and sporadic, but they have their place and their power in the great work of the evangelization of the world.

But we are to look for that motive which is more permanent, which is preeminent, which underlies and is behind these temporary and occasional motives, which is like the great movement of the silent, slow swinging tide in comparison with the waves that rise and flash and break upon the beach. I do not believe that any single sentiment is enough to constitute such a missionary motive for all time, or that any single fact intensely considered by us, would give us the enthusiasm that will carry us on through adversity and prosperity in continuous and incessant activity in the service of the Master. As there are differing and yet combining affluences to form the powerful current, as there are varying colored rays of the spectrum to combine in the illuminating white light, so there must be different elements in this permanent and preeminent missionary motive.

First, then, we all recognize this as essential to the missionary motive: *a clear and profound recognition of the evilness and misery of the actual condition of mankind.* Every one who has traveled or resided abroad and has returned to testify with an unprejudiced mind to that which he has observed,

* Closing address at the International Congregational Council, Boston, Sept. 28, 1899. Condensed from a report by a special stenographer.

tells us this. A supreme difficulty is in the want of the recognition of God and of the great immortality. In the Ethnic religions, amid many things of truth and beauty, we find nowhere the discovery of one personal God, eternal in authority, immaculate in character, creating man in his own image, and opening before him the ageless immensities beyond the grave. In the absence of such recognition of God, and such recognition of the immortality, man is left to grope where he can not fly, to clutch the earth where he misses heaven. So it is that industrially, politically, commercially, socially, intellectually, he remains on the low level, until some exterior power reaches him and ennobles him. Crime such as is unknown in Christian communities is familiar and tolerated in the non-Christian world. We need not fix our thought on the more devilish crimes which still exist in parts of the earth,—cannibalism, infanticide, human sacrifices, self-torture, and slavery that would destroy body and soul together in its own hell. Commoner vices tell us the story sufficiently,—drunkenness, licentiousness, the gambling passion, the opium habit, the fierce self-will that rushes to its end regardless of anything sacred in order to attain its pleasure.

How familiar are all these to the mind and in the life of the world at large, and there is no power within the circle not reached by Christian influence to relieve the gloom, to elevate those who are oppress by these slave burdens. Property asserts its right to oppress and enjoy; poverty accepts its function, however unwillingly, of suffering in silence; the degradation of women strikes a vicious stab at the heart and conscience of immense communities, and the oppression of childhood blights life at its germ and, with the prospect of nothing better to come, suicide becomes a common refuge from the unbearable misery. These are they to whom we are to bring blessings from the most high. Certainly every heart in which there is a spark of Christian sympathy must feel the power of this motive pressing to the utmost and instant exertion of every force to relieve the suffering, to enlighten the darkness, and to lift the oppress. The Christian temper caught from Him who came to lift the downtrodden, to pour light upon the darkened eye, to unstop the deaf ear, to minister to the lame and the leprous, to the sorrowful and the sinning, every spark of sympathy with Him must inspire us to labor in His service for these for whom He especially came. If we do not, then we are terrifically untrue to the teaching and example of our Master.

In this universe of ours destiny clings closely to character; it has never anything mechanical or arbitrary in it, but follows the spirit which enters into it. No one need exaggerate, every one should recognize, the weakness and wretchedness, the exposure and the peril of human society. But with this we must associate the recognition of the recoverableness to truth, to virtue and God, of persons and

of peoples, who are now involved in all these calamities and pains, to whom now unrest and apprehension is as natural as speech or sight.

The pessimist says, "It is all nonsense, you can not possibly take these ragged and soiled remnants of humanity and weave them into purple garments for the Master. It is as impossible to make the unchaste chaste, to make the mean noble, as it is to make crystal lenses out of mud, or the delicate, elastic watch spring out of the iron slag." That is the world's view, and it is a hateful view. Our answer is that the thing can be done, and has been done, in such multitudes of instances that there is no use whatever in arguing against the fact. Christ came from the heavens to the earth on an errand. He knew what was in man, and He did not come from the celestial seat on an errand known beforehand to be futile; He came because He knew the central, divine element in human nature, to which he could appeal, and by which He could lift men toward the things transcendent. Hundreds, yea even thousands of times in our own community, we have seen the woman intemperate, in harlotry, in despair, lifted to renewed womanhood, as the pearl oyster is brought up with its precious contents from the slimy ooze; we have seen the man whose lips had been charged with the foulest blasphemy become the preacher of the Gospel of light and love, and hope and peace to others, his former comrades, and the feet that were swift to do evil have become beautiful on the mountains as publishing salvation. We have seen these things in individuals and in communities, in the roughest frontier mining camp, where every door opened on a saloon, or a brothel, or a gambling table, and where by the power coming from on high, it has been transformed into a peaceful Christian village, with the home, with the school, with the church, with the asylum, with the holy song, where the former customary music was the crack of revolvers. We have seen the same thing on a larger scale in the Islands of the Sea, scenes of savage massacre and cannibal riot and ferocity, where the church has been planted, and Christian fellowships have been established and maintained. We have seen these things, and why argue against facts?

Arguing against fact, as men ultimately find out, is like trying to stop with articulate breath the march of the stately battleship, as she sweeps upward to her anchorage. An argument may meet the contrary argument; no argument can overwhelm a fact, and these facts in experience are as sure, as difficult of belief perhaps, but as compulsive of belief, as are the scientific demonstrations of the liquid air, of the wireless telegraphy. We do not question the reality of what we see, and we know that these effects have been produced, on the smaller scale and on the larger.

I suppose that every one who has ever stood on the heights above Naples, at the Church of St. Gennero, on the way to St. Elmo, has

noticed that all the sound coming up from that gay, populous, brilliant, fascinating city, as it reached the upper air, met and mingled on the minor key. There were the voices of traffic, and the voices of command, and the voices of affection, and the voices of rebuke, and the shouts of sailors, and the cries of the itinerant venders in the street, and the chatter and the laugh of childhood, but they all came up into this indistinguishable moan in the air. That is the voice of the world in the upper air, where there are spirits to hear it. That is the cry of the world for help. And here is the answer to that cry; a song of triumph and glorious expectation, taking the place of the moan in the village, in the city, in the great community, men and women out of whom multitudes of devils have been cast sitting clothed and in their right minds at the feet of Jesus.

You can not tell me that it is impossible to produce these effects, for mine own eyes have seen them, mine own hands have touched them. I know their reality, and that every human soul which has not committed the final sin and past the judgment is recoverable to God if the right remedy be definitely applied; and I know that every people, however weak, however sinful, however wanting in hope and expectation, has within it the possibility and above it the promise of the millennium. God's power is adequate to all that. We want to associate that idea of the recoverableness of persons and of people to the highest ideal and to God himself, in order to combine with that the idea of man's present misery and hopelessness in his condition, to constitute the true and powerful missionary motive, and then we want to recognize the fact that the Gospel of Christ is the one force which being used, secures this result in these unpromising conditions.

The Gospel is able to reconstitute society by reconstituting the character of individuals. Through its effect on persons it opens the way for vast national advances. It teaches not merely the higher themes, but all the themes that are associated with those and immediately pertinent to the interest of mankind. It teaches frugality and industry and honesty, by express command and by the divine example of Him who brought it to us. It turns men out of the trails of blood and plunder into the path of honest toil. It is a Gospel "for every creature," that is, for every created thing, and gardens bloom in a lovelier beauty under its influence and harvest festivals are only its natural and beautiful fruit and trophy. It exalts womanhood, and by the honor it puts on womanhood, and by the honor it puts on childhood, it inaugurates the new family life in the world. It honors, as no other religion does, or ever did, the essential worth of the immortal spirit in man, and it forces him, pushes him, crowds him, into thoughtfulness and educational discipline, when it will not allow him to be manipulated into paradise by any priestly hand, but comes to him in a book and sets him to work to investigate its contents, to inquire con-

cerning it, to look out widely around it and to inform himself by careful thought of what it is and what it means. There is the basis of all the educational institutions and influences that are worthy in the world. Christianity brings them. It generates by degrees a new social science. It unites communities on which it has operated in new relationship to each other. International alliances become possible, become vital. International law becomes a reality and a power, beneficence is stimulated, and law becomes ethical.

Christianity is a force divine and unwasting. That is peculiar to it. It is like gravitation, which is not broken in its tremendous muscle when a new house is built upon it, and would not be, if a new world were thrust out into space. It is like the light, unwasting, the same to-day as when it flamed upon the banks and walks of the early Eden. It is a power unwasting, which no man can break, and which no inimical force can finally possibly withstand. And what it has done in the past it will do in the future, give it opportunity. What it has done in the past is not the dream of reverie, it is not the imagination of the devout; it is part of the solidest and grandest history of the world. We are witnesses to it. Our ancestors, not many centuries ago, were mere rapacious savages, robbers on the forest, pirates on the sea, and it was Christianity brought to them that lifted them into gladness, serenity, great purpose, great expectation and hope, and the new civilization in which we rejoice was founded on that New Testament the folios of which, I believe, are still preserved in Corpus Christi College in Cambridge and in the Bodleian Library in Oxford. Here is the basis of what has been grandest, most illustrious, and most prophetic in the recent history of mankind. Give the Gospel freedom, and it will everywhere show the power. Among the children and youth, to whom it goes, among the mature and the strong, wheresoever it goes, it grapples conscience, it stimulates the heart. That one sentence, "The blood of Jesus Christ cleanseth from all sin," is the profoundest truth, is the most persuasive and commanding appeal ever addressed by an inspired apostle to the children of mankind, and wherever that is had sin is lost in penitence, and hope is lost in triumphant vision, and the glory of the world disappears before the glory immutable of the Son of God.

Then we are to remember certainly, never is it to be forgotten, that the great imperishable motive surpassing and dominating every other in missionary effort, is *adoring love toward Christ*, central in the Scripture, glorified in history. No student of history, no observer of human experience, can fail to see that there is the sovereign passion possible to human nature, beside which the passion of love for a friend, for a country, for a business, for studies, may be auxiliary, but must be subordinate. There is the passion which has done the grandest things the world has ever known. There is the passion, the

vision of which interprets to us the grandest, sublimest pages of history. We have all felt it, if we are Christian, in our measure, when we have been moved to a great effort for Him whom we love, most keenly perhaps, when we have been in keenest sorrow, when the earth was as iron under our feet, and the heavens as brass above our head, and we were all alone, yet not alone, for there stood beside us one in the form of the Son of Man, making luminous the dark. We have felt this love toward Christ, and when we have felt it we have known that no power could surpass or approach it in the intensity of its moving force to every enterprise, great, difficult, however it might be, by which He would be honored.

Love has been the power in all the church. Judgment may be generous ; love is lavish. Judgment may be steadfast in its conclusions ; love is heroic in its affirmation. It was love that garnisht the house and poured out the spikenard and spiced the sepulchre. It was love that faced the flame, fronting the dungeon and not shrinking, fronting the sword and not blanching. You can not conquer that power, indestructible, full of Divine energy. It lives on and works triumphantly in the hardest times, and for the accomplishment of the most difficult, not to say impossible effects. It is the secret of life in the most saintly and heroic workers, whose life has made history sublime. And therefore it is that God frames all the New Testament with reference to inspiring, confirming, subliming that passion of love in us, for where that is there is adoring service, there is utter liberty and consecration, and there is a power that nothing can arrest. Love is contagious. It flies from one spirit to another, and can not be arrested. And where this love unites with the other elements which I have specified in the Christian conscience, there is the motive, permanent, preeminent, governing, dominating, and irresistible, for missionary effort in the vilest slums, on the remotest frontier, in the lonely island of the ocean, on the furthest and darkest continent of the world.

Wherever this is there will be recognized *the providence of God, cooperating with human endeavor*. This is another mighty element in this missionary motive. How wonderful it is. Look at the progress of the last ninety years, since missionary work began in this country. The changes, except as they are matters of public record and of universal personal observation, would be simply unthinkable; vast new machineries of travel and of commerce, vast additions to the wealth of civilized lands, the ever increasing prosperity and power of nations in which the Gospel is honored, the equally ever reducing power and lessening fame of nations, ancient and famous, in which the Gospel is refused free movement and a home among the people, the continually closer approaches of civilized Protestant nations to each other, as Great Britain and America.

All these things are going forward with the opening of regions and realms formerly inaccessible to Christianity, so that now that Christianity which seemed buried in the Catacombs, which seemed burned up in the martyr fires, has the freedom of the world and may everywhere be preached in its purity and its power. Here are the plans of God going forward, and we ought to feel in ourselves that in every hardest work we do we are only keeping step with the march of omnipotence.

While I see many things to make us solicitous, I see nothing to make us timid concerning these mighty, advancing plans of God. There is one who sitteth above the circle of the earth, and the inhabitants thereof are as grasshoppers, and His plans go forth, soundless, silent, except as they come into operation; but they never are broken, they never are drawn back, and the world has to learn more and more clearly every century, that the banners of God are those that never go down in any struggle, and that whoever walks and works with God is sure of the triumph.

JAN HUS: THE PREACHER OF PRAGUE.—IV.

REV. GEORGE H. GIDDINS, M.A., LONDON, ENGLAND.

Amid the fading frescoes of history there are one or two in each century, that, grace to more startling conditions, are destined to a longer endurance; the colors that were dashed upon the surface were more indelible than the rest, and upon such the hand of time has written large, in clear, conspicuous characters, *Esto perpetua!* Such was the day of seals and signatures at Runnymede; such the drama of the diet of Worms; such the tragic details of the French revolution; such the council of Constance. To find a parallel to this imposing scene, the calm, dignified, serene, and patient Hus, standing in the midst of furious priests and time-serving princes; the air filled with hoarse voices loudly clamoring for blood, one must travel back over the tides of fifteen centuries to that pretorium at Jerusalem, where the pale Christ, mute before His judges, stands calm and statuesque amid the storm, while priests and Pharisees, sarcastic scribes and skeptical Sadducees revile with curses, and the foul-lipped rabble, with horrid imprecations, scream the crucifixion cry.

During the early stages of that journey, fraught with such mighty issues, the future seemed flushed with very much of hope. Altho traveling without the slightest attempt at concealment, Hus past through Pernaú, Salzbach, Biberach, Nürnberg, and other German towns, not only free from molestation, but with certain indications of friendly interest.

Upon his arrival his two friends repaired to the papal palace and informed his Holiness of the fact, receiving in reply the most solemn assurances that no evil should befall him, and a week later intimation of the withdrawal of the interdict and the suspension of the excommunication was conveyed to him. A fortnight later the safe-conduct arrived from Spires. Thus far all looked fair and boded well. But already the first act in this tragedy of infamy was preparing. This quiet opening of events, while interpreted with such light-heartedness by his friends, was otherwise regarded by the magister himself, for with a very clear premonition he appears to have anticipated what was hastening on, as is indicated in a letter written at this juncture, wherein he says: "It is for having condemned the avarice and the mode of life of the priests that I suffer this persecution, which will soon be extinguished with my life."



HUS PROFILE ROCK AT PRACHATIC.

While the passport of Sigismund was thus promising all protection, and the specious representations of Pope John were inviting him to lull his soul into a sense of calm security, the bishop of Litomyšl and Michael de Causis, together with his renegade friends Stanislas of Znaym and Stephen of Palecz, were hastening to Constance, determined on his ruin. Stanislas died suddenly upon the way, but his place was filled by the old indulgence vendor, Wenceslas Tiem. These were soon busy placarding the city with their mendacious charges, and in daily conference with the cardinals, weaving around their victim such a web as should not easily be broken. At length, on the 28th of November, Hus and his friend, Lord John of Chlum, were quietly dining; the burgomaster of the city, accompanied by the bishops of Augsburg and Trent, suddenly appeared, desiring to speak to Hus in the name of the cardinals and pope, and to inform him that they were ready to hear him, as he desired. Lord John protested, declaring that Hus should only appear on the arrival of the king. Protest, however, was in vain; the house had been surrounded by soldiery, and the door was kept by a strong party of armed men. After solemnly blessing the good widow, who had succored him, and who had fallen upon her knees before him, and in tears, he rode off with the bishops and the burgomaster to the palace of the pope. Arrived there he was confronted by the pontiff and his cardinals, and, after a brief inquiry, the provost of the court informed him that he was a prisoner. That night he was conveyed to the precentor's house, and, a week later, transferred to the dungeon of the Dominicans, on the shores of the Con-

stance Lake. During his stay at the pontifical palace, while awaiting the result of the cardinal's deliberation, the subtle theologian, the crafty Franciscan Didacus presented himself, and declaring that he was only a simple monk, had drawn from Hus his views upon the hypostatic union of the divine and human natures of Christ, with a view of employing these at the forthcoming trial, and, as the prisoner was being conveyed away in the provost's custody, Michael and Palecz pressing upon him with demoniac joy, exclaimed, "Ha! ha! we've got him now; he won't go out from us until he pays the last farthing!"

While Hus was lying sick and well-nigh at the point of death in his noisome cell, hard by a putrescent sewer flowing into the Rhine, the patriarch of Constantinople, bishop of Lübeck and bishop of Castell, were appointed commissioners to inquire into the charges against him. Hearing of this shameful violation of the emperor's safe-conduct by the sovereign pontiff, many of the people were indignant and roused to fervent protests against so great a sacrilege, for the simple, popular heart is always truer and tenderer than the heart of the cleric when it has been hardened into adamant by narrow theological petrification. All was thus preparing for the fuller development of the gruesome tragedy, and at midnight on Christmas Day, while snow was lying on hillside and valley, and winds were sweeping through the forests of pine, by the light of a thousand gleaming torches, and attended by a mighty retinue of knights and nobles, King Sigismund and his wife, Queen Barbara of Cilly, rode through the gates of Constance, and before the dawn, in picturesque procession, the monarch proceeded to the cathedral, gorgeous with banners and ablaze with waxen tapers and golden lamps, and in presence of the pope, arrayed in the vestments of a deacon, ministered at the altar, and received from the pontiff the consecrated sword.

Not only did the people revolt against the pope's violation of the royal safe-conduct, but the Polish, Bohemian, and Moravian nobles protested to the king in most distinct and unequivocal terms, and so it came to pass that the first business Sigismund was called upon to front in that august assembly was an extremely disagreeable one. Again and again he rose to leave the hall, and finally quitted it altogether; but, upon the plausible representations of the cardinals, he was induced to return, successfully, however, in the end obtaining permission for Hus to have a public hearing in full court.

The illness of the prisoner increasing in the foul dungeon in which he was incarcerated, he was removed at length to another apartment adjoining the refectory of the monastery. Here, however, alone and without the aid of a procurator, altho on several occasions he had petitioned for one, and unable to obtain any communication whatever from without, he daily received long visits from representatives of the council, always including his most inveterate enemy, Palecz. They

plied him with questions as to the theses of Wiclif, and maimed and mutilated excerpts from his own treatise, "*De Ecclesiâ.*" Tidings also reached Constance that Jakaubek, of Stribro, was teaching at Prague the doctrine he had learnt from Hus, that the laity, as well as the clergy, were entitled to receive the Sacrament of the Eucharist in both kinds. To this Hus was also compelled to reply, which he did in Latin, with arguments based upon the sacred Scriptures.

While thus the sport of his inveterate enemies, his meekness won the love and the esteem of the stern jailers to whom he was committed, and, amid the rancor of his foes, he solaced his confinement with writing little tracts upon the Ten Commandments, "The Three Enemies of Man," "Marriage," and "Sunday Morning Worship" in answer to the questions of his guards.

How vivid a contrast is this between the fervent preacher of Bethlehem and the quiet teacher in the dungeon of Constance! In the pulpit his speech reminds you of the swift avalanches of his native mountains or the lava torrent on the volcano's slope; in the prison he tells tenderly



KOZIHRADEK, HIDING PLACE OF HUSITES, NEAR TABOR.

the stories of Gethsemane and Golgotha to stern janitors, and by the recital wins their hearts. Surrounded by his wild, infuriated foes, we seem to hear again the ancient cry, "Christianos ad Leonem!" Looking on him in the calm majesty of his grand magnanimous spirit, we think of the Christ arraigned before Caiaphas and answering "not a word." By the contrivance of his unflinching friend, Lord John of Chlum, he was at length enabled to communicate with his adherents in Prague, and to them he writes: "I conjure you from the prison where I am now writing to pray to God for me. Pray that He may be my aid, for in Him and in your prayers is all my hope."

The keys of Hus's prison past at length from the warders of the pope to those of the king, for John, foreseeing an inquiry into his

own misdeeds, fled from the council in disguise. Soon after the prisoner was removed to Gottlieben, an episcopal stronghold of the bishop of Constance, at a point where the Rhine enters the Untersee. Here, in an upper room, and heavily bound in chains, with scanty clothing and with scantier food, his health again broke down. Great was the joy, however, of the poor stricken heart, as one day he looked through his tears upon the face of his beloved friend Christian, of Prachatic, who, hearing of the magister's imprisonment, had braved the dangers of the journey, and come hither from Prague to cheer and solace him. After imminent perils and arrest, he was permitted to return. Not so, however, the chivalrous Jerome, who, essaying a like generous deed, was seized and bound in chains, and ultimately followed his friend and master to the burning.

The day of formal trial was now, however, drawing near; but ere that should dawn the appetite for blood was to be whetted by the decree of the council, at the instigation of Cardinal d'Ailly, that not only should the books of Wiclif be burned wherever found, but that the ashes of their author should be dragged from their quiet resting-place at Lutterworth and committed to the flames. This done, it needed no very clear vision to see whereunto the approaching trial should lead.

One other scene remained to be enacted before the curtain should rise upon the culminating act, and this was the one redeeming feature in the council. Pope John XXIII. had, by the enormity of his crimes, wearied even the guilty patience of his corrupt *entourage*. Seventy distinct offenses were formulated against him, and, to escape his vassals, who had become his judges, he took to flight. Arrived at the castle of Ratolful, he was arrested by three prelates despatched thither by the council, and conveyed a prisoner to Gottlieben. No more significant a sight did the quiet stars look down upon that night than on these two men confined in this same castle on the Rhine; the one a pontiff, the other a preacher; the one shivering in all the consciousness of guilt, a craven and a traitor, an enemy to man, a renegade to God; the other, like another Paul, waiting for the hour of departure, calm in the rectitude of a brave and blameless life. The formal deposition of John XXIII. was pronounced by the assembly May 29, 1415. A week later, in the refectory of the Minorites, the trial of Hus began. It is hardly necessary to add that this deposition of an "infallible" pope added new force to the reformer's position, and strengthened his resolve to fight the unequal fight right onward to the death.

The proceedings opened with the reading by the clerk of the formal evidence collected against Hus, but a curious onlooker was startled by seeing among the papers strewn upon the table, the sentence of condemnation already prepared before the trial had com-

menced. Communicating what he had seen to Mladenovitz, the youthful secretary of Lord John of Chlum, they proceeded at once to the king, who, hearing with unfeigned indignation of so dastardly a proceeding, sent two princes, the count palatine, Louis of Heidelberg, and Frederic, burgrave of Nürnberg, demanding in his name, a fair and patient hearing of the prisoner, and abstention from any decision until the hearing and defense had been completed. We must not omit to mention that the day's proceedings were opened with the reading of some verses of the fiftieth Psalm.

The so-called "hearing" of Hus extended over three days and was perhaps the most disgraceful mockery of a trial of which history has left any record; none has ever been disgraced by such coarse invective, malignant passion, vulgar abuse, as this assembly of cardinals, bishops,



GOTTLIEBEN CASTLE, WHERE HUS WAS IMPRISONED.

learned doctors, and other "ensamples to the flock." The principal accusers and "lying witnesses" were the cardinal of Cambrai, Pierre d'Ailly, "*l'aigle de France*" and "Hammer of Heretics," Cardinal Zabarella, the bishop of Salisbury, Albert Warentrape, and Dr. Naz. The count palatine and the burgrave brought down copies of "*De Ecclesiâ*" and other treatises by Hus, the authorship of which he readily admitted; but when, as each point in the accusation was read out and variously interpreted, he attempted to interpose an explanation, his voice was drowned in noise and tumult such as would have disgraced the Sansculottic rabble in the "Reign of Terror." Again and again the dexterous d'Ailly sought to entrap the prisoner in the meshes of the nominalistic and realistic sophistry, and the zealot Zabarella to involve him in imaginary plots against the University of

Prague. The theses of Wiclif, mutilated, mangled, or augmented to suit the varying purpose of his accusers, and Hus's real or supposed opinions and comment thereon were read and he was challenged to refute them if he could, but every time he essayed to do so he was angrily commanded to "hold his peace." So harassed was he by the insistence of reviling that he exclaimed at length: "I thought that in this council there would have been more reverence, piety, and good order."

For weary hours throughout these three days the strife proceeded. When at length, from sheer exhaustion, a brief silence reigned, Hus, at the bidding of the Cardinal d'Ailly, was called upon to offer his submission to the council and abjure the heresies with which he had been charged. With gyves upon his wrists, pale, worn, and wearied from sleepless nights and all the bitter treatment he had endured, he still had strength enough and bravery enough to declare that he refused most stoutly to deny the doctrines he had held. The conference broke up, and the wearied man was led away to prison in the custody of the bishop of Riga. Instigated by the more powerful of the ecclesiastics, and cowed by their covert threats, the craven Sigismund at length advised the condemnation of the man to whom he had granted his own royal letters of self-conduct, and abandoned one whose guileless heart had trusted to his promises and vows. He lost soon after the Bohemian crown, and his infamous name is branded in the pillory of history for all time.

It is refreshing to listen to some few of Hus's words, rising so calmly and serenely above the storm: "Let any one show me anything better and holier than I have taught," he said, "and I am ready to recant, God be my witness."

In reply to the arrogant words of d'Ailly, he says: "In the name of Him who is the God of us all, I pray you, I conjure you, constrain me not to do that which my conscience forbids me, that which I could not do, save at the peril of my eternal life."

What an inspiring subject for the genius of some mighty artist would that be, the moment when, at the close of three days' contumely and scorn, invited to speak in his defense, clanging his chains and pointing to his poor emaciated body, racked with pain and worn with weariness, he exclaims: "Do I look like a man fit to defend a cause in an assembly such as this?"

The name of Jerome, the nimble student of Paris, Heidelberg, and Cologne, is destined to live in history with that of Hus. Shall not a niche be also found for John of Chlum, the brave noble who stood by him through all his suffering, magnanimous and constant to the last? When Hus was led back to his prison this firm friend ran forward to receive his blessing. "How sweet," exclaimed the magister, "to clasp the hand of Messire John, who did not blush to offer it to

me—to me—miserable, a declared heretic, despised, in chains, and loudly condemned of all men.”

By a decree of the council the cardinal of Viviers prepared and sent to the prisoner a formula of recantation. Hus read it, and sent reply, “I can not sign this formula, first, because it would imply the condemnation as impious of certain propositions which I hold to be true, and second, because I should then become a stumbling-block to the people of God, to whom I have taught these truths.”

One of the latest duties the brave soul felt incumbent upon him was the writing of a valedictory letter to the faithful, in which, in tender tones and with a heart filled to overflowing with generous love, he bore testimony to the faithfulness of his friends, acknowledged the Divine mercy, and exhorted to fidelity to conscience. “I write this letter,” he said, “from my prison, with my hands in chains, expecting the day after to-morrow my sentence of death, and having confidence in God that He will not abandon me, nor permit that I deny His Word.”

On the first of July eight commissioners, headed by John Wallenrode, Archbishop of Riga, waited upon Hus, demanding a full answer to the charges formulated against him, and to which he replied he could give no other than that already given. The remaining days, until his final appearance before his judges, were occupied in writing letters full of affection to Martin of Volyne, his former pupil and assistant at Bethlehem; to Christian of Prachatic, to the university, and to Peter Mladenovitz, to whom he bequeathed his books, his fur coat, and other little gifts. Desirous of a confessor, and in this his request being granted, with a beautiful magnanimity he selected Palecz, his fiercest foe, but once his profest friend. At the very first interview Hus craved pardon of Palecz for some words contained in his treatise which might perchance have given him pain. For a moment the confessor was moved to tears, but the implacable hate soon reasserted itself, and the sorrow was as transient as a summer cloud. It is in moments such as these, rather than in the arena of angry disputation, we truly read, and reading love the man. Of Michael de Causis, too, among the most malignant of his enemies, he writes: “From the bottom of my heart do I pray for that man;” the man, it must be remembered, who in Hus’s prison said to the warden, pointing to his victim, “With God’s blessing we shall soon burn that heretic, for whom I have expended many florins.”

(To be concluded.)

II.—MISSIONARY DIGEST DEPARTMENT.

THE NEGLECTED INDIANS OF CENTRAL BRAZIL.*

BY GEORGE R. WITTE.

The Indians of Brazil are estimated to number from 1,500,000 to 2,250,000, divided into, perhaps, 230 tribes, speaking many different dialects. In the entire Amazon Valley, comprising over 22,000 miles of navigable waterways, open to steam navigation, there are but three small independent missions, located at Para and Manaos, where Indians are rarely seen. There is not one pure-blood Indian family connected with either mission, and no attempt is being made, nor has any been made, to carry the Gospel to these Brazilian Indians. But where the messengers of the Gospel have failed to go, the rumseller and rubber-trader have freely gone, and with results so disastrous to the poor natives that any attempt to describe the true conditions would be an exaggeration.

On my return from Brazil I had as fellow-passenger a rubber-explorer and trader from Manaos, who is now in Germany, seeing to the construction of a number of light-draft barges, with which he proposes to ascend the river Japura in the winter to bring from Colombia 200 to 300 Indians to work on his rubber plantation on the Purus. As I supposed that the Purus region was swarming with Indians, I express my surprise that he should make so long and expensive a journey to obtain laborers. In reply he told me that rum, smallpox, and other diseases had so effectually destroyed the Indians in the rubber country that but few were left, and they were unfit for work. The large district, bounded by the Amazon (north), Madeira (east), Aquiri (south), and Javary (west), is practically depopulated of Indians, and the remnants are practically inaccessible to the Gospel.

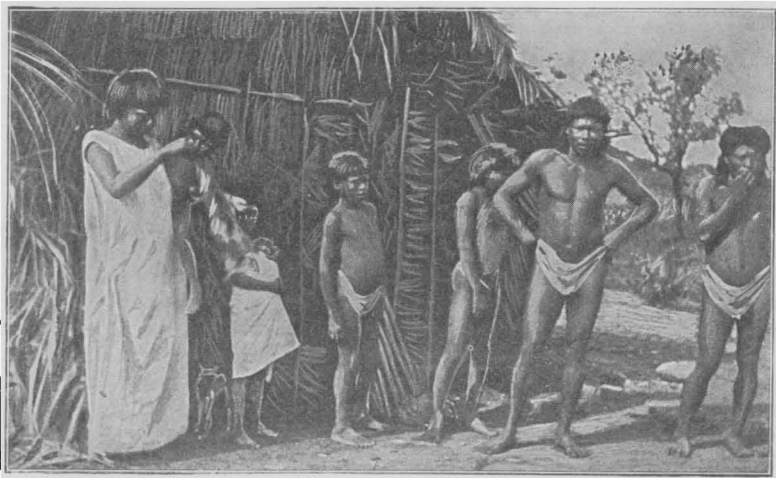
In view of such facts, can we wonder that some thoughtful Indian chiefs look with hate upon the white man and regard his religion with distrust? In my journey up the Tocantius River last year, when I spent four days at two villages of a tribe called the Caraoh Indians, I asked the captain of one village whether he would like to have a party of missionaries come to settle among them. He said emphatically, "No!" and added that he considered his people superior to the Christaos (meaning the Brazilians, whom they called Christians). The Indians at this village were more moral, more orderly, and more industrious than the half-breeds (there are very few poor whites in those regions) whom we encountered at any interior Brazilian station during my whole experience.

Is the Roman Catholic Church doing nothing toward Christianizing the Indians? With one honorable exception, all the priests with whom I came in contact during my journey were immoral, drunken, and ignorant; every mission which they had started had utterly failed to accomplish the Christianizing of the Indians, and the tribes who have come under priestly care are decidedly inferior in morals, industry, and order to the tribes who refuse to have any intercourse whatever with the whites. The Cherentes and Apinages, two of the tribes which I visited, have been for years under the care of Catholic friars. This is the way I found them: Both men and women walk about naked. They have lost all spirit of self-dependence, of tribal government, of order, and of

* This and the two articles on Venezuela and Ecuador are condensed from the *South American Mesenger*.

morality. They are improvident, beggarly, and unclean, and have suffered the same numerical decimation by vice and sickness as the Indians in the great rubber belt. The Cherentes, who twenty-five years ago numbered not less than 4,000 warriors, could not to-day muster 400, and if all were gathered together, they would furnish a pitiful spectacle in testimony of the inefficiency of papal missionary enterprise. The work is altogether left to Italian monks, who never devote themselves to spiritual effort among the natives. They invariably start settlements to which they seek to attract Brazilian traders. The Indians become to them simply a source of revenue and are commonly reduced to a state of semi-slavery. Indian products are traded for the vilest rum, and thus they are not only cheated in trade, but are taught the drink curse, which destroys them as effectually as did the rifle and the arquebus in the days of the Peruvian conquest.

If we want to do successful missionary work among the Brazilian



INDIANS OF CENTRAL BRAZIL.

The clothing is entirely of the artist's manufacture.

Indians, we must go so far inland as to be effectually out of the reach of the trader and rumseller, and we shall do well if we obtain small reservations for the work from the government, from which all undesirable settlers may be excluded. The government is quite willing to grant such; indeed, I have in my possession a government contract in which the State of Para not only pledges itself to grant land but also offers buildings and pecuniary aid for a manual training school under Protestant missionary control. However, whether with state aid or supported by the free-will offerings of God's people, this seems to be the only solution of the problem—to go far inland and keep away from trading posts. With this aim in view I am planning a trip to the Araguaya river, the western affluent of the great Tocantius, on which latter river my last year's collaborer, Dr. Graham, is still holding the fort. The Araguaya has nearly a thousand miles of navigable waters, and along its banks are found the great tribes of the Cayapos, the Carajas, and the Chavantes. They ought to be reached with the Gospel before the Catholic priests get at

them, for it is a well-known fact that as soon as it becomes known that a Protestant mission is planned, the priests at once bestir themselves to reach the ground first and to sow the seeds of error and superstition, which are very difficult to eradicate.

The work of evangelizing these Indians is not an easy one. Unhealthy climate, extreme heat, and the difficulty of sending the necessary supplies to stations far removed from centers of trade, all combine to make the work both difficult and costly. But the heroic spirit is not extinct among our missionary volunteers, and if united prayer is made by the church, I believe that God will enable us to find both the men and means for carrying on this glorious work in the "waste places" of this neglected continent.

One of the difficulties of the work consists in the variety of dialects and languages spoken by the different tribes. As probably none of the tribes number more than 10,000 men, it is obviously out of the question to make a separate Bible translation for each tribe, and in my judgment the problem would be best solved by the establishment of missionary and manual training schools, where Indian young men could be educated and trained to become evangelists among their own race.*

MORAL DARKNESS IN SOUTH AMERICA.†

REV. GEO. W. CHAMBERLAIN, D.D., BAHIA, BRAZIL.

I. CONDITIONS: Deeds similar to those for which God rained fire from heaven on the cities of the plain do not, in the judgment of our bishops and archbishops (now in confab with him of Rome), disqualify a man for the ministry of the "holy mother church" in these parts. "No scandal, no sin," is the law. "When you can't cover it, move on to the next parish. If that is too close, the next diocese; but continue your ministry; once a priest, always a priest. Only don't get married; then you will be suspended."

Four years ago I staked out my claim in the name of the Lord of the whole earth in this very *devout* city (Bahia), where Satan's seat is. It has been hotly contested. The vicar, a canon of the church, burned Bibles and smiled blandly on us as the smoke of their incense went up (or down) to his god. A year or two later he found it prudent to exchange parishes. Before he could reach his new parish in this diocese, less than two hundred miles away, the stench of his evil deeds had "found him out." He is to-day exercising his priestly functions in that of Rio de Janeiro, a thousand miles to the south. Rome will not suspend him from her ministry of death.

II. THE NEEDS: Christian ministry—men and women who will teach and preach all things whatsoever the Lord commanded, and live their preaching.

III. THE PROSPECTS: These are as bright as the promises of God.

* In this view Mr. Witte has the concurrence of Dr. H. M. Lane, president of the Protestant college, at San Paulo, as well as the present governor of the State of Para, who is well disposed toward the work. Mr. Witte will be pleased to give further information about this work, by correspondence or in addresses, illustrated or otherwise. His address is 111 St. George street, Toronto.

† Condensed from the *Record of Christian Work*.

The editor of the *Jornal do Commercio*, the largest daily in South America, is writing in a devout spirit an elaborate "Life of Christ," giving advance chapters in editorial columns. The editor of another prominent daily of Rio de Janeiro, who is also preeminent among his peers in the Senate, sustains the following sentiments:

We believe in the fatality of moral law, as we believe in the fatality of physical laws. The one is as necessary, as eternal, as divine as the other. . . . Liberty may delay, but will come. Infallibly, sooner or later, it will be victor. It shall be in the name of that religion in whose name we claim it; religion, not of "profane and old wives' fables," not of vain babblings and Pharisaic usage, not buried in the mystery of an unknown tongue, not that of pseudo-apostles of a pagan infallibility—calumniators of the Gospel, adulterers of the Word of God, hypocritical and mendacious preachers of sacerdotal oppression, with the mouth full of God and the conscience seared by mundane interests; not that of ignorance and indigence of spirit . . . but that of the new man . . . of inward communion of the heart with God and love to men; religion whose high priest is the Christ; religion of equality, fraternity, justice, and peace; religion in whose womb modern civilization took form, at whose breasts she sucked the milk of her liberties and her institutions, and in whose shadow her virility shall mature and fructify; the religion of everything which ultramontaniam denies, curses, and damns.

PICTURES OF VENEZUELAN LIFE.

MR. WENIGER'S OBSERVATIONS EN ROUTE TO LA VICTORIA.

Could get no ticket for Caracas, until I showed proof of vaccination. Along the road are palms, some 30 feet high. Coconuts grow everywhere, and many other fruits new to us. We go up the mountains 4,000 feet, by a winding road, and through wonderful tunnels. All along the road are seen goats feeding; hermits' mud houses stuck on the mountain side; donkeys, about the size of a calf, pulling carts, sometimes twenty in a line, and very large loads on the backs of some of them. Plants which we cultivate at home, such as the cactus and others, grow in great abundance. The banana leaves are from ten to twenty feet long, and coconut leaves are still larger. Almond trees seem to grow everywhere.

We soon enter into the clouds and mist, and as we rise above them can no longer see below us. Up here it is much cooler. We still go on up, many hundred feet above the clouds, and at five P.M. enter Caracas, a large city of one hundred thousand people. Houses on the outskirts are made of mud. Goats, chickens, and people all live together in the same house. Nearly all of the houses are made of mud, but the better class have them painted, and they make a fair appearance. The Roman Catholic churches have high steeples, and seem almost innumerable. The climate of Caracas is fine. It is somewhat cool in the evening, for it lies so high; but it is considered one of the healthiest cities in the world. The houses are built with a garden or square of flowers in the center. The people seem fond of flowers, and these places are beautifully kept. The windows are barred with grating, and very little glass is to be seen. Even the looking-glasses are a sheet of metal of some kind, highly polished. The parks are beautiful, and the capitol is a fine building.

There are bull fights every Sunday. Last Easter, six bulls were killed by these Spanish fighters. The baker here sits on his donkey's back, with a barrel of bread strapped on each side of the animal. The milkman drives his cows from house to house, and milks the desired quantity at the door of each customer into tin cups which are carried by a small

boy who accompanies him on his rounds. The street cars are small, containing about four seats, and are drawn by two mules or small ponies. They have a driver and a conductor, and the fare is five cents. The market place is very fine, each department separate. Fruit is very cheap—I saw bananas, five for a cent; oranges in abundance.

While coming from church Sunday evening, we met a large procession of people. A number of men formed in line, leaving a center space through which the priests walked, singing Latin hymns. Their faces had anything but good in them. People tumbled over each other in their effort to kiss the rings on the priests' fingers. The host was borne along after them; then a canopy under which, I was told, was a figure of the crucified Savior, and burning incense. As the procession past along the people prostrated themselves, face to the ground, mumbling prayers, counting their beads, and crossing themselves. Oh, the sadness of the sight! Forms and ceremonies; no knowledge of a living, loving Savior. A deadly serfdom to a debauched priesthood; nothing more.

If you have not yet in your heart said you would do something definite for the spreading of the Gospel in South America, will you not begin at once? Make up your mind to definite praying, systematic giving, for the blessed purpose of spreading the Gospel in this darkest land.

ENSLAVED ECUADOR.

BY FLORENCE A. RANKEN.

The greater part of the education of Ecuador is in the hands of the Jesuits, who control her universities, and tho an occasional student may be reached from the outside, his connection with his college would be severed the moment he made any public confession of Christ. Thus it is evident that no organized Gospel work can begin within their walls. The government schools are not considered of as high a grade as those in the hands of religious communities, and in towns on the coast where the desire to learn English is great, a post as teacher might be obtained in one of these; but in the mountain provinces they would be closed to any whom it was known would use their influence to lead men to trust in Jesus as an all-sufficient Savior. A medical missionary, however, might do powerful work, and get into ready access with the medical students, whether permitted to work in their colleges or not.

No sympathy is shown for the poor Indians and lower classes who are to be seen in the streets, and many of whom are lame, blind, and suffering from all kinds of loathsome diseases. Besides being relieved in body these might be brought into spiritual light and health by means of a dispensary and mission opened in their midst.

Among the Indians a knowledge of medicine would go far to win the love and confidence of some, at least, of the tribes that inhabit the provinces of the western slopes of the Andes. Two English travelers, lately returned from a visit to the Colorado Indians, state that they are a very noble race, honorable, attractive, and gentle; they are more upright and of better build than the people who have settled near the civilized centers. They paint their bodies in such a manner as to appear

to be clothed in baskets of wicker work; no one knows how many the tribe numbers, but there are at least some thousands of them. The total Indian population of the Oriental province is variously estimated from 200,000 down to 80,000, the smaller figure, perhaps, being nearest the truth. They are so scattered as to be hard to reach in great numbers.

On the eastern borders of the land live some very different tribes. The Juaois, the most numerous and remarkable, are reacht from Ambato or Riobamba. The Incas in the height of their power never succeeded in conquering them, and a great many years ago they utterly annihilated a large Spanish settlement and mission at Macas. From all that can be learned this tribe seems to be most capable of being made a good race of people. To the north of these are the Zaparos, a very mild race. More submissive and indolent, they would be easier to settle among, but it is doubtful if permanent results would be gained sooner than among the Juaois. Still farther north is an almost unknown tribe of Indians, who are fierce and steadily refuse to have any dealings whatever with white men. It is believed that they are diminishing in number on account of internal warfare.

In the country between the two ranges of the Andes, the larger part of the population of Ecuador is congregated, and this is truly the pope's parish; as, separated from the coast by almost impassable mountains, thoroughly under the power of a corrupt priesthood, the spirit of the middle ages still dominates it. The whites live in idleness, and they, as well as the upper class, oppress the Indians, who greatly outnumber them. Perhaps no problem in connection with missionary work in the land is greater than that of reaching this poor, opprest, superstitious race of half-civilized Indians. They speak the Quichua or Inca language, and are kept in terrible bondage by the church. If they do not contribute to her treasury what is expected of them, they are often tied to a post and whipt; the priest will even take the last donkey of a widow to pay for masses for her husband's soul, leaving her to plod on in denser poverty than before. Should a man show a little care and industry, and begin to prosper, the priest will assign a feast to him that will swallow a year's careful savings, and leave him more than ever a slave to drink. These Indians earn from four to sixteen cents a day, while the tradespeople often earn as much as thirty-five cents. Both are equally preyed upon by the priest; what does not go into his pocket goes for drink, so they live in a most wretched condition.

