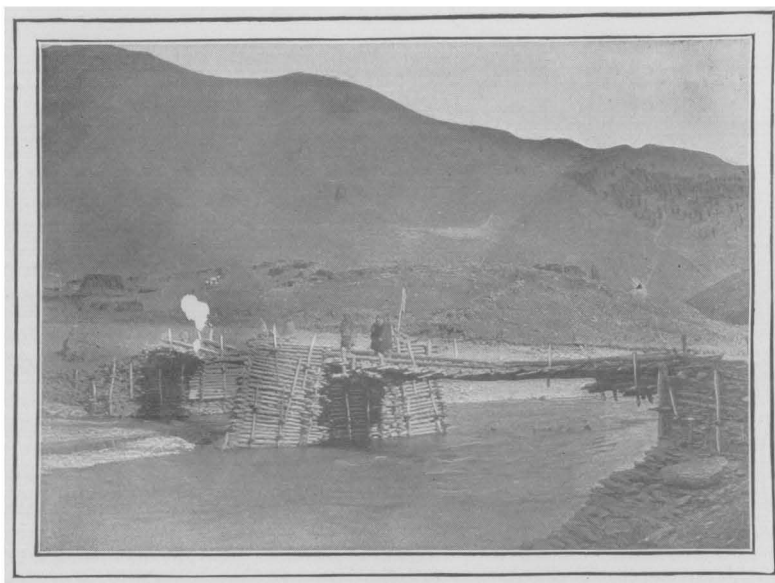




A CAMP OF TIBETAN NOMADS.



A BRIDGE ON THE TIBETAN BORDER OF CHINA.

THE MISSIONARY REVIEW OF THE WORLD.

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MISSIONARY ADMINISTRATION.

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The Church does not exist simply for the edification of its members and the maintenance of public worship. It has an object beyond itself. That object is not self-chosen, but Divinely imposed. Its performance is not optional, but obligatory. Christ has commanded it under pain of forfeiture of His presence and blessing. "Go" is the order, and "to every creature." That is not a suggestion, not an invitation, not a request; it is an order. It leaves nothing to our choice. It transmutes indifference into disobedience. It assigns foreign missions the supreme place in Christian activity. The Church must be foreign missionary or lose its charter. We have the Gospel, the world needs it, and we are, therefore, debtors to the world. This is our "Father's business," and we must be about it.

The method should be commensurate in scope and dignity with the object to be attained. It is now generally agreed that this necessitates a central, administrative board. Such a work can not be properly done by individuals or by churches acting separately. It is too vast, the distance too great, the single act too small. Churches do not have the experience in dealing with missionary problems, or the comprehensive knowledge of details necessary for the proper conduct of such an enterprise. Moreover, the individual may die or lose his money. The single church may become indifferent or discouraged. Even if neither of these alternatives happened, the work would lack stability. It would be fitful, sporadic, too largely dependent upon accidental knowledge or temporary emotion. A chance newspaper article, or a visit from some enthusiastic missionary, would direct a disproportionate stream of gifts to one field, while others, equally or, perhaps, more important, would be neglected. The wise expenditure of large sums of money in far distant lands, the checks and safeguards essential to prudent control, the equitable distribution of

workers and forms of work, the proper balancing of interests between widely-scattered and isolated points, the formulation of principles of mission policy, all these require a board.

This is a spiritual warfare on a vast scale, and war can not be prosecuted by individuals fighting independently, however numerous or conscientious. There must be an army with its centralization of authority, its compactness of organization, its unity of movement, its persistence of purpose. General Booth says that the Japanese defeated the Chinese, not because they were smarter, but because they were better organized. A church or a presbytery can, with comparative ease, supervise the simpler and more homogeneous work within its bounds, and, therefore, under its immediate oversight. But the foreign missionary work is in distant lands, in different languages, among diverse peoples. It is, moreover, work much more varied and complex, including not only churches and ministers, but day-schools, boarding-schools, industrial schools, colleges, inquirers' classes, normal classes, theological classes, hospitals, dispensaries, translations and sales of books and tracts; purchase and care of property of all kinds; the health and homes and furloughs and children of missionaries; currencies various and distractingly fluctuating; negotiations with our own and other governments, and a mass of details little understood by the home church. Problems and interrelations with other work and workers and questions of mission policy are involved, which, from the nature of the case, are entirely beyond the experience of the home minister, and which call for an expert knowledge only possible to one who devotes his entire time to their acquisition. Missionary work has passed the experimental stage, and an apparently simple question may have bearings that a friendly pastor may not suspect. The experiment of having each State control its own regiments in a national war has been tried, and with such disastrous results that it is not likely to be repeated. Dr. Cust says that "the conduct of missions in heathen and Mohammedan countries has already risen to the dignity of a science, only to be learned by long and continuous practise, discussion, reading, and reflection; it is the occupation of the whole life and of many hours of each day of many able men selected for the particular purpose by the turns of their own minds, and the conviction of their colleagues that they have a special fitness for the duty."

In these days, when independent missionary societies are so numerous and insistent, it is interesting to remember that prior to the organization of their board, Presbyterians thoroughly discussed the question whether missionary operations should be carried on by voluntary societies or by the Church itself. The result was the decision of the General Assembly of 1837, "that the General Assembly shall superintend and conduct by its own proper authority, the work of foreign missions of the Presbyterian Church by a board

appointed for that purpose and directly amenable to said Assembly." Manifestly no other conclusion was possible if the Presbyterian body was to be a church in any true sense. A denomination would be false to its highest duty, it would abandon its claim upon Christ's promise to be with His disciples "always," if it confined its organized energies to its own land, and relegated its most important activities to outside societies, characterized, perhaps, by doctrinal vagaries and irresponsible leadership, and however ably and conscientiously led, with no guaranty for responsibility or permanence but the personal character of the men who for the hour control them. It is fundamental to any sound thinking on this subject that the foreign missionary enterprise is not something outside and voluntary, but that it is the inherently vital work and obligation of the Church itself.

It would be neither safe nor business-like to leave such an undertaking to outsiders, and the Lord's work calls for business methods as well as man's work. The Church must take up this matter itself. It must form some responsible central agency, whose outlook is over the whole field, and through which individuals and churches can work collectively and to the best advantage; some lens which shall gather up all the scattered rays of local effort and focus them where they are needed; some institution which, tho men may come and men may go, shall itself "go on forever." Recognizing these things, each of the leading denominations has constituted a board of foreign missions as the great channel through which it shall unitedly, wisely, and systematically carry on this work for humanity and God. And with this board all auxiliary denominational agencies are supposed to cooperate—churches, bands, Sabbath-schools, young people's and women's societies, and the permanent committees of the lower church courts.

MISSIONARY BOARDS AND SECRETARIES.

The typical board is an incorporated body of twenty-one members, eleven ministers, and ten elders, elected by the supreme judicatory of the Church and divided into three classes of seven, each class serving three years. All live in or near the city in which the board is located, because, in the language of the Presbyterian General Assembly of 1870, "experience has proved that a few men, each of whom can be easily reached, all of whom have a vital interest in the trusts confided to them, will perform any given labor more efficiently than a large board whose members are so diffused as to be seldom collected, or as to forget the claims of a duty whose immediate field is far away."

But while the members of a board are chosen from one part of the country, they are not sectional in spirit. I have been impressed not only by their ability but by the breadth of their sympathies. There are no wiser ministers in the country than those who are on our boards of foreign missions. There are no more sagacious business men than

the lay members of those boards. Those who sneer at mission boards forget that they are composed not only of distinguished pastors and seminary professors, but of bank presidents, successful merchants, railroad directors, great lawyers, managers of large corporations—men who in the commercial world are recognized as authorities and are implicitly trusted. Is their judgment of less value when they deal with the extension of the Kingdom of God ?

These men devote much time and labor to the affairs of the board, leaving their own work, often at great inconvenience, to attend board meetings and to toil on committees—earnestly, prayerfully considering the things which pertain to this sacred cause.

Yet they receive no compensation whatever, but solely out of disinterested love, they give the Church the benefit of their ripe experience and business capacity. You would have to pay a good round sum to command their services for any other cause, if indeed you could command them at all. One of them is reported to have said: "I could not be hired to do this work for \$5,000 a year; but I will do it gratuitously for the sake of Christ and my brethren." The churches owe to such men a large debt of gratitude. Let them be slow to criticize and quick to praise. Whatever their shortcomings, these men are unselfishly and self-sacrificingly administering the great trust which has been committed to them, and tho they may make an occasional mistake, their loyalty, devotion, and intelligence are a reasonable guaranty that they will wisely serve the cause which is as dear to them as it is to others.

The executive officer of a board is the corresponding secretary, the large boards having several secretaries of coordinate rank and making the treasurer also an executive officer. They are elected by the board with special reference to their supposed fitness for executive duties, and as they devote their entire time to the care of the great interests entrusted to their supervision, they of course receive a salary, tho it is modest compared with the salaries paid by the larger city churches. It may interest some who imagine that a secretaryship is one of the pleasant seats in Zion to know that I find its duties heavier and more exacting than those of the pastorate of a church of a thousand communicants. The Rev. Dr. Henry H. Jessup, who had a brief experience as a secretary during the illness of one of my colleagues, says that in three months he was laid aside by nervous prostration, and that he "would rather drive over the range of Lebanon in midwinter, through snow three feet deep, or in August in a scorching sirocco, or preach on a housetop in a bitter north wind, or in a harvest field with the black flies swarming until the white canvas of the tent was as black as Pittsburg, or teach Hodge's Theology through Arabic gutturals, than to undergo for a series of years the mental and physical strain required of a foreign mission secretary." The Rev. Dr. W. W. Eddy

of Beirut (who has just died) says that "secretarial service in the mission rooms has been as trying as missionary service on the coast of Africa."

THE METHODS OF ADMINISTRATION.

These may be illustrated by the Presbyterian Board with which I am most familiar, and which is probably fairly typical. Our board meets regularly twice each month. The docket often includes forty or fifty items. These items comprehend phases of Christian work which at home are distributed among no less than six different boards, besides several undenominational and philanthropic agencies. But while each denomination has many home boards, it has but one foreign board, and that single agency must concern itself not only with informing the churches and developing their interest and gifts, but with a multitude of details incident to the conduct of so vast and varied an enterprise, and its related financial, industrial, political, educational, medical, and diplomatic problems. The Rev. Dr. George Alexander truly says :

There is no business on earth that touches life at so many points, or appeals in so many ways to mind and heart, as the business of foreign missions. . . . The board is a central telegraphic station, from which wires stretch to the ends of the earth, each freighted with its own special message. There the appeals for help from a lost world concentrate, and are met by the responses that come from the great heart of the church.

The board is divided into committees representing all the mission fields, and there is, in addition, a finance committee, to advise with the officers of the board on important questions of property, and the larger items of expenditure, and particularly with the treasurer on the details of his office. The administration is divided into departments, each officer conducting the correspondence relating to his own department. Of course, there is much of that correspondence that is of a personal character, for the secretary is not only the official representative, but the personal friend of each missionary, and he endeavors to keep in close and sympathetic touch with him, to form the channel, as it were, through which the interest and cheer and love of the home churches may flow out to the devoted, lonely workers so far away. But all questions affecting mission expenditure and policy, and all requests to the board the secretary takes into the executive council, which is composed of all the officers of the board. In that council each question is discussed and a judgment reached which, at the next meeting of the board, is presented to that body by the secretary in charge, and the action is not complete and has no authority until it has been ratified by the board. If the question is of special importance to a mission or an individual missionary, the council asks its reference to a committee of the board in conjunction with the council,

and the eight or nine men thus involved sometimes devote several hours to its consideration.

It will thus be seen that there is no opportunity for one-man power in the workings of the board, inasmuch as each secretary must always submit his conclusions for the approval, first, of the executive council, and, second, of the board itself, and in special cases of a committee besides.

In the handling of money great care is taken. Not only is every sum received promptly acknowledged to the giver, but a public report is made in the columns of the *Assembly Herald* (the Presbyterian Church magazine) and in the Annual Report of the board, which is printed, submitted to the General Assembly, and a copy mailed to each minister in the denomination, while extra copies are freely given to any layman who requests them.

Still further, an annual contract is made with a firm of certified public accountants, whose representatives walk into the office at any time, examine all books and vouchers, and audit all accounts, making their report, not to the treasurer, but directly to the finance committee. In this, as well as in other ways, every possible business precaution is taken to secure entire accuracy, and so great is the care exercised and so complete is the system, that it is not believed that any serious mistake could escape prompt detection. In 1897, a committee consisting of a Buffalo banker and a Pittsburg merchant, both men of the highest standing, had occasion to go through our office as a subcommittee appointed to inquire into the practicability of having one treasurer for the three boards located in New York, and another treasurer for the three boards located in Philadelphia. They made a thorough investigation, and they not only reported that it was inexpedient to consolidate the treasurerships, but they bore "testimony to the complete and business-like methods that are followed in the office management, which we believe are fully up to the best practise in the leading financial and industrial institutions of the country, and give assurance that the business entrusted to this office is promptly, efficiently, and economically conducted."

The majority of the members and officers of the board are or have been pastors, and the others are members and contributing elders of churches. We know, therefore, apart from our correspondence, that the money we receive comes not only from the rich but from the poor, that it includes the widow's mite, the workingman's hard-earned wage, and the little child's self-denial for Jesus. We know that it represents sacrifices very precious in the sight of the Master, and that it is followed on its mission of salvation by the prayers of thousands of loving hearts. "I went without breakfast for a week to save this money," said a poor washerwoman as she brought her offering. "I am sorry that I can not give more, but I have been sick and obliged

to hire some one to take my place," wrote an aged colored woman, who earned a scanty living by sweeping offices, and who enclosed two dollars. So the board regards that money as a sacred thing, a holy trust to be expended with more than ordinary care.

Each mission is required to make an estimate of its needs for the year, not in a lump sum, but in a minutely itemized statement. Then those estimates are rigidly scrutinized by the executive officers of the board. Every detail is watched. Then the probable income is carefully computed on the basis of average receipts for a series of years, and the appropriation is made subject to such a cut as may be necessary to bring the work within the limits of estimated income.

THE COST OF ADMINISTRATION.

What proportion of the receipts is required for expenses of administration? Well, the scale of administration is, of course, largely determined by the ideas of the church which we represent, and the work which it requires us to do. If you quote the low administrative expense of certain independent agencies, I reply that they do not provide such guarantees and safeguards for prudent administration, and that they do not assume such responsibilities for the maintenance of their missionaries. But the Presbyterian Church does not wish its foreign missionary operations conducted on that basis. It wants its missionaries adequately supported for a life work, and that involves an administrative board, commensurate in expensiveness with the obligations which it must assume. Still, the cost of administration proper of the Presbyterian board last year was only $4\frac{1}{2}$ per cent. That is, to borrow a sentence, "it takes about the value of a foreign postage stamp to send a dollar to India or Mid-Africa." Do you know any mercantile concern doing a business of a million dollars annually, and requiring the services of over 2,500 persons scattered all over the world, whose percentage of expenditure for administration is only $4\frac{1}{2}$ per cent? The Rev. Dr. Henry Van Dyke of New York made inquiries of several large corporations, railway, manufacturing, and mercantile, and he found that the average cost of administration was 12.75 per cent., while in one great establishment it rose to 20 per cent. The manager of one of the large department stores in New York told me that their expense for administration was 22 per cent., and he expressed astonishment that the board's was so low as $4\frac{1}{2}$ per cent. The reports of twenty of the leading life insurance companies of the United States show that only two of them have a ratio of management expense to income of less than twelve per cent. In the majority of the companies, the expense is from sixteen to twenty per cent., and in some companies it is even higher. Of course, the cases are not entirely parallel; but after making all reasonable allowances for differences, the essential fact remains that the cost of missionary administration is remarkably low. About 95 cents out of every dollar go either to the foreign field or to forms of work in this country expressly authorized by the General Assembly. The Rev. Dr. John Hall once said, "I have been closely connected with the work for more than a quarter of a century, and I do not hesitate to say that it would be difficult to find elsewhere as much work done at so moderate a cost as in our mission boards."

(To be completed next month.)

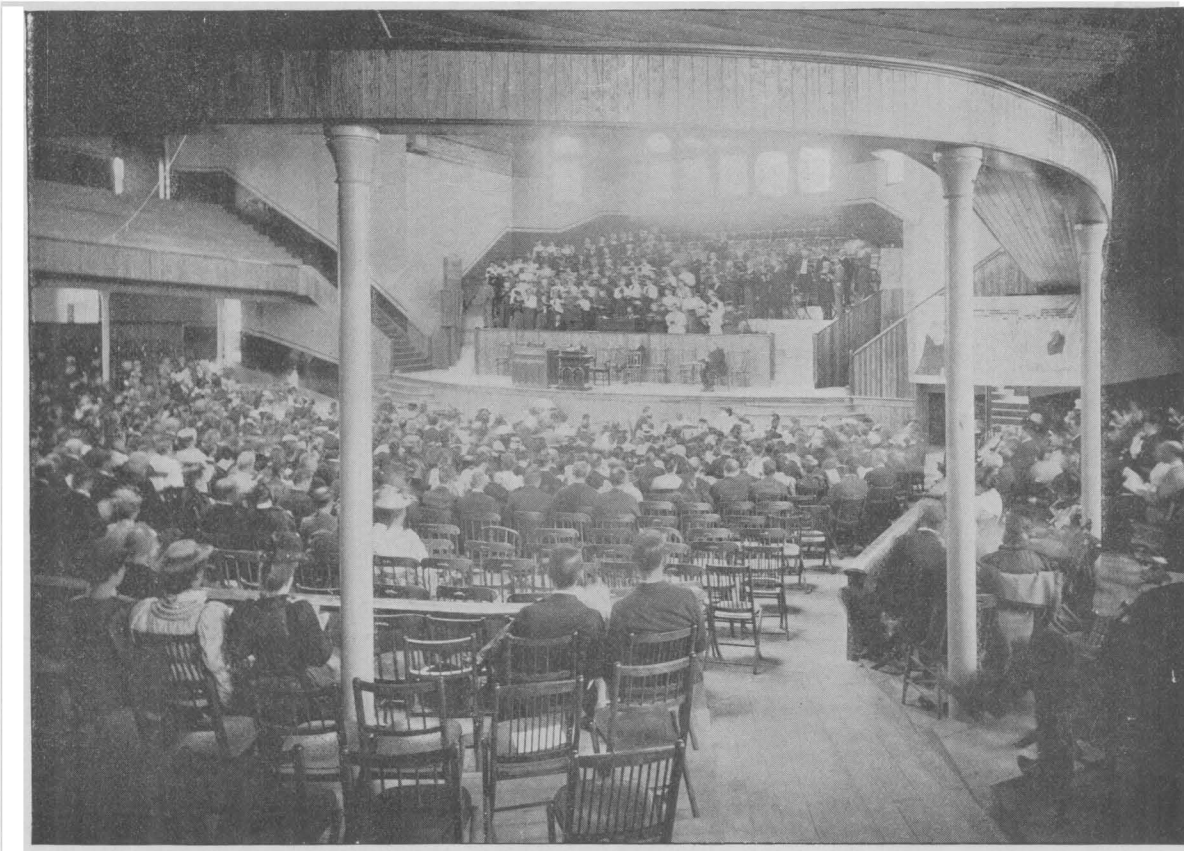
DWIGHT L. MOODY AS AN EDUCATOR.*

BY THE EDITOR-IN-CHIEF.

Nothing in his career more surprised his friends, and even Mr. Moody himself, than that he, who was never in a college, should have been a father of colleges. It was, in fact, his lack of education that suggested the thought of undertaking to supply that lack for others; and especially for those who, like himself, had been the children of comparative poverty, lacking the ampler means of securing a first-class training for a life of intelligent Christian service.

It is a doubtful use of terms to speak of Dwight L. Moody as an uneducated man. If, as Dr. Shedd said, "education is not a dead mass of accumulations, but power to work with the brain," Mr. Moody was one of the best-educated men of his generation. By whatever means acquired, he had learned the mastery of his own powers. He marshalled them like compact battalions, and led them into the conflict of life like a sagacious general. His addresses were always exhibitions of power, both in thought and speech, and at times power of no mean order. They showed careful analysis and orderly arrangement, close argument and happy illustration; the pith of the proverb and the tact of the man who knew men. Sometimes there was not only the philosophy of common sense, but the poetry of the imagination. His memory was marvelous, and it was so trained as to be both ready and retentive; but with the power to remember and reproduce was a more remarkable faculty—that of *assimilation*. A cow may crop grass in many pastures, but she gives her own milk; and he never read or heard a good thing without storing it up for use; but when he used it it was his own—assimilated to his own mind and adjusted to his own end—it had passed through his digestion, and was no longer a foreign and borrowed idea or illustration. His language was generally, and on the whole, terse, strong, vigorous, appropriate, and sometimes very fit and forceful. He might say "you and I" when he should have said "you and me," or reversely; he might use the present "come" when he should have used the past "came," or say "done" for "did," but these were largely the relics of his untrained boyhood, rather than the indices of the full-grown man. If the mark of an educated man is found in the union of capacity and sagacity, innate mental vigor and practical ability to use it for a purpose, again we dare to say this was no common specimen of a man of education in the best sense.

*The photograph of Mr. Moody used for a frontispiece in our February number was an enlargement from a group photograph which we have since learned was copyrighted. Our acknowledgments and apologies are therefore tendered to Towne & Whitney, photographers, of East Northfield, Mass. They are able to supply photographs of Mr. Moody, his home, and institutions.—EDITORS.



A MEETING IN THE NORTHFIELD AUDITORIUM AT THE AUGUST CONFERENCE.

But he had gone through no college curriculum. Like Shakespeare, whom Ben Jonson called that man of "little Latin and less Greek," he could not cite from the ancient "classics," nor the modern "epics." He might not have been able to tell who Halicarnassus was, where Epaminondas fought, nor why Eadward III. was called "The Confessor." Probably he would have been puzzled to tell the five "rivers of hell," or even to give the "five points" of Calvinism. These things were not in his line. The Bible was his book, and he knew that as some even of the modern "Oxford scholars" do not; and he could use it as some well-trained clergymen can not. There are university preachers that would give not a little to be as much at home with the Scriptures as that Northfield evangelist, and we all know that a close study of the Word of God is worth a university training, not only in maturing spiritual life, but in disciplining the intellect, and fitting the tongue for vigorous speech.

It would be a mistake to dismiss the matter of Mr. Moody's education without emphasizing the *power of the study of the English Bible* to greaten a man's mind and teach him how to use his native tongue. Many do not know that the English Bible, considered simply as a book, a literary product, is unsurpassed and unrivaled. The Book of Job is doubtless the oldest dramatic poem extant and the noblest. One chapter of it, the thirty-eighth, touches science at some thirty points of contact, and not once with inaccuracy; and altho so ancient that the sciences, as we know them, were in their infancy, its elastic phraseology proves as fit for modern discovery as for ancient poetry. There is more correct scientific reference in those forty-one verses than in all the literature of the world besides, previous to the birth of Christ. This Book of God is a compilation of sixty-six different books, by forty authors; yet such is its unity that it is one Book, and such is its comprehensiveness that somewhere within its pages may be found a brief presentation of every subject vitally connected with man's welfare. For example, the law of God in Exodus xx, the beauty of love in I. Cor. xiii, heavenly ethics in Matthew v, vi, vii, the resurrection of the dead in I Cor. xv, Christian giving in II. Cor. viii, ix, the triumphs of faith in Hebrews xi, the true attitude in discipline in Hebrews xii, the perils of the tongue in James iii, the final judgment in Revelation xx, the secrets of practical sinlessness in Romans vi, vii, viii, etc.

As a model of language the Bible is the purest well of English undefiled in the whole library of the English-speaking world. The Book of Ruth may be taken as a specimen. It has twenty-seven times as many words of Anglo-Saxon origin as of Greek or Latin derivation. Is it any marvel if the man of one Book, like Mr. Moody, is able, by simply studying that one volume, a library in itself, to charm scholars and command the attention of critical students? For forty

years that simple evangelist had been addressing the multitudes, and never exhausted his store of matter, because he had behind him the treasury of God's truth; and he learned a strong, simple, and telling diction because he drew from that pure spring of Anglo-Saxon utterance.

