

READING A PROCLAMATION AT A GREAT PUBLIC ASSEMBLY, ANDOHALO, MADAGASCAR.

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GOD'S WORKING FORCE IN THE MISSION FIELD.

BY THE EDITOR-IN-CHIEF.

God is the One Center of all true activity, like the sun in the solar system. But there are also lesser orbits of revolution, with their subordinate centers, as the planets which circle about the sun have their own satellites. In a true sense all human history moves about a few great men. God has set them in the social firmament to give light on the earth, and to be for signs and seasons, days and years; so that their lives are controlling influences.

Looking back from this commanding point of view, over the hundred years now past, there are certain individual workers who stand out conspicuous for that abundant service which is always the outcome of a Divine purpose, and therefore conditioned upon holiness, and complete surrender to the will of God.

In America there has been felt no little interest in the selection of the few who are considered as entitled to a memorial pillar in the new "Temple of Fame." Were it necessary to select fifty of the most serviceable men and women, now dead, whose lives deserve to rank among the dynamic forces in direct mission work on the field, there would be an embarrassment, not of poverty, but of riches. Certain names would at once crowd to the front, compelling recognition, such as those of William Carey, Robert Morrison, John Williams, James Hannington, David Livingstone, Robert Moffat, Robert W. McAll, Alexander Mackay, Joseph Rabinowitz, Adoniram Judson, Coleridge Patteson, Wm. A. B. Johnson, Geo. Bowen, Wm. C. Burns, Catharine Booth, Wm. Butler, Louise H. Pierson, Samuel Marsden, John Geddie, John Calvert, Henry Martyn, Alex. Duff, John Wilson, John Scudder, Peter J. Gulick, Titus Coan, Fidelia Fiske, Asahel Grant, Eli Smith, C. V. A. Van Dyck, Wm. Goodell, John Hunt, John L. Krapf, Lyman Jewett, Thomas Coke, Harriet Newell, Reginald Heber, Karl F. A. Gutzlaff, David Abeel, George D. Boardman, Justin Perkins, Johann G. Oncken, Peter Parker, Allen Gardiner, Stephen R. Riggs, Melinda Rankin, John F. C. Heyer, John Hogg, John L. Nevius, Ion Keith Falconer, Cyrus Hamlin, etc.

We have named fifty, and could as easily name fifty more. In fact, the missionaries that rise up before the mind's eye come in flocks, like doves to the windows of the dovecote. Their name is legion. Every land where the Church has reared and sent forth her missionary heralds, can present a roll of illustrious names which are her glory and boast. The missionary firmament is one blaze of luster, studded not with scattered stars only, but crowded with constellations. In some lands, like India, China, Africa, there are such hosts of saintly men and women who have there found their sphere of holy shining for God, that we are reminded of those nebulous clusters in which individual stars are lost sight of in the blaze of collective glory, or of the milky way, whose white banner streams across the whole face of the firmament.

More may be said without extravagance or exaggeration. John Bell once briefly sketched his outline of the ideal Esculapius. He must embrace and combine four excellencies: the brain of an Apollo, the eye of an eagle, the heart of a lion, and the hand of a lady—in other words, intellectual mastery of medical and surgical science, together with a keen-sighted eye, a lion-hearted courage, and a feminine delicacy and tenderness. It was not inaptly said of Sir James Y. Simpson, of Edinburgh, that in all four particulars he filled out the ideal of Dr. Bell.

Of the ideal missionary no one has yet ventured to draw the corresponding portrait, but it would be no very difficult task. Surely there must first of all be a sincere evangelical faith, and that must be accompanied by a life of symmetry and sanctity; and if to these we add a large capacity for self-sacrifice, and a consuming passion for humanity, we shall not be far from having outlined with these four simple strokes of the pen the profile of a model messenger of the cross. For, in all model missionaries there must burn these four great Divine yearnings: to know the truth, to be holy, to serve the will of God, and to save the souls of men. These will light an altar-fire which burns up the four carnal lusts, of pleasure, of gain, of fame, and of power, those earthly forms of rubbish which make impossible both holiness and usefulness, and quench the very flames of God in the souls of His human creatures.

Yet judged even by such a high standard of measurement, there are not less than five hundred missionaries who, since William Carey's day, have gone to the foreign field, and who deserve to rank among those who have filled out the pattern thus outlined. To prove this, and show how God has been at work in the preparation and the sending out of His workmen, it may be well to select a few notable names out of the many thousands who have laid down their lives on the Divine altar of missions since the nineteenth century began.

If a few men and women be thus named, let it be distinctly under-

stood that it is not to the disparagement of others who are left without mention. It is a trick of the fruit-vender to put his poor and half-decayed fruit at the bottom of the basket and deceive the buyer by a toplayer of that which is exceptionally fair and perfect. But the most honest marketman finds it impossible to put all his fruits at the top, and those which meet the eye of the purchaser, are in such case but a specimen of what he would find if the bottom layer should exchange places with those at the top. The story of missions is in nothing more remarkable than in the high average of missionary character and service. In fact, the demands of the field are such, that incompetency and unworthiness are sooner or later exposed; and in unfit parties the grace of continuance proves fatally lacking.

In the modern missionary host, William Carey naturally leads the van. In him some characteristic qualities meet, which mark a man who has few rivals, in any age.

First of all, he had an *invincible will*—an endowment the more princely because his aim was not to further self-interest, but to reach mankind with the Gospel of salvation. Sitting on his shoemaker's bench at Hackleton, he pored over Cook's voyages round the world, till he looked down into that bottomless pit into which earth's millions had fallen, and where they lay hopelessly sunk in the mire of idolatry, superstition, and sensuality. He saw and felt the gross darkness which covered the earth, and he made his own rude map of the world that he might keep before him the vast black spaces where this awful death-shade and night-shade held, and still hold sway. He resolved that the light of God should pierce that midnight, and bring a day dawn. He was "alone," as was Abraham when God "called him." * But "one with God is a majority," and he prayed and studied, and with pains and patience wrought, until he got the ears of his brethren, and they consented to unite in a distinctly missionary movement. This "young man" would not "sit down" even at the bidding of his elders—in fact, he could not keep still. The Church was like a refrigerator, but even such an icy air of apathy did not chill his ardor and fervor. He prayed, and wrote, and spoke, and pleaded until Widow Wallis' parlor at Kettering became the sanctuary of God's presence, and the spirit of missions had a new incarnation. And, when that first distinctively Foreign Missionary Society of Britain was born, he did not shrink from the severe test of self-offering, and William Carey himself led the way as Britain's pioneer missionary to India.

A godly talk and a godly walk are sometimes far apart. Many a man talks missions, and even gives, who will not *go*. But Carey *went*. His whole life was one long martyrdom for Christ, for whose sake He was killed all the day long. Voluntary poverty, habitual self-denial,

* Isaiah 41: 2.

untiring labor, humble self-oblivion, are some of the gems that shine in this "cobbler's" coronet. He founded the Serampore Mission, whence in less than forty years, in forty Oriental tongues, went forth a quarter million Bibles, besides all the other contributions to a Christian literature in the native languages of India. The "Covenant" of that Serampore Brotherhood reads like an inspired document, and might have come from apostolic hands.

The "consecrated cobbler" has left his own simple humble record: "I might have had very great possessions, but have given all I had, except what I ate, and drank, and wore, to the cause of missions; and Dr. Marshman has done the same, and Mr. Ward likewise." But far beyond all the material possessions which the Brotherhood thus gave to the work of missions, were the translations of the Word of God in those many tongues of the Orient—a permanent and priceless legacy to the world and the work.

Yet, when young Alexander Duff called on the veteran to pay to the father of modern missions the homage of a younger missionary, Dr. Carey's last words to him were, "When I am gone, speak not of William Carey, but of William Carey's Savior!" He who had not spared himself but denied himself for his Master's sake, would have all men spare him the vain eulogy that calls attention from the Master to the servant. The man who, beyond any other since Paul, perhaps, had counted all but as refuse for Christ, like that same Paul, would have all glory paid to Him. Carey never boasted. His humility was his crown, as it is always the very diadem of the true disciple. Many an otherwise useful man tarnishes his service to God by his self-consciousness and conceit. He professedly bears the fruit of his toils to his Master's table, and on the way robs the cluster of the richest and fullest grapes to please his own palate. William Carey gave over forty years to his work and never thought of himself; and he was never further from such self-praise than when the long period of self-denying service was at its close. When the temptation to self-glory was the greatest, and the justification of it the most abundant, his humility was only the more habitual. He never seemed to himself so little in his own eyes as when he was "great in the eyes of the Lord."

No true historian of the missions of the nineteenth century can pass by Adoniram Judson, one of the ten foremost missionaries since Paul, the apostle, finished his course. He has had few equals and no superior. The first impression he makes upon us is that of a man who has the *courage of his convictions*. The sense of truth and duty was with him commanding. On his way to the field, and before he set foot on heathen soil, a solemn change of views on baptism and its place in a believer's life separated him to a peculiar loneliness in his walk with God, and constrained him to go out like Abraham, not

knowing whither. It was a brave act to burn his bridges behind him, and for conscience's sake cut loose from his supporters in the London Missionary Society, and cast himself on God, and this, too, in a foreign field, when as yet there was no "American Baptist Missionary Union" to stand back of him. It was one of the boldest ventures of faith on record.

All his forty years in Burma exhibit the same costly courage of conviction and the same lofty loneliness with God. The throne might be held by a hostile Buddhist king, who meant to put down all Christianizing work, but Judson was fearless. No prison bars nor heavy chains, nor the threatened death that for two years faced him, could shut his mouth. He must preach the Gospel and translate the Word, that all Burma might hear. His twenty-five years' work in the Karen jungles was owned by the conversion of twenty thousand of those "wildmen of Burma," and when he died, one of the purest heroes ever in any mission field passed away. Three holy, heroic, and gifted women had successively joined him in wedlock and work, who are forever inseparable from his service and sacrifice, of whom it is enough to say that they were not unworthy of their great husband. And in order to know how beautifully simple, spiritual, and apostolic Judson's work was in the Karen churches he founded, one needs to read into his epitaph its full meaning: "Converted Burmans and the Burman Bible his monument."

We question whether Judson's true biography ever was or can be written. Aroma can not be put into picture or poem. There is a subtle evasive savor and flavor about such a life which escapes both tongue and pen. Moreover, the best things about such a character and life are unknown, save to God, and can not be told because they are among the secret things which belong to Him. The best men, like Elijah, hide themselves with God, before they show themselves to men. The showing may have some history, but the hiding has necessarily none, and, in studying Judson's life, even with the best helps, we still feel that its deeper and unwritten history only eternity can unveil.

William Goodell is another of the "forty year" men. He sailed in 1822 for Beirut, and in 1831 was transferred to Constantinople to begin a new mission to the Armenians of Turkey. After forty-three years of mission work he died peacefully at seventy-five years of age, in 1867, in Philadelphia. Twenty-one words, written of him, so fully sketch his character that we hang in our little gallery this word portrait, just as we find it:

He was rarely gifted, full of genial humor, sanguine, simple, courageous, modest—above all, holy. He won hearts and molded lives.

One early experience forecasts the man. His father could not help him to an education for the ministry. In hope of beneficiary aid at

Phillips' Academy, he trudged to Andover, Massachusetts, but, finding the charity fund already overdrawn, he footed it back, sixty miles, to his home at Templeton. The next term, without either cash or credit, he put books and clothes in his trunk, strapped it on his back, and started once more on his sixty miles march, and this time was received. The same *indomitable perseverance* marked his whole work abroad. He studied Turkish, Arabic, and Armenian, and dared personal perils in the times of war, when ecclesiastical persecution ran riot. He kept at his work of translation, rendering the whole Bible into Armeno-Turkish, in the first two decades of years after he reached Palestine. When, in 1833, a conflagration which swept over a square mile burned all his property, grammars and dictionaries, commentaries and translations, and manuscripts of all sorts, he began, once more, undaunted. When, six years later, the plague in its most terrible form stalked abroad, and persecution lit its fires; when, in fact, the sultan decreed the expulsion of all the missionaries, and even the British ambassador and the United States consul said it was in vain to resist, he quietly said to Dr. Hamlin, "The Sultan of the Universe can change all this!" and serenely waited. God interposed, and wonderfully. The immediate death of the sultan with the defeat of the Turkish army and a destructive fire, together combined to stop persecution. It was one of the most signal interpositions of God in mission history.

His greatest work was that of translation, and so persistent was he to make his work as far as might be perfect, that he subjected his rendering to repeated revisions, the last one not being completed till four years before his death, and on that day he recorded his joy:

"Thus have I been permitted by the goodness of God to dig a well in this distant land at which millions may drink, . . . to throw wide open the twelve gates of the New Jerusalem to this immense population."

As we have used twenty-one brief words to outline his character, again we have used less than forty of his own to sum up his career.

John Wilson spent nearly forty-seven years at Bombay. He was an exceptional man even among great missionaries. He seems to us a singular example of *consecrated and versatile ability*. His training was thorough and his scholarship broad and deep. He had extraordinary memory, but not at cost of a well-balanced mind; and he gave himself to the acquisition of the vernaculars of that varied population which that little world in India presents. Not content with Maráthi and Jujarati, and Hindustani, and Hebrew, he studied Portuguese, and Arabic, and Sanskrit that he might reach all classes, even the learned Parsees, and Moslems, and Brahmans, and Jews. He could confute the Brahmans out of their own sacred books, the Mohammed-

ans out of the Koran, and the Jews out of the Old Testament. He prepared books, he preached, lectured, and taught; there was nothing too hard for him and no demand too heavy. He could talk to children, or discourse to students, or argue with sages. When he visited Britain he completely won the love even of the university scholars and the Anglican dignitaries. And in India everybody from the humblest to the highest held him in respect and delighted to do him honor. The fortieth anniversary of his arrival in India was observed by the leaders of all the communities in Bombay, European and Asiatic, and a silver salver, the work of natives, was presented to him with an inscription in Sanskrit, recording the universal esteem in which he was held as an educator and philanthropist.

David Livingstone was another of the men who for forty years was, in heart and aim, a missionary. He stands out as the *missionary general and explorer*, who for two score years poured forth the costly ointment of a holy service on the altar of humanity.

His singular force of character would have made him anywhere a power. His own maxim, "Fear God and work hard," tells his secret. He worked out that maxim in thirty thousand miles of travel in Africa, in his great discoveries and explorations, and his lifelong grapple with Africa's three curses, *fever, tsetse*, and *slavery*. To energy he joined industry. Like Carey he could "plod." He saved fragments of time, from the days in the factory at Blantyre till his death near Bangweolo. He showed patient attention to details in his "lined journal" of eight hundred pages, with its neat entries. His versatility was such that he seemed an adept at every task, yet he claimed no genius, and after many-sided service as traveler, explorer, geographer, astronomer, botanist, geologist, physician, and missionary, he cared for no honors, and hated to be lionized.

Duty was his watchword and service his goal. His strong will reminds us of Carey; his pains and patience have had few equals; his self-oblivion equaled that of General Gordon. One who knew him well pronounced him the "best man he ever knew." His great faith was the power that held him to God as his Pole star. In all his ways he acknowledged Him, and by Him was directed in all his paths. Even seeming calamity could only extort one cry: "*Fiat, Domine, voluntas tua!*" He kept his eye on God, and *never read or preserved any words of praise*, lest they might mislead or inflate him.

He was a pioneer in discovery, but, always and only, a missionary, with whom the "end of the geographical feat was but the beginning of the enterprise." He caught the true spirit of missions, the foremost law of which was, to him, "not concentration but diffusion." He was a missionary martyr in spirit for no inconsiderable part of his career, dying daily, yet declaring "I have never made any sacrifice." It was but the year before he was found in his grass hut, dead on his

knees, that he uttered the memorable words which are now deeply cut into the memorial slab in the aisle at Westminster Abbey:

All I can add in my loneliness is, may Heaven's richest blessing come down on every one, American, Englishman, or Turk, who will help to heal the open sore of the world!

It is no marvel if a man who had such love for Africa should be so loved by her sable sons, that he could travel where no white man had trod, and go unarmed; that he should have molded savages into saints, and made noblemen of God out of degraded slaves of fetish worship. Nor is it strange that the devotion of those simple black men to even his dead body should have led them, having buried his heart beneath the moulra tree, as belonging to the Dark Continent, to bear his remains by that long, perilous, and weary way, to the coast, and then to the great British sepulcher. That march to the sea, led by Susi and Chuma, is a fit theme for a great, yet unwritten epic.

Such are a few of the vast host of missionary heroes "of whom the world is not worthy."

We shall give mention to more of them from time to time hereafter.

MADAGASCAR: HEATHEN AND CHRISTIAN.*

BY REV. WILLIAM E. COUSINS, D.D.

Formerly a Missionary of the London Missionary Society in Madagascar.

In older days, as a *terra incognita*, Madagascar appealed to the enthusiasm and enterprise of the Christian Church, and the London Missionary Society began its work there eighty years ago. Later on, during a quarter of a century of trial and persecution, the Martyr church took firm hold on the sympathy of Christians in more privileged lands. In times nearer to us a fresh interest in the island was called forth by the conversion of Queen Ranavàlona II. (1869) and by the sudden influx of tens of thousands of nominal Christians into our churches. And now once more, through the great changes brought about by the war of 1895, Madagascar appeals to our hearts, and presents to our contemplation a series of difficult and interesting problems. How will the great change in the government of the country affect the progress of the Gospel? Will the land around which so many affecting associations have gathered in past years continue to move forward in the direction of a deeper and fuller religious life, or will it relapse into godlessness and darkness? Is Madagascar sufficiently Christian to bear the severe testing that will arise from the

* "Madagascar: Heathen and Christian" is the title prefixed to this paper; and we shall consider how far Madagascar, or any part of it, may be called Christian; and what are the prospects of the remaining heathenism being conquered by the Gospel. We shall try to estimate the value of the forces at present in operation, and to form a just idea of the peculiar difficulties that must now beset missionary work in the island.—W. E. C

new conditions in which it is now placed? These and similar questions are constantly arising in the minds of those interested in the progress of the Gospel in this land.

Descriptions of Madagascar as a heathen land may be found in the writings of early travelers and missionaries. Up to 1820, notwithstanding the early Roman Catholic missions, no appreciable victories had been won by the Christian religion; and the pioneer Protestant missionaries found a people utterly ignorant of the very name of Christ. Some knowledge of the Supreme God existed, the remnant of a primitive tradition, or more likely, the result of intercourse with Arab settlers. But, speaking generally, the land was utterly heathen.

The Hovas, among whom the early work of the London Missionary Society was carried on, had much to distinguish them from the other tribes, and possessed qualities that greatly attracted those who visited them. We have, recently, through a paper reprinted in the "Antananarivo Annual," been enabled to look at our friends, now so well known to us, with the eyes of a French traveler, named Mayeur, who was the first European to visit and describe them, 120 years ago. In 1777 he made his way from the East coast to the valley of Betafo in N. Betsileo, and finally to Antananarivo. The one thing that strikes us in reading his account is, how much remains unchanged after the many years that have passed since his visit was paid. The great weekly market south of Tanjombato, through which he passed, is described almost exactly as it might be by a traveler seeing it to-day. M. Mayeur also gives an admirable account of the general characteristics of the people. He says:

The Hovas had not the warlike disposition of the other tribes of the island; mild and peaceable in character, they preferred to devote themselves to industry and to useful occupations; but they were greedy of gain, artful, and very much given to thieving, pillaging, and cheating travelers, and selling by false weights and measures. . . . The Europeans who frequent the coasts of Madagascar would hardly believe that in the center of the island, a hundred miles distant from the sea, in a country up to the present time unknown, and surrounded by wild and savage tribes, there is more enlightenment, more industry, more efficient government, more advanced civilization, than on the coasts.

All who came into contact with these people spoke of their kindness and hospitality to strangers, and praised them for their gentleness and politeness. Le Sage, the first British agent to visit Antananarivo (1816), speaks in the warmest terms of the kindness shown him by Radama I. When he was suffering from an attack of fever the king remained almost constantly by his bedside; and the kindest attentions were shown to all the members of his party. Testimonies of this kind might easily be multiplied. The Hovas have also a strong family



GROUP OF SAKALAVA, MADAGASCAR.

feeling, and parents show much love for their children. To be childless is regarded as a lot greatly to be deplored.

There exists among the people a belief that in far-off times there was a golden age, when all dwelt together in mutual confidence and amity, and when the rights of property were so fully recognized that a man might leave his spade in the field and be sure of finding it the next morning. This golden age has long vanished, however, and present day experience makes us somewhat skeptical as to its past existence.

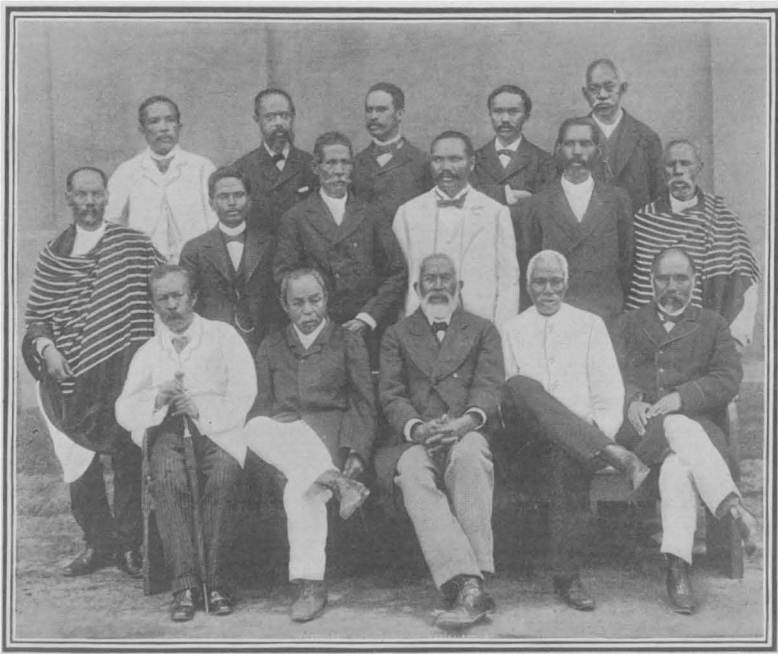
Pleasant as it is to dwell on the good features of the character of the Hovas, we must confess that there was, and still is, a darker side of the picture. These gentle and attractive Hovas were sadly lacking in uprightness and truthfulness; they were full of envy and jealousy, and they were the slaves of licentiousness and impurity. Their morals as a whole were probably no higher than those of other heathen peoples. Polygamy was common; divorce was absolutely in the hands of the husband; gross licentiousness prevailed among young people; slavery existed, and thousands of captives taken in war were sold to European slave traders. Cruelty, treachery, and impurity were the most characteristic features of the life of the people in the days of their heathenism.

Tho the Gospel has now been taken to most of the main divisions of Madagascar, there are many tribes that remain almost entirely heathen still, such as the Ibara in the South, the Sakalava in the

West, and the Antakàrana in the North. Among these still heathen tribes the grossest superstition exists, and the state of morality is deplorable. Speaking generally, we may say these tribes stand on a lower level than the Hovas did even in their pre-Christian days. In one respect, however, it has been claimed that they are above the Hovas, viz., in that they are less crafty; and in one tribe (the Tanosy) it is said that a higher standard is maintained in all that pertains to the relations of the sexes.

In Central Madagascar, as we know it to-day, we can happily no longer speak of heathenism in the old sense of the term. No outward idolatry exists, and indeed, no religious rites of any kind are practised but those belonging to the Christian religion. What remains of heathenism is just what exists in a smaller measure in lands that have known the Gospel for centuries; that is, the prevalence of many superstitions, and the low standard of morality with which too many are content.

There is little fear of any renewal of the outward profession of idolatry in Imèrina. We had in the rebellion of 1896 a last dying struggle of the old heathenism, but it was defeated; and those who were carried away by the evil influences of the time learned by bitter experience how utterly powerless to help them were their old charms and idols. What we have to fear just now is that many will be con-



NATIVE PASTORS AT ANTANANARIVO, MADAGASCAR.

tent to live without any religion at all, and will give themselves up to utter indifference and immorality. Let us not be led away by any rose-tinted pictures of the heathen world stretching out eager hands for the bread of life. Greatly as the masses around us need the Gospel, few desire it. The Bible account of the human heart is the only true one, and we have not simply to supply a deeply felt need, but rather to lead men to know their own sinfulness, and their utter helplessness apart from the Savior.