There is great variety in the work that might be done here. The coast country is very liberal and quite open to the Gospel, tho the people are hard to influence; as soon as they learn that to accept the Gospel of Christ means that they must leave their sins it loses its attraction. A very widespread spirit of skepticism, materialism, and spiritism is taking a strong hold of the people. The northern coast province of Esmeraldas is utterly lost to the Catholic Church; it has not a priest within its borders, and will not allow one to live there. It seems, too, a great pity that a field so needy, and so fast passing from the superstition of Rome to the despair of infidelity, should be left any longer without the light of the glorious Gospel of the living Savior.

THE AMERICAN MOHAMMEDANISM.*

Mormonism has certain points of affinity, both theologically and animalistically, with Mohammedanism, tho the superiority, if there be any relative excellence, lies with Mohammedanism. Islam is a dry rot, but the robe of Mormonism is rank, and smells to heaven.

In several of its theoretic features, and many of its practical debaucheries, the great delusion of the East suggests the great delusion of the West. In its idea of God, Islam is far superior to the teaching of Mormonism. Indeed, Mormonism can hardly be said to have any "theology," or doctrine of God as a real God. It has only a bestiality, a blasphemous anthropomorphism, a kind of animalistic pantheism, which it puts in the place of a God who is a Spirit and a holy Lord. For a long time it was possible to arrive at an understanding of the doctrines of Mormonism, only by poring over a great mass of rambling literature, but lately a condensed statement of Mormon doctrine has been put forth, too blasphemous to quote.

But while Islam presents a more spiritual doctrine of God, than does Mormonism, it has this in common with Joseph Smithism, that it practically supersedes the Christian Scriptures, with later "revelations" of its own, and thus opens the door to the ingress of all manner of superstitions and fanaticisms. Mohammed declared every prophet before him to have been a pioneer of better things, and considered himself, of course, the climax of prophetic wisdom, little dreaming that in the then undiscovered Occident, Joseph Smith would appear in time, to "improve" upon all previous religious systems, Islam included.

Mormonism has past beyond Mohammedanism, also, in its defiling doctrine of man, and the sensualism which it does not hide but advocates in the name of religion. Its long rigmarole of teachings, regarding the future possibilities of men and women, who if they are good polygamists, may sometime become gods and goddesses, might be described under various forms of statement, but it has never been better described than in the phrase, the "deification of lust."

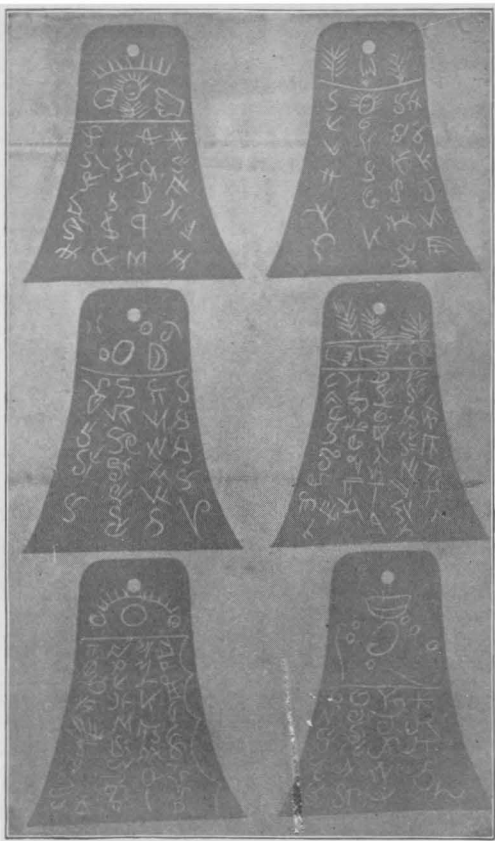
The polygamous feature of Mormonism grows out of its utterly vicious "theology," and even were polygamy abandoned, the influence of the fundamentally false theological tenets of the Mormons, would be most pernicious and demoralizing. A system which, in order to coerce a first wife into a toleration of polygamy, teaches, orally if not in written form, that the power of the husband over the immortality of the wife is so absolute that if the first wife objects to the polygamous extension of the family the husband can refuse to call her from the grave and thus deny her all resurrection, contains, besides, a host of erroneous teachings, the tendency of which is to empty heaven of a real God, and to chain men fast in a colossal superstition.

There are people, generally those of no very keen ethical sensibility, who look on Mormonism with some degree of allowance, if not of positive patronage, condoning its errors, making the most of the excellencies of some Mormons who, like some Moslems, are better than their system, and crying out against the so-called "persecution" of the Mormons. To this it is sufficient to reply that the incontrovertible fact of the absolute domination of the priesthood over the Mormon masses, swinging the Mormon vote now this way and now that, hoodwinking Congress with a

* Condensed from *The New York Observer*.

show of parties while really presenting a united front behind the electoral scenes, constitutes a menace to American liberties, to which no patriot can remain indifferent. And this menace is increased the more by the fact that Mormon emigrants and emissaries are sent to almost all sections of the West where the political parties are so equally divided that the Mormon vote can turn the scale one way or the other. Mormon "missionaries" with their message of diabolism go everywhere. Indeed the Mormon Church is even bold enough to dream of a house-to-house canvass of all America, and to predict the coming of the time when the whole region west of the Mississippi will be in the grip of Joseph Smithism.

There can be no "persecution," certainly, in patriotically opposing the extension of such a tyrannical political system, or in fighting vigorously, on grounds of foundational morality, the socially demoralizing feature of polygamy. In this country a man has a right to religious opinions, but he has no right to immoral practices. Since Utah, through the greed of the politicians for votes, acquired statehood, polygamy has not ceased to be practised in many quarters. In every possible way the conscience of America should be aroused on this question.



"GOLDEN PLATES" OF THE MORMONS.*

METHODS OF TRAINING MISSIONARIES.†

BY THE REV. T. W. DRURY,

Principal of Ridley Hall, Cambridge; late Principal of C. M. College, Islington.

In many things the training for foreign missionary work runs on parallel lines to that for mission work at home. Both are parts of one great enterprise. The field is the same. The same seed has to be sown. But in many respects the two spheres of work greatly vary, and there ought to be a corresponding variation in our methods of training.

* *Christian Endeavor Monthly*. † Condensed from *The Church Missionary Intelligencer*.

I. The foundation of our work of training must be that which forms the main part of the studies of every theological college.

There are those who argue that this side of the preparation need not be as systematic and thorough as in the case of those preparing for the home parish. It is undoubted that there is abundant work for the earnest, intelligent lay evangelist abroad, as there is at home. But this must never lead us to suppose that the mission field does not need men with mental powers equally disciplined, and as fully equipt in knowledge, as those who are to be the leaders of Christ's work in this land. We claim the best men for the foreign field. The time has past for saying that those who can not obtain work at home are good enough for work abroad. The experience of recent years has rather shown that the Church of Christ is beginning to realize with the Church of Antioch of old, that it is a Paul and a Barnabas that the Holy Spirit bids us separate for this holy work.

Now there are certain parts of this common work which are of special value to the missionary. If I do not further allude to a thorough knowledge of God's Word, it is only because such knowledge is absolutely essential to all workers for Christ alike.

1. A careful grounding in *the doctrines of our faith*, so that the main outlines are well mastered and the relation of the several doctrines well in hand, is of prime importance. To have studied the Bible in other than their own language, and to have studied its doctrines with a true perception of the position and views of those who differ from us, is also of most practical value.

2. In recent years we have taken up, at the Church Missionary College, the *study of logic*. We believe that both as a test of sufficient mental power and as a training for the practical work of the foreign field, this subject has very commanding claims. It is not enough, in these days, to have a logical mind; the technical phrases of the science are abroad, and the wily opponent, who finds the missionary ignorant of them, knows only too well how to take advantage of it.

3. *Active spiritual work* should never be absent from the training of home laborers, but for the missionary candidate it is still more important. He must be kept in touch with the spiritual needs of men, and be ever himself seeking to relieve them. It is by this alone that the well-equipt student can gain that wisdom which "winneth souls."

4. But the most important point of all in the common training is that of *the devotional life*. The man who has not learned the secret of frequent and sustained communion with God, and knows not the direct influences of the Holy Spirit, would better never go to the mission field. In private let the students learn to cast every care on God, and to begin, carry on, and end every duty in the spirit and the exercise of prayer. Let them never forget that in the mission field, as at home, spiritual men alone can do spiritual work.

No grace needs to be more carefully cultivated in the missionary student than that of *self-control*. The temptations to slackness and sloth in work, the terrible exposure to temptations of the flesh which a tropical climate and heathen land inflict upon our younger missionaries, are such as urge on missionary societies this fact, that none be sent forth who have not found Christ their strength and victory over sin. For this reason the life in our missionary colleges should be one of daily self-restraint in *little things*, that thus God's Spirit may work out the firm habit of self-

control. Those who know the trials of an Indian or African climate can best realize how all-important this is for the comfort and usefulness of the missionary. He above all men should cultivate a thorough subjection of temper and a self-forgetting spirit of meekness, so that (by God's grace) he may bravely bear those provocations which a tropical climate so tends to aggravate.

II. I must now touch lightly on matters more peculiar to the needs of foreign work.

1. *Foreign Religions.*—There can be no two opinions that something ought to be done in the matter of Oriental religions. Much may be learned from judicious lectures, enabling men to realize what the main religious beliefs which Christianity is to supplant are, what fragments of truth they retain, and, above all, what the true position is of those whom they seek to convert. Yet great caution is here needed. Unwise words on such subjects as Buddhism and Mohammedanism may do infinite harm. Views of these systems are held, and are being widely taught, which eat the life out of all really aggressive missionary work. It would be fatal to teach such views to our missionary candidates. It is one thing to understand fairly what a Buddhist or a Moslem believes; it is quite another to extol his religion as almost on a level with our own.

2. *Medical training* for theological students. Is it possible for the ordinary missionary to acquire, during a training of two or three years, sufficient medical knowledge to be of real service? Not forgetting that in such matters "a little knowledge is a dangerous thing," and that the exercise of such knowledge must be most carefully guarded and cautiously used, I unhesitatingly answer that he can. Too much must not be aimed at. The laws of health, both with reference to dwellings and to persons, simple treatment of ordinary diseases, and what is called "minor surgery," may be taught with great advantage. As much practical work as possible should be done. A hospital where no regular medical students are received will for obvious reasons best serve this purpose, and the out-patient department will afford the most useful sphere of labor.

3. Another subject "special" to missionary training is *vocal music*. Every candidate should at least attempt to study this subject. There is no lesson which the semi-savage tribe, or even half-civilized nation, has more certainly to learn than that he must present to God his body; and whatever helps to teach him that every gift God has bestowed ought to be cultivated, made the most of, and so offered for His service, is of real value. Moreover, a voice well trained to be under control, and an ear disciplined to distinguish delicate differences of pitch and tone, are of inestimable value in learning to understand and to speak a foreign tongue. Men who will have to speak much in the open air need also to know how to economize their voice.

4. I strongly advocate *industrial work* on two grounds. (1) Its direct value in many a station. The missionary ought to be a "ready" man. It is needless to illustrate how self-contained a mission station in Central Africa or on the shores of Hudson Bay ought to be. In some places the first thing a missionary will have to do will be to build his own house.*

These pursuits are valuable from their indirect effects upon those who practise them. Even tho a man may never actually use the powers

* The Church Missionary College affords opportunity for engaging in printing, gardening, shoemaking, carpentry, blacksmithing, and basketmaking. These are with some even more popular than the more solid studies of the lecture-room.

thus acquired, yet it is good for him to acquire them. There is a moral discipline, a truly "higher education," in manual labor. A missionary should not only be able to turn his hand to anything, but he should be honestly willing to do so. We do not want men afraid to soil their fingers, or with a secret contempt for lowly toil. The workshop is the best school for knocking such conceits out of a man. The West African often thinks it beneath his dignity to engage in manual labor. We want men who will preach down such idleness and folly by practical work.

5. The missionary candidate ought to be kept in constant *touch with the foreign field*. There are two great conditions for this—reading and prayer. To these may be added public speaking, within due limits and to suitable hearers. Cultivate frequent correspondence with those now engaged in the work, and then spread the letters before the Lord. I know of no more certain way of keeping up a keen, quick interest in foreign missionary work. A cycle of prayer, in which a special mission is assigned to each day of the month, is also helpful. An earnest spiritual enthusiasm for their future life work should be constantly cultivated by some such methods as these.

In concluding, I will offer two remarks.

1. It is all-important to attend to the bodies of our students as well as to their minds and spirits. Their life should be a health-giving life; well ordered and controlled as to hours, diet, and exercise. Let missionary students take part in healthy games and athletic exercises. The life-work of some men has been decided by what has been observed of their temper and character in the struggle of a hard-fought game.

2. It may well be asked, where can time be found for all these varied occupations? It means high pressure, but I think that the missionary candidate ought to be submitted to fairly high pressure. The function of our colleges is to test as well as to train, and a man who can not bear a fair measure of pressure at home will never stand the strain of missionary work abroad. It is better to burst the gun in the English workshop than on the foreign frontier. Even vacations must not be times of idleness. Mental strain will in all interests be largely relaxed, but spare time may be happily occupied by learning something of some fresh industrial work, or of school management, or even business habits. At any rate, men may be encouraged to such exercises as swimming and riding, all which things may be of no small service to the missionary.

"Who is sufficient for these things?" There can be but one answer: "Our sufficiency is of God." The work has its special difficulties, but herein lies our confidence; we look to Him who for special duties bestows special powers, and who gave to Barnabas for his special work "many singular gifts of the Holy Ghost"—gifts which signally fitted him to lend to younger brethren a helping hand, rescuing a Mark to be an evangelist and a Saul for missionary service.

RECENT ARTICLES ON MISSIONS AND MISSION LANDS.

CHINA—Reform in China, *Church Missionary Intelligencer* (October); Moslem War in Kansuh, *China's Millions* (September).

INDIA—Ramabai and the Mukti Mission, *Record of Christian Work* (October).

ISLANDS—A Plea for Ponape, *Missionary Herald* (October).

JEWS—Zionism, Israel Zangwill, *Lippincott's* (October).

MORMONISM—Polygamy, *The Kineman* (September); The Mormon Question, *Christian Endeavor World* (September 14); Mormonism and Missions in Utah, *Assembly Herald* and *Home Mission Monthly* (October).

GENERAL—The Great Need of Missions, A. McLean, *Missionary Intelligencer* (October).

III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

SOME EXCEPTIONAL PEOPLES AND WORK.

We put into the form of a symposium the following articles and items, which treat of special classes of peoples.
J. T. G.

Eurasians and English Schools.

REV. HENRY MANSELL, D.D.

President Philander Smith Institute, Methodist Episcopal Mission, Mussoorie, India.

The population of India is three hundred millions; Hindus about 190,000,000; Mohammedans, about 80,000,000; Buddhists, Jains, Jews, Parsees, Sikhs, etc., etc., about 60-000,000; native Christians, 2,000,000; and Eurasians, English, etc., about 200,000.

The ratio of increase is the reverse of the above. Notwithstanding those visions and untrue legends, "They all curse their parentage," and "inherit the vices of both races and the virtues of neither," the Eurasians are far away and above the best, most trusted, and useful part of the permanent population in India, worthily filling most of the responsible offices and positions in the subordinate civil service; some of them rising to the heads of departments, while others are efficient officers in the army. They have risen more rapidly than any English-speaking people, and have the most elegant manners and the most correct and cultured use of the English language of any people speaking it. This they have accomplished under great difficulties and with meager opportunities.

The increase of their numbers has given them in proportion a less number of chances for the better posts in government employ, and now within a few years the government has been closing some of the

higher appointments in the civil and police service against them, and throwing these appointments open to those who have failed in England in competition for the civil service and the army. This has led to their reorganizing and unifying their associations for advancing their interests and urging their claims before the India government and the British parliament and people. After much discussion they have changed the name from "Eurasian" to "Anglo-Indian Association," and have formed a national organization at Calcutta to keep their claims before the government. Many felt contempt for them for making this change, saying, "A rose would smell as sweet by any other name"; but they did it to include permanent residents of pure European blood who politically and socially find themselves in this class.

Every missionary in India must wish them success and help them to attain it. They are nominal Christians of as good a type as nominal Christians in any country, and many of them are real and exemplary Christians. Some of their number are eloquent preachers and most useful and efficient missionaries. Others are trusted advisers of the highest officials. They are, indeed, the cornerstone of the British government and deserve well at its hands. The government is now beginning to recognize their worth.

Great efforts have been made and expense incurred to educate the natives of India and to advance them to high posts in the government of the people. They are magistrates, judges, commissioners, and members of legislative councils of governors and viceroys. These

posts seem naturally their due as the representatives of so many millions of their countrymen and coreligionists. But lately many cases of defection have occurred and Hindus and Mohammedans have been hurled down from high places. So it seems probable that Eurasians and native Christians will rise rapidly to these posts. Indeed they do now even in native states.

It has always seemed strange to me that orthodox Hindus and Mohammedans should be appointed as magistrates, judges, and commissioners to administer British law, which demands that even-handed justice be dealt out to people of every class, caste, and religion, when every one knows that a Hindu judge can not, by his religion, give the death sentence to a Brahman, that it is a greater sin to kill a cow, a monkey, or any sacred animal, than a man of low caste; and that no Mohammedan judge dare take the evidence of any other religionist against a Mohammedan. They need not be strictly honest to people of other religions. So, if true to their own religion, they must be false to British law, and if true to British law, they must be false to their own religion.

Anglo-Indians and native Christians are not subject to these disabilities, and so may and do administer British law according to strict justice. If the Anglo-Indians would ally the native Christians to themselves, they would at once double their power and influence, and quadruple the increase of that power. But they seem inclined to separate more from them, because formerly, by changing their dress and name, many native Christians past as Eurasians. Now there is not so much danger of deterioration to the British blood, but there is intense desire on the part of native Christians to imitate Eura-

sians in all their Christian customs, so their voice and influence for them would add mightily to their political power.

Thus the importance of our English school work is manifest. We are giving permanence to the spiritual, intellectual, and political power of Christianity more rapidly than by any other means. One of their number gave the first thousand rupees for our English school work, which brought the subject of Eurasian education before the Indian and British governments, and led to the establishment of church schools all over India, with which we now have to compete. Thus we were led into and kept in this work. Providentially, pure Christianity needs these non-ritualistic schools. There are only four or five such besides ours. All the others are under Roman Catholic or ritualistic influence. It is a vast and high responsibility thrust upon us to help lift the life and character of so many of this class, destined to govern this great empire at no distant date.

We have girls' high schools, Cawnpore; Oak Openings, and Wellsley (boys and girls) at Naini Tal; Philander Smith Institute, high school and college (boys) at Mussoorie; boys' high school and girls' high school at Calcutta, with branches at Darjeeling and Taylor High Schools (boys and girls) at Poona; Baldwin school (boys and girls), Bangalore, and schools for boys and girls at Rangoon; and Anglo-Chinese schools at Penang and Singapore, in Malasia. All these are of high grade and self-supporting as to current expenses. These schools have been successful in passing boys and fitting them for places of trust and usefulness. The head master of Philander Smith Institute, R. C. Basher, M.A., received all his education here. Three others of our masters are our own graduates.

Three or four have become preachers. One is pastor of the Baptist church, Allahabad. We and Oak Openings have many others who are head masters and teachers in schools, and exerting wide influence. God be praised! India shall be saved and dominated by Christianity.

The Fang Tribe, West Africa.

REV. W. C. JOHNSTON.

American Presbyterian Mission, Kamarun,
West Africa.

In Western Africa, just north of the Equator, there are an interior people known as the Fang. The Fang, altho including many dialects, have practically one language. These people are variously estimated at from two to four millions. For many years they were known to the "white man" only by what he could hear of them from the coast tribes, and by the few who found their way to the coast. Since they were hardier and, in many respects, superior to the coast tribes, they were readily reported as very fierce and warlike. This was done not only because the coast people themselves felt the force of it, but in order that the "white man" should be deterred from going back among these interior people, and thus spoil their trade. For should the white trader once begin to deal with these people first hand, the position of the coast tribes as middle men would be spoiled. However, this very state of affairs, which the coast people have long feared, has within the last few years come to pass.

Missionaries and traders are pressing back among this people, and are being received with eyes and mouths wide open in amazement at the wonders of Western civilization. The Fang can scarcely be called cannibal, as they are oft-times termed. It is true that they

will sometimes eat an enemy when killed or taken in war; but this is rather rare, and so seldom occurs that, to my mind, it would hardly justify us in terming the Fang people "cannibals."

Perhaps by following a missionary and his wife on an evangelistic tour among these people there will be obtained an idea of their everyday life, without which it would be impossible to know them. Start from Efulen mission station, which is located three degrees north of the Equator, and about seventy miles from the west coast, and follow the missionaries on a tour between that station and another seventy-five miles further inland. Almost all the way the path leads through native villages. These villages are never large, seldom containing more than forty or fifty houses. The village has but a single street, with a row of little bark houses on either side. Across the end of the street is a larger and better building, called the "palaver house." This is a unique affair, serving at once the purpose of town hall, court house, and hotel. This building, like the other houses of the village, has a thatch roof and ground floor. All around the walls are beds of split logs or poles, and stretcht on these hard beds are the men, lying comfortably smoking and chatting, or sleeping away the time. Here the men discuss and settle, so far as possible, their petty quarrels; here they receive and entertain their guests; here the women, when they have the leisure, come for gossip; here the children play and hear all sorts of things children ought not to hear.

When toward evening the missionaries enter a village where they wish to spend the night, the head man is askt for a house. He readily gives them his own, which, however, is neither better nor larger than the average house of the vil-

lage. A hole, some two by three feet, cut in the bark in the side of the house, is door, window, and chimney all combined. You enter and find that it is only just beneath the ridge pole in the center of the house that you can stand erect. If there is any one in the house they will, perhaps, turn the kneading trough upside down, if not in use, and push it at you for a seat. Here also are beds of poles, without mattress, blankets, or bed-clothing of any description. On the ground between the two beds is a wood fire which at night takes the place of bed-clothing, but during the day does the work of a cook stove. In these little bark huts, which are seldom more than 8 by 16 feet, are found the women and smaller children, each woman having her own hut. The men, however, spend the greater part of their time in the palaver house.

It is in this larger building at the end of the street, which is, perhaps, 20 by 40 feet, that the people assemble for the missionary to tell them the Gospel story. The fire in the center of the palaver house is stirred into a blaze that the people may see the speaker. And since that small hole in the side of the bark structure is not only door but chimney as well, the house is soon filled with smoke, seeking the level of the chimney. The people are so accustomed to the smoke that it seems to cause them very little annoyance. As they themselves put it, they were born in houses with smoke. The lady missionary, however, finds the smoke unendurable, and soon seeks a seat out in the street, and in a short time the most of the women have left the palaver house and have formed a circle about her. The men, too, keep leaving the missionary to go out and see his wife. They have often seen a "white man" before, but this is the first time a "white

woman" has visited their town. The talk in the palaver house did not find very attentive hearers. Even the men, who generally gave good attention, were too curious about what was going on outside to get interested in what was being said inside.

But turn to that group out in the street. Here the women are interested and are giving good attention. They had always been listless hearers before, more curious to know if the missionary's skin were all the color of his hands and face, or to have him remove his hat, that they might admire his hair, than they were to hear what he had to say. But here gathered about the "white woman" they got the Gospel in perhaps a simpler form, and in a way in which they for the first time were ready to hear it.

But follow the missionaries a little further as they go from village to village. The people have discovered that the "white woman" has long hair, and where they stop to rest the men come to the man and ask him to tell his woman (these people have no word for *wife*, but a man's wife is his woman or his female) to show them her hair. They are told that the "white woman" understands their language and that they can ask her themselves. But they reply, "You command her to do it and then she will; she would not do it because we told her to." And when they find that the "white man" will not command his wife, some man goes up to her and says, "Mama, these women standing here want to see your hair."

The villages are usually built along the streams, and since the people are all in their bare feet foot-logs are seldom considered necessary. It is when the "white man" picks up his wife and carries her across these streams that the

wonder begins to grow. His reputation passes him and goes on before, so that when he approaches a stream, the people are called together to see him carry his wife over. And the crowd about him are heard discussing how he does not have his woman get him water, or prepare him a fire, or carry a load, and how when he comes to water in his path he himself will carry her and not even allow her to get her feet wet, while many of the women boldly assert that they are going to marry a white man.

One day while seated on a log eating a pineapple, where the missionary had prepared the pineapple and was giving his wife slices about, and the people were gathered about in a semi-circle admiring, much as people gaze at animals in a zoo, a woman stepped up to him and said, "I want to marry you." "But," he replied, "here is my wife sitting by my side." "Yes, but I'll sit on the other side."

These people are polygamous. It is a man's highest ambition in life to marry as many women as possible. And once he has married a woman, or little girl as is usually the case, she becomes his property to sell or trade off as he may find to his best interest. A woman is given as security in a rubber or ivory deal, or is paid over to settle a quarrel between two tribes on exactly the same basis as a sheep, differing only in that she is more valuable.

But low as these people have sunk in degradation and sin they have not entirely forgotten God. They say that God has forsaken them and gone across the ocean to the "white man." But in their language and legends there are still clearly the traces of a God caring for them and interested in their well being. God, they say, gave them their seeds and plants, and in fact all that they possess that is

worth having, before He went to the coast and the "white man" came and took Him across the ocean.

The story of creation as told by these interior people impresses one with their idea of a personal God. They have no written language, so that all their legends vary somewhat as told by different persons. But the substance of their story of the creation of man is this: God first created man and for him a woman. Next God created the dwarf and gave him his female. (They look on the dwarf as a lower order of creation.) Then God created the baboon and created for him a female. God now gave to the man, the dwarf, and the baboon an ax, a hoe, various kinds of seeds and fire, and sent them forth into the world. The baboons sat down and ate up their seeds, threw away the ax, the hoe and the fire, and climbed up into the trees and there they lived. The dwarfs also ate their seeds and throwing away the hoe lived in the forest. But man and his woman by the use of the ax and fire God had given them cleared away a place in the forest, where they planted their seeds. Again with their ax they cleared a place for a village and built bark houses on either side of a street and a palaver house across the end. When God came to see the use made of what He had given His creatures He found the baboons living in the trees, and the dwarfs living off in the forest in rude huts that scarcely could be called a village and with but an attempt at agriculture. But when he came to man He found him living in a village with houses in line on either side of a clean street, a palaver house across the end, and a garden growing beside, and God said man had done right.

Far back in the interior, so far that the people say they them-

selves have never seen them, but their fathers have told them, are the footprints of God in the rocks, the tracks of God on His way to the coast, when He deserted them and went to the "white man." Traces of this same God whose footprints these people think they have seen in the rocks, are still quite clearly seen in their language and legends of to-day, becoming less distinct as generation after generation pass, and yet they are clearly there.

Now place alongside of this knowledge of God the fact that these people admit that they have offended God and can not go to His "town," and add to this the fact that they are everywhere ready to receive and treat kindly the messenger of God's offered peace, and it places a fearful burden on those who would preach Christ that they pass these not by.

But what of the climate down there so near the Equator? Christ made no exceptions as to climate in His command to go into all the world. However, the climate here is no worse than in other parts of tropical Africa. One hundred miles from the coast brings you to an elevation of 1000 feet above sea level. This elevation with the forests and mountain streams renders the climate fairly comfortable, the thermometer seldom registering above 90 degrees in the shade.

Quessa Mission, South Central Africa.

REV. S. J. MEAD.

Methodist Episcopal Mission, Malange,
Angola.

Angola is a large field, and holds out grand inducements for missionary endeavors. It is a Portuguese province—has been under their control over four hundred years—is bounded on the north by the Kongo State, east by British Central Africa, on the south by the German possessions, west by the At-

lantic Ocean. We find that Christianity is adapted to the heathen in Africa as well as any other nation, when it is presented in its true light. The light that is manifested through the Gospel breaks down their heathen superstitions and fetish worship, and it is a sight that causes the heart to rejoice and praise God to see the change that comes over their domestic life. In the place of the idol you see the Bible, and instead of the jargon of their heathen worship, you hear the prayers of love and worship ascending to God, and the songs of Zion sung. They love the Christian habits, and ask to be married in the Christian way, and say, we want our children to know that their parents were Christians. They abhor polygamy, and teach their children the awfulness of heathen life in a way that missionaries can not speak, for they speak from experience. Some of their customs and folk-tales are of little account. They like to sit and talk over them, but some of their folk-lore has a moral which proves a benefit at times.

The railways that are now under construction will prove a wonderful factor in opening up this dark land; but we tremble at the thought of God's people being so slow as to let the enemy get so well established in this heathen land, that it will cost the life of many a missionary in trying to undo what the wicked white man has done by his immoral manner of life and trade. The Portuguese government, which is Roman Catholic, has been friendly to us, and we have received valuable aid from its officers. We do not think it wise for missionaries in a foreign land to mix up with politics, but their influence should be for good and great worth in maintaining order and good laws in a heathen land. In the time of war and persecutions, for which

the government is responsible, the missionary should seek for redress from the courts, if the government is responsible for the damage done. We think the late war will not have a bad effect on the Catholic nations, but rather the contrary. One point should always be kept in mind, that the Catholics are jealous of the Protestant missionaries in their possessions, and great care and wisdom should be shown, so they may have no just cause to speak evil of our good. As far as possible we should insist on the native students learning the English language, especially those that are under our constant control; but many of these points on teaching languages, etc., and the relation of one tribe with another, will be governed by the existing circumstances. We can not be actuated wholly by our own ideal, but by what we can do under the present condition of things for the good of all concerned. The interior of Africa abounds in indigenous resources. Time will show up more and more the wealth of this wonderful country.

Hospitals have a blessed effect in a heathen land, and have become a grand factor for good to the multitudes of those who flock to the mission for help. In that way we exercise an influence over them that we can not in any other way. God bless the hospitals and dispensaries in heathen lands! Many of the directions of a heathen doctor are valuable; at least they have good points, and can be of benefit when modified, like abstaining from all food for a time, days of absolute rest, bleeding, bathing, rubbing, etc. Medical missionaries should study the sicknesses and the climate to which they are sent in the tropics; they will meet the malaria in its various forms and chronic conditions of the blood; all should know something of surgery,

and each hospital should have its school department for training nurses. This department will be self-supporting, while it will be impossible for the other branches of the mission to gain support.

In this heathen field they had no written language of their own in 1885, but as soon as they learned to read the little Scripture verses and printed articles they appreciated them, the natives learning them by heart. We have had those in our mission who took the book of St. John, our first translation, and learned to read by the word, never learning their letters, so that they could read and explain the book to others in an intelligent way. We have now translated other books of the Bible, a grammar, vocabulary, hymns, etc., and we hope in a short time to have the whole Bible. The work is far-reaching; the influence of our missions has extended far beyond our personal acquaintance. We find some of the heathen kings objecting to our work in this way, "Our boys will bring us no more rum when they go to your school, and when they can read and do as the white man does they will let us die like dogs," meaning they will not steal for us. We have had no massacres or persecutions, but on the contrary the natives seem anxious to learn and, indeed, Ethiopia is stretching out her hands.

The fertility of the country in many localities makes it possible for the native workers to be self-supporting, and this has a good effect in developing manhood and independence. Self-support should be insisted on as soon as practicable, but no sooner. The way to permanent self-support in a foreign field like Africa depends much on the foundation you commence on. The work is so great, so many things need attention, that in all missions there should be two departments. In one that should

give especial attention to the development of the resources in the field, and had a hospital connected with the mission, the prospect would be favorable to self-support at an early date.

We have found some difficulty in the expression of "a change of heart." This seems to be a phraseology the enlightened heathen finds no little difficulty with; but a pure and clean thought and mind they seem to grasp more readily. We have had no trouble with church members going over to the Roman Catholic faith. Their reply to them is, "We have left *our* idols and we do not want *your* idols." We have found our native girls when educated a great help in our missions as teachers and Christian workers. Education is a great blessing. It develops the mind of the heathen so they can grasp the truth in a more intelligent way; and teaching hygiene, cleanliness, temperance, etc., are as valuable to the heathen as to any other people; they need to know something of themselves and their physical condition. Thousands are dying in heathen lands for the want of right teaching on these lines. We should teach secular and industrial work in our missions, until all of our children are well acquainted with work, and appreciate the value of knowing how to do honest labor with their hands. This is practical for our girls as well as our boys. The educated girls in our mission fill an important place among women; and they become a great help in caring for the younger children of the mission. We see the great benefit of teaching our children in our mission, especially "internoes," prayer and church discipline; and we feel much of our labor is lost when they are allowed to associate with their heathen people; their customs and laws are dangerous to

the young mission children. Education alone without the grace of God is a slow process to overcome traditions and superstitions. The darkness and stupidity of a heathen mind can not be told. They know nothing of books, of themselves, of God, or creation. Such are the people to whom we are sent; and yet God loves them and wills all men to be saved.

A heathen king died living near our Quessa mission. As their custom is, they left the king lying in state several days while the grave was being prepared, which often takes from ten to fifteen days. After all is completed, they draw a line around the grave, and wait to see who will cross the line and accompany the king into the grave. In this case two little children came along, about seven and eight years, a boy and a girl. While they were playing they crossed the line. They took them and broke their wrists and ankle bones, and took the king's pipe and put it in the broken arm of one child and his staff in the arms of the other, and set them by the side of the putrid body, and shut them up alive in this horrible pit.

The Thoo-bah-yah-zahs.

MISS SUSAN E. HASWELL,
Amherst, Lower Burma.

The Thoo-bah-yah-zahs are pure Burmese, but believe themselves to be under a curse, by which, in case they do any work, they will be smitten with leprosy.

The Burmese tradition is that a certain queen died in childbirth. After the corpse was removed to the burial-ground for interment, the child, a girl, was born. Her father, the king, provided for her maintenance, but forbade her ever to come into the city to live, and pronounced the curse of leprosy to come upon her and her children if

ever they engaged in work. He gave her the title of "Thoo-bah-yah-zah," or "Governor of the Dead."

When the child had grown to womanhood, a traveling prince happened to see her, and was so struck by her beauty that for love of her he gave up his title, people, and home that he might share her lonely lot. From that day to this their descendants have lived in or near the burial-grounds. They beg for their daily food, they open the graves, rob the dead of their clothing, wherewith to clothe themselves, and use the coffins and the bamboo structures in which the coffins are borne to the burial-grounds, for the building of their shanties. The only work they do is to dig graves, bury the dead, build funeral pyres, and attend to the fires. Nothing has ever been done for them, except as a few of us have preached Christ to them. Last year I urged one company of them to break away from their ghoulish customs, believe in the Lord Jesus Christ, and go to work. "Who would give *us* work?" said some. No one would do it among the natives. Even our native Christians have an awful loathing for them.

The old head man sat silent for awhile, and then said: "It is too late for us who are grown up, we can not change our habits; but if Ma-ma could save the children, it would be good." That remark was what really led me to undertake this industrial scheme.

I have bought a salt manufactory, and have thousands of pounds of salt on hand for sale; but the great influx of salt from Europe has brought down the price so low that I am waiting, hoping the demand will be greater in the rains and prices better. I have also secured sixty-four acres of land, the most of which is to be planted with South Sea Island cotton and sesa-

mum, the rest with rice. I have carts and oxen, and agricultural implements, a boat for carrying our produce, and four native houses, besides bricks made on the place, and a boiler for evaporating the salt water for cooking. If only the debt were paid, the work would very quickly be self-supporting.

Brick making, charcoal burning, fish curing, cutting firewood for the river steamers, bee culture, and butter making are to be among the works carried on at the farm. The clay is of extra quality, and is almost unlimited. We have the sea a mile and a half to the west, and a lovely range of hills, rich in minerals, to the east, and only three miles distant. The farm itself is on a succession of knolls, with low land between. We have good water, and the climate is healthful. Salt farms are scattered about over the plain, but the nearest village is two and a half miles away, and the only grog-shop in the region is five miles off.

I want the main work of the place to be done by paid laborers, Christians, if possible, but to have the children taught to work at such things as their strength is equal to, for four hours per day, so that by the time they are old enough to begin life for themselves, they will be capable of carrying on farms of their own. Government will then give them a few acres each of waste land, and a small loan on five per cent. interest, and they can soon be independent.

I mean the children to have four hours in the school-room, and a study hour in the evening, the rest of their time to be spent in play and rest. In this way we should soon have an intelligent, industrious, Christian community, who will have been taught to give one-tenth of their income for the Lord's work.

In connection with the industrial mission I want to have cottage homes for the blind. Their condition is very pitiful. Blindness is considered the curse for some sin committed in this or some former state of existence, and they are taunted with and reproached for their helplessness. Kindness and sympathy are very rarely shown to them, even by their nearest relatives.

On the farm they could do all the rice pounding and cleaning, pick the cotton from the seed (it has to be done by hand), be taught to make brooms, baskets, and mats, and be read to and helped in many ways. The work for the blind, and for the orphans and destitute children can be carried on together with mutual benefit.

The Industrial Mission School, Sirur, India.

REV. R. WINSER.

American Board, Marathi Mission, India.

What was known till recently as "the Deccan Industrial School" is now designated "The Sir Dinshaw M. Petit Industrial School." It is located at Sirur, India.

This school has risen from small beginnings to a commanding position. It was entirely destroyed by fire with all its furnishings, tools, and machinery in 1895. But most readily and generously did kind friends and the government in India furnish the means for its thorough and complete restoration and re-equipment, all of which has been accomplished, and the school was reopened in February, 1898, and inspected by Dr. Thomson, of the College of Science, Poona, who reported it as being one of the first schools in the presidency.

This school has been of steady and substantial growth. It has a direct bearing upon the subject of self-support now so widely advocated by missions and boards.

The results in the line of education are a clear gain, for the boys carry on their studies in the vernacular school according to the prescribed standards, and besides, in the same time, become trained workmen in the industrial department. Thus the basis of the community's prosperity is laid and our youth trained accordingly.

We have from the beginning recognized the fact that an industrial educational institution, as such, can not pay its way any more than any other institution of learning. We have, also, realized that we must have some arrangement by which an annual income, not large, should be secured. To insure this we set out plantations of the American agave, a fiber-producing plant. The fiber is of commercial value, and our plantations are now

matured. We have, after laborious correspondence and research, found the machine which we have felt from the beginning we must have. Such a machine is made in New York city and costs \$1,500. The oil engine to run this costs \$1,200. For transportation, water tanks, baling press, masonry work and shed, we must have \$2,300, thus making a total of five thousand dollars (\$5,000).

In the Bombali Mission.

REV. JOHN M. BELL.

Supt. Wesleyan Methodist Connection, Free-town, Sierra Leone, Africa.

It is difficult to realize the destitute condition of this people; their wretched state physically as well as spiritually. Here you see animal nature without restriction. Wives are simply slaves to be sold or traded as cattle. The children are regarded as pigs might be, and valued by appearance. Girls wear no clothes at all until sold into wife slavery; the clothes worn then in most cases here where we are, cover their bodies somewhat as harness does horses. The women do all the farm work, carry all the water and wood, and receive but a scant living, and are abused always. If the wives are not "flogged" every few days it is said they "get lazy and don't respect their husbands." If a man has, say a hundred wives, some woman who has lost her husband by death, will go to him and give herself to him rather than to be sold to some poor man.

They universally worship the devil, and sacrifice to him; they bury their dead as the property of the devil, and sacrifice food for the spirit of the devils who may pass by. They never question but that their dead are in hell. They believe all who live in this world go to hades—"ro-krifi" is their word, which means an eternal place of abiding. They also believe that "ro-krifi" is divided, and that part of the people are happy and part of them are not. They believe the devil to be the intermediary between them and God; he is the man sent to punish them, so they use all manner of schemes to satisfy the devil, believing that their good fortune in wealth and health depends on keeping "on the good side of their intercessor."

IV.—EDITORIAL DEPARTMENT.

British Support to Islam in Africa.

A strange movement is in progress, which may have more important bearings on the future of missions than is now apparent. The founding of the Gordon College at Khartum, which in some respects is at least negatively a bolstering up of Islam, has now been followed by what appears to us to be a positive uplift of the whole Moslem system in West Africa. On August 7th a Mohammedan school with accommodations for 300 children was opened at Freetown, Sierra Leone, under the auspices of the acting governor, Major Nathan. Among those present was Dr. E. W. Blyden, an ardent promoter of the Moslem faith.

The whole ceremonies at the opening seem to be significant of a new departure. A prayer was offered in Arabic by Alfa Omaru, the imam of the mosque; and the same gentleman followed with a brief address, tracing the history of educational efforts among the Sierra Leone followers of the prophet. He contrasted the years 1839-1841, when the Moslem believers were persecuted, and the mosques destroyed by mobs, because the Mohammedan faith was thought to be a menace to the colony, with the more enlightened and liberal policy of the half century succeeding, when the British government had given the adherents of the prophet both protection and toleration. He referred to the festival of the Lesser Bairam in 1872, when Governor Sir John Pope Henessy had attended with a military escort, and to the action of Governor Sir Samuel Rowe, seven years later, when at the Government House he entertained during the same festival, seven hundred

Moslems. Then, twelve years later, Governor Hay had conveyed a fine property with ample buildings to the Moslems for educational ends, with a grant for paying instructors. These were marked stages in the advance of Islamism in West Africa, and the present elementary school is the first step toward a college.

Major Nathan in reply emphasized the advantages of educational training, particularly the effect of teaching English, in fitting young men for administration in the colony, instancing Mohammedan judges in India and similar magistrates in Egypt. He counseled those present to get a good knowledge of the Arabic, in order to know the real merits of Mohammedanism. When they understood the Koran, he added, they would see that their religion was one telling them how to live, and not a religion of charms and gewgaws. Knowing English, they would have the literature and wisdom of the white man open to them; and with Arabic, they would be able to read not only the Koran, but the "Makamat" of El Hariri, known already to some of them, and the "Alif Lailat wa Lailah," the translation of which English people read with pleasure. In concluding, Major Nathan urged them not to rest content until they had in Sierra Leone a Moslem college, whence wisdom and knowledge might go forth over the whole of West Africa.

It is perhaps too soon to forecast the possible effect of such a movement as this. But one thing is certain. Official sanction and positive aid are now given to the Arabic tongue and the Koran. British influence will undoubtedly be much enhanced in north and west Africa, among the millions of Moham-

medans that crowd that part of the Dark Continent. But the question is whether such political ascendancy is not too dearly bought by the sanction given to the religion of Mohammed. And, as to the bearing of this and similar steps of governmental policy upon missions among the Mohammedans, there seems to be no doubt that, for a leading and so-called Protestant nation, whose net-work of missions enwrap the globe, to assume such an attitude of patronage toward Islam, makes Christian missions so far incongruous. We see no reason why other nations which seek to rival Britain in political and social influence should not pursue a similar course. Why should not France thus propitiate the Algerian Arabs, and Belgium the Arabs of the Kongo district? As another has said, it is a strange spectacle when two western nations that a few centuries since led on the Crusades, now unite in promoting the creed they then tried to crush, and educate the people they then sought to exterminate. It becomes a serious question what is to become of Christian missions if such a policy as that of the Sirdar and of Major Nathan is to prevail.

American Protection to Islam.

A similar objection is made to the protection guaranteed to Islam in the Sulu Archipelago by the treaty made by General Bates with the Sultan of the Mohammedans in that portion of the Philippines. This treaty grants the sultan an annuity from the United States government, and permits established institutions—including slavery and polygamy—to continue unmolested. A provision is made whereby a slave may purchase freedom by paying his owner \$20, but there seems to be little reason to believe

that Sulu slaves have any means of obtaining the wherewithal. We believe that these provisions of the treaty are entirely against the letter and spirit of the Constitution of the United States, the Thirteenth Amendment to which distinctly says that "Neither slavery nor involuntary servitude . . . shall exist within the United States or any place subject to their jurisdiction."

It is also difficult to reconcile the express provision made against polygamy in Utah and that permitting it in the Sulu Islands. We grant that these are some of the knotty problems which are bound to arise from the extension of the jurisdiction of the United States to include distant peoples with established institutions so contrary to the beliefs of the American people. Should the present policy of the government be continued, it will be necessary either to "expand" the spirit and the letter of the Constitution, or to prepare for endless trouble in our dependencies. The problems are similar to those faced by England in Zanzibar slavery and Hindu polygamy. We trust that the United States government will grapple with them promptly, and settle them righteously.

A Polygamist in Congress.