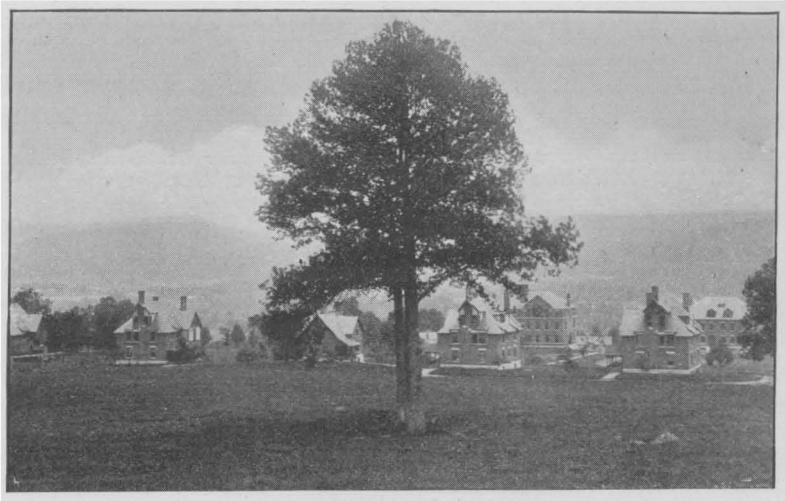
Whatever may be thought of Mr. Moody's own education, no doubt he *educated others*. To-day at East Northfield there stands a goodly array of fine buildings, dormitories, recitation halls, library, gymnasium, auditorium, etc., and some four hundred young women throng those college halls, and as many more would be glad to come if there were room. This seminary was started in 1879 with eight girls. Across the river is Mount Hermon school, started two years later, and with as many more young men, and a like assemblage of fine buildings, including refectory, laboratory, and chapel, etc. At Chicago there is a training institute for men and women, capable of accommo-



NORTHFIELD SEMINARY CAMPUS IN WINTER.

dating about three hundred more, and started in 1889, and with another set of buildings, including dormitories, library, and chapel. All these schools are furnished with a competent corps of trained men and women, who do the teaching, and would fill similar chairs of instruction elsewhere with honor and success.

These institutions, thus all planted between 1879 and 1889, are all unique in idea and character. They are purposely for the poor, or the less favored with worldly means, and hence the charges are but nominal, about one-half the actual cost of tuition and board. Everything is frugally conducted, the students encouraged to self-help, and taking part of the care of the table and of their own rooms to diminish expense. The cost of maintaining these three schools, outside of fees received, is about 125,000 dollars annually, and this great sum Mr. Moody himself raised every year, mostly by *his own direct appeal to individuals*, and with such success



MOUNT HERMON SCHOOL BUILDINGS.

that, after all these years, there is no debt. Of course, the original cost is outside of this annual expenditure. The grounds and buildings embrace about 1,200 acres, and the buildings, almost exclusively of brick and stone, are worth, with the grounds and the values represented in their contents and partial endowments, a total of about a million and a half dollars. These buildings are almost all of them erected by the gifts of generous friends of Mr. Moody and his work, on both sides of the sea, such as the Marquand Hall, Weston Hall, Skinner Hall, Overtoun Dormitory, etc.

Another unique feature of all these schools is that they are crystallizations of Mr. Moody's life, thought, and purpose, to fit young men and women for a *life of work for God*. He sought not simply to educate, but to educate for service. He wanted to have a generation trained mainly in the knowledge of the Word of God, and practically endued with the Spirit of God, and so make these schools "schools of the prophets," whence should go forth year by year well-equipped soldiers, well-trained servants of Christ. And he lived long enough to see his desire reaping the harvest of his seed sown. Literally hundreds of men and women have gone forth to become missionaries abroad and helpers at home, pastors and pastors' assistants, preaching and singing evangelists, teachers of truth, medical missionaries, and trained nurses, or fill other and less conspicuous places, but with the love of the Word of God and of His work to prompt to service. In all of these schools he has moved as a sort of presence, his own magnetic personality molding the characters of students and shaping the policy of the institutions. There has always been a hallowed atmosphere in these colleges for training. As Arnold made Rugby

the nursery of a peculiar type of British men of culture, Moody has made Northfield, and Mount Hermon, and Chicago, nurseries of Christian character and service, after a unique pattern, not often found elsewhere.

We must not forget the Northfield *conferences*, which have been for just twenty years a growing power in America and the world. Here was, perhaps, in some aspects, the greatest sphere of Mr. Moody's work as an educator. At first he called together a few friends—in 1880. It was a "convocation for prayer." Ministers and laymen, godly men and women met to study the Word of God for ten days, but mainly to wait on God for a new anointing from on high. About three hundred attended, and among them a delegation from beyond the sea. Then followed a second convention in 1881, filling the whole of August, and at which Andrew A. Bonar, of Glasgow, was the main figure. The leading feature for these four weeks was Bible study, and the attendance was nearly trebled over that of 1880.

Mr. Moody's absence in Britain for evangelistic campaigns caused a gap of three years; but since 1885 the conventions have been annual, increasing in numbers and power. No such assemblages of men have been connected with any other series of meetings during the half century. Mr. Moody has always presided, except one year, when Dr. A. J. Gordon took his place. From America there have been such preachers and teachers as Drs. Pentecost, Brookes, Goodwin, Erdman, Morehead, West, Parsons, Broadus, Townsend, Green, Strong, Trumbull, Judson, Merle Smith, and a host of others; such evangelists as Whittle, Needham, Hammond, Munhall, Blackstone, and Hastings; such temperance orators as Gough, Murphy, and Woolley; such leaders of young men as Wilder, Ober, Mott, Speer, and Wishard; and from



THE MEN'S DEPARTMENT OF THE CHICAGO BIBLE INSTITUTE.

across the sea such men as Monod, Bonar, Drummond, Meyer, Mowll, McGregor, Morgan, Webb-Peploe, Andrew Murray, and such missionaries as Chamberlain of India, Chamberlain of Brazil, Ashmore and Hykes of China, and Hudson Taylor, Studd, Thoburn, Jewett and Clough, Eddy, etc. And these are but a few out of the many whose voices have been heard on the Northfield platform. Of late a Northfield extension movement has been started, the aim of which is to expand the sphere of this educative influence, and bring the truths and principles for which these conferences stand into contact with a larger number and over a broader territory.

MR. MOODY AND THE CHURCHES.

Of Mr. Moody's work as an educator of Christian life in the churches, it is not needful to speak. He always pleaded for righteousness between man and man, as well as for holiness as between man and God. In his preaching on repentance and restitution, he often reminded one of John the Baptist, while in his presentation of love he suggested John the Apostle. He was as impulsive and impetuous as Peter, as upright as James, and as energetic as Paul.

He never espoused *foreign* missions with any enthusiasm, because his mind was so taken up with home missions that perhaps his vision was shortened. From the first a worker in the Young Men's Christian Association and the Sunday-school, a seeker of young men in the streets and lanes of the cities, and an evangelist of the masses, he gave foreign missions little attention, and knew little of their history, heroes, and progress. But God deems best that some people shall be specialists, even in matters of Christian duty, and he was a specialist on city missions. But we have seen him kindle to more than warmth under some stirring missionary appeal; and had he gone on a world tour as some of his friends so much desired twelve years ago, and seen India, and China, and other oriental fields, and studied their needs on the spot, no man would have felt more keenly and sympathetically the claims of these lost souls. We have sometimes thought that, had he never taken up the educational work, but confined himself to his worldwide evangelism, and visited these remote lands in that capacity, it would have been a greater gain ultimately to Christian history. Other men might have built up schools, but God made Moody an evangelist such as has not been seen since Wesley and Whitefield, and that was preeminently his sphere in which he was inimitable.

The question comes, and must be met: Who is to carry on the work of Dwight L. Moody? How is to be supplied the annual expense of these institutions he has left to the Church as a legacy in trust? No one man can slip into Mr. Moody's shoes, and if he did he could not walk in them. The whole Church must rally to the work, if it is

to go on, and this seems the fitting time and place to give publicity to a portion of the appeal of the trustees.*

The colportage work which Mr. Moody inaugurated a few years ago, showed how true was his missionary spirit. It occurred to him that criminals shut up in jails for a longer or shorter term, are comparatively neglected, spiritually; and that they both desire the companionship of books to relieve their solitude, and are accessible to such visitors. The authorities are favorable to the distribution of religious reading matter in prisons and reformatories. Here was a new scope for the powers of Mr. Moody. He set himself to create a literature appropriate to the needs of the criminal classes. In conjunction with Mr. Revell, the publisher, and his wife's brother, he obtained cheap reprints of his own books, with a number of others, from such authors as Mr. Meyer, Andrew Murray, Wilbur Chapman, etc., and these he sent by the ton to the prison cells of our land, and almost daily he received his returns in letters disclosing the blessing received by the lonely inmates of our houses of imprisonment and correction.

Mr. Moody's life motto was Isaiah 1:7:

For the Lord God will help me;
Therefore shall I not be confounded;
Therefore have I set my face like a flint,
And I know that I shall not be ashamed.

How that unlocks many a door in the secret chambers of this man's biography! his bold assaults on the slums and saloons; his even braver assaults on the iron gates of English university towns, where the bars of a refined culture, a jeering skepticism, and a religious ecclesiasticism united to exclude him. How it explains his courage in undertaking enterprises that seemed to others hopeless for their discouragements, or gigantic for their dimensions!

* THE MOODY MEMORIAL ENDOWMENT.

"I have been ambitious not to lay up wealth, but to leave work for you to do." were almost the last words of D. L. Moody to his children.

These institutions are unique in character, and offer an opportunity for young men and women of limited means to secure an education that will thoroughly equip them for Christian life and service. They consist of the Northfield Seminary and Training School for young women, Mount Hermon School for young men, and the Bible Institute, Chicago. All are incorporated.

The Northfield Schools have about 800 students, who are charged \$100 per annum for board and tuition. The actual cost is about \$200. At Chicago the amount required approximates \$150 each for 300 students. Therefore, a sum of about \$125,000 is annually required to maintain the work inaugurated by Mr. Moody on the principles successfully pursued for the past twenty years. This sum has heretofore been largely raised by his personal efforts. We believe his friends will now wish to express their appreciation of him, and their gratitude to God for his accomplished work, by sharing the responsibilities bequeathed to his children by raising the present limited endowment to \$3,000,000, the interest on which, at four per cent., would guarantee the perpetuation of his work in all its present prosperity.

The appeal is therefore made now to Mr. Moody's friends throughout the world to contribute, without curtailing their support for current expenses, to a "Moody Memorial Endowment," notifying his elder son, W. R. Moody, East Northfield, Massachusetts, of the amount they are moved to give.

In looking back and reviewing his whole career, we can not but regard Mr. Moody as a great man. His greatness was mainly that of a loyal and faithful disciple, who meant God to have full control—the *genius of goodness*. Such only are “great in the eyes of the Lord,” like John the Baptist, and the secrets of such greatness are not hidden. They were mainly these three: Mr. Moody studied and loved the *Word of God*, he gave himself wholly to the *work* of God, and he sought to lose himself in the *will* of God. The Word of God made him great in wisdom and spiritual learning; the work of God made him great in power and influence, and the will of God made him great in boldness and courage. These are open secrets, and open to all. They will make any man or woman proportionately great in any sphere, home or foreign. His life motto it is not hard to understand, when the facts of his history light it up with special meaning.

The official and family biography, which is now in course of preparation by his elder son, will furnish many precious memorials of Mr. Moody’s career. But enough is known by us all at this present time to incite us to a new life of godliness and usefulness. Let his dying words be our living motto:

“Earth is receding,
Heaven is opening;
God is calling.”

With such a threefold fact in our spiritual life—with a perpetual retiring of the world and all it contains into the background, and a perpetual approach of heavenly things into the foreground, and into clearer apprehension; with a consciousness that God is calling, and a daily and hourly prayer that we may hear and heed his call, what a new year this will be! What a new era!

MODERN MISSIONARY BEGINNINGS.

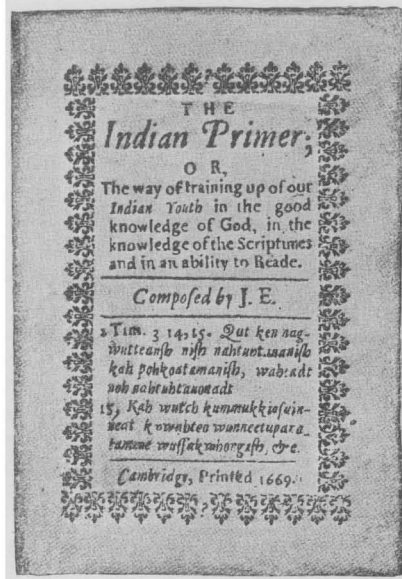
BY REV. J. T. GRACEY, D.D.

In view of the Ecumenical Conference on missions to be held in New York the last of April next, it is of interest to recall the feeble beginnings of the great work which is now extended over such vast portions of the world.

It is a long way back in missionary records of this country to the earliest beginnings made by John Eliot. Mr. Eliot was born in England almost three hundred years ago (1604?), and died at Roxbury, Mass., May, 1690. He may have been ordained in the Church of England, to which he was attached before coming to America. November 5, 1632, he was ordained a “teacher” of the church in Roxbury, an office which he held for more than fifty-seven years.

Mr. Eliot preached the first sermon ever preached in a native

tongue of the North American continent. The first community of Christian Indians was gathered by him about five miles west of Boston. There were five principal nations of Indians dwelling at that time in Massachusetts. The first piece of literature furnished for these, and the earliest printed book in the Massachusetts' Indian language of which any record has been found, and of the first or second edition of which no copy is known to be extant, is "Eliot's Primer or Catechism, or the way of training up of our *Indian youth* in the good knowledge of God, in the knowledge of the Scriptures, and in an ability to read." It was printed at Cambridge, 1654; the second edition in 1662; the third in 1669. The only copy of the third known is in the library of the University of Edinburgh, which was "Gifted to the library by Mr. Jo Kirton, April 19, 1675." "Bibliography of the Algonquian Languages"* has, facing page 128, a facsimile of the title page of this edition of 1669, reproduced from a photograph, which we present herewith. Mr. Eliot



FACSIMILE OF THE TITLE-PAGE OF JOHN ELIOT'S INDIAN PRIMER OF 1669.

translated the "Assembly's Shorter Catechism." No copy of this translation has been found. He translated several catechisms into the Indian language. Eliot's second publication in the Indian language probably was *The Book of Genesis* (perhaps 1665). It was now that he wrote, "While I live, if God please to assist me, I resolve to follow the work of translating the Scriptures." The world knows what came of that determination.

WILLIAM CAREY.

From Mr. H. W. Jacques, Merrickville, Ontario, Canada, we have received an item of interest in connection with the origin of modern missions in England. Mr. Jacques' wife, who died Feb. 5, 1898, was the daughter of the late John Ryland, Esq., of Bristol, England, and granddaughter of Rev. Dr. John Ryland, president of the Baptist College, Bristol, England, who, with Carey and Andrew Fuller, were the originators of Baptist missions.

Dr. Ryland had a very unique form of manuscript notes for pulpit

* Published by the Bureau of Ethnology of the Smithsonian Institution.

use. A large number of these are still preserved. Of one of those in possession of the writer, dated at Northampton, 1785, we produce an exact facsimile of one side of the strip containing the sermon, the other half being folded over so as to form a band around a leaf of his

Acts v. 31. i. N. 1785
 Ἰσχυρὸς Θεὸς ἀρχηγὸν ἰσχυρῶτα
 ἔφησε τῇ ἐκείνῃ ὡς, δούνα
 μετῶναι ὁ Ἰσχυρὸς ἀφ' ἑσῶν ἀφ' ἑσῶν
 τῶν.

(α.) The Exaltation of the blessed
 Jesus.

- He is the eternal Son of God, and
 can have no addition to His essen-
 tial Glory as a divine Person.

- But having assumed an inferior
 Nature by His Incarnation, that
 Nature is capable of real Exal-
 tation.

- And as the declarative Glory of
 His Divinity seems obscured by
 His Assumption of such a Nature
 in such Circumstances, for such
 Purposes; so the Manifestation
 of His Glory at His Resurrection
 attended with placing His Human-
 ity at the head of all Creation;
 may be considered as the exalta-
 tion of His Person, as God-man
 Adm. 3m.

- He who is Immanuel is placed
 at the right hand of the Majesty
 on high; as is laid over all
 things to the Church.

- He, as a Prince, has Power to
 apply the Redemption purchas-
 ed by Him as a Priest.

(β.) The inestimable Blessings
 he has to bestow.

2. Repentance.

- Repentance is a real blessing as well
 as Pardons. - It is essential to our
 happiness, that we repent; not merely on
 account of Conscience, but on its own account.

- We can have no just views, no right Dispo-
 sitions, no true enjoyment without it.

- Repentance as well as Pardons is the gift
 of Jesus. So far are we from being able
 to procure Pardons, that we cannot pro-
 cure Repentance worth the Name.

- Repentance does not purchase Pardons;
 since Jesus gives both.

- He commands Repentance.

- Enforces Repentance by the Tempers of His
 Disciples.

- Encourages Repentance.

DR. RYLAND'S MANUSCRIPT.

memorialized in the Haystack Monument, near Williams College. It is needless to traverse the history of that remarkable incident which has borne fruit in all the foreign missionary societies of North America. The Encyclopedia published by Funk & Wagnalls Company, edited by Rev. Dr. E. M. Bliss, says:

In 1806, at a gathering of four students of Williams College, under

small Bible. It is the most open speci-
 men at our command, others require good
 eyesight to peruse them at all. What
 gives special interest at this time to
 these manuscripts is that on one of
 them, a sermon on missions by Dr. Ryland,
 is the following memorandum:

On October 5, 1780, I baptized in the
 river Nenn, behind Dr. Doddridge's meet-
 ing-house, a poor journeyman shoemaker,
 about twenty-one years of age, little think-
 ing that before nine years had elapsed he
 would prove the first instrument of form-
 ing a society for missionaries from England
 to preach the Gospel to the heathen, and
 much less that he would be a professor of
 languages in an Oriental college, and the
 translator of the Scriptures into eleven
 different languages. Such, however, was
 the purpose of the Most High, who selected
 for this work (not one of our most opulent
 dissenting gentlemen), but a son of the
 parish clerk of Paulerspury, in Northamp-
 tonshire, and accordingly, on October 2,
 1792, I witnessed, in a little back parlor at
 Kettering, the first formation of a small
 society which began with a subscription
 of £13 2s. 6d., and of which this W. Carey,
 the elder, was the second, who is now super-
 intending the printing and publication of
 the Scriptures in twenty different languages.
 Three of these had been made many years
 ago—the Tamil, the Cingalese, and the
 Malay.

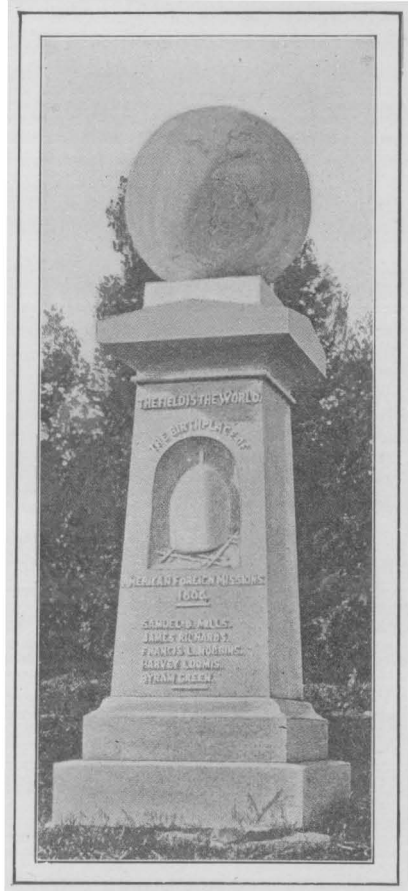
THE "HAYSTACK" PRAYER-MEETING.

The birthplace of the American for-
 eign missionary movements to other than
 the Indians, as is well known, is what is

lee of a haystack, where they had taken refuge from a thunderstorm, one of the number, Samuel J. Mills, proposed that they attempt to send the Gospel to the heathen, and said, "We can do it if we will."

Some years since the writer had occasion to examine with some pains the conflicting statements found in missionary literature concerning some of the data of this remarkable event. Some historical sketches said there were three students present at that meeting, others, like the Encyclopedia above quoted, gave the number as four, while the monument erected to commemorate the incident contains the names of five students: Samuel J. Mills, James Richards, Francis L. Robbins, Harvey Loomis, Byram Green.* Again, we have found at intervals the names of Gordon, Judson, Newel, and Nott, referred to as having been at that prayer-meeting. In the pursuance of the investigation we finally received a letter from Rev. E. E. Strong, D.D., editor *The Missionary Herald*, which set the matter at rest in our mind, and which we give for the benefit of others. Dr. Strong wrote:

DEAR DR. GRACEY: Those five names are on the monument because those five men *only* were at that particular prayer-meeting in 1806, when the thunderstorm came on. Rice was not a member of Williams College at that time, and Hall was not then a professor of religion. There were about a dozen young men who usually attended a prayer-meeting in a grove, but that afternoon was excessively hot, and few attended, and they were driven by the thunderstorm to the protection of the haystack, where they talked and prayed about missions. Loomis, while sympathizing with the spirit, did not agree in judgment with the others as to the practicability of missions to the heathen. I never knew why Robbins and Green turned to other work than that of



THE HAYSTACK MONUMENT.

* Even Dr. Haydn, in his "American Heroes of Mission Fields," speaks of Richards, Mills, Rice, and Hall, of "haystack" fame, tho the frontispiece to the volume is an engraving of the Haystack Monument, with five names, of which Rice and Hall are not,

foreign missions, but Green (Hon. Byram Green, of Sodus, N. Y.) identified the spot in 1854.

The Alumni of Williams College held a Missionary Jubilee, August 5, 1856, and published an account of the services, with a letter from Byram Green.

Hon. Byram Green gives the names of eleven young men who usually attended the prayer meetings in the grove in 1806, to wit: John Nelson, Calvin Bushnell, Byram Green, Rufus Pomeroy, Francis L. Robbins, Samuel Ware, Edwin W. Dwight, Ezra Fisk, Harvey Loomis, Samuel J. Mills, and James Richards. Others attended occasionally. Luther Rice and John Whittlesey were added in 1807.*

At the Jubilee exercises alluded to by Dr. Strong, Hon. Dudley Field, LL.D., called attention to the moral heroism of these young men, who were poor and yet who dared in such times to attempt such work. The times were unpropitious. Said Dr. Field:

The earth was filled with war and carnage. Europe was covered with armed battalions from Gibraltar to Archangel. In that year the battle of Jena had prostrated Prussia at the feet of the French emperor, whose beams thence culminated from the equator, portending an universal military and irreligious domination. Our own country was about to be swept into the vortex of war. . . .

But these young men went forth to greater conquest than any of the rulers of their times attained. Mills went down in the Atlantic, Richards died in India, but the cause they championed marches to ever fresh conquest in the remotest quarters of the globe. Were these triumphs among those which Richards, dying at thirty-six, saw, when the last words fell from his lips, "O, what glories I see!"

If that company of praying young men could have foreseen the Ecumenical Missionary Conference of April, 1900, in New York, it would have seemed too romantic for common sense to trifle with. But as we assemble in that great meeting perhaps our faith will gather larger scope, and we shall catch up the words of Richards and apply them to the openings ahead of God's visible Church and cry out, "O, what glories we see!"

BRITISH STUDENTS IN CONFERENCE.

BY ROBERT E. SPEER, NEW YORK CITY.

The second missionary convention of the students of Europe was held in London, January 2-6. The first convention had been held in Liverpool just four years before. Four years is the average length of a generation in the student world, and in Europe and America alike it has been the plan of the Student Christian Movement to hold such a conference for each student generation. The Liverpool meeting was attended by 717 students, the recent London meeting by about 1700, more than 100 of them from the continent. There were repre-

* After writing thus far we were favored with the loan of the pamphlet "The Missionary Jubilee held at Williams College, August 5, 1856," 103 pages, printed by T. R. Marvin & Son, 42 Congress St., Boston, 1856. We feel deeply grateful to the Librarian of Williams College, Mr. Charles H. Burr. In a note Mr. Burr says: "For other data see Durfee's History of Williams College." Hail to Williams!
J. T. G.

representatives from Germany, France, Denmark, Sweden, Norway, Switzerland, Spain, Portugal, Italy, Hungary, Greece, Finland, and Russia. Delegates were present also from Canada, the United States, South Africa, Ceylon, India, China, and Japan. The students of Holland refrained from sending any representative on the ground of their inability to do anything that would appear to indicate any sympathy with Great Britain in the present struggle in South Africa. But there was not one occasion of disagreement or misunderstanding during the whole conference, and practically the only reference to the difficulties in Africa was made by the chairman when on the occasion of the collection for the support and extension of the movement he expressed the sympathy of all with the South African Student Movement, composed of student organizations in Cape Colony, the Orange Free State, and the Transvaal, and including Natal in its field, and announced that the first £150 of the collection would be given to that movement to aid it in these trying days. And the whole audience rose in silent expression of its sympathy.

The conference was held under the auspices of the British Student Volunteer Union, which was established in 1892, after a tour among British colleges by Rev. Robert P. Wilder, tho there had already been in existence a Students' Foreign Missionary Union, formed in 1889. The objects of the Union are practically identical with those of the American Student Volunteer Movement; the program of the conference defined them to be:

(1) To unite those whose purpose it is to become foreign missionaries, in order that they may effectively bring the claims of the foreign mission field as a life work, before all students while in college.

(2) To seek to aid students in the study of foreign missions.

(3) To keep before its members and the Church of Christ, the evangelization of the world in this generation as their aim.

It ought to be stated more clearly, however, that the primary object of the movement is to persuade students to give their lives to missionary service.

The report of the British Student Volunteer Union, read on the Thursday evening of the convention, indicated the degree of success with which its objects had been attained.