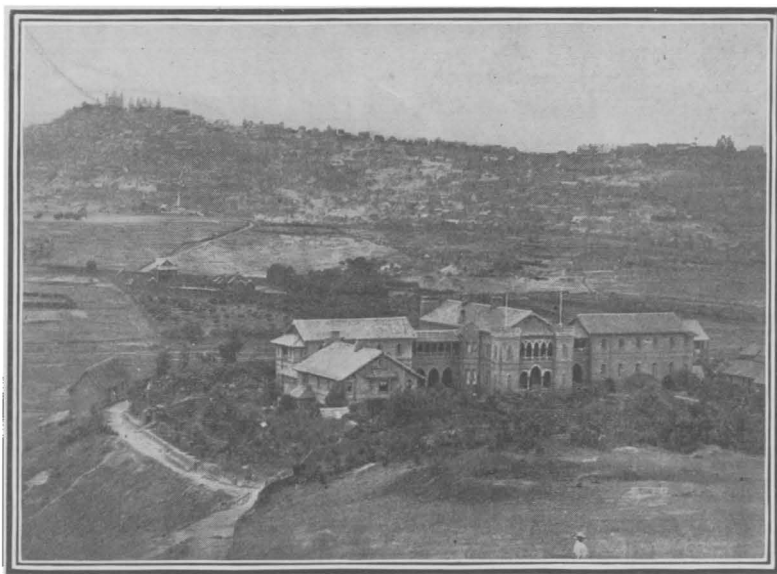
VICTORIES OF THE GOSPEL.

The Gospel has undoubtedly won great victories in Madagascar. Idolatry has been overthrown in all the central regions. Many evil customs have been swept away. Education has made great advances. Christian churches are to be found in almost all the principal towns. But we must beware of forming too favorable an estimate of the advantages already gained. Before the outbreak of the war in 1895, the most hopeful estimate formed of the proportion of Christians to heathens was, that out of a population of about four millions perhaps one-tenth were under Christian teaching. This estimate, however, would be far too favorable at the present time, as the troubles following the French annexation have reduced the number of those attending Christian services to less than half what it was in 1894. Much of the work carried on in connection with the Tamatave and East Coast mission and also that of the native missionary society has for a time ceased to exist. The churches in all parts have also been passing through a time of sifting, and it is no surprise to the missionaries that so many thousands of their adherents have fallen away. That the missionaries as a whole never formed a very high opinion of the value of the nominal profession of Christianity by so many thousands of the people might easily be shown by collecting passages from their reports in past years. The superficial character of much of the Christian profession was always regarded as one of the great hindrances to their work. We are not, therefore, surprised that many have left us. The surprise should rather be, that after the trying experiences of 1896 and 1897 so many remain faithful.

One important fact may be noticed as affording ground of hope for the future. Great as has been the falling away, the majority of our churches in Imèrina and Betsileo still exist. They have been weakened, but not destroyed. In the time of greatest need the Paris Society came nobly to the aid of the Protestant cause, and took charge of the threatened districts, and they have now under their care a larger extent of work than that of the London Missionary Society. Many of the churches that might have been destroyed have thus been saved. In 1895 there were about 1,100 congregations in Imèrina under the care of the London Missionary Society and the Friends

Society. There are in this district at the present time under the care of these two societies and the Paris Society about 900 congregations. These will form centers of Christian life, and we may look for a time when a revival of religion will take place, and bring into the now poorly attended churches those who for a time have wandered away from us, and who will come back, not because their rulers wish it, but because they can find in the Lord Jesus Christ the Savior they so much need.

A distinct ground of encouragement at the present time is, that as the result of the trials through which the Protestant churches have been passing the missionary forces at work in the island are larger than ever before, and the five or six societies at work are represented by a body of about one hundred European workers. Times of diffi-



LONDON MISSIONARY SOCIETY HOSPITAL, MADAGASCAR.

culty and distress have called forth sympathy, and have brought new workers into the field.

Not only have we received this encouragement from without,—but among our native friends during the days of darkness and confusion following the French occupation we have had new proofs that the martyr spirit has not been extinguished, but that to many in this land the work of Christ is dearer than life itself.

The Rev. W. Huckelt, formerly of Vonizango, tells of a faithful evangelist in that district, of whom he says:

Ratsimikôtona, altho knowing the fanaticism of the rebels, relying on the promise of protection, ventured back to his home, and at the

weekly market told the people what the authorities had said. To show his reliance on their promises he returned to his house. Two days later a band of heathen madmen surrounded the house before sunrise, burnt the roof and doors, and bound him and his two sons with cords. They were conducted to a camp some two hours away; there they were offered their lives if they would forswear their religion and Christ. "We will never deny our Christ, so do what you will," replied Ratsimikòtona. His two sons suggested that money should be paid as a ransom. "No," said Ratsimikòtona, "we will neither buy our lives, nor sell our religion. Let us speak no more, but pray. It is God's will." The two sons were silent, and dropped their heads in acknowledgment. It is uncertain whether they were tortured first, or mutilated afterward; but gashes all over their bodies told a brutal tale.

At Isoàvina, Mr. Peake's station, a faithful old Christian named David, a leper, was killed by the rebels, because he would not renounce his religion. He had formerly been an evangelist; and on his becoming a leper, and entering the leper settlement near Isoàvina, Mr. Peake made him superintendent. During the time of rebellion some money was sent to him for the purchase of food for the lepers in the settlement. The rebels got to know of this, and attacked the place. They seized David, stole his money, and stripped him of his clothing. They then required him to renounce Christianity, and to throw in his lot with them. On his refusing to do this, they cut off his head, and then burned his body.

The accounts of some of our native missionaries in distant parts also give abundant proofs of fidelity in the midst of great trial and danger. All religious meetings were prohibited, but these men managed to hold secret services in the forest; and by visiting quietly from house to house they encouraged the faith of many. Rainizanamàvo of Analalàva writes:

One day we were in great danger of being killed. A certain Christian was appointed to go as a soldier, and he sent for his family and for us to join in prayer with him before he started. When we had entered the house, and had begun our simple service, a crowd gathered around for the purpose of seizing us. But by God's gracious protection their purpose was changed. They crouched quietly around the house, and as they listened to our singing, some sighed, and one was heard to say: "Why should such a good thing as this be hindered?" When our service was over, they stole away one by one. Some of these native missionaries and their families were in hiding for months in the forest, subsisting on yams and wild fruits, and in one case feeding a small baby on wild honey and water.

It has been impossible to gather any complete record of these sad days; but many cases of true heroism occurred, and clear proof was given that Madagascar still has those who would not count their lives dear unto them in maintaining their loyalty to their Savior.

In some of the distant parts of the country, where these native

missionaries were at work, the churches and schools were for a time quite broken up. But now that the country is settling down under its new rulers, efforts are being made to resume some of this interrupted work; and in May last, three men were appointed to stations in the north and northwest of the island.

In Antananarivo and its neighborhood there has never been any absolute interruption of Christian work. There was a considerable falling off in some congregations, while others never suffered much. And now there are many evidences of a revived interest in religion. Much has been done during the past year with a view to deepen the spiritual life of the churches, and missionaries have been greatly encouraged by the results of their efforts. Mr. Thorne wrote quite recently:

It is becoming clear to us that the changes are not all for the worse. A very violent storm has indeed passed over the country; but now we begin to take stock of our losses, we see that what has perished was mostly very perishable, and not greatly to be regretted, while all that is essentially good has remained. We have many things to encourage us now—the steadfastness of many of the Christians in our congregations, the improved moral and spiritual tone of the Church in consequence of the sifting, and the growing liberality of those who remain.

The conditions of the country districts is also improving. The people are beginning to see that now that martial law has come to an end, there may be under French rule true religious freedom, and they are no longer living in the state of constant terror that prevailed three or four years ago. A recent letter from Madagascar says:

The gigantic and unscrupulous efforts of the Jesuits to destroy Protestantism have resulted in a magnificent failure. The country people tell me that their converts are leaving them just now in crowds, and that the numerous huge churches built in the hope of getting the whole population stand empty.

From all quarters we hear the cheerful news of congregations being employed in the work of rebuilding the churches destroyed by the rebels. The time of destruction has come to an end, and an era of rebuilding and restoration has set in.

In all the Protestant missions a process of adaptation and readjustment is going on, and all are doing their utmost to make the best of the changed conditions of work. Within a few years all missionaries in Madagascar will have a fair knowledge of French, which is now of so much importance there. Already French is well taught in one high school, and never were these schools so well attended as at this present time. Between two and three thousand pupils are now in daily attendance in the various Protestant high schools in Antananarivo. And in some of the recent government examinations in the French language some of our young men have taken very high places.

Another thing that is a ground for thankfulness is, that the strong

anti-English feeling shown by many of the French officials seems to be passing away, and from some of them the missionaries receive friendly recognition and help. It has become clear to them that the English missionaries are not the political agents they were supposed to be; and that their presence and work tend to promote order and quiet among the people. The tribes that are causing trouble to France at the present time are the non-Christian semi-barbarous tribes, like the Takalava. Even on political grounds, therefore, Frenchmen should have no quarrel with the missionaries.

Undoubtedly, the French conquest has brought with it many things that are for the good of the people, especially as regards the development of the material resources of the country, and the general administration of the government. But at the same time it has indirectly raised up fresh difficulties to missionary work. There are, for instance, questions affecting the great educational work of the missions, the observance of the Lord's Day, marriage relations, especially the irregular so-called marriages between French settlers and native women, the sale of strong drink, and other things. It is evident that the work of the future will be different, and in some respects more arduous than that of the past. But the distinction between the Church and the world will become deeper, and we believe that those who call themselves Christians will be more spiritual and more distinctly Christian. Our hope and prayer is, that the Lord of the Harvest may yet have gathered into his garner from Madagascar many sheaves full of golden grain; and we look for the time when the church of the martyrs will become a strong and earnest missionary church for those large portions of this land that still remain heathen.

COOPERATION IN MISSION WORK.

A ROUND-TABLE, BY REV. J. T. GRACEY, D.D.

What Bismarck called the "psychological moment," has come, in the matter of increased solidarity in missions. Conditions favor closer practical unity of operation. The old sentiment of fellowship among foreign missionaries on the field is strengthening, and developing into intenser communal action. Bishop Potter ran up a weather signal when as the metropolitan of New York, the day after the great Ecumenical Conference, he introduced into the pulpit of old Trinity Church, at the head of Wall Street, a Baptist minister, Rev. Dr. William Ashmore, and a Presbyterian layman, Mr. Robert E. Speer, to speak on missions. The crisis in China has fostered a fellowship of suffering. Laymen are bringing to bear the pressure of business methods in the conduct of mission economics. They are warmly

welcomed in the councils of missionary boards. Merchants of Liverpool and London who can spend two hundred thousand dollars in merely prospecting a line of business in West Africa, before spending any other dollar in establishing it, represent the type of mind that can count all that has been done in foreign missions as only data from which to infer how to lay broad plans. But those mistake who fancy that missionaries have been dull in like studies and efforts. Here are a few samples of sentiment.

COMITY A HUNDRED YEARS AGO.

Much interest has been expressed in an article on "Some Early Beginnings of Missions," in the March number of this REVIEW. A part of this consisted of a note on the back of one of Dr. Ryland's sermons about his baptizing William Carey. There lies before the writer the original manuscript of a sermon preached by the same Rev. John Ryland, D.D., president of the Baptist College, Bristol, England. He, with William Carey and Andrew Fuller, founded Baptist missions. Dr. Ryland also was one of the founders of the London Missionary Society. On the back of this manuscript is the following:

"Our brethren in India have uniformly discovered a spirit of kindness toward their fellow laborers sent by other societies. Nor is there anything for which I more sincerely and earnestly pray, than that they and we may ever be kept from all party spirit, respecting selfishness or vainboasting.

"Never may we listen to that spurious moderation which requires a dereliction of principle or a disregard to what we believe to be most agreeable to the Word of God; but never may we lay an undue stress on those things wherein they may differ, who worship God in the spirit, rejoice in Christ Jesus, and place no confidence in the flesh. All who love our Lord Jesus Christ in sincerity shall share in our love; all who appear to be led by the Spirit of God shall be acknowledged as the children of God, and as our dear brethren, yet will we follow none of them farther than we see them follow the footsteps of Christ—nothing in which bad men can unite shall unite us so closely, or those things in which good men can not disagree.

"On the behalf of our dear brethren we rejoice in their success, their diligence, their concord, their humility; and we bless God for what he has done for them and by them. But if we should honor them more and more we pray that they and we may rejoice with trembling. We are aware that no man should glory in men; were *we* to give them the honor which belongs to their Lord, they would be grieved if they knew it, and be alarmed lest we should bring a blast on their labors; and were *they* to begin to ascribe the honor to themselves, we would expect that they would meet with a more certain and severe rebuke.

"The zeal of the Lord of Hosts has done all that has been wrought. This zeal is combined with omnipotence; His zeal is combined with infinite wisdom; His zeal is the flame of infinite love. Our zeal is but a spark, kindled by the rays of that Sun of Righteousness which warms and illumines all the realms of bliss. And hence it is that we

hope to see all the earth enlightened in His glory; all nations shall submit to His government; all the tribes of mankind shall rejoice in His salvation. A multitude which no man can number, redeemed out of every kingdom, and nation, and tongue, shall make the East and the West, and the North and the South, to resound with this song of Isaiah, 'Unto us a Child is born, unto us a Son is given,' etc.; and with the song of John, 'Worthy is the Lamb that was slain to receive honor and glory,' etc. Amen."

REV. DAVID DOWNIE, D.D., OF INDIA.

Dr. Downie, one of the editors of *The Baptist Missionary Review* a very vigorous periodical published in India, is an experienced missionary of the American Baptist Missionary Union, who has had twenty-seven years of service in India. He has this to say:

"I think a good deal of misunderstanding exists as to what comity really is. Comity is not organic church union. That may come some day, but I do not expect it before the morning of the first day of the millennium. Comity is not 'fusion.' Comity is simply Christian courtesy, and surely that is attainable.

"The oneness for which Christ prayed is not a loss of personality or identity, but rather a oneness of character.

"If the spirit which marked the Ecumenical Conference and which characterises the International Missionary Union, now in the eighteenth year of its history, were carried into all our missionary fields of operation, both at home and abroad, there would be no need of any further discussion of this question of comity.

"But I think that we need and ought to have some sort of Inter-denominational Bureau or Board looking to federation for concerted action relative to public movements, and civil and political matters affecting missions, to which questions affecting the relations between different societies and missions could be referred, not for decision, but for counsel. What such a council would recommend would carry such weight and force as to secure in almost every case an amicable adjustment of all differences, and concentration of plans and purposes."

REV. A. D. GRING, OF JAPAN.

Rev. Mr. Gring, after twenty-two years of service in the mission of the Protestant Episcopal Church in Japan, which covers the years of most of the modern history of missions in that land, has no hesitancy in uttering the following vigorous words:

"There is no doubt but that the divisions of Christendom are a great injury to our work abroad.

"The Japanese, of course, know how their Buddhism is divided into sects, but that does not help us much, for we should be able to show them something better. We do try to live as peaceably as possible and thus lessen the evil of our unseemly divisions. It was thought at one time that the union was to be effected on the field. But this will never be so long as the Church is divided at home and the missionaries are obliged to represent their home boards and their churches. It must be done at home; water will run no higher than its source.

"In Japan affiliated Christian bodies have made a laudable effort to unite. The Church of England and the Episcopal Church in

America are laboring together for the strengthening of the Native Holy Catholic Church of Japan, the 'Nippon Sei Kokai.'

"The Presbyterian bodies have joined to aid the 'Union Church of Christ in Japan.' The Methodists have also attempted to unite but have failed so far, I believe.

"But God alone some day will bring to pass so great and solemn a demand upon the faith and love of His people, to Christianize the Orient, that men will forget their differences in their desire to meet the call, as is witnessed in a great calamity. Then men forget their differences under an all-absorbing desire to escape it."

REV. C. C. BALDWIN, D. D., OF CHINA.

Rev. C. C. Baldwin, D. D., who entered the service of the American Board in Fuchau, China, in 1847, and continued therein until 1895, making forty-eight years in connection with that board, and who still maintains his interest in that work, is competent to secure a hearing. He says:

"Cooperation is indeed a vital principle (1) vital to a true economy of funds of the Church, (2) vital to a true economy of the missionary power, and therefore (3) to a genuine and large success.

"It will be easy to show this in the various departments of missionary labors, as in schools of various grades; in literary work, such as translation of the Sunday-school lessons; in all which a right distribution of the required work demands a wise cooperation. All this is aside from, yet in harmony with, the dividing-up of the territory of districts.

"It is needless to point out the huge evils of unholy competition and jealousy in this heaven-given work for the salvation of the heathen. There is a pressing need of much sanctified good sense as well as of applied Christianity.

"Failure here may mean some years of waiting and humble working to efface bad impressions on the heathen, as well as the Christian mind. I may say that my own observation, limited to the single Fuchau field during over forty years, bears testimony to the good results of comity, and the evil results of friction in the work from want of it—the latter being pretty well disposed of by patient delay and conference."

W. HENRY GRANT, OF NEW YORK.

Mr. Grant has been earnestly endeavoring, as secretary of the Missionary Officers' Union, for seven years, to effect the most cordial coordination of missionary activities of the societies of the United States and Canada; and as assistant secretary of the Ecumenical Conference, on whom devolved so much of the organization and mobilizing of that conference, he never lost sight of the bearings of it on future practical union in work throughout the world-field. He makes the following practical suggestion:

"If each board would concentrate its work around strong central stations, instead of scattering over a far larger field than there could be reasonable hope of being able to work, a good many of the difficulties due to lack of concerted action would be obviated. Many

societies have not only opened work in different parts of the world-field, but have so scattered their forces over each country that no other body can come into the country to work without overlapping. Any society concentrating its work would not only tend to produce comity, but would find it far better for the work of its own society."

J. HEYWOOD HORSBURGH, OF CHINA.

Mr. Horsburgh, who has been in China for seventeen years, and represents experience in the extreme west province Sz-chuen, writes from Mien Cho:

"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 heathen lands to set up our different churches there. We have given up some, and are prepared to give up more, of those non-essentials which distinguish us from one another, rather than cause divisions among the little flock for whom we are collectively responsible. Take heed, therefore, in the country to which you are going, 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.'

"If one undivided Church of Christ is indeed Utopian, an ideal which in this world can never be realized, is the whole matter therefore at an end? Are we now justified in going each one our own way, independent of one another, starting divisions in all directions? Can we do nothing? We can do a great deal. Not to get as near the ideal as we can, because we say the ideal can not be fully realized, is inexcusable neglect. Surely, we are bound to see to it that the points of division among Christians, which we say are inevitable, shall, at any rate, be as *small and as few, and as inconspicuous as possible.*"

REV. O. H. GULICK, OF HAWAII.

Rev. O. H. Gulick, of the celebrated missionary family of that name, who has served the American Board in Japan and the Hawaiian Islands for thirty years, says:

"In personal appearance and in dress we differ one from another; our coats may be of different hues, but these are little trifles, for at heart we are one, and unless we are specifically told, we can not tell who is a Methodist, who a Baptist, or who a Congregationalist.

"Some good may perhaps come from plans spoken of for guiding the missionary campaign aright, for coordinating the missionary work; but I believe that the Savior is the Great Commander in this grand campaign, and tho we may make blunders, or think we do, the Master knows what He is about and He is guiding the battle aright."

THE ECUMENICAL CONFERENCE ADDRESS.

At the close of the great meetings of the Ecumenical Conference, an address was officially prepared and read in Carnegie Hall, in which the whole body was made to "speak as a conference to the churches of evangelical Christianity," which they represent. In that address was the following paragraph:

"We rejoice to testify to the Church that in all essential matters

we are of one mind. We believe that the supreme aim of missions is to make Jesus Christ known to the whole world with a view to the salvation of men for time and for eternity, and to the establishment in every nation of a true and living Church. We believe that Jesus Christ as Lord is Himself the authority and power of missions, and the sure promise of absolute success. We believe that He lives and rules, and that we are but working under His present kingship and control. We believe in the spirit of love and of brotherhood in our service, 'doing nothing through faction or vainglory, but in lowliness of mind, each counting other better than himself, not looking each of us to his own things, but each of us also to the things of others.' We believe in recognizing the due bounds of one another's activity, in avoiding both the reality and the appearance of rivalry, and in so disposing our forces that we may the more speedily reach the whole world with the Gospel. We thank God that we have found this unity of heart and purpose compatible with great diversity of temperament and wide difference of practise in many matters; that in the midst of diversities of gifts we have had and shall have ever the same Spirit; of diversities of ministration the same Lord; of diversities of working the same God who worketh all things in all."

On May 2, the day following the formal closing of the Conference, at a public meeting held in Central Presbyterian Church, after considerable discussion, but scarcely with ideal deliberation, the meeting passed a resolution requesting the executive committee of the Ecumenical Conference in New York and the corresponding committees in London, Germany, and Scandinavia, "to consider the question of appointing an international committee, who by conference or correspondence, or both, shall deal with certain practical questions of cooperative work on the mission fields, and shall make known the results of their deliberations to the societies which have been represented in this Conference."

WHAT ONE BOARD HAS SAID.

The Executive Committee of the Ecumenical Conference, took this action of the meeting at Central Church into most earnest consideration, and started a process of investigation in many quarters to ascertain what is considered desirable and practical. The results of that solicitation of information and suggestion will in due time and place be made known. Meanwhile—whether in connection with this, or independently of it, is not material—on May 15, the Presbyterian Board formulated a deliverance on the subject of cooperation, which was subsequently approved by the General Assembly of that church. They say:

"In the view of the board, the object of the foreign missionary enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build up on Scriptural lines, and according to Scriptural principles and methods, the Kingdom of our Lord Jesus Christ. Where church union can not be attained, the board and missions will seek such divisions of territory as will leave

as large districts as possible to the exclusive care and development of separate agencies. It is believed that in other regards also, missionary comity should be given large range: (1) Salaries of native workers should be so adjusted among missions as not to introduce an element of dissatisfaction among the workers of any mission, or to tempt them away from the mission with which they are connected. (2) Each mission and the churches connected therewith should recognize the acts of discipline of other missions, and the churches connected with them. (3) In cooperative educational work, and especially where the schools of one mission train helpers for other missions, the latter should render some compensatory service. (4) Printing establishments are in many missions required by the missionary work. Such should not be unnecessarily duplicated. The printing establishment of one mission should, if possible, be made to serve the needs of all others in the same territory. (5) A hospital invariably opens wide opportunities for evangelistic work. Until these are properly utilized, it is not judicious or economical to establish other hospitals, the results of whose establishment will be to multiply further unutilized spiritual opportunities. (6) Fellowship and union among native Christians of whatever name should be encouraged in every possible way, with a view to that unity of all disciples for which our Lord prayed, and to which all mission efforts should contribute."

REV. ARTHUR EDWARDS, D.D., OF CHICAGO.

Dr. Edwards, editor of the *Northwestern Christian Advocate* (Methodist Episcopal), Chicago, is a warm champion of missions, and has carefully studied all phases of them for at least a quarter of a century. He writes:

"It is matter for regret, if literally true (and it is too nearly correct), that thirty-five different, and in some sense competing, Christian missionary societies have been at work in that land, as large and populous as it may be. Deprecate or defend the facts and motives as we may, the best and most kindly rebuke of this excess of zeal and consequent abundance of insistence upon the anise and cummin in modern dogmatic formulas, even in some missions, is implied in the safe prophecy that we probably will be guilty of no such theological foolishness in the near future. We are not insistent concerning creed shortening and simplification, and verbal identity for home uses, but it would seem that there are power and safety and actual conditions for success in the entire suppression of evangelical creed differences among those who go abroad as Christ's messengers from the Church at home."

Dr. Edwards calls upon the mission authorities of his own church to consider the question of reorganizing their entire work in China. He thinks the time opportune. He says, "Big fires often do wonders for a vigorous young city. They vacate lots, settle the issue when buildings are worth too much to tear down, but really are in the way, and almost unsalable." He suggests that his own board may profitably consider if they can not afresh coordinate their entire Asiatic work.

MISCELLANEOUS MENTION.

If this is profitable for one board it may be for others, for one board cannot do all it ought without taking into account correlation with the work of others.

Missionary boards have done something of this from time to time. The American Board made over its Bulgaria Mission, north of the Danube, perhaps not with satisfactory results, to the Methodist Episcopal Church. The Methodist Episcopal Church made over to the British Wesleyans its inspiring and successful work among the soldiers of the Italian army. It cost a twinge in the home church to part with what had been the subject of a good deal of missionary platform oratory in America. The Wesleyan Methodists have within four years made over to the American Methodists, their work in Germany, on which they had spent many thousands of dollars, not because it was not successful in their hands, but that there might be only one Methodism in Germany.

Providence is here and there wresting mission work from one society and giving it to another. The nations are growing jealous of the influence of languages. Dr. Warneck is reported to have said that in England and America the revised reading of the Gospel is, "Go into the world and teach—English." The French on the west coast of Africa and in Madagascar, have made the palimpsest to read, "French." The necessity developed the opportunity for the cooperation between the English and French evangelical missionary societies and the transfer of work. The Nicaragua command for exclusive use of Spanish in schools may require temporary brotherliness from some Spanish-speaking missions to the Moravians. These things have only welded evangelical missions.

When the American Methodists first entered India, they practically let Alexander Duff decide where they should locate. They have gone wide afield since then, much as Dr. Edwards says, like making "additions," the parts that have been added being "remedial, adjustive, and often with the immediate aim of obviating embarrassments and inconveniences." There are missions of other boards that are in like case.

