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MISSIONARY QUICKENINGS OF THE CENTURY.

BY THE EDITOR-IN-CHIEF.

The most conspicuous seal of God upon the mission work of the century is found in the *spiritual quickenings* which have, at some time, visited with the power of God *every field of labor* which has been occupied by the Church with any energy of effort and persistence of prayer. We have called these "quickenings" rather than "revivals," for revival really means a restoration of life-vigor after a season of lapse into indifference and inaction, and properly applies to the *Church*. We treat now of quickenings out of a state of absolute spiritual death; and again we point to these as the most indisputable and unanswerable sanction and seal of God on modern missions.

The following are among the most memorable of the century, arranged for convenience, in the order of time.

- 1815-1816. *Tahiti*, under the labors of Nott, Hayward, etc.
- 1818-1823. *Sierra Leone*, under William A. B. Johnson.
- 1819-1839. *South Seas*, under labors of John Williams.
- 1822-1826. *Hawaiian Islands*, under Bingham, Thurston, etc.
- 1831-1835. New Zealand, under Samuel Marsden, etc.
- 1832-1839. Burma and Karens, under Judson, Boardman, etc.
- 1835-1839. *Hilo and Puna*, under Titus Coan.
- 1835-1837. *Madagascar*, under Griffiths, Johns, Baker, etc.
- 1842-1867. Germany, under J. Gerhard Oncken and others.
- 1844-1850. *Fiji Islands*, under Hunt and Calvert, etc.
- 1848-1872. *Aneityum*, under John Geddie, and others.
- 1845-1895. Old Calabar, under J. J. Fuller, etc.
- 1845-1847. Persia, under Fidelia Fiske, etc.
- 1856-1863. *North American Indians*, under William Duncan.
- 1859-1861. English Universities, under D. L. Moody, and others.
- 1863-1870. Egypt and Nile Valley, under Drs. Lansing, Hogg, etc.
- 1863-1888. China, generally, especially Hankow, etc.
- 1864-1867. Euphrates District, under Crosby H. Wheeler, etc.
- 1867-1869. *Aniwa*, under John G. Paton, etc.
- 1872-1875. Japan, under J. H. Ballagh, Verbeek, Hepburn, etc.
- 1872-1880. Paris, France, under Robert W. McAll.
- 1877-1878. *Telugus*, under Lyr an Jewitt and Dr. Clough.
- 1877-1885. Formosa, under George L. Mackay.

1883-1890. *Banza Manteke*, under Henry Richards.

1893-1898. *Uganda*, under Pilkington, Roscoe, etc.

Others might be added, but we have selected these twenty-five instances, as sufficient to illustrate the fact that throughout the wide domain of Christian effort, God has signally bestowed blessing. The instances we have italicized were marked by peculiar swift and sudden outpourings of spiritual power, and it will be seen that these form about half of the entire number, showing that God works in two very diverse ways, in some cases rewarding toil by rapid and sudden visitations of the Spirit, and in quite as many other by slower but equally sure growth and development.

It is also very noticeable that in almost every one of these marked outpourings some peculiar principle or law of God's bestowment of blessing is exhibited and exemplified.

For example, the work at Tahiti followed a long night of toil, and was the crown of peculiar persistence in the face of most stubborn resistance. At Sierra Leone, Johnston found about as hopeless a mass of humanity as ever was rescued from slave-ships, and he himself was an uneducated man and at first unordained, a layman.

John Williams won his victories in the South Seas by the power of a simple proclamation of the Gospel, as an itinerant; and then first came into full view the power of native converts as evangelists. In the Hawaiian group and particularly in Hilo and Puna, it was the oral preaching to the multitudes that brought blessing—Titus Coan holding a three years' camp-meeting.

In New Zealand, Marsden had first to lay foundations, patiently and prayerfully, and showed great *faith* in the Gospel. Judson and Boardman, in Burma, found among the Karens a people whom God had mysteriously prepared, tho a subject and virtually enslaved race.

In Madagascar the grand lesson centers about the power of the Word of God to win the love of the people and hold them fast through a quarter century of Neronian persecution. Oncken and his companions in Germany exemplify what seven men who met in a shoemaker's shop to organize a New Testament church can do by personal labor to regenerate a community. In the Fiji group, God has shown how the worst and fiercest cannibals can be transformed into a loving and loyal Christian brotherhood. Aneityum stands for evermore for the extermination of heathenism, in the memorable tablet reared to John Geddie, recording the fact that when he came he "found no Christians," and when he departed he "left no heathens."

Old Calabar was the scene of triumph over deep-rooted customs and age-long superstitions; in Persia, the blessing came upon an educational work attempted single-handed among women and girls. Wm. Duncan in his Metlakahtla reared a model state out of Indians hitherto so fierce and hostile that he dared not assemble hostile tribes

in one meeting, The revival in the English universities is especially memorable as the real birth-time of the Cambridge Mission Band and the Student Volunteer Movement, which crystallized fully twenty-five years later. In Egypt the transformation was gradual, dependent on teaching as much as preaching, but it has made the Nile Valley one of the marvels of missionary triumph. In China the most marked features were the influence of medical missions and the raising up of a body of unpaid lay-evangelists, who itinerated through their own home territory. On the Euphrates the conspicuous feature was the organization of a large number of self-supporting churches on the tithe system—sometimes starting with only *ten* members—with native pastors. At Aniwa three and a half years saw an utter subversion of the whole social fabric of idolatry. In Japan the signal success was found in the planting of the foundations of a native church, and the remarkable spirit of prayer outpoured on native converts. In France, McAll made a new experiment, opening *salles* for workingmen, and actually winning converts out of the terrible Commune, until his halls became the most effective police stations; and all his work was as unclerical as possible, at the very antipodes to all priestcraft methods. As to the Lone Star Mission among the Telugus, it was the power of persistence in prayer, after twenty-five years of seemingly vain endeavor, that God made most conspicuous, and the blessing was in connection with a widespread famine. In Formosa, Mackay won his victories by training a band of young men as evangelists, who with him went out to plant new missions. At Banza Manteke, Richards came to a crisis, and ventured *literally* to obey the New Testament injunctions in the Sermon on the Mount—for example, “give to him that asketh thee.” In Uganda it was the new self-surrender and anointing of the missionaries, and reading of the Scriptures by the unconverted natives, on which God so singularly smiled. Pilkington said in London that he had never known three converts who had not been Bible readers.

Thus, as we take the whole experience of the century together, we find the following emphatic lessons taught us:

1. God has set special honor upon His own Gospel. Where it has been most simply and purely preached the largest fruits have ultimately followed.
2. The translation, publication, and public and private reading of the Scriptures have been particularly owned by the Spirit.
3. Schools, distinctively Christian, and consecrated to the purposes of education of a thoroughly Christian type, have been schools of the Spirit of God.
4. The organization of native churches, on a self-supporting basis with native pastors, and sending out their own members as lay evangelists, has been sealed with blessing.
5. The crisis has always been turned by *prayer*. At the most dis-

heartening periods, when all seemed hopeless, patient waiting on God in faith has brought sudden and abundant floods of blessing.

6. The more complete self-surrender of missionaries themselves, and their new equipment by the Holy Spirit, has often been the opening of a new era to the native Church and the whole work.

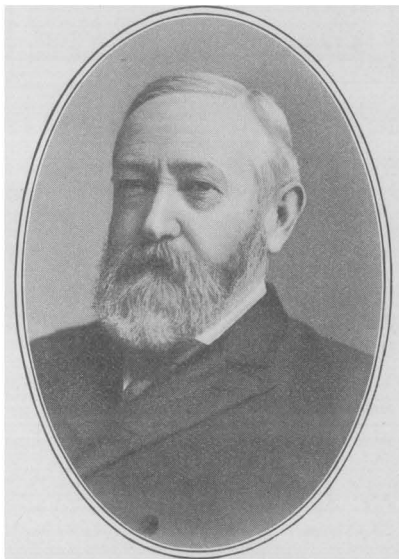
These are lessons worth learning, and they may be our guides as we enter upon a new century of missions. The secrets of success are no different from what they were in apostolic days.

Our God is the same God, and His methods do not essentially change. He has commanded us to go into all the world and preach the good tidings to the whole creation; and the promise, "Lo, I am with you alway," is inseparable from obedience. In connection with this Gospel message He has given us certain prominent aids, which are by no means to be reckoned as belonging to a realm of minor importance, and among them Christian teaching, Bible searching, fervent prayer, and Holy Spirit power outrank all other conditions of successful service. The survey of the century is like reading new chapters in the Acts; no true believer can attempt it carefully without finding a new Book of God in the history of this hundred years. Any man or woman who will take the score or more of marked quickenings we have outlined, and give a solid month to their consecutive study, will find all doubts dissipated that the living God has been at work, and that no field, however hard and stony and hopelessly barren, can ultimately resist culture on New Testament lines. A book exclusively devoted to the story of these mission triumphs in China and Formosa, India and Japan, Turkey and Egypt, Africa and France, the red men of America and the wild men of Burma, Polynesia, and Persia, would be of fascinating interest and incalculable value. We hope that in the great Ecumenical Conference of 1900 there will be a place on the program for the united testimony from all lands to the great power of God. In nothing do we need a new and clarified vision more than in the clear perception and conviction that the days of the supernatural are not passed. Here is the school where these lessons are taught. Ten centuries of merely natural forces at work would never have wrought what ten years have accomplished, with every human condition forbidding success. A feeble band of missionaries in the midst of a vast host of the heathen have been compelled to master a foreign tongue, and often reduce it for the first time to written form, translate the Word of God, set up schools, win converts, and train them into consistent members and competent evangelists; remove mountains of ancestral superstitions and uproot sycamine trees of pagan customs; establish medical missions, Christian colleges, create a Christian literature, model society on a new basis; and they have done all this within the lifetime of a generation, and sometimes within a decade of years! Even Pharaoh's magicians would have been compelled to confess, "This is the finger of God!"

THE PERSONNEL OF THE ECUMENICAL CONFERENCE.

BY REV. JUDSON SMITH, D.D., BOSTON, MASS.
Chairman of the General Committee of the Ecumenical Conference.

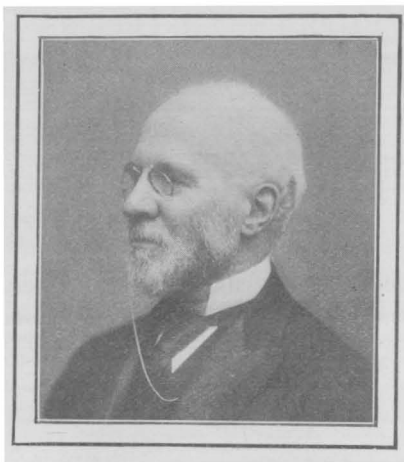
As the time draws near for the assembling of the Ecumenical Conference on Foreign Missions in New York next April, and as the program is practically completed, we are able to form some definite conceptions as to its character and promise. The world of Protestant missions is to be more fully represented than in any gathering ever yet held, both the countries that maintain and man and direct these vast operations, and also the continents, peoples, and islands in every hemisphere, and beneath every sky that are visited by this great enterprise. Here is to be exhibited on a grand scale, and in a convincing way, the unity of the race, and the simplicity and power of the forces that are drawing the nations together and lifting them all to a higher plane of life and development. The unwasting vitality of the Christian faith will receive palpable demonstration; the competency of that faith for every religious and social problem of man in all ages, nations, and conditions, will shine forth with a clearness that none can gainsay or resist. Better than all treatises on apologetics will be the living evidence of this stupendous and supremely successful enterprise.



HON. BENJAMIN HARRISON.
Former President of the United States.
Honorary President of the Conference.

It may not be amiss to glance at the personnel of this great conference, and gather from that source some sense of its meaning and power. It should be understood, however, that this is no attempt to describe all who are to have part in the program, or even to describe fully any one. It is rather a bird's-eye view, to suggest the dignity and unwonted character of the delegation, and to quicken the wish and purpose of all to have some part in so striking an event.

Hon. Benjamin Harrison, former President of the United States, has consented to serve as the honorary president of the conference, and his presence, even in the few sessions which he will be able to attend, will be of greatest value and interest. Having filled the highest position in the gift of the people of this country, and sustaining an honored place in the great Presbyterian Church, he fitly represents



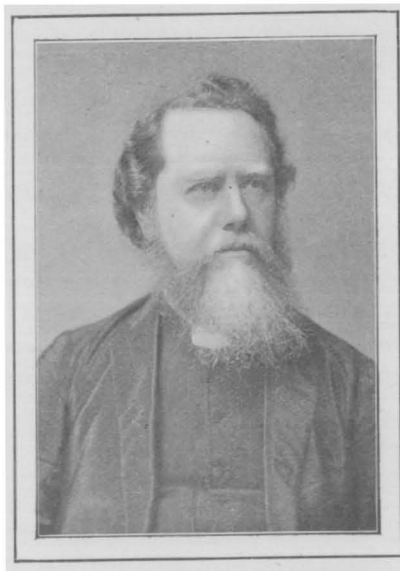
EUGENE STOCK, ESQ.

Secretary of the Church Missionary Society.

in himself the close connection between the civil and religious life of the times. Among the vice-presidents and other gentlemen who are expected to preside at one or more sessions of the conference, we may name such men as Messrs. William E. Dodge, D. Willis James, Morris K. Jessup, and President Seth Low of New York, Mr. Samuel B. Capen of Boston, Dr. J. M. L. Curry of Washington, ex-Mayor Shieren of Brooklyn, Bishop Potter of the Episcopal Church, and Bishop Andrews of the M. E. Church.

Assurances are given that the missionary societies of Great Britain will be generally represented in the conference, some of them by large numbers. These men will constitute a very important part of the conference, representing the oldest and the greatest Protestant missionary societies of the times. Let me name some of the men from these societies who will bear a leading part in the discussions of the occasion.

Mr. Eugene Stock, editorial secretary of the Church Missionary Society, is to be present, and to present a paper upon the "Review of the Century." For this Mr. Stock has preeminent qualifications. He is the gifted and versatile editor of the *Church Missionary Intelligencer* and the many other publications of his society, and the products of his pen constantly enrich these pages and give them an almost unrivaled eminence among the periodical missionary literature of the day. Mr. Stock has just completed the monumental history of the first hundred years of the Church Missionary Society, which, in three octavo volumes, is a thesaurus of information concerning the origin and work of that society, and a lively review

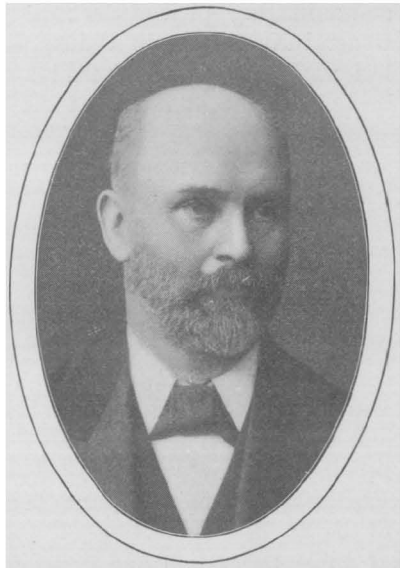


REV. J. HUDSON TAYLOR.

Founder of the China Inland Mission.

of contemporaneous events during the same period. A writer of unusual clearness and power, representing a society which receives an annual income of \$1,900,000, and himself long time in official connection with that society, Mr. Stock will be one of the striking figures of the occasion, and his contribution to the conference one of the highest order.

From the London Missionary Society, organized in 1795, and carrying on a wonderfully successful work in the Pacific islands, in Africa including Madagascar, in India, and in China, there will be present Rev. Ralph Wardlaw Thompson, the foreign secretary. Mr. Thompson is a noticeable man in any assembly; rather above the average in height and size, with a capacious forehead, a clear, deep eye, and the alertness of youthful vigor. In public address he is weighty, direct, forcible, and attractive. Very few missionary officials of our day have traveled so widely through mission fields, or are so well acquainted with the different phases of missionary work, as it is seen on the ground where it is carried on, as Mr. Thompson; and his paper, which bears upon the question of the relation of missionary boards to the missions which they establish, will be of peculiar value for the range of facts which he has at command, and for the practical suggestions which he is so eminently fitted to offer.



REV. R. WARDLAW THOMPSON,
Secretary of the London Missionary Society.

The Free Church of Scotland will be represented by one of its greatest missionaries, Robert Laws, M.D., D.D., of South Africa. The chairman of the foreign missionary committee, the Rev. Prof. T. M. Lindsay, D.D., of Glasgow University, was to have been present but has been obliged to decline on account of illness.