Working among the 43,000 students of Great Britain and Ireland, it had enrolled 1,686 volunteers, 366 of them women. Of these, 565 have sailed, 110 have withdrawn, 30 have died (14 before reaching their fields), 25 are definitely hindered, and 606 are still in college. Of the remaining 366, the majority are in further preparation. Some are hindered temporarily by health or circumstances. Of these 1,686 volunteers, 598 are theological students, 458 medical, 363 arts, and 270 in other schools. The 565 sailed volunteers are working under some fifty societies, in nearly every mission field. In its educational work the Union has served over sixty missionary boards. It will be noticed that 33 per cent. of the British volunteers have sailed. Of the 57 students who up to the

present year have held office as secretaries or executive members in any department of the general British Student Movement, 54 have been volunteers. Of these 33 have sailed, 16 have not yet completed their college course, and of the remaining 5, one is temporarily hindered, 4 are in further preparation, and hope shortly to sail.

It will be seen that the British volunteers have been actively pressing to the front. They have conducted this movement so as to command the approval of the Churches, and the first evening meeting of the conference, following the opening session addressed by Dr. Moule of Cambridge, on the promise "I AM WITH YOU," was addressed by the Bishop of London, representing the Church of England, and by the Rev. Alex. MacKenna, president of the Council of the Free Churches. The Bishop of London was exceedingly cordial in his welcome, and his expression of approval of the students' work, and of sympathy with missions and united conference. All Christians can unite, he said, on the principle that the whole earth belongs to our one Lord. Surely, he added, that is a sufficient bond of unity. Tho we differ from one another in opinion, God means us to learn from one another, especially to learn what each of us can teach the others about the best missionary methods. "We hope," he declared, "that in the long run the mission field will bring about that which some call a phantom, but for which we hope and pray, the outward visible union of all Christians." It is in work rather than in doctrine that we may now unite, and this work will correct our doctrines and ways at home. This is not a special work. It is the great work of the Church, and never more than now, with the heathen world calling out more articulately than ever for Christ.

Dr. MacKenna, more venerable in appearance even than the Bishop, spoke happily and cordially of "the audacity, the reasonableness, the splendid possibility" of the watchword of the Student Volunteer Movement in both Europe and America, "the evangelization of the world in this generation." "More than human thought is in this watchword. God's finger is pointing the way, and His Spirit is leading the endeavor." Dr. MacKenna recalled the memories of Exeter Hall, in which the conference was in session during its meetings, and especially the evening when Livingstone spoke there of missions as philanthropy not at a distance, but heart to heart with human need. He rejoiced at the thought which had run through all that the Lord Bishop of London had said, that in this mission work the Churches are the Church. Mr. H. C. Duncan, of Edinburgh, the chairman of the executive committee of the Union, who presided with flawless skill and dignity and modesty at all the meetings, replied to these addresses of welcome, saying that London had seen many great gatherings, but never one like this before, when the students of all Europe, even of the whole world, were met, filling Exeter Hall, to ground their devotion to God more deeply in knowledge and love, to wait only upon Him, and to plan to hasten the day when at the name of Jesus every knee shall bow.

The evening meetings began at seven usually and lasted until nine, and this first evening was long enough for a masterly address in closing by the Rev. R. J. Campbell, M.A., of Brighton, one of the brightest Congregationalist ministers in England, on "The inadequacy of non-Christian religions to meet the need of the world." He struck notes that did not die away. It was a keen, crisply stated, accurately reasoned argument for the uniqueness and supremacy of Christianity as alone furnishing the vision of God, redemption from all ills, and "more life and fuller," without which humanity must die.

The session began each day with a prayer-meeting, and two other sessions followed, one from 10.30 to 11.45, the other from 12.15 to 1.15 or 1.30. The first of these meetings on the first morning was devoted to the reception and addresses of the foreign delegates. Miss Effie K. Price, representing the American Y. W. C. A., and Mr. S. Earl Taylor and Mr. F. M. Gilbert, representing the American S. V. M., were given a whole session to themselves on the following day. Representatives from Scandinavia, France, Germany, Hungary, and South Africa spoke. Dr. Karl Fries, of Scandinavia, the president of the World's Student Federation, spoke of the extent of the Students' Christian Movement on the continent. Against great difficulties it has been steadily making its way, in France against Roman Catholicism and agnostic culture, in Switzerland against linguistic division, in Germany against formalism and ecclesiastical infidelity. As yet there is no organized work in Belgium, Portugal, Spain, Italy, Austria, and Russia.

The noon meeting of the first full day was crowded to hear the Archbishop of Canterbury and the Rev. Alexander Connell, B.D., speak on "Evangelization the primary duty of the Church." The Archbishop is a wonderful old man, far past three score and ten, and yet with scarcely a gray hair, and with the vigor and earnestness of a young man. He spoke out simply and directly, without removing his overcoat or using a scrap of paper. "Why was the Church created?" he asked, and replied, "To give the Gospel to the human race." Part of the Church's duty, he acknowledged, was to press on to their duty in other regards Christians already won to Christ, to care for their spiritual development, but first of all, and above all, the Church is here to evangelize the world. Two things, he said, had struck his conscience of late. The first was that now men's minds are more aroused to the commands of Christ.

The Lord died for us on the Cross, but, strange to say, He left the task of telling it to men, to human will. I can not express my astonishment at this mystery. If man will not do it, God, the patient God, will wait.

The second thing calling us to passionate devotion is the preparation God Himself has made for the present evangelization of the world. The aim of this society expresses our duty. And it is not an inconceivable thing that as in the past generation God has prepared the way, He may in this generation crown the work. Why should not you, young men, before you die, be able to say that this watchword has been realized?

It is not possible, of course, to report here all the addresses. Wednesday evening was occupied with appeals in behalf of China by the Rev. George Owen, of Peking; of Africa by the Rev. James Johnston, a negro clergyman from Sierra Leone; and of the Moslem world by the Rev. Robert Bruce, D.D., founder of the C. M. S. mission in Southern Persia. Thursday morning Dr. George Smith and Dr. R.

Wardlaw Thompson reviewed the history of missions; Friday morning the subjects of "The spiritual standard of giving" was presented by the Rev. G. A. Stuart, M.A., and "The use of money" by a lawyer of the Church of England, Mr. G. A. King, M.A. These addresses were followed by a meeting on "Preparation for missionary work." C. F. Harford-Battersby, M.D., principal of Livingstone College, spoke on "Physical preparation"; the Rev. T. W. Drury, the new principal of Ridley Hall at Cambridge, on "Mental preparation"; and the Rev. R. F. Horton, D.D., on "Spiritual preparation." Dr. Horton's address made a singularly deep impression, partly as a result of the singularly solemn impression the sight of so many earnest students eager to learn appeared to have made on him. On Saturday morning the Rev. John Clifford, D.D., and the Rev. Richard Glover, D.D., spoke on "The need of thinkers for the mission field," exalting not unduly the dignity, the intricacy of the mission work, and Dr. Glover adding a wise word as to the fact that there is room and need for many men who may not be intellectual giants but who know how to meet common men as common men. The closing meeting on Saturday morning was addressed by the Rev. J. H. Bernard, D.D., of Trinity College, Dublin, one of the leading men of the Church of Ireland, and by Geo. Robson, D.D., of Perth, a missionary leader of the Scotch U. P. Church.

On Thursday evening two of the four American representatives spoke on "The Holy Spirit and missions," and "Prayer and missions," and Friday evening, after a large collection of £1,056 for the support of the movement, the Bishop of Newcastle made an earnest address on the watchword, saying that he felt the watchword had needed vindication and was now satisfied that it had been perfectly vindicated, that he thought the union was justified in choosing a watchword that challenged attention, and that this one contained a great and farseeing truth, and he hoped the students would cling to it and not let any discouragement or criticism move them to let it go. The farewell meeting on Saturday evening brought the great conference to a close with several short addresses.

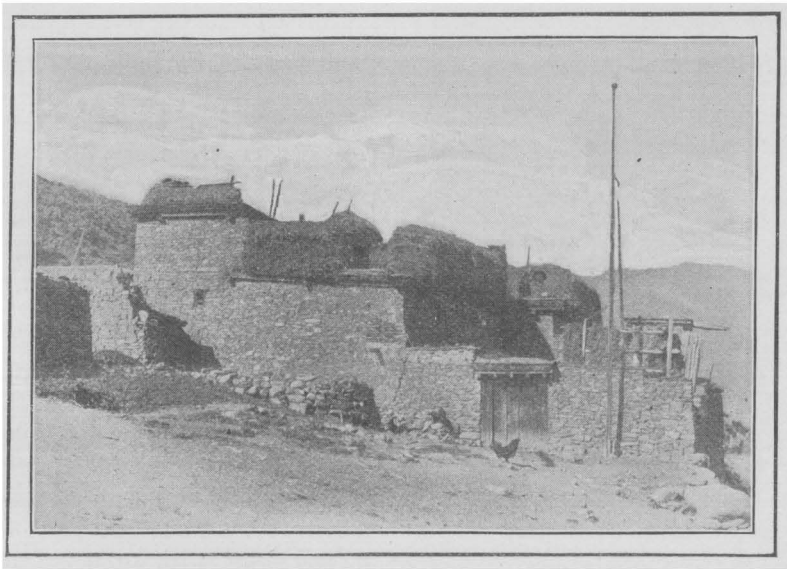
It was a great and notable conference, simple, quietly managed, without a mishap, a slip of any sort to mar it, marked by a remarkably high intellectual standard in the addresses yet filled with the spirit of devotion and prayer. The program included some of the strongest names in Great Britain in and out of the established churches. From their references to the Church the Archbishop and Bishop would have been deemed by any one just hearing the addresses more low church than Mr. Connell and Dr. Glover, and they were perhaps more impetuous and unconventional in their speech than other speakers.

It was especially delightful to see so many students from the continental countries and to mark their earnestness and love. They were eager for the conversion of any who might have come without being disciples of Christ, and they sought constantly deeper consecration for themselves and for all. They are the promise of better things for their lands. As the representative from Hungary said, "We are at the beginning of beginnings. We have so much superstition and ignorance at home, we could not send many representatives, but we send many prayers to the Father in the name of the crucified Lord, that He will give His spirit and cleanse the branches that they may bear more fruit. Do not despise such small beginnings but rejoice that Hungary has not been lost to evangelical Christianity."

A JOURNEY INTO THE FORBIDDEN LAND OF TIBET.

BY REV. WILLIAM UPCRAFT, YACHOW, WEST CHINA.
Missionary of the American Baptist Missionary Union.

Lying along the western edge of China proper, there is a zone of little known country, which within recent times has been wrested from the control of the lamas of Tibet by the aggressive Chinese. From the line where Chinese "effective occupation" ends, to the point where Tibetan authority is unquestioned, is a twenty days' journey east and west, extending also to north and south almost indefinitely. As this field has recently been brought within the range of practical mission work by the advance of Mr. Polhill-Turner and his col-



A TIBETAN FARMHOUSE WITH GRAIN STACKED ON THE ROOF.

leagues upon it, a brief account of a recent journey across it may be of interest to such as watch the advancing line of evangelical mission work.

From Ta-chien-lu on the east, to Batang on the west, or in other words, from the valley of the Tung to the western curve of the Yangtze, one traverses a country as distinct in its features from the well-groomed country we have left behind, as the people themselves are different from the Chinese. In China, even nature herself seems to be subservient to the Chinese aims, and man is everywhere the most prominent feature in all scenes; but in this borderland the position is entirely changed. In the vast proportions which nature takes on herself in these upland regions, man is dwarfed into insignificance.

Leaving the border town Ta-chien-lu, where preparations of food, medicines, baggage animals, etc., have been made, the road winds for

the first day's march up the sides of the Cheb-do pass, through a wild, desolate region, that affords but slight sustenance to the meager population scattered on its lower slopes.

Standing at the summit of the pass, 14,000 feet, one sees a road



A TIBETAN OFFICIAL.

diverging north to the more populous districts of Chantui and Dergè, while a bit further on a second road branches off from the main route to the left into Yunnan and the further districts of the southwest. Leaving the pass, the road soon turns into a fairly prosperous and well-populated valley, where the farmhouses stand each in its little group of fields, each house looking like a castle, and severely isolated. In this the Tibetans offer a strong contrast to the Chinese, who love to crowd together, to prop one another up. But these gloomy-looking stone-faced houses of the Tibetans seem to partake of the character of their owners — exclusive and built for defense.

We stayed over Sunday at the little village of Niang-ngan-ba, where my companions attempted to hold a service for the people. A few women and children came in, and were with difficulty induced to stay, while a stray man

or two looked in, hung for a time on the edge of the crowd, and then backed shyly out. The Tibetans are not strong on going to meeting, so far as the experience of this journey indicates. But on the score of appreciation in those who did come, little was left to be desired. Grunts, sighs, and delighted ejaculations kept the preacher company all through his discourse.

From this point on, the road continues along a valley well peopled, farms and cattle in good condition—a most inviting place for a little mission station. At length the valley closed in on us, and the ascent of a second high pass began. The summit is a grassy plateau simply bestrewn with bright-colored flowers, a circle of snow mountains rimming the horizon. The road then makes a sharp descent through a fine forest, and so on down, following the course of a torrent to the

banks of the Nya-rong river, and the tiny Chinese village of Ho Keo—"river mouth"—where the Chinese have a small official and a few soldiers. Baggage animals are changed here after crossing the ferry to the right bank of the river. From this point the country assumes an even more marked Tibetan character. The Chinese are less in evidence, and the homes and power of the lamas begin to appear in numbers and strength.

One is surprised to find how much power is possessed by these Buddhist monks. Literally, everything is in their hands—politics, commerce, and education. A policy of repression and stern exclusiveness is apparent. The Chinese share with foreigners the ban of these intolerant priests, while the lay population of Tibet are but an annex to the lamahood. We stayed in an inn where fever was rampant. To get rid of it, a lama from a lamasery, two days distant, was imported and engaged to chant prayers each day, with special mention of the parts supposed to be affected. For this he was boarded, lodged, and paid a certain sum. This is the state of the medical profession.

Between Ho Keo and Litang, five days' journey, three more passes have to be crossed. The country is charming and grand. Variety and beauty are on every hand. Away down

in the well-watered valleys may be seen the tents of the nomads surrounded by uncounted herds of yaks and ponies. The country is in every way suitable for grazing.

Litang, which consists of a very large lamasery, with a small business street annexed on the south side, stands on the edge of an immense plain, through which a broad river meanders. The lamasery is hidden away behind a spire of the adjacent mountain range, so can not be seen till one actually reaches it. The first view is that of a compact walled town, dominated by the gilded spires of "God's house." And, in fact, the lamasery may well be described as a city. It shelters above three thousand monks, who have ample quarters, with granaries, offices, and worship houses.

The Litang monks are notorious. Bold and intolerant, they are a standing menace to all travelers, for in this case the cowl often



A TIBETAN ON HIS PONY.

shelters a rogue, and the lamasery becomes a sanctuary for the evil-doer. Finding a shelter in a small dark inn, kept by a widow, we arranged our beds, and then sallied out to give the folks a chance to see us. The town was aroused. The lamas, conspicuous in red gowns and shaven heads, blocked the street, while the inferior laymen poked their heads through the windows or craned their necks over the balconies of the flat-roofed houses. Slowly we went along the street, a target for criticism and a butt for their wit. As we approached the south gate of the lamasery it was rudely banged in our faces, and a dozen brawny arms were outstretched to warn us off. In every lamasery we attempted to visit on this road our experience was the same—rigid exclusion. Evidences were not wanting of friendliness on the part of the common folk, if the priestly hand did not press down so austere and effectively; but, on the whole, the impression one gets is not favorable. The Litang people hurried us off as fast as possible after making a hard bargain with us for mules to the next stage. This also was done by the lamas.

To Batang is yet seven days, across a country distinctly wilder and less hospitable. Three very high passes have to be crossed, on which the sun beats down with merciless vigor, the rarefaction of the air allowing full play to both his direct and reflected rays. The "fall glories" were most gorgeous, and in contrast with the intensely blue sky and snow-capped mountains were ever a feast of beauty.

One cultivated valley is passed between Litang and Batang, but the people were very cold toward any attempt to reach them through the Gospel. Curiosity, that prominent trait of the Chinese, seemed to be wanting in the Tibetans.

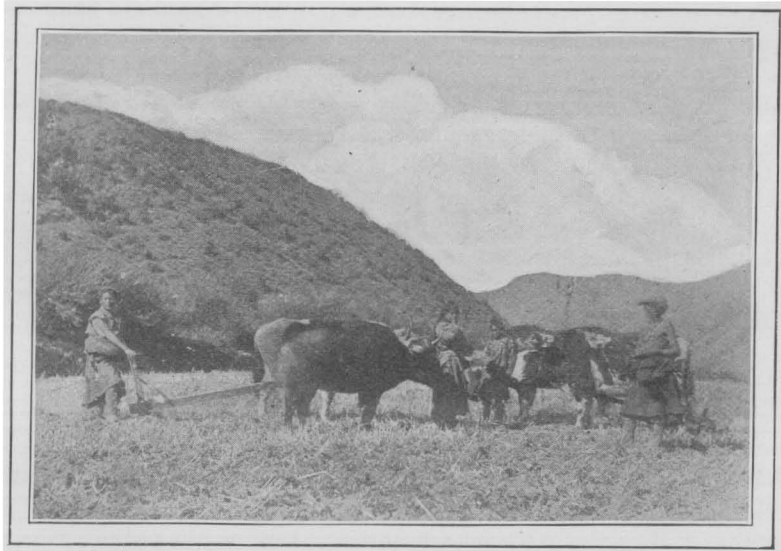
One place we passed was pointed out as the abode of the gods—a dark, forbidding canyon beneath the snowy slopes of Mount Neuda. To the good man the gods were said to show themselves friendly; to the evil man they were evil. No grace, no favor, but stern recompense. Grace and Gospel are synonymous terms, and if current explications of the ethnic faiths are reliable, only in the Gospel is grace for a sinner to be found. Charm flags, prayer cylinders, repetition of the sacred formula, "*Om mani padmi hom*"—these are everywhere, the hope being to escape the wrath of the gods. The Tibetan is even more continuously religious than the Chinaman.

From the top of the last pass, above sixteen thousand feet in altitude, a rough, uncompromising road leads down to Batang—down from the breezy exhilarating plateau to the stuffy deadening air of a little shut-in valley, only about eight thousand feet above sea-level, and very hot. On the way down we passed a trio of young lamas steaming themselves in a natural bath by the roadside, while an older companion sat by boiling the inevitable tea.

Batang is a village of say two thousand five hundred souls, an ill-

arranged quiet place, almost wholly occupied by farmers. The valley yields two crops a year, and easily supports the simple peasants who live here. A mile south of the village is the lamasery with fifteen hundred lamas, of whom little can be said seeing they refused all advances and would have none of us. Standing off to one side of the village is the Catholic mission house just out of the builder's hands. Fourteen years ago this mission was completely destroyed, and only last year was compensation given and permission to reestablish it. Over a generation of workers have labored and passed on, and still the mission is fruitless and its work resisted.

The lamas oppose; the people are helpless. Where there is a



TIBETANS PLOWING.

mixture of Chinese there the people are more accessible. It struck me that perhaps in the first instance access will be had through the Chinese or those who are the offspring of mixed marriages. The Chinese are not slow to see the good points of Tibetan women, strong, capable, and winning, and many of them find wives there and so constitute a kind of neutral ground on which, perhaps, mission workers may first find a place of settlement.

The most prominent thing about the Tibetans is their religiousness. One scarcely ever gets beyond the sound of their monotonous humming of the sacred phrases; a man will interlard his conversation with it and occupy his spare moments in reciting it. On stone slabs, by the roadside, on fluttering rags, in every prominent place one sees it. A more monotonous obtrusive thing than the Tibetan's religion it is difficult to conceive.

The fear and ignorance of the people is most striking—the former because of the latter, perhaps. Every man goes armed. Suspicion lurks behind every corner. A foreigner is a monstrosity. The lamas have locked the door to knowledge and lost the key. The people do not know and have apparently no desire to know. The missionary will be a light bearer in every sense of the word. At first the light will be a sore trial to prejudice-blinded eyes and the light bearer may suffer; but that will only demonstrate the need.

There is also a lack of individuality, a loss of personal identity that is almost hopeless. The people are merged into a common mass. This is a dreary feature to contemplate. Think of the almost impossible task of reaching in any effective sense a people so dominated by priestcraft; so bound in fear and ignorance, and so far removed from the common haunts of men. And then, having reached them, what will it mean to raise from the common level of a sunken identity and place on an upward path such a man as the Tibetan? Truly, the men and women who in the faith of a Divine call go to such a work are in no ordinary sense the wards of the Church, and for them prayer should be made unceasingly. And yet Batang is only the threshold to Eastern Tibet!

THE OUTLOOK FOR AFRICA.

BISHOP C. C. PENICK, D.D., FAIRMONT, WEST VIRGINIA.

Formerly of the Protestant Episcopal Mission, Liberia.

What is it? The answer is hidden in another question: *Who is Africa?* This paper is for a missionary journal and Christian readers; hence we assume that our readers would answer the question by saying: "Why the Africans are Africa. Tell us the outlook for the Africans." If the answer were for the world, instead of for the Church of God, it would want to know how Africa, as a part of the material creation, will respond to the application of brain and brawn with gain and gold. This is now the chief object, we fear, that lies before the nations, who are growling, snapping, and snarling at each other, all bristling with bloodthirsty steel determined to sacrifice the lives of even Christian soldiers, rather than any reasonable hope of grabbing and holding that which promises to add what the world calls wealth to their treasures. This is a heart-sickening sight; one that would shroud hope, were it not for the fact that the Christian knows that even back of all this world's forces stands God, overruling man's greed for mankind's good. So the child of "the Kingdom" can calmly look, with earnest longing, to see what God is doing with Africa; yea, with England, Belgium, Germany, France, the Boers, and all the national or racial forces that are surging into this old land.

We know that He who said "Let us make man in our image" ere

gold glittered or harvest waved, still moves straight on to His eternal purpose of seeking to mold God's image within souls. He is "seeking and saving" the lost with omnipotent energy and omniscient wisdom. When the convulsions of nations and fires of greed have wrought, He will find what neither Cecil Rhodes nor gold-loving Boer could find, jewels to set in the crown of His Son, "stars of rejoicing" to shine brighter and brighter through the eternal years. Firmly believing this, and rejoicing in the sure success this faith brings, we may, with clearer eye and surer standard, measure some of the forces (so far as human mind can forecast their values), and reckon what is coming.

The African, that wonderful, mixed fraction, that mysterious unknown "X" in the problems of humanity, the dark dweller in the valley of the shadow of death, that race which has till now responded so little and sluggishly to the wooing forces that have called into splendid development other races, what is his outlook? The answer seems almost self-evident. He must rise or fall in proportion to his final ability to awake and respond to the call of life and conditions of living that the 20th century shall demand of him. But we may go further: What are the prospects and hopes that a living response will be given? It is here that the study becomes exceedingly interesting. There is a common, and alas, too wide-spread belief, that anything moving under the name of Christian missions carries in it power to arrest decay, and restore the heathen to fullest manhood, with all of its complicated and increasing relations. This is not so. Because an enterprise chooses to name itself "Christian" or "missionary," it does not follow that it will have the approval and cooperation of the living God. Character, principles moving forward along the lines of wisdom and truth alone, command God's approval and cooperation. It is time that men were getting a clearer realization of this truth and law. God is no more bound to back up stupidity in a missionary board, or a mission station, than He is to support similar stupidity in a king's court, or in a commercial enterprise. In Africa God means to bring this truth forward, and drive it home on the minds of the Church. The question what to do for and with the African, will call forth the best thought, and wisest planning, and strongest doing, yea, and it may be the most sacrificial living, that the Church has known for centuries. The handling of the forces that must be brought to bear for the saving of this race, will tax the best efforts of the Church in her fullest life and deepest longings to satisfy the love of Jesus and the purpose of God in salvation.

If we will go back with these thoughts stimulating our minds, and make study of what has been done, and what is being done now, it will prove interesting, if not instructive, work.

What nation, so far, has presented the best results toward taking

up the pagan African, arresting his downward tendency, stimulating him with strongest hope, and mustering him in greatest numbers and with best equipment to realize that hope, and become his best self and his greatest possible man among men? We ask what nation? For outside of national cooperation very little lasting progress has been achieved along these lines, tho many precious lives have been offered, and it may be, martyr-crowns have been won by isolated scouts, or scouting parties of missionaries, whose light shone brightly as they lived, suffered, and wrought, but the results of whose efforts, having no civilization in which to plant them, went out in darkness. St. Paul left his life's work almost entirely in a civilization which was as a nursing mother. So must Africa have a nurturing civilization; as it were, an organism, through which the forces of Christianity will move, and eventually it may be, create an African civilization all glorified with the life and saving power of Christ. Where can she look for this? Summing results, what nation has met this great need with widest hand and strongest and most successful application? The answer is, undoubtedly, "England." It would seem that the English have made more of the African than all other nations put together. Whatever gain her commerce has reaped from her colonies, and how hard the conditions may have been made that reaped this gain, it can not be denied by intelligent students of the situation, that through the administration of English law, and under the protection of English government, the native African has advanced in greater numbers, and more splendid development, and penetrated further into the land of power and hope, than he has under the rule or sway of any other power.