To our way of thinking, those persons miss the crucial point who think that it is theologies that keep the churches from cooperation. The real crux lies in the *treasuries*. It is not easy to keep aflame the zeal of contributors for joint operations. Many branches of the work are tied historically with special contributors or local societies who have nurtured them for years. The financial is the most serious question in the attempt at practical redistribution of work and readjustment for denominational cooperation. It remains to see whether the constituency of the societies are even yet intelligent enough, and self-denying enough, to sustain any considerable readjustment. Dr. Edwards thinks they are. "The one great condition," he says, "for obtaining money from the home church, is the positive assurance that money is being used just where it will do the most Divine good." That is broad and business-like, if only it is true that the churches are up to that level now.

THE WONDERFUL STORY OF BANZA MANTEKE—II.

BY REV. HENRY RICHARDS.

Missionary of the American Baptist Missionary Union.

When I began to translate Luke's Gospel I told them, "We white people have thousands of books, some good and some bad, and I have a perfect right to accept or to reject anything I like in them. But it is different with this book. This is God's book—not the white man's book. It is God's letter to the world, and every word in it is true." Now the people were not only thieves, but notorious beggars. They would ask for anything they saw—my only blanket, my only plate, my only knife—anything. I refused to give them these things, saying, "No; I am a white man; I can't do without them." But when they saw me write a note, and send a porter down to the other station, and saw the things brought back, they thought, "All the white man has to do is to write a book, and send a man down, and up the things come. Isn't he mean not to give the things to us? If he won't give them to us we will steal them." They told me afterward that they thought all our things came from the sea.

"GIVE TO EVERY MAN THAT ASKETH OF THEE."

When I came to the sixth chapter of Luke and the thirtieth verse, "Give to every man that asketh of thee," I thought, "What shall I do with a verse like that among these people?" I dismissed the man who was helping me translate, and went into my room to pray about it. If I lived that, the people would take all that I had, and I should starve. Then the thought came, "Why not pass over that verse?" But my conscience said, "No, that is not right. If you can not live this Gospel, you have no business preaching it." A happy thought came to me just as the people were waiting for me to come. I would begin again. So I said to the people, "We will begin with Luke's Gospel again." That gave me time for consideration and prayer. I went to one commentary to see what it said about this verse, and found nothing at all. Another said something like this: "This verse can not be taken literally. What it means is that we must be kind and generous, and give to those whom we know to be in real need. We are to use our common sense. If we gave to everybody indiscriminately, we would encourage idleness and drunkenness—in fact, we would do a great deal of harm." "But," I thought, "if that is what Jesus meant, why did He not say so? He was not an uneducated man who could not express His thoughts correctly. If we are to interpret Scripture in that way, we can take any doctrine or ism we like out of it."

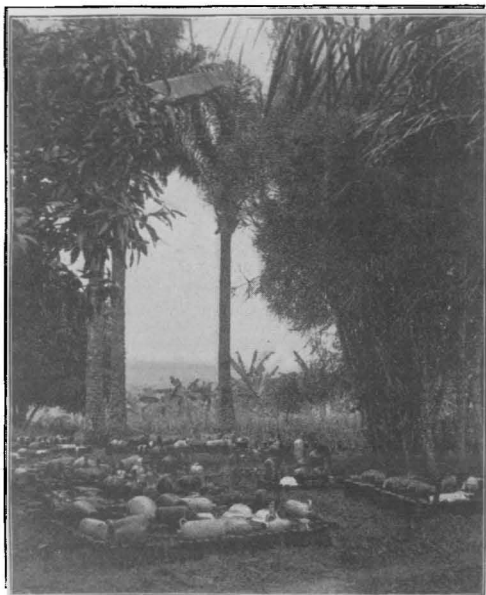
After a fortnight's consideration I came to the conclusion that the Lord meant just what He said, and I determined to read it to the peo-

ple. Of course, I had to make a confession, and that was rather humiliating to a missionary who went to teach heathen; but it does not do any harm to be humbled. So I said to my congregation, "Now God has set before us in His Word a very high standard. It will take me a whole lifetime to live up to it, but I intend, by the grace of God, to live what I preach to you." I then read to them the text, and said, "God means what He says." The people all over the congregation began to smile. I did not interpret the text, but they did. They understood it if the man who wrote the commentary did not.

When I had finished preaching they came up and began to ask for some things. One said, "Give me a piece of soap;" another wanted a reel of cotton, another a piece of cloth—and so on. I gave them the things they asked for, but there was one consolation; I had very few things there. Next day I had a much larger congregation—if you do not believe it, try that plan and see—and when I had finished preaching, they began to beg in the same way. This went on for a day or two, and I wondered if I would be able to live up to that standard after all. What if they came into my bedroom and took everything? Still I could not see that the text meant anything else than what it said.

One day the people were waiting, and as I looked at them from behind the curtain of my bedroom, I saw them showing each other the things I had given them the day before. One man said, "I am going to ask for that to-day." But the chief's son, who was among them, said, "You mustn't ask that white man for anything more. He will give all he has. If you want anything more now you must buy it." When I had finished preaching, not one of them asked for a thing, and they very rarely begged for anything after that.

When our work had extended, a missionary came up from the other



AFRICAN GRAVES NEAR THE KONGO.

The natives have the custom of putting on their graves their idols and fetishes. Here may be seen the cause of many deaths and the objects of worship—rum bottles and jugs from England and America.

station and asked how it all began. I told him my experience and he said, "Do you take that text literally?" "Certainly," I said; "I have never been able to see the figure. Can you?" "Well," he said, "these people know you. You have lived here seven years, but if you would come to Mpalabala they would ask for your house and you would have to live in the grass." I went down a short time after this and stayed for a fortnight, and no one asked for a thing, altho I knew from previous experience that they were great beggars.

People have said to me, "When you go to England you will not be able to live up to that text." But that was in 1886, and I have found no difficulty in living it in England and in America; and if I only gave when I was asked, I would give very little. Since I began this I have never, to my knowledge, had a man come to me for money to buy strong drink. When I go into a degraded district and see tramps about me, I pray, "Now, Lord, if you don't wish me to give to them, don't let them ask;" and I believe that if they ask, the Lord has allowed them to come to me. We have no right to put in any "ifs" and "buts." God is always giving. Jesus gave Himself, gave His life. I think I am beginning to understand the real meaning of that text. One might give material things and not obey the spirit of the text at all. If we have knowledge, if we have the Gospel, we are to give. "Freely ye have received, freely give." The Christian life is a life of giving. Jesus means us to give in its fullest extent, even to our life, if necessary.

PREACHING CHRIST CRUCIFIED.

I went on with the translation of Luke until I came to the account of the crucifixion of our Lord. I shall never forget the effect of that in the chief's town. After reading the account I said, "Now it comes to this. I have talked to you about this loving One, who always went about doing good, and never did any wrong. Even Pilate said, 'I find no fault in Him.' But there He is dying on the cross for your sins and for mine. Do not tell me that you have not sinned. While the Scribes and Pharisees are scoffing at Him, and the soldiers who nailed Him to the cross are mocking Him, and the chief is reviling Him, listen to what He says, 'Father, forgive them, for they know not what they do.' Did you ever hear anything like that?" The people seemed electrified. No one spoke; and I should not have been at all surprised if they had said, "We believe." But they did not move, and I left them deeply impressed. I went to another town, and read the same account, and saw the same impression. Now I understood what Jesus meant when He said, "And I, if I be lifted up, will draw all men unto Me." I now knew why Paul said, "I determined to know nothing among you, save Jesus, and Him crucified."

One day, when I had finished, the man who had helped me in

translation got up and spoke to the people for the first time. He said, "Now, this white man has been here a long time, and the words he has spoken are true words, and yet you do not believe." "You are a strange man," I thought; "you do not believe yourself." Previous to this, when the man was helping me with the translation, he would sometimes say, "I believe," but I saw no change in his life. I would say, "No, Lutete; a Christian means one who lives a Christian life; and you keep your fetishes and charms, and go on with your ways the same as ever." But this day, as we were going through the wood he began to sing one of our hymns. I turned around, and we met each other face to face; and he said to me, "I do believe those words. I do believe Jesus has forgiven my sins. I believe He has given me life, and I am so joyful here, pointing to his heart." I could see from the man's countenance that he was a saved man. I said, "Give me your hand, Lutete." I gave him the name Barnaba (Barnabas), for he was a "son of consolation" to me. That man was *the first convert after seven years of work*. He went to his town, and told his people that he was a Christian; but his wife, and children, and his people, all turned against him, and the men bound themselves together to poison him; and so he had to leave his town, and put a little house outside the mission station. He went with me to the towns and told the people what the Lord had done for him.

CONVERSION OF THE CHIEF'S SON.

One day, when I had finished preaching at the station, the chief's son—the one who told the people not to beg any more—remained behind after the others had gone, and said, "Can you help me?" pointing to his swollen face. He had been to all the witch doctors he knew, and had tried all the idols and charms, but got no better, tho he had spent all that he had. I said, "Let me look in your mouth." I looked in his mouth and saw that he had decayed teeth. I extracted them, and he felt better. He went home and put his idols away in the grass. He said afterward, "When I went to sleep that night, I trembled as I lay down, because they tell us that if we offend the charms, the spirits and witches will come, and we will die. Tho I did not believe that, yet I feared." In the morning he did not find himself dead, so he went and put his idols farther away in the grass; and as nothing happened, he entirely lost faith in them. One day, when I had finished preaching, he remained to talk with me. I told him to give his heart to Jesus. He thought I meant he must give his physical heart, and did not know how. The next day he remained behind, and I explained to him what I meant. Then I took him into my room, and said, "Let us kneel down and pray." After I had prayed, I said to him, "Now you pray." He prayed, and gave his heart to God. He went to his town with me, and told his people that

he no longer believed in idols and charms, but that he was a Christian. His father and all his people became very angry, called him all the names they could think of, and said he was a traitor, who wanted to bewitch them and kill them. It was all very well to listen to what the white man said; but to say that all their customs that they had inherited from their forefathers were nothing but an illusion, that was more than they could bear. Before he had been honored; now he was hated. So he had to leave his town, and put up a house beside Lutete's.

Another man came one day, and brought his charms and put them on the table, saying he wanted no more of those things. He spoke in quite a savage way. I reminded him that he would have to come as a little child. But he was in real earnest, and after I had pointed out the way of salvation, he gave his heart to the Lord, and remained faithful and won many souls. The next convert came down and said that he had not been able to rest, because he had been thinking over all the bad things he ever did. He wanted to know if Jesus would forgive him. I said, "Yes; it is His business to forgive sins." Then and there he knelt down and gave his heart to the Lord. He has remained faithful ever since, and is now an ordained native pastor, and has about a hundred Christians under him. He goes into the villages, among the people who can not come to the station, and baptizes those who are ready for baptism, and sits at the Lord's table with the believers in those outlying places, when the missionary can not go to them.

This went on until there were ten converts—fine young men. Then I thought it was time to shut up the station and go about preaching in the villages all day long. There was quite a stir in the district, and the people came to the station in such numbers that we could not go out into the towns much. They came in the morning before we were up, some of them saying that they could not sleep because of thinking of their evil deeds. Ah, that was the Spirit at work. The Gospel was indeed proving the power of God unto salvation to every one that believeth. The law does not convict of sin. "By the law is the knowledge of sin"; but "when the Spirit of Truth is come, He shall convict the world of sin." The Scribes and Pharisees had knowledge of sin, but did they feel that they were sinners? "This man receiveth sinners and eateth with them," they said. Evidently they thought they were not sinners. It is the Spirit's work to convict of sin when Jesus and Him crucified is preached. The attraction of the cross is the greatest power on earth.

I organized two preaching services a day, morning and evening, and inquiry meetings all day long. You might have seen large groups of inquirers, with our first converts in the center, trying to teach them the way of life. This continued until hundreds left

heathenism and became followers of Christ. Those people who had not known about sin now knew that they were sinners.

The Gospel is now being preached within a radius of thirty miles. At our station during the last year we had three hundred and thirty-nine converts, and at another station over four hundred. Altogether in our mission over nine hundred and fifty were baptized last year, and we do not baptize without probation. To-day there are one thousand five hundred church members at our station, two thousand persons have been baptized, and we have fifty preachers and teachers at work. We have a training-school for preachers and teachers carried on nine months in the year. There are twenty-five out-stations, about thirty schools, and a large medical practise and hospitals. Our



A BAPTISMAL SERVICE IN THE WOODS, BANZA MANTEKE.

object is to organize self-supporting and self-extending churches. The people, poor as they are, last year gave eight hundred and forty-four dollars toward the work, which is sufficient to support all the native preachers in charge of Christian congregations. Of course, the schools are not self-supporting, as the children have nothing to pay, and the work of sending out preachers must be kept up, for of course the heathen will not support them. But so far as our work among Christians is concerned, it is self-supporting.

I like to think of the promise in Daniel, which is yet to be fulfilled:

And there was given to Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting kingdom, which shall not pass away, and His kingdom, that which shall not be destroyed,

THE FOURTH ZIONIST CONGRESS AT LONDON.

BY ARTHUR W. PAYNE, LONDON.

"Zionism" expresses the burning desire and determined effort on the part of a vast number of Jews of all lands, in hearty unison to obtain Palestine for their home, and Jerusalem for their capital, and to restart their national life as speedily as possible. The rapid growth of the movement, and its unquestionable expansion in the immediate future, recall to mind the words of the prophet Isaiah, repeated by the apostle Paul: "There shall come out of *Zion* the Deliverer, He shall turn away ungodliness from Jacob;" also, the significant statement of our Savior that when they see the fig-tree (a type of Israel as a nation) shooting forth her leaves, His disciples are to "lift up their heads," for then their "redemption draweth nigh."

1. We note first, *the character and circumstances of this Congress*. This shaking among the dry bones and their coming together, bone to his bone, is only a national and political movement, and has not at present necessarily, if at all, a religious or spiritual meaning; truly "there is no breath in them." Yet, in the central city of the British empire, the capital of the world, on the eve of the twentieth century, Jehovah, who had millenniums ago declared: "*I will open your graves*," permits representatives of His people, Israel, to congregate in what has been called the finest auditorium in London—the Queen's Hall, Langham Place, W.—to proclaim through speech and through the press, before the civilized world, their soul-stirring ideal.

On entering the building on the first day of the congress, one was struck with the fact that it was the "Victorian age" which witnessed such an assemblage; for, in the center of the platform, out of the midst of ferns and palms, rose a lifelike bust of Her Majesty, the queen. Hanging from the organ and the galleries, were seen banners and flags of the various London and Provincial Zionist societies, in blue and white, with mottoes in Hebrew, and decorated with twelve stars, emblematic of the whole house of Israel, and also a symbol strangely suggesting the Trinity. There was a crowd of foreigners, mostly of Oriental type of features; a mixed company of old and young, rich and poor (tho this is an organization of the masses rather than of the classes), cultured and unrefined Jews, male and female, conversing in the most emphatic and excited manner, and in various languages. In the area of the building were gathered four hundred delegates, deputed to represent Europe, Asia, Africa, America, and Australia, Russians and English sitting side by side, while, next to the large group of reporters, were a number of lady representatives.

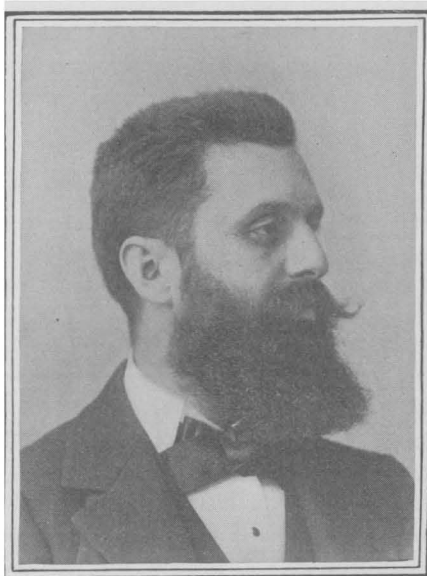
About 10.30 A.M. on Monday, August 13, a bell rang, and the confusion was hushed as the crowd took seats. Shortly Dr. Theodore

Herzl, the "Moses" of this proposed latter-day exodus, stepped on the platform followed by Dr. Max Nordau (who, like a second Aaron, is the chief speaker), accompanied by many other Jewish celebrities. The enthusiastic reception given to these leaders surpassed description, and as the president delivered his opening address, and Dr. Nordau followed speaking on the "general position of the Jews," each sentence was listened to with intense alertness. The solemn and vivid review of the Jewish disabilities throughout the world, evoked naturally more tears than cheers; and at times, as Dr. Nordau depicted the terrible hardships of his Rumanian brethren, one vast sob seemed to rise from the great audience.

THE MEANING OF THE MOVEMENT.

2. We notice next, *the "morale" or momentous meaning of this movement.* God and the Scriptures are not given a primary, or perhaps even secondary place in connection with these Zionist congresses, though there had been more acknowledgment of Him and of His prophets in the last assembly than in the three previous gatherings in Basel. On the Jewish sabbath preceding this congress, a service was held in the synagogue, Gt. St. Helen's, where Rev. S. Levy, B.A., preached from Isaiah 40:1: "Comfort ye, comfort ye, my people," and, while lamenting that the immediate future seems to cast shadows upon the Jews, he said it was a happy thought that the congress should be held in the week immediately following the Sabbath of Comfort and that the delegates should on that sabbath attend divine service; and, while quoting the Hebrew saying, "It may not be thy fate to complete the work, neither art thou free to desist from it;" he declared "the present congress to be probably the first real reunion of the scattered members of the House of Israel ever witnessed in England."

On Saturday evening, that great center of Christian mission work in the East End of London, Charrington's Hall, was the scene of an immense concourse of Zionists, so enthusiastic that, as it was said, to



THEODORE HERZL.

Founder and President of the Zionist Movement.

calm them was like putting out a fire. Mr. J. Goldsmith sang a solo, "Blessed is He that cometh;" and Mr. Israel Zangwill, the "Charles Dickens" of the Ghetto, in supporting the resolution, praying for the blessing of the Almighty on the proceedings of the Congress, declared that the movement was as much a problem to give an ideal to the rich as to give bread to the poor. Dr. Herzl said that when Jerusalem was destroyed the Torah (the copy of the Law) was placed in a coffin and buried outside the city walls, and this coffin was compared to Judaism. This was his reply, "They had now to open the coffin and breathe new life into *Judaism*, and return to their country." Dr. Max Nordau said he could best illustrate the position of affairs caused through the Anti-Semitic spirit of Europe by the case of a man traveling on an ocean liner, who after some days, approached the captain and asked for a berth—"Go sleep where you have slept the past four days." "Impossible," was the reply, "I slept on a sick man, and now the man is recovered and won't stand it." The wave of nationalism sweeping over the Jews had aroused latent hatred against them, and they were reduced to starvation unless they would become again agriculturists and industrialists; so they had now Hobson's choice, either Zionism or death.

At the official reception the delegates drank to each other's health in Palestinian wine, and drank to the return to Palestine, while, at their social gatherings "Rule Britannia" and "God Save the Queen" were sung. Dr. Herzl said to the Congress, "England, great free England, commanding all the seas, will understand our aims." What, if the British nation as representing "the isles and the ships of Tarshish" (Isaiah 60), should yet help on this movement by sending back the Jews in her ocean liners to their homeland! The situation is becoming so grave that something must be done shortly, for as Dr. Nordau declared, "Anti-Semitism, which, according to the smiling assurances of the heads of the committees of the Jewish people, is only an ugly and passing fashion of the day, spreads to all parts of the world like a prairie fire, which rages the more as the circle widens." In Bohemia quite recently a Jew was actually condemned to death on the charge of having committed a ritual murder, and in the Czech districts Jews are greeted in the streets with the signs of throat-cutting. In France the "Universal Anti-Semitic League" has been formed, at present composed of members from France, Germany, Austria, Italy, Russia, and Spain, and its one object is to get rid of the Jews. Dr. Nordau says, "Jews are to be placed in a position compared to which that of the gipsies and even of the lepers in the middle ages was resplendent; and the pleasant hope is expressed that placed in such a position, even the wiry Jews will, with the exception of a few, be in one generation destroyed both body and soul." How near the day of Jacob's trouble seems to be! The callous spirit of

the European nation toward the sufferings of this people was well illustrated by the Afghan fable: "A fox fell into a lake. In his fear of a violent death, he called out, 'Wo, the world is coming to an end!' A peasant standing on the bank, who heard him, smilingly replied, 'You are mistaken, friend, for the world is not coming to an end; I only see that a fox is being drowned.'"

Dr. Nordau, in his powerful peroration implored through the assembly, the wealthier portion of the Jewish community to work with them to conquer a home for the Jewish people. "You are able to do it," he said, "you have only to will. You have the millions; you have the connections; you have the influence; and you have the experience of great undertakings. Do for your own people a thousandth part of what you have done for all other nations."

Mr. L. J. Greenberg, representing England, and speaking on the status of the Jews in this land, gave two causes for the happy position of his people here, one economic, and one religious; first, free trade, and second, the Holy Scriptures. He said, "In no European country to-day is the Bible so entirely part and parcel of life as among large sections of the English people. Those who laid the foundations of Bible literature, and preserved it through ages of moral darkness and ignorance—guarded it with their life's blood—are not likely to suffer persecution at the hands of those to whom the Bible is a cherished, a precious, and a sacred heritage." Yet, toward the close of this address, he spoke of the "perversions" of Jews to Christianity, and complained of the lavish expenditure employed "to make bad Jews worse Christians." The veil is still upon the heart of Israel; may it soon be taken away!

OPPORTUNITIES FOR PREACHING THE GOSPEL.

3. We note the opportunities afforded of offering the Gospel at the gatherings. Those who know the close connection between the land, the Book, the people, and their Lord, are only sadly certain that there can be no true safety or lasting satisfaction for the Jews in Jerusalem, apart from the salvation and presence of their Messiah. It was with the object of discreetly emphasizing this fact that lectures on the Holy Land, illustrated by beautiful paintings, were given by Rev. J. Neil, M.A., ex-chaplain to the Bishop of Jerusalem, and lantern views were shown by Rev. Samuel J. Wilkinson, of the Mildmay Mission to the Jews. These meetings, held twice a day, were largely attended, and afterward opportunity offered for personal contact and conversation with those present. Models of the Tabernacle and the temples of Solomon and Herod were also on view, and specimens of the flora and fauna, and other products of Palestine, as well as illustrations of the customs and costumes of the East. Here friends of Israel, such as Rev. Jas. Sprunt, had opportunities of helpful intercourse with interested groups of Jews or individuals.

Rev. Marcus Bergmann, the translator of the Old and New Testament into "Yiddish" (the colloquial language of so many) distributed many copies of the Scriptures, which were most eagerly received, specially by the bright little Jewish children.

Open-air meetings were held, and from the steps of the Rev. F. S. Webster's church, All Souls, Langham Place, addresses were given in German, Yiddish, and English by Hebrew Christians and others, interspersed with the singing of Gospel songs. There was open opposition on the part of the more bigoted Jews. Yet it can hardly be doubted that a deep spiritual impression was made upon many by the preached and printed Word of God.

How great a debt Christendom owes to the Jews, through whom came originally the Scriptures, for "to them were committed the oracles of God," and from them first shone forth the light of Gospel truth. "Salvation is of the Jews," and most of all Jesus, the Lord Himself, was a Jew, and was crucified for the Jews, and will yet be crowned as the King of the Jews. The Gospel is still "the power of God unto salvation to every one that believeth, *to the Jew first*, and also to the Gentile." This was the order of the Pentecostal age, and even of the apostle to the *Gentiles* Himself, who reminds fellow-believers that, through their mercy, Israel is to obtain mercy.

We believe the recognition of the position of Israel and her King is the secret of successful mission work as well as the key to the mysteries of the history and prophecy of Holy Scripture. Professor Kennedy, D.D., of the Church of Scotland, speaking at the S. V. M. U. Conference, 1900, declared that every student of Jewish history and life is ready to acknowledge that many of the more unlovely traits in the character of the typical Jew to-day are the products of centuries of oppression and repression on the part of Christian Europe, and he reminded us that probably nine-tenths at least of modern Jewry hold fast to the twelfth article of their creed: "I believe with a perfect faith, that the Messiah will come; and altho His coming be delayed, I will await His speedy appearance." "Next year at Jerusalem" is the hopeful note with which they close their most solemn services; but, apart from individual repentance toward God and faith in our Lord Jesus Christ, there will be no true and permanent success in their Zionist movement. May the curse they called down on themselves, "His blood be upon us and upon our children," be speedily turned into a blessing.