The time has nearly arrived when Congress shall decide whether or not it will expel representative-elect B. H. Roberts, covenant breaker and the champion of polygamy. It is important that every voter who has not done so should write to his representative in the fifty-sixth Congress and protest against allowing Roberts to retain his seat. We earnestly trust that this agitation will also bring about a constitutional amendment defining legal marriage to be monogamic, and

making polygamy a crime against the United States, and punishable by disfranchisement and disqualification to vote or hold any government office or emolument. Rev. Wm. H. Campbell, of *The Kinsman*, Salt Lake City, has been indefatigable in his labors to secure these ends. It is a cause which deserves success, and should receive the support of every lover of home and country.

The June *Arena* publishes what purported to be an unprejudiced article from a non-Mormon, entitled "A Word for the Mormons," by a Mr. Curtis. Many well-informed parties believe this article to have emanated from no other source than Mr. B. H. Roberts himself, with, perhaps, the assistance of Elder Charles W. Penrose, editor of the *Deseret News*, official organ of the Mormon Church. Mr. Curtis is a brother of Maggie Curtis Ship Roberts, the latest acknowledged acquisition to the harem of Mr. Roberts, and can not, therefore, be called "an unprejudiced witness." Could these facts be known, they would take much of the wind out of the sails of Mormon missionaries who are appealing to the *Arena* article in support of their claims. We publish on another page an excellent reply to that article by a lawyer in Salt Lake City. This the *Arena* refused to publish, although perhaps because—it clearly proves from Mormon writings the prevalence of intemperance and polygamy in Mormon districts, and the advocacy of "blood atonement," whereby the church sanctions murder to atone for apostasy.

Mormonism should be eradicated from America, first by the enforcement of law in respect to crimes against society, and second by the preaching of the Gospel and the ministry of love on the part of the followers of Jesus Christ.

Critical Times in South Africa.

The trouble between Great Britain and the Transvaal has not yet come to actual war (Oct. 9), but it is now thought to be inevitable. There are doubtless two sides to this much-mooted question of the status and rights of the Uitlanders in the South African Republic. The question should be settled by arbitration, if the two governments can not otherwise come to a peaceable understanding. This would at least indicate that the peace conference was not wholly a farce. The Uitlanders—or Outlanders—who are mainly British, pay a large part of the Transvaal taxes, and have nothing to say about the franchise. They, however, are unwilling to give up their British citizenship, and to be counted among the Boers. England claims suzerainty over the Transvaal, and this the Boers deny.

In case of war missionary work in South Africa must, of course, suffer with other enterprises. Missions are carried on by the American Board and Methodist Board from the United States, and several English and South African societies. War not only diverts the mind of the people from spiritual things and endangers mission property, but it tends to brutalize the natives who are in the disturbed districts.

The Müller Orphanages.

It is refreshing to read the sixtieth report of the Scriptural Knowledge Institution for Home and Abroad, being the record of the Lord's dealings with those who have succeeded George Müller in his life-work. The report covers ninety pages, and contains over 50,000 words, giving the narrative for the year ending May 26, 1899. The first ten words aptly summarize its contents: "The signal blessing that the God of all grace bestowed," through another twelve

months. The most conspicuous feature of the narrative is the unvarying faithfulness of the great Prayer hearer and bountiful Promiser. The original workmen, Mr. Müller and Mr. Craig, are both gone, but the work goes on; and Mr. James Wright and Mr. G. F. Bergin are carrying it on upon exactly the same lines as before, and with the same experience of blessing. It has thus been demonstrated that the work was independent of even the striking and positive personality of that really great man—George Müller—that it was founded not on a man, but on a method; not on a person, but on a principle, and that God is the same God to all those who follow the same Scriptural and spiritual laws which the Divine Master has both framed and published as His spiritual code. There has been a true succession, and hence a continued success. These brethren, upon whom has fallen the mantle of this Elijah, have stood by the waters and called upon Elijah's God, and expected continued interposition of His power, and there has been no river of difficulty over which He has not opened a path.

During this fiscal year, in answer to believing prayer, and without a single application to any human being for pecuniary help, there has been received the sum of nearly £30,000 (£29,677 17s. 9½*d.*), or close to \$150,000, of which about four-fifths was taken for the orphan work, and the rest for the other objects—schools, Bible and tract work, and support of missionary workers. There has been one donation of £2,400, and a legacy of £20,000 has been left to the work, not yet paid, but in prospect. The year has been one of severe financial straits, but with the same experience as before of Divine provision and interposition.

This work interests us as a *mis-*

sionary work on no small scale, carried on both at home and abroad, and on strictly Biblical lines. 148 orphans have been admitted during the year, and 1,560 were under care at the close of the year. The average of Bible and Tract distribution has been fully maintained, and the schools have been continued, and the missionaries in foreign lands have been helped, at a total expenditure of £3,394 14s. 9*d.*—about \$16,500.

Since the commencement of the work, over *one million pounds* have been given for the orphan support, in answer to prayer; nearly £400,000 given to other objects; by sales of Bibles and Tracts, nearly £50,000 more; and half as much more by payment of the children in the day schools. Here is a work long revolving about one man, originated and conducted by him, whose total expenditures thus reach close on to £1,500,000, or \$7,500,000. And since apostolic days no equal amount has been spent more wisely, going farther to promote the spread of Gospel truth everywhere.

The singular fidelity of Mr. Wright and Mr. Bergin to the principles laid down by Mr. Müller seems the more beautiful in view of the frequent departures from such principles, in the case of some who have succeeded others as administrators and turned upside down the system they left as a legacy, as in the case of the Doshisha in Japan. One reason why legacies and bequests are so unsafe is that legators are so uncertain about their bequests being carried out. Let these conscientious men at Bristol speak for themselves:

Mr. Müller began this work with one clearly defined purpose, viz., to illustrate the truth that the unseen God and Father, our Lord Jesus Christ, really listens to and answers the believing prayers of His children, now, at the end of the nineteenth century, just as much as He did in the days of the Apostles, or in the days of Daniel, David, Abraham, and Enoch. To emphasize this

lesson Mr. Müller resolved, from the outset, *never to do* what, otherwise, it would have been perfectly Scriptural and therefore lawful to do, viz., to make his needs known to his fellow Christians. Only in the ear of the living God would he tell his circumstances. And for 64 years God vindicated His servant, and showed His approval of his utter trust in Himself. Beloved Mr. Bergin and I felt that if we departed a hair's breadth from this position, in conducting the Scriptural Knowledge Institution, we should be marring its unique testimony, and so we had not a moment's hesitation.

This is written with regard to a matter so small that it would seem to belong among the matters of little importance, namely, whether a friend who inquired as to the needs of the work should be informed of the straits they were in. Would that all who administer a trust were as conscientious and careful to carry out the will of those who had founded great institutions!

The Lord's dealings continue to be very peculiar in the trials to which faith is subjected, and the reward of patient waiting. For example, between the 13th and 20th of July, 1898, the *smallest weekly total* since the commencement of the fiscal year was received (£155). From the 21st to the 27th, £1,025 came in, the small income of the week before having led to more continuous and courageous waiting on God. The trial of faith nevertheless continued, but on the 10th of December, nine months to a day after dear Mr. Müller's departure, by a donation of £2,400 and a legacy of £2,000 more, all five branches of the work were for the time richly supplied; and again on March 28, 1899, word came of a legacy of £20,000, the largest legacy to the orphanage yet announced. Here we find conspicuous answers to Mr. Müller's prayers coming over twelve months after his death.

Since March, 1834, 289,323 Bibles, 1,469,649 New Testaments, and 245,221 copies of parts of the Word have been circulated in various tongues, in all over 2,000,000! During the year 161 laborers in mission

fields have been aided. During the year over £1,000 have been used in tract distribution, and since 1840 nearly £50,000. All this is mission work, as is also even the orphan work for, in the truest sense, it is a *converting* work. The salvation of souls is in everything the supreme aim, and God constantly honors this supremacy of purpose. We know of *no place where money can be put with the absolute confidence that it will be used only for God* more than in the Scriptural Knowledge Institution at Bristol.

The editor-in-chief has been in Bristol many times, been admitted to the rare privilege of active fellowship with this noble staff of helpers in prayer and praise; been permitted to know, as outsiders do not, of the straits gone through, being admitted to the prayer-meeting of the helpers, where the wants of the institution are laid before God. He has been in all the departments of the orphanage, frequently addressing both the children and the helpers, and thus can testify, from personal and intimate knowledge, that no institution known to him more faithfully represents the principles and practises of the New Testament Church.

Once more we call attention to the singular *completeness of detail in accounting for every farthing received and expended*. We have felt compelled more than once to call attention to the absence of such detail in the reports of some societies and institutions which disburse large sums. Even when there is a detailed statement of receipts, there is often a lack of such detail in expenditure. This alienates public confidence. Donors are entitled to a report of the exact manner in which gifts are used, and no *lumping* of expenditures will suffice. The more honest the disbursement is, the more reason for such detail that there may be no encouragement to others who deal fraudulently. The more transparent all such methods are, the more is Christ glorified.

V.—RECENT BOOKS ON MISSIONS AND MISSION LANDS.

AMONG THE WILD NGONI. By W. A. Elmslie, M.B. Introduction by Lord Overtoun. Illustrated. Map. Index. 12mo, 316 pp. \$1.25. Fleming H. Revell Co.

This is an exceedingly interesting account of work in the Livingstonia Mission in British Central Africa. This mission of the Free Church of Scotland is the outcome of Livingstone's travels through the African jungles. The mission was founded by Dr. James Stewart and Dr. Laws on the west shore of Lake Nyassa. Slavery and barbarism faced the missionaries at every point, and there were long years of waiting for fruit. Now, however, this is one of the brightest spots in the mission world. Industrial training has been a special feature of the work, but always holding a place secondary to the preaching of the Gospel and training of converts in Christian truth.

Dr. Elmslie knows this field and people well, and vividly describes the country and people of the Ngoni, who are warriors of the Zulu race. Their history is chiefly marked by vice, superstition, and bloodshed, but there has recently been a remarkable revival among them, and hundreds are coming out to confess Christ.

MANUAL FOR STEWARDS AT MISSIONARY LOAN EXHIBITIONS. Illustrated. 12mo, 136 pp. 1s. Church Missionary Society

Loan exhibitions for missions have received more attention in Great Britain than in America, but the demand is increasing in both countries. They are an excellent means of awakening and stimulating interest, and for imparting knowledge of foreign peoples and lands. This book is the only one published treating of the subject. It tells of the object of such exhibitions, the best method of arrangement, describes various departments, and gives other helpful hints. The book should be secured by all lead-

ers of missionary committees and others who are in a position to stimulate interest by this means.

CATALOGUE OF THE FOREIGN MISSION LIBRARY of the Divinity School of Yale University, No. 5 1899. 8vo, 32 pp. Paper. Tuttle, Morehouse & Taylor, New Haven.

Mr. George E. Day has done excellent service in thus cataloging the 6,500 volumes in the Foreign Missionary Library of the University. It is a library which should be of great advantage, not only to students and professors of the university, but to many who may be able to visit New Haven, and consult its shelves. The catalog is well arranged for consultation. There are still many volumes absent from the library which we should suppose would be among the first secured. It would be of great advantage to have included in this catalog a list also of the best books which treat of mission lands and heathen peoples.

Monthly Missionary Bibliography.

- MANUAL FOR STEWARDS OF MISSIONARY LOAN EXHIBITIONS.** Illustrated. 12mo, 136 pp. 1s. net. Church Missionary Society, London.
- SELF SUPPORTING CHURCHES, AND HOW TO PLANT THEM.** Illustrated from the Life and Teachings of Rev C. H. Wheeler, D.D. By W. H. Wheeler. 12mo, 400 pp. \$1.00. Better Way Publishing Co., Grinnell, Ia.
- BLACK ROCK.** Ralph Connors. Illustrated. 12mo, 327 pp. \$1.25. Fleming H. Revell Co.
- PIONEERING ON THE SAN JUAN (COLORADO).** Rev. Geo. M. Darley, D.D. Illustrated. 12mo, 226 pp. \$1.50. Fleming H. Revell Co.
- RUSSIA IN ASIA.** By Krausse. Maps. 8vo. \$4.00. Henry Holt & Co.
- THE HEART OF ASIA.** F. A. S. Krine and E. D. Ross. Illustrated. 8vo. \$3.50. J. B. Lippincott.
- INTIMATE CHINA.** By Mrs. Archibald Little. Illustrated. 8vo, 615 pp. \$5.00. J. B. Lippincott.
- IN THE VALLEY OF THE YANGTSE.** Mrs. Arnold Foster. London Missionary Society.
- CHINA—ITS PRESENT CONDITION.** Harold Gorst. \$3.00. E. P. Dutton & Co., New York.
- OOM PAUL'S PEOPLE.** A. C. Hillegas. Illustrated. 12mo. \$1.50. D. Appleton & Co.
- PRESENT DAY EGYPT.** F. C. Penfield. Illustrated. 8vo. 400 pp. \$2.50. The Century Co., New York.
- TUNISIA AND THE MODERN BARBARY PIRATES.** Herbert Vivian. 8vo, 341 pp. Longmans, Green & Co.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

THE KINGDOM.

—A writer in *The Churchman* suggests: "It is true, tho strange, that for the first six years or so, very little visible effect is produced by missionary teaching and influence. The mind of a pagan descendant of innumerable centuries of pagans appears to be for some time impenetrable to the Christian doctrine, and no matter how zealously a missionary may strive with him, he continues to present a wooden dulness, until by and by there is a gleam of interest; he catches the idea, as it were; and the interest becomes infectious and spreads from family to family, and converts multiply rapidly."

—Is it true that our missionary societies are giving an undue proportion of their means and men to the evangelization of weak and dying nations, and neglecting the strong and numerous nations which will probably have a dominating influence in the future? It may seem so, but we doubt if it is so in reality. The weak nations were in most cases accessible; the strong were shut off by the arm of military power, by immemorial customs, and by religious prejudices. Access to the weak was easy; to the strong it was impossible for decades after missionary work began. The East India Company, which was so bitterly opposed to the spread of the Gospel in India, was not superseded by imperial power until forty years ago. India has not been neglected. China was entered as soon as ever the smallest opening was forced in her stout walls of pride and prejudice, and proportionately to their strength the churches have continued to work for her. Mongolia would have been Christianized ere now but for the Russian govern-

ment. Japan has been greatly aided. All the same, the churches need a quickened sense of responsibility to these coming nations.—*London Christian.*

—In the *Baptist Missionary Magazine* for August is an editorial on Self-Supporting Industrial Evangelistic Missions, especially in Africa. As a matter of fact, the article declares the following:

"Almost every mission field, particularly in Africa, is strewn with the wrecks of industrial missions—the mournful reminders of high hopes and blooming enthusiasm dashed on the rocky shores of practical and painful experience. After scores of trials, a careful study of world-wide missions for eighteen years fails to disclose a purely industrial, evangelistic, self-supporting mission to the heathen in successful operation in all the world."

—An English paper says: "The most remarkable feature of the present 'boom' is, of course, the amazing success of Mr. Sheldon's books. About 20 publishers are publishing sixpenny novels, and quite 15 of them are turning out 'What Would Jesus do?' and the half-dozen companion books. There has been nothing in the present century like this sermon story. It has sold in literal millions, 3,000,000 having been sold in this country alone (much increased by latest returns). The success is the more remarkable because two of Mr. Sheldon's stories had been published in serial form in England in 1895 and 1897, and had attracted no special notice. Yet in less than six months the circulation of 'In His Steps' has far surpassed the total circulation of all Mrs. Henry Wood's novels in forty years! 'East Lynne,' which has had a bigger circulation than any other Eng-

lish copyright novel, has only reached 480,000 copies, and it is said that the total number sold of Wm. Black's novels is not more than 300,000. 'Three Men In a Boat,' a remarkably popular book, reached 160,000; 'Beside the Bonnie Brier Bush,' 90,000; 'A Prisoner of Zenda,' 70,000; and 'The Christian,' the most popular book of 1897, sold to the extent of 123,000 copies in that year. But how paltry these figures are beside Mr. Sheldon's millions!

—A contributor to the *Indian Standard* discusses "The Pauline Privilege" of remaining single, and makes a racy "Plea for Toleration." He resents the insinuation that the celibate is a sort of freak, an abnormal accident for which there is no accounting and of which the fewer the better. He thinks it is just as possible that a *man* should enter upon a missionary career with a deliberate and prayerful purpose to devote himself wholly to the work without the counter-attractions of married life, as that a woman should do so. The article concludes: "Of course, we shall hear plenty about the drawbacks—how deficient the celibate must necessarily be in dealing with the domestic side of the people's life, and in particular how impossible it is for him to reach the women—tho even in this direction a good deal can be done with the help of an experienced Bible-woman. But we are not pleading for entirely celibate missions, being, indeed, more broadminded than the benedicts who would sometimes appear to wish for the entire extermination of the celibate race! We only plead for liberty, for the right to exist, and that not on sufferance merely, but as those who have seen our own vision from the Lord and received 'our own gift' as well as they, and who desire by God's

grace to abide in the calling wherein we were called to the work, celibate, for the kingdom of heaven's sake."—*Indian Witness*.

—Says Rev. S. H. Chester, who is a missionary secretary (Presbyterian) and so ought to know: "The native church will learn more of the art of management in six months in managing its own things—which itself pays for—than it will learn in six years in managing mission things—which the mission pays for." No doubt the native Christians, if left to themselves, may make mistakes—but what home church does not? But the ultimate aim of all missionary effort should be so to develop native forces that in time the missionaries will become supernumeraries, and the work of evangelization be carried on wholly by native forces.

—Some people are very fond of looking at missionary work from an amateur mathematical point of view; they say:

'Let x = the amount of money spent by the society in the year; a = the number of baptisms in the year; then $\frac{x}{a}$ = the cost of each convert. For 1898-99 this equation for the C. M. S. would be $\frac{x}{a} = \frac{£330,000}{16,000 \text{ converts}} = £22 \text{ each}$.

Not a very large sum of money, but is it correct? No, certainly not, and a real mathematician would at once see where the fallacy lies. There is another factor which ought to be taken into consideration, viz. " b ," equal to the immense amount of work done which, while perhaps not resulting in direct conversions, is yet steadily breaking down cruel, hellish, awful heathen customs; it is raising the position of women, saving life, healing the sick, lessening the immorality, teaching the doctrines of Christianity—in short, work which is slowly, but none the less surely, civilizing the world—

teaching that there is no true, real, permanent civilization which is not based on Christian principles.—*C. M. S. Gleaner.*

—The Southern Baptist Convention puts forth these figures which relate to its foreign missions:

| COUNTRIES. | Missionaries. | Native Assistants. | Churches. | Baptisms in 1899. | Membership. |
|-------------|---------------|--------------------|-----------|-------------------|-------------|
| China..... | 40 | 55 | 22 | 427 | 1,802 |
| Africa..... | 6 | 10 | 6 | 37 | 341 |
| Italy..... | 1 | 20 | 22 | 38 | 518 |
| Mexico..... | 10 | 19 | 26 | 45 | 1,091 |
| Brazil..... | 18 | 17 | 23 | 285 | 1,524 |
| Japan..... | 7 | 7 | 1 | 13 | 71 |
| Total..... | 82 | 128 | 100 | 845 | 5,347 |

—The Mennonites are about to establish a mission in India, and have sent two men to explore and select a region in which to locate for work. The United Evangelical Association, one of our newest bodies, has selected China and Hunan Province, and as soon as such can be selected will send out two men and their wives, one of whom is to be a physician.

AMERICA.

United States.—The New York World recently published a list of donations to church education, etc., in this country during the month of May. The sum total is \$3,220,600, divided as follows: Educational institutions, \$1,092,000; charity, \$80,000, and churches \$114,000. The great institutions of the country were remembered with great gifts. The University of Pennsylvania received \$625,000; another institution, not named, \$250,000, and Columbia University, \$217,000.

—The not commonly ranked among missionaries, yet most assuredly Anthony Comstock is a man with a mission from heaven, and one also which he proposes to fill to the full, cost him what it may; for we read that no less than 72 tons of

vile books or pictures, enough to work an immense deal of corruption, have been destroyed by the Society for the Suppression of Vice. Along with this, more than 2,000 persons have been arrested for their conduct in sending forth this obscenity. So, God bless and prosper Anthony Comstock and his work.

—The Rev. Ng. Poon Chew, of Los Angeles, Cal., is about to start a paper in the Chinese language to further the interests of missions among the Chinese on the Pacific coast. For this purpose he has procured 250,000 types, which represent 11,000 different characters, and require that number of separate boxes in which to keep them.

—In one particular, at least, all our men in the government service might pattern after one of the Japanese consuls to this country. When connected with the Japanese embassy at Washington he was asked to translate some papers about the liquor business with Japan. He declined on the ground that he was willing to do anything for his country's good, but would do nothing to introduce into his country what had never been anything but a curse to other nations.

—The report of the Commissioner of Indian Affairs shows that during the past year there have been on the rolls of the Indian schools 24,004 pupils, with an average attendance of 19,671, a considerable increase over the preceding year. The great majority are in the regular government schools, 19,899; there are nearly 3,000 in the contract schools, 315 in public schools, 737 in mission boarding schools, and 54 in mission day schools. The appropriations for the education of Indians in schools under private control have diminished steadily. For the present year the sums are: For the Roman Catholics, \$116,862;

for Lincoln Institution, \$33,400; for Hampton Institute, \$20,040—the last two being special appropriations. The amount appropriated for the present year is \$2,638,390, a slight increase.

—Speaking of Indians, from the following statement it would appear that, after all, they are really human: Rev. S. C. Wright, now of Oberlin, left home recently for a visit among one tribe of the Ojibway Indians, near Hayward in Northern Wisconsin, and from there will go to Leech Lake, Minnesota, where another tribe of the same Indians live. Mr. Wright was a missionary among these Indians for about thirty years, teaching and preaching near Hayward for nine years, and near Leech Lake for twenty years. *All his expenses will be paid by the Indians*, who wish to see their old teacher and friend.

—More than 24,000 volumes of missionary literature have been placed in the hands of the young people in the United States by the Methodist Student Missionary Campaigners. Every day brings new orders, and it is now assured that at least 40,000 volumes will be sold by September 1. From every hand come reports of missionary fires which are being kindled by the reading of these splendid books.

—Of 303 missionaries sent out by the Women's Foreign Missionary Society of the Methodist Church only 18 have died, 7 of them dying on the field.

Canada.—The Canadian Presbyterian Woman's Missionary Society has reached its twenty-third year, has representatives in India and China, and reports 642 auxiliaries, 302 mission bands, a total membership of 21,000, and an income of \$45,513 last year.

EUROPE.

Great Britain.—Dr. Fairbairn, in an article in the *Contemporary Review*, gives to English readers a striking instance of how the idolatry of the mass, as practised by ritualists in England, is looked upon by the Hindu. "We," said the Hindu, "make an image, or a symbol, of our god; but we never confound either with the god it speaks of. The most illiterate person knows that there is one Vishnu and one Siva, one Krishna, and one Vali, and that there is not such an infinite multitude of these deities as there are symbols or images in the land. But you, you take a piece of bread and a cup of wine; you utter over them a prayer, and they straightway become the flesh and blood of your God, which you offer up in sacrifice and then consume. In all Hinduism you will find no idolatry as gross as this."

—In one of the May gatherings this year the pitiful object-lesson of a burnt Bible was held up to view. Its owner, a young Englishwoman, was present, bearing the marks of those who at priestly instigation sought her own and her husband's life. This happened in Brazil, but it is the same wherever *the priest* holds rule, and it is sad to think that this is the system which the Ritualists of to-day would fain bring back upon us, and which our foolish rulers in Church and State treat with such tender concern. A burnt Bible is a true and expressive mark of Rome.—*Medical Missions.*

—Among the shareholders of the brewing company of Guinness & Co., are no fewer than 178 persons bearing the title of "Rev.," including bishops, deans, archdeacons, and canons—all, of course, in the famous Apostolic Succession. In four other brewing companies are

133 persons designated as "Rev." This reveals the secret of the opposition many of the Anglican clergy show to temperance work. I should like to know what the honest opinion of blessed Peter and self-denying Paul is concerning these successors of theirs whose inconsistencies they observe from the battlements of paradise.—*Indian Witness*.

—The British and Foreign Bible Society has begun to prepare for its Centenary in 1904, by publishing a series of papers termed "Bible House Papers," dealing with the work of Bible translation, etc., during the hundred years. The first two have already appeared, and have been written by Mr. G. A. King, and the Rev. J. Gordon Watt. The former is entitled "In Our Tongues," and gives an alphabetical list of the new versions added by the B. & F. B. S. during the ten years, 1889-98, with some particulars about each. Mr. Watt's contribution is entitled "Four Hundred Tongues," and gives a list of 406 languages in which versions of the whole or part of the Bible are in use, of which 111 possess the whole Bible, 91 the New Testament, and 204 only portions.

—How have times changed! A hundred years ago, when the Church Missionary Society was founded, the bishops timorously held back from it, scenting heresy in it, and the Archbishop of Canterbury hesitated to give his sanction to the new foundation. And now a stately array of princes of the church delight to have a part in the jubilee of the same society! Nay, more: the Archbishop of Canterbury himself, the Primate of the English Church, delivered the Centenary Sermon.—*Allgemeine Missions Zeitschrift*.

—One of the directors of the London Missionary Society has promist

to support entirely a new medical missionary in South India, and has also given £500 for extension of work in New Guinea; another has promist to support a medical missionary in the Amoy district; a third has undertaken the support of his own daughter, who is going as a medical missionary to Central China; a fourth has given £500 to the general funds of the society, and other large amounts to various special funds. And now news has come that an old friend of the society in Australia has promist £2,000 for the establishment of two new inland stations in New Guinea.

—We notice the statement in the *Mogado Cristiane* that when Queen Victoria came to the throne, more than 50 per cent. of her people—in the United Kingdom—could not write, and that now only 7 per cent. are unable to write.

—Last year the charitable income of Great Britain and Ireland approximated closely on £30,000,000, and of that immense sum only £1,400,000 was spent on missions to the heathen, or, in other words, while every man, woman, and child at home could claim 15 shillings as their share of charitable gifts every year, 1,000,000 heathen have to divide 20 shillings between them!

France.—It is interesting to observe that the Evangelical Christians of France are organizing a definite deliverance of Gospel testimony and a bold statement of Protestant principles for the Exposition to be held next year. The Central Committee of the Mission Intérieure Evangélique have proposed measures on a scale that shall compel public attention. To begin with, a large hall, to hold 1,500 or 2,000 people, will be provided to serve as a center of preaching and teaching effort. Lecturers, evan-

gelists, and singers, representative of all the churches, will combine to place the Gospel in evidence before the millions who will visit Paris from many lands.

—"And Satan came also." Since we read that for the Paris 1900 Exhibition a huge wine barrel has been built, and 150 Nancy workmen have been entertained in it to dinner. The cost of the cask is £6,000.

—The Paris Society, responding by the despatch of workers to calls far beyond its resources, has nearly doubled its income during the last twelve months; and opens the financial year with a large balance in each of its funds.

Germany.—Aided 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 wholly new enterprises. 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, while the total income was £70,100.

—This same body of Christians has recently decided upon the transfer of the Greenland mission field to the State church of Denmark. The Greenland mission was established as early as 1733, and closely followed upon the first enterprise of this kind in the West Indies in 1732. The transfer was made not for financial, but purely for practical reasons.

Italy.—A German journalist has given some interesting statistics regarding the income of the pope. Leo XIII. requires £280,000 annually for the payment of his private chaplains and the support of his household in the Vatican and elsewhere. Cardinals and diplomatic representatives abroad cost £20,000; the up-keep of the Vatican, £100,000; alms and gifts to schools and charities, £60,000; "presents," and other gifts, £60,000, and "miscellaneous expenses," another £40,000.

Spain.—Last April five Protestant ministers gathered for conference at Madrid. Pastor Fliedner in his address stated that the collapse of three great Roman Catholic powers (Austria, 1866; France, 1870; Spain, 1898); augured the dawn of a new era. Never since the days of the Reformation had there been such an open door.

—The occasion which led to the passage of the Act of 1868, which repealed all Spanish restrictions on liberty of conscience, is an interesting one. In the year 1863, according to the *Interior*, the municipal authorities of the city of Madrid decided to extend the boundaries of that city to the north. In order to do this they cut through the elevated plateau, "Quemadero," which was, in ages past, the execution ground of the Inquisition. In so doing, the remains of multitudes of Protestant martyrs were exhumed. The sight of charred human bones, and half consumed masses of hair, with other unmistakable evidences of suffering, wrought upon the feelings of the people, and led to the act which was past in that year for freedom of religious belief. This act, tho imperfectly executed, still remains on the statute book of Spain.

The Jews.—According to Prof. Cyrus Adler, following the most reliable estimates obtainable, the

total number of Jews in the world is 10,728,491, distributed as follows: Russia, 5,700,000; Austria-Hungary, 1,860,106; United States, 1,043,800; Germany, 567,884; Turkey, 350,000; Rumania, 300,000; Morocco, 150,000; British Empire, 148,130; Abyssinia (Falashas), 120,000; Netherlands, 97,324; France, 72,000; Tripoli, 60,000; Tunis, 45,000; Algiers, 43,500; Italy, 38,000; Egypt, 25,200; Persia, 25,000; Bulgaria, 16,290; Turkestan and Afghanistan, 14,000; Switzerland, 8,039; Argentine Republic, 6,735; Greece, 5,792; Servia, 4,652; Denmark, 4,080; Belgium, 4,000, etc. In this country New York leads with 400,000. Then come Illinois and Pennsylvania, with 95,000 each; Ohio, 50,000; California, Maryland, and Missouri, 37,000 each, etc.

—Pastor de la Roi, himself a convert from Judaism, and the author of a three-volume series on the history of Jewish Gospel work, has collected from all available and reliable sources the data as to the gains that have been made in the nineteenth century for the Christian Church from Israel, and has given his results in two articles published in the *Nathanael*, of Berlin, Nos. 3 and 4. According to de la Roi's computation the total gains made from Jewish sources and all the branches of the Christian Church since the year 1800 has been, in round numbers, 224,000. The gainers by baptism of converts have been the following:

| | |
|--------------------------------|--------|
| The Protestant Church..... | 72,740 |
| The Roman Catholic Church..... | 57,300 |
| The Greek Catholic Church..... | 74,500 |

Total, by baptisms..... 204,540

In addition the gains by mixt marriages have been nearly 20,000, making a total of at least 224,000. The leading countries who have furnished this contingent were: Russia, 84,500; Austria-Hungary, 44,768; Great Britain, 23,500; Germany,

22,500. The average annual gains from these sources for the Protestant Church have been 1,450; for the Roman Catholic, 1,250; for the Greek Church, 1,100; from mixt marriages, 1,450, or an average annual total of 5,250 additions from Jewish sources since the beginning of the present century. — *The Independent*.

ASIA.

India.—Dr. Spinner, of Weimar, in the *Zeitschrift für Missionskunde*, makes some remarks about Buddhism which are startling, but unquestionably true.

“When, some 2,000 years before our era, the Aryans, full of courage and energy, penetrated from Cabul through the Khyber passes, into the valley of the Indus, Jumna, and Ganges, they composed and sang magnificent heroic lays. This we see in the oldest part of the Veda. Their mythology was energetic and poetical. The hot sun of India, the easy life of conquerors, exchanging the sword for the plow, transformed daring courage into quiet contemplation. Instead of kings and heroes it was the priests, the Brahmans, who controlled the people, having gradually risen to be the highest caste. The religious conceptions were cut to a hierarchical pattern, and the soil that nourished them was no longer a channel of fresh enlivening mountain water. It was now drenched with unwholesome swamp-water, giving birth, it is true, to luxuriant culture. The fantasy of the post-vedic Indians revelled above all in dreams of hell and paradise. Then the noble reformer, of princely race, Giddastha, the Buddha, shattered the whole fabric of Brahmanism, took from it its hells and its heavens, nay, by the force of a pitiless logic, even its gods. For fancies of heaven and hell there was no place in Buddha's view of

the world, any more than for any sort of divinities. The irony of fate, however, has brought it about, that soon after his death not only was he himself raised into a god, but in numberless incarnations of his person, in the deification of the first disciples, and in the gradual reacceptance of the whole prebud-dhistic Indian pantheon, more gods were given to Buddhism than the old Brahmanism possest. Parallel with this proceeded the transformations of the eschatological conceptions of Buddhism into those of the Brahmanical era. The terrors of the hells and the sensuous paradisiacal joys of the heavens, in the shape in which for 2,000 years they have controlled the Buddhist believers of Asia, have nothing to do with the doctrine of Buddha. They lead us directly back into the time of the Brahmanical religion of nature. It is in this, and only in this form, that the non-Indian peoples, the masses of which have gone over to Buddhism, so-called, have learned and accepted this religion, which, after the sixth century of our era, fleeing from India, but conquering elsewhere, overpast every bound. Never in the history of religion has a more fatal *quid pro quo* come to pass. The professors of genuine Buddhism are to-day as good as extinct. So far, as is supposed, from numbering hundreds of millions, they now, in fact, number only thousands. Their place for 1600 years back, has more or less consciously been taken by adherents of Brahmanism, or more specifically, of Hinduism."

—Says Dr. Fairbairn: "One thing impress me greatly—the devotion for the people of those who know them best and had lived longest in close intercourse with them. It is wrong to attempt to speak in generalities, which are ever closely allied to falsities; but one may say

that where the missionary has the advantage over the civilian is in his much closer intercourse with the Hindu men through his longer residence in one place, and through his approaching them on the side of their intellectual and religious interests rather than on those of their commercial, judicial, or civil. It may be a curious fact, but it is a true one, that I found more appreciation of the good things in Hindu men and in the Hindu religion among the missionaries than in any other class of the European community. It is possible that the missionary does more to reconcile the Hindu to the British *régime* than any other single Western element operating in India."

—It appears that the British government is disposed to apply to Indian Christians the heavy legacy and heirship duties of England. These are not exacted of Hindus generally. A meeting was to be held at Bombay of Indian Christians, Protestant and Roman Catholic, to protest against this strange penalty laid on Hindus for adopting the religion of their empress.

—In the Anglican cathedral of Calcutta the new Episcopal throne is surmounted by a poppy-head finial. The *Bombay Guardian* keenly asks whether this is meant to represent opium, as so large a source of revenue to the government which supports this metropolitan see.

—Sir John Woodburn, lieutenant-governor of Bengal, in closing his interesting speech at St. Andrew's dinner, went a little out of his way to refer to what he had witnessed on his recent tour in Chota Nagpur. He paid a fine compliment to the work of the missionaries in that region. Said he:

"Speaking of Chota Nagpur, I was thinking of the surprise that arrived there even to so old an Indian

as myself. We are accustomed to think of the savage tribes in these hills as almost irreclaimable from the naked barbarism of their nomad life. What did I find? In the schools of the missionaries there were scores of Koh boys rapidly attaining University standards in education. It was to me a revelation that the savage intellect, which we are all apt to regard as dwarfed and dull, and inept, is as acute and quick to acquire as that of the son of generations of culture. It seems incredible, but it is a fact, that the Koh lads are walking straight into the lists of competition on equal terms with the high-bred youth of Bengal. This is a circumstance so strange, so striking, so full of significance for the future, that I could not refrain from telling you of this last surprise of this wonderful land we live in."—*Indian Witness* (quoted in *Harvest Field*).

—Bishop Thoburn in accounting for the falling off in membership of the Central India Mission of the Methodist Episcopal Church last year, gives, as one of the reasons, the following statement, which contains wisdom which has wide application: "A third decrease, and one which cost us the loss of several thousand members, was in the Bijpore district. It seems that the baptism of most of the converts in that region had been largely only formal. The people of the lowest caste had decided by general consent to become Christians. They had been baptized in large numbers without any organized effort being made to break them off from their old associations and properly to initiate them into the Christian faith. The result was that when an effort was made to enforce certain Christian usages and laws, such as the marriage law, the people were found utterly unprepared to maintain a proper Christian profession."—*Congregationalist*.

—There are now 6 women connected with the Missionary Settlement for University Women, Bom-

bay, and the constituency at home embraces 39 colleges and 15 schools. Work is carried on chiefly among the upper-class Parsees, and such work is necessarily slow and difficult. Still, the reports are encouraging, and Miss de Sélincourt has been "prospecting" with a view to the extension of the work to other University centers in India. The income for the year was £520, and the expenditure £630.

—A "Model Constitution and By-Laws" has been published in English, Telugu, Tamil, Canarese, Mahrati, Hindi, Urdu, and Bengalee, and 150 societies have already been organized, of which 60 are in the Madras presidency, 14 in Bombay, 18 in Bengal, 12 in the north-west provinces, 9 in Central India, 15 in Burma, and the others in other parts of India and Ceylon. In the Arcot mission of the Reformed (Dutch) Church, of which Madanapalle is a station, "the Christian Endeavor has come to be an important factor in the church work." There are now in that mission 9 societies with 250 active members, besides many associate members.

—Rev. Dr. Chamberlain, by advice of his physicians, is returning to America. It seems probable that he will be unable to return to the field where he has labored so long.

Tibet.—One of the most remarkable achievements in the missionary field was the work of Heinrich August Jaeschke, one of the Moravian brethren, who translated the Bible into the Tibetan language. Jaeschke was born at Herrnhut, in Saxony, in 1817, and died there in 1883. He joined the Brethren in the mission at Kyelang, on the Bagha river, in southern Tibet, in 1854. Tho excluded from further entrance into the "forbidden land," he began at once to learn the lan-

guage, and prepared a lexicon of German and Tibetan in manuscript, which was publisht in lithograph. Another lexicon followed in English and Tibetan, and some translations of religious works. Next he produced a dictionary of English and Tibetan, with illustrations of words and passages from Tibetan literature. This was publisht in print. All the while he was at work on the Bible, and completed the New Testament, visiting London to supervise its publication by the British and Foreign Bible Society. His material for the Old Testament was afterward edited by his co-missionary and pupil, Sloberg.

China.—Four years ago there were only a dozen native newspapers in the whole Chinese empire. Five of these were publisht in Hong Kong, 3 in Shanghai, 1 each in Canton, Foochow, Tientsin, and Peking. There are now 30 or 40 native papers in the empire, and perhaps as many magazines and similar periodicals. Fifteen newspapers are publisht in Shanghai alone, 12 of which are dailies. Indeed, of the 30 or 40 newspapers the greater portion are dailies. Thus altogether there are perhaps 75 papers and magazines issued in China. The great majority of them very naturally belong to the reform party.

—It appears that not all missionaries have an easy time. These statements relate to one sent out by the American Presbyterian Church, Mrs. J. H. Laughlin, recently deceased. Their house was painted, not to please American eyes but Chinese taste. "This old wall is full of chinks and there used to be always curious eyes peeping through, but we let them peep and tried not to have anything going on that would seem strange to the Chinese, and we made friends with

the women by calling them there, and asking their advice about dress for ourselves and Isabel." Little daughter was permitted to exchange courtesies with Chinese children and play freely with them in the court, where seesaw and swing were placed designedly. Tho for twenty years Mrs. Laughlin lived with a crowd of Chinese women and children coming and going, the fact that she was hostess, last year, to 5,000 is almost inconceivable. No wonder that she wrote, just one month before she rested from her labors: "Lately I have had so many visitors that I am well worn out with them. The Spring Festival brought thousands of country women into the city; only a few modest hundreds visited me, but they were enough to trample the flowers out of my front yard, for the rooms would not hold them all. . . . Visitors give us the chance to show the people that we are human, not horned unicorns. Some of these women are religionists, the best to teach the doctrine of a way of escape from sin, for they feel that they need such a Gospel."

—We are continually obliged to modify our notions of strange countries, sometimes religiously, sometimes morally, sometimes socially, sometimes physically. The Rev. Frank P. Josebund, in the *Chronicle*, remarks: "A word about the country reacht from the 'door' of Amoy may not be amiss, as some people seem to fancy China is one great flat plain. I venture to call the Tokien province the 'Wales' or 'Scotland' of China, so diversified is it as to natural scenery. Mountains several thousand feet high are found all over the province, with fertile valleys in between, well watered by good rivers. In most parts the soil is rich, yielding good crops of rice, barley,

wheat, sugar-cane, sweet potatoes, tobacco, as well as great varieties of vegetables. Fruit trees abound—oranges, limes, bananas, plantains, pineapples, persimmons, pumeloes, mangoes, loquats, carumbokes, and many other kinds with local names that have no counterpart in English. Forests of pine and fir are found on the hills; the wide-spreading banyan and the elegant bamboo on the plains, among the towns and villages. Coal and iron are met with, as well as many other precious metals, but this store of heaven-provided gifts is only very partially worked, owing to the firm hold that superstition has upon the people. Tea, paper, lumber, articles made from bamboo, are the principal products, tho, alas, less tea is grown each year, its place being taken by the poppy—for opium."

—A few years ago a doctor, with his two sons, was baptized by the German missionaries in China. One of the sons related that his grandfather had gone as a rebel in the army of the Taipings to Nankin. When he came back he was an altered man. He worshiped idols no longer, and became angry when he was asked to do so. He was often found lying on his mat with his face to the earth as if he were praying; nobody then dared to disturb him. After his death they found among his medical books—for he also was a doctor—a New Testament which he had carried away from Nankin.—*Evangelisches Missions Magazin*.

—In the Shansi province of China a copy of the Gospel of Mark fell into the hands of a learned man and a priest. The one read the strange book aloud to the other. There was a great deal in it which neither reader nor hearer understood. But they were so impressed that they came to the conviction that the book must come from

heaven, and they paid divine honors to it for many years. Later on they received a New Testament, and began to worship Jesus and the apostles. When at last a Chinese evangelist came to their country, these two men were the first who joined themselves to him. They were instructed and baptized, and, filled with zeal for Christ, began to gather two little churches around them.—*Evangelisches Missions Magazin*.

—In *China's Millions* the story is told of Dr. Tsen, a Chinese doctor and drug-seller in Ganp'ing, province of Kwei-chan, who became interested in the Gospel as soon as he first heard it, and at once began to close his shop on the Lord's Day. Every morning and evening he joined the Christians in worship, for he thought it too long to wait till the next "worship day" came round. After a few weeks this test was put before him: "If you really believe in Jesus as your true Savior, you should take down your picture image of the goddess of mercy from your shop and burn it." The taking of such a decided stand for Christ would at once call forth bitter persecution; but he answered: "I have been seeking a Savior for forty years, and now that I have found one do you think that I can not suffer for Him?" He went home and at once took down the paper idol and burned it. Great persecution broke out against him, but the peace of God in his heart kept him steadfast, and afterward others of his family were brought to Christ through his influence.

—Missionary work among women in heathen countries is very slow from their difficulty in grasping the most simple truths. A Chinese woman who had listened with interest to a lady's teaching about faith in Christ, asked: "If I trust in Jesus, must a letter be sent to tell

him?" Another day she inquired: "If I believe your doctrine, must I eat foreign food?" The language is difficult for the missionary to master, but what makes it more so is the fact that conversational words are so different from book words.

Japan.—A writer in the *Japan Mail* gives a summary of a curious article that appeared in a native Japanese paper on the Buddhist priesthood and their classification. He divides the 100,000 Buddhist priests in Japan (scarcely any of whom, he says, lead moral lives) into 20 classes, like these: corn-stealing priests, drum-carrying priests, showmen, racing priests, demon priests, Scripture sellers, Scripture readers, speech sellers, concubine keepers, grave keepers, mendicants, money collectors, traders, diviners, moxa markers (*i. e.* cauterizing priests), and praying priests.

—Concurrent with the enforcement of the new treaty rights of Japan over residents within her borders, an injunction was issued by the chief vicar or primate of the Buddhists of Japan, urging upon the lesser clergy and the laity strict obedience to the new spirit of liberty of conscience within the empire and abstention from all resistance to foreigners engaged in trade or religious propaganda. A similar injunction was issued by the chief prelate of the Shingon sect of the Buddhists.