The China Inland Mission, an undenominational missionary society, will be represented by its director and principal missionary, the Rev. J. Hudson Taylor. Short of stature, rather stout, with clear voice, simple in utterance, and direct in style, full of earnestness and unction, Mr. Taylor awakens attention from the first when he speaks, and his words are listened to with sustained interest to the end. The great work in China, which has grown up under the effective leadership of this remarkable man, has made his name familiar in all places

where missionary work is done; and while an address from him upon any subject would command closest attention, a paper such as he is to present in the conference, upon "The Source of Power in Missionary Work," will be sure to give elevation and high spiritual quality to the opening discussions of that occasion.

No one can speak upon the extent and value of literary work in the mission field, with more point or with more striking illustrations at command, than the Rev. Timothy Richard, of Shanghai, who has for many years represented and honored the English Baptist Missionary Society in its work in China. Dr. Richard is now the secretary and animating spirit of the Society for the Diffusion of Christian and General Knowledge in China, with headquarters at Shanghai. He has worked in a special field and along unusual lines in order to bring the best literature of the Western world to the leading minds among the Chinese, and his labors have been remarkably effective. Dr. Richard is generally believed to have had a very close connection with the Reform Movement at Peking, led by the emperor of China, which so took the world by surprise during the summer months of 1898. Anything from Dr. Richard will surely be of lasting value as well as of great popular interest.

A paper from Canon Edmonds, whose voice was heard with great delight in the conference at Exeter Hall in 1888, will be a marked contribution to the interest and value of the discussions next April. Canon Edmonds, who holds a high position in the Anglican Church, and represents the British and Foreign Bible society, can voice in a peculiarly happy way the Christian sentiments of the higher class of Englishmen, as he exemplifies personally many of the nobler qualities of the English civilization. Treating of the importance and history of Bible translation and distribution, as connected with missionary work, Canon Edmonds will be perfectly at home, and will speak with a rare wealth of illustration and learning, and power of statement.

Rev. J. G. Watt is one of the younger secretaries of the British and Foreign Bible society, and brings to his post rare modesty, a happy style, and great learning. Youthful as he is he is already a recognized authority in many questions connected with the translation and distribution of the Bible. The subject of his paper at the conference is, "The Enthronement of the Missionary Idea in the Home Churches."

Rev. Robert Lovett represents the Religious Tract Society, one of the most effective auxiliaries to foreign missions in every land, with its wisely chosen and valuable literary products. Mr. Lovett is the author of the standard history of the London Missionary Society during its first century, a work in two octavo volumes, which has but recently appeared and which is an invaluable addition to the missionary knowledge of the times. It is hoped that Mr. Lovett will present at

the conference a paper upon the contributions of book and tract societies to missionary work.

The missionary organizations of Australia will be represented by Mr. George A. King, of Victoria, and his paper upon the wider relations of missions as shown in discovery, geography, commerce, and diplomacy will touch upon most interesting features of missionary work and will be a positive addition to the variety and value of the discussions of the conference.

The time would fail to speak at length of the many other brethren from the missionary societies of Great Britain, whose presence will be welcomed and whose words will be heard with delight.

The German societies are to be represented by Rev. Dr. Schreiber, of the Rhenish Missionary Society, and Rev. A. Merensky, D.D., of the Berlin Missionary Society, both names of eminence in foreign missionary work. The German societies have chosen not to send individual representatives of each organization, but to designate the



REV. A. MERENSKY, D.D.
Berlin Missionary Society.

brethren named above as representatives of the whole group of societies, so that a peculiar interest will attach to the presence of these gentlemen and a peculiar weight be given to all their utterances. We shall expect to gain from them a much livelier impression than we now possess of the variety, success, and present state of the missionary work in the hands of these German societies.*

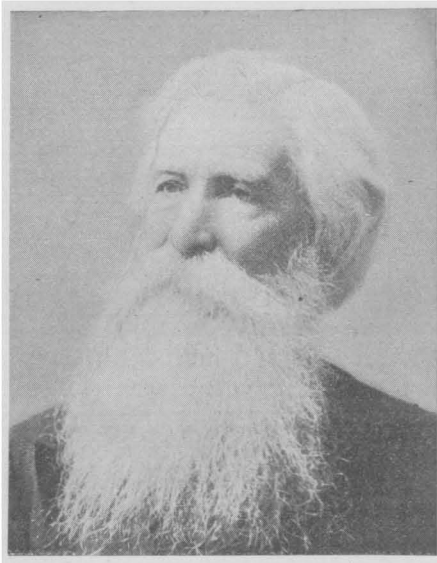


REV. WILLIAM ASHMORE, D. D., CHINA.
Missionary of American Baptist Missionary Union.

* Dr. Schreiber has seen missionary service in Sumatra, and Dr. Merensky labored from 1860-1883 in the Transvaal. He was then connected with the home department of the Berlin Society until 1891, when he led an expedition to Nyassaland and founded missions in Kondeland, etc. Dr. Merensky is now one of the editorial correspondents of this REVIEW.—EDITORS.

The ecumenical character of the conference will be signally illustrated by the presence of missionaries from well nigh all the mission fields of the world. These missionaries will represent many boards, European and American, and their contributions to the discussions will be of the greatest value. They will speak as experts in regard to every phase of missionary work, and their testimony, being that of eye-witnesses as to what the Gospel has already achieved, will repeat in many forms the note of widespread and glorious victory.

Among the missionaries from China may be mentioned Dr. William Ashmore of Swatow, Dr. R. C. Beebe, of Nanking, Dr. Timothy Richard of Shanghai, and Dr. D. Z. Sheffield of Tungcho, representing



REV. JOHN G. PATON, D.D.

Presbyterian Missionary to the New Hebrides Islands.

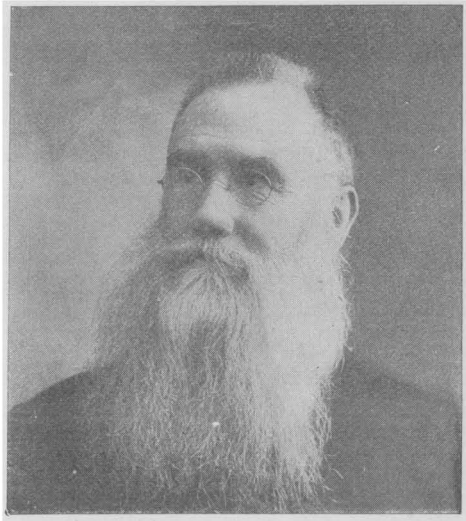
respectively the evangelistic, the literary, the medical, and the educational work of that empire. Dr. Jacob Chamberlain, Bishop Thoburn, Dr. E. W. Parker, Dr. Van Allen, Dr. J. E. Clough, and a host of others from the missions in India, will enrich the discussions of the conference and add to our practical knowledge of missionary work in that continental peninsula. Bishop J. C. Hartzell, Dr. Robert Laws of Livingstonia, and Rev. Andrew Murray, are among the missionaries from Africa whose voices will be heard and whose testimony will add to the variety and volume of those deliberations. Dr. H. O.

Dwight, Rev. Edward Riggs, Rev. C. S. Sanders, Rev. E. B. Haskell, will speak for their associates throughout the Turkish empire of the present state and prospects of missionary work in that historic land. Among those we shall welcome from Japan are Dr. M. L. Gordon, Dr. J. C. Hepburn, Dr. I. H. Correll, and Dr. J. O. Spencer. Dr. John G. Paton, the veteran missionary to the New Hebrides, is also expected to be present.

The great mission fields will be surveyed in many sectional meetings, and here will be gathered in varied and striking form the experiences and observations of the missionaries of all lands and names, a testimony to the wisdom and power and success of missions, clear, wide in sweep, convincing, and persuasive, which none can gainsay or resist. As men hear and gather the meaning and feel the

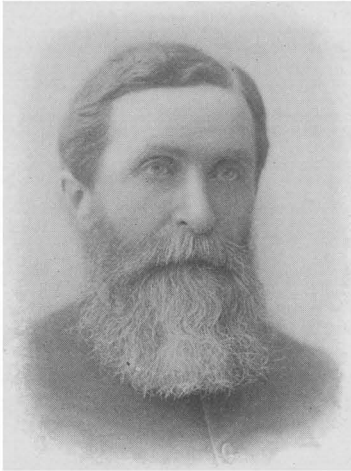
power of it all they will be ready to say: "Like a mighty army moves the Church of God."

For obvious reasons the American societies will be more largely represented than the societies from across the sea. The American names that appear include a goodly number of those who are officially connected with the foreign missionary organizations of the land, many leading pastors, men in charge of colleges and seminaries, and specialists in missionary organizations and literature. These are so well known in our country that scarcely more is needful than the mention of a few of many names that might be given. Dr. Alexander Sutherland of the Canadian Methodist Board will sum up the discussion upon missionary comity and the division of fields; Rev. R. P. Mackay of the Canadian Presbyterian Board will speak upon the support of missions by the home churches; Rev. S. H. Chester, D.D., of the Southern Presbyterian Board, will discuss the development of native leaders in mission churches; Rev. W. R. Lambuth of the Southern Methodist Board, will present a paper on the present state of self-support in mission churches; Rev. George Scholl, D.D., of the Evangelical Lutheran Board, will treat of the utility of missionary boards and societies; Mr. Robert E. Speer, of the Presbyterian Board, will speak on the supreme and determining aim of foreign missions.



REV. JACOB CHAMBERLAIN, M.D., D.D., INDIA.
Missionary of the Reformed (Dutch) Church of America.

Among presidents and professors of colleges and seminaries we shall hear Dr. James B. Angell of Michigan University, on new problems in the relations between missions and governments; Dr. John Henry Barrows of Oberlin College, on the right attitude of Christianity toward the non-Christian faiths; Dr. Charles Cuthbert Hall of Union Theological Seminary, on the relation of students and other young people to foreign missions; Dr. C. D. Hartranft of Hartford Theological Seminary, on the relation of foreign missions to social progress and the peace of the world; Dr. A. H. Strong of Rochester Theological Seminary, on the authority and purpose of foreign missions.



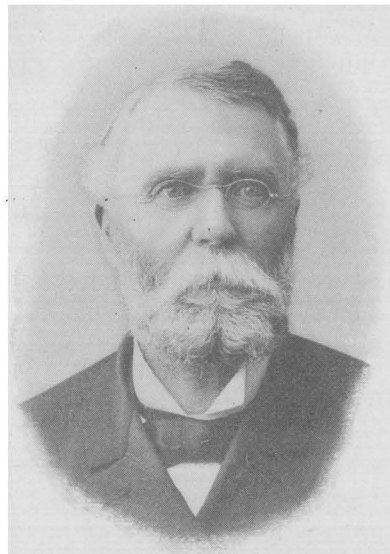
BISHOP J. M. THOBURN, D.D.

Missionary of the Methodist Episcopal Church
for India and Malaysia.

Among the pastors who have parts are Dr. Behrends of Brooklyn, who is to speak of the effect on the churches of supporting foreign missions; Dr. David H. Greer of New York, on the reflex influence of foreign missions on other benevolent enterprises; Dr. Geo. F. Pentecost of Yonkers, on the possible power of the pastors; Dr. King of Providence, on the spirit and limitation of missionary comity; Dr. Maltbie B. Babcock of New York, on the present situation, its claims and opportunities; Dr. Geo. T. Purves of New York, on the apologetic value of missions. Dr. James S. Dennis, author of "Christian Mis-

sions and Social Progress," will present a summary of the statistics of the century, an invaluable paper. Dr. J. M. Buckley, the distinguished editor of the New York *Christian Advocate*, will speak on "The Relation of Missionary Societies to the Churches at Home." Rev. A. T. Pierson, D D., of the MISSIONARY REVIEW OF THE WORLD, will speak of the superintending providence of God in foreign missions.

Extended as this list seems to be, it is but a partial representation of the names that are mentioned in the program of the conference or of the papers and discussions which will be presented there. Even tho the program may seem to many crowded with subjects and men, it must be borne in mind that the great theme with which the occasion deals is but partially brought to sight therein; it is but an introductory glimpse which, even through these eleven days of sessions, will be given of this most majestic enterprise. The character of the program would not be rightly apprehended by any one who should overlook the fact that the sessions of each day are opened with a devotional meeting of half an hour. These meetings are regarded as of



REV. EDWARD RIGGS, TURKEY.

Missionary of the American Board.

prime importance by those who have made preparation for this gathering. Their aim and hope has been to call renewed and deeper attention to the spiritual forces that give life and character to the whole enterprise, and it is believed that in these morning gatherings for prayer the right tone to the sessions of the day will be given and the happiest outcome to its discussions be best secured.

The occasion is exceptional in the history of the religious life of the times, its discussions will be unique among the contributions to the Christian literature of the day, and its results we can not but hope will be seen not merely in the noble volumes which will give permanent form to its principal discussions, but much more in the deepened devotion and renewed energy of the whole host of God to press this great and glorious work on to final victory.

PROTESTANT FOREIGN MISSIONS AT THE JUNCTION OF TWO CENTURIES: 1800-1900.*

BY PROFESSOR GUSTAVUS WARNECK, D.D., HALLE, GERMANY.

Editor of the *Allgemeine Missions Zeitschrift*.

The year 1900 brings to its close a century which must be viewed as one of the most eventful in the world's history. With the turning-point of the last century there was a development, affecting politics, science, culture, and social relations, the result of which is the modern world. In view of this fact our entrance upon the year 1900 will be sure to open the flood-gates to a current of meditations on the now ending century, well-digested retrospects as well as sonorous rhetorical phrases.

For the historian of missions it would be mere unthankful negligence, if he, at the close of a century which justly bears the name of a *missionary century*, should shut himself off from such retrospects as to its course. The Protestant† missions of the present, which, in the extent of their sphere, the number of their workers, the organization of their activity, and the amount of their outlays, surpass every missionary period of the past, are so intimately interwoven with the mighty events which mark the century now closing, that without these they would not have been what they are.

True, there were Protestant missions even before this century, but only with this century did there dawn a Protestant missionary age.

* At the risk of some repetition we publish this paper by Dr. Warneck, as it gives us the view point of a man who stands among the foremost missionary writers of the day.—EDDINGS.

† Dr. Warneck has commonly used *evangelische* where we have translated "Protestant," since in English "evangelical" is contrasted, not with "Catholic," but with "Rationalistic" or "Unitarian." In some cases, however, where there seemed little danger of misunderstanding, we have translated *evangelische* by "evangelical."

That which had previously been accomplished on the part of the Dutch colonial government, of the English colonists in America, of Egede and his successors in Greenland, and especially on the part of the Danish-Halle missionaries in India, and of the *Unitas Fratrum* (Moravians) in three continents, has only such significance for the present world-wide missions, as the Reformers before the Reformation have for the Reformation; they opened the way for the great missionary movement, and ushered it in—a movement which has now laid hold of universal Protestantism, and whose surgings roll over almost the whole earth.

THE FULNESS OF TIME.

That this missionary century could come in at all, and that it could have developed with such force, intensively and extensively, is grounded in the fact, that with the nineteenth century a *fulness of time was come*, which created conditions needed for the diffusion of Christianity, and gave stimulus and impulses the like of which had either not been found before at all, or only in limited measure. In connection with a religious awakening, the God who holds the reins of universal government in His hands has flung wide open doors into the world abroad, so that the King of glory may enter in. He has done this by the great geographical *discoveries*, which began even in the last third of the eighteenth century, and which in the nineteenth took on ever-growing dimensions; by the *inventions*, made subsequently to them, and then contemporaneously with them, and opening up entirely new means of communication and production; by the *universal intercourse*, which these discoveries and inventions have rendered more and more gigantic; by the ever-enlarging *occupation* of the world on the part of the European, especially the Protestant powers. Thus the opening of the world, extending ever wider since the beginning of the nineteenth century, has more and more grown into a history of mankind. It has opened the way for missions, and has also become a signal for them, ringing in as it were with all the chimes, a Christendom which has been newly awakened to the new Bible faith. It has again procured a hearing and obedience for the almost forgotten missionary command: *Go and make disciples of all nations*.