Look at the Boers. Here is an experiment; where a branch of the white race have succeeded in overcoming the difficulties of climate, and made themselves a very strong, hopeful, and vigorous people, right in the heart of the "black man's" land. More than this; they have moved along the line of intense religiousness; their Bibles furnish their diplomatic language, and their hymn-books their battle songs. Yielding to their demand, the tropics are pouring out food for man and beast, and they seem firmly rooted in the soil of their adoption. What phenomena does all of this furnish, throwing light on the future of the African? Looked at from a distance, there has little light or progress come to the black man from his Dutch neighbors. Lessons of honest, hard work, and content with simple modes of life, are probably being woven into the lives of the blacks about the Boers; and it may be, that the lessons of a civilization so crude and simple may serve these children with the first primary steps short and easy enough for their untried feet to take, and by which they may advance better than by a higher civilization with its intricate and complicated divisions of labor, walled with many labor-saving machines.

What the French, the German, or any other nation or nations may make of the African when once he is under their tutorship and government, is a problem far more difficult to solve than was that of penetrating the "Dark Continent" in exploration or opening the road to its material wealth. That the strong nations of the earth must press into the resources of this long unworked continent, all know, who think. The development of these very nations calls for contributions that Africa alone can furnish; every increased pulsation of life within the rest of the world, drives the circulation with quicker throb into Africa's sluggish and dormant veins; she can, she must, awake, arise, live, and be her best self, ere a world is saved. But how the multiplied and ever-growing mechanism, that is dwarfing the lower strata of these civilizations by narrowing the individual's task, and making him more and more a smaller cog on a bigger wheel in an evergrowing machine of ever multiplied wheels, is puzzling to the extreme. If one would realize a little of this difficulty, let him but look into the experiment of developing the negro in the United States since his freedom. How to advance him until his intelligence and skill shall enable him to lay hold of the tide of progress, and keep stride down the coming years with the white man already ahead of him by a thousand or more years, is what is confounding the philanthropist and clouding the horizon of hope before the black man himself. Yet, whatever difficulties this array of conditions may present, it seems certain that the black man must meet them. Hiding in the obscurity of the "Dark Continent" will not long protect him, nor defend him against the inevitable consequences of failure to see and take his place in the developing forces of time.

So far the Anglo-Saxon man has come nearest furnishing the conditions for rising which the African seems able to grasp, and the English form of government has proved the most efficient for restraining, guiding, encouraging, recognizing, and assimilating the powers of the negro. It has gone deeper into the wilds of the continent and into the degradations of the race, and made from the crudest material the greatest number of best citizens (so far as we can see) of any of the nations. Of course, in making this statement, we leave out any account of the negroes that were once slaves within this or other countries, and raise no question about slavery in the long past having been a powerful factor in training lower civilization into the laws of the higher. I would not for a moment in all of these statements and considerations forget Christianity. But I would insist upon pressing home upon the minds of men the fact, that God for the most part has used, and does use, nations, as transmitters of the forces of Christianity in forming nations. All real progress of races requires a government as truly as a creed; and it is Christianity working through Christian governments, that God does use for the

making, molding, and training of races into factors, fit and powerful, for the future's progress. Therefore we do believe that God will use, for the molding and developing of the African the government or governments who have advanced in the science of ruling nearest to the ideals of the Christ; and that just in proportion as the Africans respond to these ideals, they too shall be grafted into the great body of Christian life and living, and as they refuse they shall die.

It may be added, then: What are you going to do with the missionary? He, like the African, must take his chances of life on the same conditions of obeying the laws of life. If he will persist in building "wood, straw, stubble"—well, the fire will surely try it, and the loss will be in proportion to the folly woven in the structure. God will not change His true laws for the gratification of stupid, yet loving servants. He requires these same missionaries to exercise their best brains, lighted by consecration, prayer, and the Holy Ghost, to move along those lines dictated by the great principles governing the destinies of races and civilizations. The time has come for the Church of God to study the laws of God and the teachings of history, and organize and press missionary conquest along the lines demanded by these; her work in Africa can never be done, and her results achieved there, until His way, which is also the way of consecrated common sense, is followed. Africa is not only waiting for the African to be delivered, but also for Christendom to study and master the art of applying the wonderful Gospel of Jesus Christ according to the actual needs of a world, and with the knowledge and skill of a perfected Christian science, sure and true; a science cognizant of all the needs of man, and the way of applying all the remedies of God to these needs in His own way. The outlook of Africa, therefore, is a Church of God, for God, and according to the wisdom of God, applied to the whole needs of man; nations, and civilizations, being His instruments, as well and surely as individuals, schools, boards, denominations, or creed.

THE PROTESTANT CHRISTIANS OF MEXICO.

BY REV. PEDRO FLORES VALDERRAMA, M.A., MEXICO CITY.

Mr. Ygnanio Mariscal, secretary of state of the Mexican government, a short time ago wrote an article for the *New York Independent*, in which we find an erroneous statement which comes to be an actual insult to the Protestants of Mexico, and which we feel ourselves obliged to refute, to defend our character as honest men and sincere Protestants.

Secretary Mariscal, in the article referred to, refers to the Protestants of Mexico as follows:

Altho Mexico is Roman Catholic in every fiber, she has firmly and determinedly put the clergy out of politics and kept them out.

That caused the most severe of all her struggles for independence. Its magnitude may be guessed when I say that, previous to 1860, a great part of the cities of Mexico consisted of churches, convents, and other ecclesiastical structures, many of which have been converted into libraries, stores, warehouses, factories, or applied to other useful purposes. Previous to the triumph of the Liberals, the archbishop of Mexico received \$130,000 per annum, and could absolutely make and unmake governments at his pleasure. The Spanish high priests rolled in wealth, while the native parish priests, who did the real work of the church, were in the depths of poverty.

When the Liberals triumphed, they passed the laws of reform which divided Church and State, and they confiscated all church property, so that even the houses of worship are now the property of the government. They also confined religious ceremonies to edifices, and forbade special religious instruction in the public schools.

During the Spanish domination the Roman Catholic religion was the only one tolerated in the country, but later the constitution established freedom of worship, and Protestant missionaries entered the field. Many of the Liberals encouraged them, saying that it was the tendency of all the religious organizations to become insolent and despotic when they grew strong, and that what the Roman Catholic Church needed, therefore, was a rival or rivals.

The Protestants claim that they are making great gains, and that they have now about thirty thousand communicants, but thoughtful Mexicans believe that they are deceived by people who seek them for the "loaves and fishes." Practically the country is as Catholic as it ever was.

But this does not constitute the danger to liberty that it once did. Even the most devout Catholics seem to have accepted the reforms in good faith, and the influence of the pope has been strongly exercised for peace, reconciliation, and the healing of past differences. This has naturally strengthened the church as well as the government.

We do not know who are the "thoughtful Mexicans" to whom Mr. Mariscal refers, but the truth is that, up to the present time, only the avowed Catholic publications have asserted that the American missionaries have bribed proselytes to join the different denominations. Can Mr. Mariscal believe that a Flores Alatorre, a Victoriano Aguieros, a Sanchez Santos, or an Anabasis can be capable of judging Protestants with justice or reason? If Mr. Mariscal would procure his information from more impartial and better informed persons, he would avoid insulting some sixty thousand of his fellow countrymen (instead of thirty thousand) who profess the evangelical religion, and he would find the following facts, which would carry conviction to the mind of any disinterested person:

1. To bribe sixty thousand Protestants, if it were only with the miserable quarter that the Romish writers refer to, would require \$5,000,000 a year; whereas the missionary societies that work in the country have not the twentieth part of that sum at their disposal.

We would like to know who is the "thoughtful person" who can prove the information given to Mr. Mariscal.

2. If Mr. Mariscal would take the trouble to read the reports of the different denominations that work in this country, we are sure he would be surprised to learn that some congregations existing in the republic are already sustaining their pastor, and paying all the expenses of their church, and far from receiving the "loaves and the fishes," are giving gladly and generously their money to support the Protestant religion, as the following items will prove: The Methodist Episcopal Church has received this year, to carry on the work of evangelization, the respectable sum of \$32,398; and the Methodist Episcopal (South) nearly \$24,664.

3. Mr. Mariscal must know that in Mexico there are Protestant organizations that are under no foreign missions, and consequently receive not one cent of foreign money to cover the expenses of their worship. The preachers of these organizations are under the necessity of earning their living in secular occupations, and after following the command of the Divine Master, they are accused of being bribed with the "loaves and the fishes!" It is almost incredible that any educated person could judge so lightly or without testing their information.

4. Finally, if the fact that the Protestants will not allow one of their sect to die of hunger, or leave the body unburied of one whose relations can not provide the money for the necessary funeral expenses, lends color to the fable that the Protestant Church buys converts, then we must beg to inform all who are interested in knowing, that the money for these works of love and mercy comes out of no missionary society, but out of the pockets of one or all of the members of the evangelical congregations. We defy any one who believes to the contrary to prove that any missionary society has any fund for cases of this kind, or that the deeds of mercy performed by Mexican Protestants come out of foreign pockets.

We regret exceedingly having to speak on this subject, but the truth is that our public men, absorbed as they naturally are in governmental business, hardly realize that there are organizations like the Protestants that day by day extend their influence deeper into the bosom of Mexican society, and that these organizations are not composed, as the majority of Catholic writers assert, of beggars, idlers, etc., but of people who occupy places of importance in the schools, national colleges, in the army, in commerce, agriculture, and trade. Again, the Mexicans employed by the missionary societies are not receiving large salaries, but are barely paid what will support life. Many have left more lucrative employments to serve the cause of the Gospel, and feel deeply the injustice of the accusation that they are influenced by the bribe of the "loaves and the fishes," and, moreover,

all these Protestants, whom Mr. Mariscal treats with the utmost disdain, are among the best citizens of the republic, and will soon be the strongest support of the Liberal party in the country.

We hope that when our esteemed secretary of state next speaks of the Mexican Protestants, he may do so knowing more about them, and not incur the error of many distinguished people in Mexico who give a decided opinion on matters imperfectly understood or with deeply prejudiced feelings.

CUBA UNDER SPAIN AND UNDER THE UNITED STATES.

BY REV. GEO. LESTER, TRURO, ENGLAND.

Formerly General Superintendent of Wesleyan Missions in the Bahamas.

The social and religious condition of "the Pearl of the Antilles" has for many years been such as to call for commiseration. The Cubans have now a new lease of life with every opportunity to make progress under civil liberty and Christian instruction. The island is the largest of those in the West Indian Archipelago; its geographical extent is nearly equal to the area of the State of New York, and to that of Ireland, and is nearly one-fourth of that of Spain. Its coast line measures upward of 2,200 miles; in some parts abrupt and rugged, in others presenting a series of terraces, and on the south side, between Cienfuegos and Trinidad, generally low and marshy. Its cays, which constitute a formidable obstacle to navigation on the northern side, are mostly of coral, and are chiefly uninhabited. The beauty of the island is proverbial. Columbus, writing to his royal patrons, said: "It is the most beautiful land that eyes ever beheld; a country of such marvelous beauty that it surpasses all others in charms and graces, as the day doth the night in luster." Its beauty lies in its coast scenery, like that, for instance, of Baracoa and Matanzas; in its forests, like those of the Calderones; in its lofty mountains, like Turquino, and its charming valleys such as Yumuri; in its tropical foliage, in which palms of almost every variety and gorgeous flowers form so conspicuous a feature; in its azure skies, its glorious sunsets, and its brilliant nights. The choicest tropical flowers flourish under its sunny skies without care or expense.

Cuba enjoys a delightful winter climate. In December and January the thermometer in Havana averages 72°, the maximum being 78°, the minimum 50°. The summer climate, especially along the south coast and in the rainy season, is enervating and unhealthy, altho as Mr. Robert T. Hill tells us, "the highest temperature recorded in Havana for ten years was 100°, or four degrees less than the highest of Washington city for the same period." It is to be inferred that the unhealthiness of certain parts of the island during the summer



A TYPICAL CUBAN STREET UNDER SPANISH RULE.

season is the result of unsanitary conditions, rather than of excessive heat or heavy tropical rains.

Few countries possess such resources as Cuba. The prolific fertility of its soil, and its rich stores of mineral deposits await the industry of the planter and the enterprise of the miner. The chief agricultural products of Cuba are sugar-cane, tobacco, coffee, bananas, pine apples, oranges, and Indian corn. The sugar plantations vary in extent from 100 to 1,000 acres, and produce an immense quantity of cane, which requires to be planted once in every seven years. The tobacco industry, so popularly associated with Cuba, represents an industry which finds employment, either on the fields or in the factories, for an immense number of people.

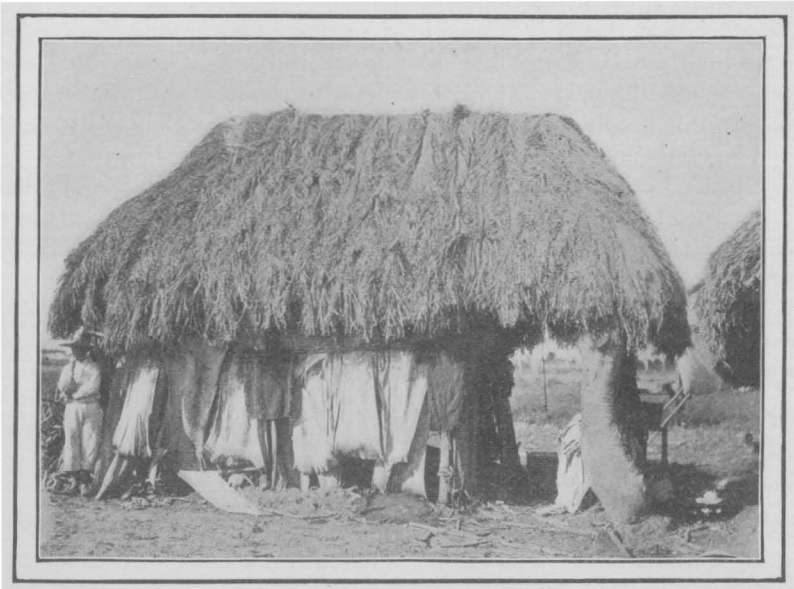
Cotton, coffee, cocoa, and indigo, are among the less prominent but remunerative industries of the island. The fruit-growing industry of Cuba, especially as it concerns exports to the United States, belongs chiefly to the region of Baracoa, and is capable of an almost unlimited development.

The mineral resources are represented in its rich Bessemer iron deposits in the Sierra Maestra range, already developed in part by the Jaragua company, in its manganese occurring west of Santiago, in its copper at the mines of Cobre, in its asphaltum of unusual richness beneath the waters of Cardenas Bay, and in its salt on the margin of Caya Romano and elsewhere on the northern cays.

The Cuban of the city is generally a person of small stature, something of a fop, a student of proprieties, a lover of pleasure, and of gambling, and for the most part none too well-informed. As to the

negro, the prophecies which have declared that "he will oust the white man" are wholly unsupported by observation and inquiry. The life of the Cuban peasant is not a thing to be coveted. His house is a miserable shanty, his fields, thanks to his own neglect, are often overrun by vagrant pigs; the methods of agriculture which he employs are antiquated. Of domestic comfort he knows nothing. His food consists of sweet potatoes, plantains, rice, and sugar-cane, with an occasional taste of pork, or *tassajo* (dried cow), or *bacalao* (dried cod). He manages to exist in defiance of the laws of hygiene; he is the slave of customs which the rest of the civilized world has long discarded. His great aversion is the government official; his great ambition is to purchase a lottery ticket; his constant study is to avoid work. He spends his life in a sort of sullen contentment, ignorant, and devoid of aspiration.

It is the social and religious aspects of Cuba, however, that particularly claim our attention. In the matter of primary education there has been a deplorable deficiency. The Havana University has done some good work. It was modeled after the Spanish universities, and devotes attention chiefly to medicine, law, theology, and old-time philosophy. It has been for some time chiefly under the direction of Cubans, and its students generally figured prominently in revolts against Spanish domination. The large Jesuit College de Belen, for boys, is well spoken of, especially in connection with its devotion to science. In elementary education Cuba was in a worse condition than Spain



THE HUT OF A CUBAN PEASANT.

itself, which has the reputation of being the worst-educated country in Europe. A fine opportunity therefore exists to put to the test Garfield's remark that "schoolhouses are less expensive than rebellions."

The inquisitorial attitude of the Spanish authorities prevented anything like vigorous Protestant aggression. The revised Spanish Constitution of 1884 granted freedom of worship; but an official explanation of Article XI conferred upon governmental and civic officers, and upon the Roman clergy, powers by which it became easy to hinder and harass those who were disposed to avail themselves of the new legislation. It did not actually reduce it to "a dead letter," but it made it difficult in application, and laid Protestant missionaries open to irritating interference, and was suggestive of suspicion and distrust.

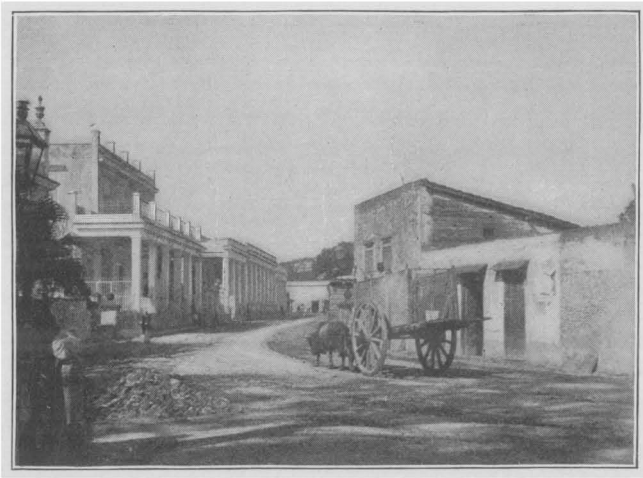
Notwithstanding, there was "something attempted, something done" even under Spanish rule. The Philadelphia Female Bible Society did good work by colportage; the Episcopalians carried on work in Havana and elsewhere; the Jamaica Baptist Missionary Society wrought in Cienfuegos with some success and much discouragement; the Presbyterians of Mexico have experimented in Santa Clara; the Methodist Episcopal Church (South) did good work on a small scale in Concordia, Havana. The most promising and vigorous of the Protestant enterprises in Cuba, however, were those conducted by Pastor Alberto Diaz, under the auspices of the Southern Baptists. His work, despite the repressive régime of Spanish officialism, clearly indicated what the methods of evangelization are by which the Cuban mind and heart can best be reached, and exemplified in numerous and various forms the power of Divine grace to save this people from the vices and temptations which most afflict and beset them.

Evangelical work among Cubans in Key West, Tampa, and other cities in Florida, has been by no means unpromising. In his own country, the Cuban associated religion with a system of government officialism, which his soul abhorred. The Roman Church is, in his estimation, part of a great political tyranny, and her priests are regarded as arrogant and rapacious. Under kindlier conditions, the Cuban is known to develop a spiritual responsiveness, whilst his inborn politeness makes him a delightful pupil. The missionary methods which have been owned and blessed of God in Mexico and other Spanish-speaking countries, furnish an object-lesson to evangelical teachers who enter this new field of missionary enterprise.*

The need for wholesome and influential spiritual labor impresses every Christian who visits Cuba. Flagrant desecration of the Sabbath, unblushing gambling, brutal and degrading sports, and the exposure

* For a statement of the mission work which is now being carried on in Cuba see p. 205.

of indecent prints, were until recently the visible signs of moral degeneracy which is deep and widespread. A writer who is by no means unfavorable to the Roman Church has said: "Whether it be from want of rivals or merely from force of time, the Catholic Church in Cuba has fallen from its high estate." It wants the wholesomeness which is essential to vigorous combat with worldliness and lust, and the love which endureth all things. With its celibate clergy for purity, and its confessional for heart-ease, it is derided by those who should be expected to esteem it, and its priesthood is a butt for the ribaldry of every scoffing wit. Its altars are served chiefly by foreigners; it is a rare thing for an educated Cuban to enter its priesthood. This church has had undisputed possession in Cuba for centuries, but it is a humiliating condition of things that presents itself as the result



A SCENE IN THE SUBURBS OF HAVANA.

of the monopoly. Captain-General Weyler, after his recall from Cuba, addressed a letter to his queen, in which, whilst professing his devotion to the crown, he, nevertheless, plainly advised her majesty to promptly break her friendly relations with the priestly party, which he charged as being almost wholly responsible for the misfortunes of his country.

With the introduction of American ascendancy the death knell of religious intolerance has been sounded. The policy which the government of the United States has pursued throughout its vast territory with regard to religion is, of course, to be followed in Cuba, and wherever else the Stars and Stripes have recently been hoisted. This means for Protestantism an opportunity such as it has never yet had in Cuba. To such as have seen this beautiful and resourceful island as it has been, this is a prospect which suggests the advent of "the chief good" for "the Pearl of the Antilles." It must be many days before

Cuba can completely recover from her exhaustion, resulting from the sanguinary conflict which for so long a time engaged her own insurgent forces and those of Spain. Her present condition calls for commiseration and patient sympathy. Before the people of the United States lies a task that is sufficient to tax their vast resources, their proverbial ingenuity, and their Christian graces. But to free, and then to mold for a nobler life, a people of such capacities as the Cubans possess, is a mission that any great nation might honorably covet to fulfil. Every man of large and deep sympathies, who unites with his magnanimity a zeal for God, will devoutly desire, and earnestly pray, that the Americans may, in the large and solemn duties now devolved upon them, be true to their country's motto—

“In God we trust.”

Whatever missionary work is done for Cuba should be done on a large and generous scale. Small hired halls in out of the way places neither attract the Cuban, who is a lover of the spectacular, nor do they suggest to him the idea that these evangelicals mean to stay. With every mission set up there should be arrangements for a cemetery—a strange suggestion to those who do not know Cuba, but to such as do, an adjunct regarded as important to success in this island as are schools in India and dispensaries in China. As far as possible, Cubans should be employed as missionaries to their countrymen. There is a strong sense of fellowship in the Cuban mind; there are patriotic ambitions in which no foreigner can fully share. And in all labor, and underlying all plans of service, there must needs be a strong, fervent, and triumphant expectation of success. Protestant Christianity is a spiritual energy which, under God, is equal to the splendid task of saving Cuba.

THE HORIZON IN JAPAN.*

Since the first of July not a week has passed in which Japan, in its length and breadth, has not been raked by the wind and drenched with rain, greatly damaging the harvest and causing much loss to both life and property. A people with a less hopeful temperament might be discouraged, but they show a wonderful power of recuperation. Indeed, this is a land of surprises amounting almost to monotony. Earthquakes and tidal-waves, storms and tempests, fire, and pestilence in the form of dysentery, amounting almost to an epidemic in large sections of the country, continue their disquieting rounds year after year.

* The author of this contribution has such an humble estimate of it as a literary production that we have not his consent to attach his name, tho his twenty-five years of experience and wide observation in Japan would give weight to it.—Editors.

A few observations may not be amiss, especially as we are now aliens and subject to an alien government.

Japan's wonderful "progress," as described by a few superficial observers, and assented to with reserve by many, has been phenomenal. A people, whose land fifty years ago was a *terra incognita* to all the world, has fallen into step with the civilized Christian (?) nations of the world. How has it been done? What have been the forces at work to cause so great a change? The forces have been varied and numerous, and all more or less marked by the characteristic of superficiality. In public the official and well-to-do commercial classes are clothed in tailor-made suits after the styles of the latest Parisian fashion plates, from top hat to pointed-toed shoes. The bicycle microbe has found its way here, and has seized upon the male youth, so that the "cycling mania" is no less intense in the Orient than it was in the Occident.

They have clothed themselves also in the utilitarian thought of this utilitarian age. They are dressing their cities and towns with a network of poles and wires, telegraph, telephone, electric lighting, and the trolley. They are clothing themselves, too, in all the appliances of steam upon land and water. They have ransacked the schools and universities, the manufactories and industries, the judicial, legislative, and executive practise and policies of every respectable country in the world, and, judging from what has been brought forth, some that are not so respectable. The American public-school system has been Germanized and Japanned, and every boy is taught the manual of arms, but is forbidden to receive religious instruction or to attend religious exercises of any description.

The institutions, laws, and inventions which have cost the West centuries of effort—the highest and noblest effort the human race is capable of—have been copied, imitated with and without modification, and, one would suppose, without comprehension. But this need not signify among a people whose holdings are only "superficies." Character with us is fundamental, with them it apparently is external. When art, dress, and adornment cease to give expression to character, but are used to hide the real nature, they become nothing more than a mask, and they who don them are merely masqueraders upon the stage, playing parts, the significance of which they know nothing and apparently care less, so long as the audience is pleased with the spectacle.

The Japanese is the same in native characteristics that he was while in his isolation, simply clothed now in the light of modern material civilization. He is destitute of the moral qualities and religious experiences which have in the past safe-guarded that feature of civilization in the West, and which continue to do so in the present. This is clearly seen in the recent action of the Shinto cult.