—The real intent and full meaning of this "new departure" is not yet known, and developments will be watcht with no little interest, for the Department of Home Affairs has notified all persons proposing to teach any religion to give to the chief official of their district a full account of themselves, of their religious belief and method of

extending it. If they propose to build a place of worship they must give reasons for so doing, the time when the building is to be completed, and the proposed method of managing and maintaining it. If permission is given and the structure is not finished within the time specified, the permit expires by limitation. The choice of a teacher or preacher is also to be referred to the chief of the district, with a statement of his qualifications and the method of selecting him. Any proposed change of creed or leader must be laid before the civil authority with statement of reasons therefor, and permission to make the change must be secured.

—The Kumi-ai (Congregational) churches of Japan have recently been celebrating the twenty-fifth anniversary of the organization of the first two churches of their number, that of Kobe, organized April 19, 1874, and that of Osaka, May 21 of the same year. The Kobe church has now a membership of 522 and the Osaka church has 471. It is a significant fact that within twenty-five years since the first Kumi-ai church, consisting of 11 members, was formed, the number of these churches has increased to 70 and the membership to 10,046.

—The Methodists have now in Japan 60 organized churches and 3,023 members. The number baptized during the eight months from August, 1898, to March, 1899, was 428, the increase over last year being 25.

AFRICA.

Egypt.—At a conference of Christian workers called by the American (United Presbyterian) Mission, and held in Cairo, July 31 to August 2, there were present about a dozen members of the Church Missionary Society from Cairo. The North African Mission, which has work

in Alexandria, contributed, perhaps, 10 more. The "Egyptian Mission Band," of 7 young men who recently came to Alexandria, were in regular attendance, with the exception of 2 who are in Syria, and 1 in England. Besides these, were representatives of Bible societies, of soldiers' homes for work among the men in the British army, the pastor of the Scotch church in Alexandria, the pastor of the Armenian congregation in Cairo, and others.

—These figures relating to this same American mission are significant. There are 210 central and out-stations, extending from Alexandria, Damietta, Port Said, and Ismailia on the Mediterranean Sea and Suez Canal, throughout the Delta and along the Nile to Assuán, in Upper Egypt, and Kosseir on the Red Sea. The majority of the large towns are occupied, and many of the smaller ones. From these centers the work is carried into the villages by means of colporteurs. The Synod of the Nile consists of 4 Presbyteries, with 31 native ordained ministers, 19 licent preachers, 10 lay workers, and 8 theological students. In the churches and preaching places an average of 11,155 people attend the services on the morning of the Lord's Day. There are 6,200 communicants in the native church. The educational work includes nearly 200 schools for both sexes, located in all parts of Upper and Lower Egypt, many of which are self-supporting. In these schools last year were nearly 12,900 pupils. The Theological School is located at Cairo and the Training College at Assyut. There are about 500 pupils in the college, 400 of whom are boarders. Over 3,000 women and girls attend the Sabbath morning services, and at least 10,000 women and girls in home, church, and

school, are under the influence of the Gospel. The native evangelical community numbers 22,500. Of these 6,020 males, and 2,091 females can read. Of the entire population of Egypt, including foreigners, only 88 males and 6 females in 1,000 can read; while of the evangelical community, 521 males and 200 females in 1,000 are able to read.

West.—Bishop Tugwell, of Western Equatorial Africa, has recently written a strong letter to the London *Times* concerning the alarming growth of the liquor traffic on the western coast of Africa. He shows from the Lagos *Government Gazette* that the amount of gin imported at Lagos in January, 1899, 52,753 gallons, was nearly twice as large as the amount imported in January, 1898. In like manner the amount of brandy imported had been doubled. Drunkenness among all classes is rapidly increasing, even Mohammedans yielding to the new vice.

—We ought not to omit to call attention to the great change which will be made in West Africa by the legislation of the last session of Parliament. The territories hitherto ruled by the Royal Niger Company will be taken over by the British government. The first governor of the Upper Niger district will be Col. Lugard, well known as having administered Uganda under the imperial British East Africa Company, and as having done somewhat similar work in Nyassaland. The consequences of the change to our mission are not easy to forecast. We can not, however, omit to express our gratitude for the assistance frequently rendered by Sir George Taubmann Goldie, the governor under the Company.—*C. M. S. Intelligencer*.

South.—Two former Lovedale students have been very successful

during the present year at the University of Edinburgh. Mr. James Gray has graduated M.A., having distinguished himself in political economy; and Mr. William Girdwood has past the third professional examination for M.B., C.M. Mr. James Dower, another former Lovedale pupil, has gained an entrance scholarship of £30, the largest bursary open to competition in the Congregational Theological Hall, Edinburgh. Mr. Dower is preparing for the ministry. The civil service list of Cape Colony for 1899 shows the names of 33 natives, educated at Lovedale, who are now occupying various positions in the service. One has attained to a salary of £200 a year; there are 18 whose allowances range from £100 to £155; and 14 from £50 to £100.

—The Rhenish Missionary Society has in Cape Colony a number of churches which are self-supporting. For years they have cost the society nothing, either for the salary of missionaries or teachers, or for the building and maintenance of churches and schools. It is true that the English government pays a considerable annual subsidy to the schools, and that rents paid for missionary property also produce certain sums; but still, the spirit of sacrifice in the congregations deserves recognition, as they yearly supply what is needful out of their own means by voluntary contributions. The most striking proof of this willingness to contribute is the stately church at Worcester, the two missionaries' houses, and the schools, which have all been built in this way. And, further, these churches have been led to feel it to be their duty to help in the evangelization of other races in Africa, and, altho they are anything but rich people, the 15,000 Christians there contribute from four to five thousand marks an-

nually toward the latest mission of the Rhenish Society, that to the Ovambo. — *Berichte der Rheinischen Missionsgesellschaft.*

—The Universities' Mission to Central Africa (Zanzibar, Lake Nyassa, etc.) was founded in response to an appeal of Dr. Livingstone. The missionaries receive no stipends, and bare maintenance allowances are paid only to those who can not support themselves. At the consecration of Bishop McKenzie, Bishop Gray spoke of the new bishop's field as the first link in a chain of missions which would one day stretch from Cape Town to Cairo. The staff now numbers 200 persons, of whom 118 are natives. In the last year 850 men and 478 women were confirmed. Peace has been established where everybody was at war before the coming of the missionaries.

—The last school session in Ngoinland began with an attendance of 7,000 scholars, and for the office of teacher in these there were 140 competitors.

Uganda.—During the year 1898 there were sold 5,339 New Testaments and Bibles, 8,445 Gospels and portions of Scripture, 5,247 prayer-books and hymn-books, 225 copies of the "Pilgrim's Progress," and a large number of tracts, etc. Nearly all were paid for in shells, which form the currency of the country, to the value of £1,433. The shells numbered 6,800,000!

—This impressive illustration is given of the value which the Baganda attach to the Scriptures: "One sees some interesting instances of what the people will do to obtain books, which are very expensive indeed, especially as compared with the rate of wages. Imagine a man carrying a box weighing 65 pounds on his head for 34 miles, under an African sun, then

walking 12 miles to fetch another load of 35 pounds, which he then carried the return journey of 35 miles. As soon as he received the cowrie shells as wages, he walked off to buy a New Testament." Would that our people in this Christian land appreciated God's Word as much!

—The native Christians in Uganda, are every month purchasing more than \$500 worth of books and stationery, a large part of the books being Christian. In the mission are 15 native priests and deacons wholly supported by the native church.

—A recent number of the *Baptist Missionary Magazine* has the following interesting note with reference to Uganda as a meeting point of great importance in Central Africa. In speaking of the C. M. S. missionaries of Uganda, it says: "They are nearer to the English Baptist station at Stanley Falls, on the Kongo, than they are to their own central station at Mengo, on Lake Victoria. One of the Uganda missionaries recently returned to England by way of the Kongo, which will probably become the shortest and cheapest way from England to Uganda. The line of railway from Cape Town to Cairo will be met in Uganda by the line now building from Mombasa on the east coast, and the route from the west coast via the Kongo will also effect a junction with the north and south line somewhere in this same territory. Uganda will be at the meeting of the ways."

Madagascar.—At the London Missionary Society's anniversary on May 11th, the Rev. C. Jukes, of Madagascar, related how, just before leaving the island, he met a native Christian teacher, whose district had suffered from grievous and prolonged disturbance. But

when asked how matters stood, he replied: "The prospect is now most encouraging: *the Christians are beginning to dig up their Bibles and hymn-books again.*" These had been buried under the earthen floors of the huts during the war and subsequent troubles.

—The changes wrought by the French administration in Antananarivo is commented upon by the missionaries; many good roads have been made, and other market improvements effected. There is less of a nominal profession of Christianity than in former days; the proclamations of perfect religious liberty are working out their effects, and many have professed the Protestant faith in the face of Jesuit and heathen opposition, and risked persecution and death for the name of Christ. After all the trials of the past few years we may, indeed, thank God for grace and wisdom bestowed in time of need, and take courage for the future.—*London Chronicle*.

—Some of the damage done to Protestant missions in Madagascar will be repaired. The hospital belonging to the Friends was requisitioned in 1896. The French government now agree to make a payment to the society of the sum of 30,000 francs (£1,200) for the drugs, furniture, etc., which were in the hospital at the time of requisition, and also, in three instalments, 150,000 francs (£6,000) for the building, together with interest at the rate of 3 per cent. for the past three years. The first payment is to be made immediately, and the later instalments in 1900 and 1901.

—In the long run good work tells. The French, who thought they were going to overbear the entire English missionary work in Madagascar, are finding that they can not afford to. A special correspondent of the *Paris Temps*,

writing recently from Madagascar, says:

"Protestant missions are making now great progress by reason of the very evident superiority of their instruction. Their schools, under the charge of Malagasy teachers, who are more intelligent and better educated than their Catholic colleagues, also furnish instruction in household arts, as sewing, etc. It is even noticeable that a number of natives, who at the close of the war embraced Roman Catholicism, are now again in the Protestant churches."

ISLANDS OF THE SEA.

Fiji.—Rev. F. Langham has recently returned to England from Fiji, commissioned to carry the revised edition of the Bible through the press, under the direction of the British and Foreign Bible Society. Mr. L. has been spared to serve the Fijian Mission for forty years, thirty-seven of which have been spent in Fiji. Ninety-five per cent. of the Fijians attend public worship in Wesleyan churches, and 44,000 are fully accredited church members. The education of the Fijians is almost entirely in the hands of the Wesleyan Mission, and there are over 1,200 schools. Mr. Langham's life in Fiji has been through the great changes and triumphs of Christianity, and surely no apostle ever witness greater marvels.

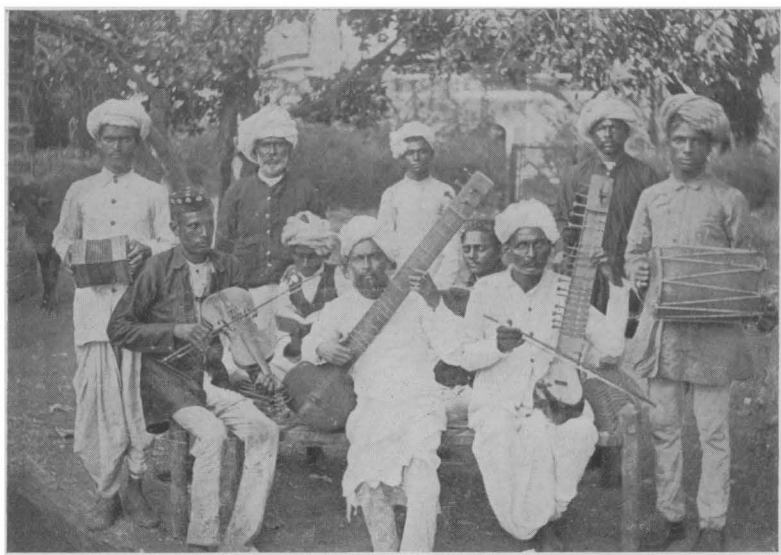
—Money orders may now be drawn upon the Fiji Islands at the same rates and under the same conditions as those applicable to money orders for payment.

Ponape.—Now that Germany owns the Caroline Islands, there seems no reason why a mission should not be reopened on Ponape, from whence the missionaries were driven by the Spanish. There are still 350 Christians there who call for help. It is an important field, and one which promises rich harvests to a faithful laborer,

Obituary Notes.

—One of the missionary veterans has past away in the person of Rev. William Butler, founder of the Methodist Episcopal Mission in India and Mexico, who died at Old Orchard, Me., on Aug. 18, 1899. Dr. Butler was born in Dublin, Ireland, Jan. 30, 1818. In 1837 he was converted, and in 1839 began to preach. He came to the United States in 1850, and for several years preached at Williamsburg, Shelburne Falls, Westfield, and Lynn. From 1856 to 1866 he was in India. Returning, he was stationed at the Dorchester street church, Boston, also at the Walnut street church, Chelsea. From 1873 to 1879 he was in Mexico. He subsequently wrote books on missions in India and Mexico, which are still standard works. President Diaz, of Mexico, was one of the first to send a letter of sympathy to Dr. J. W. Butler, who is now ably carrying on the work started by his father.

—A missionary heroine died in California on June 27th. Mrs. Mary Peabody, the daughter of Geo. Herbert, Esq., was born in Elseworth, Me., on Feb. 11, 1817. She early showed missionary zeal, and after marriage to Rev. J. Peabody, sailed for Turkey under the A. B. C. F. M. They were stationed first in Erzerum and later in Constantinople. At one time her quick thought and prompt action was the means of protecting the mission from an attack by hostile Bashi Bazouks. Mrs. Peabody, hearing that they were coming, quickly made a United States flag out of red, white, and blue cloth. This was hoisted over the house, and the plundering mob did not molest them. After her husband's death Mrs. Peabody returned to California, where for some years she had spiritual charge of an Armenian colony.



AN ORCHESTRA OF CHRISTIAN FARMERS AT WALLACEPUR.



A FARM-YARD SCENE AT RANIPUR.

AMONG THE CHRISTIAN VILLAGES IN INDIA. (See p. 907)

THE MISSIONARY REVIEW OF THE WORLD.*

Old Series.
VOL. XXII. No. 12. }

DECEMBER.

{ New Series.
VOL. XII. No. 12.

ARE WE NEARING THE END OF THE AGE?

BY THE EDITOR-IN-CHIEF.

Among the prominent spiritual movements of the half century now closing, must be noted an increasing study of questions of *eschatology*, as it is called, or matters pertaining to "the last things," particularly the approaching "end of the age."

Whatever may be thought of the unpractical character of such studies, or the impossibility of determining anything with certainty, it is a fact that, among those who have both investigated along these lines, and claim to have reached positive conclusions, are many, whose scholarship is of a high order, and who have large acquaintance with Scripture, accompanied with intense devotion to the person of Christ. Moreover, among these devout investigators there is a general consensus of opinion that we are now standing upon the very threshold of a crisis, unparalleled in the history of the Church and of the world, concerning which we are divinely bidden to "watch and pray." In view of all this, it seems an imperative duty at least to stop and consider some of the main arguments urged for the conclusion and conviction that the time of the end is drawing near.

We select *twelve* of the more conspicuous methods by which it is computed that this crisis is at hand, or rapidly approaching, and we present these positions impartially, without prejudice or prepossession, rather as the historian or annalist than as the advocate. Indeed, these opinions are not always mutually consistent, for they do not all start from the same point of departure, nor are they all based upon the same systems of interpretation and calculation; yet they are all of value as proving and illustrating one common trend of opinion toward the same general conclusion—a conclusion the more startling, because, like the golden mile-stone at Rome, reached by so many roads and from so many diverse starting points.

Six of these methods of computation have a *numerical* basis, and

* 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.

to appreciate the argument, at whatever be its worth, one must understand and recognize a NUMERICAL SYSTEM as manifestly pervading the whole Word of God from Genesis to Revelation, and which constitutes a sort of mathematical framework upon which the entire structure of written Revelation is built. This will not surprise those who have already found such a numerical structure pervading all the *works* of God in creation, and have traced the curious mathematical correspondences in historic periods. In astronomy, chemistry, biology, mineralogy, botany, anatomy, there are mathematical laws of dimension and proportion, geometrical ratios, and numerical systems, that the scientific observer is compelled to admit and admire.* There are signs of one mathematical Mind which astonish and overwhelm us. The orbits, periods of rotation, and revolution of the planets, and their respective distances from the sun; the spiral course and regular recurrence of leaf-buds on the trees and plants, the proportions and dimensions of crystals, the chemical ratios—all these and similar facts found among the thousand forms of life and myriad operations of nature, reveal conformity to strict mathematical laws. There are octaves of color as well as of sound, and from Sirius down to the invisible atom, the uniformity of order tells of one Creator and Designer. This fact being once admitted, it becomes less a novelty to find evidence of a like mathematical precision in the structure of Scripture and the events of history.

Thus prepared, we may glance at the various positions taken by devout students of prophecy and history, as to the time of the end, and seek to get the outlook from *their* points of survey, noting in advance that, by at least twelve independent methods of calculation and computation, they all reach a common conclusion that *some great crisis lies between the years 1880 and 1920, or thereabouts.*

I. THE MILLENNARY BASIS.—We are told that “One day is with the Lord as a thousand years, and a thousand years as one day.” (2 Peter, iii: 8). This is taken as a hint, by no means obscure, of God’s chronology, and is construed as favoring the old Jewish tradition that there are to be six millenniums, or days of a thousand years each, and then a grand seventh millennial day—a thousand years of rest—the true millennium. If so, this thousand years of Sabbatic rest, crowning the six long days of a world’s toil, can not be far off. According to the current chronology, but one more century would be needed to complete the six millenary periods; but reckoning Joshua’s “long day” as the turning point when the longer *solar* year gave place to the shortened *lunar* year as the standard of reckoning, this very year, 1899, would complete

* Thomas A. Edison has the insight to see through mechanism into the Mind behind it. “Chemistry,” he says, “undoubtedly proves the existence of a Supreme Intelligence. No one can study that science and see the wonderful way in which certain elements combine with the nicety of the most delicate machine ever devised, and not come to the inevitable conclusion that there is a big Engineer who is running this universe.”—A. T. P.

the sixth millenary since creation (2,555+long and 3,444+short years). This method of construing Scripture and computing time has gained many adherents of late, both in Britain and in America, and it has at least the merit of symmetry and simplicity. It divides human history into seven equal periods of a thousand years each, making it all one great week of days, whose vanity and vexation of spirit end in one grand final seventh day of Sabbath triumph and rest.

II. "THE TIMES OF THE GENTILES."

Our Lord uses this phrase (Luke xxi: 24), making their fulfilment the boundary limit of Jerusalem's desolation, and Paul (Rom. xi: 25), uses a similar phrase, "the fulness of the Gentiles," as limiting the period of Israel's judicial blindness. It is, therefore, a natural and legitimate inquiry what period the times of the Gentiles span.

There is general agreement that Nebuchadnezzar, as the "head of gold" (Dan. ii: 38), and representative of the first of the world kingdoms (Dan. vii: 3, 4) is the typical world power from whom these times are to be reckoned, and that the "seven times" or years that "passed over him in his strange insanity" typify seven longer years or periods, each composed of 360 year-days,* or a total of 2520 years, as covering the times of the Gentiles, to be fulfilled before the end. Reckoning from Nebuchadnezzar's first incursion into Judah, when Daniel was made captive (606 B. C.), the twenty-five hundred and twenty years would be complete about 1914 A. D. If the lead of the British Chronological Association be followed, and we reckon from Nabopolassar's assumption of the crown of Babylon, in the year 3377 A. M., the seven full "times" would expire in 5897 A. M., which is believed to coincide with the present year 1899. By a second road, therefore, the time of the great crisis is identified with the current period of human history.

III. THE "HISTORICAL" METHOD.—Closely connected with this is a third mode of computation. "The times of the Gentiles" (2,520 years) apparently fall into two equal divisions of 1,260 year days each, or "forty and two months," "a time, times, and half a time" (3½ years). This division is conspicuous both in Daniel and the Apocalypse,† and the desolation of Jerusalem in the seventh century seems to be the dividing line. Advocates of the "historical" interpretation of the Apocalypse generally hold the "beast" and "the false prophet" to represent respectively the papal and Moslem world powers, the Crucifix and the Crescent. They find a curious coincidence at least in the fact that both these systems date from the point where the first 1,260 years end, a period lying between 606 and 620 A. D.

* The prophetic year seems to be one of twelve equal months of 30 days each.

† Rev. xi: 2, xii: 6-14, Dan. vii: 25.

approximately, these being the dates of the "decree of Phocas" and the "first Hegira." Taking these dates as the terminus *a quo*, and adding 1,260, they come again to a terminus *ad quem*, lying somewhere between 1866 and 1886, as the beginning of the end of these systems as world powers. Moreover, in Rev. xi : 2, the treading down of Jerusalem by the Gentiles is the starting point of the second period of 42 months. If this be reckoned from 637 A. D. when, after centuries of nominally Christian rule, Jerusalem yielded to the victorious Omar, and he entered the city seated on a red camel, without guards or any precaution, the 1,260 days from that date bring us to about 1897 A. D.*

IV. THE SABBATIC SYSTEM.—The septenary division impressed upon the whole face of Scripture history is to many Bible students the key to unlock God's chronology. This Sabbatic system reaches back to Eden, and characterizes the annals of the race. First, God consecrated the seventh *day*; to this, in the Mosaic era, were added a seventh *week*, a seventh *month*, a seventh *year*, a seventh *seven of years* (the interval between the Jubilees), and a seventh *seventy* (490), introducing the Grand Jubilee. In at least two conspicuous places this last sacred number appears (1 Kings vi : 1; Daniel ix : 24). It covers first the years from the Exodus to the *completion* of the Temple, and again from the New Exodus from Captivity to the building of the New Spiritual Temple under the Messiah.

This number, 490, is a double type of completeness, being the product of seven times seventy, and of seven sevens (the Jubilee interval), multiplied by another sacred number, ten. The Jubilee periods reckon, of course, from Moses, under whom the first law of the Jubilee is announced. Counting the Exodus from 2515 A.M., the full seven periods of 490, or 3430 years, would bring us to 5945 A.M., or 1943 A.D., as their extreme limit. But if reckoned by the *prophetic* year of 360 days, twelve equal months of 30 days—the limit will fall at about the present time.

V. THE ANTICHRIST NUMBER.—This suggests a fifth mode of computation. This mystic number, "six hundred three score and six," is taken by some as a key to God's reckoning of time—or the Divine Calendar. (Rev. xiii : 18.)

This is the Divinely given mark of the Lawless One, who is to be

* A writer in *The Biblical Scholar* says: Whenever Jerusalem gets into the enemy's hand she loses in a sense her glorious name of Jerusalem, "The Foundation of Peace," and becomes "Jebus," trodden down (see Judges xix : 10, 11). But this is not an everlasting condition; it has an end. Once more shall Jerusalem be called "the city of righteousness" (Is. i : 27), which is equivalent to the *foundation of peace*. The times of the Gentiles seem even now hastening to their close in the utter failure of the Gentile in government. The exact date of that end none can tell. It synchronizes with the restoration of the kingdom to Israel in her true Messiah; but we remember that when the disciples ask the risen Lord as to this, He replied, "It is not for you to know the times, or the seasons, *which the Father hath put in His own power*," (Acts i : 7). "The Day," to which Scripture so often refers as "The Day of the Lord," has, like the natural day, its preceding evidences or signs, its streaks of dawn along the east, so that we may "see the Day approaching" (Heb. x : 25), but the moment when the true Sun shall throw His glorious beams across this turbulent scene is hidden. Assuming the times of the Gentiles to have begun at the first capture of Jerusalem, B. C. 606, at the date of which the book of Daniel opens, then have they already lasted two thousand five hundred and four years, a period in itself of sufficient length to make us anticipate that its end must be drawing near.

revealed in the last year-week, and it is thus inseparably linkt with the Man of Sin in whom, personally, are to "head up" all the antichristian systems of history. This number is thought by not a few to be the symbolic number of perpetual unrest and incompleteness, being a repeating decimal, 666, ever approaching but never reaching seven, the number of completeness and rest. If this number be again multiplied by six—its conspicuous and characteristic factor—we get 3996, a number having singular prominence in history. It measures the period of years between the creation of Adam, and the grand crisis, the *Birth of Christ*. Or again, reckoning from the Birth of Abraham, the Father of the Faithful,—a conspicuous epoch in sacred history,—we come to the close of this century as marking a new grand crisis, the Messiah's reappearing. This mode of computation will be at once rejected by many as fanciful, yet it has its value as another thread in the rope of many strands, which seems to unite the age in which we are now living with the grand consummation, and as such we give it a place in this array of argument.

ANOTHER METHOD OF COMPUTATION.

VI. "THE ELEVENTH HOUR" MODE.—This method of computation is suggested by the parable of the laborers in the vineyard (Matt. xxi: 6), and has at least the merit of ingenuity. According to this view the world age, from the time of Christ, is to be divided into twelve "hours," markt off and separated by events of supreme significance, as the striking of God's clock. Of this mode of computation, Prof. Totten, of Yale, is an exponent. He makes the hours to be one hundred and fifty-three years each, this odd number being apparently suggested by the strange exactness and particularity with which the number of fish is recorded in John xxi: 11, the first miracle after Christ's resurrection, and connected with the labor of His apostles.

According to this reckoning, and counting from 3991 A. M., the beginning of the fifty-eighth generation of seventy years, and about the period of the birth of Christ, the hours would respectively end as follows: A. M., 4143, 4296, 4449, 4602, 4755, 4908, 5061, 5214, 5367, 5520, 5673, 5826, corresponding to A. D. 147, 300, 453, 606, 759, 912, 1065, 1218, 1371, 1524, 1677, 1840. Then would follow another generation of seventy years, to cover the calling of the laborers and giving them their hire—a series of judicial visitations, bringing us again to the same limit, A. D. 1900.

The six other methods are not numerical but historical in their basis, and have reference to conditions existing among the three great divisions—the Jew, the Gentile, and the Church of God. (I. Cor. x: 32.)

VII. THE WORLD-WIDE WITNESS.—Our Lord Himself distinctly gave this intimation that the Gospel must first be publisht among all

nations, and preacht as a witness to all nations, and “*Then shall the END come.*” Compare Matt. xxiv: 14; Mark xiii: 10.

With no little force many argue that there was never a period of such world-wide evangelism as now. Over three hundred missionary societies have spread their network over the earth, and more than ten thousand missionary workers, with a force of five times as many native Christian helpers. The Bible, translated into between 300 and 400 languages and dialects, publishes by its printed pages the Gospel message, which living tongues proclaim. A few countries like Tibet remain to be entered, but even in these the iron doors seem about to open, and the end may be very near at hand when to every nation the witness shall have been proclaimed. Certainly, never at any previous period in human history has the “witness” been so generally borne to the various nations of the fallen race as now. Even the peoples among whom no missionary dwells have more or less come into contact with the testimony of the Bible and the missionary to the facts of Christianity.

VIII. THE LAODICEAN STATE.—This mode of estimating our present place in the world’s history, is of course drawn from the hints found in Rev. iii: 14–22. But the argument is especially strengthened and confirmed by a comparison with Matt. xiii: 47–50. The latter gives a glimpse of the last state of the *Kingdom* as the end draws near, and the former, of the *Church* at the same period. In Matthew we have the world-wide evangelism, already referred to, symbolized in the *Dragnet*, cast into the world sea, and gathering of every kind; and, in Revelation, we have the Laodicean church, with Christ shut out, and self-satisfaction and offensive lukewarmness reigning within; and these two, apparently contradictory conditions, coinciding and coexisting in the last days. With awful emphasis do some devout souls point us to the startling fact that just now, and never before, this strange paradox is realized: the Church engaged on the one hand in the most extensive and world-wide evangelization, and yet involved on the other hand in the most hopeless deterioration, rich, increast with goods, in need of nothing, but virtually shutting out Christ. This is called the paradox of history, and it is maintained that these seemingly conflicting states are to be realized in the days immediately preceding the coming of the Son of Man—as a like paradox existed in the Jewish state at His first coming.

IX. THE APOSTASY.—Another basis of computation, similar to the foregoing, but not identical with it, is found in a much broader exposition of the Scriptures. We are plainly told of a falling away (*αποστασία*), to precede the Son of Perdition, and the Parousia of the Son of Man. II. Thess. ii: 3. This apostasy has a full portraiture in the Pastoral Epistles, in Second Peter, First John, and Jude. The features in the portrait are markt. They are such as these: a colos-

sal development of selfishness, a generation of *heretical teachers*, iniquitous practises even among believers, the love of many waxing cold, the Church of God becoming Satan's synagog and seat, the Word of God and His doctrine blasphemed, the Church wedded to the world, having the form without the power of godliness, and the Lord's coming, the blessed Hope, scorned and scoffed at, etc.

To these and similar features, many prayerful disciples call attention and ask whether we are not even now in the age of the apostasy, iniquity abounding and the love of many waxing cold; the authority and inspiration of the Word undermined even by professedly Christian teachers and preachers, and a wave of worldliness and materialism, sweeping over the Church, and carrying away every distinctive mark of an apostolic assembly. Similar conditions have existed before, but it is said never in the face of such light, privilege, and opportunity, nor to a similar extent.

ANARCHY IN THE WORLD.

X. THE ANARCHISTIC AGE.—Side by side with the prophetic hints of an *apostasy in the Church* stands the portrait of *anarchy in the world*, and in the same writings. And again the features are very mark: gigantic selfishness, covetousness, pride, self-glory, blasphemy, false accusation, idolatry of pleasure, etc., but mainly the lawless spirit—ANARCHY. Lawlessness in the family, in marital incontinence, and disobedience to parents; lawlessness in society, in truce breaking, and false accusation; lawlessness in the state in despising those that are good and being traitors to those in authority; lawlessness toward man, without natural affection, and toward God in scoffers that mock His warnings; wandering stars refusing wholly the orbit of obedience and moving further into the blackness of darkness. Behold, say many, the lawless spirit now prevailing, the uprising of organized resistance to all lawful authority, magisterial or ecclesiastical—the combination of forces to supplant all government; and at the same time the arbitrary attempt to compel men to limit even trade and commerce by a certain “mark,” which alone shall authorize one to “buy and sell” (Rev. xii : 16, 17). For the first time in history these two signs of the last times of anarchy have had simultaneous development; the recent growth of communism, socialism, and nihilism, wholly unprecedented, and side by side the growth of monopolies, trusts, trades unions, and protective organizations, restricting even buying and selling by their “mark.”

XI. THE JEWISH SIGN.—Many regard it as another sign of the end, the drift of the Jews toward their own land and the rehabilitation of their national life, not to speak of the conversion of so many under Rabinowitz and other evangelical leaders, etc. This is believed to be the putting forth of the leaves of the “fig tree,” which our Lord gave

as a sign that the end is "near, even at the doors" (Math. xxiv: 32, 33). There is something startling about the rapidly increasing Jewish element in Palestine and the movement known as "Zionism" that has developd within a few years, and summoned three great conferences in European centers, where leading Jews have met to discuss the very problems of Jewish colonization and national revival. Has the patriotic and national spirit of the Jewish remnant had any such time of reawakening since Christ ascended? Is this the fulfilling of Ezekiel's vision of the dry bones (Ezek. xxxvii)? If so, what events are "at the very doors?" A missionary in Palestine calls attention to the fact that ten times as many Jews reside there as forty years ago, and that their social status is becoming more influential and commanding. Hundreds of converted Jews are already in the Church of England, and thousands in the Church at large, and there are unmistakable signs of Jewish reawakening.

XII. THE SPIRIT'S RESTRAINT.—The last of all these signs of the end to which space allows reference is that which concerns the mysterious prediction concerning Him who continues to "let" or act as the Hinderer of Evil, and whose selfremoval is to leave the mystery of iniquity to find full revelation (II. Thess. ii: 7).

Of late years the number has greatly increast who hold that as Satan is the hinderer restraining all good, so the Holy Spirit is the Hinderer, restraining all evil; and that the good Spirit must be withdrawn, as an active administrator in the Church and resisting force in the world, before the crisis of lawlessness comes, and the end of the man of sin in the second Advent. Those who maintain this view contend that every sign shows that the Spirit either has withdrawn or is withdrawing even from the Church, *as a whole*; that as a cause or a consequence of such withdrawal there is left neither spiritual worship nor work, spiritual faith nor life; that while these all exist in the elect few, they characterize individuals rather than the Church as a body. Especially is this fact made prominent, that in the matter of *administration*, which is the specific office of the Spirit, He is displaced by the spirit of the age, as evinced by the worldly men, maxims, methods, the secular spirit, artistic music, worldly oratory, entertainments, etc., everywhere prevalent. And those who sound this note of warning, this midnight cry, sadly bear witness that no sign remains in the Church at large that the Spirit of God retains His seat in His own temple. The Shekinah glory is already departed.

The narrow limits of our available space forbid any further treatment of this theme. But what is written may at least stir up thoughtful readers to search for themselves into the warnings of the Word, and to watch the signs of the times. It behooves us all to ask what are the indications above the prophetic and historic horizon. "Daniel understood by books the number of the years," and hence knew that the seventy years of desolation were about accomplisht (Dan. ix: 2). If the signs of the near end of a longer period of desolation are to be found in the books, and read as in the sky, it may well incite us to be among the searchers and the watchers, who, while others sleep, are awake and looking for the dawn.

CHRISTIAN MISSIONS TO ISRAEL.

BY REV. W. T. GIDNEY, M.A., LONDON, ENG.

Author of "Missions to Jews," "Sites and Scenes," and "Jews and their Evangelization."

The first period in the history of God's ancient people Israel, from the call of Abraham, the father and founder of the race, to the destruction of the Jewish state, A. D. 70, is contained in the Old Testament, Apocrypha, and New Testament. The main facts of that history are their election, redemption from Egypt, possession of the Promist Land, captivity in Babylon, restoration, final apostasy, rejection of the Messiah, and dispersion into all lands.

We close the Bible, however, under the firm impression that, notwithstanding the calamities which had overtaken the Jews, *finis* had not been written under their history. The words of the prophets linger in our ears: "Fear thou not, O Jacob, my servant, saith the Lord, for I am with thee; for I will make a full end of all the nations whither I had driven thee; but I will not make a full end of thee" (Jer. xlv: 28). "I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos ix: 9); and "I am the Lord, I change not; therefore, ye sons of Jacob are not consumed" (Mal. iii: 6). These words were echoed by St. Paul, "God hath not cast away His people" (Rom. xi: 1). But, more than this. We are further imprest with the prospect implied, if not actually stated in the New Testament, that a new lease of prosperous life is in store for the Jews, that after being in partial blindness for a time, they are to be restored to the favor of God and converted to the faith of the Messiah; and that they will also be restored to the land of their forefathers.

We can pass over the second period of their history, written in the annals of the Gentile nations, among whom they had been dispersed for 1800 years, merely noting that this dispersion and attendant consequences, oppression, spoliation, and persecution, had been foretold by their own prophets and their Messiah, and that the golden age, which we understand to be in store for them, has not yet dawned.

No; Israel's position is much the same now as it was at the closing of the canon of the New Testament. This people presents an astounding sight, a phenomenon, a miracle. They are still scattered throughout the world; they are as distinct a race as ever; the lapse of nearly 2,000 years has not impaired their individuality, much less absorbed it amid other nations of the earth. Nay, the Jews, tho divided, are as separate a race as ever they were, and actually number more now than at any previous period of their history. Moreover, they are disliked, and voted *de trop* by the nations among whom they dwell, who would be glad to be rid of them altogether. At the same time, the Jews in their present scattered state present the spectacle to those who

can look a little beneath the surface of things, of a people awaiting a resurrection to national life, and they are exhibiting certain unmistakable signs of awakening from their long sleep of national death. The vision of Ezek. xxxvii has not yet been worked out. In that vision the "dry bones" which portrayed the "whole house of Israel" (Rev. xi), were lying scattered along the valley, here, there, and everywhere. In the world to-day the Jews are scattered through the length and breadth of it. There may be "a shaking and a noise" among them, but the Jews are not yet a nation, altho a distinct people, seeing that they have no country, no laws, no government, no polity, no rulers of their own. Whether Dr. Herzl, or any other leader of the "Zionist" cause, will succeed in working out Ezekiel's vision, and reestablishing a Jewish state in Palestine, remains to be seen. Their object is clearly a political one only, but to us who believe in an overruling Providence, whose word must one day come to pass, it is a movement fraught with immense religious possibilities.

The state of the Jewish world at the present moment is, therefore, full of interest to those who pray and labor for their evangelization; who prophesy upon the dry bones, and say unto them, "O, ye dry bones, hear the word of the Lord!"

Let us now look at *their present numbers and territorial disposition* in the world.*

| JEWS OF EUROPE. | | JEWS OF AFRICA. | |
|--------------------------|-----------|-----------------------------|-----------|
| Austro-Hungary..... | 1,860,106 | Egypt..... | 8,000 |
| Belgium..... | 3,000 | Abyssinia..... | 50,000 |
| Denmark..... | 4,080 | Tripolis..... | 60,000 |
| England..... | 101,189 | Tunis..... | 55,000 |
| France..... | 72,000 | Algeria and Sahara..... | 43,500 |
| Germany..... | 567,884 | Morocco..... | 100,000 |
| Greece..... | 5,792 | South Africa..... | 20,000 |
| Holland..... | 97,324 | | 336,500 |
| Italy..... | 50,000 | | |
| Luxemburg..... | 1,000 | | |
| Norway and Sweden.... | 3,402 | | |
| Portugal..... | 300 | | |
| Rumania..... | 300,000 | | |
| Russia..... | 4,500,000 | | |
| Servia..... | 4,652 | | |
| Spain..... | 2,500 | | |
| Switzerland..... | 8,069 | | |
| Turkey..... | 120,000 | | |
| | 7,701,298 | | |
| JEWS OF ASIA. | | JEWS OF AMERICA. | |
| Turkey in Asia..... | 150,000 | United States..... | 750,000 |
| Persia..... | 30,000 | Canada, etc..... | 7,000 |
| Russia in Asia..... | 47,000 | Antilles..... | 3,000 |
| Turkestan, Afghanistan.. | 14,000 | South America..... | 12,000 |
| India, China..... | 19,000 | | 772,000 |
| | 260,000 | | |
| | | JEWS OF AUSTRALIA..... | |
| | | | 15,268 |
| | | TOTAL ESTIMATED POPULATION. | |
| | | Europe..... | 7,701,298 |
| | | Asia..... | 260,000 |
| | | Africa..... | 336,500 |
| | | America..... | 772,000 |
| | | Australia..... | 15,268 |
| | | | 9,085,066 |

* The above figures are taken from "The Jewish Year Book" for 1898-9, and are probably those of the last census (1891). The Jewish population in the world to-day (1899) may be approximately estimated at 10,000,000.

In the above table three remarkable features as to the territorial disposition of the Jews in the present day attract our attention.

First. The Jewish race has almost entirely migrated from Asia to the other continents, thus falling in with the general law of migration of peoples from east to west, while the fact shows that the dispersion of the chosen people has been completely accomplished.

Second. By far the greater majority of Jews are domiciled in Christian lands. Comparatively a small portion only is to be found in Mohammedan countries, and scarcely any Jews at all in heathen lands, except very small "remnants" in India, China, and Sahara. This striking fact completely disproves a claim frequently advanced by the Jews that they have been dispersed throughout the world in order to preserve the great doctrine of the Unity of the Godhead. If this had been the aim and object of their dispersion, the Jews would have been dwelling among the heathen, who are without the knowledge of God. As it is, they reside among Christians and Mohammedans, who have done far more than the Jews to preserve the one fundamental doctrine common to all three creeds: "There is but one living and true God." The Jews have never been a proselytizing or missionary people. Their religion has been most exclusive, and they have ever been content that it should be so. No; the Jews have been dispersed abroad in order that they may be the receivers and not the dispensers of the Divine favors. The reasons for their scattering have been written prominently in Romans ix, x, and xi, and also the place which they occupy in this Christian dispensation. From that marvelous pronouncement on the present position of the Jews, we learn that they have been scattered by way of punishment to themselves (Chs. ix, x), and by way of warning to others (xi : 1 to 24). That they are not cast away from God's favor, altho turned out of their own land (xi : 1-7, 28). That they have been preserved in order that they may be evangelized (xi : 30, 31), and eventually restored (xi : 15-26, 27).

Third. The Jews are almost exclusively a European people, indeed a *Polish* people. Within the limits of the old kingdom of Poland, now partitioned among Prussia, Russia, and Austria, there are to be found to-day as many as 7,000,000 of the race. Poland is, and has been for centuries, their home, as Egypt was the home of their forefathers. Nearly all the Jews scattered throughout the world had likewise hailed from Poland. It is their *nidus*. There they have been bred and born. There they are conglomerated together, and from thence their superabundant vitality has caused them to overflow into other nations of the earth. These Polish Jews speak a jargon variously designated Judæo-German, Judæo-Polish, Jüdisch-Deutsch, Jüdisch, Yiddish, or Jewish, the basis of which is German with a sprinkling of Polish and Hebrew words. Outside Poland various other vernaculars enter into the composition of Yiddish, according to

the particular country in which the Jews happen to be residing. The result is a strange medley. In fact you never seem to know what Yiddish you are listening to. One man's Yiddish is not another man's Yiddish. Educated Jews regard jargon with undisguised contempt, especially German Jews; and even Russian and Polish Jews use it most reluctantly for literary purposes. Still, the fact remains that this jargon, or Yiddish, is the colloquial "Jews' language" and medium of communication, often the only one, of millions of Jews. In missionary circles in England much attention is now being devoted to the problem of how to reach the Jews, by means of versions of the Holy Scriptures, books, and tracts, in what must be regarded as their present "mother tongue." The ordinary Jew does not understand Hebrew. Once upon a time only Jews knew Yiddish, but now outsiders are becoming acquainted with this strange and barbarous dialect, and with the somewhat wide Yiddish literature existent. The reader is referred to a work lately published in New York, where the subject is fully discussed. The author says: "It is hard to foretell the future of Judæo-German. In America it is certainly doomed to extinction. Its lease of life is commensurate with the last large emigration to the new world. In the countries of Europe it will last as long as there are any disabilities for the Jews, as long as they are secluded in Ghettos and driven into pales.*"

RELIGIOUS DIVISIONS AMONG JEWS.

Religiously Jews may be divided into four sects: (1) Orthodox; (2) Reformed; (3) Chassidim; (4) Karaites.

(1) The *Orthodox* Jews form the vast majority of the race. They rigidly and inflexibly adhere to the 613 precepts of Judaism, which multitudinous host of regulations and observances, many of them petty and childish to the last degree, have entirely superseded the old Mosaic ceremonial requisitions. For this state of things the Talmud, the great Jewish book of traditions, is chiefly responsible. Lady Magnus in her charming book† speaks of the Jews as "the people of the land," "the people of the book," and "the people of the ledger," at three different periods in their existence. Up to the fall of Jerusalem, A.D. 70, they were the people of the "land"; up to the fall of Rome, A.D. 476, they were the people of the "book"; since when they have been the people of the "ledger." If, however, Lady Magnus means by the "book" the Old Testament, as we presume she does, we must join issue with her. The Jews have never been the people of that book as Christians, for example, have been of the New Testament; but they have been, and still are, at least the greater portion of them, the people of the Talmud, just as the Moslems are the people of the Koran. The Orthodox Jews are entirely under the influence of the Talmud, as

* "History of Jewish Literature," p. 10, by L. Wiener, New York, Scribner, 1899.

† "Outlines of Jewish History," p. 101.

expounded by rabbinical casuistry; and are, at least in and around the pale of Jewish settlement,* almost untouched by the breath of modern thought. Under the head of Orthodox come not only all the millions of Polish Jews, but also nearly all the African and eastern Jews, and the majority of Jews in England, Holland, and indeed in most European countries.

The Orthodox Jews must be subdivided into Sephardim and Ashkenazim.

The *Sephardim*, or *Spanish* Jews, from the word "Sepharad" (Obadiah 30), which is generally held to mean Spain, are the descendants of those Jews who lived in Spain during the middle ages, until they were expelled by Ferdinand and Isabella in 1492. The Sephardim are now found almost exclusively in Holland, Turkey, Rumania, Palestine, Asia Minor, and North Africa. They regard themselves as the élite of Jewry, and are better acquainted with Hebrew than the Ashkenazim, from whom they differ in certain particulars of synagogue worship and ritual.