It is true that, at the ending of the last century it did not look—at least to human eyes—as if a missionary age was approaching. **Even** independent of the wars and turmults which were then bringing **distress** over half Europe and scarcely allowed the taking of measures **for the conversion** of distant heathen, Christendom, as it then was, **lacked** the inner missionary *motives*, which are supplied only by faith **working** through love. The free thought, which held almost all Christendom under the influence of a commonplace rationalism, was **so far** removed from all understanding of missions and from any missionary impulse, that

indeed it settled down as a mildew upon the scanty missionary life then existing. It undermined the roots of the Danish-Halle mission, and, as shown by the well-known proceedings in the Scottish General Assembly of 1796, it voted down every missionary proposal. Only the *Unitas Fratrum* kept its missions above water, but even in this there was a time of stagnation. The prevailing undervaluation of Scriptural faith, despoiled as this was of its mysteries, the indifference toward the claim of Christianity to be in possession of the absolute truth, and the tolerance, which was for having everybody, Christian or not, "go to heaven after his own method," caused missions to appear equally superfluous and futile. The eminent jurist Blackstone, who went from church to church in London, to hear all the noted preachers of his day, bears witness: "I heard not a single sermon that had more Christianity in it than the writings of Cicero, and I could not possibly discover whether the preacher was an adherent of Confucius, Mohammed, or Christ." And from the majority of the continental Rationalists we would hardly have heard much more that was specifically Christian. In England, it is true, matters were at a particularly evil pass. "Most clergymen," says Bishop Ryle, "followed the hounds, shot, farmed, gambled, drank, but seldom preached, and when they did gave such wretched sermons that it was a blessing that they talked to empty pews." Moreover, the corruption of morals, especially in the upper classes, was extreme. In Germany, rationalism was usually more earnest than in England, nor did it stand religiously at so low a point as in England, where it was the order of the day to be a mocker at religion. But there was not in German rationalism any indwelling missionary energy, and when the missionary movement began rationalism was its sharpest opponent.

THE RELIGIOUS AND MISSIONARY REVIVAL.

But a change was already coming about. The great revival had already begun which has brought about the resurrection of Christianity out of this religious degradation. This is one of the most comforting events in Christian church history. In view of it faith ought not to lose heart, even tho such declensions should again and again ensue. The God who raised Jesus from the dead had begun, in the days of Wesley and Whitefield, to rouse the dead bones to life, and at the end of the eighteenth century there was already in the field a *second generation* of awakened clergymen and laymen, proving that the revival had been deep and enduring. It is true they only constituted a small minority, to which all manner of scornful nicknames were applied, and the bishops held it for one of their main duties to rid their dioceses of "this pest of Methodism." Yet the power of God was in these small circles, and that too in such living power, that one Christian undertaking after another came forth from them, and

especially did the missionary movement receive from them its first impulse.

This birth of modern missions, not from the halls of kings, nor from the companies of merchant princes, but from the cottages of "the quiet in the land," gave to missions, it is true, the servant's form, but such a servant's form as bore the impress of the Holy Night in Bethlehem and enabled them from the very first to follow apostolic paths. The worst thing was that the ministry of the Church refused to help; nay, joined itself to the opponents of missions. But this stress of circumstance gave birth to *free association* within the Church, an institution which has since approved itself better fitted for the furtherance of missions than missionary boards of established churches, but has also enriched the churches themselves with new corporate formations. These have turned out a blessing to them, and especially have they developed for the subsequent prosecution of home missions the most suitable organizations.

THE FIRST MODERN PROTESTANT MISSIONARY SOCIETIES.

The practical precipitate of this missionary movement was the foundation of the first three modern Protestant missionary societies, which came to pass in the last decade of the eighteenth century: The Baptist in 1792, the London in 1795, the Church Society in 1799, and 1800 on German ground of the first missionary training-school, that of Jänicke at Berlin. Apart from the few missionary organizations which were already extant in 1792, among which that of the Moravians was, strictly speaking, the only one that was really acting, this was the beginning of the missionary age. It was, in truth, a small beginning, whether we look at the modest means which then stood at the command of these few organs of missions, or at the fields of labor on which they stationed their few agents; but there was a *beginning*—this was the important thing. The stone was set in motion, the mustard-seed was laid in the ground, the spring had dawned. The end of the eighteenth century coincided with the most significant crisis of the history of modern missions.

The great chronological divisions which separate the course of time into centuries, do not always exactly synchronize with the great periods into which the course of the world's history articulates itself. Whether the passage from the nineteenth to the twentieth century also involves a juncture in missionary history is something which we are not yet in a situation to predict. At all events the twentieth century introduces missions into a time of *ripening harvests*, which imposes on them new and grave problems, especially of Church organization. There will now come into clear view the second missionary stadium, completing Christianization through *missionaries* by Christianization through *assimilation*. Moreover, the mighty era of *colonial policy*,

which has broken way for itself during the last decades, and which is far from having yet reached the term of its development, will also intervene, much more energetically than hitherto, in the progress of missions, if not in the manner of carrying them on. This is a coincidence of which we can not say *a priori* whether it will turn out more to the furtherance or to the injury of the work. At all events it involves temptations against which evangelical missions must fortify themselves. And unless all signs are to fail, besides extension in Africa, the coming century will lay on evangelical missions, as a chief burden, the contest with the great Asiatic *book-religions*, importing such a comparison of religions as will call for the efforts of the highest powers. Perhaps we shall find our supply of the heroes in this great conflict in the Students' Missionary Movement, which for more than a decade has done such effective recruiting service among the academic youth of North America and England, and which now begins also to influence the European continent. Perhaps this may turn out the chief providential end of its origin.

SOME FACTS OF MISSIONARY PROGRESS.

But let us give over forecasting the future. Even if the present dividing-line of the two centuries should not be found to have an exactly epochal significance for Christian missions, it is at all events a *land-mark* in their history, which we ought not to pass by without seeking for historical orientation. Not only what is written is written for our learning, but also what has befallen has befallen for our learning. We reserve for distinct consideration the *development* of Protestant missions in the course of the nineteenth century, but even the bare *facts*, which the state of missions at the end of this century brings to our view, hold instructive discourse. And it is only these facts which we wish now to establish. A part of them may be expressed in figures, and these we present first. I take them from the introduction to the Missionary Report of the Free Church of Scotland, May, 1899. It is true, they are only approximately correct. Two rubrics are not usable at all.* The author, apparently Dr. George Smith, of the Free Church

* At all events the author has used Provost Vahl's statistics as a basis. Had he known my criticism of his last work, he would have avoided a series of manifest inaccuracies. This criticism has been recognized as warranted by the late Provost Vahl. The work criticized is entitled: "Missions to the Heathen in 1895 and 1896. A Statistical Review." (Cf. A. M. Z., 1898, p. 188 ff.) I wrote then: "I fear that especially in England and America, Vahl's summing-up will be reprinted without being *tested*, and that thus false numbers will gain currency." This in fact has happened. It appears plainly in two rubrics: (1) In that of the *scholars*, into which the Scottish author has introduced an additional confusion by giving the heading: "Scholars or Catechumens." Vahl had computed for 1895 742,426, and for 1896 447,145 scholars. An impossible decrease of some 300,000 in one year. I reexamined and found an error of addition; for 1896 there then appeared 938,343. But our Scottish author has given the mistaken total without testing it. This is the more surprising as he has expressly remarked in the text that Vahl's numbers for 1895 are too low. (2) The statements concerning missionary *organizations* are inexact. What is missionary organization? We look in vain for a clear definition. If we mean an *independent* society, the numbers are much too high. And it is confusing to see

Missionary Society, distinguishes the missions of the nineteenth century into two main periods, which he divides by the year 1859. In this year, after the great mutiny, India passed from the dominion of the East India Company to that of the British crown, and Livingstone, after his first epochal journeys, first revisited Europe.

FIRST PERIOD.—SOWING-TIME (1799-1859).

	1799.	1820.	1830.	1845.	1859.
Receipts in Pounds Sterling.....	10,000	121,756	236,440	632,000	918,000
Missionaries (Men).....	(?) 50	421	734	1,319	2,032
Female Missionaries (Unmarried).....	—	1	31	72	76
Ordained Native Pastors.....	—	7	10	158	169
Other Native Helpers.....	80	166	850	3,152	5,785
Communicants.....	(?) 7,000	21,787	51,322	159,000	227,000
Scholars or Catechumens (1) (1 Unusable).....	5,000	15,728	102,275	165,000	252,000
Missionary Organizations, <i>resp.</i> Societies.....	6	20	25	65	98

SECOND PERIOD.—GROWTH (1859-1897).

	1859.	1889.	1895.	1897.
Receipts.....	918,000	2,130,000	2,865,000	2,902,794
Missionaries.....	2,032	4,135	6,369	6,576
Female Missionaries.....	76	1,689	3,390	3,982
Native Pastors.....	169	3,327	4,017	4,185
Other Native Helpers.....	5,785	41,756	61,124	67,754
Communicants.....	227,000	850,000	1,057,000	1,448,861
Scholars (1 Unusable).....	252,000	650,000	864,000	447,145
Missionary Organizations (2 Unusable).....	98	262	365	365

If we first cast a glance at *Home*, from which missions proceed, we stand in presence of one of those facts of Christian church history which strengthen faith the most. A Christendom sunk in the sleep of rationalism, to which the missionary command was foolishness, has been so well awakened, that to-day, in all its divisions, it feels breathing through it a mighty missionary spirit. Nineteen hundred years after its first utterance the missionary command has again become so living, that it has brought forth a movement that has laid hold on the whole Christian and non-Christian world. This word of Jesus was, as it were, almost buried, but it is risen from the dead. We do not say that the now extant Christendom fully discharges its missionary duty; on the contrary, it comes short of what it should accomplish, and can accomplish. It is still far short of it. Yet the consciousness has penetrated Christians generally, that the diffusion of Christianity in the non-Christian world is one of the chief duties of Christendom. This is so deep a persuasion now that missions, once so despised, to which the established churches refused their aid, has, from the conventicle, entered into the cathedral, that the chief ministers of the Church have become the main representatives and nursing fathers of missionary life at home, nay, that the project has again and again

auxiliary societies put under this rubric, above all when the selection—as with Vahl—is rather arbitrary. I am afraid that in the other rubrics also the numbers are open to criticism, and therefore can hardly lay claim to absolute trustworthiness.—G. W.

been ventilated of ecclesiasticizing the free missionary associations. But of *six* Protestant missionary organizations in the year 1800 have grown some 150 independent bodies, of which a quarter are of undisputed importance. This is a home machinery which is almost a superfluity, and instead of increase calls for condensation.

From their beginning modern Protestant missions were dependent for their outlays upon *free* Christian liberality. They did not possess wealthy orders, like the Catholic, and it is only later on that they have received government subsidies for their schools, and these comparatively restricted. We can not precisely compute how large the collective gifts for missions were in 1800. Probably not over 300,000 marks. To-day they amount to 55,000,000, a sum to which Germany with Switzerland contributes 4,500,000. Nothing has so trained Protestant Christendom to giving as foreign missions. And with their increasing gifts for these provision for home necessities has not only not suffered, but has first been rightly awakened. In 1800, of the noble forms of work which we comprehend under the collective name Inner Mission and Home Missions, there was as good as nothing; to-day they stretch almost beyond sight, and the voluntary gifts coming in yearly for them exceed those for foreign missions perhaps tenfold, in Germany doubtless yet more.* By the work for the heathen God has blessed the home church, having thus taught how to *labor*, to *pray*, and to *give*, even for all domestic needs. Christendom, sending to the heathen, has received back more profit than she has spent sacrifices upon them.

INCREASE OF MISSIONARY FORCE.

Very small at the end of the last century was the number of the *missionaries*, amounting at most to 120, of whom the greater part belonged to the Unitas Fratrum. Theologians, after the dying out of the Danish-Halle Mission, there were none at all. It was needful, as once Jesus found it, to call into service "unlearned and ignorant men," (*lit.* unlearned persons and laymen). It cannot be said that all these persons proved equal to their vocation, but nevertheless the roll is by no means brief of those of them who have done eminent work, *e. g.*, Zeisberger, Rhenius, Carey, Riedel, Pfander, Gobat, Kölle, Christaller, Hebich, Dieterle, Ramseyer, H. Hahn, E. Faber, Nommensen, Schlegel, Behrens, Kropf, Merensky, Calvert, Moffat, Livingstone, Williams, Horden, Mackay, G. Taylor, Grenfell, Bentley, Paton, etc. With time the missionary training-schools have become more and more thorough institutes of culture, and the percentage of regular theologians has been considerable in the Anglo-Saxon world, especially for the last twenty-five years, and in Germany too has increased somewhat. At any rate there is no longer, as in 1800, a

* Statistics of the Inner Mission of the German Evangelical Church. Digested and published by the Central Committee for the Inner Mission of the German Evangelical Church.

small and divided cohort of heralds of Christ, standing scattered and inexperienced in various parts of the heathen world. In 1900 this has grown into a stately army, numbering over 6,000 men, and stationed over almost the whole accessible world. What these men have also accomplished for the many different branches of science, as well as for the civilization of mankind, has procured them respect even in such circles as have little concern for their distinctly religious vocation. Moreover they are supported by a helping force of 4,000 unmarried women. These are mainly occupied as teachers among the degenerate and enslaved women of the heathen world. And still another force of 680 medically trained physicians, male and female, carrying out an ever-extending and ever more appreciated Samaritan's work among the sick, so neglected or bunglingly treated. We may say without any vaunting, that in these thousands of bearers of the Gospel, Protestant Christendom sustains a genuine Salvation Army in the non-Christian world, which, because it is a salt and a light therein, offers to this world a service more pregnant of blessing than the traffic and politics of the world taken together.

THE HARVEST OF MISSIONS.

One hundred years ago *missionary results*, so far as statistically capable of statement, amounted, on a large estimate, to 70,000 Christian converts. To-day the number exceeds 4,000,000, of whom about 1,500,000 are full communicants. And this number is augmenting from decade to decade, like a capital under compound interest. The number of heathen now baptized in a single year is as large again as the whole number of Christians in 1800. It is true, in view of the gigantic number of 1,000,000,000 of non-Christians the missionary achievements thus far made seem small; but what is thus far done is essentially foundation work, and foundation work goes slow. Our missionaries come as strangers into a strange world, and not until they are at home in this strange world, until they not only speak the strange tongues as their mother tongues, but have become in feeling a part of the whole strange view of the world—literally “have lived themselves into it”—and of the strange usages, does their message have full effect. Real results go far beyond all statistics. The exemplary lives of the thousands of missionaries, together with the overflowing works of mercy which they perform, and the 20,000 mission schools of every grade, attended by a million scholars of both sexes, besides the almost infinite native literature, especially the, at least, 340 missionary versions of the Bible, with the wealth of culture, moral elevation, and Christian knowledge which they diffuse, all this implies an intellectual, ethical, and religious power far and wide among the nations, under whose preparatory influences, almost unconsciously, even those circles come among which the direct proclama-

tion of the Word has as yet had no noticeable results. Enlightenment, reform of morals and of social relations, breaking down of heathen superstition, and the gradual development of an atmosphere surcharged with Christian apprehensions, have, in the elder missionary districts, spread far beyond the Christian communities. Besides, the growing company of native helpers—over 4,000 ordained pastors and more than 60,000 other helpers, altho at present by far the most do subaltern service—is a Christianizing power which is working as effectively for the implantation of Christianity in the foreign soil as for the raising of the general national life.

In brief, everywhere the work is broadening out of the defile into the plain. A century of missionary foundations lies behind us; a century of building up and building out will follow. The nineteenth century has been the apprenticeship of evangelical missions, and we have made many mistakes; but we are now in possession of a missionary experience which will be our schoolmistress for the twentieth century. The work done yet is the seed of coming harvests. Missionary results are not to be reckoned by years, but by centuries. As Jesus once promised the first missionaries, in view of the visible result of their labor, "Ye shall do greater works than I," so will it also be said of the missionaries of the twentieth century: They have done greater works than those of the nineteenth. "That both he that soweth and he that reapeth may rejoice together."

HOW SOME THINGS GO IN KOREA.

REV. H. G. APPENZELLER.

Paichai College, Seoul, Methodist Episcopal Mission.

Korea has swung back to anti-bellum days, and, unless there are checks not visible now, it looks as tho her last stage is destined to become worse than the first. Politically she is drifting badly with Japan and Russia trying to board the craft and secure the helm. Just at present education as supplied by Western nations is not sought for. The head master of the English school failed to renew his contract, and has gone into the hotel business. The missionary sticks to his distinctive work and finds good "raw heathen" material to work upon, and longs for a mighty baptism of power, a mighty baptism of conviction of sin to come upon his hearers and adherents. There are no end of adherents, probationers, catechumens, and even members, but they do not seem to have any knowledge of that horror of sin one would like to see and ought to see. The sinner here acts very much like the sinner at home.

A few years ago a plain man came up from the country to Seoul and found employment as herdsman. He was in trouble, and tho in

humble circumstances, he determined to pray his way out of his troubles. He fasted, and that with great severity; he limited himself to one meal, and a scant one at that, a day. Some of us thought his zeal outstripped his sense. He was persistent in his efforts to get out of his difficulties. These were, that he was put out of his house by his father-in-law, who refused to have anything to do with him on account of his religious "notions." His wife was in subjection to her father.

Several months passed by, and the man essayed to return to his home to see the result of his praying and fasting. He found a great change had come over his family. They received him, allowed him to pray, and did not resent being talked to on the subject of religion. He not only talked the "new doctrine" to his family but to his neighbors as well.