They have declared themselves a "secular body whose function shall be to preserve the ancient rites and ceremonies of the land, and to file or record petition made to heaven." This latter must not be understood as a form of prayer. "The Japanese never pray." This action has been called "astute," and rightly so, for it is now rumored that a bill is to be introduced to the next diet making the performance of so-called ancient rites and ceremonies obligatory upon all—Buddhist, Christians, and what not alike. And this may be made the test of patriotism.

Christianity has, indeed, been formally recognized by the state by means of an imperial ordinance. All missionaries, ministers, pastors, evangelists, churches, and preaching places throughout the empire are duly registered, together with the methods of propagandism pursued. Will the proposed board for the preservation of ancient rites and ceremonies, require his imperial majesty's picture and rescript to be exposed in the churches, before which, on stated occasions, the "ancient rites and ceremonies" shall be performed? If so, what if the Christians object, indeed refuse? Are they, for a matter of conscience, to be apprehended and condemned as traitors to their most beloved sovereign?

The situation is pregnant with possibilities, and the history of this people in the early part of the twentieth century may be but the rewriting of that which has already been recorded of the seventeenth century.

Liberty of conscience as an individual God-given right, is unknown, except to a comparatively few Japanese, and, perhaps, many of the few who have convictions are more willingly led by expediency and policy than by conscience. As a result of centuries of official espionage it has become habitual, perhaps, to perform outwardly acts which the moral sense condemns, and, for the sake of peace, to have kept the conviction of right hidden in the heart.

To what extent the ultra doctrine of the divine right of kings, as held in Germany and Russia, is responsible for the present status of religion and education it is difficult to say. The time was, and not so long ago either, when the doctrine of the brotherhood of man was a rank heresy, but now it is admitted, and the school children are bidden, on the ground of that doctrine, "not to fear foreigners." How long may it be ere it is discovered, in spite of the efforts made to prevent it, that the gods are mortal?

CHRISTIAN MISSIONS IN OUR NEW POSSESSIONS.*

Comparatively few persons are aware of the amount and the nature of the work already begun in the islands for which the United States have recently become responsible. The effort is herewith made to present the facts up to date touching the undertakings of all denominations.

PUERTO RICO.

The American Missionary Association has nine missionaries in Puerto Rico who are engaged chiefly in educational work. Six of these are lady teachers. In charge of the school at Santurce, San Juan, is Prof. C. B. Scott. There are 125 pupils. On Sundays Professor Scott conducts a Sunday-school, and he has also organized a Christian Endeavor Society. At Lares, a mountain town in Aguidilla province, a school was opened last week with 200 pupils. The school seats were conveyed up the mountains on backs of ponies, the Lares municipality paying the cost. The aim of these schools is normal work—the training of teachers for public and other schools. Rev. John H. Edwards, a former missionary in Mexico, is visiting the eastern part, where few missionaries have gone. He has his headquarters at Fajardo and reports a more ready welcome for evangelistic services, Bible readings, and song services, than he expected. Among the more intelligent he finds little interest in the Roman Church, and an awakening desire for something better.

Presbyterians, through their Home Board, are getting work in Puerto Rico well established. Mayaguez was the first point occupied. Rev. M. J. Caldwell is there with three teachers. The Synod of Iowa guaranteed the support of Dr. J. Milton Greene, and he has been sent to San Juan, with a promise of such helpers as the situation demands. Rev. J. L. Underwood, of Illinois, has just been commissioned for Ponce, and will begin work there immediately. Thus the three principal cities of the island are occupied by strong and experienced workers, all of whom are able to preach in Spanish.

The Baptists (North) are working through their Home Missionary Society. A chapel has been bought at Rio Pedras, the San Juan suburb, and fitted up. A church has been organized, and baptisms have taken place. Rev. H. T. McCormick is in charge, assisted by Miss Ida Hayes and Manuel Le Bron, a native helper. At Ponce, Rev. A. B. Rudd is assisted by Mrs. Duggan, and they report quite as promising outlook as at San Juan. Evangelistic work is carried on by Rev. C. A. Teller.

The Christian Home Missionary Society (Disciples of Christ) have Rev. J. A. Erwin and wife, and two teachers in San Juan. They have a church service and a day school, both reported prosperous.

Supported by United Brethren in Christ, Rev. and Mrs. H. N. Huffman and Rev. E. L. Ortt have opened a day and a night school in Ponce. The attendance is sixty, part free and part pay pupils, and so many more are applying for admission that larger quarters are to be secured. A religious service held on Sundays in a hall is well attended, and a permanent congregation is forming. Spanish and English are employed in both church services and schools.

There is a prosperous Episcopal church in San Juan, and another in Ponce. At the former, Rev. Henry A. Brown, who was chaplain of the Rough Riders, was in charge, and at the head of all their work on the

* Condensed, corrected, and supplemented from *The Congregationalist*.

island is Rev. G. B. Pratt. At Ponce is the Rev. Frederic Count, and the Bishop of Chicago has recently been appointed to oversee the work in Puerto Rico.

The Missionary Society of the Methodist Episcopal Church has recently appointed Rev. C. W. Drees, D.D., formerly of South America, to have charge of their work on the island. He will be assisted by two male helpers, and deaconesses will be sent out by the Woman's Board. They will carry on work in San Juan and Ponce.

Y. M. C. A. work in San Juan continues to grow, and is now looking toward permanency. A building, with restaurant, has long been maintained, and recently an assembly hall near by has been rented. There are also several independent missionaries in the island.

CUBA.

The Congregational Home Missionary Society has sent Rev. E. P. Herrick to Havana, where he has started services and where he reports the outlook for Christian effort exceedingly favorable. He has a promising Sunday-school, and has undertaken the task of training a band of native young men to do work among their fellows. Rev. Alfred De Barritt has a church and Sunday-school at Vedado, three miles out from the center of Havana. He also reports encouraging progress. A meeting held recently by him at Guanahay, thirty miles from Havana, was largely attended, the room being crowded with two congregations on the same night. Rev. J. M. Lopes-Guillien is also located in Havana.

The Baptists (North) are represented at Santiago by Rev. H. R. Mosely, general missionary for eastern Cuba. He has a church having about one hundred and fifty members. Property has been bought in the heart of the city and remodeled, the whole being now worth about \$10,000. Dr. Mosely has a day and a Sunday-school, and is assisted by Teofilo Barocio, a Mexican of large experience in mission work. Mr. Calejo is at work at Manzanillo, and Rev. Mr. Carlisle has recently gone to Guantanamo, where a church has been organized with fifty members.

The Home Mission Board of the Southern Baptist Convention has for many years helped to support the work carried on in Havana and vicinity by Rev. A. J. Diaz, who reports steady progress in Havana, and a better general material condition of the Cuban people. Work has been started in Matanzas, Santa Clara, Cienfuegos, Sagua La Grande, and is about to be started in Pinar del Rio.

Southern Methodists find a demand for teachers of English and for evangelists to preach in Spanish and English. They are doing everything in their power to meet the opportunities in several cities. They have a promising work in Matanzas, under Rev. H. W. Baker and C. A. Nichols, but the Roman Church is straining every nerve to retain its hold. Rev. D. W. Carter, the superintendent, is at Havana, assisted by Messrs. Mac-Donnell, Holder, and Leland and several native preachers. A professor in the University of Havana is one of the pupils in the Methodist school. Cienfuegos has had preaching services in Spanish since July. Now there is a church with forty-five members, and promise of rapid growth. Rev. W. E. Sewell and Rev. H. W. Penny are in charge. There is a day-school with twenty-four pupils. Work is also being done in Santiago, Santa Clara, and is about to be started in Pinar del Rio.

Episcopalians are laboring in Havana through Jose R. Pena, who, as layman, maintained a service during the entire war, altho imprisoned

twice and compelled to meet in an upper room near midnight. He has been admitted as a candidate for orders, and his mission is prosperous. Another service has been started in the main part of the city. In Matanzas a hospital has been opened which accommodates one hundred and forty orphans. Here are located Rev. Pedro Duarte and two teachers. Rev. W. H. McGee and one teacher are at Havana, as is also Rev. M. F. Moreno.

Rev. L. C. McPherson and wife, and Rev. Melvin Menges and wife, representing the Foreign Christian Missionary Society (Disciples of Christ), have recently reached Havana, where they are preaching in English and studying Spanish. In both Cuba and Puerto Rico this denomination is laying much stress upon educational work.

The Presbyterian Church (South) has at Cardenas Rev. J. G. Hall and wife, Miss J. H. Houston, and Rev. R. L. Wharton. They are chiefly engaged in evangelistic work.

The African Methodist Church is represented in Cuba by two ordained workers in Havana and one at Santiago. The Friends have two meetings on the island, and there are other independent workers.

In Havana Y. M. C. A. services have been held for some time in a room in Cabanas prison, where many a poor fellow has spent his last night on earth.

THE PHILIPPINE ISLANDS.

Through their foreign board Presbyterian churches are increasing their force in the Philippines as rapidly as possible. Rev. J. A. Rogers and Rev. D. S. Hibbard are there now, and Dr. J. A. Hall and wife and Rev. L. P. Davidson are *en route* or have recently arrived. Until peace comes they are to study the dialects and educational and religious conditions. Presbyterians and Baptists, the latter through their Missionary Union, have agreed to divide the Philippine field, the first named working in Luzon and Panay and Negros and the latter in the islands to the south, among the Visayans. No workers have yet been sent by the Baptist Union, but Rev. Eric Lund and a native Filipino have been requested to proceed thither from Spain.

The Methodist board has voted \$2,000 to Bishop Thoburn toward the erection of a church in Manila. Services have been held in Manila, in the Filipino Theater there, since last February.

An army chaplain in the Philippines, who is a Disciple of Christ, has done some preliminary work, and the Foreign Christian Missionary Society have four families under appointment to the Philippines. Rev. and Mrs. H. P. Williams and Mr. and Mrs. C. S. Weaver expect to sail next autumn. The Christian and Missionary Alliance also expect to send workers to these islands.

Episcopalians have an organized mission in Manila, with a priest and a Brotherhood of St. Andrew man in charge. A celebration of communion in Spanish is attended by from fifteen to twenty persons, and the regular services by from seventy-five to one hundred. The work is also among the hospitals. A Brotherhood man is in charge of a tent at the front. The Missionary Society expects to send representatives there shortly.

In the Y. M. C. A. headquarters in Manila the preachers are Rev. Messrs. Rodgers and Hibbard, the local Presbyterian missionaries. Services are held in English for the most part and for soldiers, but in one

service in Spanish there is an average attendance of about fifty. In October a room in Cavite barracks was placed at the Association's disposal by Captain Greene, and forty-five marines attended the first service. An Association traveling library has been placed at Cavite. Owing to active work by the soldiers on the firing line, it has of late been impossible for the Association to do more than supply regular chaplains with books and other reading matter.

The work of the American Bible Society for the people of all these islands is of immense importance, for it is largely due to them that the people are given the Word of God in their own tongue.

TABLE SHOWING WORK OF MISSIONARY SOCIETIES.*

PUERTO RICO.	
<i>Organizations.</i>	<i>Stations Occupied.</i>
American Missionary Assoc....	Santurce (San Juan), Lares, Fajardo.
Baptist Home Missionary Soc..	San Juan, Ponce, Rio Pedras.
Presbyterian Home M. Board...	San Juan, Ponce, Mayaguez.
Protestant Epis. M. Society....	San Juan, Ponce.
Christian Home M. Society....	San Juan.
United Brethren in Christ.....	Ponce.
Meth. Epis. M. S. (North).....	San Juan, Ponce (to be occupied soon).
Reformed Catholic.....	Ponce.
Y. M. C. A. (among soldiers)...	San Juan.
CUBA.	
Baptists (South. Convention)..	Havana, Matanzas, Santa Clara, Cienfuegos, Sagua LaGrande.
Baptist Home M. Society.....	Santiago, Manzanillo, Guantanamo.
Foreign Christian M. Society..	Havana.
Presbyterian Church (South)..	Cardenas and vicinity.
Protestant Episcopal M. S....	Havana, Matanzas.
Congregational Home M. S....	Havana and vicinity.
Meth. Epis. Church (South)...	Havana, Cienfuegos, Matanzas, Santiago, Santa Clara.
African Meth. Epis. Church...	Havana, Santiago.
Christian and Miss. Alliance...	
Friends.....	
Y. M. C. A. (among soldiers)...	Havana.
THE PHILIPPINES.	
Presbyterian Foreign Board..	Manila, Ilo-ilo (to be occupied).
Protestant Episcopal Church..	Manila.
American Baptist M. Union...	Negros (to be occupied).
Methodist Episcopal Church...	Manila.
Foreign Christian M. Society..	(Under appointment.)
Christian and Missionary All..	
Y. M. C. A. (for soldiers).....	Manila.
GUAM.	
American Board C. F. M.....	Expect to establish a station on Guam.

CHILD-LIFE IN THE SLUMS.†

BY MRS. MAUD BALLINGTON BOOTH.

Child-life in the slums! What a wide, weighty, awful subject to write upon! How difficult to treat in poor human language the inexpressible heart sufferings, and to depict the wretched conditions of body and soul in the all too pale colors of word expression. What heartaches! What horror! What hopeless sadness those words conjure up to the mind of those who know of the subject from having seen and heard the sights and sounds which emanate from the slum's foul cradle of misery.

The number of slum children is legion. When you go visiting in the tenement houses and lodging houses, and cross the thresholds of the saloons, you find children everywhere. Children in the gutters, children almost beneath the horses' feet in the road, children in the alleyways and on the stairs. Everywhere you see their dirty little faces, hear the cry of their shrill voices, and the patter of their little bare feet. It is true that babies are mowed down by the hundred every hot summer with

* Hawaii is no longer a mission field; Samoa is occupied by the London Missionary Society.

† Condensed from the *Christian Herald* (Detroit).

dread infantile diseases, and the winter takes its harvest through diphtheria, pneumonia, cold, and hunger; and yet the crowd seems never smaller. Many of these little ones are maimed and crippled—the effect of falls and, alas! of kicks and blows received in their infancy. Many also came into this distorted world of sorrow crippled to begin with, and scant food and miserable surroundings have stunted their growth and development. Hence they are to remain through life mere caricatures of human childhood.

There is another feature which a stranger spending a day in slumdom would soon notice, namely, the most of them have very old faces. Even the little babies of but a few months' old seem to have wizened features and careworn expressions; and with the children of a few years' old you can only guess their ages by their height and development, for their faces usually look years in advance of their ages.

Some of these slum children, however, are beautiful in features, with big, wistful eyes and angel expressions that make you feel, if the grime was washed off and the tangled hair combed into silky ringlets, they would grace any Fifth Avenue mansion with their beauty. All the greater is the shock of disillusion when you hear these very babies open their lips and pour out a stream of vile language, coupled with oaths and blasphemy. The language used by even the smallest of slum children would be a terrible revelation to the uninitiated. But it only goes to show the awful taint in the atmosphere which their moral nature draws in at every breath. The tiny toddlers in the street, quarreling over a broken toy or some bit of rotten fruit picked from the gutter, will shriek at each other, "I'll knife you," or "I'll kill you," in the most threatening and passionate manner. But these are only the echoes of more cruel threats made in dead earnest, and sometimes carried out before their very eyes, by those in whose steps they are following.

CRADLED IN VICE AND CRIME.

People talk with horror, as if it was a most unnatural thing for young lads and girls to turn early to vicious lives, but it must be remembered that from the cradle up they are accustomed to look upon vice in its most revolting forms. There are vices and sins that men and women of pure life know only from hearsay, when their work brings them in touch with those whom they are trying to help, but which are altogether unknown and unthought of by those who have not to face them in such a mission. But alas, these babies know all there is to know of sin! Their sweet child eyes are accustomed to it. They live in the crowded lodging houses and tenements, where men, women, and children are huddled promiscuously together in far closer quarters than those allotted to beasts; while the brutalizing effects of drink make them lower in instinct, and viler in action than the wild herds of the forest. What can you expect of the children of such homes? They are brought up in an atmosphere where pure and innocent feelings can not develop. That which is sinful, immoral, and wicked in thought, word, and deed, is not represented to them as such, but is the natural, everyday procedure of their elders. Thus they but follow on to be as those around them.

It must be remembered that I deal not with the children of the poor merely, but the children of the outcast, the product of the slum itself, not the little birds of passage that drift there for a time when work is slack, or through sickness and disablement of parents, who have come

from honest homes, and will struggle on to make one again when times are better. There are many families who have striven hard to keep the wolf from the door, who patch the children's garments, and who will not become beggars or paupers, however much they may suffer.

Then there is the drink curse which overshadows the larger proportion of these children. When we hear of a child born to parents who have some advanced disease of lung or heart, or brain, we pity it and look with forebodings upon its future, feeling that sooner or later it will become the prey of its parent's enemy. But how much more should we pity the child of the woman who has been drinking hard for years, and of the man who has lost all manly instincts in the saloon! One little baby but fifteen months old, was rescued, which not only had been nursed by a drunken mother, but the liquor had been poured down its little throat when it cried.

Apart from the direct effect upon the poor little bodies, there is the brutal treatment these little ones receive from drunken parents. Many a one has upon it the marks of violence—cuts, bruises, and scars. And generally they are found in a heart-breaking condition of neglect, details of which I could not possibly describe in print. To such as these the slum nursery is a blessed boon. There little ones are brought early in the morning, and through the day are lovingly and tenderly cared for—washed, clothed, and fed—allowed to sleep in peace or play in safety; and those who have been mere bags of bones, wizened, old, and feeble, seem to grow back to childhood under the sunny, loving influence.

There are other terrible consequences that fall upon some of these little innocent victims. Their mothers take them with them into the common lodging houses to pass the night, and, falling asleep in a drunken stupor, became unable to protect their babies, who are hence left to the mercy of the brutes inhabiting such places, who often respect neither weakness nor innocence.

Homeless little fledglings indeed are these! They make me think of the pitiful little birds who, featherless and with ungrown wings, hop aimlessly about at the foot of the tree whence the storm has swept away their nest, and who become the evil prey of the cruel cat, or creep off into a hole, where their bruised and bleeding bodies are made stiff in death from cold and hunger.

To find children naked or crying for bread is a common occurrence. To find little ones who for months never receive a bath and whose hair is perpetually uncombed and clothes unmended until they gradually drop to pieces, is the common order of things. Do you wonder that our brave slum officers breathe a fervent "thank God!" when they hear of some childish complaint having swept them mercifully into heaven, where slum babies will be as welcome as the children of the rich?

A BRIGHTER SIDE TO THE PICTURE.

But there are brighter sides to this sad picture. There is the wonderful mother love which poverty, misery, and even shame does not seem to kill in some of these poor mothers' hearts. Let it be remembered that not all the mothers of the slums are devoid of mother love, and that many even of the vicious are more ignorant than wilfully wicked. Then there are some who are the poor but honest wives of drunken and criminal husbands, and who have to suffer bitterly where they are not the least to blame. The way in which some will suffer, endure, and starve for

their baby's sake is touching in the extreme. There are also the girl-mothers, whose weak young arms are burdened with a baby, and whose hands can find no work, while the tiny life has to be supported and the tiny head pillowed upon their breast. You imagine that such would, if it were not for fear of the law, determine to strangle the life out at its first breathing, drop the small bundle into the dark river, or abandon it on some doorstep. That this is so in many cases not revealed through the papers or discovered by the police may be only too true, and yet in many others these mothers cling in their hopeless sorrow with a pathetic tenacity and love to the little one who was to a great extent its innocent cause.

The bright rays of sunlight which are shed upon these little lives and in their miserable home by the influence of slum workers will never be thoroughly chronicled on earth, but will all be reflected in their true glory before the throne of God, where "their angels always behold the face of God." By day and night, patiently and lovingly, dressed in poor clothes, such as worn by their neighbors, and living in the same humble style, these women, who have willingly given up home, comfort, and respectable surroundings to become the sisters of the outcast, go gladly on their mission of love. The day nurseries in New York receive thousands of little babies. The mothers bring them early in the morning and call for them at night. It is not a costly place, furnished with brass bedsteads, nor do the people feel it is supported by rich patrons; but it is opened in the most neighborly fashion for the children of our neighborhood, and everything is sweet and clean, tho plain and humble. These mothers appreciate the nursery more if they feel they are doing something for the support of the little ones, so they pay five cents a day when they can afford it.

A ROMAN CATHOLIC MISSION IN EASTERN TIBET.*

This deserves attention as a martyr mission. Four European missionaries have been murdered at the instigation of the Lamas, and many of their native converts have been killed or cruelly punished. Again and again the stations have been destroyed just as they began to flourish.

The mission was founded in 1854 by the *Société des Missions Etrangères* of Paris, which works exclusively for Eastern Asia. Krick and Bonny tried to find a way in through Booton and Assam, but were turned aside among unfriendly tribes on the upper Brahmaputra, where both were murdered. In the same year Father Renon made a successful attempt to form a settlement in the Bonga Valley, southeastern Tibet. The people here were disposed to receive religious instruction and baptism, and to be taught agriculture and needful handicraft. The valley was soon a flourishing garden. The harvests were ample, and almost all the families had a good support. From 1858 onward, however, this prosperity roused the rapacity of neighboring tribes, and the defection of so many Tibetans from Buddhism inflamed the rage of the Lamas. Incited by the Lamas, robbers made repeated and murderous attacks on the station. Appeals to the Chinese authorities did no good. Even one of the missionaries, Durand, was compelled to flee, and lost his life in crossing a torrent.

The courage of the missionaries, however, was not broken. They

* Condensed from the *Basel Missions-Magazin* for December, 1899.

now sought to establish stations to the north and south of Bonga. Farms were laid out, houses built, schools set up, a theological seminary established, and many adults and children baptized. Yet the devastations of the Lamas continued. In 1870 the station Batang was almost destroyed by an earthquake, and, in 1873, the remnant was laid waste by the Lamas agents, and the missionaries were forced to flee. Yerkalo was dealt with in like manner. In 1881 the missionary Brieux was assassinated.

With all these extraordinary calamities, however, there were, in 1877, still five hundred and sixty converts, seven chapels, four schools, and a seminary, and four dispensaries. Early in 1887 the number of converts had even risen to one thousand three hundred, served by fifteen European missionaries and a native clergyman. But in that same year the mission was smitten with a deadly blow. Batang, now rebuilt, Yaregon and Salegon, Yerkalo and the high mountain station Atentse, were all, with the consent of the Tibetan and Chinese authorities, entirely destroyed, and the converts compelled to flee. As a slight set-off, the Abbé Desgodins established a station to the westward, among the Himalayas, which still subsists. Yet even this devastation did not wholly end the mission. In 1890, Pere Courroux ventured through byways back to Yerkalo, and reassembled some of the scattered flock. Persecutions recommenced, but he remained steadfast, as did, after his death, his European assistant. At last the French ambassador at Peking made energetic representations, which resulted in the partial restoration of all the earlier stations. The Lamas, however, as far as they dare, still harass them continually.

The Abbé Desgodins, now "apostolic pro-vicar for Tibet," who is engaged in literary work at Hongkong, writes: "This conflict has now endured for forty-five years. When will it end? God alone knows. But we will, in confidence of the final victory, still work and suffer."

Passing over the great stress laid on speedy baptism, on the secret baptism of dying heathen children and other errors, the titles of the books printed for the converts give a favorable impression. "The Life of Our Lord and Savior Jesus Christ," "The Gospels for Sundays and Festivals," "The Gospel of John," "Summary of Scripture History," "The Way of the Cross," "Meditations on the Eternal Truths," "Doctrine of Wisdom." While protesting against their errors, all Christians may be inspired by the endurance of these Roman Catholic missionaries of Eastern Tibet.

DOCTORING UNDER DIFFICULTIES IN UGANDA.*

BY A. R. COOK, M.B., MENGU, UGANDA.

Much of the successful work of missions is done not in the field itself, but in the quiet chambers of those at home. It may be some unknown invalid shut away from all active work, whose earnest, prevailing supplication is bringing down that unexpected shower of blessing on some long barren spot, and the laborer, disheartened, it may be, who has long been sowing the seed on barren ground, takes heart as he sees the wilderness beginning to blossom as the rose, and the tongue of the dumb beginning to sing.

Thousands of miles away lies the object of their petitions. The

*Condensed from *Mercy and Truth* (London).

answer comes—of course it does. It may be swifter than the thrill of the electric current, it may be withheld for years; nay, even till the lips that uttered the prayer have long been silent; but come it will. Over 300 years rolled away before Francis Xavier's dying prayer about China was answered: "*O, rock, rock! when wilt thou open to my Master?*" As we consider the answers and the prayers we are astounded at their disproportion. The feeblest prayer breathed in the name of Christ may open the very flood-gates of blessing for a whole nation. After all, it is only disproportionate to human eyes; there is no real paradox when we consider that the results come because the petitions are offered in the Name that is above every other name.

Because we realize the value of your prayers, dear unknown friends in the home-land, we want that more and more you should realize our needs, that prayer may be more definite. Successes are the answers to prayer, they need but praise and thanksgiving; but difficulties need constant prayer that they may be overcome.