The *Ashkenazim* are the Jews inhabiting German-speaking countries; and the word is derived from Ashkenaz (Genesis x:3), which is supposed to denote Germany. The Ashkenazim form nineteen-twentieths of the Orthodox division.

(2) The *Reformed* Jews are found principally in Germany, Europe, and America. They reject not only the Talmud, but also the inspired teaching of the Old Testament. They have given up all belief in the advent of a personal Messiah and the return to Palestine—which hopes inspire the Orthodox section. Indeed, the question of a Jewish return to the old land is regarded with ill-concealed disdain, and all sympathy with the "Zionism" of these latter days is disavowed. At the present moment a discussion is agitating this class of Jews in London, as to whether the Sabbath should not be kept on the Sunday, and the whole service rendered in English, instead of in Hebrew. Orthodox Jews view this movement with alarm, as tending to the further disintegration of Judaism.

(3) The *Chassidim* are the straightest and strictest class of Jews—the ultra-puritan party of the Orthodox Ashkenazim. This pietistic sect was founded by Rabbi Israel Baal Shem in 1730, and numbers about half a million adherents, who are distinguished from the rest of their Polish brethren by their long coats and love-locks. They are not found outside Poland. They are close followers of the Cabbala, a mystical interpretation of Holy Scripture, as propounded in the Zohar.

(4) The *Karaites* date from the 8th century, the sect having been founded by one Aman-ben-David. They reject the Talmud, and accept the Pentateuch only. They are the "Protestants" of Judaism,

* The designation of 15 provinces in southwestern Russia, originally Polish, where Jews are compelled to live.

but are a very insignificant minority of not more than 3,000, chiefly to be met with in South Russia.

Such is the religious aspect of modern Judaism, which is as far removed from Mosaism as it can possibly be. To the pious Jew the size of his phylactery, the width of his fringe, and the character of his door-post sign are all-important matters—in fact, the phylactery, the talith, and the cylinder are designated “the three fundamental principles of Judaism.” Judaism is a dry husk from which all semblance of real spiritual life has departed; it is a religion of pots and pans and culinary regulations, and of cleansing the “outside of the platter.” What pathos there is in the following confession of a Jew to a Christian missionary who was showing him a more excellent way:

I am dissatisfied with my religion, if it can be called such at all. It leaves my heart untouched; it produces no warmth in my soul; it offers me nothing but ceremonial observances. I have read your New Testament, which commends itself to me. I am amazed at the beauty, the purity in it, and, above all, at the consolation it imparts to wounded hearts.

MISSIONARY WORK AMONG JEWS.

We must now consider what is being done for their evangelization. We may dismiss in a very few words all efforts prior to the foundation, in 1809, of the London Society for Promoting Christianity Among the Jews. Since the Apostolic Age, when Jews thronged into the Church of Christ in great numbers, efforts to evangelize the ancient people of God had been few and far between, and the results of those efforts comparatively insignificant. The Church as a whole despised and hated the Jews, and even went so far as to forbid them to enter any Christian place of worship. Individual Christians had, from time to time, done what they could; but until the time of Esdras Edzard (1629–1708), a Hebrew-Christian of Hamburg, the accession of Jews to the Church was small. Edzard was instrumental in bringing in hundreds of the ancient people. The Callenberg Institution, the Society for Promoting Christian Knowledge, and the Moravian brethren, met with a fair, altho necessarily restricted, measure of success.*

It was left to the London Jews' Society, which has the honor of being the pioneer in modern missions to Jews, to organize the work on any extensive scale. Through its agency thousands of Jews have been baptized, and tens of thousands of Jewish children educated in the principles of Christianity. Its work has extended from England to India, and from Sweden to the Sahara. At the present time no less than 184 missionaries are in the field from this one society alone.

* The reader is referred to the author's “The Jews and Their Evangelization,” where, pp. 81–89, missions to the Jews from the 1st to the 18th century (inclusive), are exhaustively dealt with. (London, Student Volunteer Missionary Union, 1899.)

TABLE OF STATISTICS OF THE PRINCIPAL MISSIONS TO JEWS, 1899.

| NAME OF SOCIETY. (Auxiliaries included.) | Founded. | Stations. | Total Missionaries. | Missionaries' Wives. | Hebrew Christians | Ordained Missionaries. | Lay Missionaries, Schoolmasters and Mistresses. | Medical Mission Staff. | Colporteurs and other Agents. | Schools. | Scholars. | Hospitals. | Dispensaries. | Baptisms in 1898. | Approximate Income in £. | |
|--|----------|-----------|------------------------|-------------------------|-------------------|---------------------------|---|---------------------------|----------------------------------|----------|-----------|------------|---------------|-------------------|-----------------------------|-------|
| GREAT BRITAIN AND IRELAND. | | | | | | | | | | | | | | | | |
| London Soc'y for Promoting Christian- tunity among the Jews..... | 1809 | 50 | 184 | 26 | 33 | 24 | 46 | 52 | 11 | 51 | 10 | 1170 | 2 | 6 | 86 | 37669 |
| Church of Scotland Jewish Mission..... | 1841 | 6 | 26 | 7 | | 5 | 8 | 15 | | 10 | 1289 | 1 | 1 | 7 | 5455 | |
| Presbyterian Church of Ireland..... | 1841 | 8 | 13 | | | 6 | 7 | | 1 | 1 | 100 | | | 18 | 4160 | |
| British Society for the Propagation of the Gospel among the Jews..... | 1842 | 18 | 22 | | | | | | | | | | | | 6000 | |
| Free Church of Scotland..... | 1843 | 5 | 79 | | | 8 | 69 | | 3 | 8 | 1100 | 4 | | | 7366 | |
| Presbyterian Church of England..... | 1860 | 2 | 4 | | | 1 | 1 | | 1 | 1 | 150 | | 1 | | 1487 | |
| London City Mission..... | 1874 | 1 | 9 | | 7 | | | | | | | | | | 1000 | |
| Parochial Missions to the Jews at Home and Abroad..... | 1875 | 9 | 11 | | 1 | 6 | 4 | | | | | | | | 1000 | |
| Midmay Mission to the Jews..... | 1876 | 9 | 50 | | | | | | 3 | | | | | | 8000 | |
| East London Mission to the Jews..... | 1877 | 1 | 15 | | 2 | 1 | 4 | | | 1 | | | | 7 | 2833 | |
| Barbican Mission to the Jews..... | 1879 | 3 | 7 | | 1 | 6 | 2 | 2 | | | | | | 1 | 1200 | |
| Jerusalem and the East M. F..... | 1887 | 5 | 18 | | | | 7 | 11 | | | 1 | | | | 9576 | |
| Church of Ireland Jews Society..... | 1889 | 3 | 3 | | | | | | | | | | | | 2500 | |
| Hebrew Christian Testimony..... | 1894 | 3 | 9 | | | | | | | | | | | 3 | 600 | |
| Kilburn Mission..... | 1896 | 1 | 1 | | 1 | 1 | | | | | | | | | 470 | |
| Sixteen other Societies..... | 18 | 21 | | | | | | | | | | | | | | |
| GERMANY. | | | | | | | | | | | | | | | | |
| Berlin Society for Promoting Christian- tunity among the Jews..... | 1822 | 3 | 4 | | 3 | 2 | 2 | | | | | | | | 1250 | |
| Central Association of the Evangelical Lutheran Mission..... | 1871 | 3 | 4 | | | 3 | | | | 1 | | | | | 800 | |
| Students' Instituta Judaica..... | 1880 | | | | | | | | | | | | | | | |
| West German Union for Israel..... | 1843 | 3 | 4 | | | | | | | | | | | | 880 | |
| FRANCE. | | | | | | | | | | | | | | | | |
| French Society for Evangelization of Israel..... | 1888 | 2 | 2 | | 1 | 1 | | | | | | | | 2 | 250 | |
| Paris Mission..... | 1887 | 1 | 1 | | | | | | | | | | | | | |
| SWITZERLAND. | | | | | | | | | | | | | | | | |
| Society of Israel's Friends..... | 1830 | 1 | 1 | | | | | | | | | | | | 800 | |
| SWEDEN AND NORWAY. | | | | | | | | | | | | | | | | |
| Evangelical National Society..... | 1856 | | | | | | | | | | | | | | 2000 | |
| Society for Missions to Israel..... | 1876 | 3 | 6 | | 3 | | 6 | | | | | | | 3 | 1500 | |
| Norway Central Committee..... | 1865 | 2 | 3 | | | 2 | 1 | | | | | | | | 1100 | |
| Swedish Mission Union..... | 1886 | 1 | 2 | | | | | | | | | | | | | |
| RUSSIA. | | | | | | | | | | | | | | | | |
| Pastor Faltin's Mission..... | 1859 | 1 | 1 | | | | | | | | | | | | 500 | |
| Rabinowitz's Mission..... | 1883 | 1 | | | | | | | | | | | | | | |
| Eleven other European Societies..... | 11 | 8 | | | | | | | | | | | | | | |
| Five North African and Syrian Mis- sions..... | 4 | 5 | | | | | | | | | | | | | | |
| Four Australian Missions..... | 4 | 4 | | | | | | | | | | | | | | |
| UNITED STATES. | | | | | | | | | | | | | | | | |
| Church Society (New York)..... | 1878 | 7 | 11 | | | 4 | | | | | | | | | 4000 | |
| Hope of Israel Mission..... | 1892 | 3 | 5 | | | | | | | | | | | | 1000 | |
| Chicago Hebrew Mission..... | 1887 | 1 | 4 | | | | | | 1 | | | | | | 600 | |
| Twenty-five other Societies..... | 25 | 33 | | | | | | | | | | | | | | |
| Approximate totals (100 societies) | | 200 | 600 | | | | | | | | | | | | 110000 | |

NOTE.—The figures in these tables are imperfect; but the author could give only the information supplied to him. This table has been corrected and supplemented by information obtained by Rev. Louis Meyer. —EDITOR.

If we come to look into these statistics more closely, we find that there are 600 missionaries for 10,000,000 Jews; that is, one missionary to about 17,000 Jews. But if we stopt here we should not form a correct idea of the matter, for of these as many as 150 are in England alone, 70 in Palestine, and 50 in the United States: that is to say, 270 missionaries working among 1,000,000 Jews, and 330 among the remaining 9,000,000. In other words, one missionary to every 30,000 Jews. Our deductions must not end here. The bulk of the Jews are, as already stated, living in Poland, or, as we now know that country, in

Germany, Austria, and Russia. This great mass of Jews numbers seven millions, among whom only fifty-three missionaries are at work; that is to say, one missionary to 132,000 Jews. And once more; among the 4,500,000 of Jews in Russia, there are only seventeen missionaries, that is, one missionary to 300,000 Jews! The Jewish mission field is not evenly occupied. It is difficult to see how this state of things is to be remedied. Evangelization among the Jews is almost impossible in Russia. The missionary is hampered in many ways, and the same condition of things prevails in Galicia, a province of Austro-Poland, where there are 700,000 Jews, altho in a lesser degree. The great mass of Polish Judaism in Central Europe is at present toucht only at certain points, such as Lemberg, Warsaw, Odessa, and a few other places, where missionaries are stationed. Without doubt, *the great* problem now presenting itself for solution by missionary societies to the Jews is how to reach effectively this great conglomeration of Jews in Central Europe. This is the stronghold and citadel of Orthodox, pious, zealous Judaism, which always yields the best fruits to Christian evangelization. In other words, the good and pious Jew is more promising material than the reformed Jew, who has thrown off religion altogether. We think it will be found that the greater proportion of Hebrew Christians are Polish Jews. Missions in Poland have yielded splendid results, as far as the restricted field has permitted.

LOCATION OF MISSIONARIES WORKING AMONG JEWS. (Incomplete.)

| COUNTRY. | London Jews Soc. | Church of Scot'l'd. | Presbyt'n Church of Ireland. | British Society. | Free Church of Scotland. | Presbyt'n Church of England. | Parochial Missions. | Mildmay Mission. | E. London Mission. | Barbican Mission. | Jerusalem and the East. | Kilburn Mission. | London City Miss. | Berlin Society. | Central Assoc. | W. German Un'n 'z | French Society. | Paris Mission. | Swiss Society. | Sweden Nat'l Soc. | Sweden Missions to Israel. | Norway Central | Fal'n's Work. | Rabinowitz Work. | N. Y. Church Soc. | Chicago Heb. Miss. | Approx. Totals. |
|--------------------|------------------|---------------------|------------------------------|------------------|--------------------------|------------------------------|---------------------|------------------|--------------------|-------------------|-------------------------|------------------|-------------------|-----------------|----------------|-------------------|-----------------|----------------|----------------|-------------------|----------------------------|----------------|---------------|------------------|-------------------|--------------------|-----------------|
| England..... | 17 | | | 9 | | 1 | 6 | 31 | 15 | 5 | | 1 | 9 | | | | | | | | | | | | | 150 | |
| Scotland..... | | 1 | | | 1 | | | | | | | | | | | | | | | | | | | | | 6 | |
| Ireland..... | | | | 1 | | | | | | | | | | | | | | | | | | | | | | 8 | |
| France..... | 3 | | | | | | | | | | | | | | | | | | | | | | | | | 5 | |
| Holland..... | 12 | | | | | | | | | | | | | | | | | | | | | | | | | 5 | |
| Germany..... | 1 | | | 5 | 4 | 6 | | | | | | | | | | | | | | | | | | | | 34 | |
| Austria-Hungary | 4 | | | | 4 | 26 | | | | | | | | | | | | | | | | | | | | 47 | |
| Italy..... | 2 | | | | | | | | | | | | | | | | | | | | | | | | | 3 | |
| Russia..... | 2 | | | 2 | | | | 6 | | | | | | | | | | | | | | | | | | 17 | |
| Rumania..... | 9 | | | | | | | | | | | | | | | | | | | | | | | | | 11 | |
| Turkey..... | 9 | 7 | | 2 | 22 | | | | | | | | | | | | | | | | | | | | | 40 | |
| Sweden & Norw'y | | | | | | | | | | | | | | | | | | | | | | | | | | 9 | |
| Bulgaria..... | | | | | | | | | | | | | | | | | | | | | | | | | | 1 | |
| Palestine..... | 55 | | | | | | | 1 | | | | 11 | | | | | | | | | | | | | | 67 | |
| Asia Minor..... | 3 | 7 | | | | | | | | | | 1 | | | | | | | | | | | | | | 11 | |
| Syria..... | 10 | 4 | 8 | | 24 | 2 | | | | | | 1 | | | | | | | | | | | | | | 53 | |
| Persia..... | 10 | | | | | | | | | | | | | | | | | | | | | | | | | 11 | |
| India..... | | | | | | | 5 | | | | | | | | | | | | | | | | | | | 7 | |
| Egypt..... | | 7 | | | | | | | | | | 5 | | | | | | | | | | | | | | 13 | |
| Abyssinia..... | 6 | | | | | | | | | | | | | | | | | | | | | | | | | 6 | |
| Algeria..... | 1 | | | | | | | | | | | | | | | | | | | | | | | | | 4 | |
| Morocco..... | 2 | | | | | | | | | | | | | | | | | | | | | | | | | 12 | |
| Tunis..... | 12 | | | | | | | | | | | | | | | | | | | | | | | | | 12 | |
| Cape Town..... | | | | | | | | | | | | | | | | | | | | | | | | | | 1 | |
| United States..... | | | | | | | | | | | | | | | | | | | | | | | | 11 | 4 | 4 | |
| Australia..... | | | | | | | | | | | | | | | | | | | | | | | | | | 4 | |

The annual reports and monthly magazines of the various societies will show what is being done. We have space here for a very brief statement only. In countries—Protestant countries—such as England and America, Christianity is being put before the Jews in the pulpit and in the press, in public meetings and private conversations. Jews surrounded, as they are on all sides in these two countries, by Christian influences can not possibly escape contact with Christianity. In England, it may almost be asserted, Judaism would ere now have been absorbed into Christianity, nominal or otherwise, had it not been periodically and continually reenforced by the pious and bigoted arrivals from Poland, who keep the already “Anglicized” Jews up to the mark religiously. In spite of this, there is undoubtedly going on in England, as in many other countries, a wasting away of Judaism in the direction of Christianity, both on social and religious grounds. The excellent parochial system in England makes it impossible that the Jew should never hear of Christ and His Gospel. The clergy of the Established Church receive valuable aid from the Jewish missionary societies in the way of men fully qualified for the work, or monetary grants wherewith to find the supply of such helpers.

In Europe, except perhaps in the densely packed ghettos of the Jewish Pale of Settlement, the Jews are likewise surrounded by Christianity—a nominal Christianity, for the most part, if you will—but nevertheless Christianity, which makes its commanding influence felt, as seen from the large numbers of Jews baptized. It may be aided, as undoubtedly it is, by a keen appreciation on the part of Jews of the social benefits accruing after admission into the church of the country. When purely religious and conscientious motives for baptism have been brought into play, it will generally be found that the more active, zealous, and spiritual influences of the missionaries of the societies stationed in these countries have been instrumental in creating the desire for admission into the Church of Christ.

In the East and in Africa, where Islam holds sway, the only Christian influence brought to bear upon the Jews is that exerted by the missionary societies.

It may be taken for granted that the methods of all the missionary societies working among the Jews are evangelistic and evangelical. Reliance is placed solely on the Word of God—written or preached, read or listened to—as the power of God unto salvation. The valuable adjunct of medical attendance, given to sick Jews in hospitals, dispensaries, and their own homes, is largely adopted. This, too, has Scriptural authority, the highest. “Heal the sick . . . say unto them, the Kingdom of God is come nigh unto you.” (St. Luke, x: 9.) The work is further supplemented by mission schools for the education of Jewish children in the principles and practises of Christianity, and in the case of adults, by mission houses of industry, for the

purpose of teaching trades to those who through their profession of Christianity have lost all chance of earning a livelihood among their own people.

The *results* of the combined efforts made by churches and the missionary societies may be classed under two heads—*direct* and *indirect*. By “direct” results we mean actual baptisms—the only test that can be applied—and applied in this article—in the aggregate. A former missionary of the London Jews’ Society has just published a booklet, in which, having carefully compiled and amassed the statistics, he concludes that to state that the Jewish baptisms in this century have numbered 224,000 is to understate the facts.*

By “indirect” results we mean all that Christian impression—short of individual baptism—that has been produced upon the Jews. There can be no doubt that Christianity is leavening Judaism—gradually but surely—with its blessed and benign influences. Our opponents shall be our witnesses. A Jew writes in a newspaper:

Christianity has deepened the ethics of the Old Testament. Read the glorious Sermon on the Mount, or Paul’s description of love (I. Cor. xiii). True, the essential ideas are already indicated and expressed in the Old Testament; but what a difference! There only in weakness and occasionally, here in the steady, strong light of the sun; there in drops, here in a stream which carries away the heart. Jesus brought the Gospel of love to humanity, and was a martyr for the truth. He proclaimed the message of salvation to all nations. He was the consoler of the weary and heavy laden, the friend of man and lover of the poor. In Him was nothing but light, harmony, and symmetry, and His image and name have been an inexhaustible fountain of blessedness to millions who have lived and died in His love.

The Hebrew periodical *Hamelitz*, in a leader, said:

“Our enemies point to the Talmud as the source of all the sins which are laid to our charge, and with whose spirit, they allege, we are all of us thoroughly imbued. Listening to them, one would think that every Jew, without exception, spends his whole time in studying that production; whereas, as a matter of fact, a comparatively limited number of our people know scarcely anything more of it than the name. Indeed, it is no exaggeration to say that while—thanks to the activity of anti-Semites—many Christians are better acquainted with certain extracts from the Talmud than they are with the Gospels, *the majority of Jews are more familiar with the doctrines and sayings of the New Testament than they are with the Talmud and the Pentateuch.*” Now, this testimony borne—reluctantly, no doubt—by the Jews themselves, is unimpeachable. And to what else, if not to the missionary societies and their work, are the Jews indebted for this knowledge?

We have already transgressed our limits, but enough has been said to prove that Christianity is triumphing among that people of whom as concerning the flesh Christ came.

* “Judentaufen im 19. Jahrhundert” (Jewish baptisms in the 19th Century). A statistical essay by Rev. J. De la Roi. Leipzig, Institutum Judaicum. 1899.

THE LITTLE REPUBLIC AT FREEVILLE.—II.*

BY DELAVAN L. PIERSON.

The George Junior Republic is in many respects a model reformatory, and yet it has few of the failings and disadvantages which characterize the ordinary reformatory system. Everything is as unlike an institution as possible, and the citizens resent very much the application of that term to their enterprise. The laws being enacted and enforced by the boys themselves, the punishment of the culprit is never laid at Mr. George's door.

To the casual visitor this system might seem like playing at law-making; but it is far from play to the boys. It must be remembered that they are forced to abide by their laws, and feel their responsibility of legislating for their individual interest and for the welfare of their Republic. Valuable lessons in parliamentary procedure and in debating, and in caution and in forethought, are learned in the Town Meeting, which has now displaced the more cumbersome Congress.

It is instructive as well as interesting to notice how the questions which confront our greater republic come up for discussion and settlement in the smaller. Women's suffrage, free-trade or protection, tariff, trusts, income tax, free "tin," pauper labor, all have presented themselves. On returning from the village, some boys brought candies, fruit, etc., which had been purchased at cheap rates, or had been presented to them by some kind-hearted farmer's wife. These they sold to their fellows at lower prices than the government licenst store could afford to furnish them. The storekeeper appealed to the government, and a tariff of thirty-five per cent. was laid on all imports.



G. J. R. CURRENCY.

The Republic has its own currency, made of flat pieces of tin, stamped, George Junior Republic, and in denominations from one dollar down. Silver, nickel, or copper can purchase nothing within the Republic. The Republic maintains the bank, and all official payments are made by means of drafts upon it. Two per cent. interest is paid on all deposits, and any citizen who has accumulated a little sum, may, on leaving the Republic, have it redeemed in U. S. coin at one-fifth its face value.

* It should have been stated in our previous article that \$250 constitutes a life membership in the George Junior Republic Association. This association has nine trustees, being regularly incorporated under the laws of New York State, and reports annually to the State Board of Charities. This is an additional guaranty to donors, but does not in any way hamper the good work of the Republic. A Woman's Aid has also been started in New York City, and it is very desirable that branches should be established in other cities. For a leaflet describing the work of the association send to A. G. Agnew, Esq., 7 Nassau Street, New York City.—D. L. P.

The financial system of the Republic is based upon wages for work. Its motto is "Nothing without labor." The government lets out contracts of all sorts,—farming, road construction, landscape gardening, hotel keeping, etc., etc., and the contractors hire labor, paying different prices, according to the skill of the workmen, from fifty cents to one dollar and fifty a day.

NO 5 C.J.R. June 6 98

George Junior Republic Bank,

Pay to the order of R. B. Bartold
the sum of Two and 2/100 dollars
\$ 2.22
R. M. Bockburn

A SAMPLE CHECK ON THE G. J. R. BANK.

Wages are paid once a week, and no favors are shown to those workmen or government officials who recklessly spend their earnings the first few days of the week. A coarse diet and a harder bed await such until next pay day.

An excellent little paper, *The Junior Republic Citizen*, is published by the boys. They write freely for it, using their own language and spelling, and are not held to account for the opinions they express. It is issued monthly and contains reports of census and "police blotter."

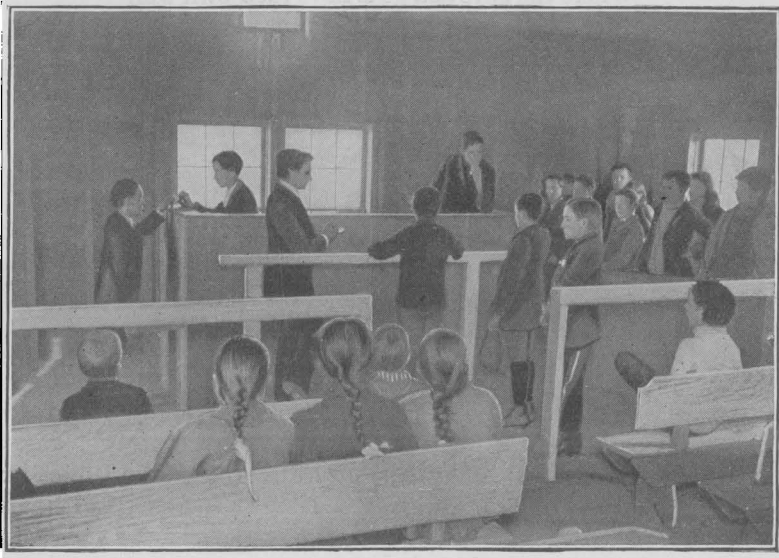
The problem of a congested labor market has never had to be grappled with in the Republic. There is work for every boy who will work. Some boys, preferring their own independent enterprises, have started barber-shops and tailoring establishments. One boy, only thirteen years old, being hard pressed by the hotel proprietor, announced a course of lectures on "The Minor Lights of History," Miles Standish, Captain John Smith, and John Brown, and altho he set his prices high (single lecture, fifty cents; course ticket, one dollar), the hotel corridor was filled all three lecture nights.

Another boy, much interested in natural history, made a collection of insects, cocoons, nests, nymphs, etc., but his companions would not deign to notice his collection. One day he announced the opening of a "Dime Museum," and at the appointed hour there was a line of boys reaching clear to the police station, each with his dime in his hand waiting for admittance. When the doors were opened, the show was found to consist of this same entomological collection; but the boys had paid their money, and so they listened attentively to the interesting explanations of the museum proprietor, and afterward voted it a "huge success."

The buildings of the Republic include: (1) The "Republic," containing a kitchen and two restaurants, a library, hotel, and "garroot"; (2) the school-house, bank, and store; (3) the court-house, jail, capitol, post-office, store, and Waldorf Hotel; (4) Carter cottage for boys; (5) Rockefeller cottage for girls; (6) business offices; (7) hospital; (8) barn; (9) tool-house and work-shop; (10) laundry and bath; (11) dairy;

(12) shoe shop; (13) a chapel has also been promised. Everything is exceedingly plain. It is to be hoped that this feature of the Republic will never be altered, for finer surroundings would only breed dissatisfaction with their city homes and teach lessons of extravagance. Cleanliness is carefully taught as a habit to be practiced by all classes, and a neglect of this virtue may bring about a fine from the Board of Health.

The jail is no play house, but has small cells with veritable bars and high windows, hard slat beds, and prison meals. A formidable constable's desk stands in a recess at the entrance, while almost opposite in a niche is a little melodeon for use in the religious services held weekly in the prison corridor. Upstairs is the court room, containing,



A SCENE IN THE COURT ROOM.

among other things, a trap door for the entrance of the prisoner, an imposing high desk for the judge, and a jurors' bench. There is a small space railed off for the witness stand, and rows of seats for interested listeners. The sessions of the court are most orderly and impressive. The pros and cons are carefully weighed; evidence is called for in its proper place, and most heartstirring appeals are made to the jury. One judge walked ten miles to Ithaca and back again that he might attend a court session and learn how to conduct those of the Republic with proper decorum. Only one case of bribery has ever been discovered, and the guilty officer was immediately deposed and suffered disgrace as well as legal penalties. The rear of the court room is partitioned off into "lawyers' offices," and bears this prohibitory sign, "Citizens not allowed to climb over this partition."

It is, perhaps, to be deplored that the court and legal proceedings

have such a prominent place in the Junior Republic, but the fairness of the judgments, and the submission of the guilty to the punishments imposed, counteract, to some degree, this unfortunate feature. The police court must, inevitably, play a large part in the lives of such children, and how much better to have justice and equity demonstrated than bribery and harshness.

Several boys, while in prison, have composed rhymes set to popular tunes. One may hear them singing these songs at their work or play. Here is a verse and chorus of one of the most characteristic:

DADDY'S BOYS.

There is a Republic in Freeville
Where the boys and girls have their own will;
The laws that they make they must fulfil
In that Junior Republic of ours.
In spite of all their freedom,
Don't think for a moment it's bedlam,
For the rascals, we very soon jug them
In that Junior Republic of ours.

Chorus:

Daddy's boys are corkers,
They're not the kind that's slow;
They're born and bred New Yorkers,
I would have you know.
You may talk about your laddies,
Your little Fauntleroyes,
But they are all back numbers
When compared with Daddy's boys.

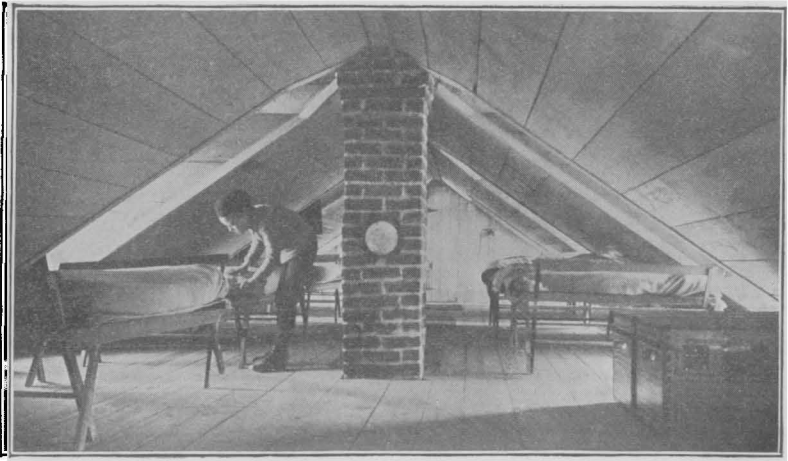
Most of the citizens of the Junior Republic live in boarding-houses or hotels. These latter are two in number, the "Republic Hotel" and the "Waldorf," (which is the second class hotel). The accommodations at the "Republic" are of two grades; pies and cakes, and linen tablecloths and individual chairs go with the twenty-five cent meals. The "garroot" boarders are served in a separate dining-room, with less elaborate, altho none the less clean surroundings. The sleeping rooms range from those hung with curtains and store-framed pictures to those whose only charms are light and air. "The garroot" has no individual rooms, but one long gabled loft, with a chest by the side of each fellow's bed to hold his wardrobe. Here lodge the impecunious, brought to this pass either by the love of play or by fondness for candy and other luxuries. Board must be paid in advance, and prices are higher, of course, for transients.

A new plan has recently been put into operation. Two simple cottages have been built, each to accommodate twelve boys or girls, who constitute a family, with a motherly woman as "house mother." All work toward the support of the homes, the girls doing the mending and housework, the boys, like older brothers, supplying the needful money. The householders pay Mr. George a nominal rent. One

cottage has recently been sold to eight boys for \$1,200. They paid \$200 down, and Mr. George holds a mortgage for the remainder.

There is a library, a memorial gift, and the shelves contain over 1,200 volumes: fiction, history, science, poetry, essays, and reference and religious books, with some juvenile books and many leading periodicals. The most thumbed books of all are those which treat of the penal and civil code of New York State.

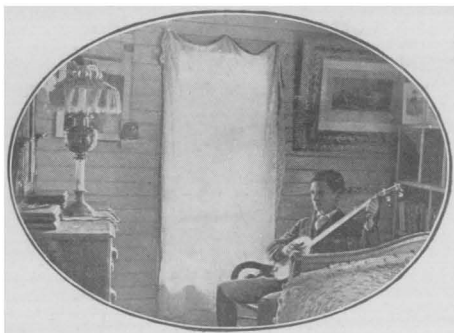
The problem of book study for the winter residents has given Mr. George some difficulty. It goes without saying that all the citizens are in need of education, and the Republic school is now a part of the country school system of the State. Attendance upon this school is obligatory by the law of the Republic, and a truant officer gathers in any who "play hookey." Several members of the Republic attend the



THE "GARROOT" LODGING HOUSE.

high school of a neighboring village, and three have now entered Cornell. The civil service examinations, which cover all the ordinary branches, debar the ignorant and the inattentive from holding the coveted position of the police or judge, health commissioner, sheriff, or any other appointive office. This gives importance and attractiveness to "education," which the street gamin has never before conceived possible. He learns that education means power.

Church and State are separate in the Junior Republic, and there is no legislation bearing directly on religious matters, but the founder being a man of strong religious convictions, such an atmosphere of godliness emanates from "the capitol" that the citizens are unconsciously affected by it. Roman Catholics attend a little Catholic church nearby, and Protestants go to the village Methodist church and Sunday-school. The citizens have also organized among themselves a Christian Endeavor Society, and it would be hard to find a



AN ARISTOCRAT'S ROOM IN THE "HOTEL REPUBLIC."

more earnest little band, altho of opposing creeds and diverse beliefs. Little Roman Catholic children attend mass in the morning, and, perhaps, lead or take part in a regular Christian Endeavor prayer-meeting in the afternoon. A falling off in church attendance was noticed at one time, and the legislature provided that a missionary should be ap-

pointed, whose duty it should be to visit delinquents, urge upon them the duty and privilege of church worship, and to warn the erring.

Especially solemn and impressive are the meetings held in the jail corridor for the prisoners. In the midst of one meeting a little girl was seen to slip out quietly, and in a few moments returned with her arms full of Bibles and prayer-books. Going to each cell, she discriminated between the Protestant and the Roman Catholic prisoners, giving the former a Bible and the latter a prayer-book, with a tender word of encouragement to read it.

Family prayers are daily held, led sometimes by one of the older helpers, but as often by a citizen. God's blessing is also askt at table, usually by one of their own number.

We believe that Mr. George has taken a wise course in the religious conduct of his miniature republic. His helpers are all Christians, who have entered upon the work with the missionary spirit—an earnest desire to win these boys and girls for Christ. Six days in the week, at the carpenter bench, or on the farm, or over the stove, or at the machine, they patiently help to solve the knotty problems of manufacture or cultivation, and on the seventh set an example of restful worship and meditation, which is not lost on their young charges. Quiet heart to heart talks are continually bearing fruit in the little Republic, unto life



THE ROCKAFELLER COTTAGE FOR GIRLS.

eternal. If attendance upon church service were a matter of compulsion, when everything else is free, or if the church were given prominence through being constituted a State church, the present well-balanced condition of things could not exist.

Mr. George has exprest the conviction that any one of his several older citizens, who have spent two or three years with him, would be thoroughly competent to superintend another republic, and make it in every way as great a success as Freeville. If in making this statement he has carefully taken into account the far-reaching religious influences of the leader, the confidence and esteem in which he holds these boys must be very great.



THE FIRST G. J. R. MISSIONARY.

Mr. George says that there has never been a boy, who has stayed at the Republic as long as he (Mr. George) felt he should, who has not left a thoroughly upright, self-dependent citizen, having learned lessons of obedience to law and respect for the rights of others. Of course, some are taken away by their parents or guardians before they are ripe for dismissal, and a few become rebellious and return of their own free will to their idle city life. Who can estimate the work this one little Republic is doing, in converting paupers and criminals into citizens who make for righteousness and peace, and girls whose feet were already turned toward hell, into women of chaste, industrious lives?

Two years ago Mr. George took one of the younger citizens to Brooklyn to speak in behalf of the Republic. The boy communicated his enthusiasm to his audience in a wonderful way. At the close a lady, with purse in hand, prest up to him and offered it to the little speaker. Mr. George, from his position in the audience, noticed her turn away chagrined. In a few moments she came to him, saying, "Won't you take this money and use it for that boy." "Wouldn't he accept it?" asked Mr. George. "I never received such a rebuke in my life," replied the lady; "when I offered it to him, he said, 'I can not take it, Madam, I have done nothing to earn it.'"

When the previous history of some of the boys is known, the visitor's most natural question is: Have you ever had to expel any because of incorrigibility? The question always calls forth the same reply: "The worse the boy, the more his need of the Republic and its influences. No; we never willingly let go of our *bad* boys."

It will be seen from the foregoing account that the Junior Republic is indeed a *model reformatory*. Amid wholesome surroundings, and under judicious Christian management, the boys and girls are

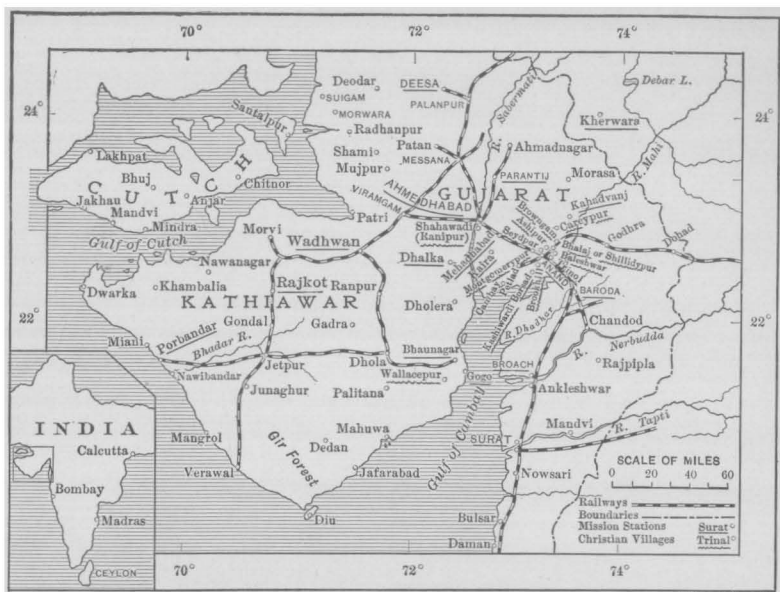
taught self-control, self-help, obedience to law, the blessing of service to others, and are given every opportunity to become honorable Christian citizens in our larger republic.

The principles upon which the Junior Republic are founded are sound, and are the outcome of years of study of the city street gamin; but even with such a complete system, not every one could successfully carry on such a republic. The principles of self-help and self-government among the boys must be wisely recognized by a Christian governor, and a consistent course of non-interference practised at the same time that a vigilant outlook is kept.

Some minor phases of the Republic's life are still in their experimental stage, but the Republic itself has past beyond that stage and has clearly vindicated its right to exist, and to be supported by the interest and prayers and gifts of the Christian people of our land. It is philanthropic work without any of the pauperizing tendencies of ordinary philanthropy, and, on the other hand, it does away with the opportunity of self-gratulation, which mars so much of our charitable work. The sense of personal responsibility for law and order, is visible in each sun-burned freckled face of the citizens, and boys who have had a common education in dodging police, will legislate and oversee with a sharpness in which the ordinary adult is pitifully deficient.

If the Republic stooped short of being a Christian enterprise, there would be no opportunity for the highest forms of altruism. With pauper laws that are inexorable, with competition that is sharp, altho friendly, with a decided spirit of self-interest and preservation, there would be developed only a high sense of justice and a healthy regard for the rights of others. But, lifted to the plane of Christianity, the opportunities of visiting the sick and the imprisoned, the faithful exercise of guardianship and the repression of covetousness and jealousy, all give opportunity for the exercise of the highest altruism in accordance with the teaching of Christ.

It is very evident that the love which Mr. George has for his boys and girls is heartily reciprocated. No thief ever steals from him. The tender accent they give to the word "Daddy" when they speak of him, and the confident manner in which they approach him to ask a question, to tell him of some loss, or inquire for a missing companion; the alacrity with which they run on little errands for him, and the stream of evening callers to bid him good-night before retiring, all speak loudly of the love which they bear toward him. As the last one bade him good-night and left him, with a look of satisfaction, Mr. George turned to us a beaming face and said, "I wouldn't change places with any one in the world; I believe I'm the happiest man alive."



THE CHRISTIAN VILLAGE SYSTEM IN INDIA.*

BY REV. WILLIAM BEATTY, D.D., KNOCK, CO. DOWN, IRELAND.

Formerly missionary of the Irish Presbyterian Church in Ahmedabad, India.

The social and religious system of India presents strong and apparently unsurmountable obstacles to the acceptance of Christianity. Caste holds the people with such an iron grasp that escape from the fetters of its principles and prejudice is practically miraculous. From the Brahman to the lowest Bhungia every section of the Hindu community is subject to laws which tolerate no departure from the restrictions of hereditary social custom. These laws permit and even sanction the grossest immoralities, but they irrevocably condemn to social death all who fail to conform to their draconian code. They know no forgiveness for any who eat and drink with those outside the narrow limits of their caste. Believe what you like, worship whatever god you choose, teach any doctrines you please, but break caste laws in the matter of eating, drinking, or marriage, and but one fate awaits you—social death.

To these bond slaves comes the religion of Christ and proclaims emancipation—"Liberty to the captives and the opening of the prison to them that are bound" (Isaiah 61: 1). One would expect that freedom would be welcome. Far otherwise—the captive rejoices in his captivity and nothing short of a revelation of his real condition and a spiritual revolution in the soul will make a caste-ridden Hindu fight for his life and liberty. When once this revolution has taken

* Gujarat, Bombay Presidency.

place and he steps out into Christian liberty, he finds himself totally outside caste, dead to all inside, even his nearest and dearest. He has become a Christian at the cost of a loss of all things—property, position, relatives, and friends—all have had to be surrendered, and like one fleeing from destruction he escapes only with his life. A man who has thus adopted a new religion and thrown in his lot with a new community, finds that while the wants of the soul are supplied, the wants of the body are no longer met.

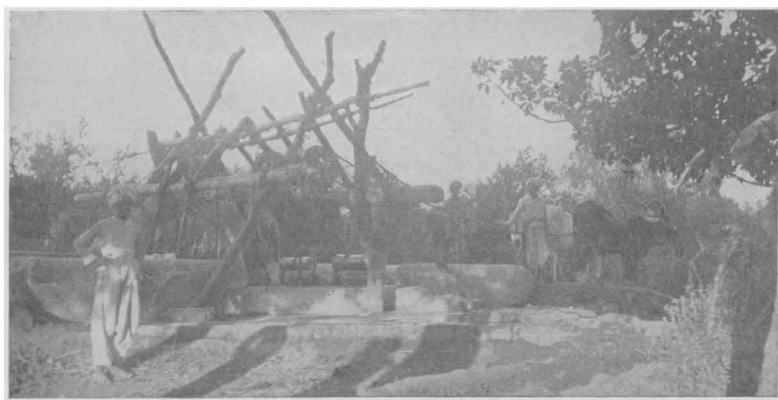
The Christian life is not a life of mere contemplation, nor a round of ceremonial observances; it is one which takes in the whole man. The moral and spiritual nature is cultivated, but the body must not be neglected. How is the new convert to live? Whence is he to obtain food and raiment since he has been stript of his possessions or deprived of his regular employment? When there were only a few Christian converts work was easily found for them. The new Christian became an agent and propagandist, and the "laborer is worthy of his hire." But as the number of Hindu Christians increast, and many were admitted, even from the higher castes, who were not fitted for evangelists, it became necessary to devise some means whereby they might earn their daily bread. They naturally appealed for help to those through whose instrumentality they had been brought out. The majority of their countrymen spurned them and they must either starve or receive help from Christians.

Nearly every trade in India is a close guild, caste admitting only its own members. Indeed every occupation is dominated by caste. It retains in its own hands the power to shut or open the avenue to employment. Thrown out in disgrace with maledictions for dishonoring his parents and polluting his caste, no means would be left untried to prevent the disloyal member from attaining any occupation or position in trade or in office. The European Christian at the head of a large government office is helpless to protect native Christians against the caste predominant among his clerks in his own office. Life for a man, even of a different Hindu caste, is intolerable without the good-will of the leading subordinate officer or head clerk, who makes it pleasant and practicable for his own caste fellows alone, and hot for those he does not wish to have in office.

Similar conditions are also found among low castes, and necessitate lending them assistance. The rules of caste are strong and strict among the low and deprest classes as well as among the higher, and the difficulty of knowing what to do with those who become Christians is quite as great with the former as with the latter. The danger for the low caste converts lies in the ease with which they are tolerated and received back among the heathen associates from whom they have emerged. The temptation to conformity becomes, in many cases, too strong for their pliant natures, and the fetid atmosphere of heathen-

ism chokes out the weak life which might have developed and strengthened in a purer and better air. Separation from the old environment in their case is advisable on the ground of the need of life-giving nourishment for the soul. To continually absorb poisonous gases and live a healthy life is impossible. To bring up children under the continual sound of impure and blasphemous language, within sight of dishonest practices and amid immoral and unholy behavior is ruinous to moral and spiritual life. Environment has much to do with future character, and the unholy, dishonest, and corrupting conversation and practices of a low-caste heathen quarter can not be expected to produce a noble, self-denying, pure and vigorous Christian.