He visited me here in the city, and reported the interest in his village. The Korean helper was asked to visit the place, and he returned with a favorable report and some names on probation. He went a second time, and another brother, an exhorter, likewise went there. During the past summer I had hoped to be able to visit the place but could not. Last week one of the villagers who professed interest and who was a probationer in the church came and inquired when I could come to the village. I told him I would come down in two days. A few days later I and another brother of the mission started off on our bicycles for the village of the Water-jar Rock, twenty-five miles northeast of Seoul. The weather was bracing, the roads good, and tho not "scorchers" we made the distance in four hours. We went to the house of the man who asked us to come. He received us with dignified reserve. He is a well-to-do farmer. His lands yield him a living and with this he is content. He has not sufficient wealth to tempt the avarice of the officials, and yet enough to live comfortably as the word is understood by the Korean farmer and countryman.

It did us good to catechise the probationers. They had studied the catechism and knew it. We spent the evening in this way and in preaching. The next day after preaching it was my privilege to baptize six men and two women, one of the women being the wife of the man who a few years ago was driven from his home because he was a believer in Jesus, and who by his prayer and fasting fought his way through his difficulties and won his villagers to the new faith.

After the baptisms were concluded the man and his wife stood up together and formally and publicly gave their little boy to the Lord in baptism. This is the beginning of an interesting work. It began by a man being driven out of his home and neighborhood. Truly God works and one does not know by what means the Word may be advanced.



WORSHIPING AN IDOL IN INDIA.

INDIA AS A MISSION FIELD.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

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India is isolated from the remainder of Asia by two oceans, and the highest and broadest mountain ranges on the earth.

Within these spacious, well-defined limits, lies an empire rich, fertile, and varied, with almost all the gifts of nature, having an area and population equal to that of all Europe, Russia excepted. Its extent is equal to nearly two-thirds of the United States, while its population is almost five times as great. It is the dwelling-place of about one-fifth of the human race, or more than twice the population of the Roman Empire in its palmyest days (according to Gibbon).

British rule is direct and absolute over more than two-thirds of this vast population, and supreme and unchallenged over the 650 semi-independent and feudatory states of the remaining third.

The origin of these millions of people, with their diversities of race, language, religion, and civilization, can only be glanced at, and indeed for the most part these lie outside the limits of definite history.

When the ancestors of the Hindu race began to migrate into India from Central Asia, more than 3,000 years ago, they found there many tribes differing from themselves in origin, race, and language. These two peoples probably continued to live there together for some centuries, but Aryan coherence and strength gradually triumphed, forcing the aboriginal tribes to be the permanent lower strata of their commonwealth, or to keep a precarious refuge in the hills and forests.

Of the second great migration and conquest we have clearer information. Mohammedan intercourse with Western India began early in the seventh century, but the first attempts at conquest were made by Mahmoud of Ghuzin in twelve expeditions extending from 1001 to 1026; but Mohammedan supremacy was not firmly established until the Mogul Empire was consolidated under Akbar in the middle of the sixteenth century. During this long interval, in ever-growing numbers, these streamed into India from Arabia, Persia, Afghanistan, the states of Central Asia, and even Tartary, a vast number of emigrant adventurers, zealous for the propagation of Islam, and by no means scrupulous in their methods of proselytism.

RELIGIONS OF INDIA.

Other forms of religion are thus summarized in the government census returns of 1891:

<i>Religion.</i>	<i>Population.</i>
Brahmanic	207,731,727
Animistic	9,280,467
Sikh	1,907,833
Jain	1,416,638
Goroustrian	89,904
Buddhist (mostly in Burma)	7,131,361
Jew	17,194
Christian	2,284,380
Mohammedan	57,321,164
Unreturned	42,578
Total	287,223,266

A large number of the Brahmanic or Hindu population are not of Aryan, but of aboriginal descent, as their physical characteristics, languages, superstitions, and usages prove.

Animism defined as a belief in the power of spirits, who acquire supernatural influence, and are worshiped for the evil and good they may do, is largely the dominant superstition of vast numbers of the most ignorant of those classified as Brahmanists and Mohammedans, as well as the nine millions defined by that name.

Probably more than one-half of the Mohammedans are of Aryan and aboriginal descent, who retain many of the superstitions, beliefs, and usages of their ancestors.

The Christian population is thus distributed:

Syrian and Armenian	201,684
Roman Catholic	1,315,263
Native Christians, Protestants	1,559,661
European*	168,000
Various	39,772

* Since the British branch of the army numbers 72,112, it follows that the entire European civil population is less than 100,000.

Thus there are in India, directly and indirectly under British rule, more polytheists than there are Protestants in the whole world, and more than one-fourth of its entire Mohammedan population. These numbers are probably now exceeded, for, owing to the peace and prosperity secured by British rule, the population is rapidly increasing, and is thought to exceed three hundred millions.

THE PROSPECT OF WINNING INDIA FOR CHRIST.

Of course, in so vast an empire, where the Hindus are separated into twelve or fourteen great nationalities, almost as distinct in language and physical and intellectual characteristics as the nations of Europe, with hundreds of barbarian tribes and a Mohammedan population in many respects equally diverse, their attitude toward a race still more intrusive, aggressive, and diverse, might be expected to vary, tho generally suspicious and unsympathetic, and the propagators of the new religion belonging to a foreign, conquering, and dominant race might be assumed to prejudice their cause.

Hinduism combines the widest possible extremes of speculative belief, from transcendental monotheism to the most debasing fetishism, with the laxest morality and the most rigid and exclusive of all social despotisms. Any form of vice and any latitude of opinion is permissible, but to become a Christian is the one act which means social boycott and ruin to every Hindu of good caste.

The uncompromising attitude of Islam to Christianity is everywhere intense, but in India it has become curiously modified. Its earliest adventurers and settlers found the Hindus so numerous and wedded to their own religious usages that they found it politic to abate their usual intolerance, and the numerous converts they made were received on easy terms and retained many of their old superstitions and usages. British supremacy came so slowly and unexpectedly, and has been so wise, beneficent, and tolerant, that it has never roused any formidable hostility. The mutiny of 1857 was a purely military revolt, brought about by English over-indulgence and confidence in the native army. But it gave expression to no grievances and wrongs, and the Mohammedans of India are more loyal, liberal-minded, and contented than their coreligionists anywhere throughout Asia and Africa. Nevertheless the intolerance and love of political power inherent in the system, and the remembrance of its dominance under the Mogul emperors, yet lives as a latent force in Indian Mohammedanism.

The aborigines are most ignorant and degraded, but they and their descendants, who have entered the outer circles of Hinduism and Mohammedanism, are most open to Christian evangelization, and it is from these that the largest number of converts have been drawn.

Neither they nor the Hindus have ever had, or apparently understood, that love of country and delight in freedom which distinguishes Western races. Despotism has been the invariable note and adjunct of power. Their history has been a monotonous record of states and tribes, dreading oppression or enforcing it invariably when possessed. They are most submissive to superior power, but lack magnanimity when it passes into their hands. The caste idea also induces a gloomy, suspicious, unsympathetic state of mind without any rational basis, either moral, intellectual, or physical, which no European can understand, but which engenders in those who have it a strange dread and aversion toward all who are without caste.

INDIA, A LAND OF PARADOXES.

But India is a land of paradoxes, the people are patient, unworldly, submissive to authority as no Western races are. Power and destiny are the two supreme forces recognized in their imaginations, religious and daily lives, and as the British Raj is the visible yet mysterious embodiment of these, to their ignorant yet devout and imaginative minds, it is accepted implicitly as are the laws of nature. British rule tho neither loved or admired, has been scrupulously just and humane in its policy and in non-interference with the caste and assumed religious susceptibilities of the people. These qualities, despite many difficulties and some defects, have come more into exercise with every decade of the century. Great abuses exist and will until the morality of the New Testament becomes that of the people; but the policy of the government is just, beneficent, and humane. But under British rule the rich are not oppressed and the poor are protected.* Roads, railways, and canals are constructed; education and commerce are encouraged; crime is repressed, and lives and property are secure. Freedom of conscience and worship is guaranteed as far as the government can do so. The government has its limitations and defects, largely because it must legislate for an empire where oppression and deceit excite no moral indignation and in which 95 per cent. of its subjects are the most exclusive, suspicious, and sensitive of all religionists. The peace and prosperity of India to-day stands in strong contrast with the feuds, inhumanity, and oppression of the past.

Our belief in a personal and perfect ruler of the universe; in divine moral laws, alike rational, just, and gracious; in a future life alike sure, solemn; the justice, humanity, and beneficence of the British have greatly softened popular prejudice, and have won not only submission but respect from the people of India as a whole. They are intelligent, observant, and meditative, and have been drawn to think of the religion which underlies England's greatness, to send their

* Taxation is less than five shillings (\$1.25) a year per head.

children to British schools to read Christian books. This does not always come from a desire to know or to embrace the truth, but it has great advantages, for such investigation makes them dissatisfied with the old Puranic superstitions and makes them more favorably inclined toward Christian truths.

Thus British rule has been in many respects a powerful tho unconscious factor in "making ready the way of the Lord." The Christian missionary may live and work where he pleases and adopt all just and rational means to propagate the Christian faith. In no other non-Christian or Roman Catholic country is there equal freedom for missionary propagandism.

Happily the Christian Church is growing more conscious of her



A STREET PREACHING SCENE IN NORTH INDIA.

responsibility toward this magnificent empire. There are now about nine hundred foreign ordained Protestant missionaries in India, with nearly as many native ordained ministers, and four thousand unordained native preachers. The Gospel is preached daily in the streets and bazaars of the great cities and in the numerous villages of many districts. There are also about eighty educational missionaries with over eight hundred ladies and four thousand native women engaged in education, zenana visitation, literary, medical, industrial, and humanitarian work. There are also excellent versions of the whole Bible in the principal languages and dialects of the empire, while the New Testament or portions of it are printed in many more of India's 120 languages and dialects. Schoolbooks, treatises, and tracts in exposition

of Christian truth are printed and circulated extensively by the Bible and tract societies.

The results are encouraging and hopeful, especially if we accurately gauge the difficulty of concerting any typical Hindu or Moham-medan, the intense immutability of all Oriental beliefs and usages, and the difficulty of changing the religions of three hundred million people. Praise God, the success is far greater than the inadequacy of our efforts would have led us to expect.

SOME RESULTS OF MISSIONS IN INDIA.

The most obvious of the direct results are the 800,000 Protestant converts, 200,000 of whom are communicants; 5,000 churches or congregations, with some 4,500 native preachers; 300,000 scholars in schools distinctly Christian, and more than 720 foreign and Eurasian female agents. There has been a marked increase on all the lines of progress during the past half century. The native Christian community has increased twenty-four fold in forty years, and the native ministry forty fold. So has there been analogous advance in the intelligence, social position, and self-reliance of the native church.

But the progress of Christianity is not to be estimated exclusively by counting heads. Other agencies have been operating indirectly through education, commerce, and material progress, and have obviously been ordained of God to transform India. Hinduism is morally the most defective of all religious systems, the most indefinite and vague, but socially the strongest through its weird caste despotism. It is not too much to affirm that the Church of Christ has never had a more stupendous and difficult undertaking than the conversion of this great, gifted race, spread over an immense empire, enthralled, fascinated, intellectually, religiously, and socially, by a dogma unique in the history of religions. It might be expected that for a long time individual conversions would be few, while the final dissolution of the intricate, stupendous system would be preceded by gradual decay. Eastern races are intensely immobile, and detest change.

Hinduism is most indulgent to its adherents, but an implacable foe to those who forsake it. The people are easily satisfied, slaves to public opinion and usage, timid, gregarious, find little difficulty or feel shame in holding opinions they never express or put into practise. They are adepts in sitting on the fence waiting to jump to the safe side. A long disintegrating process, therefore, in the two-fold direction of reforming great evils, and in changing popular opinion on all great social, moral, and religious questions, must precede the conversion of India, unless the spirit of the living God should give life and light to these millions, as He can, and as He may. This process of sapping and mining is going on. Even when the government

of the East India Company passed away in 1859, "It had ceased to be lawful, it has become penal even in the name of religion,

1. To murder parents by suttee, by exposure on the banks of rivers, or by burial alive.

2. To murder children by dedication to the Ganges, to be devoured by crocodiles, or daughters by the Rajput modes of infanticide.

3. To offer up human sacrifices in a temple, or to propitiate the earth goddess.

4. To encourage suicide under the wheels of idol cars, or in wells, or otherwise.

5. To promote voluntary torment by hook swinging, etc.

6. Involuntary torture by mutilation, trampling to death, ordeals, and barbarous executions. Slavery and slave trade have been made illegal. Caste is not supported by law, nor recognized in appointments to office. All government connection with idolatry has ceased. A long step has been taken by legislative acts to protect the civil rights of converts, and to leave Hindu widows free to marry."*

We remember the reluctance of the East India Company for modern missionary propagandism; justice demands that we must not overlook its civilizing and humane policy.

The policy of the imperial governments is equally humane and more progressive, and the indirect influence of Christian propagandism in gradually changing the opinions and usages of the people in a small district in Central India, in charge of a solitary missionary, is illustrative of what is going on over the greater part of the empire.

Those people, through the agency that has been working there for three years, have begun to understand something—to understand there is a God different and above those hobgoblins they have been accustomed to worship; that there is a God different from the tigers and the leopards, and the bears and snakes, and the scorpions around them, which they worship because they are afraid of them, and in four of the villages next to the place where I lived for the last two years, the annual sacrifice has ceased. They are not Christians, but they are coming round, and they will come round I have no doubt.†

Oscillation, check, and even reverse may be expected in an enterprise so stupendous, and carried on in the face of every form of opposition, but even now the time is not far distant when there will be here and there in India a more widespread abandonment of heathenism and acceptance of Christianity by masses of the people, than the world has ever witnessed.

* "The Conversion of India," by Dr. George Smith.

† "History of the London Missionary Society," by Rev. Richard Lovett. Vol. II, p. 217.

PUERTO RICO UNDER THE UNITED STATES.

BY REV. J. M. MCELHINNEY, ROCHESTER, N. Y.

Our new possession, Puerto Rico, is attracting public attention, and will probably do so for some time to come. Steamboat lines are not able to supply transportation to the numerous applicants for passage to the "gem of the Antilles."

On leaving New York, October 11, 1899, we pointed the nose of our boat toward Puerto Rico, a little east of south, and kept it there for nearly seven days, until we all but bumped into San Juan (Saint John), the capital of Puerto Rico. The distance is 1,400 miles. A shower of rain on our arrival veiled the city in a wreath of gray, only to bring it out into greater conspicuity with the passing of the cloud and the returning glory of a tropical sun. The cocoanut palms on the right of the harbor waved a welcome with their high and graceful arms, while on the left the buglers wafted sweet music on the fresh morning air as the "Stars and Stripes" ascended the flagstaff and spread their graceful folds to our glad eyes.

Part of the ancient wall, which originally enclosed the city, is still standing. The foundation of the first house in Puerto Rico, built by Ponce de Leon about 1520, bears up a modern superstructure known as casa blanco (white house), and can be seen from Abonita, fifty miles distant. Our boat had hardly reached the dock when the flies and white-clad Puerto Ricans assailed us in about equal numbers, for it should be remembered that we had reached the land of perpetual summer, where the thermometer, according to the late Governor Henry, never goes below seventy degrees Fahrenheit.

The mature Puerto Rican stands as erect as an Indian, slight in frame, thin in flesh, with large feet and small head. Being the product of the negro and the Spanish races, he has eliminated the coarseness of the one and the weakness of the other, and has retained the straight nose, mild, black eye, and rich olive skin. The young men are agile and the young women well shapen and attractive.

The inhabitants, numbering about 975,000, are usually divided into two classes: the Puerto Ricans and Spanish. The distinction is made on a basis of education and property. They are practically of one blood, and yet the cultivated Spaniard would be loath to admit the consanguinity. He entertains a sort of poetic fancy that a trained mind and an inflated purse purify the blood. Eighty-seven per cent. of the people are unable to read or write; sixty-five per cent. are said to be of illegitimate birth. It ought to be noted in this connection that the illegitimacy is largely illegality. The people have not been legally or ecclesiastically married, and, in consequence, the children are stamped as illegitimate. In perhaps half the cases in question the parents are faithful and the issue acknowledged. Girls at twelve



A STREET IN SAN JUAN, PUERTO RICO.

and thirteen years of age are generally wives and mothers. The little children of the poor seldom wear clothing of any sort. Their food, after they are weaned, is the same as that given to mature persons. Excessive use of bananas by children under five is seen in the distended abdomen, arising from lack of proper nourishment and producing what is called the "banana stomach."