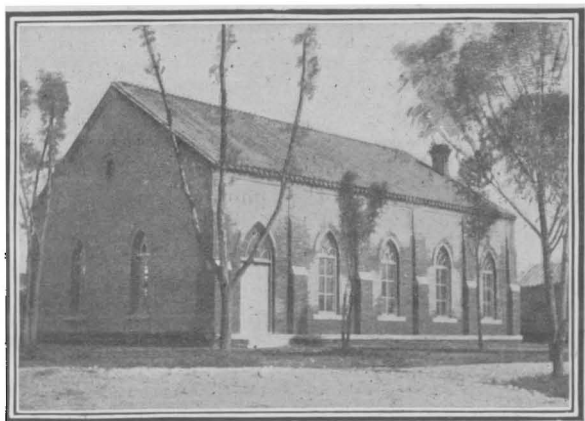
Jerusalem ! Jerusalem !
Until thou turn again
And seek with penitence of heart
The Lamb thy sons have slain;
Till to the Savior of mankind,
Thou humbly bow the knee;
Jerusalem ! Jerusalem !
Our tears shall flow for thee.

CHURCH BURNING IN CHINA.

BY PROF. ISAAC TAYLOR HEADLAND, PEKING UNIVERSITY.

Wednesday night of June 13th witnessed the destruction of church and mission property which it has taken fifty years to accumulate. Five days before, on June 8th, all the missionaries from the more remote parts of the city of Peking, because of the rapid development of the Boxer troubles, and the orders of their various ministers, had fled for safety to the Methodist compound, which is within a half mile of the nearest legation, and within three-quarters of a mile of the British and American.

They began at once to fortify themselves by bricking up all the gateways to this compound, digging ditches, and stretching barbed wire fences around within a few feet of the wall, cutting loopholes in the upper part of the large church, and gathering into this building all such provisions, stores, and clothing, as a siege might demand. This compound is the largest in the city, containing six dwellings, one



METHODIST CHURCH AT TSUN-HUA, CHINA.
This is one of the buildings reported destroyed.

hospital and dispensary, one large school building, together with a large number of dormitories and native residences, an electric-light plant, and the church, which cost \$12,000. The seating capacity of the church is two thousand, divided by rolling screens into main auditorium and Sunday-school room. There is probably no better built church in China. The outside is of pressed brick, built without mortar, with imitation stained glass windows, corrugated iron roof, the latest style of chair seating, decorated with elaborately carved Chinese mottoes in black and gold, finished in natural wood with board ceiling. It is furnished with electric light as well as oil chandeliers, and in every way forms a most attractive church-home.

Just three months before the Boxer troubles began in Peking a most gracious revival service was held in this church, in which all the missions of Peking and T'ung Chou joined. At this service there was a regular congregation of eight hundred. Every evening, kneeling

around the platform, the altar, and the first two rows of seats, were from one hundred and sixty to one hundred and seventy-five seekers, among whom were two Buddhist priests, old men and women of seventy and boys and girls of ten or twelve. All knelt at the close of the exhortation, and did not arise until the close of the meeting. All over the house they were kneeling two and two, a Christian and a heathen, and from that vast audience went up one chorus of prayer from the beginning to the close.

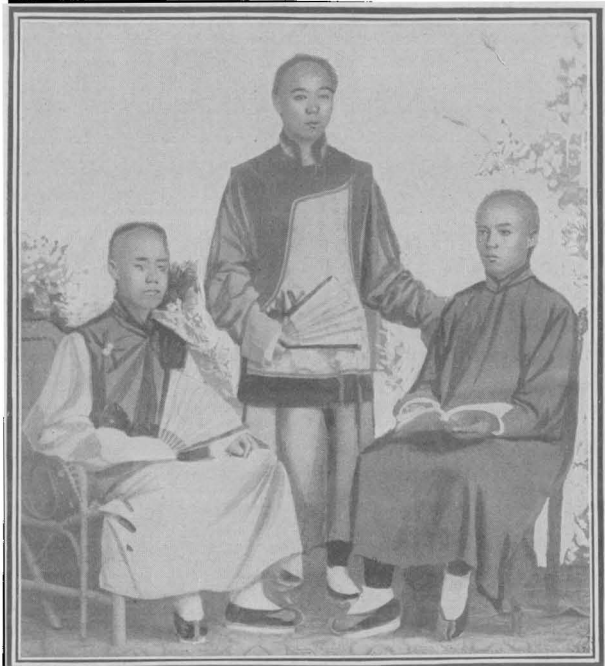
In this church there is a Christian Sunday-school of about eight hundred, and a heathen Sunday-school in the afternoon which sometimes reaches fifteen hundred, composed entirely of street waifs and their parents and friends. It is the church-home of more than three hundred students, boys and girls, and from it has gone out as graduates of the Peking University, twenty-eight young men, twenty of whom are preaching the Gospel, or teaching, on salaries from one-third to one-tenth what they could be getting in business. Some of these are having seventy-five to one hundred and twenty baptisms a year. One of these young men during the recent siege was shot through the head and killed instantly. When the one hundred girls of the Girls' High School were shut up in this church, they went to their teacher, who was worrying about them, and told her not to do so, saying, "If we must die, how nice it will be for one hundred of us all to go to heaven together."

Rev. Courteney H. Fenn, of the American Presbyterian Mission, writes that on the evening of June 13th, as they came out from supper, they noticed the street chapel belonging to this mission, about two hundred yards from this large church, going up in flames. This chapel is also new. For many years the mission had applied to the board for a new chapel, but every year it was "cut out." Rev. J. F. Hayner was so enthusiastic in his desire for a new chapel, and so earnest in his work as a preacher, that Miss Douw, a lady who supports an entire mission at her own expense, gave him 1,000 taëls (ounces of silver) to build this chapel.

While it was building, one of the student graduates, already mentioned, who had given up a salary of fifty ounces of silver a month, and was preaching for ten, gave up that ten ounces, preached for nothing, taught English for a living, and during his first year teaching English he gave ten ounces toward the building of this chapel, ten ounces more toward the building of a dispensary in connection with the only chapel in the southern city, and collected two hundred ounces more from outside friendly officials, and completed the building of the dispensary. And these are two of the chapels and dispensaries which are burned to the ground. Self-sacrifice was represented by every brick and by every ounce of mortar that was in the walls of those buildings. The young man who was pastor of this street chapel

gave up an offer of forty dollars a month when he graduated, and began preaching for two dollars and seventy-five cents, and the young man who was pastor of the south city chapel, the only Christian chapel in a city of nearly a half million inhabitants, gave up an offer of one thousand dollars a year, and began preaching for eighty-four dollars a year, and out of that gave enough to support a student in the university.

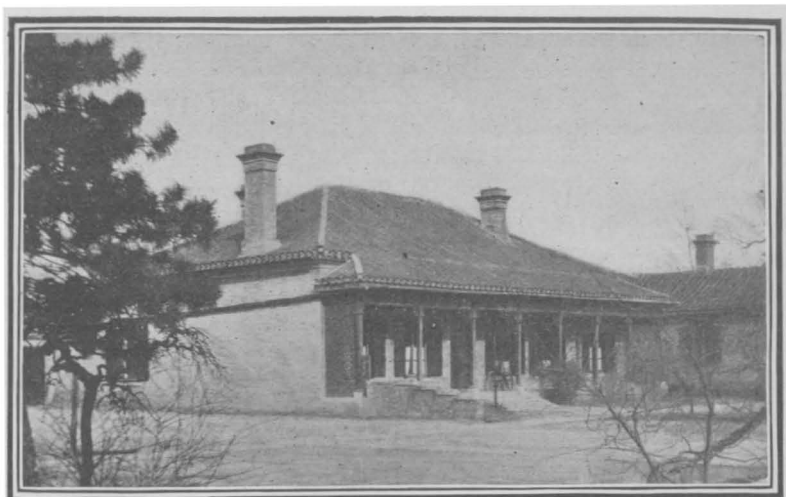
As the missionaries from the various other missions sat on the roof of this large, fine church in the Methodist mission and looked to the north, north-west, and west, and toward the very center of the city, they could see their churches and their homes blaze up furiously for a few hours, and then die down to a dull glow. All their possessions, all the keepsakes of dear ones, were destroyed by the fire. Churches



GRADUATES FROM THE PEKING UNIVERSITY.

which had been built with the pennies of Sunday-school children throughout the English-speaking world, with the rich man's liberality and the widow's mite, were alike destroyed, and self-denying, self-sacrificing natives who had endured lifelong persecutions for faith's sake, were ruthlessly murdered. The next few days were among the saddest, perhaps, Peking has ever known. There came to the compound where the missionaries were gathered parents without children, children without parents, wives without husbands, and husbands without wives, and many of those who found not their loved ones already there, returned to the places of destruction to search for them, dead or alive.

In the Presbyterian mission were two well-equipped hospitals, one for women and one for men, built up both of them very largely by the liberality of Dr. B. C. Atterbury, who spent many years of his life



HOUSE OF A MISSIONARY OF THE AMERICAN BOARD IN PEKING (DESTROYED).

there, and thousands of dollars of his fortune. There was a boys' and a girls' school in which bright intelligent young men and women were preparing for a life-work of self-sacrifice, like those we have already named. There were also in some of the store-rooms all the earthly possessions of some families, who, having spent their ten years in faithful service in China, had come to the homeland for a year's rest, or because of broken health, and there were keepsakes given to the missionaries by some of their college friends in Vassar, or Princeton, Hamilton, Washington and Jefferson, or Rush, for most of them were graduates of these institutions.

At the American Board compound there was gathered all the material for the building of a church similar to that in which the missionaries were gathered. For years the old chapel had been too small, and they had just secured funds and purchased brick and lime, wood and iron, to build a new church. The foundations had already been laid and the walls built, but the structure was not yet completed. In that compound there was also a large printing-press which sent out hundreds of thousands of pages of Christian literature annually, and connected with it was the Bible Society where the emperor sent five years ago to "buy the kind of Bibles that were being sold to his people." There was a bookstore in which His Majesty had purchased other Christian books; there was a hospital and dispensary, and homes of both the families of the American Board representatives and those of the Woman's Board, and finally there was the Bridgeman School for girls, from which have gone out educated young women, who, with the graduates of the North China College, have established homes which are to the ordinary home of the heathen what an arc light is to a tallow dip.

At the London mission of both the east and west side of the city there are churches, hospitals, and dispensaries, and boys' and girls' schools. The dispensary and hospital at this mission are liberally subscribed to by the diplomatic circles in Peking and by the pro-foreign officials, and from it physicians have been invited into the forbidden city to perform operations on some of the favored eunuchs. From it have gone out men who have prepared medical works which were purchased by the emperor in his search for foreign books, and in its chapels has been done some of the most devoted street chapel preaching that has been done anywhere in China.

Miss Douw's mission on the west side was supported entirely by her own private fortune, and was doing a most beneficent work among the women.

The South Cathedral (Roman Catholic) was erected at a cost of eighty thousand dollars, and the East Cathedral at a cost of sixty thousand dollars, to say nothing of the hospitals, dispensaries, orphanages, and schools that were connected with them.

The S. P. G. Mission, three of whose members have been murdered by the Boxers, was in the west city, and was well equipped with church, school, hospital, and homes. Near it was the International Institute, presided over by the Rev. Gilbert Reid, whom I have known to live on ten cents a day in his efforts to economize that he might realize his hopes for a "mission to the higher classes." All of these, together with all shops and stores which had anything to do with foreigners or



SLEEPER DAVIS MEMORIAL HOSPITAL, PEKING.

Hospital for women and children includes waiting rooms, dispensary, operating rooms, and surgical and special wards. Reported destroyed.

which kept foreign goods, were burned, showing the magnitude of the Boxers' plan to rid the country of every trace of the foreign devil and his wares.

It is impossible to describe in detail the property scattered throughout these two northeastern provinces which has been destroyed—the great college building at T'ung Chou, one of the finest buildings in China, Durbin Hall in Peking, in which there was a valuable library, all the mission buildings, houses, hospitals, and dispensaries in T'ung Chou, the valuable property at Tsun-hua, one hundred miles east of Peking, where there are four residences, a large girls' school, a hospital and dispensary, and two chapels, all are destroyed. Throughout all the country villages the chapels have been destroyed and the Christians massacred. The summer resorts at the western hills, fifteen miles west of Peking, and all the houses and the large hall at the newly opened summer resort at Pei Tai Ho on the seashore, near Shanhai-kuan, have likewise been looted and destroyed. Why? Because a superstitious secret society took it into their heads to rid the country of foreigners, and a foolish conservative party with an ambitious woman at its head encouraged them to do so.

It appears from the most reliable evidence now at hand, that almost all the property of foreigners in the provinces of Shantung and Chihli, situated in country places, or remote from the foreign settlements in the cities, has been destroyed. The property of the American Board at T'ung Chou was all destroyed, except a small street chapel, and that proved to be a rented building. In Peking nothing was left. At Wei Hsien in Shantung, one church, six dwellings, boys' and girls' boarding schools, and most of the hospital were all destroyed. At I-Chou fu the latest reports indicate that the place has been looted but not burned. At Pao-Ting fu letters discovered in the viceroy's yamen in Tientsin said that the property had all been destroyed. It appears from the conduct of the Boxers in T'ung Chou, and from the fact that the rooms of Mr. Pethick, private secretary of Li Hung Chang in Peking, were found just as he left them, the remains of his lunch still on the table, that the Boxers were well instructed as to which was foreign property and which was not, and all Chinese property which had been used by foreigners, was not destroyed.

IN THE HEART OF BRAZIL.

BY JAMES A. GRAHAM, M.D.

Among the many almost unknown tribes of aborigines, practically lost to sight and forgotten, in the vast regions of interior Brazil, are the Carao Indians, who inhabit the forest land on the banks of the Manoel Aves Pequena River, a tributary of the Tocantins. Fifty years ago the tribe was settled on the Rio Somno in charge of a friar, into

whose hands their education had been committed by the imperial government. They remained under his care for some years, but withdrew into the forest when their chiefs saw the evil effects which resulted among their people from contact with the whites. A pioneering expedition has just been made to their headquarters by James A. Graham, M.D., of the South American Evangelical Mission, and the following account of his visit to them is full of interest.*

We neared the Indian encampment, which had been our goal, and in the distance heard the yelling and monotonous singing. We rode to the house of the capitão, and found the old man sleeping, but he arose and greeted us. I think this is the ugliest man I ever saw. He is not a pure Indian, having some Negro blood; his hair in consequence, unlike the Indians', is stiff and frizzled. This, with a long pointed beard, one blind eye, and the other squinted, a broad face and a tall body, was indeed a picture, ugly enough, tho at the same time to some extent majestic. This man seems to have the village in thorough good order, and under discipline. As well as a heathen man knows how, he cautions the people not to steal, and seems to support justice to some degree. At first things did not look very welcome. The children and women were conspicuous by their absence, tho they later on appeared in great numbers; the men were nearly all painted and armed with clubs, guns, bows and arrows, etc.; they stood at some distance from us, and did not seem at all friendly, but after I had presented the chief with a large knife, and several of the others with smaller knives, they began to gain confidence, and were completely disarmed when I gave a spoonful of gunpowder to all the young men who dared to come for it, beads to the women, and fish-hooks to the boys. They then became very friendly, and soon we were the recipients of about a wagon load of bananas, peanuts, etc. The chief's son was very ill with fever, so I gave him some medicine, and then set out to visit the other sick people in the village, escorted by a guard of twelve naked Indians, armed with clubs, and marching in regular military style, headed by the chief and some other officials. Arriving at the sick people's doors, they would form line on either side, and let me pass in.

On returning to the chief's house, we had coffee with him, and talked, in Portuguese, far into the night, about God, and Jesus and His relation to God. I read a little to him from John's Gospel, and left a copy with him, telling him to ask anybody he might meet to read it to him. He was quite willing that we should start a school in his village, and that some one should come to teach the people about God and Heaven, only *he did not want a friar*. During this conversation, the chief explained that some people had told them we wanted to steal their children, and take them away to Carolina on pretense of

* The Secretary of the Mission, 58 Mount Pleasant, Liverpool, will be glad to give further information with regard to these Indians.

taking them to school, but that really we wanted to steal the children to take them away to England as slaves. Of course, he said, he did not believe this any more, and saying "good night," he retired behind a palm-leaf partition to rest. Outside the Indians continued dancing, and stamping on the ground to mark time to their chants, keeping up a constant rattling of their war rattles. At twelve o'clock everything was quiet, except for the occasional yell of the night sentinel, but by three o'clock in the morning the dancers were at work again, and continued this laborious exercise until the sun rose at six o'clock.

One thing of the previous evening amused me much; this was a whole household in tears; the tears fairly rolled down their cheeks while they wailed piteously, the women vigorously rubbing the side of their heads, and the men their foreheads. I asked why they wept, and was told that a child of the family had been lost for three days, but that now they had found him, and were weeping to show their joy at the lost being found. This incident gave me a text to tell about joy in Heaven over the lost ones coming home.

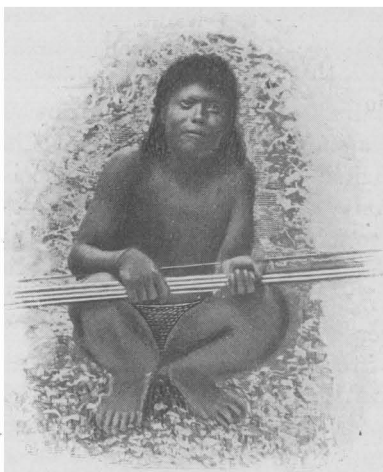
These children of the forest have one good trait, and that is love for their offspring, while the children have equal love for their parents. They never take delight in ill-treating a child, in fact, they say the spirit of an Indian must not be broken, but be always free and wild; hence parents refrain from chastising their children, and it was really touching to see how the sons of an aged sick Indian were concerned about their old father, and begged me to save him if I could. I am convinced these poor creatures have hearts which, if touched with God's Spirit, would simply blaze with love to Him. The Brazilians are cruel and hard-hearted, with an inhumanity that is scarcely credible, but I have much kindlier thoughts of these poor, naked, Indians.

This Caraoh tribe has three villages, called respectively (Portuguese), Serraina (Little Mountain); Gammelleira (the name of a tree); and Domeseilla (Dame or Virgin). We visited the largest, Serraina, which is composed of a large circle of twenty houses, but with a big space between each, and a wide, clear space in the middle. Every house contains a generation, not less than five families in each. The other two villages are smaller in point of size, tho I doubt if they are less numerous in population, as these people accommodate themselves to any kind of circumstance. Each village has a chief, to whom the Indians are responsible for conduct. This chief is despotic and all powerful, tho all of them recognize two revolutionists, who were prominent in the late local rebellion. They are much under the power of these two dangerous men, who are most bigoted Catholics, believing that to kill an enemy of the church is the same as killing a snake on Good Friday. I mention this, not to discourage work among the Indians, but to discourage any unsuitable worker coming out. Let

men come who know they are immortal till their work is done. Let them come, willing if need be, to live and die without seeing much visible fruit, as the amount of preliminary clearing of the ground, before much harvest can be seen, is great, very great indeed. I advise two men to come together, who know each other well.

The morning we left, the Indians were preparing for a great feast, and the chief warmly invited us to stay, but, of course, we could not, so the chief ordered them off in bands, some to fish, some to hunt, and some to gather forest fruits—the pilot declared some to steal, and all to beg. They had just received these instructions when another messenger called them together to see us off, also declaring that the Doctor did not eat farina and dried beef, hence eggs would be acceptable as a parting gift. As a result they came with their eggs, which turned out to be nearly all with chickens inside. This I learned was quite a compliment, as nearer to the present of a chicken than a fresh egg; the Indians eat them thus, and think them more “substantial.” We had mounted, when we were asked to name the chief’s grandson after me, in remembrance of the visit, so in the midst of the assembled villagers, I declared the boy’s name was James. This they all repeated, but the father protested it was not enough, so I added Alexander Graham, and rode off while they continued to shout “Farewell,” “Happiness,” “Return another time,” etc.

The Indians, to the number of twenty, have since returned my visit, bringing presents of bows and arrows, walking sticks, whistles, a war rattle, etc., etc. One of the chief’s sons conversed with me a good deal, and as far as I could judge, they have an idea of a Great Spirit whom they call “Putu.” They think he is angry when it thunders, but the idea of “Putu” loving them was new. The young Indian to whom I explained how much God loved them said, “Ah, we do not know this, but I want to know.” This young man and I became very friendly; he took great delight in teaching me the names of familiar objects in his native language, and used to say, “You teach me about ‘Putu,’ and I teach you about the Caraoah.” We long to see two young men established among these Indians; our hearts warm to them with real affection, yet clearly our principal work for the present is among the Brazilians.



CHARANTÉ INDIAN, BRAZIL.
From a photograph by Geo. R. Witte.

A BABEL OF TONGUES IN HAINAN.

BY REV. WILLIAM J. LEVERETT, NODOA, HAINAN, CHINA.

Missionary of the Presbyterian Board of Foreign Missions (North).

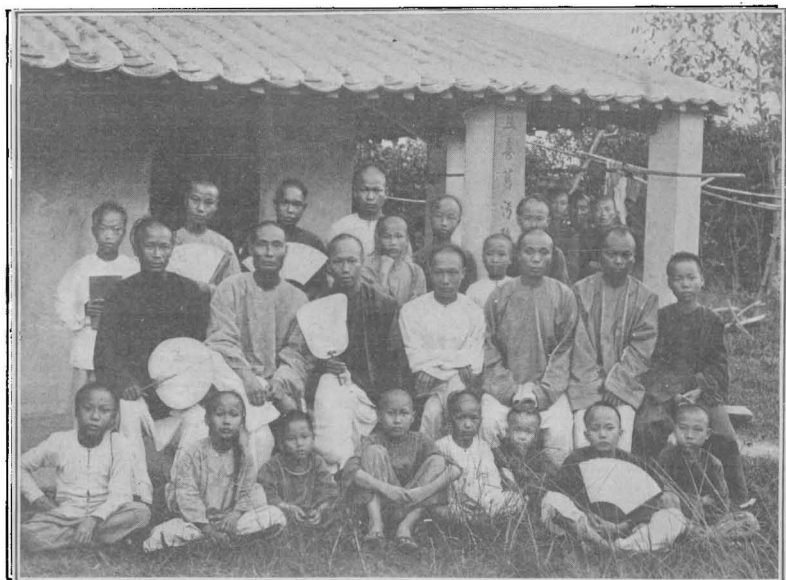
In the Chinese Empire, Province of Kuantung, there is a market town named Nodoa, in the northwest part of the Island of Hainan, which surely deserves to be called "a modern Babel," for within a radius of thirty miles there are at least eight different dialects or languages spoken. In this district there are, also, differences in the character of the people, differences in customs, and often differences in dress.

Taking the island as a whole, the language † of probably the majority of the people on Hainan is, with slight dialectic differences, what we call Hainanese. Hainanese is, in fact, the "Lingua Franca" of Hainan. Many hundred years ago Hainan was colonized by immigrants from the mainland of China, opposite Formosa, so that the Hainanese of the present time is nearer like the dialects spoken at Amoy and Swatow than of the people of any other part of China. To the south and west of Nodoa is a settlement of Hak-kas (language number 2) who came over from the mainland comparatively recently; in fact, they are still immigrating. The Basel Mission have a very successful work among the Hak-ka people in the northern part of the province, where they are said to number several millions. One custom in which the Hak-kas of Hainan differ from some of their neighbors is that they do not bind their girls' feet, except for a short time when they are about to be married. The people of Nodoa itself call their native speech Mandarin (language number 3). This language is spoken to the north and west of Nodoa, in the district city, and several large market towns, where, in some cases, it almost entirely excludes the Hainanese. Tradition says that this "Mandarin" was brought direct from Peking many years ago by the exiled poet-official Siu Dan-po and his followers. But whoever transplanted it from its far northern home, friends from the north, who have visited Nodoa, say that it has woefully departed from its pristine beauty. To the north of Nodoa there is a place where the people speak a dialect of the Cantonese (language number 4). They come from Kau-ciu, which is situated on the mainland, nearly half way from the Hainan Straits to Canton.

The Loi or Li, the aborigine of Hainan, talks an entirely different

† Several times, for convenience, I use the word *language* rather loosely, for, technically, however greatly they may differ from one another, the forms of speech of different parts of China are generally known as *dialects*, on account of the peculiar nature of the common written language. Properly, only three *languages* have been enumerated in my article, the Chinese, the Loi or Li, and the Miao-tse.—W. J. L.

language from the Chinese, and also from the Miau-tse or aborigines of the Chinese mainland. His words, and possibly also his disposition, are much more like the Siamese or Laos. We generally distinguish the Lois as "Wild Lois" and "Tame Lois." The Wild Lois, who inhabit the mountainous interior of the island, live a wild life, and are still in tribal relations. Tribe differs from tribe in dialect, in the pattern tattooed on the women, and, when they come up to market, in the style of coat and skirt they wear. The men, except for different modes of doing up their hair, behold each other on their native heath, differing only as God made them to differ. Without doubt, the Wild Lois, even within thirty miles of Nodoa, belong to several



TEACHERS AND SCHOLARS AT THE PRESBYTERIAN MISSION IN NODOA, HAINAN, CHINA.

Those seated in the middle row are a preacher, two teachers, and students.

different tribes, but from lack of certain knowledge on that point we will class them all together (language number 5).