Industrial schools and agricultural settlements are, therefore, a forward step in the progress of the Christian Church in India. The first converts became preachers and teachers, but subsequent ones had



IRRIGATION BY A WATER WHEEL IN INDIA.

to be employed in other ways. Admission to the trades is difficult and slow, and involves a greater expenditure of money than most missions can afford. Good work has, however, been done in this direction by the Basel and several American missions. Many native Christians have, through such agencies, found remunerative and honorable employment.

From an early age of its existence the Irish Presbyterian Mission has had its attention turned to agriculture. This was germane to the habits of the converts.* It required less capital and less skill to start thus in life some of the earlier converts who had not the capacity to be teachers. This had already been the occupation of some who joined the church. Others who had been weavers were ambitious to become cultivators of the soil, and so get clear of a trade which was declining before the power loom. In the Mahikanta Mission (at that

* Over 90 per cent. of the population of India is dependent on agriculture.

time belonging to the L. M. S., but afterward transferred to the Irish Presbyterian Church), agriculture was the first thing to which the missionaries turned, in order to help the converts to be self-dependent; and ever since that time the principal means of support of the Gujarat church has been from the soil. One other department of skilled labor has been vigorously worked—printing and bookbinding. Carpentry, tailoring, and masonry have also been tried tentatively at various times.

The first land settlement was begun at Borsad. Its one weak point was the attempt to guide it with a voluntary limited control. The land, being held in the name of the cultivators as tenants, was disposed of by them as soon as money was needed. Had all the land taken up by the missionary and made over to the Christian cultivators been kept by the mission, a large, valuable, and profitable estate would exist where now it is only a history. We learn by our mistakes. The frequent separation of the cultivator from his land, the money products of which would soon be squandered or used up in idleness, suggested another and better plan—the ownership of the land by the mission, the Christian tenant holding the property only so long as he paid the rent and behaved in a Christian manner. The major part of the land cultivated by Christians in Gujarat is held on this plan.

Kashiwardi was the first Christian village founded in Gujarat, and the larger part of its inhabitants are cultivators. Those who as heathen had been cultivators were the largest and best part of the settlement. Others, laborers and weavers, settled around them, but most of the latter soon abandoned their looms for the plow. When land became scarce, a new site for a settlement was sought, and an entirely agricultural Christian village was founded within the boundaries of the village of Shahawadi, five miles from the city of Ahmedabad. It is now over thirty years old, but has not been the success which was anticipated. Several causes contributed to this, such as want of self-dependence and the disastrous action of the Salvation Army in trying to turn the people to their peculiar ways of thought and conduct.

This village, which is known as Ranipur (a name given it by the late Rev. T. L. Wells), and sometimes as Shahawadi, was established on the principle that each cultivator should take up land from the government on his own account. A number of men became partners in a portion of ground on which the houses of the village were built, and each took up in his own name as much of the waste land in the vicinity as he could cultivate. The proceeds of their property at Borsad which was sold, and loans made from time to time by the mission were needed to start and maintain the enterprise. The mission became the village banker and loan association, and each man had his accounts in the mission books. This system continued till 1880, when the

present writer, being put in charge, ceased to be banker, and his place was taken by a native Soucar.

For many years the need of further extension of the village system was felt, and efforts were made to meet it. The first of these was in connection with Gogha, in Kathiawar. The lease of a large tract of valuable grass land, in the bounds of the village of Karera, was obtained from the Bombay government on favorable terms, and a village was started. The entire tract is in the possession of the mission, which is the lessee from the government. The grass of the waste land is valuable, and has yielded a large profit over and above the amount necessary to pay the rent. The profit, and the subscriptions of sympathizers, were used to build houses, sink wells, and make advances on loan to settlers.

The first settlers, who came twenty-four years ago, were poor and burdened with debt. They are now free of debt, and in good circumstances. One or two of the second period, principally through their own faults, have been less prosperous than the early settlers, and even than later importations. The village was carefully planned, and has been well managed, and is now looked upon as a model. It consists of five rows of houses, with cattle-sheds and yards attached, and has church and manse, a rest-house and a tank, and a number of wells. All this has been constructed out of the profits, and there is a credit balance of rs. 10,000.

The next two villages were founded on a similar self-supporting basis. Their founders, the Revs. W. W. Brown and J. Shillidy, took up government waste, which they divided among those of the Christians of their district who wished to earn a livelihood. The houses in these villages were either built by the tenants themselves, or with help given them by the missionaries from the profits of the land. No missionary money sent out by the church at home for the spread of the Gospel, was ever thus used, unless specially subscribed for the work. The village of Brookhill is now attaining large proportions, and houses are being added to it yearly. The village of Bhalaj (the name of the heathen village within whose bounds it is located), has grown to a moderate size and is only prevented from developing into a large village by the scarcity and high price of land in the vicinity. It is the center of a number of Christian hamlets* in the neighborhood, and contains a church, where all the Christians of the district worship.

There are still two other villages to be noticed, Careypur and Montgomerypur, both in the Anand district. The former is less popular than the latter, being outside the district whence our Gujarati converts came, and in a less desirable neighborhood, but it has the elements of extension and development in a larger degree, having over

* The Christian hamlets in the neighborhood are five, Bhalaj, or Shillidyapur, itself being the sixth. They are Seydpur, Trinol, Bheleshwar, Ashipur, and Brownpur.

1,000 acres of arable land, which it can bring under cultivation according to its ability. The proceeds of the grass which it produces and the rent received from the cultivators, pay the government rent, and leave a small margin for improvement. With the seasonable rains in a few years it should become one of our most prosperous villages.

Montgomerypur is small but well situated. The land is excellent and well watered, and most popular with the Christian people of the district, but very limited. It is, however, a center for evangelizing a densely populated neighborhood, and a pleasant little place within a short distance of headquarters at Anand.

The following statistics will show at a glance the number of families and individuals in each:

| DISTRICTS. | VILLAGES. | FAMILIES. | INDIVIDUALS. |
|----------------|--------------------|-----------|--------------|
| Borsad..... | Kashiwardi..... | 71..... | 442 |
| "..... | Brookhill..... | 33..... | 151 |
| Ahmedabad..... | Ranipur..... | 85..... | 357 |
| Gogha..... | Wallacepur..... | 16..... | 102 |
| Anand..... | Careypur..... | 23..... | 128 |
| Anand..... | Shillidypur..... | 20..... | 89 |
| "..... | Brownpur..... | 19..... | 74 |
| "..... | Montgomerypur..... | 13..... | 57 |
| "..... | Ashipur..... | 10..... | 31 |
| "..... | Seydpur..... | 4..... | 19 |
| "..... | Bheleshwar..... | 4..... | 12 |
| "..... | Trinol..... | 3..... | 22 |
| 4 | 12 | 301 | 1,484 |

Thus, in addition to our regular mission stations, we have twelve Christian centers of evangelization, each, like a city set on a hill, shedding its light over the surrounding mass of heathenism, and that much more effectively than if the inhabitants had been allowed to remain in their original quarters. Collectively the converts are strong; separated they are weak, exercising little influence, and of little account for the spread of the Gospel. The heathen of all castes will now visit and hold social intercourse with them, whereas formerly they shunned them as impure and as plague spots in their midst.

The Christian village system has been tried in other places in India, but few have a good word for it except the members of the Irish mission. It is likely to fail if the people have full control of the land, only using the mission as the banker. The entire control should be kept in the hands of the mission. It will fail if the rents are not reasonable and are not punctually exacted from tenants. Pampering and mistaken generosity will also prevent success. It will succeed if proper precautions are taken at the beginning. The land should be good in quality, and the amount given to a tenant should not exceed his ability to cultivate well. If a large tract of land is taken up it should be self-supporting and independent of the rent coming from the tenant. Wallacepur and Careypur are examples of this, as uncultivated grass land is fully as profitable as the cultivated,

Brookhill and Bhalaj grounds are all arable and all tenanted, and so self-supporting from the rents. To take up a large tract of land highly assessed and not to put tenants on the whole of it is a sure way to defeat.

If there has been wisdom in taking up the land in proper amount, and with an income sufficient to meet all future expenditure, wisdom will still be needed for the administration. The rents should be reasonable. Rack-renting defeats its end and causes the land to be impoverished. There should be security of tenure to a tenant who pays his rent and lives a good life, but a lazy, immoral man should not be allowed. With firm, honest, kindly dealing there is no reason why a Christian village should not be a success.

The advantages of the Christian village are both material and spiritual.

1. THE MATERIAL. — Territory is acquired. The village does for any portion what it is desired to do for the whole country — Christianizes it. "The meek shall inherit the earth." The land is Christ's. It has been reclaimed from the enemy and is dedicated to God. This portion at least is a Christian country. The religion of Christ has taken root here and means to stay. It is Christ's freehold property to be occupied by his people forever.

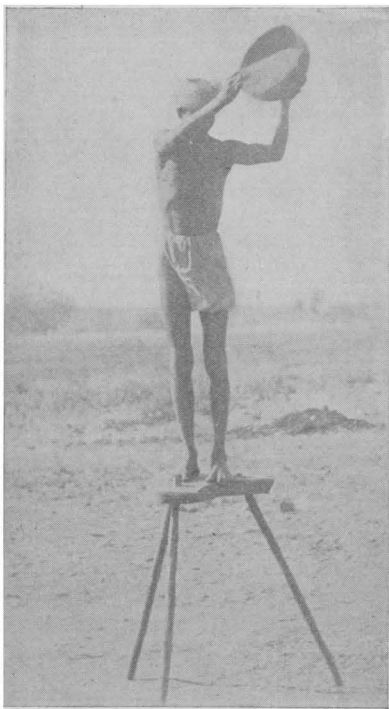


PLOWING IN INDIA.

This district should never be allowed to relapse into heathenism. The promise is to the fathers and their children. The purpose of foreign Christians in sending the Gospel has here been fulfilled in part; to a limited extent, it is true, but in such a way as to indicate what that purpose is. It is a sample. It is a microcosm. In a small way it foreshadows what is in the future for the whole land.

It is a place of refuge for the new convert. He wishes to work. Here he finds employment. He wishes to be independent. He has only to be industrious to become so. He wishes to bring up his family in wholesome Christian surroundings. They are here in the best form to be had in the country. He wishes to avoid the infection of heathenism. Here is a segregation camp of people of his own way of

thinking. He wishes to bring up his children in the nurture and admonition of the Lord. Were they in a heathen country, he could not do so with as many hopes of success. For a convert from the cultivating and working-class it is a real boon. He follows the business of life to which he was brought up, and he has all the advantages of Christian training for his children and Christian worship for himself and family. For those who have been abandoning a failing trade and trying to become cultivators, such as the Dheds of Gujarat, it is a good



WINNOWING GRAIN.

training school. They become cultivators by imitating their neighbors, and soon fall into the habits of this class. For the upper and educated classes it supplies the congregation and school. The evangelist becomes a pastor and the schoolmaster has the children ready to his hand.

It affords employment without many of the temptations which other employments entail. An industrious farmer can be honest, truthful, and upright, and, perhaps, with less efforts and less temptations to be otherwise, than if he were in business. He is, to a large extent, his own master. It is a healthy calling, and tho it may not bring wealth, it will produce as much as will entail comfort.

Villages of cultivators, with their churches and schools, their pastors and teachers, their homesteads and surrounding fields, such

as have been established in the Irish mission, are in small what we hope to see in bulk—samples of what we wish to see in every district of India.

2. THE SPIRITUAL.—The dangers to which professing Christians residing in heathen villages are subjected to are neither few nor small. The many lapses back to heathenism of those who live in heathen quarters are proofs that the influence of heathen neighbors has been only too fatal. Heads of families are too prone to join with their heathen relatives or neighbors in their heathen customs. Public opinion is hard to resist. The customs do not seem so bad to those who have been brought up in them, and accustomed to see others observe

them, as they do to us foreign Christians. There is a hardening process going on as long as a family lives in the midst of a heathen population.

Again, children are contaminated. The sounds of abusive and filthy language are continually falling on their ears. Sights which no Christian child should witness are of daily occurrence. A child is often more ready to imitate the bad than the good, and the lessons in the prayer-meeting are easily forgotten. The constant daily and hourly scene has its effect on the young mind, and one can hardly expect a pure, high-toned, and upright life to emanate from an unclean, low, dishonest heathen quarter.



CHRISTIAN VILLAGE CHURCH AT RANIPUR.

In conclusion, a few practical hints may not be out of place. Christian villages should be under complete Christian control. This, in present circumstances, can only be had when the land is the property of the mission. Christian villages should be self-supporting. If they become a financial burden to the mission, they must fail.

Only Christians should be admitted, and of these only industrious men should be allowed to stay. If a man falls into debt, or is unable to pay his rent, let him go. A good test is the punctual payment of rent. There should be no slackness here. There may, however, be occasions where misfortune may befall an industrious tenant, and such cases should be taken into consideration, and the needed help afforded so as to tide the man temporarily over his difficulty. The immoral must be excluded. Christian villages must be kept as pure as possible.

Imperfect as these settlements are, yet they are bright spots in the dark surroundings of heathenism. It is pleasant to hear the church bell summon the worshiper on the day of rest from his farm, his cattle enjoying rest, the plow and cart unused for this one day, and a sense of peaceful enjoyment pervading the place. We look forward to the day when it will be unnecessary to form new villages, but when the old, with its caste conglomerations, shall come over to the religion of Christ, to be amalgamated by the bond of our holy religion into one body. In the meantime, however, these are the models of what we wish to see, and the more perfect we can make them, the greater must be their influence on the surrounding country.

JAN HUS: THE PREACHER OF PRAGUE.—V.

REV. GEO. H. GIDDENS, LONDON, ENGLAND.

The 6th of July dawned at length, and Hus was led from his dungeon to the cathedral, an interval of thirty days having elapsed since his so-called "interrogatory," and this being the fifteenth general session of the council. Di Brogni, cardinal of Viviers, presided, surrounded by the king, cardinals, and prelates, and innumerable princes of the holy Roman empire. At the side of Sigismund were ranged the count palatine, holding the imperial globe; the burgrave of Nürnberg, bearing the scepter; a noble Hungarian grasping the sword of state, and the duke of Bavaria in charge of the imperial crown. All was bright, imposing, picturesque, and many-colored; everything present that could heighten the scenic splendor and add dignity to this the most magnificent, as it was the most infamous, of all the assemblies of the council. There, amid chivalric pomp, the clang of lances, and the clash of spears, while silken banners rustled in the long cathedral aisles, and "music arose with its voluptuous swell," Sigismund was seated on the imperial throne, arrayed in purple, cardinals in flaming scarlet, prelates with crucifix and crosier, high dignitaries in all their sacerdotal robes. The altar was ablaze with lamps and tapers; the fragrant incense wreathed the glittering shrines in violet clouds, the casques of nobles, morions of knights, swords of soldiers, and the jeweled miters of the bishops flashed in the morning sun, and the vast church was filled with an awe-struck, surging crowd, such as had never in all its history gathered within its walls. In the center of the nave was raised a platform, where, upon a post, there hung the vestments destined for the ceremony of degradation, and before a table was a stool on which the heresiarch was to kneel.

While mass was being said, the prisoner at the cathedral porch was surrounded by armed men. Mass ended, Hus approached the platform, calm, intrepid, pale, but with a radiance playing on his face like that of Stephen at his stoning. Arrived at the penitential stool, he kneeled and prayed, invoking aid from heaven, and calling on Him who, once the thorn-crowned Christ and now the exalted Lord, had trodden the dark Gethsemane and climbed the hill of Calvary before him. Then, amid a silence most profound, the bishop of Lodi mounted the pulpit stairs, and in the outraged name of the Holy Trinity announced his text from Romans vi: 6: "That the body of sin may be destroyed." With blasphemous audacity, Paul's words were made to apply to the prisoner before him. The sermon ended with this exordium, as he turned and personally addressed the king: "Destroy heresies and errors, and, above all, this self-willed heretic. It is a holy work, most noble prince, and it is reserved for accomplishment by you, to whom has been given the authority of

justice. Strike then this prominent foe of the faith that your praise may be in 'the mouths of babes and sucklings,' and your glory eternal. May our ever blessed Lord Jesus Christ deign to accord you this work of grace."

This iniquity ended, proclamation was made decreeing silence on all assembled, not excepting any dignity "imperial, royal, or episcopal," under penalty of imprisonment and excommunication.

Anathemas having then been pronounced upon the writings of Wiclif, the judge advocate demanded the condemnation of Hus and his works. To this end Berchtold of Wildungsen, the papal auditor, read thirty articles selected from Hus's works, together with the minutes of proceedings already taken against him.

Hus, venturing to interpolate some few explanatory words, D'Ailly,



THE TRIAL OF HUS BEFORE THE COUNCIL AT CONSTANCE.

the cardinal of Cambrai, violently interrupted him, and Zabarella, cardinal of Florence, cried out: "You are infatuated; hold your tongue, we have already given you sufficient hearing." With a loud voice and his eyes raised to heaven Hus exclaimed, "In the name of almighty God, I implore you in justice to lend me your attention, that I may in presence of those around me, purge me of the reproach of these errors. Grant me this favor and then work your will on me." The passionate appeal was drowned in a long vituperative storm, and so, with claspt hands he sank upon his knees and poured out his soul in prayer.

If ever man was left to the mercilessness of a brute crowd, it was Hus at Constance. One thinks of him as some Placidus in the Amphitheatre of Rome, awaiting the onslaught of panthers and hyenas, the one serene soul in all the palpitating throng.

The tempest at length appeased, the depositions of the witnesses were next read out, including a monstrous falsehood, the very formula of which amounted to a *reductio ad absurdum*, that Hus had claimed to be "the *Fourth* Person in the Trinity," to which he replied by reciting the creed of Athanasius, and appealing to Christ. His appeals to God were received with laughter and derision, and he was informed that such appeals were "errors." To this he responded with words of prayer spoken in a clear, sonorous voice, "O, Lord God! O, gentle Savior! Behold how this council condemns what Thou hast prescribed and practised!" And then, turning his glance upon his judges, continued, "I have maintained, and still maintain, that there is no surer and safer appeal than to Jesus Christ, for He can not be bent by bribery, deceived by false witnesses, surprised by tricks." Then, fixing his eyes intently on the king, he added, "I came to Constance of my own will to prove my innocence and render an account of my belief, under the public assurance and safe conduct of my lord the king here present." A crimson blush suffused the face of Sigismund, which blush has past into a proverb. All the charges being at length disposed of, the bishop of Concordia read out the final sentences against Hus and his writings, both of which were to be committed to the flames, whereupon the brave man fell upon his knees and, to the accompaniment of scornful laughter, prayed, "Lord Jesus, pardon my enemies for the sake of Thy great mercy. Thou knowest they have falsely accused me. Pardon them in Thine infinite mercy!"

The archbishop of Milan, assisted by six bishops, proceeded then to the ceremony of degradation and de-consecration. First he was clothed in the vestments of a celebrant at the altar. As they arrayed him in the alb he exclaimed, "They put on my Lord a white robe to mock Him when they sent Him from Herod to Pilate." Adding the other priestly garments they summoned him to recant, to which he made answer, "See! these bishops exhort me to abjure. I fear to do so lest I should be a liar in the sight of God, lest I should offend my conscience and God's truth. How could I lift up my face to heaven? How could I meet the looks of those whom I have instructed, if through my falling away those things which they now hold for certain truths should become matters of grave doubt? No! no! it shall not be said that I preferred saving this miserable body to their eternal salvation."

Descending from the platform they snatched the chalice from his hand, saying, "O, cursed Judas! Since thou hast abandoned the counsels of peace and art of the same mind with the Jews, we take from thee this cup filled with our Lord's blood." "My trust is in the Lord God Almighty," was his reply. "My hope is in His mercy, for whose name's sake I patiently suffer this blasphemy."

Each article of priestly attire was thus removed with anathemas

for each, and there remained but one more mark of sacerdotal consecration which it was necessary to remove. This was the tonsure, and was the subject of some controversy, not unmingled with acrimony, as to the mode to be adopted; some proposing to make use of scissors, and others preferring a razor. Finally it was determined to use scissors, and cutting the tonsure in four places, they now declared him ready for delivery to the secular arm. Before doing so, however, they crowned him with the "Crown of Blasphemy," a conical crown of paper, on which was written the word "Heresiarch," and on it painted three red devils clutching a sinner's soul. While placing this upon his head they pronounced the words: "*Animam tuam diabolis com-*



HUS GOING TO THE STAKE AT CONSTANCE.

mendamus"; the martyr replying, "I wear this crown of ignominy with joy for the love of Him who wore one of thorns." All this accomplished, the king, turning to the elector palatine, exclaimed, "Go, take him." The count, laying aside the royal symbol he had been holding, received the prisoner from the bishops, and handed him over to the magistrates, saying, "Take Jan Hus, who, according to the decree of our most gracious lord, the king, and by command of the council is to be burned as a heretic." He was quickly delivered to the executioners. They led him out from the cathedral by the Gottlieben Gate to a meadow in the suburb of Brühl, where already the stake had been prepared. Guarded by men-at-arms, and followed by the princes and a thousand soldiers, he slowly past through a dense mass of men

and women to the place of execution. From time to time he turned with gentle words to weeping women, whose hearts were filled with pity for his fate, or lifted his voice in prayer. Passing the bishop's palace, outside which his books were burning, he proceeded with firm step and head erect, many of the multitude being toucht into tenderness and demanding that a confessor should be accorded him, to which a priest accompanying the procession on horseback made answer that "being a heretic he ought not to be heard, neither ought a confessor be assigned him." Arrived at the stake, and falling on his knees, he prayed fervently, chanted in a clear voice the fifty-first Psalm and cried, "Lord Jesus, I would endure with humility this death for the cause of Thy holy Gospel—pardon all my enemies." Then, having been led round the stake, and having addrest a few hearty German words to his warders, he was stript and bound. The paper crown having fallen from his head, a soldier replaced it, exclaiming, "Let him and his devils be consumed together." It being observed that his head faced the east, his position was altered, and the scruples of the ecclesiastics set at rest. Looking upon the rusty chain which was fastened around his neck he said to the hirelings, "The Lord Jesus Christ, my Redeemer and Savior, was bound with a harder and a heavier chain, and I do not fear to be bound by and bear this for His name's sake." Then the fagots were ranged beneath his feet, and wood and straw were piled around him.

Askt for the last time if he would recant, he solemnly replied: "I call God to witness that I never taught or wrote those things which by false witness are ascribed to me. I shall this day seal with my blood that truth which I have taught, have written, and preached."

The marshal then retired, the torch was kindled, and the fagots fired. Soon the lurid flames enwrapt him in a crimson cloud, from out of which were heard the words, "Jesus, thou Son of God, have pity on me." As the gusts of wind blew aside the flames from time to time, his lips were revealed moving as if in prayer. A few minutes completed the dismal work. The wreckt body was torn in pieces and flung into the flames, from whence the ashes were recovered and thrown into the Rhine. The clothes—two coats, a girdle with a silver clasp, a side knife in a sheath, and an old leathern pouch—were also cast into the fire, that nothing might remain as precious souvenirs of one who sealed his faith at five and forty years, and whose name is inscribed upon the scroll of history as one of the bravest and most beautiful of human souls.

In the Conciliums Saal in the old Kaufhaus, where the long sessions of the council were held, are preserved with pious care some relics of the martyr, including his Bible and the serge mantle which he wore on his way to the stake. Here also are the chairs on which were seated the king and pope, and here, too, is a full-sized model of

the cell, where, with manacles upon his wrists and fetters on his feet, the martyr waited for his trial in the old Dominican Monastery, an apartment so small that a man could barely be seated within, and lighted by a single lattice, but by the light of which he wrote those letters full of strong tenderness and gentle grace which posterity will not let die. In the Paul's Strasse, where he was treacherously arrested, still stands the house of the "good widow," with a memorial tablet, and a medallion of the martyr; and on the field of Brühl, upon the site of the stake, lies a colossal boulder, commemorative of the dark tragedy of July 6, 1415.

In early life, Hus tells us, he held his hand on one occasion to the fire to test his strength, for to his prescient eye the flames of Constance loomed on the far horizon. He drew it away in pain, the hour had not yet come. When the hour was ripe, the man was ready, and like another Polycarp, he sang amidst the fire.

Hus was a mighty champion in freedom's cause. To him, as to all great souls, the love of liberty was an instinct. The desert Bedouins, or wandering Zingari, have scorned the bondage that, by the inevitable law of compensation, attaches to the progress and development of many of the forms of civilization. City life means very much the surrender of liberty in some of its most fascinating aspects, and yet the great cities have been the most fruitful centers of freedom in its holiest and most enduring forms. Liberty has oftenest been incarnated amid the surging of great human seas. Only amid the healthy contacts and activities of men is freedom possible in its loftiest attainments of self-surrender for the common weal. Hence it has always been fought for and attained, at personal risk; its loftiest aims are oftenest emblazoned upon battle-riven banners; its highest apotheosis is always a blood-stained scaffold, or a flame-charred stake. Only through suffering are the best things perfected; always in anguish are the best things born.

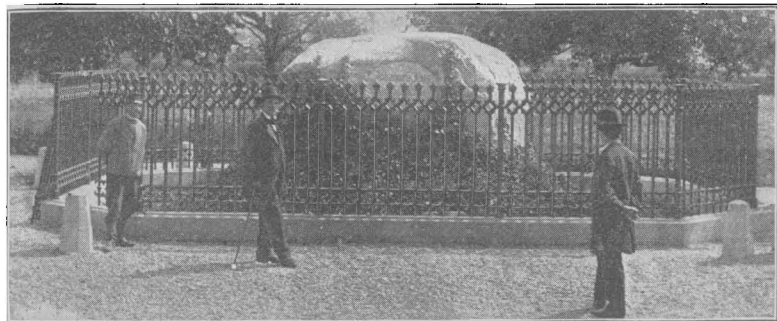
The work of Luther began in Hus's dungeon on the Rhine. The Preacher of Prague, who sang himself to sleep amid the flames, went to his martyr's coronation with a radiant hope. Writing from his cell he says, "I am no dreamer; but I venture this for certain that the image of Christ will never be effaced. Popes and bishops have wisht to destroy it, but it shall be painted afresh in all hearts by much better painters than myself. The nations that love Christ shall rejoice at this, and I, awaking from among the dead, and rising, so to speak, from out my grave, shall see it with great joy."

Hus lives, and his work can not die. Those five thousand priests of every grade, those puissant princes are to-day but a blurred and confused mass; if any do stand out with some distincter form, they are but as foils to brighten Hus's fame. To the student of history the name of Sigismund abides, but only emblazoned in his blush.

John's name remains woven in the execrations of mankind. The scholar may be familiar with the literary names of Poggio of Florence, Thierry de Niem, Sylvius di Piccolomini, Manuel Chrysoloras, and the Gallic doctor of the Sorbonne, Gerson, chancellor of Paris; but, to the mass of men these are but names. The memory of Hus is perennial, blooming with ever a brightening beauty, fragrant ever with an undying grace. The trite axiom of Tertullian asserts its truth again, *Sanguis martyrum semen Christianorum*. From out the furrows reddened with the blood of Hus the ripened harvests have been reapt. Every fire that Rome has kindled has only focalized the light. The beacons have answered one another from the hill-tops of the centuries, and have kindled new torches for the Truth. The spirit of persecution has always accomplisht the very purpose it wished to slay. Pithily and pertinently has Lamennais said: "*La Foi est fille du Verbe; elle pénètre dans les cœurs avec la parole et non avec le poignard.*"

The enfranchisement of the world, whispered by Wiclif, repeated by Hus, proclaimed by Savonarola, reiterated by Luther, Cromwell, and by the chieftains and champions in freedom's cause, must be accomplisht, for it is God's ultimate intention for mankind.

Societies require in the process of their integration the analytic and the philosophic spirit, like Zwingli, Calvin, and Knox; but their first pulsations are ever stirred by men with the seer's inspiration, the prophet's ardor, and the poet's fire, like Luther, Savonarola, and Hus. Of these latter there has not arisen a greater than Jan Hus.



THE HUS MONUMENT ON THE FIELD OF BRÜHL.

II.—MISSIONARY DIGEST DEPARTMENT.

CHRISTIANITY AND FAMINE IN INDIA.*

BY REV. R. A. HUME, D.D., AHMEDNAGGAR, INDIA.

Missionaries and Indian Christians should have principles and plans for famine ready in advance. We all have so recently been through famine experiences that every one will have some general principles in mind, but it is well to formulate them. The one great Christian aim must ever be not only to save physical life, but to develop a better spiritual life. A famine runs hard against such an aim. It tends powerfully to make multitudes of people almost like brutes, who think only of how to fill their stomachs. When by hard necessity people have to herd together in masses, with hardly any shelter, with no privacy, with little clothing, with almost no means for cleanliness, what is there in such surroundings to develop a life much above brute life? Despite as careful superintendence by higher officials as was feasible many human cormorants, in the shape of subordinates of various kinds, took their opportunity in the late famine to feed and fatten on the skeletons of their fellow men. Little girls and women were freely sold for lust. Parents deserted their children. No end of lying was resorted to by people who sought charity from Christians and others. How can better life be developed amid such untoward circumstances and such awful temptations? Yet, God is a living God, and by His help *every* experience *can* be made to promote men's higher good.

The last famine did in some respects promote the higher life of mankind. It promoted a high motive in the government and a most heroic effort to make such arrangements that not one human life need go for lack of food. Well-to-do people in India gave for famine relief. Multitudes of Christians in England and America had their higher life promoted by sympathy for suffering India, and by giving most generously for the famine-stricken. The sound principles of the government famine relief policy also did much. The main principle was that the people must not be pauperized; that is, must not get something for nothing, but must, as far as possible, work for their livelihood. This principle lies at the base of God's administration of men. So the famine in some ways really promoted the higher life of India. It developed patience, and some measure of sympathy, and some measure of industry. It led many here to appreciate their government better and to understand the largeness of Christian sympathy in Christian countries. It put thousands of children into Christian schools, where opportunities and incentive to noble living is assured. It shook faith in idolatry and weakened caste. It brought some to know the living God.

In coming famines all Christians would be wise to keep in mind that, not saving physical life, but promoting a better life is their chief aim. Now, since pauperizing, *i. e.*, accustoming people to get something for nothing, degrades men even amid the distress and perplexities of famine, we should be wise enough and merciful enough not to give aid without applying some test, and without requiring some labor, if possible. Con-

* Condensed from *Dnyanodaya*, Bombay, India. Famine is imminent in India and immediate help is needed. Contributions may be sent to the Editor.

sistent with this principle, if some work can be furnished which would prevent the people of a community from leaving their homes, this would promote their better life. For example, if the building of a school, or some widow's house, or improving the water supply, or improving the local roads of a village, or cleaning its suburbs, or cutting down overgrown prickly pear, or any such work can be provided near a village, and grain or money could be paid daily under the superintendence of a mission agent, such famine relief would be far more helpful than giving money, or grain, or clothing to people, who will wander around, and in a few days be worse off morally and as bad off physically as if no aid had been given. If weavers can be aided in carrying on their trade, if their cloths can be bought, or in some way disposed of, such policy will in the end cost less money and will also better promote their true interests than giving them money free. If wide-awake and reliable men can be helped to open small shops at relief works, or if any one can be helped to carry on any remunerative work by the advance of a small capital, such aid does not pauperize. In the main money will usually be best spent by enabling poor people to reach government relief works, and giving them enough grain or money to maintain themselves for two or three days after they start those works or get to them.

But after all the main service which missionaries and Indian Christians can render to people in a famine is not by money. They can give information. They can encourage and advise the people. They can try to promote a better life. They should not, and do not, interfere with the arrangements of famine camps and relief systems. But in the evenings, on Sundays, and at intervals they can do great good by visiting the people, inquiring after them, and telling them of the good heavenly Father and the sympathizing Savior. Neither they nor their agents should believe every story about oppression and mismanagement by subordinates. But when they have good evidence of wrong doing, they can report it to the higher officials. If they have capable Christian men, even mission agents, who are qualified to act in any capacity, they will do a service both to the officials, and especially to the masses, by recommending such men. But they should be most conscientious to state the true capacity of those whom they recommend, and not to ask favors.

We believe the above are the true lines for all Christians in India to follow in planning and giving relief in times of scarcity and famine. It is not too soon to write to leaders and to friends in Europe and America, describing the situation and prospects and trying to secure aid. But it can not be too earnestly pressed on kind people at home that relief money should *only* be distributed through thoroughly reliable and through organized channels. It is not wise nor merciful to send to every one who appeals through private letters or through sentimental letters in newspapers. The wise way is to send to a representative committee, or to the heads of missions, who can best distribute all donations, and who can judge of the relative needs of different sections and different persons. The living God has blessings waiting for India. Whether by famine or by plague or by plenty, He will seek to draw these millions of His children to Himself; His providence will show. But in every situation by sympathy and wisdom and courage Christians can best reveal Him to the people of this land.

HUNAN—THE ANTI-FOREIGN PROVINCE OF CHINA.*

For many long years missionaries have been trying to obtain a foothold in Hunan, the only province in China where the missionary has not been able to travel and to live. Many missionaries have been bold and daring enough to enter Hunan at different points, but always to be cruelly and ruthlessly driven out. Notwithstanding all this, missionaries have not despaired. They have hoped, prayed, and worked. Hunanese coming out of the province have heard the Gospel, and many have become strong, active, robust Christians, which has made missionaries all the more desirous of entering that hostile province and carrying the Gospel to that people. Native Christians have been able to do something in the way of carrying the Gospel into Hunan, and gradually opposition has been giving way, and progress has been made.

Dr. Griffith John, of the London Missionary Society stationed at Hankow, has been indefatigable in his efforts to open up this province to the Gospel. Since 1880 he has been trying at different times to travel and work in Hunan, and now he has at last succeeded, and the entire missionary body rejoice with him at the success he has achieved, and so will the Christian Church when the fact is generally known.

Dr. John has had for some time a very able, devoted native minister, who has, with him, been working for an entrance into Hunan. This native minister has been able to work in the province for some time now with remarkable and very encouraging success. He has been untiring in his efforts to pioneer the work there, and God has graciously blest his efforts. He has opened up work in four centers, where he has succeeded in obtaining bought and rented property. In Changcha, the capital of the province, property has been obtained. Dr. John and two of his colleagues have just made a visit to this province to inspect the work there done by the native minister. They were well received wherever they went. The officials received them cordially and kindly, and at one place the official sent his own chair for Dr. John to use while in the city. There was no bad language from the people, no throwing of stones or mud, no rudeness on the part of any one. Official gunboats accompanied them from city to city, and wherever they went they were under official protection. This was because the viceroy had instructed all the officials to treat the missionaries with kindness and consideration. If all officials would do this there would be no trouble. The officials make the trouble, not the people. During this visit one hundred and ninety-two persons were received into the church. At some places there were large numbers wishing to receive baptism. At one place out of three hundred and twenty-five applicants, fifty-seven were accepted after careful examination. The native Christians feasted the missionaries, and gave them presents. Dr. John was presented with a myriad umbrella, such as is given to the officials who have ruled well and won the love of the people. Honorary scrolls were also given both to him and his colleague. This is, indeed, a wonderful change. This has been the work of God. He has abundantly blest the labors of his servants. This shows what a consecrated native Christian can do. May we not hope that there may arise others like this devoted man who will be instrumental in leading many of their fellow-countrymen to Jesus? The bulk of the evangelizing must be done by the natives. Foreigners are needed to train, lead, and direct their efforts.

* Nashville Christian Advocate.

HEATHEN AND CHRISTIAN LITERATURE FOR WOMEN.*

BY MRS. J. T. GRACEY, ROCHESTER, N. Y.

The women of the Orient are without a literature. Neither book, magazine, or newspaper has been provided for them. The general literature of the East is not of a character to put into the hands of women. It consists mainly of stories of heathen gods, full of deceit, falsehood, superstition, and immorality. Even their so-called sacred books are, in some instances, so impure that they can not be translated into English. The lullabies sung to the little ones, and the tales told to older children are both silly and impure. It has been held as a necessity for the purity of women that she should not read, and she has found just defense for her illiteracy in the character of the literature. Pagan husbands have often urged this as an excuse for not allowing their wives and daughters the privilege of education.

As late as 1868 a missionary, writing from India, said: "The only objection made during the year against the establishment of girls' schools is that a knowledge of reading would give the women of that country access to the corrupt literature with the worst possible results to their morals." Pundita Ramabai says: "I can honestly and truthfully affirm that I have never read any sacred book in Sanskrit literature without meeting with a low and degrading conception of the character and influence of women." Women are expressly refused access to the sacred books and prohibited the acquirement of literary instruction under a curse, while the study of letters is considered a disqualification for usefulness, and an inevitable harbinger of danger.

Mohammedans do not allow women to read the Koran, and if they did they would find no ray of comfort in it. Neither would they in the sacred books of the Buddhists. The women of China and Japan have much larger liberty, and the literature of these countries is more accessible, yet S. Wells Williams says: "Chinese literature offers little to repay women for the labor of learning to read." There are women among the higher classes of China who can read, but there is not a suitable or elevating literature to give them.

But the prejudices of ages are giving way, and sentiment is changing. On the subject of woman's education and intellectual development the Orient is astir. Many of the educated men have come to see that their wives and daughters must have educational advantages.

During the last fifty years a great transformation has come to the life and home. Multitudes have been instructed in mission and government schools, who are eager to read and improve, but what shall they read? In this transition state when women are substituting the true for the false, and reaching out for something ennobling, it is necessary that they be provided with an attractive, elevating, Christian literature.

Modern printing and publishing facilities are being extensively used for the dissemination of heathen and infidel beliefs. In the large cities of the East books and newspapers in quantities may be found antagonistic to Christianity, and it is an absolute necessity that this pernicious literature be superseded by something better. Much has been done, but it seems only as a drop in the great ocean.

The Bible is now accessible to the women. Its beautiful words of

* Condensed from *The Study*.

consolation, so different from the sacred books of the East, have brought joy and gladness to the hearts of multitudes of women. "Your Bible must have been written by women," said one, "for there are so many beautiful things in it concerning women."

The presentation of a copy of the New Testament to the empress dowager of China, by the Christian women of China, was an incident beautiful and far-reaching in its influence. Since then officials of the court and others have been desirous of securing Christian literature.

The women of the East must read or hear read this blessed Book. It is said there are more copies of the Scriptures in the hands of the people now than of any other book. It is read in palace and hovel, in temple and monastery, in village and hamlet, in places of pilgrimages and at holy shrines.

Missionaries are trying to meet the great needs by devoting some of their time to the work of translating, but such is the pressure of other duties, that only little is accomplished. Perhaps the greatest work done was that of A. L. O. E. (Miss Tucker), who went to India after she was fifty years old, and was probably the first Christian writer to issue religious story books in the languages of India for the women. Her books, tracts, and leaflets, of which she wrote over one hundred, were circulated, and have been sought after by native women and girls in all the mission schools and many of the homes of North India.

The missionaries have done much in the preparation of Christian literature, and the wives of some of them have done a work for which they will long be remembered. The Woman's Foreign Missionary Society in 1885 established the *zenana paper*, which is now published in five different languages, and it is estimated that more than twenty thousand read it every month. During the past year a large consignment of Christian books was sent to Rev. Albert Norton in India for distribution, and were eagerly received, and application has been made for one thousand more.

Much attention is also being given to the general dissemination of Sunday-school literature. This Christian literature, published in so many languages and in so many widely scattered regions, is exerting a powerful influence in developing Christian character.

IGNORANCE AND EDUCATION IN INDIA.*

BY REV. J. P. HAYTHORNTHWAITE.

How pathetic are the words of an educated Hindu at Calcutta:

Are you aware what mischief you are unwittingly doing us? Your scientific education has made our children irreligious, atheistic, and agnostic. They are beginning to look upon religion as what one of your clever writers called it the other day, "a dream of hysterical women and half-starved men." They no longer believe in the Divine source of virtue, but think that it is a proper balancing of profit and loss. They have become irreverent, disobedient, disloyal. They have lost all fixity of character. You say you have given us light, but your light is worse than darkness. We do not thank you for it. Better far that our children should remain ignorant of your sciences, but retain the simple faith of their ancestors, than that they should know all the "ologies" of the day, but turn their back upon religion and morality as mere rags and remnants of a superstitious age.

* Condensed from the *Church Missionary Intelligencer*.

From this point of view the educational policy of the government—the technically neutral—can not but appear cruel and iconoclastic. This is the chief cause of the restlessness and vague discontent of which there are so many symptoms in India to-day. The Rev. G. A. Lefroy, of the Cambridge mission in Delhi, the bishop designate of Lahore, in a recent letter, defines the permanent cause of the present dissatisfaction “as the unceasing breaking up of all the old life and thought and social custom of the land, which is going on under the pressure of our Western civilization, education, material agencies, and contact of all sorts and kinds.” For the breakup of the old life Mr. Lefroy does not blame the government. He says:

I believe nothing else was possible when the strong activities of English life came into contact with the decadent thought and civilization of this land. But I do blame Englishmen—most of all the English Church—very much indeed, that they have not been able to see how inevitable such a result was, and also how deeply, how essentially religious was the basis of all the structure of India's life in the past, and therefore how ridiculous it would be to suppose that its place could be taken in any strong or healthy way by the purely materialistic civilization, which is all that European life (as divorced from that faith which is really its formative principle and support), but which is, for the most part, so studiously kept in the background out here, can present to them.

Such quotations as these serve to indicate the gravity and delicacy of the position of things in India at present. But what can be done in the way of remedy or amelioration? The government can not abandon the standpoint of religious neutrality—nor can it undo the work of the past forty years. The most that can be done is to somewhat reorganize the educational policy by gradually abandoning the present system of “higher” or collegiate education, in favor of “primary” education, on the widest possible scale—and this modified policy will probably be the one which will generally prevail in the near future, and has already been adopted in the Northwest provinces.

This means that the “higher” education of the higher classes will be left to *private* enterprise, which presents to missionary societies, and to the Christian Church at large, a golden opportunity for undertaking a vast and self-evidently imperative responsibility, viz., the duty of providing “higher” education on *Christian principles in every city and town in India*.

The times in India are ripe for energetic and prompt action. This widespread unsettledness demands it, the present educational policy of the government is favorable to it. India on all sides is seeking after God and a religion that will satisfy her intensely religious nature. It is *not yet too late*, tho soon it may be. A spirited and united effort to win the higher classes—chiefly by means of the educational method—and the situation will be saved.

“If not—if India is not made Christian,” says India's new metropolitan, Dr. Welldon—not less known as a warm-hearted friend of missions than as a distinguished educationalist—“then India will be left at the last as a country without God. And because it is terrible to contemplate the fact of a country so mighty as India left by our action without God, I say that it is a primary obligation lying upon the people of this country to spread the Gospel of Jesus Christ in India.” May words like these arouse the Church at large to action, and may the Church thus redeem the honor of the state in India by giving to these higher classes the blessings of Christianity in place of the faiths of which they have been deprived. Christianity is the natural *spiritual* complement to the secular enlightenment already received, and ought never to have been divorced from it. And thus will something like an adequate attempt be made, again in the words of the Rev. G. A. Lefroy, “to substitute for the life which is passing away that deeper, truer, stronger life by which we ourselves live.”

III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Foreign Missionary on Furlough.

BY REV. FRANK P. GILMAN, HAINAN, CHINA.

His furlough to the home land is a subject of great interest to the foreign missionary, nor is the subject uninteresting to the home circle, and to the home church from which the missionary went out. How many times when inquiring for a missionary do kind friends ask: "And how long is it before he is coming home on his furlough? . . . Can we possibly wait as long as that to see him?"

We need not discuss the length of time that the missionary should be in service, nor the length of his furlough. These vary with the different missionary organizations, with the climate in which a mission is located, and with the health of the missionary, and sometimes with his ability to contribute toward paying his passage to the home land. Nor is it the purpose of this paper to discuss the place in which the furlough should be spent.