First and foremost there are the difficulties in one's own spiritual life. One's first disappointment in Africa is in oneself. It may be that when extraneous helps are withdrawn, the real character comes out more clearly. The revelation may be painful and humbling, but if it drives one to "Him that is able," it is amply compensated for. These difficulties, however, I do not propose to dwell on; they are matters to be settled between the missionary and his loving Master in the Secret of His Presence, beneath the Shadow of His Wings.

In the preaching of the Gospel and the healing of the sick, the first difficulty that meets us is the language. As the years go by, one feels more and more one's ignorance and need of application to language study. It is not mere fluency or correct intonation or accent that is wanted, and these are not easy to attain, but learning how to express one's thoughts in their metaphors and to look, so to speak, through their mental spectacles. Nothing but constant and absolute dependence on the Spirit of God can do it.

Then the stupidity of the natives is often exceedingly exasperating. I know full well there are many excuses to be made for them—the mistakes in the language one makes, and their sort not being used to European ideas. This is the sort of dialogue that goes on with irritating frequency in the consulting room. Perhaps there are seventy or eighty patients waiting to be seen, and only an hour and a half to see them in.

DOCTOR: What is the matter with you?

PATIENT: My name is so-and-so.

DOCTOR: Yes, but where is your disease?

PATIENT: I want medicine to drink.

DOCTOR: Where are you hurt?

PATIENT: I don't want medicine to swallow, but to drink.

DOCTOR: WHERE IS YOUR ILLNESS?

PATIENT: Oh, it goes all over me; it cries out "Ka, ka." Will you listen to the top of my head with your hearing machine? (stethoscope), etc.

All uncivilized natives seem to reckon alike. *If one dose of medicine taken three times a day can cure me in a week, twenty-one doses will cure me straight off—here goes!* One has frequently to explain to the friends of patients that one can not prescribe without examining the patient. They have absolute and unbounded faith in European medicines, and think that if they tell us their friend is ill with pain in his chest or stomach, altho he may be ten or twelve miles away, we can immediately

give them a pill or draft that will restore him to health. Taking off splints and loosening bandages are among the minor drawbacks. In two cases, however, this was followed by a fatal result. In one of my earlier cataract cases a woman, tho warned against it, undid the bandage and rubbed her knuckles in the eye, with the result that next morning I found the eyelashes inside the globe of the eye. Of course, she lost the sight of that eye.

Often, even after explanations, one has to check them from drinking lotions and liniment for outward application only! A common complaint is *tinnitus* (a rumbling or buzzing sound in the ear). Being by now tired of explaining to them that it is due often to a diseased condition of the blood—for they universally put it down to insects having crawled into the ear—I now prescribe the appropriate treatment, telling them the medicine will kill the insect.

Laziness, neglect, and dirt are, of course, common to all countries, and are not worse here than in the out-patient rooms of London hospitals. They are very fond of sending for one on the slightest provocation. A breathless messenger arrives. *So-and-so is dead.—Oh, then it is no use my going.—Well, he is just at the point of death.* So off one goes, perhaps in the broiling sun, to find the dead man merely suffering from indigestion. This sort of thing happens six times, and the seventh time, in exasperation, you refuse to go. Next morning the messenger turns up and says, *They are burying so-and-so to-day*, and you find the man really has died. On the other hand, one is frequently called when they have delayed so long that the patient is quite beyond all treatment.

The pernicious practice of “hardening” children by exposing them to cold is in full swing here. New-born babies are placed on a cold plantain leaf and cold water poured over them. This is the regular routine. Babies with whooping-cough or bronchitis are brought out on damp windy days with no covering at all. The fatalism many of the sick display is a very serious complication. Just because feeding may be difficult or painful, they prefer to starve, and even to die, without taking nourishment, and their friends quite agree. Patience and love are the two great weapons we need, and we have very great need of them.

Then as to supplies: We are 800 miles from the coast by the quickest route, so that supplies of medical and surgical requisites can not be easily obtained. One has to order at least a year beforehand, and even then it is doubtful whether they will arrive in time. At present all our supplies for the year 1899 are blocked somewhere on the south route, the usual caravans not running owing to dysentery and famine being so rife.

But for every difficulty there are ten encouragements, and for every need the answering promise, *My God shall supply all your need according to His riches in glory in Christ Jesus.* One hardly seems to have known what joy really was till coming to the mission field. There may be disappointments in oneself, but none in the work. And we need reinforcements quickly, for doors are opening wide, and the devil is being conquered, “even where Satan’s seat is.” One man now will be worth ten in five years. Eighteen months ago, when Major MacDonald and his force overtook the rebel Nubians at Luba’s, the battle that ensued was for long undecided. The major had but a handful of Englishmen and a few hundred untrained Swahilis, with scanty ammunition, to oppose to three companies of fanatically brave and highly trained Nubians, yet, after six hours’ stubbornly contested fighting, he won. Why? Hidden behind

the crest of the hill he had his reserves, few in number, but fresh. At the critical moment, when ammunition was running low and the Nubians, tho wavering, still held their own, he launched these reserves in a head-long charge full on the flank of the enemy. The defeat was complete, and the Nubians fled to their fort down the hill, leaving the ground strewn with dead and dying. The moral is obvious. Victory is at hand, but we want men and means to take advantage of the open doors. *Send out your reserves.*

MY LADY.*

BY HELEN A. WALKER.

I know a lady in this land
 Who carries a Chinese fan in her hand,
 But in her heart does she carry a thought
 Of her Chinese sister who carefully wrought
 The dainty, delicate, silken toy,
 For her to admire, for her to enjoy ?

This lady has on her parlor floor
 A lovely rug from a Syrian shore;
 Its figures were woven with curious art—
 I wish that my lady had in her heart
 One thought of love for those foreign homes
 Where the light of the Gospel never comes.

To shield my lady from chilling draft
 Is a Japanese screen of curious craft.
 She takes the comfort its presence gives,
 But in her heart not one thought lives—
 Not even one little thought—ah, me!—
 For the comfortless homes that lie over the sea.

My lady in gown of silk is arrayed,
 The fabric soft was in India made.
 Will she think of the country whence it came,
 Will she make an offering in His name
 To send the perfect, heavenly dress,
 The mantle of CHRIST'S own righteousness,
 To those who are poor, and sad, and forlorn ?
 To those who know not that CHRIST is born ?

CIVILIZATION VS. BARBARISM.†

The experience of recent centuries has shown that when conflicts arise between civilized and uncivilized peoples, the result is generally in favor of the former. From the time when the Spaniard vanquished the Indians until our own day, savage nations have been getting the worst of it in their wars with civilized powers. The Australian aborigines, the Maoris, the Africans, have all shared in greater or less degree the fate of the American Indians.

That savages should go down before civilization seems to us nowadays to be only a matter of course. When, however, we come to consider the matter, such an inevitable result is only the experience of late times. The experience of ancient nations was frequently the exact opposite. The Romans went down before the Goths, the civilizations of North

* From *Woman's Work for Woman*.

† Condensed from *Life and Work*, (Blantyre, British Central Africa).

Africa and Spain before the Moors, ancient Egypt before the "shepherds." No doubt some share in these disasters may justly be attributed to decadence of the civilized powers, but to balance this there is the other fact that these powers, even when decadent, had generally a much better military organization than their barbarian opponents.

Further, we seem to have evidence that in prehistoric times also barbarism was triumphant. In both North and South America remains have been found of peoples whose knowledge at least of mathematics, building, and sculpture, must have been of a rather high order. These peoples appear to have disappeared entirely before their savage successors. In South Africa also, the buildings and terraces whose ruins may still be seen, were certainly the work of a race more highly civilized by far than any of the present native races. Where have these people gone? It seems more probable that they were swept off by savages than that they became extinct or took their departure voluntarily.

When we try to find out how it came about that, whereas formerly the preponderance of the world's power rested with savagery, it now rests with civilization, two factors attract our attention. One is the fighting power of mind as distinguished from that of sheer physical force. This power, tho it had often manifested itself on isolated occasions, first found its proper expression in gunpowder. Since the invention of gunpowder the tables have been turned on the savages. Before that time fighting was largely a matter of individual valor. Since then it has become more and more a game of skill. This of course is a truism.

There is, however, another, and perhaps less evident factor to consider. Long ago the civilized peoples were a small minority of the earth's inhabitants. The outer barbarians were a vast multitude. It is pathetic to think of the various hopeful starts that were made in civilization here and there over the earth's surface, only to be snuffed out by barbarism. The savage of to-day looks upon the civilization of to-day as a great unknown power, irresistible, crushing. The civilized man of long ago was conscious of the barbarism of long ago as a vast mass surrounding him, of unknown and dreadful potentialities, liable like a volcano to sudden overwhelming outbursts. The transition from the one state of things to the other was doubtless very gradual. The *pax Romana* was the dawn of civilization's peaceful day. Order had at last made a successful stand against anarchy. In that happy dawn Christianity was born, destined more and more to absorb and identify civilization with itself. Yet even with the Romans civilization made a false start. The balance was not yet turned. Savagery overwhelmed them; and had not Christianity saved the situation by converting the savage conquerors, Europe had become another America, covered with the ruins of an aborted civilization. Even as it was, dark clouds came over this bright dawn, and there had to be a renaissance—a recovery of lost arts and letters.

Now at last civilization—Christian civilization—sits secure and rules the world. The world can hardly now lose the art of printing, or forget the significance of the Roman alphabet. It is a wonderful change from the days of old. As for us who are the growing edge of civilization in one of the last strongholds of barbarism, we shall do well to remember that our very presence signifies, as it were, the prevalence of God upon the earth, and that our mission in these latter days is not to crush the barbarians with brute force, as once they might have crushed us, but rather to overwhelm them with that peace and good-will which are the essentials of our triumphant civilization.

EDITORIALS.

The Supernatural and Missions.

In these days when naturalism and rationalism are so widespread, there is a growing sense of yearning for proofs and examples of the supernatural. Down deep in the human heart there is a craving for God. We were made for Him and our hearts find no rest until they find in Him their center of revolution, like wandering stars wheeling into a new orbit. The mind demands a rest in settled conviction, and the heart a rest in satisfied affection, and the will a rest in a higher and dominant and beneficent will.

The history of missions is the nearest approach in modern times to the miraculous interpositions of primitive and apostolic times. And there is a reason why, if anywhere, we may look for and expect Divine and special manifestation in the work of missions. Whatever may be thought of the ministry of the miraculous, and the fact or reason of the cessation of miracles, one thing is universally admitted, namely, that when the foundations of the Church were being laid, and the Gospel of Christ was first being authenticated as Divine, there was a particular demand and reason for convincing signs of God's sanction, to give requisite authority and affix His seal of attestation to a completed revelation. And it has been argued that, when these proofs became adequate they were discontinued, as no longer requisite. As base blocks, huge, massive, and unhewn, are needful for the foundations of a building, but neither necessary nor appropriate to the superstructure, so the miraculous works which served to establish the claims of the Bible, of the Son of God, and of the Gospel of His salvation, at first,

became correspondingly superfluous after such confirmation had been amply supplied.

But, as Dr. A. J. Gordon used to maintain, when and where this same Bible and its Gospel message first comes into contact with a heathen people, and therefore needs Divine sanction, we may on the same principles expect some new and striking exhibition of God's power, giving boldness to speak the word by stretching forth His hand to work signs and wonders. Whatever may be our philosophy of the facts, the facts are to any careful and candid observer indisputable, that in every field of missionary labor, and usually in proportion to the previous degradation and deadness of the people, the marvels of the apostolic age have had a parallel in a wonder-working of God that left no doubt who it was that was behind the phenomena.

The narratives of the wonderful of God's providence and heroic achievements of His servants are unique in that they belong *wholly to the realm of Gospel triumph*. Christianity may very safely challenge any other sort of work besides preaching the Gospel, to produce such ample proofs of God's cooperation. There is but one all-subduing force. It is love, and not *human* love either, but the love of God, and the love of man as it is first perfected in His love. The Gospel message is to-day proving itself the power of God and the wisdom of God unto salvation to every one that believeth. Nothing else does or ever did work such results. This is the hammer of God to break the hardest heart; this is the fire of God to melt and subdue and fuse all elements of opposition; this is the sword of God to thrust deep and cut in pieces the rebellious will; this is the

rod of God, that has only to be stretched out and miracles follow; it swallows all other rods and alone blossoms with Divine life. The Lord God of Elijah still lives, and that he who can use the mantle in faith, to smite the waters, will still find that they part before the more than magic charms of that all-powerful name, Jehovah, God!—A. T. P.

Christian Union and Cooperation.

One encouraging sign of the times is an increasing spirit of fellowship and unity among Christians the world over, a growing sense of the common bond of union in "one Lord, one faith, one baptism," and a stronger feeling of the necessity for a united front against the solid phalanxes of evil. Never before were there so many interdenominational societies and movements—Christian associations, young people's societies, missionary agencies, and evangelistic movements. In New York, Brooklyn, and elsewhere there is a strong effort being made by all evangelical Christians to bring about a truly spiritual awakening that shall reach all classes.

In Brooklyn, in the early part of January, a few brethren, deeply impressed with the needs of the unsaved, asked the ministers of Christ to come together for a conference on Wednesday, January 10, in the Y. M. C. A. building. About 150 responded. There was a marked spirit of unity and of prayer. An appeal to the churches of the city to unite in special supplication in behalf of the city was issued, to be read in all the pulpits; committees were appointed, and a plan inaugurated to reach every unsaved soul in the city within the year 1900. The first step taken was to begin public services at noonday in the Y. M. C. A. hall, Wednesday, January 17. Dr. Len G. Broughton,

of Atlanta, Ga., being present in the city for a few weeks, was asked to speak daily, and the editor of this REVIEW to assist him. Up to the present the daily meetings have been going forward with increasing interest, and the prayers of God's people are asked for the progress of the movement, and especially that over it all the one word PRAYER may be written as by the finger of God.

In Glasgow, Scotland, a union evangelistic campaign has been going forward with accumulating power. The whole city is being stirred and rich harvests are being reaped.

In New York a movement is on foot to bring about a permanent federation of Christian churches with a view to cooperating more effectively in the work of opposing corruption in all its forms, and of reaching the unsaved. It is hoped that this will ultimately develop into a national federation of churches.

In Philadelphia the Sabbath-school association is attempting an interdenominational census of the city in one day. The object is to find out those who attend church and Sunday-school, and those who do not, so that Christian workers may have more definite knowledge on which to work. The plan is to have thousands of men and women at work on February 22d, who shall gather the information and report to secretaries. In Pittsburg this method met with great success, and brought many backsliders and non-Christians into connection with the churches.

There is also an interdenominational work covering larger territory. There was a conference recently held at Auburn, Me., by the Interdenominational Commission of that State. This Commission is formed for a definite purpose: "That no community, in which any

denomination has any legitimate claim, should be entered by any other denomination, through its official agencies, without conference with the denomination or denominations having said claims." There are also united plans for supplying the Gospel to unevangelized districts. Already the commission has accomplished much, and has set an example which might well be followed by every State in the Union.

In foreign fields also the spirit of unity is spreading. One hundred missionaries in China, representing nearly every Protestant sect and country, recently signed a common declaration of Christianity as a basis for united work in bringing China to Christ. It is now proposed to establish a federation of Christians in India with a view to defending "the faith once delivered unto the saints." The proposed basis is as follows:

(1) Acceptance of the Bible as the sole standard of authority in faith and practise. (2) Acceptance of the Lord Jesus Christ as the sole mediator, redeemer, and high priest of Christians. (3) Acceptance of the completed sacrifice of Calvary as the sole ground of hope for sinners. The constitution to be undenominational and unsectarian.

It has been suggested that one union Christian church be established in newly entered fields, like Cuba and Puerto Rico. We believe that this ought to be done. These are true ideals, and in accord with the desire of our Lord, who prayed that "they may be one." The great shame is that these ideals are so imperfectly realized. Unity among Christians will be proportionate to union with our one Lord.

A Revolt from Rome in Austria.

From numerous sources we have been hearing of a remarkable politico-religious movement in Austria. One Protestant pastor is reported

as having received twenty-five hundred Roman Catholics and their families into his church. Bohemia is experiencing a like transfer from the Roman communion, five thousand people being reckoned as already having gone over to the Protestant churches. The *Chr. Welt* draws up a statement founded on records of the Vienna Church Council, chiefly, for the first six months of 1899, showing that the Lutheran and Reformed churches received 3,275 persons from the Romish church.*

Mr. F. W. Baedeker, writing from Styria to the *Christian* of London, says the movement is so great that it can not but be recognized, and various efforts are made to destroy the force of its being a religious movement at all. The Roman Catholic press says it is principally national and political. But it seems to be acknowledged that nine-tenths of the German population have been alienated from Rome. Mr. Baedeker thinks the real origin of the movement is in the pressure brought to bear on the people in 1898, by the Roman clergy, when they made a treaty with the Slavones. But the conduct of the Roman clergy in many ways is distasteful to the people, and that of the Protestant pastors is more commendable, while here and there is found a Bible, and its influence is decidedly against the papal ecclesiastics. But one thing is plain, that the Roman church sternly pursues, and persistently persecutes these secessionists from its fold, and the fact remains that these people stoutly resist and endure this antagonism and loss, giving evidence that their transfer of allegiance is based on conviction and conscience.

This revolt from Rome affords

* These data are furnished by the government itself, which is antagonistic to the Protestant agitation.

an opportunity to carry the truths of evangelical religion to various provinces of Austria, through the distribution of the Scriptures and evangelical literature, and the appeal is made for aid to do this, by the Association for Christian Colportage, with Baron Gemmingen, of Baden-Baden, directing it. Of course, in a period of religious turmoil like this, the danger is that many will slip from their old moorings to be swept away in the current of Rationalism. There is a "tide in the affairs of men." Such crises are a challenge to immediate work.—J. T. G.

The Sword and Christianity.

How far it is right to make use of sword and gun in order to prepare the way for civilization and Christianity is a question which puzzles many. Before the advent of Christ, when the Jewish Church and State were united, God sometimes directed the use of the sword for the destruction of heathen peoples who occupied territory given to Israel and whose influence was calculated to contaminate His chosen people. Conquest by force even for the sake of spreading truth and righteousness was, however, never commanded. The time for enlarging the Church had not yet come.

Christ preached a Gospel for the whole world; He advocated and commanded the propagation of Christianity, but not by force. His method was the simple witness-bearing by the lives and words of His followers empowered by the Holy Spirit. Peace between God and man, and between man and man on the basis of righteousness and love is the Gospel message. "They that take the sword shall perish with the sword." Christians as such are to be men of peace, battling only with spiritual weapons against evil in all its forms. Islam is a religion

of the sword; Christianity is a religion of the Word. The one has conquered and maintained itself by physical force and is bound to fall; the other is conquering and establishing itself by preaching spiritual truth and practising self-sacrificing love, and is sure to prevail. The sword does not help the Word except in so far as it may destroy or limit the powers of darkness. No nation has ever yet truly been converted to Christianity by force, and in India, China, and elsewhere use of the sword has undeniably prejudiced the people against the religion of their conquerors.

To-day, however, the State and the Church are separate, and their aim and methods are different. The one seeks to rule for temporal advantage, the other for spiritual and eternal welfare. Unfortunately the ideals of the State are growing further away from those of the Church. Consequently their principles and methods are different. Governments, as such, can not be called Christian, tho many high in authority may be actuated by Christian principles. Selfishness characterizes the mass of politicians, and few indeed are the wars waged purely from Christian motives. The Almighty still, as in days of old, causes good to come out of evil, and a way for the messengers of the Kingdom of God may be opened by force of arms. This, however, can not be called a Christian act, and is, we believe, opposed to the spirit and teaching of Christ. Christians are to go everywhere preaching the Kingdom, not relying on human but on Divine power; persecution is to be expected, but the only retaliation is to be by new acts of love overcoming evil with good.—D. L. P.

Donations Acknowledged.

No. 142. Ramabai's Famine Widows..	\$ 1.60
" 133. Berea College, Kentucky.....	40.00
" 144. Indian Famine Sufferers.....	50.00

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

THE FUTURE OF THE AMERICAN NEGRO.
Booker T. Washington. 8vo. 244 pp.
\$1.50. Small, Maynard & Co., Boston.

This is Mr. Washington's latest contribution to the solution of one of the greatest practical questions of our day and nation. Mr. Washington treats his subject like a statesman. He seems to us raised up of God to grapple with this great American problem of the race question. The negro is here, and as he makes clear, here to stay. The project of colonization, transporting the black man to Africa, he shows to be utterly farcical and unpracticably chimerical. If it were possible to secure transportation we could send to Africa only a few hundred thousand each year, and the annual increase by births would more than overbalance the decrease by such compulsory removal. This is a fair sample of the simple good sense with which the author of this book deals with the future of the negro. He believes in educating the negro, in fitting him for service, intelligent civilization; he insists on doing right by the black man, and letting God take care of consequences, for nothing is ever settled until it is settled right. He maintains that not a negro has been lynched for the abominable crimes of lust and murder who has been trained in these noble schools now being planted in the South for this people, and of which his own Tuskegee Institute is a fine example. Instead of divorcing him from the South he would wed him more closely to all its vital interests. The negro must earn the respect and confidence of the whites in the community and make himself indispensable to the prosperity of that community. He would have the whites on the other hand interest themselves in the highest

wellbeing of the negro, and thus secure his deepest, most lasting gratitude. In a word make the negro first of all a *man* in the highest sense, and all the rest will take care of itself. The book repays reading.

THE CAROLINE ISLANDS: Travel in the Sea of the Little Islands. F. W. Christian. Map. Illustrated. 8vo, 400 pp. \$4.00. Imported by Charles Scribner's Sons.

So little is known of these islands, and so rarely are they visited, save by the trader and the missionary, that any additional information is most welcome.

Mr. Christian visited the Carolines as a scientist and a philologist, and along these lines his book gives evidence of careful research and contains much that is valuable and interesting. But on many subjects there is a mass of statements which have little basis in fact. The reason is not hard to find. In his specialty the author has been particular to search for first-hand information, but in other matters he has been content to accept the statements of "the beach comber" and of the Spaniards at the government station on Ponape. This is no doubt the cause of the author's evident animosity to missions and missionaries which leads him to make many false statements in regard to them and their work.

It is surprising that any man who is evidently so careful in some particulars should publish such calumnies apparently without at least an attempt to verify them. For example, he makes the grave charge against the missionaries that they are responsible for Spain's difficulties in this group, "the *odium theologiam*, which has brought about such a lamentable waste of life and treasure, and such cruel humiliation to Spain."

In his "Abstract of the History of the Spanish Occupation of the Group," Mr. Christian further says:

Oct. 15, 1890: U. S. S. *Alliance* arrived at Ponape, demanding compensation for the proposed expulsion of the missionaries, and obtained 17,000 gold dollars.

Alliance did touch at Ponape and indemnity was demanded, not, however, because of the "expulsion of the missionaries," but on account of the wanton destruction of the property of American citizens. This was demanded by the government at Washington from the government at Madrid, and was not paid until several years later.

The author tells a very touching tale of the trials of a Cape Verde half-caste, employed as interpreter by the Spanish. This young man was said to be maligned in a letter written by the missionaries to the "Methodist (!) mission in Boston because he had exposed the dark doings of some native Christians, who afterward brutally murdered him."

The account of this same half-caste, as given by the Spanish governor-general at Manila, differs materially from that given by Mr. Christian.

It appears a Cape Verde mulatto, a half-caste, was sent by the Spanish forces to parley with the natives. This fellow proved false to both parties, thereby making matters worse. He was finally captured, and brought to Manila, where he paid for his treason with his life, as he richly deserved.

In describing the natives of the two islands which he most frequented, the author gives his opinion of their character "for what it is worth." The reader will do well to accept this limitation not only on the value of the estimate of the character of the natives, but as touching many other statements found in nearly every chapter of the book.

The people of Ruk are said to play a national game of head-hunting; he tells of two distinct

races, the hill tribes and those on the flats; says that they make paint which is used by natives all over the group, etc., etc., all of which statements are false.

It is to be regretted that with such delightful bits of legendary lore, such graphic pictures—and true—of the beautiful scenery in these islands the author could not have added the very essential characteristic of trustworthiness to his many other excellent qualities. The book is well illustrated and has a valuable appendix.

MISSIONARY ANNALS OF THE 19TH CENTURY.
D. L. Leonard, D.D. Maps and Illustrations. 8vo, 286 pp. \$1.25. F. M. Barton, Cleveland.

The readers of the REVIEW will not need to be told that Dr. Leonard's pen is at home in dealing with missionary topics. (He has inadvertently fallen into the error of calling 1900 "the opening year of the 20th century.") Every man has his own point of prospect, and his views are largely affected thereby. We are not sure we should give the same relative value that the author does to certain men or certain measures, or sanction all his opinions and outlooks, but the book shows much painstaking work, and will be a standard book of reference to many appreciative students of missions. We regret that the marginal cuts of missionary heroes are not more satisfactory. But we commend the book to our readers, especially glad of its comprehensiveness, brevity, and scope, and the fact that it is published at a rate that brings it within everybody's reach. The table of dates at the end is a very helpful addendum, and the book as a whole will prove a valuable review of the great century of which it treats.