The region inhabited by the Tame Lois lies to the north of the mountains and between them and the sea. Like the Chinese, they live in villages, cultivate the land, have prosperous market towns, and schools with scholars that have taken degrees in the prefectural and provincial examinations. The Tame Lois are known as Dam-ciu Lois, Lim-ko Lois, and King-toa Lois, so-called from the names of the thirteen districts on Hainan. The Dam-cius (language number 6) and Limkos (language number 7) make up a large part of the population about Nodoa, the former to the northwest, and the latter to the north-

east. Besides differing in speech, they have evident differences in customs. The Lim-ko peasant women wear the plain Chinese coat and trousers of dark blue cloth. The Dam-ciu women, on the other hand, wear a long coat and a skirt, often white, are inveterate betel nut chewers, and are much more likely than the Lim-kos to leave their husbands at home on a market day, and come up to town to do the trading.

There still remain those who are called by the Cantonese the "Miau-tse," the aborigines of the Chinese mainland (language number 8). There are many villages of them in the hills, where they cultivate mountain rice and follow out their own peculiar customs. They can be often seen on the mission compound, the women gaily attired with curiously embroidered headkerchiefs and jackets, and their skirts stamped prettily with an odd pattern; for the Miau, unlike the Loi, by an ancient treaty with the Chinese, may wear his native costume openly in the market towns. Such is the "Babel" of eight languages, which is not lessened any by a scattering of Hunanese soldiers, Cantonese shopkeepers, and King-toa Loi carpenters.

This "Babel" may seem a rather strange place in which to open a mission station, but when Nodoa was occupied there were already over one hundred applicants for baptism to start with. Time proved that almost all these had come from unworthy motives, but through them were brought others who have made it possible, after getting rid of the unworthy ones, to establish a substantial work. Last year the increase in the number of Christians was fifty per cent. The attitude of the *literati* and officials is very encouraging. The former in time of danger from famine and again from insurrection have come to us for counsel and moral support, and the latter, when Nodoa was actually attacked by several hundred robbers, garrisoned the mission compound with their soldiers, and when the danger was over handed back the premises and all they contained without even a tea cup missing—a fact that will mean a good deal to those familiar with the ways of Chinese soldiery. The people among whom we work seem, moreover, to be more willing than in many parts of China, to give financial proof of their appreciation of a Christian education and foreign medical treatment.

This Babel also brings in part its own remedy, for a boy educated at Nodoa must be indeed dull if he can speak but one language. So that the gift of tongues, if it has not been bestowed on the missionaries at Nodoa, yet comes quite easily to those who are probably the most effective evangelists in China—the missionaries' native helpers.

THE CAUSES OF THE CRISIS IN CHINA.*

BY THE REV. J. S. WHITEWRIGHT, CHING CHOU FU, SHANTUNG,
NORTH CHINA.

Missionary of the Baptist Missionary Society.

The writer of the following very remarkable paper, having lately returned from the interior of Shantung province, and having lived since 1881 close to the region where the so-called "Boxer" movement took its rise, is competent as few others are to write as to the origin and development of the present anti-foreign struggle in China. He has had special opportunities for meeting with large numbers of Chinese of the official and literary classes, and gives mainly facts within his own knowledge, quoting also the opinions of Chinese of all classes which throw light on the conditions that have led up to the present terrible crisis. Those who have seen this paper and who are most competent judges pronounce it unsurpassed as a clear exhibition of the subject.—EDITOR.

Three distinct stages are clear in this present anti-foreign movement. 1. Soon after the seizure of Kiao Chou by Germany, a good deal of ill feeling arose, and active opposition was shown by Chinese; German surveyors were attacked, and reprisals were made by German troops. 2. When the Governor of Shantung last year gave the Boxers his moral support by ordering the troops he sent against them not to fire, and to be careful not to hurt them in any way. This governor refused to see a deputation of the gentry of his own capital, who came to petition that he would take vigorous action against these rebels. 3. When, to the horror of the whole world, the Chinese government deliberately threw off the mask and made war on the civilized world.

The whole history of China, in its relations with other powers, shows a state of intolerable pride and insolence, profound ignorance, together with unparalleled duplicity and inhumanity on the part of Chinese officials. The *primary* cause of the present state of affairs is, then, to my mind, to be found in this pride, ignorance, duplicity, and inhumanity of the Chinese government. The *immediate* cause is the seizures of Chinese territory by European powers, and the attempt to open up China for purposes of trade.

It is needless to go into the history of Chinese diplomacy. The English embassy under Lord Amherst, in 1816, was summarily dismissed because its members refused to knock their heads on the ground nine times in succession to the Chinese emperor. In 1860 Mr. (afterward Sir Harry) Parkes, together with a number of other envoys were seized and brutally tortured. He was questioned while kneeling with his arms twisted behind him, and only escaped prolonged torture by pretending to faint. During the recent war with Japan, and while the victorious Japanese were driving the Chinese armies before them, an insolent proclamation was issued by the Chinese government, stating that "the dwarfs had rebelled, but there are not many of them; let them therefore be surrounded," etc. There is nothing new whatever in the present attitude of the Chinese government. It is only that matters have come to a head and are now on a colossal scale.

A Chinese well acquainted with foreign affairs once propounded the question: "How is it that our officials so often get the better of yours in

* Condensed from the Baptist *Missionary Herald*, London.

diplomacy?" He added, "Your officials are men of high character, ability, and education, and yet ours, vastly their inferiors, get the better of them." He replied to his own question by saying that the Englishmen were men of honor, who did not know how to tell lies, but that the Chinese officials gloried in lying and deceit, and congratulated one another when they deceived the foreigner.

Their standard of honor and honesty may be judged by their dealings with their own people. When the Tai Ping princes surrendered to Li Hung Chang, on the solemn promise that their lives would be spared, they were immediately beheaded. The fierce wrath of Gordon when he heard of the foul deed will be remembered. This is the value of the word of honor of a great and representative Chinese statesman.

The number of different theories put forward in this country as to the causes of the present condition is astonishing. British ambassadors and consuls have been blamed, the ministers of other powers, the governments of Germany and Russia, the English government for not interfering before, again for interfering too much. Li Hung Chang's tour round the world has been suggested as the cause of it all. The fact that German soldiers have been used to drill Chinese troops, that missionaries appealed to their consuls too often, and finally the Christian religion itself, has been blamed.

There are people who seem to think that the explanation of great world movements, and even of great campaigns, is to be found in the particular wording of a particular despatch or in the revision of a telegram. To understand the present war in South Africa we have to go back at the very least half a century, and the same principle applies to China.

During the last five years China has lost Formosa and its suzerain state, Korea, while bodies of Russian troops have been sent into the great province of Manchuria "to guard the railway." The Chinese may be excused in interpreting the phrase about guarding the railway as meaning something else, even tho they have brought it on themselves by the exceedingly doubtful protection afforded by Chinese troops to foreigners engaged in construction. The territories thus lost are very rich and extensive.

It may surprise some to learn that in the two years previous to the present disturbances, a vastly greater number of Europeans penetrated into the interior of North China, among the foreign-hating, foreign-despising Chinese, than were seen in these regions in the previous two centuries. This sudden influx of foreigners, many of whom are engaged in making or guarding the railways that have so long been dreaded by the Chinese as the means that foreigners desired to use in bringing in troops to take their country, is sufficient of itself to account for a great deal of the intensely anti-foreign feeling recently manifested.

The conclusion might be arrived at that the sole cause of the present trouble is to be found in the seizure of Chinese territory. No doubt this, together with the irresponsible discussion as to the division of the whole of China among the powers of Europe, has been the immediate cause of the present crisis. How comes it to pass that they took such action, from the seizure of Hongkong sixty years ago up to the seizure of Kiao Chou by the Germans? It has to be remembered that the governments of Europe had borne very long with China—with its dishonesty, incapacity, and deceit. This ought to be said, even when it is held, as I strongly

do hold, that these recent seizures were a mistake, to say nothing more; and that concessions such as at Shanghai, involving no government or tracts of territory, would have served all purposes of trade, and have been also to the very great advantage of China and the whole world. It may be that the nations of Europe have attempted recently to go too fast.

With regard to the attitude of the German authorities at Kiao Chou, the writer had a conversation with a Christian convert of fifteen years' standing. He had worked for Germans at Kiao Chou during the whole of last winter. He said: "I had heard that the Germans treated the Chinese badly; and now, after having lived among them and worked for them, I say to you that the Germans treat the Chinese far better than the Chinese treat each other." The native contractors used to keep back part of the wages of the workmen; and when this was discovered, German officials took the trouble to pay into the hands of each workman, at considerable labor to themselves, his just wages. It did not accomplish altogether what was sought, as everybody who has lived in the interior would know, but that was not the fault of the officials in question; they did all in their power to do what was right in the matter. My friend told me, further, that the prices paid for contracts were not only fair, but generous; but that the contracts were secretly sublet and the workmen ground down.

Last year, in the course of a long conversation with an official of rank, who had been sent by the Chinese government to settle difficulties of a serious nature that had arisen on account of the prosecution of the railway in Shantung province, he stated that the men to blame for the disturbances were the native officials, who neglected to inform the people of the rights which the Germans had acquired, and of their aims and objects. They allowed the people to remain in ignorance, and with the most disastrous misconceptions with regard to foreigners generally, and the Germans in particular. This man was one of the few liberal and enlightened officials. He was very despondent about the progress of his country, and when it was pointed out to him that it only needed a larger number of men with ideas like his own to help to bring about a gradual change for the better, he replied, that there was absolutely no hope for the present; that the high authorities were, the majority of them, men who knew practically nothing about affairs outside China, and were determined to have no change and no reform. Pointing to his son, a lad of nineteen, he said: "There is the hope of China; it is in the next generation." As the "Boxer" movement began in the German "sphere of influence," it may be well to keep such facts in mind. During the Japanese war an official, in the course of a confidential conversation, gave as his view that the lamentable condition of affairs at that time was to be traced to the "utter insincerity" of the central government. A leader of a Chinese religious sect expressed himself in almost identical terms some time after.

With regard to the statement that the action of missionaries had tended to produce the present state of affairs, we have heard of Buddhist and Mohammedan, and other missionaries in England; and even if they were to come in numbers—say as many as fifty men to forty millions of Englishmen, which would be equivalent to fifty missionaries to a population of over forty millions in a given section of China—it is very evident that the irritation caused by the presence of these few men in Eng-

land would be infinitesimal when compared with that produced by the seizure of English ports, with large hinterlands and perpetual talk about the dividing up of England among other powers. The said missionaries might fare very badly when the English people came to believe in the designs of governments to which they belonged; but that would hardly be their fault.

The Baptist Mission in Central Shantung, close to the region where the present anti-foreign movement began, succeeded in establishing very friendly relations with the people in the district where its work was carried on. This is well known throughout China among all who have paid any attention to these questions. It is the rule of the mission that every man should make himself acquainted with Chinese etiquette, etc., so as to be able to conform himself to the manners and customs of the people. No man is given the status of a full missionary by his society until he has served three years' probation on the field, and passed four examinations in the language. They have exerted themselves in various ways to enlighten the people and make friends with them, knowing very well that enemies and people who are filled with suspicion can not be made converts. Both friends and converts were made. Appeals to consuls have been discouraged, and have only been made when other efforts have been exhausted. These appeals have been very rare indeed. In the early days of the first station great caution was exercised. In those days they seldom went out without hearing some unpleasant epithet addressed to them; and it is evident that it is to the interest of the missionary in the interior, if only for his own comfort, to try to produce a better state of things. The missionaries did their utmost to establish friendly relations, and before long succeeded. This year, February 7, the writer left his station for Europe on furlough. The leaving was a very pleasant contrast to the treatment of eighteen or nineteen years ago. Neighbors came out, not to revile, but to bid farewell in most friendly fashion, and to say they would be glad to see him back again. This is only mentioned as typical of the experience of missionaries in the interior when they have been enabled to establish themselves and gain the confidence of the people. The troubles that have come to missionaries almost invariably come from people outside, from those beyond the reach of their influence.

The Marquis of Salisbury lately spoke some very wise words of counsel to missionaries. The writer has the honor to belong to a mission which has done not only what the prime minister advises, but a good deal more. He would desire with profound respect to add to the advice given to missionaries, also "all residents in the East, and especially all travelers in the interior." It has to be remembered that missionaries are, after all, few, and the others very many. Up to three years ago missionaries were living in the central and eastern sections of Shantung province in great peace and quietness, our relations with the people improving year by year. The district referred to is inhabited by over twenty millions of people. Then came the occupation of Kiao Chou. At first the Chinese did not seem to be able to understand what it meant, but gradually, as the surveys for the railway were pushed on, and as miners, prospectors, surveyors, travelers, began to move about the district, they began to realize the position. Their ideas were further accentuated when land was purchased for the railway, and Chinese officials deliberately, on the testimony of men of their own number, kept infor-

mation from the peasantry which would have facilitated matters. The missionaries who were there before all this, with few exceptions, wore the native costume, they all spoke the Chinese language, and were thoroughly acquainted with the manners, customs, and prejudices of the people. In previous years a foreign traveler was very rarely seen; but now in one fortnight more foreign travelers in foreign dress passed over the main roads than were seen in twenty years previously. Some of these, without having any idea whatever that they were doing anything at all offensive, some who were commendably anxious to conciliate the Chinese, did things which gave rise to a great deal of suspicion and unrest.

To give a few typical instances within my own personal knowledge. Two travelers in foreign dress, wearing the short tight-fitting jacket which the Chinese in the interior think to be hardly decent, and which they so dislike and despise, rode up to the door of a missionary's house, with their sporting rifles over their shoulders. They had to the Chinese mind the appearance of foreign cavalry soldiers. It did not much matter in the city in which we lived, as we were on good terms with the magistrates and people, but it might have mattered a good deal if they had happened to travel into a hostile district.

It may be well to note here with regard to taking the life of animals in sport that it is contrary to the religious ideas of very many of the Chinese, and while the people in the neighborhood of treaty ports may have got used to the idea that some foreigners are sportsmen and may even have ceased to care about it, it is by no means so in the interior. In January of this year, another traveler was staying a night at the house of a medical missionary. He produced a pair of Mauser revolvers for inspection, and explained their capabilities, hitherto unknown at that station, which possessed no weapons. He called attention to a dent on the butt of one of the revolvers, and explained that he had seen a dog that morning eating part of a human body, and was so disgusted, that he shot the dog. He fired two shots, but the dog did not die at once, so he hit him over the head with the revolver and killed him. Now, the horror and disgust was very natural, especially in a man who was not accustomed to such a spectacle, but the dog belonged to some one who, tho he might have no care for his dog, would very much resent his being killed by a foreigner. His shooting at all was the serious thing—it called attention to the fact of his being armed with superior and deadly weapons.

Another traveler was taking photographs in a promiscuous manner as he traveled. Now, some Chinese have a superstitious fear of being photographed. No one who understood the people would think of taking photographs in the interior of China except where he was very well known and with the consent of the people. One of the worst cases was when a party of travelers was observed to measure the city walls of the city of Wei Hsien. Strolling on the embankment, it was perhaps only to decide an idle bet, and tho nothing was done at the moment, for days after the whole city was in a furor of indignation at what they regarded as an outrage. The travelers in the meantime passed on, and, doubtless, reported that all was quiet. They did not hear what was said, and would not have understood it if they had; but the American missionaries, who have a large station just outside the city, had to bear the brunt of it all.

Within my own experience I have known of more unwise things

being done in a month by travelers and others than by the whole missionary body in Shantung in twenty years. Indeed, there is no comparison: no missionary would dream of doing such things as above mentioned. It should be very clearly understood that in many cases it was simply ignorance of the language, manners, customs, and prejudices of the people, that was the reason of the offense given. If a missionary, after nineteen years of application, feels that he has a great deal to learn, what about the man who has not been nineteen days in the country and does not feel at all called upon to seek advice and learn how to comport himself?

In Manchuria Scotch and Irish Presbyterians have a large mission work, but there also, during the last three years, the missionaries have been very few, and other foreigners, surveyors, engineers, etc., not to speak of large numbers of Cossack soldiers, have been very many. In a district where there are, say, half a dozen missionaries, there are hundreds, perhaps thousands, of Cossacks. As I am speaking mainly of my own experiences, and have not lived in Manchuria, I will not venture on any opinion as to how far the Cossacks are likely to seek to attempt to accommodate themselves to the manners, customs, and prejudices of the Chinese. I will leave all that to the historic imagination of my readers. With regard to the missionaries, Mrs. Bishop, a traveler of a very different stamp from some of those mentioned above, who spent some time among the mission stations making a study of their work, speaks of the esteem in which they were held, and states that "on all public and private occasions, they were treated with respect."

A good deal is said as to the confusion that must be caused by the differences between the various Christian churches. It is not so "confusing to the Chinese philosophic mind with a religion adapted to its own needs" as is supposed. The Chinese have not one religion, but several. The writer has often stood on a mound from which could be seen Confucian, Buddhist, and Taoist temples, also a Mohammedan mosque. There were also other temples that it would be difficult to class under the head of any religion. The Chinese have also many religious sects, and the general idea is that all these religions are seeking to do good and save men from sorrow. The Chinese are well accustomed to the idea of various religions and sects, and they tolerate Christianity more readily than perhaps any other nation in history, when once they come to have any accurate idea as to what Christian doctrine really is. It has also to be remembered that among all Protestant missions there is a tendency to draw more and more together. The relations of English and American missionaries in the Shantung district are of the most cordial character. With regard to German missionaries, the only fault that their American and English colleagues have to find is that there are so few of them. Those on the field have worthily carried on the scholarly traditions of their country. There are no books more highly appreciated by all missionaries than the able works of the late Dr. Faber. The "confusion" has been exaggerated.

It may be difficult to gain a hearing for a good word on behalf of the Chinese people at this time—that is, for the Chinese as a whole, regarding them as distinct from the present governing class. With regard to the present government it is sufficient to say that the cup of its iniquity has long been full to overflowing. It by its own action in making war on the civilized world has demonstrated the truth of the statement made

at the beginning of this article that the primary cause of the present horror is to be found in the boundless pride, ignorance, duplicity, and inhumanity of the rulers of China. It is not fair, however, to class all the Chinese with the present governing authorities. Many could speak of great kindness shown to them by Chinese. The writer's own relations with the Chinese of all classes of society have been in the main very happy, and they have been more and more so as the years went by. After living a few years in China I was taken ill. It was worth some suffering to receive the kindly congratulations of heathen neighbors on recovery. Servants are very often found faithful and loyal, especially in times of trouble and illness. Our whole mission in Central Shantung is indebted to a native gentleman who has come forward again to serve us. He comes to my mind just now, as a message from the kindly old Confucianist has recently reached me through a colleague. He expresses the hope that I have "reached England in peace, and that while there he hopes there will be safety from the Boers." (His geography is vague.) After famine relief many missionaries received very cordial expressions of gratitude, yet it has been said that the Chinese people are destitute of gratitude. There may be reasons for contrary experience in ordinary intercourse with the Chinese—it may be the old attempt to "hustle the East" on a small scale.

There is a growing "Reform Party" even in China, and numbers of the younger officials have come under its influence. It was an infinite pity that the young emperor could not have received the united support of all civilized powers when he started on his career for the renovation of his country.

The Chinese have no more loyal friends, and none who have such faith in their future as a race, than the members of the missionary body. One has only to mention the names of Prof. Legge, who undertook and brought to completion the colossal task of translating into English the whole of the Chinese classics; the great scholar Chalmers; Muirhead, who for over half a century has labored in Shanghai, honored and beloved by all who know him; Griffith John, great preacher and translator. Among the Americans, the names of Nevius, Mateer, and Corbett readily occur. Scores of others could be mentioned, both English and American, who have grown old in the service of the Chinese. The few names just mentioned represent together over three hundred years of service—evangelistic, educational, and literary.

There are those of us living in the interior of China, trying to become Chinese to the Chinese, to speak their tongue, to appreciate their sacred books, to think their thoughts, to do all in our power to heal their diseases, to help them in time of famine, to enlighten their ignorance, to show them the value of Western science and civilization, and, above all, and supremely, to give them that religion which we believe alone can lead men to the highest moral, intellectual, and material advancement. Still, we have not forgotten that we are of the English blood, and have tried to live so as in no way to dishonor our flag. While keenly conscious how far we fall short of our ideals, we have sought to live in a manner worthy of our churches and the glorious traditions of the missionary body, to belong to which we regard as our highest honor.

LIST OF PROTESTANT MISSIONARIES KNOWN TO HAVE BEEN MASSACRED FROM THE BEGINNING OF "BOXER" MOVEMENT TO SEPTEMBER 11, 1900.

BY REV. JOHN R. HYKES, SHANGHAI, CHINA.

SHANTUNG, December 31, 1899; Church of England Mission. (S. P. G.)

Rev. S. M. Brooks.

CHIHILI, about June 1, 1900; Church of England Mission. (S. P. G.)

Rev. H. V. Norman.

Rev. C. Robinson.

PAOTINGFU, June 30; American Presbyterian Mission.

Rev. and Mrs. F. E. Simcox, (three children).

C. V. R. Hodge, M.D., and Mrs. Hodge.

G. Y. Taylor, M.D.

PAOTINGFU, July 1; American Board Mission.

Rev. H. T. Pitkin.

Miss A. A. Gould.

Miss M. S. Morrill.

PAOTINGFU, July 1; China Inland Mission.

Rev. and Mrs. B. Bagnall, (one child).

Rev. William Cooper (of Shanghai).

HSIAO YI, SHANSI, June 30; China Inland Mission.

Miss Whitechurch.

Miss E. E. Searrell.

NEAR THE YELLOW RIVER (while fleeing from Shansi), July 15 or 16; China Inland Mission.

Rev. and Mrs. G. McConnell, (one child).

Miss King (of Yang-chou).

Miss Burton.

(Miss F. E. Nathan, Miss M. R. Nathan, and Miss Heayman, of the C. I. M., are supposed to have been with this party, and to have shared their fate.

K'U CHEO, CHEKIANG (Chu-chou). July 21 and 22; China Inland Mission.

Rev. and Mrs. D. B. Thompson, (two children).

Miss Desmond.

Miss Manchester.

Rev. and Mrs. G. F. Ward, (one child).

Miss Sherwood.

Miss Thirgood (of Chang-shan).

EN ROUTE TO HANKOW FROM SHANSI, July 13; China Inland Mission.

Miss Rice (of Lu-Cheng).

Mr. Saunders' children, Isabella and Jessie, July 27 and August 3.

Mrs. E. J. Cooper, August 6, (child Aug. 17).

Miss Huston, August 11.

Two of Mr. Lutley's children.

TAIKU, SHANSI, July 31; American Board.

Rev. and Mrs. D. H. Clapp, (one child).

Rev. G. L. Williams.

Rev. F. W. Davis (of Fen-Chou-Fu).

Miss R. Bird.

Miss M. L. Partridge (of Li-man).

(The evidence of their death is a messenger sent from Fen-Chou-Fu by Rev. C. W. Price, who said he was perfectly trustworthy.

FEN-CHOU-FU, SHANSI; American Board.

Rev. and Mrs. E. R. Atwater, (two children).

Rev. and Mrs. C. W. Price, (one child).

FEN-CHOU-FU; China Inland Mission.

Rev. and Mrs. A. P. Lundgren (Kiai-hsin).

Miss Eldrid (of Yang-chou).

(These three members of the China Inland Mission are known to have been visiting at Fen-Chou-Fu in June. Letters have been received from them up to June 28, in which they say that there had already been a riot at Mr. Atwater's place, and that all were congregated and barricaded in Mr. Price's house. The evidence of this massacre is a messenger who arrived at Tientsin on the 2nd of September from Fen-Chou-Fu. He brought a rag

signed "C. W. Price," and dated August 13, which said: "This man will tell our situation and is trustworthy." The messenger said: "A party of three men, four women, and three children, left that city under escort on the 15th of August, and they are reported to have been shot."

TAIYUENFU, June 27; "Sheoyang" (Independent Baptist) Mission.

Miss Coombs.

(The evidence of her death is a letter in German, dated July 6, and seen by Mr. Stevenson, the Deputy Director of the China Inland Mission, in which it is stated that there was a riot June 27, and that Dr. Edwards's Hospital was destroyed, and Miss Coombs killed. The letter was sewn in the sole of the messenger's shoe, and altho he was repeatedly stripped and searched, it was not found.)

TAIYUENFU, July 9; American Board.

Two children of Mr. Atwater.

TAIYUENFU, July 9; "Sheo Yang" Mission.

Dr. and Mrs. Lovitt, (one child).

Rev. and Mrs. C. W. Stokes.

Rev. and Mrs. J. Simpson.

Rev. A. J. Huddle (Independent).

Miss Duval.

Miss Stewart.

TAIYUENFU, July 9; English Baptist.

Rev. and Mrs. Farthing, (two children).

Rev. and Mrs. T. J. Underwood.

Rev. and Mrs. Whitehouse.

TAIYUENFU, July 9; China Inland Mission.