The children have a short and cheerless childhood. Gambling with coffee grains or pennies is their standard amusement, tho kite-flying has its season and cock-fighting its attractions. The kite-flying in Puerto Rico has this novel feature, that the tail of the kite is sometimes equipped with a knife blade for the purpose of cutting the string of some ambitious kite which has reached "higher than Guilderoy's." It is noticed that the children seldom sing. In fact, it is a land without songs. The birds, as is common in the tropics, do little more than chirp.

Under the administration of the United States government six hundred and twenty schools have been opened, at an expense, last year, of \$330,000. This provides accommodation for one in fifteen of the children of school age, whereas ten in fifteen would attend if the accommodations were adequate. The children and people generally are eager to learn the English language. Arithmetic is taught in all the public schools in English. It is also taught in Spanish, except in the two English schools in San Juan and Ponce. Elementary

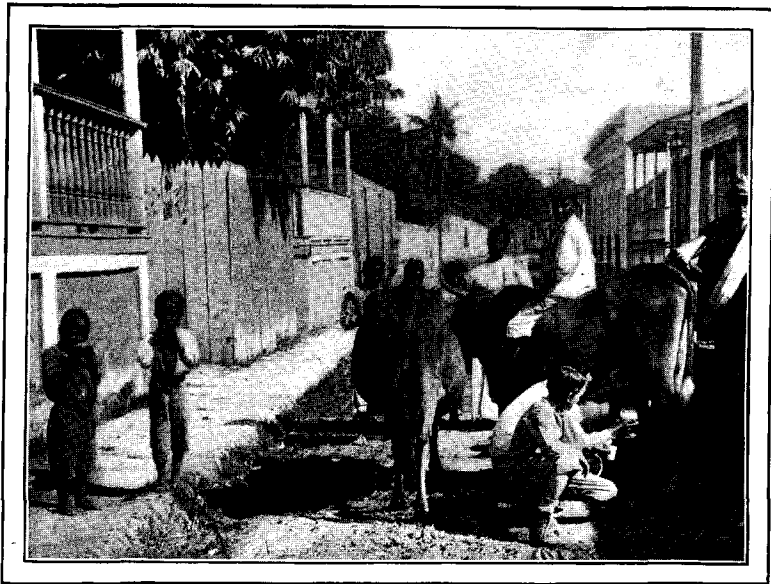
chart exercises are given in English in every school. An English teacher is given supervision of forty schools, and holds a session with their Puerto Rican teachers every Saturday, at which time the native teachers are taught English. Children five or six years old will learn to read English in six months, and have a fair understanding of elementary sentences. After visiting one of the country schools on the famous military road, where a test was made of their knowledge of English, the writer expressed the hope that they would become good American citizens, and was about taking his leave, when from a chorus of forty-two voices these words rang out with childish enthusiasm, "*Beso su mano*" (I kiss your hand), a customary Spanish salutation, which, being interpreted by the circumstances which prompted its utterance, means, "We hope to meet your fondest expectation."

THE WOMEN OF PUERTO RICO.

Next in importance to the children are the women. The educated and refined are considered very exclusive, and yet they manage to be seen by the American soldiers and other attractive young men. Sunday nights are given up to parades of beautiful women on the plazas before their admirers. Attractive gowns are donned, the hair is displayed with the precision of a fashion plate, the skin is "lacquered" with cosmetics, and with a pride that knows no weariness the so-called exclusive young ladies walk hour after hour in the glare of electric or other light before the assembled multitudes, for the express purpose of attracting attention, winning compliments, and extending the list of their gentlemen acquaintances. What is done Sunday nights by the few is indulged in by the multitudes throughout the week. Nothing is more conspicuous on the streets of Puerto Rico than women. The house has but few attractions for them. The few primitive articles of household furniture are either reeking with filth or creeping with insects. The air is polluted with smoke of charcoal, which, having no chimney as an avenue of escape, takes its time in getting out through the hundred chinks in the roof. There are no books or papers in the home. They could not be read if they were there. The mind gets its means of subsistence in conversation with neighbors at the "rumshacks," at the streams washing clothes, at the coffee plantations—somewhere in the open. The house is a place of last resort, a place to sleep in, where sense is dead to surroundings. About the only time these ignorant women get a bath is when they are caught out in the rain. Their clothes are sometimes wound about their bodies in Oriental fashion, unchanged and unwashed, until they are worn out. In most cases, however, the garments fare better than the person. Washing of garments is not uncommon. The streams are frequently lined with washerwomen, who use stones for wash-

boards, against which the garment is now rubbed, now rolled, and now pounded.

The men of Puerto Rico largely belong to the laboring class, tho they are not fond of hard work. Well-fed men will do a good day's work under the direction of an employer. The men of the docks of San Juan will carry bags of beans weighing two hundred and twenty pounds on their heads with as much apparent ease as a man will wear a silk hat, and they will continue this for ten or twelve consecutive hours. Men make use of small ponies in transporting their produce from the interior to the seaports and to the markets. A pony loaded with two heavy baskets of fruit or vegetables almost invariably car-



SELLING FRESH MILK IN PONCE, PUERTO RICO.

ries a man besides, who, with a rope halter, guides it, and with whip in hand hastens the journey. One rarely sees a woman or a boy on a pony. The man of the family sells the produce, if it be but ten cents' worth, and involves a journey of twenty miles.

This male prerogative of handling the funds imposes a little labor in connection with milking the cows, which would doubtless be committed to the women were it not for a grotesque requirement in connection with the delivery of the milk. The cow must be milked in the presence of the purchaser. This necessitates the leading the cow from house to house where milk is wanted. Drinking glasses, one or two, according to order, are brought out and filled directly from the cow. The calf is muzzled and brought along to induce the cow to

give her milk, which she, on being moved from place to place, would not do were the calf not present.

In a journey across the island comparatively few men are seen working in the fields. The plows in use are of the sixteenth century pattern. A plowed field resembles one that hogs have rooted into heaps and holes.

The coffee plantations represent a more substantial class of husbandry, requiring both skill and patience. The coffee-plants of a few weeks' growth are put in well-prepared ground, six feet apart, with a banana plant beside each coffee plant, in such a way as to protect it from the sun's rays. The plant yields coffee in the fourth year, and continues to bear until it is about twenty years old. Coffee, sugar, and cattle are the three profitable industries of the island. Such fruits as bananas, cocoanuts, and oranges grow in great abundance, tho there has never been but one man who made a business of shipping fruit from the island of Puerto Rico. He lives in Mayaguez, on the western shore. Thousands of acres will soon be in fruit cultivation, and within the next decade doubtless many will have made a business of exporting the fruit.

THE VEGETATION OF PUERTO RICO.

One of the amazing things about the country is the little resemblance its vegetation bears to that of our own land. The grass, fruit trees, nut trees, and forest trees are all different. The grass is mostly of the guinea and foxtail varieties, and not suitable for pasturage until it has reached a height of three or four feet. In the absence of fences all animals are tethered in the pastures with ropes to stakes, which confine them to a radius of twenty or thirty feet for horses and cows, and less for goats and pigs, and still less for chickens, for even these are sometimes staked out. The fruit trees most common are the orange, lime, breadfruit, and fig. Of the nut trees the cocoanut-palm is most abundant, with some almond trees scattered about. The forest trees are the royal palm, coffee tree, *lignum-vitæ*, mahogany, and ebony. The specific gravity of most of these trees is greater than water. To float a mahogany log it is necessary to pin it to two orange or other light logs. Sugarcane, pineapples, bananas, and tobacco are grown extensively. The country is one of excessive production. It probably has never yielded more than two per cent. of its capacity. It is almost impossible to keep things from growing if they are adapted to the soil and climate. I saw a small forest tree growing on a tile roof. The terrible hurricane of August 8th scarcely killed a tree. Trees broken off within three feet of the ground will put out branches and take a new start.

The need of religious instruction is one of the most urgent of their

many needs. The people, in common with all mankind, have intuitive conceptions of right and wrong, but the wrong has been so long practised that habits of vice seem to be wrought into the very fiber of their being. Theft is so commonly practised that this land of jails fails to provide for the *gross* offenders, while myriads of petty thieves are allowed their liberty, with the tacit understanding that so long as their offenses are of diminutive grade and furtively committed they will be unmolested.

If you were a property holder in this land you would understand why the people called Spaniards, and these only, should so soon become supporters of the government, while those to whom a change of sovereignty was supposed to be a relief from an unbearable tyranny, are fast becoming antagonistic to the government. Possessors of property look to the government for protection of property, while those without property persuade themselves that a new order of affairs will bring them something better than they now have. Our soldiers are now more friendly with the Spaniards than with the Puerto Ricans.

The seventh commandment is even more flagrantly violated than the eighth. The father of the family, who is supposed to be the guardian of the virtue of his wife and daughter, is very often the medium of its barter for a price. Our soldiers could tell more than one would wish to put into print upon this subject. The prevalence of social evil is made painfully evident by the decaying and loathsome bodies brought in the last extremity to hospitals. One would think that the wrecks of human lives, with which the highways are strewn, would command obedience to the laws of purity, but all this seems to have no perceptible effect. Their present state of distress is a plea more eloquent than words for the Gospel.

Perhaps in no other field in recent times has there been such ready response to the Macedonian cry as from Puerto Rico. The Episcopalians, Methodists, Presbyterians, Congregationalists, Baptists, and Disciples have established among them one or more mission stations with services both in English and Spanish. Many of the missionaries have obtained a knowledge of Spanish in Mexico or South America, and are prepared to enter at once upon their labors. The usual plan is to have a morning service in English for Americans and English-speaking people from St. Thomas and St. Kitts, a Sunday-school in Spanish and English for all children, and a service in Spanish in the evening. The natives in the cities are employed till noon on Sunday, but have the evenings free, and are at liberty to go to church, tho but few of them are piously inclined. However, the missionaries are much encouraged with the prospect of a great work in Puerto Rico.

MISSIONARY ADMINISTRATION.—II.

BY REV. ARTHUR J. BROWN, D.D., NEW YORK CITY.

Secretary of the Presbyterian Board of Foreign Missions.

Suffer me to suggest some considerations which illustrate the difficulty of conducting a great board so as to avoid debt. For one thing, the operations of the board, being conducted on so large a scale, and over so vast a territory, can not be hurriedly adjusted to financial changes in the United States. Our work has been gradually developed through a long series of years, and must from its very nature be stable. It can not end its work with the year and begin the next year on a different basis. The board operates in distant lands, some so remote that four to six months are required for the mere interchange of letters. Plans and pledges must therefore be made far in advance. For example, most of our missions make out their estimates in October for the fiscal year which begins the following May, the intervening time being required for the estimates to make the long journey from the ends of the earth to New York, be studied and passed upon by the board, and make the journey back to the field. In these circumstances, who but an inspired prophet could accurately forecast the future? Who knows to-day what the situation will be a year hence? Yet we must know, or try to.

Moreover, missionaries are sent out for a life service. They can not be discharged as a merchant discharges a clerk. True, the board reserves the right of recall, but it justly feels that it should not exercise it save for serious cause in the missionary himself. Nor are foreign missionaries situated like home missionaries, among people of their own race, with partially self-supporting congregations behind them, and with large and sympathetic churches within easy reach in case the board fails them. The foreign missionaries are thousands of miles away, among different and often hostile races, and with absolutely no local resource. In such circumstances, the board simply can not abandon them. It must pay their salaries, and pay them promptly—and we do it. We have retrenched in many other ways, but every foreign missionary under the care of our board has received his full salary, and that, too, the very day it was due. And we believe that the church will sustain us in that policy, that it does not want us to send a forlorn hope into Asia and Africa, and then desert it. But while this is only just to the missionaries, it involves risk to the board.

Another difficulty is the uncertainty of income. The average church makes no pledges, and has no adequate system of raising money. Our expectation of man must often be that along toward the end of the year the pastor and session will be enough interested in the cause to have the plates passed some Sabbath morning, and we must

do the best we can with whatever is thus given. Rev. Dr. Cleland McAfee found that in the synod of Missouri only forty per cent. of the membership was present at an average Sunday-morning service. As that solitary collection represents the only attention paid to the subject, the absentees lose their only opportunity for a whole year to fulfil Christ's most solemn and imperative command. So the tide of beneficence ebbs and flows in the most startling and unexpected ways. The board has to carry on a certain work with no certain human dependence, and of course it is often in debt. The wonder is that the debts are not larger. On the first day of March last, within sixty days of the close of the fiscal year, we lacked \$452,000 of the sum needed to meet our pledges for the work, ten months having brought us only about half of the amount needed for the year!

A FAITH WORK.

We protest against the assumption that the work of a church board is not a faith work. At the beginning of each fiscal year, we make appropriations of nearly a million dollars, not one of which is in our treasury. We make those appropriations—aye, and we guarantee them to the missionaries—solely on the faith that the Holy Spirit will guide us and direct the church in securing the necessary money. But piety is consistent with common sense. Since God has ordained that this work shall be supported by the gifts of His people, there is no valid reason why He should not move them to give through the agency which they have been led by his Spirit to form for that purpose, nor is there valid reason for supposing that in the administration of those gifts He has exempted us from the necessity for ordinary prudence and wisdom. Are we to assume that the Holy Spirit is with the people of God when they act as individuals, but that He forsakes them when they move unitedly and prayerfully for the accomplishment of the chief work which He Himself has laid upon them? Are we to assume that He will not bless a gift sent through the twenty-one godly men, who in obedience to His promptings, have been looked out among the brethren as “of honest report, full of the Holy Ghost and wisdom,” and appointed “over this business,” and who manifest practical common sense in the administration of their sacred trust, but that He will bless a contribution sent to some self-constituted individual, who is serenely indifferent to the advice of his fellow-Christians, who neglects the simplest precautions to secure due care and equitable expenditure of funds as well as reasonable protection of devoted men and women on the field, whose very lives are in his hands and who, as a matter of fact, exercises an authority over missionaries far more arbitrary than that of any church board? Said the head of one independent agency: “It is a pleasure to know that God alone is aware of the financial status of this society.” Well, God knows a good

many things which He does not approve. He who handles other people's money is responsible to them as well as to God, and he has no right to shield himself from that responsibility behind the sacred name of God. "Oh what the Lord can do with people who are simple-minded is marvelous!" cried a representative of another independent agency; "He can make us as innocent as little children!" The church board is a responsible organization. Its books are open to inspection and he who will may know its "financial status."

The missionaries are selected with great care, and only after the most rigid and painstaking inquiry as to their physical, intellectual, and spiritual qualifications. It is a mistake to suppose that any nice, pious youth, can become a foreign missionary. During my Portland pastorate, a bright young man in my church offered to go to the foreign field. I supposed that the board would eagerly accept him. Did we not write that he was an excellent young man, and the son of one of our elders? But to my surprise the board entered upon an investigation which ran through several months, and before that inquiry ended the board's officers, 3,000 miles distant, had learned facts in that young man's record which I, who had been his pastor for six years, had never suspected—tho fortunately the discoveries were favorable. If any one imagines that weaklings or milksops can be sent to the foreign field, I advise him to apply for appointment, and he will quickly learn to his discomfiture, if not to his satisfaction. Large churches in this country, after spending a year or more in deciding among scores of highly recommended ministers, sometimes give a unanimous call to an unworthy man. So the Foreign Board occasionally errs. But as a rule, the rigorous methods now employed quickly reject incompetent candidates, while the increasing missionary interest in colleges and seminaries gives us the choicest material to select from. We do not send the pale enthusiast or the romantic young lady to the foreign field, but the sturdy, practical, energetic, man of affairs, the woman of poise, and sense, and character. The fact is, our foreign missionaries are fast becoming a picked class, above the average in intelligence, character, and devotion.

On the field, the missionaries within a given geographical area are organized into a mission, which, in turn, is subdivided into stations. Thus, all the missionaries in Syria constitute the Syria Mission, which has five stations and ninety-seven out-stations. While, as above noted, the individual missionary has a free personal correspondence with the secretary of the board, yet it is expected that requests from the field which involve the expenditure of money, or which concern the general interests of the work, shall have mission judgment thereon, before they are forwarded to New York. There is, therefore, another wise check at this point on hasty individual action. The particular missionary, like the naval officer at sea, is given large discretion in details,

but on fundamental lines which involve others and the success of the enterprise, he must work in conference with his brethren.