OBJECT OF FURLOUGH.—All will admit that the primary object of the missionary's furlough is to prepare him for better work on his return to his mission. This can be accomplished by giving him opportunity, (1) for rest and recreation, (2) for study, (3) for intercourse with spiritually minded Christians, (4) for working to secure, by speaking and writing, the interest and prayers of Christians for the work in which he is engaged.

MAN OF TWO LANDS.—The true foreign missionary, from the time of his appointment, never ceases to be in some sense a foreign missionary. He is a man with two countries, two homes, and a double obligation, (1) to work for those to

whom he is sent, and (2) to report to those who support him, and who have sent him out; hence, on his furlough, he should have a return to the old familiar scenes and faces, and have a complete change of occupation without in any degree weakening his love for his mission work.

We say, the vacation should be used first for *rest*. What kind of rest? Not loafing,—indifferent to past or neglectful of present,—not submissively careless of opportunities for improvement. Change is often the best kind of rest,—and change is action.

When your engagements tire you—stop. When you are asked to speak too many times in the same place, so that you are required to prepare too many addresses, have courage unhesitatingly to say no. Two addresses on different phases of your work, with an additional talk suitable for Sunday schools or young people, should be all that most missionaries should require. With this limit you will have time for study and for writing.

PLANS FOR STUDY.—The second great purpose of his furlough is to enable the missionary to study what will be useful to him, and enable him better to prosecute his work when he returns to his mission. A physician practising in the interior of China has been spending part of the last winter in America studying dentistry, and has pursued the course far enough to enable him to put in temporary fillings. Medical missionaries generally on their furlough take hospital courses, and secure opportunities to learn the most recent methods used in surgery and medicine. Why should it not be considered the duty of all missionaries to pursue a course of study during

part of their furlough. It is said that the professors in Chicago University are given every seven years a sabbatic year for a furlough in which each is expected to do special work in his department and to bring himself abreast of his times. The missionary certainly should keep abreast of his age and can not, with justice to his work, neglect to take advantage of opportunities which offer themselves during his furlough, to prepare himself to special duties on the field. What opportunity is more important in giving him general improvement, than the course of instruction in world-wide mission work which is presented in the papers and discussions of the International Missionary Union?

SPIRITUAL CULTURE.—The cultivation of his own spiritual life, our third head, is even more important than the securing of mental culture and information. Most missionaries do not find the deceit and immorality, the stupidity and superstition of heathenism conducive to the cultivation of a high type of spiritual life. The furlough is the time when, in the land of Christian privilege, the missionary can meet with Christian brethren of high attainments, and from fellowship with them can be led to seats in heavenly places with Christ Jesus. As the Northfield Convention and similar associations of Christian workers have given spiritual inspiration and enthusiasm to many who are Christian leaders in the homeland, so they have in the past, and may in the future, be of great benefit to all who will take advantage of them.

INTERESTING CHURCHES.—Many will give to our fourth head—the duty of awakening interest in the home churches—the chief place after that of resting and recruiting one's health and strength. Surely, he who can turn the minds of home

Christians away from boards and committees, and away from even the missionaries and their methods of living, and can fix them upon the heathen in their spiritual needs, and the ability of Christ's Gospel to satisfy all these needs, one who can do this—and who can be expected to do it better than the returned missionary?—should feel it a duty and a privilege to address Christian churches on the subject of missions at every suitable opportunity.

MISSIONARY ADDRESSES.—What should a missionary address be like? A doctor of divinity once told the writer: "I never have been bored more than by some of you missionary fellows with incidents pathetic, amusing, adventurous and inspiring, filling their missionary lives. These men have come home to preach the driest of prosy sermons on the theory of missions or on the abstract statements of the philosophy of the heathen religions of their fields." This statement was made by one who was not especially interested in missions, but it is this class that it is our special duty to meet. Speak of concrete examples. What will be useful and blessed is an account of God's work in your own field, and of what blessings you have received, and what you expect to receive, as exemplified in God's working elsewhere.

Having this address prepared, eloquent in description, sweetened with incidents of God's grace, and lightened with examples of peculiar circumstances, and having enough foreign phrases to give it a missionary flavoring, where will you deliver it?

It is difficult to find out what has been done by the different missionary organizations for arranging the home work of their missionaries, tho there is an impression abroad that there is much waste of effort in this department. Some churches

who care, as a whole, little for the work among the heathen, seldom see or hear a missionary, while one that is already alive on the subject has addresses from every missionary who comes within reach of them. There ought to be in every missionary organization or board a home bureau, who will arrange for the home work of each of their missionaries, with friendly counsel as it is arranged for each during their service upon the field.

LECTURE COURSES. — Another waste is that missionary addresses are looked upon as cheap, and are then required to be brief, and must be made entertaining rather than instructive. Blessed is he who can at the same time be brief, and entertaining, and instructive. Young Men's Christian associations and Christian Endeavor societies have been known to have lecture courses in which an eminent diplomatist or renowned traveler has been engaged to speak on the character of some foreign people. A missionary was perhaps present, and was asked to introduce the speaker, or simply paid for his seat and sat in the audience to hear doubtful statements made in finished rhetoric, and at the close had the opportunity to see the lecturer leave town with \$50 of missionary money, without improving the missionary character of the societies to whom he had delivered his lecture. Something is wrong. There are missionary speakers and missionaries who can speak, but why do not such societies as I have named secure men like those whose addresses we have enjoyed while on our furlough, and give them plenty of time and ample pay, with the assurance that the balance of the money receipts will go to the missionary funds of the society? No missionary who understands the spirit in which he should work desires to talk price for his addresses, but some means might

be taken through influence with the home department, and with active pastors who are interested in missionary work, to encourage the young people to set more value on the lectures which they can secure from foreign missionaries.

WRITING FOR PUBLICATION. — The fifth means of using one's vacation is in writing, and having printed, incidents, and articles, and books, which will reach people who can never hear his addresses. You have heard that there is a growing demand for articles and books of this kind. It is a kind of work from which many shrink, but all can cultivate a taste for it, and when you recall what you have read of missionary biography, of missionary incidents, and of missionary character, have you ever thought how much you owe to those who have written and published them? How much of what you know on these subjects is contained in the articles and books which have published to the world the faith and Christian endurance of many of the obscure people who have thus been made prominent as monuments of God's grace.

Vacations should be prized as means of recreation, and as giving opportunities of publishing what God is doing for the needy, and of proclaiming God's call to all who love Him to become workers together with Him.

The Ecumenical Conference.

We have with care studied the coming Ecumenical Missionary Conference to see wherein it will be different from preceding conferences. That it will be in numbers is assured. That there will be a far wider range of problems demanding consideration is also certain. That there is a vaster work to be past in review need not be said. The very mass of

it is one of the formidable obstacles of the committee. A great exposition of missions seems provided for. The forces to be marshaled are far greater than those on North River and Broadway on the occasion of the Dewey display. There may be great good from the mere scenic presentation. Multitudes will be impressed with the extent, if not the success of missionary operations. There will be much more than that. How sufficient time is to be got for a thorough digest of the raw material which will be contributed, or whether it can even be attempted, we do not know. How some great schemes for compacting the world-forces of the church, and lifting them out of grooves, can be wrought out in ten days, is not easily pointed out. The program does not, on its face, look to that. That it may appear as a result in some way is our earnest hope.

There is a demand for broad provision. Some new starting-point ought to be found. When and how far ought missionary societies to break with their past? The places where they have work, and the methods pursued in its conduct, bind too many of them hand and foot. Officers and managers are affected by their "previous condition of servitude," till their time and strength are absorbed in conserving what they have undertaken. Even extension is from the old base. They have little energy, and few hours to devote to the great statecraft becoming the kingdom of God. It would seem that on the occasion of this great gathering something might be done to lift them all up to a plane broader than that demanded by the daily routine of their administrative duties. We know that in some boards, not infrequently some one makes an argument for broadest and most philosophical survey, correlating their expansion to the genius of races, or to the

political and commercial relations of the proposed measure. But this ought to be on a larger scale. A world-strategy could be wrought out, not from the morning newspaper, but from patient historic study of past failures as well as successes.

The Moravians have, again and again, recognized their blunders and boldly abandoned them. A whole day might profitably be given, if not in public, yet in private session of the masters of this great assembly to conference about the mistakes of the past, and their consequences; and, what is far better, to the providing for some ecumenical council-board to sit from time to time in a world-center, with national sections, for the free discussion of underlying principles which might guide, if not control, the several boards. If not an official council, why not a great society, like the American Oriental Society, international and national, for the consideration of the greater questions to which boards and conferences can rarely give but passing attention? Great things will come out of this conference.

SUGGESTED PROGRAM.

In the hope that it may provoke preparatory study, and extend the intelligent interest all ought to take in such a widely representative council as the Ecumenical Missionary Conference, we give space to the report of the sub-committee on program, in what they term a "suggested arrangement of topics." We understand this to be open to modification. [J. T. G.]

Monday, April 23. Main hall, 10-12 A. M.: Authority and purpose of foreign missions, the source of power, review of the century. 2.30-5 P. M.: Survey of African missions, sectional meetings, afternoon. Survey of fields: 1. Turkey, Persia, Syria, and Arabia; 2. Malaysia, Australasia, and Oceania; 3. South America, Central Ameri-

ca, West Indies, and Mexico; 4. North American Indies, Alaska, Labrador, and Greenland; 5. The Hebrews in all lands. Main hall, 8 P. M.: The superintending Providence of God in foreign missions.

Tuesday, April 24. Main hall, 10-12 A. M.: Evangelistic work. 2.30-5 P. M.: Native agency in mission fields. Sectional, afternoon. 1. The mission and its administrative problems; 2. Higher education; 3. Education of women; 4. Elementary schools. Main hall, 8 P. M.: Survey of missions in India, Burma, and Siam.

Wednesday, April 25. Main hall, 10-12 A. M.: Educational work. 2.30-5 P. M.: Wider relations of missions. Sectional, afternoon. 1. Preparation of vernacular literature on the non-Christian religious systems; 2. Relation of missions and native churches to particular evils; 3. Normal training. Main hall, 8 P. M.: Survey of missions in China, Japan, and Korea.

Thursday, April 26. Main hall, 10-12 A. M.: Woman's day; alternate meeting; self-support by mission churches. 2.30-5 P. M.: Woman's work. Sectional, afternoon (not decided upon). Main hall, 8 P. M.: Woman's work.

Friday, April 27. Main hall, 10-12 A. M.: Missionary Comity. 2.30-5 P. M.: Missionary boards and societies. Sectional, afternoon. 1. The missionary staff; 2. The apportionment of unoccupied fields; 3. Industrial work. Main hall, 8 P. M.: Social reception.

Saturday, April 28. Main hall, 10-12 A. M.: Young people's day; alternate meeting; religious attitude of non-Christian nations. 2.30-5 P. M.: Young people's day; sectional meetings; afternoon, young people's day. Main hall, 8 P. M.: Young people and missions.

Monday, April 30. Main hall, 10-12 A. M.: Relations of foreign missions to home churches; alternate meeting; medical work. 2.30-5 P. M.: Christian literature in mission fields. Sectional afternoon: 1. Relation of pastors to missions; 2. Support of missions by home churches; 3. Medical work. Main hall, 8 P. M.: The present situation—its claims and opportunities.

Tuesday, May 1. Main hall, 10-12 A. M.: Outlook and demands for the coming century. 2.30-5 P. M.: Missions and Bible translations. 1. History and importance; 2. Diffi-

culties and achievements. Sectional afternoon: 1. Mission literature for home churches; 2. Philanthropic work for orphans, deaf-mutes, and the blind; 3. Work for lepers, famine victims, and other dependents. Main hall, 8 P. M.: Relation of foreign missions to social progress and the peace of the world. Farewell!

An Inter-Denominational Missionary Museum.

One of the possible results of the Ecumenical Conference is the establishment of an extensive pan-denominational missionary museum in the city of New York, collected and arranged scientifically to illustrate sociological, economic, and other phases of the missionary work, past, present, and prospective. That will be praiseworthy. If it shall not be made permanent, it will be as a temporary exhibit greatly illuminating. The committee have outlined an exhibit intended to present evidences of the value of missions, tho the immediate purpose is to render more complete and profitable the sessions of the conference. Behind the local committee is a corps of specialists in the several missionary departments, and cooperating members among the missionaries on the field. The missionary societies will loan from their cases what may be helpful. This will not be merely a "show case." It will be classified so as to be in itself an argument. It will be unique, and probably surpass anything previously presented for the study of missions.

SCHEME OF THE EXHIBIT.

Part I.—Home Organization, Activities, and Influence.

1. Work of the societies as illustrated by photographs of their home buildings and offices; of prominent officers; publications bearing on the history of each society; on mission theory, etc.; periodicals of the society—the bound volume for 1899; books, maps, and

charts issued by the society; methods for raising money for missions; printed matter relating to candidates; plans for preparing candidates by short courses of study or training; society's institution for training them more fully; photos of buildings; catalogue of curriculum; purchasing or business agencies at home; stereopticon outfits used in presenting the work in home churches.

2. Agencies wholly or mainly resulting from influences originating with the societies, or occasioned by their needs: Enlisting agencies independent of the societies; Student Volunteer Movement's exhibit; training agencies in home lands not under societies' control; courses of study helpful to missionary candidates; Student Volunteers; colleges; theological institutions; specific training of missionary candidates—photos of buildings, catalogues, or curricula; awakening public interest through conventions; photographic groups of annual meetings of separate societies; inter-denominational conferences of missionary secretaries; inter-denominational gatherings of missionaries or workers at home, as the International Missionary Union; ecumenical conferences—groups and reports; general mission periodicals not confined to the operations of a single society.

Part II.—Work of Missions in Foreign Fields.

1. The fields and their problems: pictures of scenery—photos, sketches, race groups.

2. Languages and literatures illustrated by books, etc., found in use at the time of missionary entrance, or as unaffected by the missionary's influence; homes of the people—photos or small models.

3. Illustrations of social life in missionary lands: Marriage or funeral processions, amusements, public assemblies of various sorts, customs.

4. Pictures illustrating the industrial life of the people, or the tools themselves—models of them, if too large; illustrations of the religious life of non-Christian lands; objects or photographs illustrating fetishism, totemism, shamanism, and magic; higher forms of nature worship, ancestral worship; pictures or models of temples; idols, or photographs of them; photos of priests in robes of offices or in the

act of worship; copies of sacred books of non-Christian religions; apparatus used by people or priests in worship; pictures or models illustrating hells or ideas concerning transmigration.

5. Missionary force and homes: Photographs of prominent missionaries; of prominent native converts or assistants; of typical missionary home with plans.

6. The foreign work of missionaries: Language and the production of literature; specimens of languages reduced to writing by missionaries; written languages improved by missionary use or influences; linguistic helps prepared by missionaries—grammars, lessons, lexicons; translations or original works by missionaries; periodicals—secular, educational, or religious; books in English used in missionary work abroad; photos of mission presses in foreign lands.

7. Educational work: (N.B. In all points illustrate purely *native* customs, and then show how they have been modified by missionary influence.) Child-life; domestic and industrial training—typical tasks for different ages; how are boys trained to take up their fathers' work? apprentice system. School life and training: Typical school, equipment, discipline, punishments, programs, school system, photos of buildings and pupils; reading and story telling, some typical stories for children of different ages, specimens of material given to children to read, text-books. Writing: Implements used, specimens of children's work (state age and time spent in practise before coming to any task), copybooks or tablets; what is accomplished at the end of various school years? text-books or courses of study. Is any form of industrial, manual, or physical training considered worthy of formal instruction? How brought into school work. Music: nature of, how taught, instruments used. Art: drawing, painting, designing, engraving—how taught, how used in school and home life. Science: what and how taught. Religion: instruction in home and school, amount, kind, methods used. Photos of missionary schools and pupils, including institutions for the blind, deaf-mutes, orphans, and curricula. Irregular educational work conducted for brief periods: station classes and sum-

mer schools. Educational work prepared by missionaries.

8. Medical missionary work: Photos of native practitioners, "medicine men," in their distinctive garb; samples or photos of their surgical instruments, with descriptions of their drugs; descriptions of their incantations. Photos of patients, designed to show the maladies peculiar to different countries—leprosy, cholera, plague, results of starvation in India. Description of the way in which the sick are carried and handled, the limitations imposed by native prejudice and uncleanness, the difficulties encountered in the application of modern aseptic surgery, and in nursing patients after operations. Photos of hospitals, leper asylums, opium refuges, dispensaries, operating rooms, and wards. Training medical students—works prepared by missionaries for this purpose, class groups.

9. Evangelistic efforts. Itineration. House-to-house visitation, mainly by women missionaries; groups labored with, outfit used, including pictures, musical instruments; street chapels, audiences.

10. The native church: Photos of buildings used as churches; groups of church members; hymnals, prayer-books, lesson helps, etc., employed on Sunday; legibly written notes of sermons preached by natives most successful in winning their countrymen; books employed in the instruction of catechumens and inquirers; unusual methods of securing contributions; pictures or instruments illustrative of persecution or martyrdom endured by missionaries or native communicants.

11. Miscellaneous work mainly philanthropic in character: Temperance reform, opium curse, apparatus used, photos or clay figures showing its evils, self-torture; photos of fakirs, tortures endured in order to raise money for religious uses; infanticide and treatment of dead infants; photos illustrative of evils of child-marriage; alleviating the miseries of widowhood; caste and its evils illustrated by photos; evils of the slave-trade and of slavery illustrated by means of photos, slave-sticks, etc., means used to alleviate them; horrors of cannibalism illustrated; human sacrifice and sati illustrated by photos, or old pictures in the case of the latter. Anti-footbinding

crusade; casts showing the deformed foot, the shoes used; reclamation of young men by the Y. M. C. A., buildings and groups of members; contributions to the cause of science—publications or articles by missionaries; relation of missionaries to archeology; introduction of material civilization and manufactures other than the work of industrial schools—photos of objects, like the jinrikisha, invented by a missionary.

12. Geography. The suggestions below were made by Prof. R. E. Dodge, who occupies the Chair of Geography in Columbia University:

Topographic features, showing position of farms and homes and character of the country, together with the relation of life to the topography. Photos showing differences between city and country homes; typical costumes of adults and children, the manner of making garments, and of preparing and cooking food. Utensils used in the home. Food stuffs, dry goods, ornaments, toys, and other manufactured articles. Specimens of the leaf, bark, etc., of distinctive trees furnishing the raw products used in savage life or in commerce. Means of communication and travel before the advent of the foreigner; roads and waterways. Animals and trappings. Animals at work. Methods and implements of agriculture. Use of the natural forces—their mechanical application.

Some results of missionary effort statistically and cartographically exhibited: By means of tables; by means of charts and diagrams; by means of maps, showing the progress of missions by decades from 1800 to 1900; by means of two maps, showing the fields in 1800 and 1900—drawn according to scale of agents employed at the two periods—and the latter to contain upon it all existing missionary stations.

Missions at the Great Denominational Councils.

The public has followed to some extent the proceedings of the Pan-Congregational Council, and of the Pan-Presbyterian Alliance, the one in Boston, the other in Washington, D. C. On the Atlantic seaboard the daily papers gave large

space to reports of the doings of these two bodies, and the northern section of the United States east of the Alleghanies must be fairly familiar with the topics discuss. But there is a large part of our constituency who will never know much about these sayings and doings, except through the religious papers, which will chiefly circulate within their own denominations. We can not do more than refer to some of the missionary features of the sessions.

Rev. Ralph W. Thompson, D.D., reviewed the changes in missionary conditions, and discuss the adaptation of the missions to these changed conditions. The changed conditions were found, not so much in the geographical and political extension and variation, but in the social, intellectual, and spiritual effects which the opening of the world has already had upon the lands and races which require our missionary effort, and the conditions which stir our missionary ardor. He said:

Probably none of us can adequately estimate the influence on the life and conduct of the vast multitudes in the heathen world, exerted by the thousands of vessels which carry our merchandise, and which are now to be found on every sea, and in every port. Those of you who know what the life of a seaport town is in lands where Christianity and philanthropy are recognized, can judge whether this influence is likely to be morally helpful or the reverse.

He next referred to the apparent breaking up of the Chinese empire. Another change was seen in the fact that the Christian Church now has an acquaintance with the religious condition of the world, which was denied to our fathers; and the world knows our message and our motive, as it did not when missions first began. We have to-day a knowledge of the faiths of the great Eastern world in their weakness

and their strength, which ought to be invaluable to us in prosecuting our Christian enterprise.

The most masterly address of Dr. Richard S. Storrs, which was reported in our November number, was a fitting close to the council and one of great sweep of thought, on "The Permanent Motive in Missionary Effort."

At the Pan-Presbyterian Alliance in Washington there was a great deal more of the customary information and discussion of details of work. The statistical summaries of the varied missionary societies having representatives in the Alliance were valuable. Home missions were accentuated, specially among North American Indians. Rev. B. S. Stern gave a very interesting account of mission work among the natives of Guatemala, Costa Rica, Honduras, and other contiguous states. He stated that several branches of Presbyterians were located in these countries, along with missionaries from the Congregational, Baptist, Methodist, and other Protestant denominations. Rev. Robert Johnston of London, Canada, so presented the vast opportunities and past successes of the Presbyterian bodies in British America, that the Alliance went on record in an expression of sympathy and a pledge of aid to their brethren in the Dominion of Canada. Coincident with the Alliance the International Union of Women's Foreign Missionary Societies of the Presbyterian and Reformed Churches met in their third conference, the report being read by Miss Matthews of England, the secretary.

Incidentally Dr. Matthews, the general secretary of the Alliance, stated facts about the religious restrictions of continental Europe. He is credited with having said that no Protestant church can hold

a general assembly without the consent of the government. In some of the countries of Europe it is impossible to separate Church and State. In France the Presbyterian Church, the result of the Huguenot movement, has not been allowed to hold a general assembly in twenty-seven years. They have not been able to obtain the consent of the government to do so. In Germany they have never been allowed to do so.

In Japan.

REV. H. LOOMIS, YOKOHAMA.

One important result of the revision of the treaties, and the opening of all of Japan to foreign residents, is the general desire on the part of merchants, teachers, and officers to learn the English language. Classes in English are being formed all over the country, and the missionaries are constantly besieged to teach both in public and private. It has been found by experience that the instruction given by Japanese teachers is very deficient, and the conviction is quite general that only a foreigner can furnish the training needed in order to speak or read the languages intelligently and properly.

The effect of this condition of affairs is certain to be very helpful to Christian work. It will first of all bring the business men, students, teachers, and officers into closer and more friendly relation with the missionaries. This will increase the number of attendants at the places of worship, and help to remove prejudice from many minds. As the people come into closer contact with the missionaries it ought to develop increased confidence in their ability and their efforts to promote the highest welfare of the country.

Another important result will be the diminished interest in the study

of the Chinese language and a gradual decrease in the circulation and influence of the Chinese literature. Thus far the Chinese classics have been the admiration of Japanese scholars, as well as the literati of the Flowery Kingdom, and the precepts of Confucius have been the basis of a large part of the ethical culture of Japan.

The general introduction or study of English will cause the substitution of a literature that is Christian in tone and destructive of the old superstitions.

In nearly all cases where missionaries consent to give instruction in English, it is with the agreement that the Bible is to be one of the text-books to be used. In this way a large number of Japanese are brought under direct Christian instruction. Converts are already reported in various places, and the time is yet too short to estimate the far-reaching influence of this department of religious work.

This state of affairs has produced a very large increase in the sale of Bibles. During the six months ending June 30th, 1899, the sales by other than the colporteurs have been more than double what they were during the same period one year ago.

It is not many years since the book stores in Japan could not be used for the circulation of Scriptures, because it would injure their business if it was known that they were engaged in the circulation of Christian literature. But now there is no hesitation about the sale of Bibles in such places, and arrangements are being rapidly made to have them on sale in all of the principal cities.

An effort has recently been made on the part of some of the Buddhists to have their religion proclaimed as the state religion of the country. But the men who control the government are too enlightened

to indorse any such scheme. It is plain that the propagandists of Buddhism are not satisfied with the present outlook and would be glad if it was possible to secure the interference of the secular power in their behalf.

The number of Protestant Christians in Japan is only about one to every 1,000 of the population. And yet this small proportion is making itself felt everywhere to a very remarkable degree. The first and the last president of the lower house of the diet were Christians. It is reported that there are more than 40 papers or periodicals issued in Japan that are published in the interests of Christianity, or are controlled by Christian men. There are 153 Christians officers in the Japanese army, and there were recently 70 members of the Japanese Christian Medical Association.

There are 40 members of the Y. M. C. A. in the Tokyo University; and the president of the Y. M. C. A. in Tokyo is Capt. Serata, who is the private secretary of the minister of the navy.

The Tokyo pastor who was appointed chaplain in the prison has since been given the position of instructor in a school that has just been established for training prison and other officials.

The chief of forestry in Western Shikoku, the head of the military prison at Marugame, and one of the chief officials in the observatory at Nagano and at Tokushima, are Christians.

A missionary from Japan recently made a visit to the city of Hankow in Central China. When he first reached the city he did not understand the language of the people around him, and was at a loss to know what to do. Presently he saw on the street a gentleman and

lady dressed in European costume, whom he soon discovered to be the resident Japanese consul and his wife. To his great surprise he found that they were both Christians, and he received from them a most cordial welcome. A Japanese Christian has recently been employed in the customs service at Amoy, China.

In the banks, railway service, and other business enterprises, Christian young men are apparently in demand, as it is otherwise impossible to account for their frequency.

Some time last year an epidemic broke out in a small village in the province of Joshu. A Christian nurse was sent from Tokyo to assist in the care of the sick. She took the disease and died. Her peaceful, happy death, made such a deep impression upon the attendant physician and others, that they sent for a Christian preacher to come and tell them of a faith that could thus sustain its votaries in the last and trying hour. The doctor opened his own house for preaching, and already seven entire families have professed their faith in a Crucified Redeemer.

Some eighteen years ago a colporteur went to the province of Chiba, and told one of the people there about the religion of the Bible. The man was not especially impressed at the time, but since then he has gradually lost his faith in the Shinto and Buddhist worship, and the truth and value of what he then heard has grown upon him.

A few months ago he came to Yokohama and searched out the colporteur, in order to hear more of the new doctrine. Then he procured a copy of the Scriptures and returned to his home rejoicing.

IV.—EDITORIAL DEPARTMENT.

The Review for 1900.

In the REVIEW for 1900 we expect to devote considerable space to reporting the great World's Missionary Gathering, which is to meet in New York City next April. No such meeting, in size and importance, has ever been held. Three thousand delegates from foreign lands are expected. These will represent all the missionary societies and fields of labor connected with Protestant churches the world over. It will be an occasion of surpassing interest. Official reports will probably be issued, but since these will doubtless appear only in bulky and expensive volumes, the REVIEW purposes to publish the best things of the Conference in these pages, in order that they may be more accessible to ministers and missionaries. Attention will be given to the addresses delivered, the business transacted, and the prominent delegates and visitors present. We hope to secure also illustrations and portraits such as will help to make the REVIEW's report doubly valuable.

Boers and Britons.

The absorbing question just now is the war between Britain and the Boers. Much as all resort to arms is to be deplored this seems to many especially deplorable, and needless. Mr. W. T. Stead issued a rather bold pamphlet about the middle of October, entitled "Are we in the Right?" in which he openly appeals to all honest men, venturing an open indictment of Mr. Chamberlain's course, and making charges of the gravest character. He maintains that the colonial secretary has throughout the negotiations persistently followed a course of provocation, worrying the Transvaal into war. He goes further

and solemnly avers that Cecil Rhodes himself informed him that *Mr. Chamberlain was privy to the Jamieson raid*, and that the parliamentary "inquiry" into the origin of that movement was a farce, the investigation being arrested at any point where further examination of witnesses would implicate the colonial secretary.

Of course, unless there be some other powers brought into the conflict, it would seem as tho the Transvaal Republic must yield before a force so superior in numbers and so trained for war. In 1889 the revenue of the South African republic was but \$6,719,732, and the population was but 610,000, of whom only 62,000 were whites, while in the British Islands alone there were five hundred times as many people, and a wealth that might command the markets of the world. In such a case, it is plain that, unless war is positively *unavoidable*, it is simply a strong and gigantic nation crushing a weak and small republic—a war where might will be likely to triumph whichever way right lies. And to our minds this war is particularly lamentable in view of the recent peace congress at The Hague, and the fact that no real attempt has been made to submit the matters at issue to a peaceful arbitration. The result to missions can not but be detrimental, as Great Britain is a leading "Christian" nation.

Evangelization of Glasgow.

Early in October a great effort began for the evangelization of Glasgow. Lord Overtoun, of whom Dr. George Smith says, that his "life illustrates the spiritual law of Thomas Chalmers, that foreign missions act on home missions, not by exhaustion, but by fermenta-

tion"—is at the head of this new crusade in Scotland.

The present movement has been in preparation for a year. The three great Presbyterian bodies of Scotland first united in the scheme, and then other religious bodies, until there were over one hundred representatives, and over one hundred and fifty positions of more or less active responsibility were filled in sub-committees, etc., *without one refusal* from any one asked to undertake work. The city area has been divided into eleven sections, and no fewer than one thousand persons are engaged in directing the movement.

The opening fortnight of meetings was given to the special preparation of God's own people for aggressive work, the longest series of such meetings ever held in Glasgow. After these fourteen days of waiting on God, on Monday, October 16, eleven meetings were held for adults, and nearly as many more for the young, in widely separated localities. It is the intention to change the centers of work from time to time, so as to cover the whole city area. Already over 2,000 meetings have been arranged for and provided with speakers.

There will be visiting from house to house, workshops, and places of business; every effort will be made to utilize the press, to give publicity to the work, and draw multitudes to the meetings. The lantern and blackboard are to be used to help the voice in the children's meetings. And especially there is a large staff of the best qualified men and women to guide inquirers and perplexed disciples along safe Scriptural lines. Best of all, there has been much time spent in *prayer*, and it is most of all emphasized in the closet, at the family altar, and in the church service, as the one foundation of all such work.

We have given prominence to this

movement because it seems to us to follow the great principles which the Scriptures inculcate, and to furnish a model for such work elsewhere. Meanwhile in many centers of the United States similar movements seem taking shape, which may God crown with blessing. We are more and more convinced that in all such evangelistic crusades, seven things are especially needful: first, thorough occupation of the whole area; second, thorough organization of the working force; third, absolute adherence to evangelical teaching and method; fourth, cordial unity among all disciples; fifth, the widest active co-operation; sixth, entire dependence upon prayer and the Holy Spirit; seventh, a trained band of workers for the inquiry room.

A Forward Movement in China.

Rev. J. Hudson Taylor is persuaded that God's full time has come for a "Forward Movement in China," to obey more fully the command to preach the Gospel to every creature. We regard his appeal as entitled to more than a passing notice.

First of all he urges four considerations, which demand more devout attention:

First: The awful peril of the Chinese who are living and dying without Christ.

Second: The present openness of China to the Gospel, and the probability that doors, unentered, may be closed again.

Third: The fact that the existing organization of the mission affords a broad basis for extended service in fourteen out of the eighteen provinces of China.

Fourth: The provision by legacy of a considerable sum of money, exclusively for use in China in evangelistic and school work.

Mr. Taylor proposes to divide each province into several districts; with a central station in each, where at least one experienced missionary and his wife abide, a small band of missionary evangelists and native helpers being attracted to each such center. He would send out two by

two, to sell the books and preach the Word, they returning to the stations at stated intervals for rest of body and refreshment of spirit, mutually encouraging and helping each other. During these intervals foreigners will get help in studies of the Chinese, while the native workers will be trained in systematic Bible study.

Mr. Taylor purposes to form an itinerant evangelistic band of young men, who for Christ's sake shall give themselves for the first five years in China to this work, without marrying or settling down.

Mr. Taylor writes:

To begin with, we need forthwith twenty able, earnest, and healthy young men. Will all those who read this article pause and raise their hearts to God, praying that He will select and send forth these men, so that their necessary preliminary Chinese studies may be commenced as soon as possible.

The qualifications for efficient missionary service include—

A life surrendered to God and controlled by His Spirit.

A restful trust in God for the supply of all needs apart from human guaranties.

A sympathetic spirit and a willingness to take a lowly place.

Tact in dealing with men, and adaptability to new circumstances and customs.

Zeal in service, and steadfastness under discouragement.

Love for communion with God and the study of His Word.

Some experiences and blessing in the Lord's work at home.

A healthy body and a vigorous mind.

We believe that the duty of carrying the Gospel to the heathen rests upon every child of God, and that no one should take it for granted that God does not want him to do so in person, until he has faced the whole question and is assured of God's approval upon his staying at home.*

Zionism at Basel.

Among other great movements we must reckon the third of the Zionists' conferences, held in Basel in August last, its primary object being, as declared in the inaugural of President Herzl, to acquire from

the Turkish government a charter to establish settlements in the Holy Land. Dr. Herzl, who was received in special audience by the German emperor during the latter's visit to Jerusalem, has received from the sultan a decoration of the order of Medjidie, and Zionism seems to be compelling recognition as something more than a dream. The number of shareholders in the Jewish Colonial Trust at London now exceeds 100,000, and they live in all parts of the world. A score of years ago there were only 14,000 Jews in Palestine, now they number one-fifth of the total population of 200,000.

Some English magazines, such as *The Life of Faith*, have arranged with friends at home to send the names of missionaries to those who will, after reading, post their own copies of these valued periodicals. A missionary asks whether we have any such provision for enlarging the circle of readers of the *MISSIONARY REVIEW*, and writes in behalf of many others besides himself to beg such a favor from those who, after reading, would gladly have the *REVIEW* passed on to others who can not afford to subscribe for it.

The Editors will say that they will be glad to be the medium of communication between those who desire to have such copies posted to their address and others who will undertake such slight outlay of time and money to extend the good influence of this missionary magazine. One man in Scotland was accustomed each month to paste in the *REVIEW* a list of twenty-two names, and send it on its monthly visits—each party, after perusal, passing it on to the next in the list. Should every subscriber do the same our monthly audience would be multiplied twenty-fold, and at how small a cost of personal effort.

Elias Riggs.

The return of Dr. Elias Riggs to America brings to mind anew the long and illustrious service of this noble man. He has given sixty-seven years of service to mission-

* If any who read this letter are led, after prayerful thought, to take it as God's call to them, they are cordially invited to write to H. W. Frost, 632 Church Street, Toronto, Canada.

ary work, and is the oldest living alumnus of Amherst College. He married Martha Jane Dalzell in Mendham, N. J., and soon after left for Turkey. His linguistic accomplishments are almost unparalleled among Oriental missionaries, and his service in Bible translation has been beyond present calculation as to value. He is now a man who has past his ninetieth year, and is still in good health and with clear mental faculties.

A Demonstrative Language.

Mr. Daniel Crawford writes from "North in Lubaland, Africa," a somewhat remarkable and uncommon letter to our correspondent, James E. Mathieson, and by his permission we give it to our readers. Mr. Crawford belongs to the Garenganze mission, founded by Fred. Arnot, and his address is Luanza, via Kulinguisi, Lake Mweru, British Central Africa. The British and Foreign Bible Society is sending some helps for his translation work. He writes:

I am up here breaking soil in a bad old land, long shut up—far too much blood-spilling over mere details, roads being shut thereby! Yet we have a rare footing; not by crouching at the chieftlets, but being very indignant and paternal after a fashion! Their glaring *sin*, staring us in the face, is a *true* prelude to our glorious meetings over the fagots!

Yet, after all, it is only "here a little and there a little"—but a *little* about The Great Much—and even a little of *that* goes a long way! The old initial days are over in the great matter of language, and true idiomatic Gospel is gushing out all about here—on the edges of ugly marshes and dark holes of the earth. We hope soon to launch our *Four Gospels*—the children of many sighs and burning joys too! It is the ark and Obed-Edom over again! Give it even your threshing-floor, and you get a blessing. As this wonderful language began to evolve—one find after another—the possibilities in translation became luminous! Just the last is *re* the article. All over Africa the Bantu languages are anarthous (*i.e.*, without article, etc.), and of course none of the translations show these in their precious thousands! But all in here *the demonstrative* is in

full possession *as an article* wielding its ancient authority in a beautiful way, permitting us to translate those thousands of articles in *the objective and accusative*, which could not appear in our A. V., owing to Teutonic mold of speech. "No article!" we moaned, instead of asking what had *we* before we had an article?

Thus we read here:

John 3, 16. God . . . gave THAT only-begotten Son of His.

John 3, 17. God sent not THAT Son of His into THIS world, to condemn this world, etc.

John 3, 19. Men loved THAT darkness rather than THAT light.

John 3, 20. Hateth THAT light because THOSE deeds of theirs are evil.

But the happiest day in all that sort of work was when we pickt up a diamond lying out on their dunghill—the glorious adjective—"Eternal!" The famous blue soil of Joannesburg never yielded the like, and we greedily married the adjective with festal garlands to all the *great* nouns of human language—life, death, joy, and all the rest! A bewildering connection even now is that union of long-estranged ideas, but we ring it out, and sometimes, perhaps, they see the eternal life looking out of our eyeballs. And so the years roll past so very quickly that I have no suspicion of a desire to see old England.

Something very brave and sacrificial must be done if the good Lord Jesus is to see fruit of His passion in this dark interior! The mere "outer works," shall I call them, are legion! One or two have come out brightly—men of the stiff vertebrate sort, with true grit and tenacity of purpose!

"Love" is counted a disease all about here, and "humility!" Thus we preach, saying, "*God is sick of love to this world*"—a reminder of the Song of Songs. Formerly we labored up our own tortuous and precipitous paths to their hearts—always falling short of them too, but these are the days of short cuts and happy ones too.

Donations Acknowledged.

| | | |
|----------|-------------------------------|---------|
| No. 134. | Narsingpur School, India..... | \$15 00 |
| No. 135. | Deep Sea Fishermen..... | 3 00 |
| No. 136. | Doukhobors..... | 10 00 |
| No. 137. | Doukhobors..... | 10 00 |
| No. 138. | Doukhobors..... | 1 00 |

V.—RECENT BOOKS ON MISSIONS AND MISSION LANDS.

THE MOORISH EMPIRE. A Historical Epitome.
By Budgett Meakin. Illustrated. 8vo,
576 pp. \$5.00. Macmillan & Co., New
York and London.

An examination of this book proves unquestionably the immense amount of labor and painstaking care which has produced such excellent results. Many other authors have attempted to treat of this subject more or less completely, but none have given us such an excellent historical epitome as this. One hundred and eighteen pages are devoted to a review of literature relating to Morocco: history, fiction, periodicals, etc. Not only has Mr. Meakin resided in Morocco, and made a careful study of his subject on the ground, but he has spent many years in gathering information from all sources. The result is not a mass of half-digested material, but is systematized and presented in a form at once usable and readable.

Mr. Meakin's treatment of the subject begins with an account of Ancient Mauratania, continues with the story of the Mohammedan invasions, the rise and fall of the Moorish empire, the present administration, and closes with an excellent forecast of "The Fate of the Empire."

The chapter on "Christian Influences in Morocco" states that there was never a flourishing Christian church in the land, altho there undoubtedly were numbers of individual converts early in the Christian era. Modern missions to Morocco date from the beginning of the thirteenth century, when Francis of Assisi and some of his followers entered the country. Persecution and deaths followed, but there were numbers of Jewish and other converts, and now there are several flourishing Franciscan missions. Protestant missions began

with the entrance of the London Jews Society in 1844. Now the British Bible Society, North Africa Mission, Central and Southern Morocco Missions, The Gospel Union (U. S. A.), all work together in harmony, and with considerable success, in spite of the prejudice of the people. Bible and tract distribution, medical aid, educational work, and visitation of homes by Christian women are the methods adopted for breaking down prejudice, and converting the people.

Mr. Meakin's volume contains a map, many excellent half-tone illustrations, a unique and valuable comparative chart of the Moorish empire, and a complete index.

BLACK ROCK. A tale of the Selkirks. By Ralph Connor. Introduction by George Adam Smith, LL.D. 12mo, 327 pp. \$1.25. Fleming H. Revell Co., New York and Chicago.

Western lumber camps and mining towns offer splendid opportunities for descriptions of realistic scenes in the life and death struggle between the good and evil forces which there appear in their true guise. We have seldom, if ever, seen these opportunities better taken advantage of. The narrative thrills with life, and every chapter is of absorbing interest. The author, who writes under the name of "Ralph Connor," is Rev. C. W. Gordon, of Winnipeg, Manitoba. He assures us that the story in "Black Rock" is true, and "chief of the failures in the making of the book is this—that it is not the whole truth. . . . Some men of the book are still there in the mines and lumber camps of the mountains, fighting out that eternal fight for manhood, strong, clean, God-conquered."

The scene of events narrated is a frontier town in western Canada. The story is that of the conflict

between the forces of Satan and those of God. The characters are miners, lumbermen, ministers, saloon keepers, etc., each one strong, true to life, and well portrayed. There is a deep religious tone to the narrative, but no cant or weakness. The type of Christianity is strong and noble, and the style is vigorous and attractive. The book is one which is helpful and delightful to read, and which it is a pleasure to recommend.

LAOS FOLK-LORE OF FARTHER INDIA. By Katharine N. Fleenon. Illustrated. 12mo, 153 pp. \$1.00.

FAIRY TALES FROM FAR JAPAN. Translated by Susan Ballard. Prefatory note by Mrs. Isabella Bird Bishop. Illustrated by engravings from Japanese originals. 8vo, 128 pp. 75c. Fleming H. Revell Co.

Any book which helps us to better understand the mental conceptions and religious beliefs of foreign peoples is a decided benefit to students of missions. Such books are these folk-lore tales from Laos and Japan. They give many specimens of the superstitions and myths on which the children of those lands are fed from infancy, and help to explain some of their later conceptions of things, natural, unnatural, and supernatural. Some of the stories are gems, and reveal not only the native talent for poetry and romance, but often show a sweetness and purity not characteristic of heathen life and literature.

PIONEERING IN SAN JUAN. By Rev. George M. Darley, D.D. Illustrated. 12mo, 226 pp. \$1.50. Fleming H. Revell Co.

These "personal reminiscences of work done in southwestern Colorado during the great San Juan excitement" (1874-79), include some interesting pictures of missionary pioneering on the western frontier, but they lack in artistic merit and simple strength. The book is not dry reading, but many attempts at humor are unsuccessful. In spite of its shortcomings, the narrative gives one a good idea of the life of a

home missionary in western pioneer towns.

THE MIRACLES OF MISSIONS. III. By Arthur T. Pierson. D.D. Illustrated. 12mo, 265 pp. \$1.00. Funk & Wagnalls Co., New York and London.

The age of miracles has not past, and miracles of grace are quite as marvelous and thrilling as are physical evidences of supernatural power. Among other wonderful stories in this series are those of "How the Godavery River was Crossed," "The New Pentecost in Uganda," "Work Among the Deep Sea Fishermen," "The Blind Apostle of Manchuria," "Little Waifs of London," "Awakening of the American Negro," and "Ramabai and the Women of India."

Monthly Missionary Bibliography.

QUESTIONS AND PHASES OF MODERN MISSIONS. F. F. Ellinwood, D.D. 12mo. \$1.50. Dodd, Mead & Co.

NINETEEN CENTURIES OF CHRISTIAN MISSIONS. A hand-book for young people. Mrs. Wm. W. Scudder. Map. 8vo, 250 pp. \$1.00. Fleming H. Revell Co.

MIRACLES OF MISSIONS. III. Arthur T. Pierson. Illustrated. 12mo, 265 pp. \$1.00. Funk & Wagnalls Co.

THE JEWS AND THEIR EVANGELIZATION. W. T. Gidney, M.A. Student Volunteer Union, London.

THE EVANGELIZATION OF THE JEWS IN RUSSIA. Rev. Samuel Wilkinson. R. L. Allen & Son, Glasgow.

THE STUDENT MOVEMENT IN GREAT BRITAIN. H. W. Oldham. 16mo, 170 pp. British College Christian Union, London.

ROMANISM IN ITS HOME. J. H. Eagar, D.D. 314 pp. \$1.00. Baptist Publication Society, Philadelphia.

LIFE OF LUIGI COPELLINI. Anna W. Stoddard. W. Blackwood & Sons, Edinburgh.