TATONG, THE LITTLE KOREAN SLAVE. Annie Maria Barnes. Illustrated. 8vo, 252 pp. \$1.25. The Presbyterian Committee of Publication, Richmond, Va.

This is a fascinating little story of Korean life, as touched by the

Jesus doctrine. The scene of the story is the capital, Seoul. Tatong, a little girl, stolen from her mother in babyhood, becomes a slave in a cruel home. She meets one day a man who has learned the Jesus doctrine. She is impressed by his loving acts, and more by his word that there is a Father, "One who cares." Secretly she attends the Christian service in the marble pagoda, and learns more of the "One who cares." She escapes at last from her mistress, and, after many wanderings, finds her father and mother in the mission rooms of the "Jesus man."

On almost every page of the story are interesting details concerning Korean customs—the weddings, the funerals, the housekeeping. The story impresses us with the sadness of the lot of woman, the cruelty or petty tyranny of the men and boys, the transformations wrought in a heathen society by Christianity.

Parts of the book are seriously marred by the use of slovenly English. For example: "Had they been like we buy eggs, some would surely have been broken." These slips, however, are not frequent, and we would recommend the book to Sabbath-school librarians.

KAMIL: *The Setting of the Crescent and the Rising of the Cross.* H. H. Jessup, D.D. Illustrated. 12mo, 156 pp. \$1.00. Presbyterian Board of Publication, Phila., Pa.

Dr. Jessup has here given us an unanswerable argument in proof of the fact that Moslems may be soundly converted and become staunch Christians and able evangelists. The story of Kamil is also one of the best evidences of Christianity that could be cited.

A young man of strict Moslem parentage becomes interested in the Bible in a Jesuit school in Beirut, Syria. His father destroys the copy which the son brings home, and on the priest advising Kamil to lie to his father, the boy goes to Dr. Jes-

sup for advice and instruction. After many conversations and much prayer and study Kamil confesses himself a Christian and leaves home. He makes the acquaintance of Rev. James Cantine and Rev. S. M. Zwemer of the Arabian (American Reformed) Mission, and subsequently becomes a preacher of Christ to Arabians in Aden, Busrah, and on the coast. He shows marvelous tact and power in dealing with Moslems, and became dreaded by Mohammedan officials. Two years after his conversion he died, apparently by poisoning, but he made a lasting impression in Arabia and on all who knew him. The story of his life will likewise make a lasting impression on all who read it. It is simply but charmingly told, and is a splendid specimen of the fruits of Christian missions and the power of an educated, consecrated, native evangelist.

THE APOSTLE OF THE NORTH—JAMES EVANS. Egerton R. Young. Illustrated. 12mo, 262 pp. \$1.25. Fleming H. Revell Co., New York.

Mr. Young's books and lectures on the North American Indians have always intensely interested the English-speaking world. The opening sentence of this book is the key to the contents: "When God wants a man for a peculiar work He knows where to find him." He found James Evans at Kingston-on-Hull, where he was born in 1801. He was converted under the preaching of Gideon Ouseley, the Irish missionary, while yet in youth. Afterward went to Quebec, became a school-teacher, was spiritually quickened and revived, and by Rev. Wm. Case started on his missionary career, first as a school-teacher among the Indians and finally as a flaming evangel among the tribes in Upper Canada and the "unknown north." In 1846, yet a young man of 45, he was laid to rest; his last address being in

Hull, his native town. It was this James Evans who invented the syllabic characters, whereby so easily the people he taught learned to read the Word of God. And every lover of missions should read the story of these few years packed full of heroic service.

A QUARTER OF A CENTURY IN THE ISLAND EMPIRE (JAPAN). Mrs. Louise H. Pierson. 12mo, 181 pp. The Methodist Publishing House, Tokyo.

This is a valuable accession to the literature of missions—the more valuable from the sudden departure of its beloved author. Mrs. Pierson went to Japan in 1871, under the Women's Union Missionary Society of New York. She was one of three ladies who went out to establish a boarding-school, with the Bible as its bed-rock. They began on a small scale, for it was an experiment, women and girls being at first especially inaccessible. There was, however, growth, encouragement, enlargement, until a converted native, Kumano, became teacher in the mission school. Mrs. Pierson trained Bible readers, and with them she has carried on a work of evangelization in Japan, which made her the equal of any male missionary ever in the empire. And for these more than twenty-eight years she has lived and labored in the sunrise kingdom, as Eliza Agnew did in Ceylon, and with like fruits. She has been a preacher and teacher and trainer, modestly doing her work, but without being hampered by her sex. The results are tabulated, but only in part. The mission school organized in 1873 prospers. Under the original administration, a term of twenty years, there have been 48 graduates, who have gone forth to build up Christian homes, or establish or assist in other missions. Under the present superintendent and principal, Miss K. L. Irving, several more have received diplo-

mas. The Bible readers' school numbers 130, and they are prayerful and consecrated women, whose lives are given to public and private ministries to souls. At 17 stations near Yokohama the Gospel is preached regularly. This book is a new commentary on woman's work, and will intensely interest especially the womanhood of the Church.

PEN PICTURES OF MORMONISM. By Rev. M. L. Oswalt. 12mo, 95 pp. 15c. American Baptist Publication Society, Phila.

The author of this pamphlet is a Mississippi clergyman. He gives in the introduction a brief account of his beguilement, by the elders some twenty years since, and his subsequent removal with many others to Colorado, persuaded by glowing assurances of conditions truly paradisiacal as to climate, soil, and "sweet association with the saints." After a residence of three years, coupled with utter failure to find the least of what he had expected, the region, fellowship, and creed, were all abandoned. The eleven chapters set forth the contents of the Book of Mormon and the Book of Doctrine and Covenants, and the Utah teaching concerning the priesthood, miracles, salvation, for the lost dead, polygamy, etc. The treatment of the theme is intelligent, while a spirit of candor and fairness pervades every page.

Monthly Missionary Bibliography.

- MISSIONARY ANNALS OF THE XIX. CENTURY. D. L. Leonard, D.D. Maps and illustrations. 12mo, 286 pp. \$1.25. F. M. Barton, Cleveland.
- MISSIONARY FIELDS AND FORCES OF THE DISCIPLES OF CHRIST. W. H. Llamon. 35c. Fleming H. Revell Co.
- FACE TO FACE WITH THE MEXICANS. Fanny C. Gooch. Illustrated. 8vo, 584 pp. \$3.50. Fords, Howard, and Hulbert, New York.
- THE REDEMPTION OF EGYPT. W. Basel Worsfold. Illustrated. 8vo, 333 pp. Longmans, Green & Co.
- EDUCATION IN INDIA. W. I. Chamberlain. 8vo, 107 pp. 75c. The Macmillan Co.
- SAMUAL BAKER OF HOSHANGABAD. A Sketch of the Friends' Mission in India. Miss C. W. Pumphrey. Illustrated. 12mo, 223 pp. 3s. 6d. Headley Bros., London.
- LIGHT AND SHADE IN ZENANA MISSIONARY LIFE. Annie H. Small. Thos. Nelson & Sons, Edinburgh.

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

A Missionary Relic.—The settee is carefully preserved in the Tabernacle church at Salem, on which the pioneer missionaries, Judson, Hall, Newell, Nott, and Rice, sat on February 6, 1812, when they were ordained for missionary service. "A picture of the scene hangs above it, but who can paint the regeneration of the world that has gone on since those heroic men sailed for the mission field!"

Mormonism Excluded. Roberts, the polygamist from Utah, has been excluded from the House of Representatives by a vote of 268 to 50. He was not permitted to take his seat on the ground that he is a wilful and persistent lawbreaker, and, therefore, ineligible. The people of the United States have asserted their antagonism to polygamy. Now for a uniform national marriage and divorce law!

Mormon Proselyting. That the Mormon missionaries are so successful in persuading people to adopt their faith is, perhaps, somewhat surprising. The chief secret of this is doubtless given by Mr. E. S. Martin in the *Saturday Evening Post*. He says:

Mormon proselyting is peculiar in this, that it offers its converts a journey. The Christian missionary offers Christianity for local application, but the Mormon missionary says: Accept my doctrines and come home with me without cost, and take a new start in life. No doubt he pictures Utah as a land flowing with milk and honey. It is natural that to many who are disconsolate and tired of their surroundings his message should sound attractive. No doubt the complete change of scene, life, everything which the Mormon missionary offers, is a more potent attraction than the peculiarities of his religion. At any rate, he makes converts, and his church grows constantly, and continues to be an

object of lively and somewhat apprehensive interest to Americans who speculate about the development of their country.

In addition to the above, it is our conviction that the promise of immediate temporal gain—an earthly paradise to live in, and the gratification of the appetites of the flesh—are winning cards, played with great skill and effectiveness in seducing the unsophisticated. Their religion is so largely a religion that panders to a life of earthly gain and pleasure that it has great attractions for the carnal minds of sinful men and women.

Christian Chinese in California. In spite of California's treatment of the Chinese, Christianity is making

progress among her Chinese population. Rev. Jee Gam, in San Francisco, reports a resident membership of nearly four hundred Chinese Congregationalists, and, perhaps, twice as many more Chinese Christians in the churches of other denominations. The early work of the mission proceeded under great difficulties—the unwillingness of many Christians to concede to Chinese the rights of fellowmen being the chief. The old bitterness, however, has died down since the passage of laws preventing the further immigration of Chinese, and last summer, for the first time since the year following the opening of the gold-fields, the Chinese were invited to take part in the Fourth of July celebration. This they did with enthusiasm, and presented a pageant that won universal admiration. For the new mission house which Mr. Jee Gam is trying to purchase, his society has already raised over \$10,000, of which about one-quarter has come from Chinese Christians.

Bread Cast Upon the Waters.

A recent letter from a missionary located near Canton, China, states that of the 25 native pastors and evangelists working with him, no less than 20 were converted in Chinese Sunday-schools in America. And, as showing further what widespread results may flow from labors bestowed upon humble representatives of the Celestial empire sojourning among us, the statement comes that a Christian Chinaman has bequeathed his estate of several thousand dollars to the Methodist church in Canada for work among the Chinese.

Y. M. C. A. Progress in 1899.

The January *Association Men*, in its leading article, tells of "a half million of debts paid during 1899, a million in buildings secured, and three-quarters of a million for new buildings assured." The last year's army and navy work is set forth, "a year's record with the city and town associations" is presented, and a preview is taken of the jubilee convention, to be held in Boston in 1901.

Ecumenical Conference.

Preliminary meetings for the coming conference were held in New York on January 11th. The morning and afternoon meetings were for consultation, information, and inspiration. Dr. Pierson, Dr. G. W. Chamberlain, and others spoke. The evening meeting was a mass-meeting presided over by Hon. Seth Low, and was addressed by Drs. J. T. Gracey, A. J. Brown, J. H. Barrows, W. R. Huntington, and Messrs. Mornay Williams, and Chas. M. Jesup. All things portend a great success to the gathering in April.

The conference, like any other great gathering where so many guests are to be entertained, will

cost money. The committee, after eight months' work, had raised but \$7,240 toward the \$40,000 needful. In addition to this some \$13,075 have been guaranteed by responsible parties to avoid a deficit. But wide-awake, generous, and liberal disciples should cheerfully shoulder this part of the burden and wait for no *appeal*, but send contributions to the committee of which Geo. Foster Peabody, 27 Pine Street, N. Y., is treasurer.

A Home Missionary Society. These figures relate to the three-fold work of the American Missionary Association:

SOUTHERN CHURCH WORK.

Number of churches.....	211
Ministers and missionaries.....	140
Number of church members.....	11,368
Added during the year.....	1,447
Added on profession of faith.....	1,238
Scholars in Sunday-schools.....	14,806

INDIAN MISSIONS.

Number of churches.....	10
Membership.....	1,097
Sunday-school scholars.....	2,438
Contribution for benevolence and church.....	\$3,230
Number of schools.....	6
Number of pupils.....	368
Out-stations.....	33
Missionaries and teachers (White, 49; Indian, 34).....	83

CHINESE MISSIONS, CALIFORNIA AND UTAH.

Schools, including Japanese.....	21
Teachers, including 10 Chinese.....	35
Pupils.....	1,360
Professing faith during the year.....	152

Evangelization of French Catholics. In addition to what the Anglicans, Methodists, and Baptists of Canada are doing to win over Romanists to a pure Gospel, the Presbyterians are able to give this summary of results: 36 mission fields, with 95 preaching stations and 13 colporteur districts, occupied by 29 ordained missionaries and licentiates, 17 colporteurs, evangelists, and students, and 18 missionary teachers, a total staff of 64. The

average Sabbath attendance was 2,314 last year, the number of families 1019, and single persons 267. Sabbath scholars 1,091, attending prayer meeting 896; 1,650 copies of Scripture, and 32,050 religious tracts and publications have been distributed or sold. The fields have contributed \$5,835 for salaries and expenses, \$1,454 for schools, a total of \$7,289.

Trinidad (W. I.) "IDEAL MISSION-Coolie Mission. ARY PROGRESS" is what the *Presbyterian Review* (Canada) claims for the Trinidad mission among the coolies. In support of the assertion these facts are given: (1.) While the mission cost \$50,000 last year, \$34,000 of this, or more than two-thirds, was raised in Trinidad; less than one-third went from Canada. (2.) While the work has been steadily growing for the past five years, no increase has been asked from the funds of the home church.

Three things contribute to this very satisfactory state of matters. (1.) There is money available in Trinidad. Planters and other friends there who see the work and know its value, come generously to its aid. (2.) The converts have more means than those of our other mission fields. Their earnings are small, but far better than in heathen lands. (3.) It may safely be said that from the first our mission staff there is second to none in careful business management.

Need of the Gospel in Ecuador. In writing of a Gospel tour through Ecuador in seeking a suitable site for a missionary, Mr. Bright says:

"The revolution is a last, desperate struggle of the priests to regain their lost power, and again to close the door against Gospel heralds. The money to run the revolution has (so it is reported) been contrib-

uted by the monasteries and convents, which are rich with the hoarded treasures of three centuries. One thing that struck me, was the curious way some priests take to stir up the flame of piety (?) in their followers. Here is an exact translation of an advertisement that appeared in a local paper of Guayaquil, the eve of our visit to Chimbo.

"On November 27 will take place in the town of the Naranjita the feast of The Virgin of Sorrows.

"There will be bull-fights on the 26th and 27th, and on Lord's Day dances of *curiquingues* (a comic dance), horse races, races in sacks, cock-fights, greased pole, fireworks, gambling permitted by the law, and various other amusements. The faithful and devout are invited to assist at said feast."

"Both going to and returning from Chimbo we passed through this little town. It was most saddening and shocking to see the gambling openly carried on in the streets, and the debauchery on every hand. And all under pretext of religion, and got up by the priest himself! By the time we returned, the feast was breaking up, and we had on the train with us two of the idols they had been worshipping, also strolling guitar players, drunkards, and other disreputable characters."

EUROPE.

Missionary Physicians. *Medical Missions at Home and Abroad* for January gives a complete list of medical missionaries holding British degrees or diplomas. The number is 283; of whom 100 are found in China, 99 in India, 39 in Africa, 17 in Syria and Palestine, and the remaining 28 are scattered all the world over. The Church Missionary Society leads with 53; the Scottish Free Church comes next with 29; the London Missionary Society with 27; the Scottish United Presbyterians, 23; Presbyterian Church of

England, 18; Established Church of Scotland, 15; China Inland Mission, 12; Church of England Zenana Society, 11; Society for the Propagation of the Gospel, 10; with thirty-one other societies having each from 8 down to 1.

The English Church Army. This auxiliary of the Church of England, of which the idea was borrowed from the Salvation Army, requires for its manifold operations £150,000 annually. It sustains 102 homes in the United Kingdom, which last year dealt with 21,000 cases of want, including men and women, girls and boys; 66 mission and colportage vans were kept busy, while 60 men and 40 women were trained as evangelists, nurses, rescue and slum workers, etc.

National Waifs' Association, (Otherwise known as "Dr. Barnardo's Homes"). Over 5,000 orphan or waif children are now in "Dr. Barnardo's Homes." Among these children there are 724 little incurables, deaf and dumb, blind, crippled or otherwise afflicted children. Eight souls are added every 24 hours to this great family. 38,767 waifs have already been rescued by the homes. Of these 10,660 trained boys and girls have been successfully placed out in the colonies, and more than 22,000 sent to sea or placed in situations in Great Britain, etc. Some conception of the extent of the work may be formed from the fact that during the last two years no fewer than 4,655 fresh cases have been admitted—a number probably in excess of admissions by all other existing societies put together. No really destitute child has ever been refused admission. The doors are open to the homeless freely, day and night, all the year round. No illegible case is

rejected on the ground of age, sex, creed, nationality, or physical condition.

The Society for the Propagation of the Gospel, during the last 190 years (it was organized in 1701), has received the vast sum of £3,417,608. It employed for many years as missionaries many Lutherans and others from Germany, indicating its then liberal spirit. But its action now in missions is too often unfraternal and exclusive—in greatest contrast to that of the C. M. S.

The Christian Endeavor Society among the Teutons bears the name of Jugend Bund, and its monogram is E. C., which stands for "Entschiedenes Christenthum," or decisive Christianity.

Protestants in Italy. The following figures are believed to be approximately correct:

Waldenses in the valleys.....	23,000
" " " rest of Italy.....	10,000
Members of other evangelical bodies..	10,000
Foreign Protestants.....	55,000
	98,000

Rabinowitz Mission. Since the death of Joseph Rabinowitz, the Rev. Samuel Wilkinson has visited Russia to arrange for the distribution of the New Testament, and inquire as to the practicability of the continuance of the work in Kicheneff so ably done by the late founder of the Sons of the New Covenant. Mr. Wilkinson has made suitable arrangements for such distribution, and we trust a great blessing will accompany all the arrangements made by him. He has not only acquired a knowledge of Hebrew and German, but of the Yiddish jargon, which will enable him to carry on his work more efficiently as co-director with his father, Rev. John Wilkinson, in the great work of the Mildmay Mission to the Jews.

Protestants in Russia. News has recently come of a renewed attack by the czar's government upon the Lutheran churches in Finland and in the Baltic provinces. The pretext for this attack is that Lutheran clergy in Finland and Livonia are favoring the spread of pan-Germanic sentiments. A number of recent conversions from the Russian Orthodox church to the Protestant faith have inspired a cry of alarm in the clerical and reactionary press. As a result, the Lutheran theological seminaries, which a few years ago had been allowed to be open in St. Petersburg, have now been closed.

If the czar has hardened his heart toward Lutherans, Finns, Jews, and Mennonites, the death of his brother seems to have caused some change, for the moment at least, in his attitude toward the Protestants known as the Molokani in far eastern Russia. The Molokani are total abstainers from liquor, and have the reputation of being wonderfully familiar with the Bible. When the czar's brother, the czarevitch, was attacked by hemorrhage while taking a bicycle ride in the Caucasus, a poor Molokani woman found him, helped him to her house, and nursed him during his few remaining hours of life. In recognition of this, the czar has issued a public manifesto, not only thanking the woman for her services, but also offering his grateful acknowledgments to the entire Molokani sect.

ASIA.

Missionaries in India. The Protestant Missionary Directory gives the following statistics as to the number of foreign missionaries in India: Episcopalians, 528; Presbyterians, 467; Baptists, 436; Methodists, 298; Lutherans, 263; Congregationalists, 159; female missionaries, 108; Sal-

vation Army, 86; Moravians, 25; Friends, 25; Independent missionaries, 400. This gives a total of 2,797 foreign missionaries now laboring among the 300,000,000 people of India.

A Titled Missionary. While not many noble are called, yet from among this class the Lord has always a few chosen workers. An interesting recruit to the missionary army, tho at present not regularly enrolled, is the Hon. Montague Waldegrave, a younger son of Lord Radstock. He is proceeding to Peshawar, to work as a lay evangelist in connection with Dr. Arthur Lankester's new medical mission there. He will not be strictly a C.M.S. missionary, at present; but none the less interesting is the fact of his going.

The Poona and Indian Village Mission has recently been increased by a fresh Australian contingent of 35 missionaries. Nine young men, who will form part of the party, arrived in Sydney from New Zealand.

The Kellogg Memorial Church. We learn that the "Kellogg Memorial Presbyterian Church," which is to be erected at Landour, will consist of a neat and comfortable building, capable of seating from 200 to 250 persons, the cost of which would be about Rs. 10,000. The church will be for the use of the Presbyterian and Nonconformist troops, civil residents, and visitors to the station. As some corporate body of a permanent character should be made responsible for the care and security of the property, it is proposed to ask the missionary society—the American Presbyterian, with which Dr. Kellogg was connected—to hold the property in trust for the purposes for which it was erected.

Fruit Gathering in India. As to results in the Madura mission of the American Board, Rev. H. C. Hazen writes: "We have at present 38 churches, 8 of which are self-supporting; 4,656 communicants, 15,432 adherents, with 32,561 rupees (\$10,888) contributed by the people last year. There are Christians in 461 villages, and 577 agents at work. The ground has been thoroughly plowed, the seed industriously sown all over the district, the harvest is ripening, the machinery of the mission seems to be complete and ready for the reaping. Since the first of January we have had an accession of nearly 400 souls in 8 different villages that were purely heathen up to that time. As a result, we have 8 new congregations to house. Indeed, the people receive us so cordially everywhere, and the harvest is so ripe, that, had we sufficient faith, consecration, and prayer, we feel confident of a speedy and glorious ingathering."

Widows' Union in Aid of Hindu Widows. This Union has been formed with the hope of enlisting all Christian Widows (in Britain, the Colonies, British India, and America) in active cooperation for the benefit of Hindu widows, and for their release from the cruel oppression forced upon them by their heathen religion.

The Zenana Bible and Medical Mission strives to assist these downtrodden widows in two ways:

1. By bringing the enlightenment and civilization of the Gospel within their reach in villages and zenanas.

2. By providing food, shelter, and employment for those widows who are willing to place themselves under Christian instruction.

The union consists of three sections:

1. Widows' Prayer Union.—Members to unite in private prayer on

Sunday evenings (when possible) for blessing on Hindu widows and their missionaries.

2. Widows' Work Union.—Members to endeavor to interest other widows in their neighborhood in this union, to establish "working bees" or "sales of work" to be devoted to the expenses of "The Industrial Home" and missionary in charge.

3. Widows' Relief Fund.—Members to contribute to or collect for this fund among other widows or her friends generally.

Any one desiring further particulars will receive full information by addressing: Mrs. B. D. Wyckoff, care of Prof. W. A. Wyckoff, Princeton, N. J.

This Mission not a Failure. The figures below relate to one of the strongest of Christian missions, that of C. M. S. of Tinneveli in South India. Who says that Hindus can not be reached with the Gospel?

Circles.	Total of Adherents.	Baptized.	Communi- cants.	School children.
Palamcotta.....	5,853	5,557	1,674	1,242
Alvaneri.....	2,870	2,505	678	589
Sevel.....	2,608	2,310	476	553
Dohnavur.....	2,863	2,468	465	667
Pannikulam.....	1,958	1,778	538	827
Panneivilei.....	3,490	3,277	1,049	886
Mengnanapuram.....	5,655	5,535	1,534	900
Nalunavady.....	3,532	3,254	1,006	620
Sattankulam.....	3,055	2,934	700	834
Asirvathapuram.....	2,305	2,167	548	613
Suvisheshapuram.....	4,019	3,632	954	812
Nallur.....	4,309	4,044	848	1,543
Surandei.....	2,424	2,279	501	1,051
Sachiapuram.....	3,462	3,020	835	1,237
Vageikulam.....	3,788	3,470	849	1,173
Total in 1898.....	51,795	48,225	12,715	13,547
Total in 1897.....	50,804	47,588	12,618	13,208
Increase in 1898..	991	637	97	339

The "Crime" of Being a Christian. While in British India proper no convert to the Gospel can be subjected to legal pains and penalties, yet in the native, or feudatory states, which cover 800,000 square miles, and include 66,000,000 inhabitants, the Hindu and Mohammedan rulers

are able to punish in various ways such as accept baptism at the hands of the missionaries. Thus, writing to the *Free Church Monthly*, Dr. Macdonald says:

I write in the hope that the churches of England, Scotland, and America, which are interested in the success of Christianity in the feudatory states of India, may be moved to take united steps to secure justice and full toleration to native Christians and missionaries in these states. Their subjects are undoubtedly subjects also of our gracious queen, and should enjoy like rights and privileges with her other Indian subjects. As matters at present stand, native Christians and other British subjects in some of these feudatory states are subjected persistently, by means of iniquitous laws, to injustice and forms of petty persecutions which would not be tolerated in China or Japan, and the progress of Christianity is greatly retarded and obstructed as nowhere else in the British empire. The missionaries and others have sent up representation after representation to government to have these grievances removed, but as yet in vain. Thus it is time the home churches took the matter up and pressed for justice and toleration in these states, without distinction of caste or creed, as in the rest of the empire.

Notes from Writing from Chi-
the Laos. eng Hai, Laos, Rev.

W. C. Dodd says:

"The Laos Mission is slowly recovering from the pay system. In each of the two newest stations, Nan and Chieng Hai, the educational work has been put under the care of a board, chairmen, missionaries, the members Laos. These schools are self-supporting from the first, with teachers trained in our Chieng Hai boarding-schools.