Dr. and Mrs. Miller Wilson, (one child).

Miss J. Stevens (of Ho-chou).

Miss M. E. Clark.

TAIYUENFU; British and Foreign Bible Society.

Mr. and Mrs. W. T. Beynon, (three children).

(The above are believed to have been massacred at Taiyuen on the 9th of July, for the following reasons:

1. The last word received from any foreigner in the city was the letter of July 6, referred to above.

2. A number of "urgent" telegrams sent from here between the 1st and the 10th of July have not been answered.

3. The missionaries who have escaped from the cities nearest to the capital report a general massacre in the city.

4. No less than three despatches from officials in Taiyuen have been seen in the yamens to which they were sent, in all of which it is stated that 37 foreigners and 30 native converts were murdered on the 9th of July.

5. Pere Robert has information of the massacre having occurred on that date (July 9), and he gives the names of two bishops (Guillon and Fatosati), known to have been killed.

6. *L'Echo de Chine*, the French newspaper published at Shanghai, has published a detailed account of the massacre as furnished by its own correspondent at Hienhien. He confirms the date, July 9.

IANG-KAO, (date unknown); Christian and Missionary Alliance.

Mr. and Mrs. O. Bingmerk.

SHEO YANG, SHANSI, (date unknown); Sheo-yang Mission.

Rev. and Mrs. W. W. Pigott.

(News has been received here that two foreigners have been murdered in Sheo-yang. This was Mr. Pigott's station, and it is probable that he and his wife were the victims.)

CHRIST OWNED AND DISOWNED IN INDIA.*

BY MISSIONARY HOCH.

Even a superficial glance at what is going on in India will easily persuade the observer that at present the utmost animation and activity are prevailing in the religious sphere. As if in anticipation of a coming storm, the old and crumbling structure of the ancestral religion is undergoing a close examination, in the view of strengthening and renewing the foundations, of repairing breaches, of covering exposed angles. Here and there a turret also, in the most modern style, is built on, and the building receives a new coat of stucco. It is as if the people, long enthralled under the spell of idolatry and caste, were now beginning to awake out of their sleep of many ages. The dead bones are stirring, everything is becoming fluent, there appears a previously unknown seeking and inquiring after reform in the religious and social sphere.

We take the view-point of the evangelical missionary labor of the now closing century. The leaven of the Gospel has penetrated as a mighty ferment into the sinews of the people, before so dead, and we can see with our eyes how it has leavened the lump. True, it is not the preaching of the Gospel alone which has induced this change. The invading power of Western culture and civilization has essentially contributed, in bringing the Indian people to a consciousness of the contrast in which the old Hindu religion stands in many particulars to the simplest dictates of the healthy human reason, and at the same time of the hindrance which it forms to the national well-being and the urgent social reforms. It has brought the cultivated Hindu into that inner schism of a peculiar double life—a double life that is pressed between what, as an enlightened man, he thinks and speaks in his enthusiasm for reform and freedom, and what, as a slave of caste and his family, he is constrained to do. It is a hybrid position which, by reason of its untruthfulness is, in the long run, untenable, and must lead either to moral bankruptcy or to a radical breach with the unworthy situation. Alas! the Western culture, which has been variously introduced to the Indian people in divorce from Christianity, nay, in antagonism with it, has aggravated this innate discord, which, in some way or other, must, in time, have come to view, by a precipitation of it, before the people had gained the inner strength to overcome it, and at the same time, by withholding from them that means which is alone in a position to supply them with this strength.

It is, therefore, a Divine disposition that the Gospel, partly before the mighty invasion of Western culture, partly together with it, could unfold its activity, partly to tear down, partly to build up, for the transformation of the Indian people. For we need not fear contradiction in saying that the Indian people, so religiously disposed, will not be permanently satisfied with a religionless civilization. And, altho in the last decades, many cultivated men have gone over, after their faith in their ancestral religion had been shattered, to the atheism and materialism imported from the West, yet this has come about not so much out of irreligiousness of principle, as out of a more or less instinctive opposition to Christianity. Their wish was to defend themselves thereby against the claims of the Gospel. On the other hand, men are now coming to perceive that enlightenment and cultivation without religion, not only undermine faith in the ancestral religion, but also indirectly level the way for Christian-

* Extracts from *Evangelisches Missions-Magazin*.

ity; for the more the Indian religion loses credit with its adherents, the more it stands out against such appropriate reforms as may render it acceptable even to the cultivated, the less prospect it has of being able to check the mighty advance of Christianity. The present watchword, therefore, is: Return from the materialistic philosophy of the West to the monistic philosophy of the ancient Rishis, a relief philosophy sprung out of the religious genius of the Indian people. Accordingly, endeavors are made to bring the present generation again into the knowledge of their ancestral religion; the youth, now growing up, ought, it is held, to obtain an impression of the rich treasures of deep wisdom and genuine piety contained in the ancient religious books. Sanskrit schools are opened, and prizes proposed, as an encouragement to the study of the Shastras. Attempts are also made to elevate the priesthood. "As missionaries and soldiers are trained for their respective calling," so declares, for instance, an association of the adherents of the Madhwajari sect in South India, "so it is also our design to bring on priestly Muthas by instruction in the Vedanta Shastras, so that they may be in a position to instruct us seculars also, and others. The times when one worshiped dumb idols are gone by. Accordingly, our priesthood ought to be zealously conserved to develop itself thoroughly for its calling, so as to gain from other classes the consideration due to it." People begin to be ashamed of the uncultivated priests and high priests (Swami) and of their reactionary measures, such as excommunication of such as have taken up residence in England, and demand of them, in recognition of the signs of the time, to put themselves at the head of the reform movements.

This deeply-felt need of social reform serves no less to bring the religious questions into the foreground of the public interest. For most of the social evils of India are so thoroughly fused with religion, that every attempt to remove them comes in conflict with a religiously sanctioned order. In such a case the ultimate question is whether Hinduism shall or shall not continue to subsist in its traditional order. Yet the craving for social reforms, such as the modification of caste, the elevation of the female sex, the abolition of the joint family system, etc., are the inevitable result of the incoming Western civilization, and of the necessities of the new life which it has aroused. The strait-jacket of ancient haste no longer fits the enlightened view of life; it has already had to suffer many rents, and even yet it is not wide and elastic enough. Will not in the end the new most completely shatter the ancient wine-skins? And what then? Thus the social problems likewise make urgent a reformation of the outworn religion.

It lies in the nature of the case, that these modern reform movements within the Indian religion stand in conscious antagonism to Christianity. For their impelling motive is resistance to the latter, and the problem which they seek to solve is: to assure to the Indian people the enjoyment of the Western culture without the acceptance of Christianity. Yet every reasonably penetrating observer will recognize in these movements the mighty influence of previous missionary effort, and this so much the more, as it is unmistakably for the most part truths borrowed from Christianity, with the help of which the effort is making to reanimate Christianity. It is becoming little by little the mode, to read Christian thoughts into the old religious books of India. In this respect these people are merely following the fashion set by Swami Vivekananda at the Congress of Religions in Chicago.

A peculiar instance of this is offered in the essay of K. Sundaram, M.A., an eminent Brahman, esteemed as orthodox, a professor in the state college at Kumbakonam. The essay bears the interesting title: "The Mission of Jesus in the Light of the Vedanta Philosophy." The author proceeds from the assumption that Jesus was an Asiatic, and that therefore it is to be assumed that his views concerning "the problem of eternal life" have been influenced by his Asiatic temperament, his Asiatic sympathies and environments. He is inclined to assume that Jesus has been influenced by Indian teachings, but is also honest enough to allow that such an influence is not historically demonstrable. What now, according to the Brahman's view, is "Asiatic" in the teaching of Jesus? First, his conservatism, which he thinks appears in his saying that He came not to abolish the law or the prophets, but to fulfil. From this he draws the conclusion, that Jesus has rejected no form of religious truth whatever as error, but, like the Vedantists, has only acknowledged higher and lower gradations of truth. He speaks then of Jesus' moral teaching, and finds it comprehended in the double commandment of love. In this latter, he thinks, lies the newness of Jesus' teaching, and thereby He has set the principle of inwardness in place of the outward ceremonialism of the Old Testament religion. But for India, he maintains, this principle is nothing new; the Indian religion has from of old had and cherished a mystical, spiritual element, indeed he will have it that this is its soul, and the deepest reason why it has been able to maintain itself to this day. Especially, in his view, is the commandment of love the essential import of the Bhagavadgita and of the Vedanta philosophy. He then passes to the Sermon on the Mount, in "illustration of the new spirit with which Jesus endeavored to kindle the glow of the spiritual nature in the heart of men." You feel how Jesus has inwardly laid hold of him and brought him into warm agreement with himself in reading his exposition of Jesus' interpretation of the commandments: "Thou shalt not kill;" "Thou shalt not commit adultery." Jesus says he does not content himself with condemning the external outbreak of the sin, but follows up the sin to its deepest root in the heart, insisting therewith on an inner renewal, altho still maintaining the outward law and the traditional faith. "Thus example is piled on example in the Master's exposition of the principles of the higher righteousness which constitutes the Kingdom of God, until, as crown of the whole, the principle is laid down: Love your enemies." Yet even this highest he finds fulfilled in the Vedantic view of Sathva: "The highest grade in the spiritual development of a man, the state of perfection, in which the votary, dissolved in God, free from all self-seeking, and every striving of enmity toward any living being whatever; regards, accepts, and loves all creation as something possessed of God, and therefore as something which must be holy and dear to himself."

It would lead us too far, to test the justness of this comparison of the teaching of Jesus with the pantheistic teaching of the Vedanta. Moreover, it needs no proof, that the Brahman has not only completely overlooked the high spiritual character of the Old Testament, but also idealizes Vedantism, and ascribes to it Christian ideas which, according to the unity of the system, are either foreign to it or can only belong to it in a sense alien to Christianity. Yet we may well agree with a South Indian native newspaper, in regarding this essay as a significant sign of the times. It observes:

"A remarkable transformation is now accomplishing itself among thinking Hindus in their attitude toward Christ. He is to them no longer the despised Nazarene, no longer merely the Savior of the Pariahs and casteless, as aforesaid. They render to the person of Christ the deepest reverence. It is, no doubt, in the first place the ethical Christ who is so attractive to our Hindu brethren, not the eternal Son of God, who is come to redeem mankind. Yet there can be no doubt that the spirit of thinking Hindus has been most profoundly improved and apprehended by the moral greatness of Christ."

EDITORIALS.

The New Century.

With January, 1901, begins the 20th century according to the present mode of reckoning. Our hope and prayer is that it may be a century of new and ever increasing fidelity to duty, of prompt reception of truth and acceptance of new opportunities, of self-denial, and of effectiveness in service of God and man. For the MISSIONARY REVIEW we crave greater usefulness in the Kingdom of God throughout the world. It will be our endeavor to deal carefully with all subjects which directly bear on the progress of the Gospel at home and abroad, especially where the Church of Christ is not firmly established.

During the coming year we plan to have valuable articles on the various mission *fields* of the world, the missionary *problems* of the new century, the *organizations* which are sending out and maintaining soldiers of the cross, *methods* of work in foreign lands, as well as *biographical sketches* and *stories* of mission work. Maps and photographs will be extensively used to give interest and vividness to the subjects treated. We have made arrangements for securing the latest items of intelligence from the various fields as promptly as possible, and in other ways to make the REVIEW of the utmost value to Christians everywhere.

Business Men to the Front.

Nothing was more impressive, nor perhaps more hopeful in the whole series of meetings of the Ecumenical Conference, than the Business Men's Session. It was planned and executed wholly by business men. All that the program or executive committee of the Conference had to do with it,

was to vacate the evening and leave the business men to do with it what they pleased. They organized a great meeting and put it through with telling effect.

It was intended as an initial movement of laymen further to the responsible front in mission administration. It will we are sure interest business men to read of the organization of a company of business men in Rochester, N. Y., for a little work on their own account, while they diminish nothing of what they have been accustomed to do for the support of the Church and all its benevolences. We can do no better than to let their organization speak through its own text, which, at our solicitation, the secretary, Horace McGuire, Esq., has placed at our disposal.

THE BUSINESS MEN'S MISSIONARY CIRCLE
OF CENTRAL PRESBYTERIAN CHURCH,
ROCHESTER, N. Y.

This Circle was formed Dec. 20th, 1898. It consists of ten business men. It is hoped to continue its membership at ten, no more, no less. Each member is an active willing member, and the membership fees are one hundred dollars per year from each member. The pastor of the church is to be, ex officio, an honorary member. We may have a president, a secretary, and a treasurer, to be elected annually by ballot. Meetings of the Circle are to be held as often as any business requires a meeting, upon a call by the president.

The Object of the Circle.

We have been impressed with the idea that as business men we have not taken the interest in foreign missions which the great subject demands. That the Presbyterian Church of the United States is about to make a "forward movement" in foreign missions. That as new fields are being opened, the Gospel of Jesus Christ should follow our flag, if not precede it, into every new possession acquired either temporarily or permanently by our country. That there is no better way to enlighten a people, or to enable them to become self-supporting and capable of self-government, than by the dissemination among them of the Word of God. That the vital truths taught in God's Word, and exemplified in the lives of men, will ennoble a people and lift them up from semi-barbarism to a

Christianized civilization. That we have the ability, and it may be our great pleasure to materially assist in this work.

That the Board of Foreign Missions of our church will welcome our material assistance, and aid us in acquiring all necessary information which will tend to quicken our activities and stimulate our efforts.

The Aim of the Circle.

We shall pay to the support of a foreign missionary in the Philippines \$1,000 a year. If by death or resignation we shall lose a member, we shall at once seek a new man to fill the vacancy. Applications for membership may be placed upon the waiting list and selected to fill vacancies, in the order of filing applications.

We shall hope to know all about the man whom the Foreign Board shall assign to us. We shall feel free to write to him individually or through our secretary, and shall try to keep fully informed of the kind and character of the work done by him. Our preference is for a medical missionary.

At our meetings it is hoped we shall have information gathered by the members from us and all sources, and given to us. That we shall each endeavor by our private reading to become well informed as to the work of our church in the Philippines, and interchange views on the subject. But above all we shall aim to be loyal members of the Church of Christ upon the earth, and put forth an honest effort to bring about that time when all men everywhere shall believe in His name, and be guided by His spirit. **

Papal Missions in China.

In discussing how far missions in China are answerable for the recent outbreaks, it is very thoughtless to forget that there are two profoundly different missions in China, and that an accusation against one might be wholly inapplicable to the other.

One of the missions, the Roman Catholic, is almost wholly conducted by Frenchmen, and predominantly by Jesuits. It has therefore all the advantages and all the temptations implied in religious and national unity. Except in the northeast, where Germany controls, France has the avowed protectorate of all Roman Catholic interests. The attempt of the Vatican to secure them for itself was foiled by a significant threat of dis-

establishment in France. Were all the French missionaries in China as humble as no doubt many of them are, France would compel them to be instrumental of her aggressive policy, whether they would or no.

However, it is ridiculous to pretend that modest humility is a common mark of Roman Catholic missions. Rome has never broken the connection with the Middle Ages, in which temporal and spiritual aims were inextricably interwoven. That the temporal power should always hold itself ready to support an interest defined by the church as spiritual, is almost a Catholic commonplace, at least with the clergy. Modern France, that is her government, cares little about spiritual interests, but abroad she is very ready to answer every appeal of the church, for she finds her own accounts in it. Church and state, therefore, aggravate each other to aggressiveness.

Moreover, French Catholics, who were chief in the Crusades, have kept up the crusading traditions to this day. The crusading instinct was not very humble, nor were its immediate aims or its instruments spiritual.

The Crusade contemplated the erection of Christian states in the East, and the Roman Catholic missions in China, supported by France, do very much the same thing. The missionaries require their converts to pay a certain tribute to the Chinese authorities, and after that they regard them as virtually the subjects of France. Every complaint of the converts that can be defined as involving their religion—and hardly anything can not—is brought to the consular courts, and, for obvious reasons, commonly decided in favor of the Roman Catholics, and that by France, not by China.

Who can wonder, therefore, that

the Chinese are deeply embittered at finding almost a million of their countrymen virtually withdrawn from the national authority? The expression of their anger is horrible because all their punishments are horrible, but the displeasure in itself is thoroughly warranted.

Now how can such things be laid to the charge of the Protestant missionaries? Some few of these may be arrogant and meddlesome, but their unsupported efforts die out, and thus far in public matters they have not been combined or combinable. They are Englishmen, Americans, Germans, and Swedes, and, we believe, Danes. Here are five nations, at least, no one of which pretends to any right of a common protectorate over Protestantism, or would be suffered by the others to assume it. The Protestants, therefore, have not the power, nor the temptation, to any such political aggressiveness as the Roman Catholics, to raise no question as to the relative spirituality of their missionary theories.

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China Without Christ.

It is appalling to think what would be the result of allowing the antagonists of missions—Oriental and Occidental—to have their way and exclude Christian missionaries and the Gospel from the Chinese empire. China is certain to move; the only question is, will she move toward righteousness, and peace, and true prosperity, or will she move forward only in greater shrewdness and duplicity, more skill in warfare, and increased worldly wealth and wickedness? Her doors have been opened to Western ideas of life and civilization, and many of her brightest young men have grasped the idea of bringing the nation out of her sleep of conservatism and stagnation; the land is awakening and

will progress toward God and truth, but it will be in spite of those who wish to shut out the Gospel.

Imagine the result of giving the Chinese a foreign-drilled army, European guns and warships, modern factories, telegraph lines, and railroads—in fact, a knowledge of all the modern arts and appliances—without even attempting to give them the Christian ideals and principles which to some degree, at least, restrain the use of this power in wrong directions. Had China waited ten years longer before defying the world, and in the meantime had continued to develop her army and navy and to unify the empire, without a corresponding progress in the acceptance of Christian faith and practise, it seems possible that she would have been able to resist all Europe for an indefinite period. She could easily have put into the field an army of 1,000,000 men, which would have been well nigh invincible. But God did not permit that. China must be won to Christ. He will conquer.

Lessons for Missionaries.

It is well for missionaries to inquire of God what He has for them to learn from these outbreaks and persecutions. Have we been blameless? Have we been "wise as serpents, and harmless as doves" in our dealings with the Chinese? Have we always used heavenly wisdom, and been constant in prayer? Have we boasted of success or thought that our own self-sacrifice and tact and power was at all responsible for the progress of the Kingdom? Shall we not, at home or abroad, rely more absolutely upon the arm of the Lord and less upon the arm of flesh? Shall we not move forward in the strength of His might and preach His Gospel, leaving results with Him, and giving Him the praise?

The Egypt Mission Band.

Some of our readers have probably seen in the *Nineteenth Century* an article on the subject of missionaries in Egypt, which contains some very serious misstatements, and charges of "amazing imprudence" are brought by the writer against Mr. J. Martyn Cleaver, secretary of the Egypt Mission Band.

The writer states that Mr. Cleaver had a certain controversial tract translated into Arabic, and having obtained the addresses of the principal Mohammedans in Egypt, "forwarded to them copies of the tract enclosed in wrappers which bore an unfortunate resemblance to those in which government circulars are sent," implying, as his subsequent argument shows, that the object was to lead those to whom the tract was sent to believe that it came from the government. Mr. Cleaver says in reply:

"Certainly, if this were the case, I should be the first to admit that it was not only an act of 'amazing imprudence' but even gross folly. Not only was the tract not sent out in wrappers resembling those in use by the government, but they were not sent out in wrappers at all, the address being simply written on the folded pamphlet. And to completely identify the tract with our mission, our name and address was impressed by means of a rubber stamp on the outside of each copy.

"Besides, the postage stamp would sufficiently indicate that it was not official, as in Egypt there is a distinct government stamp. By any one understanding the alphabet of missionary enterprise such a course of action as the writer attributes to us, would be deemed too ridiculous for even a 'young English missionary.' Our constant care is to dissociate ourselves from all connections with the government, and to insist on the purely spiritual character of our message.

"The writer goes on to say that we 'had not the faintest idea of adopting any other method than

that of conversion by theological argument.' This is so far from the actual fact that our report even expressly states 'as a rule we refused to enter into controversy' (page 6), and in further contradiction I would say that we would not only have the idea of adopting other methods, but actually do adopt them, and at the present time we have two flourishing boys' schools with many Mohammedan pupils.

"That such misstatements should be made seems to indicate either culpable ignorance on the part of the writer, or else a deliberate attempt to mislead the British public."

Errors Noted.

Dr. Maud Mackay was not killed at Pao-tung-fu as stated in our November number. She was in Peking at the time and so escaped.

The article by Mr. Masterman on medical missions was written some three years before it appeared in our November number; consequently several slight errors are found in it. Our attention is called to some of these by the author, who is now stationed in Jerusalem; others are mentioned in a letter from Dr. Lankester, Secretary of the Medical Committee of the C. M. S. He says in part:

"The Medical Mission Auxilliary of the C. M. S. was started in December, 1891, and the Medical Committee of the society deals with all medical matters and all medical mission matters connected with the society's work. There are clergy, doctors, and laymen on the committee. I think this plan is a much better one than that of having only medical men sitting upon its medical committee. I believe the Edinburgh Medical Missionary Association carries on medical mission work in Damascus, and has a training institution in Agra, but the London Medical Mission Association has no foreign work of its own, but makes grants in aid of the work carried on by other societies. The main work of both these societies is that of training men and women for medical missionary work, whereas the principal work of the C. M. S. Medical Committee is to collect and administer funds for the carrying on of the work done by the sixty C. M. S. medical missionaries. In addition, they do make grants toward the education of suitable male and female missionary candidates. The income of the Medical Mission Auxilliary has last year £10,500 exclusive of centenary gifts."

It was erroneously stated in our November number that the Congregational Home Missionary Society, organized in 1886, was the first home missionary society in America. Our attention is called to the fact that the Presbyterian Church began home mission work under a committee in 1816, ten years before.

Donations Received.

No. 226. Water Street Mission.....	\$2 50
No. 226. Chinese Christians.....	2 50
No. 227. Indian Famine Fund.....	5 00
No. 228. Kongo Balolo Mission.....	35 00

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

CHINA'S ONLY HOPE. An appeal by Chang Chih-Tung. Translated by Samuel I. Woodbridge. Introduction and appendix by Griffith John, D.D. Portrait. 12mo, 151 pp. 75 cents. Fleming H. Revell Co., New York, Chicago, and Toronto.

No one who desires to understand the Chinese can afford not to read this appeal by her most enlightened viceroy, who has recently been appointed one of the peace commissioners. From a missionary, as well as from a general viewpoint, it is extremely interesting and enlightening, since it reveals the best solution that Confucianism can suggest to the difficulties which at present bind China, hand and foot. The viceroy advocates a revival of Confucianism and the adoption of Western science and methods. The consideration of the ethical occupies the first nine chapters in the book, and the consideration of the "practical" fills in the last eleven chapters. This is *China's Only Hope* according to her most enlightened and least selfish viceroy.

Of course, the solution offered is inadequate to meet the case. A real and lasting reformation can only be brought about by the new birth of individual Chinese—a spiritual regeneration through repentance and faith in Christ. The missionaries, who have been so cruelly persecuted, have been offering the true solution of the problem. *China's only hope is Christ.*

Chang Chih-Tung, the viceroy of Hupeh and Hunan, seems to be a strong and pure character and a deep and clear thinker. Only a wise, brave, and powerful statesman would have dared to write as he has done, advising the abandonment of many corrupt and established customs, advocating radical reforms in education and politics, defending foreigners and praising much that the Chinese have accus-

tomed to look upon as pertaining only to "foreign devils."

The book was the result of the Chinese-Japanese war, which humbled the great empire and opened the eyes of some of her statesmen to her weakness. When published, 1,000,000 copies are said to have been sold and circulated among the Chinese, many of them by the emperor himself. His interest in this reform movement was largely the cause of his deposition, and the temporary overthrow of the reform party. Dr. Griffith John, in his introduction says, that the chapter on "Religion Toleration" might well be published by the China Religious Tract Societies, and used for general distribution. It would cause a change of sentiment in all thoughtful Chinese. The book is destined to be influential in the making of new China.

THE CRISIS IN CHINA. Map and illustrations. 16mo, 271 pp. \$1.00. Harper and Bros.

A dozen of the ablest essays that have appeared in the current discussion of affairs pertaining to China compose this volume. It would not be easy to name a dozen writers more competent to thoughtfully and interestingly present the live issues of the present situation in China than Mr. Colquhoun, Rear-Admiral Lord Charles Beresford, Rt. Hon. Sir Charles W. Dilke, Hon. John Barrett, late minister of the United States to Siam, and the others who contribute to this book symposium. There is not a better article in the book than that of missionary Rev. George B. Smyth, president of the Anglo-Chinese College, at Fuchau, China. The map of China is reduced from that in Lord Beresford's "The Break-up of China."

These essays are a contribution to the permanent literature on China, and should be read and studied. **

MY LIFE AND WORK. Booker T. Washington. Illustrated. 8vo, 424 pp. \$1.50. J. L. Nichols & Co. (Napierville), Chicago, Ill.