In our work as a board we rely more and more on the judgment of the missions. We emphasize their dignity and authority, and give them all liberty of action consistent with the prudent administration of the trust which the church has committed to the board, and for which the church holds the board, and not the missions, responsible. The presumption is always in favor of their requests. We trust them and love them. We have abandoned the plan of making numerous changes in the mission estimates, and with the exception of items which involve a mistaken policy, our custom now is to approve all the estimates, subject only to such a cut as their excess over our estimated income renders absolutely necessary, leaving each mission to distribute the cut for itself. This gives to the missions considerable freedom in determining how funds can be expended to the best advantage, though, of course, within established lines of missionary policy, and the estimates which have been indorsed by the board. When the missionaries come to New York, we introduce them to the board, if the visit occurs on a day when it is in session. Otherwise, they are given opportunity to meet a committee of the board if they have anything they wish to present, and by means of personal conferences as well as by correspondence, we seek in every practicable way to learn their views.

But, of course, the board reserves final authority, subject only to the General Assembly. It has been constituted, not simply as a commissary department to send bacon and beans to the army on the field, nor as a money-order office to receive and forward funds, but as the agent of the General Assembly, to "supervise and conduct the work of foreign missions." It is held to strict account for this supervision, while it assumes responsibilities for the maintenance of the missionaries and the payment of the appropriations which are inseparable from administrative control of funds. To urge that the missionaries know better than the board what ought to be done is to confuse ideas, for, as has been stated, it is the rule of the board to invite the judgment of the missionaries before it decides a question, and it attaches great weight to that judgment. But it should be remembered that the board is expected to foot the bills, that it, and not the missionary, is held responsible by the church if anything goes wrong, and that, moreover, the experience of the missionary, however extended and successful, has doubtless been confined to his own particular mission, and may not have included any such project as he now enthusiastically urges, while the board is aided in forming a judgment by its intimate relations with all the other missions, by conferences with boards of other denominations, and by more than half a century's experience in dealing with missionary problems, in which it has prob-

ably considered that identical scheme, with all its pros and cons, a dozen times. As a matter of fact, most of the principles of mission policy, which are now generally recognized as vital to the true interests of the work, and whose practical application on the field is slowly but surely placing the mission enterprise on a sounder basis, were given form by the secretaries of the boards, and were adopted by the missions under pressure from the home office. The self-support of the native church is an example in point. While here and there an individual missionary, like Dr. Nevius, clearly saw and boldly expressed the need, yet the theory was not taken up by the missions and effectively applied as a working principle until the boards insisted upon it. Moreover, missionaries, living as they do in widely separated groups, and with no means of intercommunication, often differ radically in their judgment regarding a given question, so that not infrequently a decision of the board, which implies a refusal to one mission, is really the expression of the majority of all the missions obtained by the board through its wide correspondence. The missionaries themselves are urging the board to increase rather than to diminish its authoritative functions. One of them has recently written as follows, and opinions of others to the same effect might be quoted:

"In the nature of the case, perhaps there is no circle in the world, except the family circle, in which its members need to guard one another's susceptibilities so carefully, as the foreign missionary circle. The fewness, the intimacy, the parity, the isolation, the conspicuousness, the indispensable harmony, all conspire to make this so. It follows that delicate subjects affecting personal and local interests are nowhere in the world so difficult to handle, as in the mission circle. And it is often necessary, in the interest of internal harmony, to neglect or postpone important measures. Hence, in dealing with such questions, the board must often need to take the initiative, and to follow it up if necessary, with no little pressure, to counteract the personal forces at work, and get beyond the compromises into which these are apt to lead, and into the region of the independent and impartial judgment of the mission as a whole."

In so vast and complex a work, conducted in so many lands, and in such varying ways, and involving so many and widely separated individuals, occasional differences of opinion are inevitable. A board sometimes does an unintentional, but none the less real injustice to a missionary. On the other hand, the necessarily distant and comparatively isolated missionary can not be expected to see some questions in the same light as a board whose outlook is over the world, which is in constant communication with every part of it, which is in close touch with the home church, and which must bear the final responsibility for consequences. Standing between a church which demands conservative appropriations, and missionaries who demand liberal ones, between critics who think that we give the missionaries too

many privileges, and friends who think that we give them too few, the board is sometimes fired upon by both sides in a way that is rather trying. We sometimes receive a letter from a missionary insisting on the extension of some privilege, and by the same mail a letter from a home pastor declaring that if we do not restrict that privilege his congregation will diminish its gifts. But we do the best we can, and considering all the circumstances, the degree of harmony which prevails is remarkable.

All the boards are giving increasing attention to the principles of an intelligent mission policy. They feel that the days of sentimentalism in foreign missions have passed. They are not conducting a crusade, but a settled campaign, and they are planning it with such skill and prudence as they possess. They study the broad principles of missions, read the lessons which have been taught by a hundred years of missionary effort, abandon plans which have been found defective, and adopt new ones which promise better results. Every year the officers and representatives of the thirty or more foreign mission's boards of the United States and Canada, meet for conference as to the best methods for carrying on missionary operations, and an amount of care and thought is given to the whole subject which would surprise the average critic. We are earnestly trying to administer this great trust wisely, economically, and effectively, and on sound business and scientific, as well as religious, principles.

I do not deny that there is sometimes ground for just criticism, and for such criticism we are thankful. We realize that methods which are adapted to this country are not necessarily adapted to lands whose governments and religions and social customs are widely different. I admit for the Presbyterian Board that in distributing nearly a million dollars a year among thousands of objects all over the world, we occasionally make a mistake. We concede that in deciding a myriad perplexing questions, many of them delicate and difficult, and on which good men differ, we sometimes decide the wrong way. We have to feel our way along, and learn by experience. We know that in such circumstances some errors of judgment are natural, and we are grateful to any one who will point them out to us, and help us to correct them. When ex-secretary of state John W. Foster came to New York after his tour in heathen lands, we invited him to a conference and said to him, "You have kindly complimented us in public, and we appreciate your commendation. But this afternoon we want you to criticize us. Tell us what you saw that as a Presbyterian elder you would try to change if you were in our place." We profited by that interview. And yet if any one were to make a list of the real defects in our present methods, he would probably learn on inquiry that we already know those defects, and that we are earnestly striving to remedy them. But nine-tenths of the current criticisms are value-

less, because they are unintelligent or uncandid, based on rumors, misunderstandings, preconceived prejudices, or low conceptions of Christian duty.

FUNDAMENTAL PRINCIPLES OF ADMINISTRATION.

In closing, permit me to emphasize the principles which underlie all our plans and work:

1. Faith in the missionary enterprise. We believe it to be of Divine authority, that the Master meant what He said when He commanded His Gospel to be preached to every creature, and that, however encouraging may be the facts of the work itself, the main assurance of victory lies in the power of Jesus Christ, and His promise to be with His disciples alway.

2. Faith in the Holy Spirit as the administrator of this enterprise. We believe that He calls the men, assigns them to their spheres of labor, and that we, as officers and members of the board, must constantly seek and solely depend upon His illumination and guidance. When I first entered the service of the board, I was profoundly impressed by the spiritual atmosphere of the mission rooms, and that impression has only deepened with the passing years. My colleagues in the executive council, and the members of the board, are men who walk with God. Prayer for Divine guidance begins not only every board meeting, but every council and committee conference, and the spirit of prayer pervades all deliberations. At 12:45 P.M. we hold a daily prayer meeting, for which the officers of the board and their clerks leave their work, and with any friends or missionaries who happen to be in the building at the time, unite in communion with God. In that little meeting we pray for the missionaries in turn by name, and in addition, each secretary reports any special cases of illness or bereavement, success or discouragement, among the devoted workers abroad, whom we love so much, and whom we constantly carry upon our hearts. Every appeal to the churches is winged with prayer, and a very large majority of the public addresses of the secretaries are based on the spiritual character and claims of the work. Over and over again, we tell pastors and congregations that foreign missionary zeal is indissolubly associated with the spiritual life, and that men are permanently and intelligently interested in the world's evangelization only as they catch the spirit of Christ, and are filled with the Holy Ghost.

3. Faith in our brethren, the Church of the living God, as the human supporter of this enterprise. Indifferent, the facts all too painfully show that many ministers and members are. But, on the other hand, we well know that there are thousands of pastors who faithfully preach and pray for this cause, multitudes of laymen who lovingly and generously cooperate, more than a hundred thousand women who

bring their gifts and sympathies to the Master's feet, and a mighty host of young people who exult in keeping step with the onward march of the Kingdom of God. And we have reason to believe that the number of these faithful ones is steadily increasing. Almost every mail brings tidings of additional pastors and communicants who have been led to consecrate themselves with new spiritual joy to this majestic enterprise. In the pulpits and in our great church gatherings, particularly at synods and general assemblies, the secretaries are welcomed with an enthusiasm which shows that foreign missions lie close to the hearts of many of God's people, and the more we see of our brethren, the more we have confidence in them and the more we are encouraged to hope that the Church is about to enter upon a new era of foreign missionary activity. And may God hasten the day!

THE RELIGIOUS OUTLOOK IN JAPAN.

REV. J. H. DE FOREST, D.D., SENDAI.

Missionary of the American Board.

Since the opening of Japan there has been no year when religious questions have occupied so large and serious a share of public attention as the one just ended. There never has been a time when public confessions of the failure of the old religions to meet the needs of new civilization have been so unqualified. I shall not go into details, but will merely give a general view of a wonderfully interesting situation.

Recent religious movements are easily divided into these three, the withdrawal of Shintoism from the sphere of religion, the attempts of Buddhism to become the state religion, and the attitude of the government toward religion. And Christianity has much to do with each of these movements.

There is, first, the open declination of the most powerful section of Shintoism to be called any longer a religion. The authorities at the central shrine of Ise have renounced all claim to be a religion, and have been incorporated as an association to perpetuate the memory of Japan's single line of emperors, and to foster the principles of Japanese patriotism. Many other Shinto sects retain their claim to be a religion, but this central association discourages them in every possible way, and it is not improbable that all Shintoism will eventually be absorbed into the Ise movement, and every Japanese will be a Shintoist in the sense that he is profoundly loyal and patriotic.

The significance of this movement seems to be that Shintoism, as a religion, has no future. It can not hope to compete with the theistic thought that is gradually entering into the whole nation. Its only salvation was in adjusting itself to the times as a patriotic body whose main purpose is to guard the historic treasures and sentiments

so vital to the nation's progress. But a glaring inconsistency remains. It still retains prayers and acts that seem to us as worship. So there may be a clash yet with Christian faith, tho I do not believe it will be very serious. My impression is that the prayers will be gradually modified to some patriotic sentiments, and the acts of worship will be the reverential honor that all peoples gladly render to their truly noble men.

A large section of Buddhism, on the contrary, has been exerting its utmost strength to secure recognition as the national religion. It has gloried in the fact that its long history and the benefits it has conferred on Japan entitle it to this preeminence. It has decried Christianity as an alien religion, a danger to society and especially to the throne, and has boldly appealed to the fact that the government has never recognized it in any way. The Buddhists say that the statistics of Christianity have never appeared in the annual reports of the government, that the Christian churches have been taxed as common buildings, and that their pastors are treated as common people, subject to draft in the army, and therefore Christianity has no standing whatever and no right to exist in Japan.

If the government should accept this extreme Buddhist view of the right of Christianity to exist in Japan, it would lead at once to serious international complications. But the government, as a whole, stands for religious liberty. Buddhism has no chance of becoming the state religion. And Christianity is being officially recognized as fast as possible. As soon as foreigners came under Japanese law by the operation of the equal treaties, the government issued regulations requiring all missionaries to register as such, giving their creeds and methods of work and places of preaching. Thus we were officially recognized as Christian missionaries, and the last cry that Christianity has no rights in Japan has been heard.

But a more significant movement is now attracting wide attention. The government has laid before the Diet a religious bill that is the dismay of the Buddhist sections spoken of above. It puts all religions on a level, all equally entitled to protection, their teachers exempt from military duty, and their buildings free from taxation. This bill of 53 articles will probably become a law, tho many Buddhists have organized a strong opposition to it. While, on general principles, it is somewhat distasteful to Americans, it is not difficult to see that it may have great advantages for a nation like Japan. It will modify existing opposition, it will give the new religion a kind of social standing, it will make it easier for the churches. Representative Christians have met and consulted about the bill, and while there are some points that they would like to change, so far as I have heard, there is a very favorable inclination to the general trend of the proposed regulations.

The action, however, of one section of the government—the educational department—has greatly disappointed the best friends of Japan, especially in America. Its regulations, absolutely forbidding any religious instruction in all schools that have government recognition are a severe blow to the large and prosperous Christian schools, such as the Doshisha, the Aoyama Gakuin, the Meiji Gakko, and others. Yet, it is well known that the educational department is not a unit in this radically conservative step, and public opinion is markedly against it. Prominent Christians, both Japanese and foreigners, have repeatedly interviewed the authorities to persuade them to make concessions or to explain away the severity of the new rules, but they have so far failed to gain anything substantial. It is the general opinion, however, that the rules will be virtually inoperative before long, as they are not laws, having the sanction neither of the Diet, nor of the imperial seal. They are merely regulations which a new cabinet may modify at any time or ignore. So long as they are operative a great injustice is done to the students of Christian schools in that they are denied entrance to all the government colleges and universities. This renders it necessary that Christian education should be carried out clear to the end, by having at least one thoroughly equipped Christian university in Japan. This is now one of the large questions under consideration. If all the missionary boards could unite in some such movement the existing Christian schools might be saved to their full usefulness.

Thus it is apparent that religious questions have occupied the public attention as never before. And Christianity is gaining in public favor without a doubt. While the gains numerically are not great, the churches, I think, are growing in the consciousness that they have a mission of deepest importance, and the faith of believers in Christ as their divine and supreme Lord is growing stronger than ever. Every missionary knows of quiet and prolonged sacrifices for Christ that are indisputable proofs of the power of the Gospel. The old style of theater-preaching is being taken up again, and in Osaka an immense audience of 3,500 listened for hours with respect to the leading preachers of different churches, and an audience of 1,700 in this city of Sendai gave generous applause to the exposition of the fatherhood of God. Nor is it an insignificant sign of the times that enthusiastic Christian lectures have been given right in government colleges and Christian clubs formed in government middle schools. Christian officials are found in high places, Christian men of good rank are in the army, a Christian chaplain commands the largest battleship of Japan's navy, Christian educators are in almost every large government school, Christian writers hold prominent places on newspapers, and Christian reformers are at work on social problems. There is a growing feeling that, whatever becomes of the old religions, the unwavering moral standards of Christianity are more and more a necessity.

MISSIONS BY GOVERNMENT.

J. T. GRACEY, D. D.

"New Problems in the Relation of Missions to Governments" is among the topics for discussion at the Ecumenical Conference. There are very old principles, however, which enter into the direction of some of these relations of missions to governments. One of these problems, where old principles govern, is found in the late concession of political powers to missionaries by the Chinese government. If our readers will turn to the REVIEW for September, 1899, p. 714, and read a paragraph by Rev. A. H. Smith, of North China, on the recent decree of the Chinese Government authorizing certain prelates of the Roman Catholic Church to communicate directly with Chinese officials, whom hitherto they must approach through their respective consuls, and then will read on page 63 of the January number, 1900, the text of that decree, they will be prepared to apprehend to what principle we refer.

That decree conferred on Roman Catholic priests a political status placing them on a level of dignity with mandarins. Of course, this was a triumph of French diplomacy, in the interest of the Roman Church, which is established in every province in the empire. But by the established usage of the "most favored nation" clause, it lifted all Protestant missionaries as well into the political arena, and thrust on them the policy of prosecution of "Missions by Government." There seems little doubt that the Chinese government distinctly desires that Protestant missionaries shall accept this status, since it has been well-nigh compelled by "squeezing" to grant it to Roman Catholics. In many particulars it seems desirable that they should accept the new alliance, for the sake of Protestant Chinese Christians.

It will afford Roman Catholics opportunity to protect their Chinese converts from prosecution far more readily, and to guard their civil rights. Protestant missionaries will have like power and privilege; and if they decline to accept the proffered political elevation, while the Romanists accentuate it, the prestige of the Catholics will be correspondingly advanced and the Protestant Chinese Christians be put, so to speak, "out of court." Acceptance of the privilege would, doubtless, make a "short cut" to the redressing of many wrongs of Protestant Chinese Christians. But a little consideration will give us pause in accepting the proffered grace of becoming, in a way, a part of the Chinese magistracy.

The Roman Catholic Church does not have occasion to do other than congratulate itself on the political triumph it has gained. It has always coveted political power. As "ruler of the Church" it has always claimed even to set up and pull down kings. But the Protestantism of the churches of the Reformation distinctly adopts the principle of the separation of Church and State, and Mr. Arnold Foster, writing in the *North China Daily News*, challenges the attention of the entire Protestant missionary world to the peril of abandoning this principle in this crisis in China. He thinks it a question of the gravest importance to the future of China as a nation, and also to the future of Christian missions, and declares that there would be great "danger to the peace and well-being of the Chinese people, danger to the interests of all foreigners living in China, and last, but not least,

danger to the very life of the Christian Church as a religious society existing only for spiritual and non-political ends."