THE MOORISH EMPIRE. Budgett Meakin. Illustrated. 8vo, 576 pp. \$5.00. Macmillan & Co.

SIX SYSTEMS OF INDIAN PHILOSOPHY. F. Max Müller. \$5.00. Longmans Green & Co.

THE HINDU; OR, CASTEMAN OF INDIA. N. E. Yeiser. 8vo, 121 pp. 75c. Lutheran Publication Society, Phila.

LAOS FOLKLORE. Kathrine N. Fleenon. Illustrated. 12mo, 153 pp. \$1.00. Fleming H. Revell Co.

GOD FIRST; OR, HESTER NEEDHAM IN SUMATRA. Mary Enfield. Illustrated. 320 pp. Religious Tract Society, London.

JAPAN IN HISTORY, FOLKLORE AND ART. W. E. Griffiths. 16mo, 228 pp. Houghton, Mifflin & Co.

THE NEW BORN CUBA. Franklin Matthews. Illustrated. 8vo, 359 pp. \$2.50. Harper & Bros.

JAMES EVANS, THE APOSTLE OF THE NORTH. Egerton R. Young. Illustrated. 12mo, 262 pp. \$1.25. Fleming H. Revell Co.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

THE KINGDOM.

—In response to the query "When do you return to Turkey?" the venerable hero, Cyrus Hamlin, replied, "I do not know what privileges will be accorded me in the other life, but if the choice is given I shall make a bee line for Constantinople."

—Objections to a mission to the heathen, stated and considered by David Bogue, before the founders of the London Missionary Society, September 24, 1795. 1. The work itself is so very arduous that success can not be looked for. 2. The time for the conversion of the heathen is not yet come, because the Millennium is still at the distance of some hundred years. 3. What is there in the state of the Christian church at present that flatters with peculiar hopes of success for a mission to the heathen? What makes the time now so favorable? Are we better than our fathers? Many ages have elapsed, and little has been done. 4. The governments of the world will oppose the exertion and defeat its design. 5. The present state of the heathen world is so unfavorable, with respect to religion, that little hope can be entertained of success. 6. How and where shall we find proper persons to undertake the arduous work of missionaries to the heathen? 7. Whence will the Society and the missionaries be able to find support? 8. There is no door opened in Providence for the entrance of the Gospel. We should wait till such an event takes place, and then diligently improve it. 9. What right have we to interfere with the religion of other nations? 10. We have heathen enough at home. Let us convert them first before we go abroad.

—Here in India we are tost about by varying winds of doctrine concerning a frontier policy. Granted a force of 100 missionaries of the right stamp, well reenforced by the Christian people of England with the funds to establish medical work and schools, turned loose on the frontier, with a guaranty of non-interference on the part of government, we believe that in ten years more would be accomplished in the taming and transforming of those turbulent border tribes, than an army of 50,000 troops and all political power back of them could possibly achieve. Missionaries might find premature graves in the hill country beyond, but others would be ready to step into the vacant places. Buildings might be wrecked and tents destroyed, but others would soon replace them, and the work would go on. The Gospel, given a fair chance, would in due time prove the power of God unto salvation to those vehement Moslems of the border, who are just the material out of which splendid Christians may be made.—*Indian Witness.*

—There is a church that has on its rolls just over 300 communicants. Within the last ten years 32 of that church have offered themselves for missionary service. Out of that number 19 have already gone out to the foreign field, and the twentieth went in June last, and 3 more are in training to go. Out of 300 communicants 32 have offered, and in a little while 23 will be out. That is, 1 out of every 10 have offered, and 1 out of 14 gone. Can it not be done then? Shall we say that 1 out of 100 can not be raised out of all true-hearted communicants, and that the remaining 99 can not support him?—*Rev. Herbert James.*

—A word about the blessing that awaits us if we fall in line with Christ's will. There is no blessing apart from sacrifice, and I do not see why the Christian Church should not gain that blessing, as well as those who seek it for lucre's sake. The railroad in Africa, just completed, cost \$12,000,000 and 4,000 lives. More than 20 human lives have been laid down upon every mile of the Kongo railway. On that railway *more human life has been sacrificed than has been sacrificed in Christian missions from the days of the Apostle Paul to this day.* Are we to say that we are to permit human sacrifice for gain which we are not willing to sacrifice for Christ? Friends, our personal life will never rise up into the fulness of Christ's desire until we have learned His secret of large service.—*Robert E. Speer.*

—From San Francisco we hear of the expenditure of \$56,000 in welcoming home one regiment of Californians, and the cost of the triumphal arch alone, built in New York for the Dewey parade, is \$30,000. Last year the work of the whole West India Mission was carried on for just about what that arch cost, while that of the Peking Mission, or of 6 other missions that might be named, was conducted on a sum considerably less. Of all her 27 missions, only two receive an annual outlay from the Presbyterian Church beyond what was lavished on that single regiment. When the church is estimating the price of sending the Gospel to a lost world, she must hold up her measuring line against such facts as these.—*Woman's Work for Woman.*

—After 500 years of enthusiastic and self-sacrificing labors to extend Buddhism in ancient Japan, there were only a few hundred priests and nuns and a few large temples.

It took 300 years for Christianity to be recognized as the national religion of the Roman empire. We must wait at least a century to see whether missionary work is successful or not.—*Rev. T. Miyagawa.*

—Is it wisdom or unwisdom, is it well or ill, that twenty-five per cent. of the foreign missionary offerings of America and Europe comes under the head of special gifts?

AMERICA.

United States.—The whole number of new Loan Libraries sent to sea from the rooms of the American Seamen's Friend Society at New York and at Boston, Mass., from 1858-1899, was 10,586; and the shipments of the same for the same period were 12,485; the total shipments aggregating 23,071. The number of volumes in these libraries was 570,053, and they were accessible, by shipment and reshipment, to 407,336 men; 1,062 libraries, with 38,662 volumes, were placed upon vessels in the United States navy, and in naval hospitals, and were accessible to 124,045 men; 157 libraries were placed in stations of the United States life-saving service, containing 6,121 volumes, accessible to 1,284 keepers and surfmen.

—The American Board recently held a "farewell meeting" in Boston in behalf of 64 missionaries, veterans, or new recruits, recently gone, first going, or soon to go. No such impressive spectacle had been witnessed for seven long years. This same society at the close of its year finds itself in debt to the amount of \$88,537. The debt at the beginning of the year was \$40,291. The disbursements for twelve months were \$692,447, making a total of \$732,738. The receipts were \$644,201, of which those from churches and individuals were \$277,817, a gain over last

year of \$40,290; from the Woman's Boards \$200,110, an increase over the preceding year of \$19,453; the gifts for special objects likewise showed an increase of nearly \$800. The great decrease was in legacies. Receipts from these for the preceding year were \$187,729; for the current year only \$102,219, showing a falling off of \$85,509. Taking all donations into the account, they show an increase in the twelve months of \$59,708.

—The Reformed Episcopal Church for several years has been doing mission work, largely through the women, at Lalitpur, India, and has recently sent out 2 additional women.

—Says the *Foreign Mission Journal* (organ of the Lutheran General Synod): "For many years our African field, more especially, was sadly undermanned. For two decades the heroic Dr. Day was left to struggle on practically alone in that vast field, the dense darkness of which was enough to weigh down to the point of utter discouragement any spirit less buoyant and hopeful than his. Without raising the question as to why a larger force has not long since been put into that field, we rejoice in the fact that the Board of Foreign Missions is finally able to put into Muhlenberg mission at least 8 if not 10 missionaries, male and female, by the middle or close of December next." A missionary of this same church makes an appeal for \$500 with which to buy an ice machine for a hospital in India, located 250 miles from the nearest ice depot, and where for months together the mercury stands near 110° in the shade."

—The Reformed Church (German) rejoices in having a local organization at Columbiana, Ohio (and well named Grace Church), which has pledged itself to con-

tribute over and above the usual offerings, the sum of \$800 annually for seven years to support a missionary in China.

—According to reports in the daily papers, Mr. Dwight L. Baldwin, who died lately in Cincinnati, left the bulk of his large estate to benevolent objects. He gives his widow an annuity of \$5,000, and makes some small bequests to other relatives. To the Presbyterian Board of Home Missions is bequeathed \$225,000, and the Board of Foreign Missions the same amount. The Freedmen's Board gets \$10,000, and Park College, Mo., \$5,000.

—Such facts as these, which relate to the United Presbyterian Church, but have an application to almost every denomination, may well lead to great searchings of heart: "The net gain in the membership of our church in this country for the past year was only 343. In our mission in Egypt the net gain for the year 1898 was 438, or 90 more than for the whole church in the United States and Canada. The amount appropriated by the General Assembly for the entire work in Egypt was \$58,000. The amount expended in America was \$1,521,679. The contrast is very striking. The net gain in membership in the Presbyterian Church in the United States for the year ending May, 1899, was 8,030. The gain in her foreign missions 5,351, or only 2,679 less than that of the entire church at home."

—After a service of 37 years, Dr. Nassau has come home from Equatorial Africa, leaving three associates, who have each served above 30 years, one for 26, another for 21, two for 17 years.

Canada.—Bishop Bompas, who has spent the last twenty-five years in continuous residence in the diocese of Selkirk, in the far north-

west, so far broke his record as to travel fourteen miles beyond it last August, and then for the first time since 1875, saw a locomotive; but would not be tempted further out of his diocese into civilization, but returned north again to visit the Tagish and Lake Marsh Indians, and establish missions among them. The bishop has traveled the frozen zones of the north more than any white man in existence, having past over the whole length and breadth of that immense district more than a dozen times.—*Evangelical Churchman*.

—The Presbyterian Church raised \$140,000 for missions last year, and has representatives at work in the New Hebrides, Trinidad, Demarara, India, China, Korea, Formosa, and among the Indians of the North-west.

South America.—These statements, made by Bishop Hendrix, of the Methodist Church, South, will be a great surprise to many: "The idea of vastness is by no means confined to the United States of North America, as our country is called by South Americans. Brazil not only rivals us in size, being as large as all the territory embraced in our boundaries prior to the purchase of Alaska, but the tide of immigration is equally notable and proportionately as large in the last twenty years. As usual, immigration follows the parallels of latitude, so that Southern Europe has made the largest contribution to South America, as Northern Europe has done to North America. The largest number of foreigners in Brazil are not Portuguese, but Italians. Thus, while there have been added during the last forty-four years some 469,000 Portuguese, in less than half that time over 911,000 Italians have come to Brazil. They have not come, as a rule, as in the Argentine Republic, to help

gather the coffee or the grain harvest, and then return to Italy for the grape harvest, repeating this itinerary every year, but they have settled in Brazil, and have become industrious and esteemed citizens. Next in number to the Portuguese are the Spanish, who have added over 175,000 by immigration during twenty years. The Germans follow at quite a distance, numbering altogether some 67,000, while Austria has contributed 43,000. During the present decade Russia has sent over as many as 25,000 in a single year, but the immigration from that source has about ceased, with a total addition in eight years of only 40,000. Nearly 2,000,000 foreigners are shown, out of a total population of some 15,000,000."

—Brazil, which is usually thought of as a wholly Catholic country, has a large body of Protestants of different denominations. According to *The Dawn of the Gospel*, a Portuguese paper published in Castro, in the province of San Paolo, they numbered 143,745 in 1890. As the Gospel has made considerable progress since then, and the population has increased greatly, it is estimated that the number at the present time can not fall short of 200,000.

—Bishop Warren, of the Methodist Church, brings back this cheering intelligence: "Tho there is still a mixing up of church and state, a more liberal spirit is abroad. There would be a development in that section, both in religion and commerce, if we had a few vessels running to South America. Most of the lines are English, and I was forced to cross the Atlantic, as, in my case, the longest way round was the shortest way home. As an example of the growing liberality in religious matters in South America, I may say that Argentina takes the lead. While I was in that

republic I had an interview with President Rosas. He is a liberal man and, as a result of our talk, he informed me that he would issue an order that all soldiers who were Protestants would hereafter not be obliged to attend Mass. This order was afterward issued. I consider it the greatest step toward religious liberty that has been made in that country. It is a sign of the times."

EUROPE.

Great Britain.—The British and Foreign Sailors' Society has received a promise of £1,000 from one of its most valued lady helpers toward the proposed building to be erected at Great Yarmouth for the benefit of fishermen, fishergirls, and seamen generally. Some 2,000 fishermen and kipper girls come every year from Scotland and the north alone to catch and cure the fish. Only £1,500 more is necessary to complete the scheme.

—The Church of England Army is an organization of workers among the lowest classes, under the direction of the established church. It was called into existence by the example and the success of the Salvation Army. On account of the steady enlargement of its work the Church Army has purchased new headquarters at a cost of \$55,000. It operates 65 Gospel wagons or vans, by means of which the Gospel is preached throughout the city and country. In the last quarter not less than \$5,000 worth of Bibles and religious literature was sold by its colporteurs in addition to the large quantity gratuitously distributed. Lodging houses and labor homes are part of their enterprises.

—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.

—For eighteen years Rev. Wardlaw Thompson has been senior secretary of the London Missionary Society. Repeated visits to the foreign field and daily study of missionary problems have made him a past master in his own department. The son of a missionary, he was born at Bellary, South India, fifty-seven years ago. At the age of seven he went with his father to South Africa. At nineteen, having decided to enter the ministry, he came to England and entered Cheshunt College. He ministered in Glasgow for six years and in Liverpool for ten years. All along he took increasing interest in missions, and after the death of Dr. Mullens he was called to the secretaryship of the London Missionary Society. He has proved himself an unfaltering enthusiast in missions, a wise and warm friend of the missionaries, and a true statesman in handling difficult situations.—*Congregationalist*.

—The Woman's Auxiliary of the Wesleyan Missionary Society employs 50 English missionaries, 150 Eurasian and native workers, and many hundreds of native teachers. They have work in Italy, Spain, Africa, and China; above all in India and Ceylon; and there are more than 18,000 girls of all classes in the schools. The income last year was £13,000.

—The following French appreciation of the recent Centenary Festival of the Church Missionary Society has an interest of its own: "This has been remarkable on every side in the view of those that have been present. There were gather-

ings at which the hearers formed a crowd of thousands; familiar hymns borne along by a contagious enthusiasm; discourses a little over-numerous, possibly, but select, substantial, without, it is said, a single false note. That all was skilfully organized, prepared, and executed is no matter of surprise, in view of the care which this society bestows on everything that it does. It is enough to cast a look at the program of the celebrations—a pamphlet of 80 pages, enlivened throughout by very numerous portraits—to have a specimen of the practical address of these men, and to see that everything was minutely arranged, including the number of minutes allotted to each one, without excepting his Grace of Canterbury. And what is noteworthy and what has peculiarly struck the auditors, and has called out the thanksgivings of the organizers, spirituality has suffered nothing from this careful preparation and exactitude. The Holy Spirit does not, as some would have us believe, love disorder and haphazard proceeding; the spirits of the prophets are subject to the prophets.”—Professor F. H. KRU-GER, *Journal des Missions*.

—The *Allgemeine Missions Zeitschrift* says of the same celebration: “Through the whole week there was an unbroken succession of gatherings of ever-varying character. In foresight of the large numbers, the huge London halls—Exeter, Queen’s, and Albert—had been preengaged, and wisely so. Indeed, in some cases not even these sufficed, and overflow meetings had to be arranged. The whole number in attendance on the various meetings was estimated at 50,000. All ranks, to the very highest, were represented. The great journals gave cordial descriptions in conspicuous print, fully expressing their sense

of the significance of missions. In brief, the whole centenary made plain that missions had conquered for themselves a recognized place in the life of the English people, that they have become a power in England.”

Italy.—In the midst of innumerable difficulties and oppositions, another year has brought new proofs of the Divine favor, in the progress which the organization has made for the extension of God’s kingdom in Italy. New fields of evangelization have opened, and 4 new churches have been constituted. The Italian Evangelical Church, which at the assembly in 1895 numbered 29 churches, has made an increase of 7 churches, after three years’ steady labor, the number of communicants being 1,831, with 500 catechumens, nearly 2,400 members in all. This represents an encouraging forward movement, and a true triumph for Christ. In giving some news from the evangelization field, which is divided into 10 districts, the secretary says: “This year we have providentially been led into the province of Lucca, and particularly a district called Santa Maria del Giudice. Owing to the activity and zeal of the colporteur, Signor Giovanni Mazzetti, more than 60 heads of families requested us in the month of March to preach the Gospel here.”—*London Christian*.

Germany.—The Schleswig-Holstein (Barmen) Missionary Society, Pastor Bahnsen, superintendent, reached its quarter centennial last June, and celebrated the anniversary in the presence of some 2,000 friends. A new mission college building was a cause for rejoicing, and the fact that within five years the income has doubled, rising from \$15,000 to \$30,000. Its one field is among the Telugus of India, with 6 stations, 800 native Christians,

400 candidates for baptism, and 611 pupils in the schools.

Russia.—Every intelligent friend of missions will watch with deep interest the progress of the great Siberian Railway, which will be undoubtedly the longest in the world, and its effects are likely to be more momentous than the present generation has any idea of. It will open up Siberia with its incalculable wealth both of mineral and vegetable produce. The great valley of the Lena is expected to become one of the chief granaries of the world. The Taiga, or forest zone, which stretches for thousands of miles across Siberia, represents wealth beyond computation which will be tapped by the new railway. Southward of the forest zone are the Siberian steppes, "sheeted with flowers" in spring and richly fertile. The total length to Vladivostok will be 4,714 miles, or more than 1,000 miles longer than the roads across the American continent. The probable total cost is estimated at \$400,000,000. The line will have three branches, reaching the Pacific respectively at Vladivostok, Newchang, and some point not yet determined in Korea.

ASIA.

Turkey.—Well does the *Congregationalist* suggest that but few realize under what a strain the missionaries of the American Board in Turkey are placed. "In addition to their usual heavy duties is the constant drain made upon their sympathies by the desolation and distress about them, and their care of the very important and pressing orphanage work. With much increased duties there are less workers in many places. In each of three stations in Eastern Turkey, there is but one male missionary. At Van, besides regular duties and relief work, Dr. Reynolds has been

staggering alone under the additional burden of caring for 500 orphans. In the Harpoot field the oversight of more than 1,000 orphans has fallen chiefly on Dr. and Mrs. Barnum. Late advices show that they can not much longer hold out under the strain, and the station has invited Rev. George P. Knapp to come as soon as possible to their help," and he has gone.

—For some reason it is not often that any word of cheer comes from Palestine, therefore the following from a C. M. S. missionary is of especial interest: "We are sometimes inclined to mourn the small results in work, but when I look back upon the twenty-three years that I have been in the country, I am simply wonderstruck at the very great results. In 1876, the Moslems were bitterly opposed to us, and did not want to listen to the Gospel. Now we have comparatively small opposition from the Moslem people, altho the government is nervously antagonistic. There is no difficulty in setting the Gospel before the Moslems, provided the government officials do not intervene. There is no doubt that the door to the Moslems is opening more and more, especially here in Jerusalem. The upper-class Moslems in Jerusalem are far more numerous than in any other city in this country, and they are not only most friendly, but many of them are really anxious to know what we believe and teach—not because they want to become Christians, but because they are inquisitive, and are interested in religious subjects. There is a splendid field for work among these intelligent Moslem gentry, if a missionary could be appointed specially to this work, and we look forward to a very rich harvest from among them, with the Lord's blessing. Our hearts are full of praise for

what the Lord is doing. We believe that large numbers of Moslems as well as Christians here in Jerusalem, and also in Gaza, and other parts of the mission, have definitely accepted Christ as their Savior."

Persia.—The two Presbyterian missions in this land are able to sum up the results of a half century of toil in these figures:

| | |
|--------------------------------|--------|
| Missionaries (women 30)..... | 47 |
| Native force (ordained 36)... | 256 |
| Out-stations..... | 129 |
| Churches..... | 24 |
| Communicants..... | 3,053 |
| Schools..... | 98 |
| Patients treated, '97-'98..... | 43,883 |

—Urumia field is confronted by as great a crisis as it ever faced. The Russian mission has persistently harried Nestorian Christians by the temptation of political protection and worldly prosperity. In its decay the Old Church, which for centuries has resisted Mohammedanism, now yields to this temptation, and 15,000 of its members have enrolled under the Greek Church banner. "The evangelical churches among the Nestorians have stood firm, but the Russian movement has played havoc with the work of Roman Catholic and Anglican missionaries. This field extends to the Tigris River, and includes about 20,000 square miles."

—Mrs. Phillips (C. M. S. missionary) writes from Bagdad: "A man was converted through reading the Bible at the bookshop of the Arabian mission. He came to Bagdad on military duty, and was very bold, going frequently to Mr. Parfit's house, and coming openly to church. Of course he was soon arrested and imprisoned. His wife came to see us, and it was most touching to hear her tale, how the soldiers surrounded their house, entered, and seized him. 'Ah, lady! they loaded him with irons and

carried him to prison; the officials tried to frighten him, but he was not afraid. He never denied Christ, he never denied Christ,' she kept repeating. 'They threatened to crucify him if he dared say in their presence that he believed in Christ, but he answered, "Crucify me, if you will; but I am a servant of Christ, and will not deny Him."'"... The remarkable thing is that this woman seems far more in earnest now than before her husband's imprisonment; his boldness seems to have saved his own life and inspired hers."

India.—The first art and industrial exhibition of Indian Christians has been held in Cawnpore, and exhibits were sent from all parts of India. It will help to awaken the feelings of Christian solidarity throughout the Indian empire, and to make known the material progress consequent on Christianity. The Basel weaving factory at Mangalore received a prize.

—The Parsee community—a small body living mostly in and near Bombay—is incomparably the most elevated and progressive among the people of India. They are intelligent, moral, enterprising, and public-spirited. One of their number, a Mr. Tata, was recently stirred by the princely generosity of American millionaires, more especially by that of the founder of Johns Hopkins University, and decided to devote one million dollars of his fortune toward establishing a teaching university for India. All the existing universities of this land are merely examining, degree-conferring institutions. Around these few universities are clustered, in the provinces, a goodly number of affiliated colleges, which, with varying efficiency or inefficiency, prepare aspirants for university degrees.

Mr. Tata's object, therefore, is as unexampled as his munificence is unprecedented in this land. His desire is to take Johns Hopkins University as his model, and thus to create a first-class institution which will furnish a thorough post-graduate course of study and thereby supply one of the great needs of the country. This is another illustration of the quiet working of American influence and example in the Orient. It is likely that the university will be established at Bangalore, in the Mysore province, since the enlightened prime minister of that state has offered to devote the income of \$200,000 of state funds to the institution if it is placed there. This may be called the first large offering made directly by a native of India, not a Hindu, to the cause of higher education and culture.—*Rev. J. P. Jones.*

—The German Evangelical Synod of North America has missionary work in India. Its first missionary, Herr Lohr, has worked for thirty-two years in Birsampur without ever coming home. Birsampur is a sort of Christian colony. There are now 3 stations and 7 missionaries at work. A school for catechists has been recently started, by which native helpers will be trained. The work is among the Chamars, a degraded and despised class. There are now 1,498 baptized persons and 807 communicants.

—Mingled amusement and indignation are aroused at the false representations of Hinduism and its priests which have been given to the too credulous people in the United States, and more lately by Mrs. Besant, to willing dupes in this country. Here is the true testimony of three influential Hindu newspapers, quoted by Dr. Chamberlain:

"*The Hindu*, the organ of orthodox Hinduism in Madras, a very

influential paper, says of the present Brahman priesthood:

"'Profoundly ignorant as a class, and infinitely selfish, it is the mainstay of every unholy, immoral, and cruel custom and superstition, from the wretched dancing girl who insults the Deity by her existence, to the pining child-widow, whose every tear and every hair of whose head shall stand up against every one who shall tolerate it, on the day of judgment.'

"And of the endowed temples and shrines it says in another issue: 'The vast majority of these endowments are corrupt to the core. They are a festering mass of crime and vice and gigantic swindling.'

"*The Reis and Rayyet*, an influential newspaper of Northern India, sneers at Mrs. Besant's ecstasies over the 'Beauties of Hinduism' and utters these scorching words: 'When an English lady of decent culture professes to be an admirer of pantric mysticism and Krishna worship, it behooves every well-wisher of the country to tell her plainly that sensible men do not want her eloquence for gilding that which is rotten.'

"*The Indian Nation*, another orthodox Hindu paper, says: 'The pure, undefiled Hinduism which Swami Vivekananda preached, has no existence to-day; has had no existence for centuries . . . as a fact abomination worship is the main ingredient of modern Hinduism.' . . . GYAN PATRIKA."—*Darjeeling News.*

—In the *Bible Society Reporter* Rev. Canon Edmonds pays this high and well-deserved compliment to the first Protestant missionary to India, who reached Tranquebar in 1706: "Bartholomew Ziegenbalg, as nearly as any man ever did, approaches the ideal of the missionary. His life, tho not without pathos, and with something even of dramatic interest in it, is perhaps not so pathetic or so dramatic as that of Henry Martyn. Yet, a man who dies at 36, a stranger in a strange land, loving and loved, leaving behind him a version of the New Testament and half the Old, a dictionary of the language he has

mastered, a flock of between 300 and 400 converts, and dies while, at his own request, his friends are singing, in the speech of his far-off home, the hymn, 'Jesus my confidence,' leaves a name that we should not willingly let die. It is given to some men to gather up into themselves the thoughts, the zeal, the devotion of many hearts, and to express them in a life in which their own best impulses are revealed. It is hardly too much to say that Ziegenbalg's work was in some respects hardly possible except when he lived. A king of Denmark sent him out, a king of England corresponded with him. Two East India companies competed for the honor of carrying him to and fro. His books and letters, his goods and chattels, were transmitted gratis. George the First received him at court, and Archbishop Wake personally introduced him to the Society for Promoting Christian Knowledge. There he was address in Latin, and replied in Tamil, 'adding immediately a translation of his speech into Latin.'"

—In these figures the United Presbyterian Mission in Northwest India gives a good account of its stewardship. The principal stations are 10. There are 16 ordained American missionaries in the field, 15 wives, 21 single women, 2 women physicians—a total of 54; 9 native pastors, 10 licentiates, 7 theological students, and 157 other employees of the mission; 54 male school teachers, and 32 female, making a total of 269 native workers. The organized congregations are 19, and there are 166 meeting places for Sabbath services. Some work is carried on, and there are some members in 458 villages; 6 congregations have pastors, and two are entirely self-supporting; 85 new members were received on profession during

the year, 559 on reordination and certificate, and 73 adults and 173 children were baptized. The total membership on December 31, 1898, was 5,973, and the total Christian community 9,390. The church buildings number 37. The contributions for distinctly religious purposes for the year were \$965. The day schools number 102, and in these are 6,104 pupils. The teachers are 272—240 males and 32 females.

—Dr. H. E. Parker reports that the medical work of the Woman's Hospital in Madura has increased this year, chiefly in the dispensary department, where the patients number 5,500 more than last year. Calls to the houses have been much more numerous. The following table is a summary of the year's work:

| | 1898. | 1897. |
|---------------------------------|--------|--------|
| New Out-Patients..... | 16,092 | 10,495 |
| New In-Patients..... | 262 | 148 |
| Labor Cases..... | 59 | 45 |
| Prescriptions written..... | 35,600 | 21,092 |
| Out-patients include— | | |
| 1. Europeans and Eurasians..... | 62 | |
| 2. Mohammedans..... | 883 | |
| 3. Hindus..... | 10,886 | |
| 4. Native Christians..... | 4,261 | |

—At the laying of the cornerstone of the new Methodist orphanage in Madras, the people met in a great pavilion, twice as large as the audience-room of a large church, adorned with beautiful tapestries and hangings; flags were suspended along the main street of the city a half-mile each way, and lights at night along the same street for the same distance; great bamboo towers were built, fifty feet high, hung around in the evening with hundreds of lights. All this was done by a native heathen man because he had come to believe that this school work is philanthropic and excellent work. One-third of the pavilion was shut off by a curtain, behind which were 300 zenana women who, until that day, had never been out into the

world, and seen the faces of white men. Says Bishop Foss:

"We noticed, as the exercises of speech and song went on, that the bamboo curtain was raised six inches, and long rows of brilliant eyes were peering out, and keen ears were listening; and when the service ended, our benefactor, Mr. P. Vencatschellum, who had done all this work of preparation, including ample refreshments, leaving Miss Stephens nothing in the way of expense that day except to pay for the corner-stone itself, took us there to that curtain and introduced us to his wife, who shrank and drew back as tho from pollution, and yet did touch the white man's hand, as did a few others of the women there."

—Our old and highly esteemed friend, Dr. Jacob Chamberlain, has been compelled by ill-health to proceed to America. He is high up on the list of veterans, having almost completed forty years of missionary service. He arrived in the cold season of 1859. He has been stationed at Madanapalle since 1863. Government officials have come and gone by the score during the interval, but Dr. Chamberlain has gone on unintermittingly, save, of course, the usual furlough absences. How much the territory in which he wrought so faithfully owes to that one good man! No wonder the people loved and confided in him. His useful medical work made hosts of friends for him, and opened the way for the Gospel in many villages, homes, and hearts. His literary labors abide to bless the Church for generations to come. We write with the thought in mind that Dr. Chamberlain will not return to India. He will be sorely mist. But it is a pleasing fact that two well-equipped sons will carry on the work so well begun, and so efficiently prosecuted thus far by their honored father.—*Indian Witness*.

China.—A missionary from China, who spent a month in India last year, has contributed an article to the *Chinese Recorder* for March, in which China and India are compared. The marked differences between Chinese and Indians as a people are well seen in their religions. The Hindu is fond of argument and metaphysics; he is a very religious being, practising more elaborate rites than even Jewish laws required. He bathes, recites mantras, paints his forehead with caste marks, sometimes becomes a fakir, and is always a fanatic. The Chinese, on the other hand, is stolid and materialistic, without the most rudimentary idea of logic, simple and perfunctory in his religious observances, his commercial instincts coloring his religious views. The Hindu worships the cow; the Chinese works her. The Hindu worships his rivers; the Chinese makes his the channels of commerce and irrigators of his fields. The Hindu widow longs for suttee; the Chinese widow is supremely virtuous if she remain unmarried. Mission work there encounters some of the same difficulties as in China. Thus there is the same gulf of race, and living there "like a native," is even more impossible than in China. The difficulty of proper mastery of the language, is also very great, especially if the missionary is at once set to work in English. There is the same unyielding mass of Mohammedans, and the ignorance of the masses is still appalling, only twenty per cent. of the people obtaining an education. City people are very difficult to reach as in China.

—The Chinese have a very unique method of securing a veracious history of their country. Since B.C. 206 historians have been appointed to write the history of their times,

and no one but themselves has been allowed to look upon what has been recorded. There have been times when a ruler has attempted to coerce them to reveal what they have written about himself, but they have been willing to suffer death rather than betray the trust committed to them. As each document was written it was deposited in an iron-bound chest, which remained locked until the dynasty had ceased to rule. It was then opened by command of some sovereign of the next, when all the documents it contained were handed over to the royal historian, who proceeded from them to write the history of the dynasty that had past away. A sense of honor has seemed to rest upon this long line of writers, and any history of China of any value must be based upon this standard history, and have obtained its facts from it.

—The religion of the masses in China consists in erroneous idolatry, combined with the rudest superstition. . . . Temples and altars innumerable are found in all parts of the land, ancestral halls even in the smallest hamlet. Worship of graves, soothsaying, and sorcery are universal practises. Fear of spirits, of ill omens, unlucky places and days, torments the people almost continually. An infinity of toil and expense is incurred to avert disaster and procure good luck. Beneficence is praised, and yet there is no land where more human beings starve to death, are slaughtered in rebellions, or pine away in misery, than in China. Moreover, the poor are hardly anywhere so drained of their means as here. Filial duty is extolled, but more care seems to be taken for the dead than for the living. Poverty and decay are apparent everywhere. The nation is degenerating physically and morally under the

prevailing misgovernment, and the existing religions offer neither comfort nor help in living or dying. None of these religions knows the love of the Father; none knows the grace of a Savior, who purifies sinners from all wrong-doing; none knows the awakening and renewing power of the Holy Ghost. Christianity alone offers the fullness of genuine religious life, which comes from God and unites with God. Every Christian, if he has a comprehension of those supreme benefits which are entrusted to him, will surely have it deeply at heart that they shall not be withheld from the many millions of Chinese. — DR. ERNEST FABER, *Zeitschrift für Missionskunde*.

—Cheering evidence is forthcoming of a readiness on the part of the Chinese to help forward Christian teaching themselves. In Hunan, for instance, Mr. Peng, the evangelist sent by Dr. John into that province to prepare the way for the advent of English missionaries, has been most successful in eliciting a spirit of generosity. Little communities of Chinese Christians now exist in several centers, and the society has received from Hunanese adherents, only recently gained, and mere “babes” in Christian knowledge, valuable gifts of land and houses for carrying on its work. The Hunanese are said to be a prosperous people. They live in good houses, dress in fine silks, and are much better off than other Chinese.

—The missionaries of west China, representing the Church of England, China Inland, London Missionary, Friends, American Baptist, Canadian Methodist, and Methodist Episcopal clergy, have united to form a committee, representing missionary comity in the foreign field. They will have a weekly prayer appointment in their

various stations for each other, they will send about a monthly round-robin letter, they will exchange pulpits, hold united meetings, employ each other's workers, and act in common with regard to a general polity. It is also hoped that they will be able to have a combined training school for native evangelists.

—These statistics were presented at the May meeting of the Manchuria Presbytery, of which Pastor Liu was moderator, and where there were present 26 native elders gathered from all parts of the country, and 21 foreign missionaries:

| | 1897. | 1898. | 1899. |
|------------------|-------|--------|--------|
| Pastors..... | 1 | 1 | 1 |
| Elders..... | 17 | 27 | 37 |
| Deacons..... | 171 | 294 | 414 |
| Churches..... | 104 | 181 | 246 |
| Members..... | 5,788 | 10,255 | 15,490 |
| Catechumens.... | 6,300 | 9,442 | 8,875 |
| Schools..... | 69 | 64 | 93 |
| Scholars..... | 692 | 932 | 1,054 |
| Collections..... | £261 | £377 | £1,345 |

—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.

Japan.—There are 4,200 telephones in use in the city of Tokyo, with applications for 3,582 more. It is calculated that by 1902 10,000 telephones will be in use in the capital of Japan. When first introduced the price was only 40 yen a year, but it has now been advanced to 66 yen. The yen is worth about 50 cents.

—One self-supporting church in Japan gave its native pastor for 18 years, Mr. Miyagawa, a vacation and \$1,000 to enable him to attend the International Council and the meeting of the American Board.

—Taneaka Hara writes: "There are now in Tokyo, where I live, 135 ex-convicts, and in other parts of the empire, 491, besides 52 who are

now dwelling in my own house (the total number being 678), whom I have assisted and made my friends. With these I go and come and correspond, and together we praise the Lord and warm our love. When they were leaving prison, for such as had no one else upon whom to rely, I became surety to the authorities. More than four-fifths of the 678 convicts had served two, three, or even more terms of imprisonment in the penitentiaries. My happiness is exceeding great that the whole of these have repented and formed new friendships, and I praise God fervently."

—This is Japanese politeness while the *Cha-no-yu* (tea ceremony) is in progress: "Five guests, one—the *Sho-kiyaku*—taking the lead, are ushered into a waiting-room and served with a cup of hot water. Then they walk through the garden on special sandals to the veranda in front of the *Cha-no-yu* apartment, where they wash their hands, hearing, meanwhile, the sound of sweeping within. Then they enter, on their knees, following the *Sho-kiyaku* and view the *kakemono* (hanging-picture), the fire, and the beautiful bronze kettle suspended over it by a chain from the ceiling. Then each in turn is seated one span from the edge of the mats. The *Sho-kiyaku* gives the door a slight slam as a signal, when the host appears, bows, and extends words of greeting, responded to by the *Sho-kiyaku*, who does all the talking, and whose bow we all follow. The host goes out and appears again with a dust-pan and brush, fire-tongs, and a large, broad feather with handle, also small bowl for occasional use, white charcoal, and quaint old incense box. The kettle is put up two links, other things moved slightly, kettle put up two links more, and then lifted off to the wooden slab, pushed to one side,

middle handle taken off, then each of the side rings, and all laid in a certain spot, then the fire daintily mended, at which process all must look on. Several large and perfectly shaped pieces of charcoal are put on, then the incense, with much ceremony, after which all is brushed and replaced in order, rings, handle, etc., and the kettle rehung. Then all the utensils are carried out, except the incense-box, which is left for inspection by the guests. It is finally removed, and, after more bows, the sliding-doors open and a dinner begins to appear on small trays—soup, rice, fish, seaweed, and *saké*. Then bean cakes, which are wrapt in paper and carried out to us, while we take a turn in the garden preparatory to entering another room for a grand ceremonial tobacco smoking, etc.”

AFRICA.

—How little we appreciate the rapid commercial development of this continent whose recesses were so recently unexplored. The imports in 1898 amounted in round numbers to \$400,000,000 and the exports to \$350,000,000. A very large proportion of the commercial business of Africa is transacted through the British colonies, their share being \$131,000,000 of the imports and \$132,000,000 of the exports. Next in importance in the import and export trade is the South African Republic or Transvaal, its imports amounting to \$104,000,000 and its exports to \$54,000,000, chief among the latter being gold and other minerals. French Africa imports goods valued at over \$70,000,000, and exports nearly an equal quantity. Turkish Africa, principally Egypt, imports \$54,000,000 and exports \$62,000,000, while Portuguese Africa, whose ports on the eastern coast are adjacent to the gold and diamond fields, is also the scene of

commercial activity, the importations being \$12,000,000 and the exportations nearly \$7,000,000.

—Another reason why British rule has spread so rapidly is because England alone among the nations carried to Africa the principle of religious liberty conjoined with religious propaganda. British Africa is the product of three forces—British conquest, British trade, and British missions. And of the three the first counts for the least and the last for the greatest factor in expansion of Britain in Africa. The Roman Catholic priests sent out by the Portuguese in olden days, were zealous but intolerant. The Roman Catholic priests sent out by the free-thinking French republic have only recently arrived on the field. The few German and Swiss missionaries have been too few to leave much mark on the continent. But British missionaries have been everywhere the pioneers of empire. The British frontier has advanced on the stepping-stones of missionary graves. Deduct the missionary from the sum total of the forces which have colored the African map red from Table Mountain to the Zambesi, and the empire disappears. It was David Moffat, the missionary, who led the way into Central Africa from the south. It was his dauntless son-in-law, the missionary Livingstone, who pierced the heart of the Dark Continent in which he laid down his life, and it was Moffat's successor, the missionary Mackenzie, who secured the open road from the Cape to the Zambesi along which Cecil Rhodes subsequently marched to empire.—W. T. STEAD in *The Independent*.

—In Egypt, with a total population of 9,734,000, the British and Foreign Bible Society last year circulated 23,705 copies of the Bible, or portions thereof. Besides these,

60,000 copies of religious books and tracts were distributed in different parts of Egypt.

West.—The Church Missionary Society is contemplating the opening of a mission in Kano, in the new hinterland of Nigeria. Kano is the one great emporium in the Central Sudan, and is a walled town with 150,000 settled inhabitants. It is the chief halting-place of the Mohammedan pilgrims of West Africa on their way to Mecca; and, besides being a great market is the greatest manufacturing district of Central Africa; it has scarcely ever been visited by a white man. The trade of the Empire of Sokoto, in which Kano is situated, is mainly carried on by payments in slaves.

—The steamer had just reached a new village, and the missionary says: "As it was after sunset and fairly dark when we landed and cast anchor on the beach, and the workmen, as usual, bent on laying in as large a supply of food as possible, the latter made a dash for the shore with their brass rods, etc., each intending to get the best of the market. And very highly pleased were they when they found there was plenty of dried meat to be got, and good-sized pieces could be purchased for a few rods. Very soon a few of our boys returned triumphantly, showing their prize to their envying companions. But something about it struck one of the boys, and invited closer scrutiny. Without much hesitation he pronounced it to be human flesh, and sure enough there were the Mongo tribal marks quite evident. With what disgust our boys pitch their purchases into the river! The handling of it, and the thoughts occasioned by the incident, left me with rather a strange feeling. There is no reason to doubt that cannibalism is the normal state of things in nearly all the districts on

this river. Bonyeka people say they do not eat human flesh; but this place is only half a day's steaming from it, and the people are the same."

South.—At Morija, in the Lesuto, the principal station of the Paris Missionary Society, there is a large church, with 25 out-stations, directed by M. Mabile, with the assistance of a native pastor. Their report tells of a good year, on the whole. Altho the hostility of the heathen chiefs becomes more and more marked, there has been a real movement toward Christianity among the people. But it is in the schools, which count more than 1,500 scholars, that the most important progress is shown. A poor cripple has recently died, a member of the church, who learned to write with his foot, and through force of character had made such progress that he was able to assist the schoolmaster in an out-station, without any child even dreaming of laughing at him. The Biblical school has entered into more spacious premises. The influence of the seminary of evangelists is always extending, as is proved by the diverse nationality of its students. Out of 54 students there are some from the Transvaal, some from the Bakhatla, others come from the banks of the Zambesi, one is from Lake Ngami, and some from the country of the Mangwato; the latter have come entirely on foot for a distance of about 1,800 kilometers. The normal school counts 97 pupils, nine of whom are sent by Khama; others come from the Orange Free State, the Cape Colony, etc. A few weeks ago, 28 scholars succeeded in passing the examinations which qualify them as elementary teachers, the same examinations which the whites in the Colony have to pass. This result, added to those of preceding years,

places the institution among the best in Southern Africa.—*Journal des Missions Evangéliques*.

—Mr. F. R. Lingham, an American, and representing very large commercial and manufacturing interests at Delagoa Bay, has requested the bishop to furnish the plans for a church and parsonage and a cottage rest home for the sick, to be erected at Delagoa Bay, and proposes to spend \$7,500 in their erection.

Madagascar.—The proclamation of perfect religious liberty in Madagascar is another severe blow to the cause of Jesuitism in France, as it is a great step in the progress of Christianity in the island. The bitter persecution of Protestants, which was initiated at the time of the French conquest, and the shameless confiscation of the London Missionary Society's schools and property, form one of the darkest blots in the history of modern Catholicism; and that this policy has failed is one of the signs that the era of Catholic oppression is doomed all over the world. The Christians of Madagascar have passed through another fiery trial, and, on the whole, they have borne it nobly, and have come out of it purified. The future of our faith in the great French dependency will be looked forward to with interest among all evangelical believers.

—M. Warnet, French Protestant missionary in Mahereza, in Madagascar, writes: "The situation is greatly improved from what it was ten months ago, when the churches were completely empty and deserted. But what an immense work remains to be done! The régime of official religion, which prevailed in the time of the queen, when the government obliged every one to go to church on pain of fines or

even of the stick, has done immense injury to the churches of Madagascar, and now that the Malagasy are no longer compelled to have a religion, the greater part of them have none. The English missionaries constantly protested, but too frequently in vain, against these methods of coercion, for which the Hova government was alone responsible."—*Journal des Missions Evangéliques*.

ISLANDS OF THE SEA.

Samoa.—This group has at last been divided. Savii and Upolu go to Germany, and Tutuila and Manua to the United States. In return for renouncing her rights England receives Choiseul and San Isabel of the Solomon group from Germany, who also renounces all claims to Niue or Savage Island, and to the Tonga or Friendly Islands. We hope that this new agreement will promote righteousness and peace in the Pacific.

Obituary Notice.

A merchant prince, Francis Peek, of London, died September 11th. He was one of the most munificent givers and philanthropists in England. During his life he gave away nearly half a million pounds (\$2,500,000), including the cost of three churches in South London. He strove to keep uppermost in his heart and life what belongs at the top; while a loyal member of the Anglican Church, he was both the foe of sacerdotalism and the friend of all disciples. For years he was chairman of the Howard Association for the Prevention of Crime, and used his pen as well as purse and voice in furthering all that is best for man. He gave 5,000 pounds toward the Peek prizes for Biblical proficiency among school children, and with another liberal donation furthered tract distribution. The great metropolis will miss the man who, like Shaftesbury, was identified with so many noble causes.