The story of Booker Washington's early life is one of great interest; it carries with it many suggestive and valuable lessons, and we are thankful that he has put in print this record of his early experiences and achievements. He has well been called the "Moses" of the negro race; he might be called their "Washington" figuratively as well as literally, for under his leadership they are making greater strides toward intellectual, industrial, and social freedom than they have ever made heretofore. Tuskegee Institute has already had an immense influence in the elevation of the colored race.

Booker Washington was born of a slave mother whose memory he highly honors. His father was a white man. The story of the emancipation of Booker and his mother, the boy's early struggles to obtain a living and an education, his seeking entrance to Hampton Institute, his subsequent career, the founding and development of Tuskegee in spite of many discouragements and hardships, his travels, honors, and addresses—these and much more are all interestingly told.

Unfortunately the literary quality of the book is not high. The story is interesting and the record is valuable, but is for the most part poorly written. Constant repetitions of the same words where synonyms should have been used; the excessive personal references and acknowledgment of obligation; the minute detail in the story of the founding and growth of the Institute mar the book from a literary standpoint, and for its general and permanent value. The

get-up of the book is also rather cheap and inartistic. The half-tone illustrations give an excellent idea of the work at Tuskegee, but the woodcuts are not a desirable addition.

Nevertheless this stands as the only detailed and authentic record of the career and achievement of a remarkable man. Mr. Washington has had many honors thrust upon him, and has really achieved greatness, yet he tells the story with a straightforward simplicity and modesty that awakens respect and confidence.

FORBIDDEN PATHS IN THE LAND OF OG. "The Otherwiseman." Illustrated. 12mo, 258 pp. \$1.25. Fleming H. Revell Co.

Here is a very readable account of a tour in Bashan—a tour which the author says "requires hope for its inception, experience for its preparation, patience for its management, and time for its completion." Three American missionaries took a vacation tour into forbidden land, east of the Jordan. Besides being full of information in regard to an almost unknown country people, the narrative throws many sidelights on Scripture passages and brings us more into touch with places referred to in the Old and New Testament, *e. g.*, Cities of Refuge, Gadara, Mispah, Tiberias, Magdala, etc. The Scriptural index refers to about 150 passages in the Bible.

A glimpse of missionary life is given in the first chapter. The missionaries' duties include those "theological, educational, pastoral, political, financial, medical, practical duties to the young, duties to the old, duties to the living, duties to the dead; duties to the rich, duties to the poor; duties to the learned, duties to the ignorant; duties to the single who wish to be married, duties to the married who wish to be single." In spite of these many duties, nay, *because* of them,

the missionary must take a vacation. The one here recorded has borne good fruit in a book which might well find place in Biblical and missionary libraries.

CHRISTIAN EFFORTS AMONG THE JEWS. Facts and figures collected by Rev. Louis Meyer, Hopkinton, Iowa. Leaflet. 5 cents.

This is the most complete list of missions to the Jews which we have ever seen. It was gathered by Mr. Meyer with much care and labor, and contains the names of British, American, and other societies working for the Jews, together with the date of establishment, the location and number of missionaries, the auxiliaries, publications, and amount of income. There is also a brief statistical table.

In a brief review of Rev. John Wilkinson's pamphlet, "The Jew and the World's Blessing," there are sentences calculated to lead readers to refuse to listen to the teachings of the pamphlet. . . .

Altho a careful perusal of the pamphlet would prove the contrary, it seemed to be assumed that Saul had given up the Jews as a bad job, because at Antioch in Pisidia, Acts xiii: 46, when Jews refused his message, he said, "Lo, we turn to the Gentiles." Yes, he did so, and spoke then to the Gentiles in Antioch, but he did not then leave off preaching to the Jews, for at Iconium, Acts xiv: 1; at Thessalonica, xvii: 2, "as his custom was;" at Berea, xvii: 10; at Athens, xvii: 17; at Corinth, xviii: 4 (where once more he said [verse 6], "I will go unto the Gentiles"); yet, again, at Ephesus, xviii: 19, "he entered into the synagog;" again, xix: 8, for three months he taught in the synagog at Ephesus; and at Rome, xxviii: 17 (R. V. margin) "he called together those that were of the Jews first," and he enjoined the Church of God to offer the Gospel "to the Jew first, and also to the Gentile." . . .

The other blemish in the brief notice is the assertion that "this is a Gentile dispensation!" It is no such thing; this is "*the Christian dispensation*," in which it has pleased God to "make of twain one new man," that is to bring into the Church Jew and Gentile alike; and a dispensation ushered in by the conversion of 3,000 peo-

ple, not one of whom was a Gentile, can hardly be deemed "a Gentile dispensation."

The fact is, the Church to-day is so much occupied with *herself*, first and foremost of all; secondly with the outside world of the Gentiles, upon which all her superfluous energy is bestowed, that she has no time or thought for the Jew. But in God's estimation this is the order for the believer, "the Jew, the Gentile, and the Church of God." The Christ-centered Christian will always keep in mind that He was a Jew, and seek to repay a little of the debt we owe to the Jewish people.—James E. Mathieson, President of Prayer Union for Israel, formed 1880.

Monthly Missionary Bibliography.

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- THE REAL CHINESE QUESTION. Chester Holcombe. \$1.50. Dodd, Mead & Co.
- CHINA'S OPEN DOOR: A Sketch of Chinese Life and History. Rounseville Wildman. 12mo, 318 pp. \$1.50. Lothrop & Co.
- CHINA. Wm. B. Parsons. Illustrated. 12mo. McClure, Phillips & Co., New York.
- THE AWAKENING OF THE EAST. Leroy-Beaulieu. Translated. 12mo. McClure, Phillips & Co.
- BRIEF HISTORY OF EASTERN ASIA. I. C. Hannah. T. Fisher Unwin, London.
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- WRONGS OF INDIAN WOMANHOOD. Mrs. M. B. Fuller. Illustrated. 12mo, 302 pp. \$1.25. Fleming H. Revell Co.
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- FORBIDDEN PATHS IN THE LAND OF OG. Travels of Three Wise and Otherwise Men East of the Jordan. Illustrated. 12mo. \$1.25. Fleming H. Revell Co.
- AT HOME AND ABROAD. (Missions to the Jews.) W. T. Gidney. Illustrated. Maps. 8vo, 246 pp. 1s. London Jews Society.
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- RECOLLECTIONS OF A MISSIONARY IN THE GREAT WEST. Cytus Townsend Brady. 8vo, 200 pp. \$1.25. Charles Scribner's Sons.
- A REPORTER AT MOODY'S. Margaret B. Robinson. Illustrated. 12mo, 140 pp. 50c. Bible Institute Colportage Association.

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

Our City Population. According to the figures of the Census Bureau, there are 6 cities in the United States having over 500,000 inhabitants, 15 with more than 250,000, and 29 over 100,000, while the total population of the 29 cities is more than 13,000,000 and increasing at a rapid rate.

The Chicago Babel. This, our second largest city, covers 193 square miles, and contains a population of 1,698,575, among whom no less than 60 languages are spoken. The Americans and Germans number about 500,000 each; the Irish, 250,000; Swedes, 112,000; Poles, 100,000; Bohemians, 90,000; Norwegians, 50,000; Russians, 40,000; Italians, 25,000; French, 20,000, etc. Poland has no city containing so many Polacks, and only Berlin holds so many Germans. These hosts of foreign-born dwell together largely by nationalities, each race or people in a ward or section of its own. Chicago is ministered to religiously by 718 churches, of which 605 are Protestant and 113 are Roman Catholic.

The American Board Meeting. The oldest of our foreign missionary societies held its ninetieth annual meeting in St. Louis October 9-12. It was reported that during the year 40 new missionaries had been sent out, 11 men and 29 women, while 39 missionaries had returned after a furlough at home. The total receipts for the year were \$737,957, an increase from last year of \$93,756. Of this sum \$516,536 was in regular donations, a gain of \$26,128, and \$214,774 was from the Woman's Boards, an increase of \$14,664.

The legacies were \$154,884. The board has 20 principal missions, with 102 stations where missionaries reside, and 1,268 out-stations; 166 ordained missionaries, 40 physicians (men and women), 336 women, including 170 wives, 239 native pastors, besides numerous other native assistants; 495 churches with 51,699 members, of whom 4,523 were added during the year. There are 14 theological seminaries, or classes, with 196 students for the ministry, 111 boarding and high schools, with 7,839 pupils; and 40,598 children in common schools.

Churches and Schools in Utah. The following statistics have been secured by a committee of the ministerial association of Salt Lake City, in order to ascertain as far as possible the results of evangelical labors among the Mormons. The report is incomplete, as not all the churches reported, but the figures given afford a fair representation of the work being accomplished:

CHURCH STATISTICS		From Mormon Church and Families			
(Denominations)		No of Churches	Present Membership	From Mormon Church and Families	From Mormon Sources since Organization of Church
Presbyterian.....	9	811	117	476	
Episcopal.....	4	529	155	582	
Methodist.....	14	549	69	163	
Congregational.....	5	582	31	49	
Baptist.....	6	546	58	109	
Christian.....	1	160	11	25	
Lutheran.....	1	43	13	13	
	40	3,220	514	1,417	

SCHOOL STATISTICS		From Mormon Families			
(Denominations)		Schools	Teachers	Students	From Apostate Families
Presbyterian.....	6	19	580	275	143
Episcopal.....	1	10	175	10	70
Methodist.....	5	7	342	240	22
Congregational....	3	9	168	104	18
Baptist.....	4	15	424	120	46
Christian.....			None		
Lutheran.....			"		
	19	60	1,689	749	299

The Friends and Missions. The missionary efforts of the Friends are carried on in a quite peculiar way. There is no general society, but each yearly meeting appoints and sustains its own representatives. Thus the New England section has 6 men and women in Ramleh, Syria; Ohio, 7 in China and 3 in India; New York, 2 in Mexico and 2 in China; Iowa, 12 in Jamaica; Indiana, 6 in Mexico; Wilmington, 6 in Alaska; Philadelphia, 4 in Japan; the Western, 10 in Mexico; or 12 meetings have in all 62 missionaries.

Salvation Army Property. The value of the property held by the Salvation Army in the United States is rated at \$600,000, which is mortgaged to the amount of \$300,000. The personal property is rated at \$195,000. Three farm colonies have been established by the organization—situated at Fort Amity, Colorado; Fort Ramie, California; and Cleveland, Ohio. The first was originally valued at \$13,370, and 480 acres have been sold to colonists for \$13,850. The second cost \$25,952, and 200 acres have been sold for \$16,800. The value of the third is rated at \$25,000.

Presbyterian Student Campaign. The Student Missionary Campaign, which is now organized in most of the denominations, is a natural outgrowth of the Volunteer Movement. Its program is systematic visitation of the churches by students who have given themselves to the cause of foreign missions. The Presbyterian campaign of the past summer was conducted in ten states. Sixteen workers made 575 addresses in 279 churches, and held 371 conferences on practical methods of work with various missionary agencies. The campaign

being primarily a work of education much emphasis is laid upon the introduction of missionary literature in both homes and churches. In the 3,048 homes visited by workers, 624 books were sold and 779 magazine subscriptions received. One hundred and thirteen libraries, containing 1,844 volumes, costing \$1,133, were placed in churches. As a further means of education, 23 missionary committees, 50 monthly missionary meetings, and 78 mission study classes were inaugurated in C. E. societies. Thirty-six missionary societies were organized. The introduction of systematic giving in 51 churches and 20 C. E. societies brought in immediate returns, \$904, while the gifts of 10 churches marked an increase over former contributions, and 13 churches were led to give to foreign missions for the first time. While statistics can not tell of the awakened interest and renewed consecration, they help one to read between the lines. God has owned and blessed this work. A similar campaign will be conducted during the winter months. Persons who wish a campaign worker to visit the churches of their presbytery should address: F. M. Stead, 37 Randolph St., Chicago, Ill.

Roman Catholics and the Freedmen. Nearly 200,000 Roman Catholics are to be found among our colored population, as Mary E. Holmes informs us in *The Herald and Presbyter*:

"There are 21 sisterhoods teaching in over 120 schools, with nearly 10,000 children. Four 'communities' are especially devoted to the negroes: the Sisters of St. Francis of England, the Sisters of the Holy Ghost, San Antonio, Texas; the Sisters of the Blessed Sacrament, Mother Katharine Drexel's community, and the Mission Helpers of Baltimore; St. Joseph's Seminary of Baltimore, and its 'feeder,' Epiphany College, Highland Park,

are training young men for negro missions. There are also 3 exclusively colored sisterhoods in the United States; the 'Oblates,' 'Holy Family,' and 'Sisters of St. Francis.' The 'Oblates' were founded in Baltimore in 1829 and have 'houses' in Washington, Baltimore, St. Louis, and Leavenworth; the 'Holy Family' was founded in New Orleans in 1842. At their golden jubilee in 1892, 50 colored sisters were present."

Over 90 young men have been trained to work among those of their color, and 31 are now studying in a single seminary, "The St. Joseph Society of the Sacred Heart," in Baltimore.

A Tribute to Booker Washington. The following sonnet, written by the colored poet, Paul Laurence Dunbar, celebrates this leader of his race. It appears in *The New England Magazine*:

The word is writ that he who runs may read.
What is the passing breath of earthly fame?
But to snatch glory from the hands of
blame,—

That is to be, to live, to strive indeed.
A poor Virginia cabin gave the seed,
And from its dark and lowly door there came
A peer of princes in the world's acclaim,
A master spirit for the nation's need.

Strong, silent, purposeful beyond his kind,
The mark of rugged force on brow and lip,
Straight on he goes nor turns to look be-
hind,

Where hot the hounds come baying at his
hip;

With one idea foremost in his mind,
Like the keen prow of some on-forging ship.

Medical Course for Delayed Missionaries.—A special accident and emergency course has been arranged, open to evangelical missionaries of both sexes, at a total charge for instruction, with board and rooms, of \$100 for six months, from November 1st to May 1st. Some medical missionaries from China and other countries will be on the staff of teachers. Address, Dr. G. D. Dowkontt, medical director, 288 Lexington Avenue, New York City.

The "Fragrant" Church of Metlakahtla. A recent number of the *American Messenger* contains the following interesting statement:

"There is said to be a church at Metlakahtla, Alaska, built by the civilized and Christianized Indians, that exhales perpetually a fragrance as if the finest incense was being burned within its walls. This exquisite odor proceeds, not from any one quarter, but from the entire building, which is made throughout from the wood of the giant arbor-vitæ, *Thuja gigantea*. It is continuous, unvarying in quantity and intensity, and will last as long as the sacred edifice stands."

The Mission Nearest the North Pole. The Rev. E. J. Peck is the well-known C. M. S. missionary to the Eskimo of Blackhead Island, Cumberland Sound, to the north of Hudson's Bay. He has been working for 23 years in the frozen north, 6 of them in this remote island, which can only be reached by a whaler once a year. This much-enduring man has recently written:

"Some are probably aware that for the last 6 years I have lived at our barren station at Blackhead Island—one of the most isolated, if not the most isolated, mission stations now existing. This fact will be obvious when I say that after leaving England again about midsummer this year, on my return journey, I can receive no letters from home for 14 months. In such isolation it is well indeed to have that Eternal Word which gives comfort to one's own soul, and proves also a fountain of blessing to the Eskimo."

Five Curses of Brazil. Even a brief residence in Brazil discloses in a very short time the five great evils which blight this people, namely, immorality, drunkenness, shiftlessness, ignorance, and superstition.

Throughout Brazil, a medical man meets with an incredibly large number of persons with diverse forms of venereal diseases. This gives *prima facie* evidence of the shockingly low state of morality among the Brazilians. The vilest sort of home-made rum, known as *caxaca*, is found everywhere, even if there is not another thing to be had. The laziness and shiftlessness of the low-class Brazilians is almost incredible. In a country abounding in natural wealth, the people have absolutely nothing. The traveler who attempts to pass through the interior, expecting to buy his food on the way, stands a fair chance of starving, for, instead of selling to you, the people expect to buy from you, whenever you make a landing.

The last two evils, ignorance and superstition, go hand in hand, and it is frequently claimed that the people of Roman Catholic countries are charged with ignorance by Protestant missionaries from motives arising out of our religious prejudices, and that the picture is generally overdrawn. Critics of that sort ought to come to the interior of Brazil. It is a good place in which to study a people over whom the Roman Catholic clergy has had undisputed sway for centuries, entirely free from anarchistic and atheistic influences. I have found a great deal of atheism among the Brazilian merchants, but they dare not profess it openly; fear makes them bow to the dictates of the church, tho they secretly despise its shallow teachings. —*Geo. R. Witte.*

EUROPE.

City Missions The London City in London. Mission has 14 missionaries to foreigners and Jews in the metropolis—1 to the French, 2 to the Germans, 1 to the Italians, 1 to the Spanish,

Portuguese, Italian, and French sailors, 1 to Scandinavians, 1 to Asiatics and Africans, and 7 to Jews.

A Noble Woman. The Duchess of Sutherland, says the *Christian Her-*

ald, is one of the many members of the aristocracy who are interested in the welfare of humanity, and who try to make the world happier than they found it. The cause of temperance, labor reform, and kindred movements have received her sympathetic support, and she has given unlimited time and labor in befriending the women engaged in the white lead and other deadly industries. At Trentham and Dunrobin she does a good deal for the tenants, and the rooms at Stafford House, her beautiful home in London, have several times been placed at the disposal of the different industries and charities in which she is so deeply interested.

Free Church Missions. The annual report of the Free Church of Scotland foreign missions is prefaced by an interesting historical outline, recalling important events, and showing the progress made. The main source of income is congregational contributions. Of a total of 1,070 Free Church congregations, 880 have quarterly associations in operation—Dr. Duff's suggestion—while the remaining 190 congregations adhere to the annual collection at the church door. The missionary income from Scotland has risen from £7,046 in Disruption Year (1843-44), to £68,759 in 1899-1900. The growth of income abroad has been from £6,387 in 1843-44 to £44,498 in 1899-1900. The report says, "Never were the church's missions more successful, never were the funds more prosperous, and never was the interest in foreign missions greater than now."

United Free Church of Scotland. The formal union of the Free and United Presbyterian Churches of Scotland was consummated at the joint meeting of the Free Church Assembly and the United Presbyterian Synod in Edinburgh. The ministers marched from their respective halls to the Royal Institution, then proceeded to Waverley Market, and held the first meeting of the United Free Church of Scotland. Large crowds witnessed the procession. Some three thousand ministers took part in the procession, and dense crowds along the route cheered them repeatedly. The hall where the uniting act was signed was draped with crimson and yellow and liberally bedecked with flags used by the Covenanters.

The Earl of Aberdeen, Dr. Parker, "Ian Maclaren" (the Rev. John Watson), and delegates from Canada, Australia, Jamaica, Africa, France, and other countries took part in the proceedings. The Rev. Dr. Robert Rainy was chosen moderator of the United Free Church. The small minority which opposed the union met in a separate hall and constituted themselves a Free Church Assembly.

The Greatest of Societies. Including some 23 missionaries who were transferred to it by auxiliary associations, the Church Missionary Society of England during the past year accepted 122 candidates for service. Of the 99 new appointees nearly one-half were men, 25 of the whole number being ordained. Some ten years ago it "happened" that somebody threw out the suggestion to the friends of this organization, "Within a few years why not send out 1,000 missionaries?" No definite action was taken to secure this result, and no especial thought was given to the matter, but recently,

when the figures were looked up, it was found that within the last decade that seemingly preposterous number *had been reached and passed*, for 1,002 *have actually been secured*.

Women's Work in Berlin. Not less than 737 Christian women are engaged in works of love and

mercy in the capital city of Germany. Of these 555 received their training in the 8 mother houses, while 182 came from 8 other deaconess houses, 60 of them from Kaiserswerth. While 368 care for the sick and teach children, 105 are on duty as nurses, and 157 labor as Bible workers and visitors in connection with various churches.

German Women and Missions. The *Indian Witness* makes this criticism with regard to one serious

defect in the management of missions in Fatherland: "In pre-Christian times the Germanic peoples treated their women with conspicuous respect. In this particular they were in advance of other contemporary races. The development of woman's position in Germany has not kept pace with that of man. Compared with the place woman occupies in the social and public life of Great Britain and America, her status in the Fatherland is very backward. As a result, the Christian women of Germany do comparatively little for the cause of missions. Pastors fear that somehow they may get out of their sphere and lose their womanly modesty. It is rare if not unknown, for a committee of women of any kind to be presided over by one of their own sex. All public meetings of ladies' missionary and benevolent societies are usually presided over by men, not even a report of the work done being read by a lady. This is the

practise in other countries besides Germany. We trust the day is not distant in those lands when all apprehensions regarding the effect of public effort upon womankind shall vanish, and earnest Christian women shall be allowed to use their talents in the cause of Christ and for the good of His Church without unnecessary hindrance."

A Swedish Society. Probably very few have any adequate idea of the magni-

tude of the work which is being carried on by the Swedish Missionary Church. It represents the 3 churches of the country, and commenced operations in the valley of the Kongo, and now it has there 5 principal and 45 subordinate stations. In connection with these there are 24 European missionaries, 270 were last year received into the church by baptism, and the total membership now in fellowship with the mission amounts to nearly 1,000.

Dereliction of the Papacy. Before Protestants are excluded from Italy as wicked intruders, or at best their presence and cooperation not needed, the pope will do well to ponder this fact:

"During the last few week duels have caused a perfect slaughter in Italy. In one day 4 duellists were killed in different Italian towns. Statistics show that last year 2,400 duels were fought in Italy, in 480 of which death resulted to one or both of the combatants. The ordeal of the sword or pistol is the usual method of settling points of honor (as questions of personal character are called) among the Italians. For instance, public accusations in a newspaper seldom lead to a lawsuit. They generally result in a duel between the writer of the article or the proprietor and the person who feels himself injured. Most of these combats are fought by officers and soldiers of the army, and frequently on the most trivial pretexts. There is, of course, a law

forbidding the duello, but it is a dead letter."

The Priests in Spain. A rather interesting piece of news comes from Spain

to the effect that the lower priesthood have begun to organize with a view to bring their grievances before their hierarchical superiors through the public press. According to accounts, the organization, known as the *Institucion Sacrodotol*, counts already upon the adhesion and active cooperation of 11,000 Roman ecclesiastics scattered throughout the peninsula, and possesses two official organs, *El Regional*, published in Figueras, and *El Urbi6n*, which issues from Barcelona, besides having, of course, the support of some political papers in Madrid and the provinces. These publications are full of abuse, litigation, and disputes, the outcome of a keen struggle which is going on between the conscience of the subordinate clergy and the despotism of the higher ranks. It is not by any means pleasant reading; yet as the reformation of the sixteenth century, which, beginning by a quarrel over the sale of indulgences, led to a revision of all the doctrines of Rome, no one can tell what such movements as these may sometimes bring in their trail.—*F. Castells*.

ASIA.

Christian Education in Turkey. President Fuller in his annual report of Central Turkey College says: "Our graduating class numbers 11, 6 Protestants and 5 Gregorians; of the Protestants, 5 are church members and 4 are desiring to study for the ministry; of the Gregorians, 2 are intending to become priests. More than two-thirds of the whole class are available for teaching service. The total number of students enrolled is 124—52 boarders and 72

day students—78 in the college, and 46 in the preparatory department; 80 are Protestants, and 42 Gregorians, 1 Catholic, and 1 Greek Orthodox; 62 are from Aintab, 10 from Marash, 7 from Oorfa, 7 from Hadjin, 5 from Kessab, and the remainder from 11 different places.”

Rebuilding of Euphrates College. At Harpoot in Asiatic Turkey the buildings of Euphrates College, 6 in number, were destroyed by violence in 1895, at the time of the Armenian massacres. Indemnity for this destruction has never been paid, but President Gates was resolved to see them rebuilt. At first the Turkish government refused its consent; but in April last the authorities at Constantinople gave the required permission. Then the sub-governor began to put in objections. At last these have been overcome, and if President Gates can raise the necessary \$25,000, the college will be rebuilt soon.

Henry Martyn Just eighty-eight years ago died at Tocot, in Asia Minor, the famous Cornish youth and senior wrangler, Henry Martyn, whose name still shines as a missionary of the first rank. His best work was the translation of the New Testament into the language of the Bible land, Persia. His grave is in the ground of the American mission, whose missionaries appeal for contributions in aid of a much-needed memorial building to his name.

Visit to a Harem. Miss Foote, of Oorfa, was recently taken by a female friend into the harem of a Turk, where she was welcomed, as she says, “something as I fancy Barnum’s circus might be welcomed, only on a smaller scale. The women

marveled that our ears were not bored. They thought it a great pity that we were not married, with a house and children. Our not accepting the offered cigarettes did not hinder their enjoyment of those which they smoked to the full extent of their capacity. The women of all classes adorn themselves extravagantly with gold and silver, and their ears are sometimes split by the weight which is suspended therefrom by a dirty string.”