Mr. Foster says Protestantism of the non-State churches is at the very antipodes of Rome in regard to this whole question; and that we owe it to ourselves at this critical time to show the courage of our convictions, and to believe that whatever the apparent loss of worldly prestige and "influence" may be for the present, in the end the moral superiority of our ecclesiastical policy to the ecclesiastical policy of Rome will be recognized.

Mr. Foster quotes from Sir Rutherford Alcock's article in the *London Times*, Sept. 13, 1886, on "France, China, and the Vatican," in which the former British minister denounces the whole system of priestly interference in the political affairs of China and the administration of its laws, to which interference Sir Rutherford attributes, in China, the "perennial hostility toward Christianity and its teachers in every form which now (1886) pervades the whole nation, rulers and people, from the highest to the lowest." He says this hostility is not to the Christian religion, but to the interference with civil jurisdiction on the part of the Church. Whatever force may be conceded, the emphasis Sir Rutherford puts on the antagonism of Chinese to missions, of course applies to "foreigners" beyond mission circles who push to the wall Chinese political usage. But it is a very grave question which the Ecumenical Conference in New York might prayerfully consider, what policy should the Protestant missions, as a whole, unite on, concerning this new political proffer of the Chinese Government.

GOD'S JEWELS AND HOW HE CARES FOR THEM.

BY REV. RICHARD BURGESS, CALCUTTA, INDIA.

One day at noon in the hot weather of 1898, a fearful fire raged in Ratnapur, Bengal. The flames leaped like a mad tiger from one thatch to another. Two thousand Bengalies had their homes and all in that village, where the Christians, Mohammedans, and Hindus were equal in numbers, and dwelt in separate sections. The abodes of the non-Christians were already afire, and the wind drove the flames toward the section inhabited by the Christians, and men, women, and children were frantic. The flames had leaped over a river a hundred yards wide, from the Mohammedan quarters to that of the Hindus. Suddenly the fierce wind veered around before the fire had touched the thatch of a Christian's hut. Ratnapur means the *Place of the Jewels*. Surely God took care of His own jewels.

Rev. E. T. Butler, of the C. M. S. Mission at Ratnapur, February 13, 1899, in reply to an inquiry as to whether this deliverance was in answer to prayer, writes as follows:

"Some of the men, describing the incident to me, related how the villagers were praying most earnestly at the time. The padri (native pastor) with the leading church committee members, stood in the border line, between the Hindu and Christian villages, looking up toward heaven, and striving most earnestly in prayer the whole time. They said that the consciousness that God would check the flames in some way or other was shared by all Christians who witnessed their progress."

SELECTED ARTICLES.

THE PROBLEM OF HINDUISM.*

BY REV. ROBERT P. WILDER, M.A., CALCUTTA, INDIA.

Secretary of the International Committee of the Y. M. C. A.

What is Hinduism? A Brahman attempted to give me a definition, but before he completed his statement another Brahman contradicted him. It is easier to state what Hinduism is not than what it is. It is the residuum left after eliminating Sikhism, Jainism, Islamism, and all the other religions of India. Its main characteristics are the recognition of caste and the authority of the Brahman priesthood. It includes a quasi monotheism, pantheism, polytheism, polydemonism, and atheism. An authority on India, Sir Alfred Lyall, has said, "The Hindu religion is a religion chaos. It is like a troubled sea, without shore or visible horizon, driven to and fro by the winds of boundless credulity and grotesque invention."

I. *Its Antiquity.* Two thousand years ago India had a civilization of a high order. The Rig Veda is said to date from near the time of Moses. Hinduism has grown through thousands of years into the habits and customs of the people; and in India, custom is king.

II. *Its Elasticity.* A Hindu may believe anything or nothing, provided he conforms to the rules of caste and respects the Brahmins. "Jathay Bhavah thathay devah." (Where your faith is there is God.) Like a rubber ball, Hinduism receives all impressions and soon reverts to its former shape. Compromise is its cry, and it compromises by including all rivals within itself. It would absorb Christianity, if Christians would consent to form a subcaste by themselves and pay homage to the Brahmins.

III. *Its Solidity.* Five hundred years before Christ, a mighty upheaval occurred in the silent waters of Hinduism, and the island of Buddhism was the result. For centuries the religion of Sakya Muni was powerful in India. Political prestige and a popular ethical code were on its side. But steadily Hinduism undermined it, until Buddhism crumbled away and disappeared from India. Where it once towered aloft we see nothing but the stagnant waters of Hinduism. There are only 300,000 Buddhists in all India. Later Mohammedans overran India, but Hinduism has checked it "by the sheer force of inertia." The Goliath of Hinduism has successfully defied both Buddhism and Mohammedanism—two of the greatest missionary religions in the world. To-day it defies the armies of the living God.

IV. *Its Intellectual Fruits.* Is not Hinduism unreasonable since it includes within it pantheism, polytheism, and atheism? Pantheism denies the personality of God and the responsibility of man. The doctrine of *Maya* deprives human thought of all validity. "We can neither know that Absolute One while compassed with mind, nor seek after it." The Vedanta says of the Absolute: "From whom words turn back together with the mind not reaching him." Polytheism is unreasonable. How can a thinking man believe that the world is governed by many gods, presiding over different parts of nature and fighting against each other? How can he place confidence in a religion which has a pantheon

* Condensed from *White Already to Harvest*, India.

consisting of 330,000,000 idols and idol symbols? Daily he hears bells rung to arouse the deity from its slumbers, and he sees the inanimate god bathed and fed. He also sees the worship of animate things, such as serpents, monkeys, cows, and elephants. "Should we believe or think?" said a Brahman to me. The question was pertinent in view of the unreasonableness of Hinduism. Have the masses been immersed in ignorance in order that they may blindly believe, and not think? What is the mental condition of India's millions? Only one in nineteen can read or write. Of the 140,500,000 women, only 543,495 are classed as literate. Even the language of India feels the effects of Hinduism. The Hindi, one of the leading vernaculars, has no word for "person," no one word for chastity, as applied to men, and no adequate term for "conscience."

V. *The Physical Fruits of Hinduism.* The poverty of the people is due largely to astrological superstition. The declaration of certain days as unlucky, largely interferes with business enterprise. Such effects of Hinduism as human sacrifice, infanticide, and Suttee, are no longer allowed by the British Government, but we should not forget that within a period of four months in the year 1824, one hundred and fifteen widows were burned alive in the neighborhood of Calcutta. Previous to 1837, about 150 human sacrifices were annually offered at Goomsur. Villages near the city of my birth were scoured by emissaries of the Hindu queen to seize girls to be offered on the altars of the goddess Kali. To-day we see the sad effects of this system as we study the condition of the 22,657,429 widows—13,878 of whom are said to be under four years of age. Over one-fourth of the children die before they reach the age of one year. Caste feeling leads the people to protest against sanitary measures and segregation hospitals. Rajah Sir Madhav Rao has well said: "There is no community on the face of the earth which suffers less from political evils and more from self-inflicted, or self-accepted, or self-created, and therefore avoidable evils than the Hindu community."

VI. *The Moral Effects of Hinduism.* "A religion which does not inspire its followers with a love of justice and devotion to truth is even worse than no religion; and, therefore, purification of religion is necessary." These are the words of a prominent Brahman in Western India. Krishna is the most popular of the Hindu gods. His lying, thieving, and immoralities are admitted by the masses. "Yatha deva, thatha bhaktah" (As is the God, so is the worshipper) is a saying commonly uttered in India. Its truth is proved by the immoralities practised in Hindu temples. The dancing girls of Orissa memorialized the lieutenant-Governor of Bengal "that their existence is so related to the Hindu religion that its ceremonies can not be fully performed without them." These poor women are monuments to the moral depravity of Hinduism. The Indian Penal Code of the British Government states that any public exhibition of obscenity is liable to fine and imprisonment with the following exception: "This section does not extend to any representation . . . on or in any temple, or on any car used for the conveyance of idols or any religious purpose." So, according to Hinduism, that is religiously right which is morally wrong. The Hindu religion permits within its temples that which the government can not allow in its streets.

VII. *Its Spiritual Fruits.* A Hindu says: "A sublime inactive philosophy too long has had the sway over us, and we have seen the

result. Any effort to renovate India through its sole agency is doomed to certain failure." What has that philosophy accomplished? It has led men to doubt God's personality, and to deny their own responsibility. Sin in India is ceremonial defilement, not moral or spiritual defilement. "God must be both good and evil," said a Brahman to me. Salvation means passing through a cycle of existences, until one's identity is lost in deity. A woman's goal in life is to live so well that in the next life she may be born a man. A man's ambition is to make so much merit, that he may be born into a higher caste. A religion with defective ethics can have no spiritual uplift.

VIII. *Its Numbers.* How many are to-day feeling the intellectual, physical, moral, and spiritual effects of Hinduism? Bombay Presidency has the population of Spain, Holland, and Norway. The entire population of Brazil can be accommodated in the Central Provinces. Madras Presidency and its native states have within them more people than there are in Great Britain and Ireland. The inhabitants of Sindh and the Punjab equal those of Austria. The population of the German Empire can be placed in the North West Provinces and Oudh; and Bengal has within it as many people as there are in the United States. In India we find one-fifth of the inhabitants of the world. Seventy-two per cent., or 208,000,000 of these teeming multitudes are Hindus, and are moral and spiritual wrecks on the shores of Hinduism.

IX. *Its Overthrow.* "And the children of Israel encamped before them like two little flocks of kids; but the Syrians filled the country." Let us examine these two little flocks: (1.) The Protestant missionaries number about 1,600. (2.) The Protestant Indian Christians number about 800,000. But while the population has been increasing 13 per cent., the Christians have been increasing 22 per cent. A Hindu writes thus: "Have they (the missionaries) not raised the Mahars (depressed classes) into men from brutes, whom we, with all our talk of universal brotherhood and universal sympathy, and transcendental Advaitism, allowed or forced to dive deeper and deeper into the mire of degradation for twenty centuries?" But the triumphs of Christianity are not confined to the low castes. The first Indian lady graduates in arts, medicine, and law were Christians. In the Madras Presidency, where Christians are one in forty of the population, one out of twelve college graduates is a Christian. It is estimated that out of every six converts in India, one comes from a higher caste. These results can only be explained by the power of God, when we consider the paucity of Christian workers and the might of Hinduism, which holds the higher classes and the masses in the iron grip of caste and custom. But mere numbers can not measure the triumphs of Christianity. God's truth has penetrated beyond this numerical horizon into the thought-life of thousands of Hindus.

X. *Two Solutions.* (1.) Christlike Intolerance. If we wish to have these problems solved, we must have Christlike intolerance. Christianity is not a religion, it is *the* religion. Jesus Christ is not a Savior; He is the *only* Savior. He said about Himself, "I am the way, and the truth, and the life. No one cometh unto the Father but by Me." It was this Christianlike intolerance which enabled Christian missionaries in the first two centuries to conquer the Roman Empire. It was the lack of this intolerance that negated all the efforts and self-sacrifice of the Nestorians in Asia. The Hindu is willing to praise Christianity, if we will commend Hinduism. A student once said to me: "Why should I /

leave Hinduism at so great a sacrifice, when Christian America is commending so much in Hinduism?" He was on the point of confessing Christ. The Hinduism he knew by personal experience from childhood repelled him, but the expurgated Hinduism of the West attracted him. It is hard for us workers in India to find that the foe is employing against us weapons forged in Christian countries. If lovingly and loyally, and in the power of the Holy Spirit, we insist upon the atonement and divinity of Christ, and the utter inadequacy of Hinduism to save, these problems will soon be solved.

(2.) Christlike Compassion. Only those who have lived in India, know how distressed and scattered these people are, how mangled by sickness, how torn by sin. He, the Great Shepherd, tells us to pray that under shepherds may be provided to pity and to protect these sheep. For 200 miles by 100 miles to the southeast of Jalna, there is a district teeming with people, and no Christian shepherd. The Kankar State has none. In the Kalahandi State there never has been one. In the North Nellore and South Kistna district, scarcely one-tenth of the population has been reached. Yet these places are in the best-worked presidency in India. Of the sixteen counties in Khandesh, only five are occupied. When we turn to Gujerat, we find hundreds of villages of aboriginal races with little or no religion to destroy. "In a few years these will have become Brahmanized, and then work among them will be like knocking our head against a stone wall." A government official beseeches us to send men there, promising every assistance in his power; and we can not move. A missionary writes from Rajpore: "If we had a hundred missionaries, there would be room for more." Chanda, with an area of 10,749 square miles, 2,700 villages, and a population of 690,000, has no missionary. Kaffristan, some time ago, asked for teachers, but none have gone. In the whole province of Baltistan, there is only one worker. Word has come from Peshawar, that there is no mission between that point and Rawl Pindi, one hundred miles away. In Behar there are 24,000,000, and six missionaries. One of the missionaries has written: "Quite half of this province is as much heathen as any other part of the world, having never yet even heard the sound of the Gospel. The need of the workers is tremendous, and the darkness is awful." "Woe unto the shepherds of Israel that do feed themselves. Should not the shepherds feed the sheep?" "Lovest thou Me? Feed these My sheep."

TAKING A CHURCH ROUND THE WORLD.*

BY REV. WILLARD K. SPENCER, D. D., ALMA, MICH.

Here is how one Christian Endeavor Society studied missions. The society began with three advantages: a live missionary committee, a pastor with a missionary library, and a church that could not be easily startled. The problem to be solved was two-fold—how to set the Endeavorers to studying missions, and how to interest the whole church in the monthly meeting. So pastor and committee put their heads together with the following result. One Sunday morning a notice like this was read from the pulpit:

This congregation is invited to join an Endeavor trip around the world. Special trains and steamers have been provided for our exclusive

use. Expenses will be light. Kodaks and bicycles can be taken. The excursion will leave the chapel Thursday, January 21, 1894, at 7 P. M. sharp. Be sure to get on board when the bell rings.

Naturally there was considerable wondering what the notice meant; and as a consequence, "when the bell rang" on Thursday night, one hundred and fifty people came to find out, instead of the usual seventy-five prayer-meeting goers. Two ushers were at the door, with little American flags pinned on their coats and mimeograph programs in their hands. Each program had a flag thrust through one side. The ushers seated the people in the chapel transformed with festooned bunting and draped flags. By this time the astonished audience were ready to look at the program, which read something as follows:

ENDEAVOR TRIP AROUND THE WORLD.

First Night.—From Michigan to California.

Prayer by the Pastor.

Singing.—"Faith Giveth the Victory."

Topic.—Home Missions Among Michigan Pines and Indiana Corn-Stalks.

Topic.—What Christ is Doing in Chicago.

Singing.—"Throw Out the Life-Line."

Topic.—Snap-Shots from a Car-Window between Chicago and the Coast.

Topic.—How a Home Missionary Saved the Great Northwest.

Singing.—"America."

Benediction.

NOTE! This excursion stops at the Palace Hotel, San Francisco, until the steamer sails for Hawaii.

The four topics on the program were treated in five-minute talks or papers by Endeavorers. Reading from missionary magazines, books, or newspapers was strictly barred. What was presented must be the result of personal study. Consequently it was bright, fresh, and now and then startlingly naïve. Everybody sung. Everybody enjoyed the decorations. Everybody voted the first night of the excursion a success.

Space does not permit speaking of all the programs in detail. The missionary committee sought to make the titles as attractive as possible, and mingled lighter and more descriptive themes with solid missionary information. At times the Juniors told of the children in the lands which the excursion visited. Sometimes the stereopticon was used. Sometimes Endeavorers appeared dressed in the costumes of peoples studied. Every night the decorations were different.

For two years this missionary excursion was in progress, with unflagging interest from first to last. The society became so enthusiastic that it engineered a missionary-extension lecture course, securing such men as Dr. Paton, of Polynesia, Dr. McKean, of Laos, Rev. Gilbert Reid, of China, and Rev. Lewis Esselstyn, of Persia. The society adopted a missionary as its own, thus joining the Macedonian Phalanx before it ever was organized. Its missionary offering leaped from \$25 to \$125 a year. A missionary reading-club was successfully maintained one winter. And the effect on the church was that Endeavor night was the most largely attended midweek meeting of the month.

What this society did can be repeated as often as desired, provided that the fire of enthusiasm is lighted and kept alive by prayer, provided that the pastor or some other leader can help the Endeavorers find the treasures of romance and achievement so abundantly hidden away in missionary literature, and provided that the missionary committee is wise enough to develop the latent energies of its society.

GOSPEL TRIUMPHS IN MANCHURIA.*

BY DUNCAN MCLAREN, ESQ., EDINBURGH, SCOTLAND.

Chairman of the United Presbyterian Church Foreign Mission Board.