"The two churches of Chieng Hai Station have assumed the whole support of the new work in an adjoining province, under the care of a Laos minister, Rev. Wong, who was trained in the Mission Training School. Thus the system of foreign pay of past years is not to

be lightly decried: for it is furnishing us the trained native workers for pioneering under the better system of native pay now."

"Boxer" Raids Tidings have recently come of the murder of the Rev.

Mr. Brooks, of the Church Missionary Society, stationed at Ping-Yin, Shan-Tung. Members of a seditious society called "Spirit Boxers," have lately destroyed many villages and killed native Christians. The governor of the province had despatched a force of cavalry to the scene of the disturbances, but the soldiers arrived too late to save Mr. Brooks, who was killed on December 30 last.

This fanatical sect has for its object to drive out Christians and foreigners from China.

Among the Christians who first suffered at their hands were seventeen families connected with the American Mission Board at Tung-Tehang, near Tsu. It is said that their houses were looted, and they were robbed of property to the value of 4,000 taels. Families connected with the American Presbyterian Mission were also robbed, and their homes were destroyed. But upon the Catholics the natives vented the full force of their fury. A number were killed, two hundred families were robbed, and many houses and chapels were burned.

Dr. Porter, of the American Board Mission, writes that on October 14, the "Spirit Boxers" were assembled at a village six miles from Li Lu Chuang, and a summons had been sent which read as follows:

Exalt the Manchus; down with the foreigners; kill the foreigners. The Universal Society of Boxers desires your presence upon the seventh of the ninth month. Refusal to obey this summons means the loss of your head.

The attack upon the little village

of Li Lu Chuang was in every respect most outrageous. The P'ing Yuang magistrate has shown pitiful indulgence of the "Boxers." He would not investigate cases presented to him, and warned them of the coming of the cavalry. He told them that the "foreigners had laid an accusation against them." The bandit "Boxers" felt that the magistrate was on their side, and they could do as they pleased, and looted the town. They intended to raid Pang Chuang but were met by an armed force, and many were killed, and others taken prisoners.

Glad Tidings from China. The news from South China seems good this month.

May we not take it as a happy omen for the new century? Mr. Wells, writing from Chuk Un, one of the Canton out-stations, says: "The work here seems full of promise; the only drawback is that we have not a sufficient number of workers, either European or native. A man stationed at Pok Lo would have more than enough to do in the city and surrounding villages. People seem literally *pressing into the kingdom*, and our strength and wisdom are all too little for so great a work. If we had time to work this one place thoroughly, we might see marvelous results."—*L. M. S. Chronicle*.

Ordination Service at Shanghai. Dr. Muirhead, of Shanghai, sends an interesting account

of the ordination of Mr. Toong Chao-Hiun to the work of the ministry. "Mr. Toong has been connected with us for more than twenty years," says Dr. Muirhead, "and tho he is not a scholar, his Christian character and conduct are in harmony with his profession. The chapel was well filled by native Christians, who took a warm interest in the proceedings. Mr. Toong's salary

is paid, and has long been paid, by the native church." Dr. Muirhead adds the good news that *over 100 members* have been admitted to the church between January and October.

Nurses in Mission Hospitals in China. In the early days of mission hospitals in China, nurses were an impossibility.

The doctor had to feel his way cautiously in face of the suspicions and prejudices and slanders, however groundless, of the Chinese. He had to show to them the enormous advantage of Western medicine and surgery, even without the aid, to us the invaluable aid, of skilled nursing. And it is one of the notable proofs of the influence of missions and of mission life on the general population that a call for nursing help in our nursing hospitals begins to make itself heard. It means, of course, also, that the mission surgeon realizes in these days a far larger amount of liberty in the extent of his operations than used to be the case, so that the need of skilled nursing is increasingly felt. There can be no doubt that the presence in hospitals of mission women, seeking the highest interests of the patients, has paved the way for the appearance and work of the nurse. In any case she is already present in several mission hospitals, and the thing is sure to grow.

A Gospel Weapon. The annual report of the American Presbyterian Mission Press, Shanghai, has appeared. This important branch of the mission work did yeoman service last year. It issued 67,625,660 pages of religious literature. Among the notable volumes published were 1,000 copies of "Stent's Dictionary," revised and enlarged by Dr. D. MacGilvary; a new edition of

Mateer's Mandarin Lessons, a 5,000 edition of the Conference Committee's commentary on the New Testament, and a similar number of "Opinions of One Hundred Physicians on the Use of Opium." The output for the year is nearly 23,000,000 pages in excess of last year.

Missionary Qualifications. In an interesting letter to the *Presbyterian Record*, one of the Canadian missionaries in China gives some of his experiences that shows the value even in that country of missionaries having some experiences of manual labor. He says: "I am thankful, extremely thankful, for two things: first, that I was born on a farm, and second, that I have been knocked about the world a good deal since I was born. It seems to me that everything I ever learned is likely to be of use to me here. For instance, I have taught the blacksmiths to make drills—the blacksmiths here have no drills, taps, or dies, no vises—I have taught a man to make his own white lead, and mix paints in good style. When a little shaver I used to watch my mother spin the wool that kept my toes warm. Well, I set the carpenters to work the other day, and we turned out a very decent spinning wheel that spins fast and well. We have also built a turning lathe that turns out good chair and table legs, etc. I think a carpenter shop or a blacksmith's forge a grand missionary agency, second only to the hospital. I feel that the men do better work, and I think it is because they hear the Gospel. Till this summer they were entirely neglected."

British vs. American Educational Work. A writer in the *Chinese Recorder* points out the disproportion between British and American educational work in the

Chinese empire. He says: "There are two ways of carrying on mission work: one is to put missionaries to work among the poor and the non-influential; the other is to work among the influential classes so as to get them in turn to elevate the poor—one takes hold of the short end of the lever; the other of the long end. The British missions, with few exceptions, have devoted their main strength in education to the non-influential, giving only primary education and refusing to teach English, while some of the American societies in education are devoting themselves to the influential classes, giving them superior education; and the Methodists are teaching them English. The result is that in the educational reformation going on in China now, the Methodist and Presbyterian missionaries of America are sought after to superintend the new education of China, and, therefore, have the chief control of the rising youth of China. It is to be hoped that this will open the eyes of those societies who have hitherto refused to grant liberty to their missionaries to open schools worthy of Christendom and worthy of the high civilization of China, and who have neglected to follow those lines which God has shown to be most effectual in all ages."

A Peasant's Expression of Gratitude. A medical missionary says that gratitude is sometimes

shown by the poorer patients by gifts of eatables, such as vegetables, fruits, fowls, pigeons, and eggs. As the Chinese peasant usually has no money, these articles are accepted and the market value in cash given to the hospital. One poor fellow, hearing that the foreign doctor used cow's milk as an article of diet (which the Chinese in Shantung never do), brought him a bottle full, which he

said had taken several days to collect from a very thin old cow, which he used for work in the fields. As the man had come *three days' journey in a broiling summer sun*, the condition of that milk can be better imagined than described.

Missionary Housekeeping in China. Isabella Ross, of the Christian and Missionary Alliance, thus describes the house in which she lives:

"It is an old brick building, rented from a Chinaman at the cost of three Spanish dollars per month. Once it was a tea shop, which means a sort of restaurant, where a man can get a cup of tea, or a meal. When it was rented for the foreign missionary, a great many improvements were necessary to make it habitable. The floor had been mud, and over this bricks had to be laid to make a floor that would not become a mud puddle on rainy days. The house rejoices in two 'T'ien-tsing' or 'heavenly wells.' These are spaces open to the air of heaven, so that the need of doors and windows is done away with, and thus much labor spared the carpenter. The sun pours in on bright days, and the rain likewise on wet days, so that one has ample opportunity to enjoy all kinds of weather without going out of doors. The wind, of course, has also free access, which does not always add to our comfort, but this is only the main room of our house, where guests are received, and where meetings for worship are held. There is no ceiling to the front part of the house, and the roof being covered partly with tiles, and partly thatched with straw, is not over clean, and the smoke and dust of the old tea-shop have brought roof and woodwork from their original color to a fine ebony black. When birds or rats stir the

straw overhead, the result is not pleasant to those underneath, and reveals the fact of remaining soot, altho systematic sweeping, with leafy branches fastened on the end of a long bamboo pole, is periodically done. The heart of the Chinese landlord is not easily moved, however, and he sees no necessity whatever for a new roof."

New Railway in Korea. In September last the Seoul-Che-

mulpo Railway was opened by impressive ceremonies. It is true this new railway does not yet quite reach the capital, since the bridge over the river Han, just outside the city, is not yet completed; but the electric line of the city runs to the other bank of the river, thus furnishing practically an all-rail route. The distance, about 28 miles, is made in an hour and 40 minutes, when formerly nearly a day was consumed in this journey. The road was begun by Americans and completed by the Japanese. The cars are American. A correspondent of the *Japan Mail*, speaking of this important event, says: "The Koreans were much interested in the opening of the line. A large company assembled at the termini, and all along the way people were seen standing and staring at the passing train with profound amazement."

Manual Train- ing in Korea. Rev. C. F. Reid, the energetic and con-

secrated superintendent of our mission in Korea, is moving for the founding of a manual training school at Song-do. Two important contributions toward the enterprise have already been received from native Koreans. Gen. W. N. Yun, late minister of justice, has given \$1,000. Hon. T. H. Yun, governor of Gen Saw, gave a piece of land which was subsequently sold for \$1,350. This is

certainly an encouraging beginning. We trust the church at home will show her interest in this work and her appreciation of this generosity by raising an amount sufficient to build and equip the Song-do manual and training school.—*Nashville Christian Advocate*.

AFRICA.

A Christian College in Egypt.

Connected with the American (United Presbyterian) Mission in the Land of the Nile, are 180 schools with 12,872 pupils, and Asyut College as the crown. The total enrolment of the college is 612, of whom some 515 have been boarding students in the college dormitories. They come from 112 different towns and villages of the Valley of the Nile. Those who come as boarding students bring their own bedding, etc., provide their own books, and pay for their tuition and board as they are able. Notwithstanding 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 tables, 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. Since 1895 one hundred and thirty have graduated, of whom 63 have entered the ministry, 32 have become professional teachers in the Christian schools throughout the Valley of the Nile, and the balance (34) have entered various kinds of business and professional life, government service, etc.

A Wet Spell in Liberia.

Rev. August Pohlman writes: "You wake up in the morning to hear the rain-drops beating on the iron roof; you go to bed at night and fall asleep to the music of the steady 'drip-drop' of the big drops from the eaves of the house; you eat your meals accompanied by the howling of the wind and the rush of the storm as it beats now on this side and now on that; you conduct morning and evening prayers while the heavens hang heavy with waters eager to fall faster than gravitation lets them; you go to see the sick tucked snugly in a rubber-coat, boots, and slough hat, while the umbrella only shows how much rain it can not keep off; you write letters on the typewriter while with every click the weather shows some new turn; you take off damp clothing at night and put on damp clothing in the morning; you light the damp wood with a match-box and kerosene oil; you cook with pepper clogged, salt wet, macaroni moldy, and spices generally spiceless; you start the laundry to wash early Monday morning, and are glad if half of it is dry enough to iron by Saturday night; you begin your study only to find after a while that there seems to be water even on your brain, for all the thought that you seem to have, while the dull ache creeps slowly up your back, and you wonder whether at your age you are already suffering with rheumatism, and on taking a stiff dose of quinin and phenacetin, that it was only the 'ager' that is troubling your bones. Everything you touch has a damp, wet feeling—you wish you could feel dry for once; then you light the oil-stove, and dry and warm yourself in front, and find that the dampness has only been sent to the back of your body."

Mission Schools in West Africa. Rev. R. H. Nassau, writing from the west coast, says that in the mission

schools are to be found representatives of a score of tribes, and gives two causes:

(1) Domestic slavery brings them. Slavery has always existed in Africa (long before the market was stimulated by an export demand), either as a punishment for crime, or as a means of ridding a village of uncomfortable or offensive members, or under the force of avarice. From interior tribes are sold away to the tribes next nearer the coast, and thence by successive sales passed onward to the coast itself, criminals for theft, adultery, witchcraft, and other crimes; deformed, maimed, and idiotic, or little children sold by their own relatives for greed of white man's goods.

(2) For hundreds of years there has been going on a process of successive waves of human life, pushing toward the sea, and eventually merged in the coast life. Tribe after tribe, in its effort to reach the acme of tribal glory, *i. e.*, direct contact with white man's trade, has pushed itself down along the river courses—has taken the place and power, and even the language of the smaller coast tribes, and, after generations, is itself superseded by another fresh wave of tribal life from the interior. That process is seen at this very time. At Gaboon, the Inpongive tribe; at Corisco, the Benga; and at Benita, the Kombe, all now reduced to a few hundreds, are being replaced by interior tribes, numbering thousands, who build in their vacant villages, compete with them in trade, and adopt even their names and dialect.

Let Us Have Christian Comity. The following note from *Life and Work in British Central Africa*,

published at Blantyre by the Church of Scotland Mission, draws attention to a real evil which ought to be avoided by all missions: "Within a district around Blantyre, not larger than a Scotch parish, there are now settled repre-

sentative stations—most of them the headquarters—of 5 different mission agencies. In addition to the Blantyre Mission, there are the Zambesi Industrial Mission, the Nyassaland Industrial Mission, the Scotch Baptist Industrial Mission, together with an independent mission supported from Cape Town. In addition, Mr. Joseph Booth, late superintendent of the Zambesi Industrial Mission, has returned as a Seventh-Day Adventist with a propaganda of his own, and has taken up his quarters temporarily close to the Nyassaland Baptist Industrial Mission. He is also said to be the harbinger of other associated ventures to follow. And all these are huddled together in one small corner of the Dark Continent twelve miles long by five broad!"

The Population of South Africa. Approximately these are the relative numbers of the white and the colored peoples south of the Zambesi:

	White Population.	Colored Population.
Cape Colony.....	376,812	1,148,926
Natal.....	41,415	451,288
Rhodesia.....	13,000	500,000
Bechuanaland.....	5,254	7,471
Basutoland.....	578	218,926
Transvaal.....	300,000	649,560
Orange Free State..	77,716	129,787
Swaziland.....	60,000
	817,835	3,178,958

According to recent statistics the Dutch Reformed Church has in Cape Colony a membership of 97,800, in the Free State of 33,900, and in the South African Republic of 30,900—that is, a total membership of 164,800 for the whole of South Africa.

The Presbyterian Church of South Africa includes 7 presbyteries, with about 50 congregations, served by European ministers. About half of these congregations were founded or fostered by the Free Church. About 18 of the present ministers, or fully one-

third of the whole number, are men who received their training from the Free Church, or were sent out by its colonial committee; 14 others have a like connection with the United Presbyterian Church; and the remainder, about 18, are to be distributed between the Presbyterian Church in Ireland, the Established Church of Scotland, and the Presbyterian Church of England.

Royalty in Uganda. The king had about 10,000 cattle and 20,000 sheep. The

cattle were herded in 20 different districts of Bunyoro, each herd being of the one color. Special white cows with long horns were kept inside the king's enclosure at night, and milked before the king. Round the necks of these cows were small iron bells, which served to warn every one to get quickly out of the way of the cows as they went out to feed, under pain of death. Cows in Bunyoro were groomed as horses in England. Seven loads of common salt were thrown every day into the well from which the cows drank. The king's numerous wives were sent out to the different cowherds in rotation that they might fatten on milk, not being allowed to take any exercise. Kabarega was particular about his food, and lived chiefly upon beef, goat meat, and milk, while fowls, sheep, potatoes, and beans were excluded from the royal table. He never took any exercise and was consequently very fat. In the morning he heard cases and gave judgments, and the remainder of the day was spent lounging about, surrounded by his wives, who kept away the flies, polished his nails, and paid him other similar attentions, while they kept up a running fire of the boldest flattery. Every one ad-

dressed him by a word meaning "there is none greater."

A Double Medicine. The Bezanozano, a tribe living west of the Great Forest in Madagascar, are said to carry sticks, the wood of which has a bitter taste like quassia. At times they scrape a little of this into some water and drink it, or give it to their children as a medicine. The same stick is also used to inflict punishment on unruly children, on the principle laid down in the old saying, "Spare the rod, spoil the child." What a useful stick! It is in a twofold sense a medicine stick. Applied outwardly, it drives away the spirit of disobedience; and taken inwardly, it cures the various ailments from which children suffer.

Brighter Days Coming for Madagascar. The Rev. P. G. Peake reports an enthusiastic welcome on his return to Isoavina, Madagascar. "We have had the most demonstrative reception we have ever received from the natives. The first week was almost occupied in receiving parties with the usual presents of fowls, rice, eggs, etc. The freedom with which the people come to us indicates that the nightmare of terrorism and persecution has passed away. Most of them, if not all, realize that they now really have religious liberty and tolerance. On Wednesday we had a visit from Governor-General Pennequin. He was very pleasant and seemed pleased with his visit, for he made a present of 50 francs to be distributed among the children." Similar good news comes from the Rev. J. Pearse, who reports the reinstatement (through the influence of Madame Pennequin) of Rajaofera, one of our evangelists, who was banished last year on false charges.

THE ISLANDS.

There are 345,000 native Protestant Christians in Dutch East India.

The New Hebrides Training Institution, on Tangoa, Santo, has completed its first four years' course, and sent out its first class of graduates to labor among the heathen.

In **New Guinea**, a little more than a quarter of a century ago, there was not a spot in that great island where the name of God was heard. Now 117 chapels can be pointed to where He is worshiped, and in those a large proportion of the people will be seen with open New Testaments in their hands.

Missions in Marquesas Islands. The Paris Missionary Society is about to send a missionary to the Marquesas Islands.

The inhabitants are very degraded and brutalized, and the abuse of alcohol and opium is leading to a rapid decrease of the population. Fifty years of Roman Catholic missions have not accomplished anything in raising the moral standard of the people. The London Missionary Society had once an abortive mission there, and in 1853 two Hawaiian Island missionaries were sent by the Hawaiian Evangelical Association. They are still working there, and will welcome the coming of a French Protestant missionary. The French had once flourishing Protestant schools in one of the Marquesan islands, but the hostility of the French administrators of the island led to their being closed. The governor has lately been changed, and it is believed that the newly-appointed one will be more favorable to Protestant missions. M. Vernier and his wife, the new missionaries, will take up the work of the Sandwich missionaries, who are now very old, and will open a school. They are full of enthusi-

asm for their work.—*Journal des Missions Evangéliques.*

Reforms in Guam. The report of Captain Leary, governor-general of Guam, indicates an interesting state of things in that newly acquired American isle. The governor does not want any more marines, but begs for more civil officers, doctors, medicines, an ice machine, tools, mills, etc. But the most unique part of the report relates to the moral reforms, of which the governor says: "Having disposed of the priests, rapid progress will be made and no further resistance will be encountered."

He issued two orders, the first of which directs all who have no trade to plant cereals, vegetables, etc., under more or less severe penalties. All citizens must pay their taxes and discharge other indebtedness.

The other order demands that concubinage, which was general all over the island, stop immediately. In this order Governor Leary moralizes as follows to the natives:

The existing custom of raising families of illegitimate children is repulsive to ideas of decency, antagonistic to moral advancement, incompatible with the generally recognized customs of civilized society, a violation of the accepted principles of Christianity, and a most degrading injustice to the innocent offspring, who is not responsible for the conditions of his unfortunate existence.

The governor commanded immediate wedlock for the whole adult population, and made the license and civil ceremony free until Nov. 3. As a result, the officers in charge of licenses and marriages were worked half to death until nearly everybody on the island was legally married. There was a rush to obey the order, and,

in fact, the people have shown a disposition to be obedient to any suggestion from their governor.

MISCELLANEOUS.

An Old-Time Missionary. At a time in the early part of the last century, when the Norwegian Church was covered with a dark pall of worldliness and indifference, there were seven godly pastors who, in face of great opposition, sought to pervade the church with a truly evangelical and missionary spirit. At the head of this noble body of men was Thomas Van Weston, a man accustomed all his life to endure hardships, and essentially a hero. By the help of friends he went through the university course at Copenhagen, and exhibited such linguistic genius that he was offered the chair of languages at Moscow by Peter the Great; but he declined, and became a teacher in a Latin school, and later on a hard-working pastor near Drontheim. It was while here that he and his six colaborers sought to eradicate the surrounding darkness with the light of missionary zeal, and these seven were called "*the Pleiades.*"

The Beginning of the Basel Mission. Early in this century, Basel, Switzerland, was threatened with destruction by the French garrison of Hueningen, and was actually bombarded. It pleased God to intervene in a very strange way. He sent a violent east wind, which blew so fiercely that it exerted a counteracting force upon the bombs, and they were spent in the air before they reached the dwellings. As a thank-offering for the miraculous deliverance, the mission friends of the town, chief among whom were Von Brunn, Spittla, Steinkoff, and Blumhardt, established a seminary for the train-

ing of missionaries, and Blumhardt became first director. This was in 1816, and it opened with seven students.

Medical Boards in Missionary Societies. *The American Medical Missionary* is published at Guanaajuato, Mexico. In its last issue, refer-

ring to the program of the Ecumenical Conference, covering medical missions, it suggests that this might also be considered in the topic, "Administration: Missionary Boards," and says: "The Church Missionary Society, which is most forward in doing medical work, have organized a separate board, separate collections, and a separate paper for the medical missionary work, and while missionary boards at home have so few doctors in them, and are without sub-committees, largely consisting of consecrated physicians, to consider and present to the boards themselves the interests of this branch of the work, this question of the 'Societies; Their Organization,' needs full and kindly discussion to save other churches from suddenly taking this extreme position of the Church of England, as well as to forward justice and the interests of the work as a whole."

Send only the Best. The ministerial reporter of a church paper noted in his account of the proceedings of his conference, that one of their younger and most promising ministers had been accepted for foreign missionary service, adding an expression of surprise—evidently shared by many as well as himself—that a young man who occupied the position he did in the pastorate, and of his standing in the conference, should have chosen to leave the home field, where his prospects were so good. Underlying this is the veiled assumption that inferior

men are good enough for the foreign work—that while it may not be amiss for a young man not yet entered upon his ministerial career, to elect to go abroad, it is almost absurd for one who has already gained a good position for himself to do so. Against this unworthy philosophy of missions we desire to enter a most energetic protest. There is no grade of talent in any home land too good to be utilized in bearing the Lord's commission to those who sit in darkness and the shadow of death. Unpromising men are more sadly out of place in the foreign field than at home. Nowhere are the men who can bring things to pass and lead the militant host to victory more urgently needed than in non-Christian lands. The Church of God will never do its real missionary work in the world until it deliberately selects and freely offers the very best it has to send forth as heralds of Christ's Gospel to the ends of the earth. It would be a wonderful means of grace to any home church if a hundred or more of its younger college professors and city pastors should offer themselves in good faith for the King's service beyond the seas.—*Indian Witness*.

Missionary Finance. These sentences from one of the Presbyterian secretaries will help us to see how varied and complex is the task laid upon those who manage a great missionary society: "But these estimates are made out in a dozen different currencies, almost all of them silver or paper of fluctuating value, so that, for example, an action of the Board authorizing the Guatemala mission to spend 5,000 pesos, each worth 15 cents of our money, in September, 1899, might make the board liable for twice as much as it had contemplated by a rise in the

value of the peso to 30 cents. Our books carry money in pesos of Guatemala, Colombia, and Chile, milreis of Brazil, yen of Japan and Corea, Mexican dollars and copper cash of China, rupees of India and Laos, ticals of Siam, tomans of Persia, liras and piasters of Turkey."

OBITUARY.

Dr. W. W. Eddy, of Beirut. Rev. Dr. W. W. Eddy, for more than forty-eight years a missionary in Syria, died in Beirut from heart disease on January 21st. He was born 74 years ago in Penn Yan, N. Y., and in 1851 sailed from Boston to labor in Syria as a missionary of the American Board. His first years there he resided at Aleppo, at the same time doing much itinerary preaching. He also labored for a time at Sidon. More recently Dr. Eddy had been at Beirut as a representative of the Presbyterian Church. He preached every Sunday in the native language, and wrote a commentary of the New Testament in that tongue. Dr. Eddy leaves a widow, who is in the woman's department of the Beirut school; a son, the Rev. William K. Eddy, who with his wife is doing missionary work in Sidon; two daughters, Dr. Mary Pierson Eddy, the only woman physician permitted to practise in Turkey, and Mrs. F. E. Hoskins, the wife of a missionary at Zahleh, Syria; and another son, Dr. R. Condit Eddy, of New Rochelle, the only member of the family who is in the United States.

Dr. Ernest Faber, of North China. The death of the eminent German missionary, Dr. Ernest Faber, of North China, is a very great loss to Christian missions. Dr. Faber was only 59, but he had worked in China for 35 years, first in the south, then in the north. He had of late given himself especially to the literary work of missions, for which his thorough knowledge of the Chinese classics well fitted him. His position, while distinctly evangelical, was independent. He went out as a Rhenish missionary, but latterly had been connected with the "Protestantischer Verein,"