Presbyterians in Persia. This is the summary of Presbyterian missions in Persia, according to the last report:

Missionaries	47
Stations, 4; out-stations.....	131
Churches	24
Communicants	2,768
Added to the church, '98-'99..	228
Schools, 108; pupils.....	2,666
Patients treated.....	24,039
Pages printed.....	1,264,100

Moslem Gift to Medical Missions.—H. R. H., the Jālāl-ud-Dowleh (a nephew of the shah) recently visited the hospital at Yezd. He went in state with his brother, H. R. H. Hormuz Mirza. He was much pleased with all he saw, and handed Dr. White 2,000 krans (about £40) for the hospital funds.

INDIA.

Heartless Hindus. A missionary who has been touring in the Madura district writes: “We hear much about and we see constantly much of the poverty of this people, but here is another picture. It is twenty years since I last visited these regions. At that time, two of the towns of these Chetties were small and unpretentious. In one there were about half a dozen large, fine houses, and in the other, only one. To-day the former of these is a large town, containing some 50 fine residences, most of them averaging in cost about Rs. 50,000 each; while in the

other town a couple of dozen princely abodes are found. Outside of the city of Madras there is, perhaps, no other town which compares with these in wealth—many millions of rupees being represented by each. And while the charitable Christians of Western countries are generously sending millions of rupees to relieve the terrible suffering of the famine-stricken millions of this land, *I have yet to learn of a rupee being contributed* by these wealthy shyllocks for their famishing brethren in the North. This is the true fruit of Hinduism. It is not hard to contrast it with the best efforts of Christian charity, such as we see at home to-day.”

Ramabai's Work in India. What is this work? Nearly two thousand women and girls saved by Ramabai from ruin and death, to be fed, clothed, and sheltered; to be taught how to meet evil and conquer it (alas! they know too well what evil is); to be taught how to care for their own bodies and souls, that they may know how to care for others; to be placed on a self-respecting, self-supporting plane, and become object lessons to India in what Christianity, education, and honest work can do for its women, especially its “despised widow.” For all this a large and an assured annual income is needed. Will not the American people, into whose hands God gave the beginning of this wonderful work twelve years ago, again respond promptly and generously to its increasing needs? Will not ministers, churches, societies, women's clubs, etc., include it in the work they are now planning for humanity? The formation of new circles, the strengthening of old circles, an increase of annual contributors and contributions, will accomplish

much. Let not Ramabai's message to her friends be in vain. “He that giveth unto the poor shall not lack.”

Funds should be sent to the treasurer of the Association, Mr. E. Hayward Ferry, 222 Boylston St., Boston.

A Famine Scene.

This description is taken from real life: “As for clothing, generally speaking, very many of the women and elder girls have dirty shreds of rags hanging around their loins, in quantity not sufficient for young children; some are a little better off and have old pieces of colored cloth over their chests (sarīs). Younger girls, boys of nearly all ages, and often the men too, have nothing but a small strip of cloth about the loins. At night time the poor creatures have to lie on the bare ground; those women who possess remnants of sarīs or chaddars carefully spread them on the ground and lie on top, thus having something between the damp cold earth and their skirts, but there is no covering for the body. Really in practical language one may say that the majority, day and night, are almost in a state of nudity. Is it to be wondered that many die through the night, and that if there has been any rain, the number of deaths is greater?”

Brahmans and the Plague.

Mrs. E. G. Hume, of Bombay, writes: “In Poona, for three months, the plague made terrible havoc. In the city and cantonment (where most of the Europeans reside) there were at least 200 deaths a day for weeks. A Brahman family of 6 or 7 persons all had the plague; 2 had been buried and the mother was dying. The father died first, and on hearing this, four Brahman priests, stout men, came in and

said, 'This woman *must be shaved*, in order that her husband's soul may attain heaven.' She was too weak to resist. They took hold of her, broke her bangles, took her jewels, and holding her by main force, as in her terrible sufferings with the plague she would have fallen over, they rudely shaved the widowed sufferer, and while abusing her in every way possible, she dropped dead. But who could do anything? The government must not interfere! It was a religious rite! Those priests would lend no hand to bury the woman, but they tortured her to death, that the dead man's soul might not, by the disgrace of her having a hair left on her head, be kept swimming around hopelessly in purgatory!"

An The Rev. J. Wyck-
Experiment in off of Arcot Mis-
Banking. sion, India, and
Rev. D. Rees of the
Wesleyan Mission, Karur, India, have started successful small banks for the Christians, that have proved a great blessing to their people. The Christians form themselves into a sort of joint-stock banking company, with the missionary as president. A fair rate of interest is given to depositors and demanded from borrowers who can give the needed security. The box in which the missionary keeps his securities resembles somewhat a pawn shop. The goods accepted are not such as a bank at home or even a government one in India could receive, but they represent the wealth of the poor borrower and are worth more to the bank than he is allowed to take out, and so it works to the satisfaction of all classes.

Agricultural A missionary of the
Shortage in Canadian Presby-
India. terian Church, writing in the August
number of the *Record*, gives a dis-

treassing picture of the agricultural shortage in India, losses that must inevitably have led to wide-spread famine. He states that the wheat crop of India usually averages 6,000,000 tons, and is valued at \$120,000,000. But during the agricultural year just closed the wheat crop only yielded 3,000,000 tons. In other years the average value of the cotton crop is \$60,000,000; but this year its value was only \$25,000,000, a loss of \$35,000,000. These facts apply to all India. Coming to provinces, the Presidency of Bombay alone shows a loss in breadstuffs of \$60,000,000, with a loss of \$15,000,000 from cotton. Again, equally disastrous to the farmer has been loss in his cattle. In the famine districts only 300,000 cattle survive out of 1,300,000. In two of the most sorely stricken states, Rajputana and Gujerat, almost all the cattle have perished. These figures give a doleful picture of stricken India.

The Indian "On July 30th," says
Government the *Young Men of*
and Y. M.C.A. *India*, "the govern-
ment of Bengal made an appropriation of Rs. 5,000 toward the College Young Men's Christian Association building. In view of the many calls made at this time, due to famine, war, and other exigencies, the gift conveys the warm interest and sense of need felt in this work for Bengal's students. We may very safely expect that from time to time the government will make other appropriations until the whole amount of Rs. 40,000 asked for shall have been given. The last mail brings word from Mr. White that a total of Rs. 50,000 has just been secured in England for the proposed new Central Building on Chowringhee. We in Calcutta should certainly be very grateful to England's generous-hearted and public-spirited

men for the interest they have all along taken in this work."

A Brutal Statement. Bishop Warne, of the Methodist Episcopal Church, *en route* to his field of episcopal oversight in southern Asia, writes to the New York *Christian Advocate* that when Consul-General Goodnow, with Dr. Hykes of the Bible Society acting as an interpreter, went to call on Li Hung Chang in Shanghai to ask whether he could give them assurances respecting the safety of foreigners in Peking, in order that they might reply to anxious friends in the United States, Li Hung Chang pleaded ignorance. When asked regarding missionaries and their families, the tourists and other foreigners in Peking, Li Hung Chang placidly smoked on, waved his hand nonchalantly, and replied: "They are of no importance. I do not know." When asked whether he was willing to have this remark cabled to the United States, he answered: "Yes, they are not worth taking into account. *They will not count in the final reckoning.*" Urged again to give some opinion as to the state of affairs in Peking, he replied: "It is of no importance to me: I look at it as a Chinese, you look at it as a foreigner."

The Chief Sufferer in China. Doubtless more damage has been done to the work of the China Inland Mission than to any other by the Boxer uprising, and mainly because its work was more extensive. Its representatives include almost one-third of all the missionaries at work in the empire. As *China's Millions* says:

"We have advice that most of our mission workers have been obliged to leave the interior of China, and to come down to Shanghai. In

many cases, our friends have been rioted out of their stations, and have barely escaped with their lives. In other cases, the English and American consuls have issued orders recalling the missionaries, and they have been forced to retire from their stations. In still other cases, the directors of the mission in China have thought it advisable to send for the workers, as their position in the interior had become dangerous, and hence these also have returned to the coast. As a result of these various causes, there must be gathered at Shanghai between 400 and 500 workers of our mission, while others are constantly arriving. Our large mission home there, is full to overflowing. Four houses have been rented in the city to provide for these extra numbers, while some of the friends have gone to Japan."

Missionaries in China. In certain quarters the speech of the Marquis of Salisbury has been regarded as if it contained a salutary rebuke to those who are engaged in missionary effort. Others have treated it as tho Lord Salisbury regarded the missionaries as almost exclusively responsible for the present unsatisfactory condition of affairs in China. . . .

The mission with which it is my privilege to be associated, was born in 1865 to open up work in the eleven interior provinces of the Chinese empire, which were, at that time, without any Protestant missionaries. The following excerpt from our "Principles and Practise" indicates the attitude of the China Inland Mission with reference to those in authority:

While availing himself of any privileges offered by his own or the Chinese government, he (*i. e.*, the missionary) must make no demand for help or protection, tho in emergencies he may need to ask for it as a favor. Appeals to consuls or to Chinese officials to procure the punishment of offenders, or to demand the vindication of real or supposed rights, or indemnification for losses, are to be avoided. Should trouble or persecution arise inland, a friendly representation may be made to the local Chinese officials, failing

redress from whom, those suffering must be satisfied to leave their case in God's hands. Under no circumstances may any missionary on his own responsibility make any written appeal to the British or other foreign authorities. Should such an appeal be thought necessary, it must first be submitted to the China director or his deputy through the superintendent, and receive his authorization.

During the past thirty-five years, 125 stations have been opened by us in ten of the provinces, and in the course of this work, most of which has been carried on far beyond the immediate influence of "gunboats," only one of our missionaries has lost his life through the violence of the people. The cases have been very rare, indeed, when any of our missionaries have appealed to the British consuls for their protection; altho in some instances the consuls have felt it to be their duty to interfere on our behalf as being British subjects.

The following extract from the report of Her Majesty's consul in Han-kow for the year 1880 (see China, No. 3, 1880) may serve to show how large a part missionaries have taken in opening up the interior of China. And in the face of such testimony it must surely be admitted that not a little tact and prudence have been mingled with the zeal of the missionaries:

Apart from this increased care on the part of the mandarins, this improved state of affairs is due to the fact, that the natives are becoming more accustomed to the presence of foreigners among them, much of the credit of which belongs to the members of what is called the China Inland Mission, instituted by the Rev. Hudson Taylor, M.R.C.S., some dozen years ago . . . Not only do the bachelor members of the mission visit places supposed to be inaccessible to foreigners, but those who are married take their wives with them and settle down with the good will of the people in districts far remote from official influence, and get on as comfortably and securely as their brethren of the older missions under the shadow of a consular flag and within range of a gunboat's guns; and, while aiding the foreign merchant by obtaining information regarding the unknown interior of the country and strengthening our relations by increasing our in-

timacy with the people, this mission has, at the same time, shown the true way of spreading Christianity in China.—WALTER B. SLOAN in *The London Times*.

Gospel for the Blind Chinese. Blind men are not, as a rule, to be envied, but in China, according to *The*

Examiner, it seems to be a convenience for some purposes. Rev. W. H. Murray, who, it was feared, had been murdered in China, became interested in the condition of the blind in that country many years ago, and for their sake he invented a system of representing the sounds of the Chinese language by raised dots. It was found that by this means a blind Chinaman could learn to read in less than three months, whereas a Chinaman who can see takes years to master the ordinary written language, for there are 4,000 characters in Chinese, tho only 480 sounds. Mr. Murray opened schools in Peking, in which a considerable number of blind boys, who otherwise would have starved in the gutter, have been trained for educational and missionary work.

AFRICA.

Mission Schools in Egypt. With the American (United Presbyterian) Mission in the

land of the Nile are connected 180 schools, with 12,872 pupils, and Asyut College as the crown; 612 students are enrolled at the college, of whom some 515 have been boarding students in the college dormitories; and 112 towns and villages in the valley of the Nile contribute these students, those who come as boarding students bringing their own bedding, etc., providing their own books, and paying for their tuition and board as they are able. On account of the great poverty of the Egyptians, they pay from nothing to \$28 per student for the term of

eighteen weeks, and by far the greater part of them pay not more than \$2.50 for the term, and sweep, wait on table, teach primary classes, etc., for the balance of their tuition and board. A very large part of the students bring their own bread, according to the Egyptian custom, at the first of the term, which lasts until the end of the term, being kept dry and hard by the intensely dry atmosphere of Egypt; it is moistened in water just before it is eaten.

The Khartum Mission. The Missionary Association of Egypt, at the summer meeting in Ramle, after much prayer and careful deliberation, selected the Rev. J. Kelly Giffen as missionary to Khartum. He accepted the appointment, and expected to set out for his new field as soon after the middle of September as he could get affairs in his station at Tanta arranged. The evangelistic committee of the Synod of the Nile appointed a young native laborer to accompany Mr. Giffen. If he accepts the appointment he will go at the same time. Feeling the need of a medical missionary at once in this mission, the association requested the board to appoint Dr. H. T. McLaughlin, who had been for two years in Egypt, and the appointment has since been made.

Peril from the "Ethiopian Church." Many of our readers have heard of the formation of the Ethiopian Church in South Africa. Regarding it M. Coillard says: "There is a dark cloud on the horizon. It is 'Ethiopianism' which threatens us, brought hither by our Basuto evangelists. Unfortunately this movement, initiated by African Christians, which ought to rejoice us, is based on racial hatred, and on those grounds is invading every

mission field. It is a formidable danger for the African Church herself; but it is a very serious one for our poor mission, already so sorely tried."

Natal Native Congress. The first meeting of the Natal Native Congress was held on August 3d in Maritzburg. There were present 100 delegates from 23 native associations. Chief Mkize, president of the congress, opened the meeting with prayer. The subjects discussed were native representation, education, and occupancy of land.

Resolutions were passed asking the colonial government for four Europeans elected by natives to represent their interests in the Cape Parliament. Resolutions were offered requesting that no restrictions be placed on teachers as to the exact instruction to be given natives, and holding that withdrawal of grants for higher standards than those required by the government is unjust. The desire of the natives is to have their children trained to read, not to turn them from farming but that they may be able to read the Bible and assist in civilizing South Africa. The congress also asked for rights of personal property for natives to inspire thrift. The conditions should be monogamy and personal tenure.

Boy Teachers Perhaps the most remarkable development of the work in Uganda has been that among children, about 10,000 of whom are under instruction (not including one large district from which returns have not been received). A number of the older boys have been picked out to be trained as teachers, the church and the katikiro (prime-minister and one of the regents acting for the infant king) providing them with food and

clothing. The katikiro also lent a house and garden near the church for the boys to live in. Then the church council discussed the question, "Who was to act as father to the boys, and see that they kept out of mischief in their homes?" Of the man chosen, Mr. C. W. Hattersley writes: "An ordination candidate, whose name is Jacob the Elephant, an extremely nice, sensible man, was suggested, and I was much struck by his reply when asked if he would undertake the post. He at once said, 'Is it for me to choose my work? You tell me what to do, and I am ready to obey.'"—*C. M. S. Gleaner*.

Calamity on the Zambesi. In February, 1899,

17 new workers accompanied M. Coillard to Barotseland, on the Upper Zambesi. They formed an additional force representing the French Protestant missions. They reached the Barotse country safely, but already the Central African climate has claimed its victims, and while 3 have succumbed to fever and dysentery, 6 have had to leave the field to save life. One outstanding difficulty is the lack of medical help.

The Spirit of The Norwegian

Giving in mission at Ihosy,
Madagascar. among the Bara, after long waiting, is beginning to reap fruit of its labors in a quite unexpected way. Not only among the young, but among aged men who have gone to church for many years without being able to bring themselves to the decisive step, a general desire for baptism is declaring itself. At the harvest festival, which was held at Christmas, the gifts were so liberal and hearty, that the missionary was moved almost to tears, and constrained to tell the people the story of the missionary cause in

Norway, and the self-sacrifice at home that had led to all this. "They sat and listened attentively, astonished to hear of all the meetings in Norway, and how the money was collected, and how it was so often the widow's mite that had made the work among them possible, that they had never thought of! They sat and pondered over what they had heard; then an old patriarch rose and said that that day they had lived to see more than they ever expected, but with God's help it should only be a beginning. It was the first harvest festival they had had; the next should be far better."—*Norsk Missionstidende*.

THE ISLANDS OF THE SEA.

A German Mission in Malaysia. The Rhenish Missionary Society occupies in Borneo 9

stations, with an aggregate of 1,900 members. The missionaries express themselves frankly about the slow growth and poor results of their labors. The population is sparse and scattered over a large area, hence difficult to reach; but bondage to material interests, inertness, obtuseness, and—as regards the Dajak tribe—immorality and drunkenness, present far graver difficulties to the spread of the Gospel. Last year has been almost throughout a disappointing year; at two stations the missionary has been practically left to himself, while at others the membership consists almost entirely of traders, who spend a few weeks at their stores and then absent themselves for prolonged journeys into the interior or to the coast. The frank reply of a native, in response to an invitation to attend worship, "Christianity has no value for me, as it brings me no temporal advantage," expresses the prevailing sentiment.—*L. M. S. Chronicle*.

The Austral-ian Common-wealth. Through much of the century 6 colonies under the Southern Cross have been steadily developing into independent states, and now all are confederated into a commonwealth covering an area almost as great as the American Republic, and containing a population of 3,625,000. How wonderful is it all, when we remember that a hundred years ago Australia was only Botany Bay, a synonym for degradation and crime!

Church Jubilee in Australia. The jubilee of the Australian Board of Missions (August 19-26) is an event of interest. On January 26, 1788, the English flag was hoisted in Sydney Cove. The Church of England was represented by one of her authorized clergy, the Rev. Robert Johnson. From that day to the present time the church has never ceased her ministrations. For 38 years her history may be regarded as being specially missionary in its character, and the work of consolidation may be considered as beginning in 1836, with the consecration of the first bishop of Australia. The missionary spirit of the first chaplains appointed by the home authorities is evidenced in the life of the Rev. Samuel Marsden—often called the Apostle of the Maoris—who, between 1814 and 1837, visited New Zealand seven times, amid much danger and great difficulty, on missionary work. In 1841 the first bishop for New Zealand was consecrated. The bishops met in Sydney in 1850, and altho much missionary work has already been undertaken by the church among the aborigines of Australia, the Maoris of New Zealand, and the Papuans in the South Pacific, that meeting formed a Board of Missions for Australasia. The mission-

ary force of the church was mainly directed toward maintaining and extending the work which in 1848 was commenced by Bishop George Selwyn in Melanesia, with the result that the seed sown 50 years ago in those islands, now bears much fruit, as may be gathered from the fact that the last published returns state that the staff consists of the bishop, an archdeacon, 14 English and 11 native clergy, 2 English laymen, 7 ladies, and 404 Melanesian lay workers.

The missions that may be regarded as distinctively Australian are to the heathen residing among us and those who are adjacent to our shores. The former include the aborigines of the land, together with the Chinese, who represent a population of 46,000 in Australasia, nearly one-half of which are within New South Wales and Victoria. The heathen adjacent to us include Eastern Polynesia and the eastern coast of New Guinea, both of which are the appointed spheres in which the Church of England has to do its missionary work.—*Sydney Morning Herald*.

Good Things About Samoa. In this group the London Society has over 8,000 members who in the main are Bible-loving. The complete Bible was given to the people in 1855. It had been previously given in portions, as each book was translated and printed on the islands. In less than seven years an edition of 10,000 copies of the complete Bible was sold, for which over £3,000 was paid to the British and Foreign Bible Society. Very soon another edition of 10,000 copies was sold. There is scarcely a family where the Bible is absent. The Samoan Church has given scores of her sons and daughters to go as missionaries to far-distant islands. Some 30 married couples are now

doing good work in New Guinea, over 2,000 miles from their native land. They know that they have a new language to learn, and often a savage people to teach, and that many of their people have died of diseases that they wot not of in their own land, and yet we have no lack of offers of service from our trained teachers. This indicates a love for the Gospel and an eager desire to tell to others the story of a Savior who has done so much for them.—*The Chronicle*.

Cannibalism Rev. F. J. Paton in the says that in the New Hebrides. New Hebrides every island which is not Christian is yet cannibal, and genuine fondness is displayed for human flesh. The grossest at times are kindly disposed toward him and hospitable. Once, after a night in a certain village, the chief gave him a spear which had been handed down for generations, and also a beautifully carved and well polished spoon. He soon found that the spoon had been used only at cannibal feasts to dig out of the cooked bodies the choice portions of meat! Hence the polish!

Depopulation Among these same in Progress. islands sickness and death have been terribly common, especially on Aneityum, Futuna, and Epi. On East Epi the ratio of deaths to births has been almost 4 to 1, on Aneityum 4.3 to 1, and on Futuna 5½ to 1. On Aneityum this mortality has pressed very sorely on the elders and deacons. Thus, within four and a half years, out of a total of 31 no less than 21 have died. This heavy mortality also seriously affects the statistics of the mission. Thus during the year, at one station, 42 members were added to the roll; but 40 died in the same time, leaving only a net increase of 2.

MISCELLANEOUS.

The Perils or, Peace hath her of Peace, destructions as well as War. The English army in South Africa numbers upwards of 200,000 men; the number of railway employees in the United States is 227,547. The total of killed and wounded in the English army in Africa from October 1899 to July 1900 is estimated at 15,000; the number of railroad employees killed or wounded in the United States during the year ending June 30, 1899, was 37,133 (killed, 2,210; wounded, 34,923). The ratio of death or injury in the railroad service is more than twice as great as in the army in active warfare. A comparison with our army in the Philippines gives similar results. We have had 63,000 soldiers there, and the casualties have been 1,640. The railroad employees are four and a half times as numerous, the casualties in railroad service are 23 times as many.

Chief Cause "If anybody will of Poverty. take charge of all Boston's poverty and crime which results from drunkenness," says Edward Everett Hale, "the South Congregational Church, of which I have the honor to be the minister, will alone take charge of all the rest of the poverty which needs relief in the city of Boston."

The Money At the recent meet-
Cost of ing of the National
Crime. Prison Congress
an expert statisti-
cian and penologist of established reputation, Mr. Eugene Smith, estimated that out of a revenue of \$90,000,000 in 1899 New York City spent \$20,000,000 of it as the result of crime, its detection and punishment. The same authority estimates that in a recent given year the United States spent \$200,000,000 for the same reason—\$105,000,000

being raised by city taxation, \$45,000,000 of it by county taxation, and \$50,000,000 of it by federal and state taxation. Estimating the income lost to the country by the choice of a criminal career by the 250,000 criminals in the country as \$400,000,000, he thus makes the total loss to the country, through crime, at \$600,000,000 per year.

Is Not a Man Better than a Giraffe? Rev. T. L. Gulick in *The Evangelist* calls attention to the fact that the nations of Europe are beginning to unite in arrangements to protect from destruction the larger animals of Africa, such as the elephant, rhinoceros, giraffe, ostrich, etc., and innocently inquires (is he sarcastic?) if it would not be proper and fitting for Christian governments to unite also in forbidding the importation of firearms, rum, and opium, and the like into the Dark Continent and other such regions, that men may be saved.

Dr. Paton's Illness. While addressing meetings in the Presbytery of Chatham, Canada, the venerable Dr. Paton was taken suddenly and seriously ill. He was obliged to cancel his near engagements, but hoped to fill those more distant. After lying for a week in Chatham, however, his physicians peremptorily forbade further work, and advised him to return at once to Britain. He has followed their advice, and sailed from New York, but we are thankful to say that his health has been improving.

OBITUARY.

Dr. Muirhead. We hear with sorrow of Shanghai. row of the death of the Rev. William Muirhead, D.D., the veteran of the London Missionary Society, which

occurred at Shanghai, where he has labored since 1847. Dr. Muirhead, who has thus completed 53 years of active service, was born at Leith, on March 7, 1822. In addition to evangelistic preaching in Shanghai itself, he has made repeated tours into the country beyond, on one occasion narrowly escaping death at the hands of a Chinese mob. For some years he was pastor of Union Chapel, Shanghai. As early as 1866 he visited Peking, and from there made a tour into Mongolia. He has in the course of his long missionary career prepared numerous educational and other works in the Chinese language, and also a book for English readers on "China and the Gospel." During the recent troubles in China the burden of anxiety on account of missionary colleagues weighed very heavily upon him, and greatly taxed his strength. When he arrived in China in 1847 there were 20 Protestant missionaries in the empire, now there are over 2,000.

Dr. L. M. Gordon The Rev. Dr. Lafayette M. Gordon, an able missionary of the American

Board for twenty-eight years, died November 4th. Dr. Gordon was born July 18th, 1843, at Wayneburg, Penn. He served three years in the army, from 1861 to 1864, in connection with a Pennsylvania regiment. He was graduated from Andover Theological Seminary in 1871 and studied medicine before he sailed for Japan in 1872. He returned to the United States on a furlough last year, and it was expected that he would be transferred to the Hawaiian Islands, but his health failed. Dr. Gordon was the author of a very interesting and suggestive book "The American Missionary in Japan." He was a very lovable character.