The United Presbyterian Church of Scotland began mission work in China in the year 1862. Mr. John Ross, who arrived in 1872, found several societies laboring in the province of Shantung, while across the Yellow Sea, in the vast country of Manchuria, there were no Protestant missionaries. Five years earlier, the Rev. William Burns, after many years' arduous labor in China, had landed at the port of Newchwang with the intention of evangelizing Manchuria, but was permitted only to take possession of the land for a burial-place. On his death-bed he said, "God will carry on the good work; I have no fears for that." Two missionaries from the Presbyterian Church of Ireland followed, but for reasons of health they did not remain long.

Manchuria, the cradle of the dynasty that now sits on the Dragon throne, was originally inhabited by Manchus, a warlike race, numbers of whom have been drafted into China to garrison the cities. On the other hand, numbers of Chinese have gone north to Manchuria, where they have settled as agriculturists. There are three provinces—Fung-tien in the south, Kirin in the centre, and Hehlung-chiang in the north. In Fung-tien there are now as many Chinese as Manchus. These, like most colonists, are more accessible to new ideas than those who remain in the home of their ancestors. During his first year in the country Mr. Ross traveled over the greater part of the southern province, and opened some out-stations. Before the second year was concluded, the infant church of Manchuria was born, thirteen members having been baptized and four evangelists appointed. John MacIntyre joined Mr. Ross in 1875, and from this time forward distinct advance was made.

Mukden, the capital of Manchuria, is a large and imposing city, with a population greater than that of Edinburgh and Leith combined. It is surrounded by double walls, those encompassing the inner city being built of brick, and those round the suburban city being formed of mud. The missionaries felt it was of the utmost importance to gain an entrance for the Gospel here, as it was not only the governmental but also the intellectual capital, being the home of the literati. Two evangelists, Wang and Tang, were sent to prepare the way. Strong opposition was manifested; no landlord dared to let his house to the foreigners, and in their repeated visits to the city they had to endure the discomforts of an inferior and uninviting inn. Obstacles continued to be thrown in their path, and personal indignities were shown to both missionaries and evangelists. Their sufferings were, however, forgotten when, within a year, they had the joy of baptizing five converts, who, like their teachers, were called on to endure hardness.

After a time they succeeded in obtaining a small building in one of the leading thoroughfares, which they used as a preaching chapel. These preaching chapels in Manchuria have been most fruitful in blessing. They correspond somewhat to our mission halls at home, only in a main street in place of a back lane. They are quite distinct from the members' churches, where Christians meet for worship, and which are usually in a more retired position. The church in Mukden is an exception, being in a

* Condensed from *Free Church of Scotland Monthly*.

conspicuous place, and is a large, handsome building, holding nine hundred persons.

Work was next begun in Haichung, then in Liao-yang, afterward in Kai-yuen, and other centers. In every case the experience was the same. Evangelists were sent first, so as not needlessly to alarm the inhabitants by the presence of foreigners. Difficulty was always experienced in obtaining a preaching chapel. When it was obtained, crowds came, but mostly for the purpose of doing mischief. The evangelists were reviled and threatened, forms were broken, pictures and books were destroyed, and fellows of the baser sort were hired to create a disturbance and prevent the teacher being heard. Patient continuance in well-doing, unwavering determination to preach the Gospel, and readiness to suffer for its sake, astonished the people, and in the end vanquished the opposition. Many of those who came to scoff remained to pray, and in the inquirers' room sought for light.

The most encouraging feature in the Manchuria Mission is the readiness—rather, the eagerness—of the converts to carry the glad tidings to others. This is the more remarkable when we remember the character of the Chinese. They are naturally stolid, slow to change, pleased with themselves, indifferent to others, and averse to foreign ideas. But the converted Chinese or Manchu no sooner learns “the doctrine” and receives baptism than he tells his neighbors of his new-found joy, and when he journeys to distant places he speaks to those whom he meets in the inns, and among the inhabitants of remote valleys and hillsides he testifies to what the Lord has done for his soul. In this way many thousands hear the Gospel who have never seen a Scotch or an Irish missionary, and when these go on their itinerating tours, in villages never before visited, they find a people made ready, prepared for the Lord.

The converts are ready to give of their substance; in many places the members' church is provided at their expense, without help from the mission funds. They have also shown themselves ready to suffer for conscience sake, many by joining the Christian church being deprived of their means of living, others being beaten and persecuted by their own relatives. During the war with Japan, when all the missionaries were ordered to leave the interior and go to the port, the flocks were left shepherdless, and exposed to the reproaches and ill-usage of the heathen around. Not one convert, however, recanted his faith, or sought to conceal that he was a follower of the “Jesus religion.” When the Rev. James A. Wylie, our martyred missionary, was attacked by soldiers and mortally wounded in the streets of Liao-yang, Deacon Liu, who accompanied him, sought to save Mr. Wylie by exposing himself to the ruffianly blows.

The foundations of our mission in Manchuria have been wisely planned and firmly laid. The missionaries have studied the character of the people, and have never needlessly offended their prejudices. They have not stood up for treaty rights, or insisted on all they might claim, but have willingly borne contumely and injury. In return, they have gained the confidence and respect of the people, who are satisfied they have no selfish ends. They have ever considered what was best suited for Manchuria, and not sought to transplant foreign ideas to that soil. Their desire has been to found not a branch of a Scottish church, but an independent Manchuria church, adapted to the genius and character of the members. The missionaries have accordingly let the native members of

presbytery take the chief part in discussing and settling all questions, not caring always even to vote, but simply seeking to guide their native brethren.

Women in China occupy a somewhat higher position than in many heathen lands, tho even there they are treated as of little account, especially in their early days. Education is highly prized, but schools are for boys only; few girls are taught to read a single character of their language. Nothing is done to make their lives bright and happy, and they grow up to be patient household drudges. Age, however, is always treated in China with great honor, and when women become "venerable grandmothers" their rule over their sons' wives and children is absolute, and great deference is paid to them. They are usually opposed to all new ideas, and strongly prejudiced against foreigners. Our missionaries soon saw that these women could only be influenced through the agency of women, and an appeal was made to send out women missionaries. The first arrived in 1881, and settled in Mukden. A boarding-school for the daughters of Christian parents was opened, and classes for the instruction of women were begun. In 1892 a training-home for Bible-women and a small hospital were erected in Liao-yang, and a few years later a woman's hospital was built in Mukden. Four women missionaries, two of whom were medical graduates, went out at the close of the Japanese war, and every year since then others have been added to our staff.

The first native pastor, Liu-Chuen-Yao, was ordained as pastor of Mukden Church in June, 1896. Two years later the important step was taken of arranging a scheme for the training of pastors. A college has been opened in Mukden, with two professors, Dr. Ross, of our church, and Mr. Fulton, of the Irish Presbyterian. A college committee has been appointed, who have power to nominate additional lecturers from time to time. The students are drawn from two classes; graduates of high schools who have been engaged in mission work for two years under a missionary's supervision, and evangelists who have passed the four years' course for junior evangelists. The curriculum extends over four sessions of six months each. Four have already completed their course, and were licensed by the presbytery last May. The junior theological students number 126, and during their four years' course, under the guidance of a missionary or a senior evangelist, they preach the Gospel daily, and conduct worship in the chapels. The missionaries aim at having these chapels planted at distances not more than thirty li (or ten miles) apart all over the country.

The triumphs achieved by the Gospel in Manchuria are marvelous. Twenty-five years ago there was not a single Protestant church among the 25,000,000 inhabitants; ten years ago our converts numbered 950, and those of the Irish Mission about 500. We have not received the figures for the past year, but at the close of 1898 the members of the united mission numbered 15,490, an increase of tenfold in ten years. The elders numbered 37, the deacons 414, the students 133, and the churches 246. The candidates waiting for baptism were 8,875, and the offerings contributed by the members amounted to the goodly sum of £1,345. We can only exclaim, "What hath God wrought!" "This is the Lord's doing; it is marvelous in our eyes!"

THE STORY OF A CONVERTED JEW.*

On the 7th of April, in the year 1807, during the disastrous war of Prussia with Napoleon, there was born a little boy in a small town of the present province of Posen, near to Thorn. The French were lying before the town, all the neighbors had fled, and the father, a Jew, named Herschel, was away on a journey. Those were heavy days for the mother. Once a cannonball penetrated the house, even reaching the chamber where the cradle stood. But nothing was suffered to harm the little Jewish baby; God was purposing to make something out of him.

When the child was somewhat grown, he was seen to be bright, but self-willed. He delighted much in learning, and took it into his head to study the law and become a rabbi. His parents were not well inclined to this, so he made short work and simply ran away. The eleven-year-old boy had thereupon all sorts of experiences. Once he fell into the hands of a robber-band, but managed slyly to slip away from them, and came among fellow-Jews, where he could study. Indeed, he even then had the tutoring of two children. Withal he was a pious child, to whom the worship of his people was supremely important. On one day of Atonement he was deeply afflicted, even to tears, at the thought that his people had no longer any priests, any sacrifices, and therefore had no longer any forgiveness of sins. He read the books of the Jewish scribes, the Talmud, and learned large parts of the Old Testament by heart, and also prayed much. But for all this, he was not happy. He fell sick and had to go home to his parents, but Israel's forsaken state still weighed on him, and in many sleepless nights he sought to quiet his heart with prayer. A Polish rabbi heard of the poor young man and counseled him not to torment himself so in vain. Accordingly he went to Berlin. In the great city he made acquaintance with all manner of unbelieving Jews and Christians, and this shook his own faith. But he had not a thought of turning Christian. When he heard of the passing over of an acquaintance he was thoroughly enraged. He fled the dangers of Berlin in 1825. On the way to Hamburg a gentleman asked him up into his carriage, and was so much pleased with the youth of eighteen, that he gave him letters of introduction to London. However, he did not stay long in London, but traveled here and there in Germany and France. Finally he settled in Paris, where he led an irregular life.

Then his mother died. He was greatly broken up at this, and could not come to peace again. He gave alms, he prayed; it availed not. Then it chanced that one evening he came into a shop to make a purchase. He happened to look at the wrapping-paper, and found the words: "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven," etc. The words impressed the sorrowing son, especially "Blessed are they that mourn, for they shall be comforted." He did not know where the leaf came from, but he thought he would like to have the book which contained such beautiful words. A few days after, at a friend's house, he saw a New Testament. He turned it over and came upon Matthew v. He borrowed it of his friend and read eagerly in it, but was displeased at the name of Jesus. Yet it had inwardly laid hold of him, and stirred him up again to read the Old Testament. He read again with pleasure the book of his youthful studies, and found to his astonishment that

* Translated and condensed from the *Missionsblatt für Kinder*.

essentially the same spirit prevailed in it as in his friend's Jesus-book, and that therefore Jesus might very possibly be the promised Messiah. Now came days of seeking and inquiring. But at last the inner conflict ended; he prayed in Jesus' name and his soul found rest.

Now, however, came outward trials. Even earlier he had once desired Christian instruction, and had applied for it to the Archbishop of Paris, and then to a Jesuit, but had found with neither what he wanted. On the other hand, his relatives had heard of this meditated apostasy, and had forthwith withdrawn all support from him. Thus the youth of twenty years had fallen into sore straits, alone in the great foreign city. He found a letter of his London host to a Christian lady in Paris. He looked her up, was kindly received, and moreover was strengthened by her in the persuasion that the Christian faith was the right help for him. She gave him fifty dollars so that he could go to London and enter a house of the London Jewish Mission. There, guided by a baptized countryman, he made his way through to settled faith. It is true, he had dangerous attacks to undergo from several Jews, of whom one even endeavored to murder him. But this did not deter him, and on the 14th of April, 1830, a week after his twenty-third birthday, he was baptized. After his godfather, an English clergyman, Mr. Ridley, he took Ridley for a Christian name.

Thenceforth he devoted his life to the service of the Gospel, especially as toward his brethren. He founded an asylum for Jews desirous of Christian instruction. In eighteen months 100 Jews were admitted. He also went over repeatedly to the Continent. His wife had written a conciliatory letter to his kindred, which he followed up with a visit, and in the course of a few years five of his brothers, besides other kinsmen, were gained over for Jesus. He then labored again in England in various positions. For some years he had to support himself laboriously by giving Hebrew and German lessons. He also held meetings for laboring men and women. Afterward we find him in a small village on the Thames, where he was the helper of the necessitous and neglected of all sorts; then in a fishing town, where, at leaving, he received a Bible and prayer-book, bought by a penny collection of 700 fishermen. He always continued, besides, to preach, collect, write letters, etc., for his Jewish brethren. Jews were sent to him from a long distance for his helpful patronage. In 1845, 60 converted Jews, as a token of their thankfulness, presented him with a Bible in eight languages.

The last twenty years of his life Herschel was a preacher in a chapel of his own in London. He had been given money to buy the site of a large livery-stable. There, in 1845, the corner-stone of Trinity Chapel was laid. By the side of the chapel he built an asylum for Jews. He also set up a Sunday-school and all manner of beneficent institutions. In the intervals of these labors he undertook extended journeys. Once he went as far as Palestine, where he established a model farm for converted Jews. May 14, 1864, he died. His coffin was followed by an innumerable throng of mourners, among them 300 policemen, for whom he had every week held a Bible class.

A son, who was born to him in 1837, studied law at London and Bonn, then became a member of Parliament, and in 1886, Lord High Chancellor of England. This is the Lord Herschel who died last year at Washington, while sitting on the High Commission.

EDITORIALS.

Hindrances to Immediate World-Wide Evangelization.

The whole question of the hindrances to the immediate evangelization of the entire race of man, is worthy of far more consideration than it has yet received. The subject should be studied *de novo*, in the light of the Acts of the Apostles, the great manual of missions. That book shows the secrets of a witnessing Church, and they are seven:

1. A church that knows how to keep praying.
2. A church that knows the Divine endowment.
3. A church that is united in love and labor.
4. A church that makes obedience to Christ its law.
5. A church that as a body witnesses to Christ.
6. A church that knows separation from the world.
7. A church that works on spiritual lines.

Every missionary era of history has been such only so far as the Church has borne these seven features, any one of which being lacking all the rest are in peril. And, on the contrary, it is easy to see when and how a church loses all power in evangelism. There are seven features of a declining and decaying church:

1. The skepticism that doubts the authority of the Word of God.
2. The dethronement of Jesus Christ from His proper deity.
3. The selfishness that ignores the debt to a lost world.
4. The worldliness that practically unseats the Holy Spirit from His place as overseer.
5. The caste spirit that destroys sympathy with man as man.
6. The preaching that substitutes popular lectures for Gospel themes.
7. The spirit that changes churches into select religious clubs.

Let any one compare the two portraits and ask which the modern church most resembles. All powerful evangelism at home and abroad will be found based upon a revival of the power of neglected truths, the greatest of which is God. When His existence becomes a reality, and His character as a

gracious Father is a vital and influential fact to our faith, *prayer* becomes natural, as a supernatural approach of God to us and of us to God. Then *obedience* becomes habitual and delightful. The voice of God is heard, and the will of God is our will. Because the pietists and mystics emphasized these truths, they became the springs of continental missions in the very midst of the intellectual apostasy of Germany and France. And to their influence Wesley owed his own enlightenment and the vast spiritual forces generated in early Methodism. When a supernatural God becomes a practical reality, prayer, obedience, surrender all become factors in a supernatural experience, and supernatural results are as sure to follow as that God himself lives. *

An Example of City Evangelization.

The movement for the evangelization of the city of Glasgow, which began early in October, 1899, is one of the most conspicuously earnest, resolute, and effective ever yet attempted in our day. It is now more than six months since the preparations for it were systematically begun. The whole city was districted, and meetings provided for in each district. There is a central Sunday evening rally in St. Andrew's great hall, which is crowded a half hour before the time of opening, and from which hundreds are always turned away unable to get admission. There are meetings of all sorts and for all sorts of people. The children's meetings have been very large and successful, and the lantern has been utilized to aid in getting and keeping attention. One very excellent feature of the whole effort is the nine o'clock meeting in the evening to reach working people on their way

from the shops and places of business. Many who can not get to meetings held in the day time can thus be preached to after the work of the day is closed. From 15,000 upward are actually reached in the aggregate in the different sections of the city. John MacNeil is at the head of the work, indefatigable as usual, and always awake and interesting and scriptural. But a score of pastors and evangelists from all parts of the United Kingdom are at work aiding in the movement. Men who have had success in children's meetings and inquiry rooms, who have tact and skill, and evangelistic gifts, are secured from all sources. The members of the Bible institute are especially active, organizing and directing the work. House visitation, tract distribution, multiplied daily services in multiplied localities and at hours suited to everybody's convenience, inquiry meetings, personal hand to hand contact, short sermons, good singing—everything helpful to such work is characteristic of it. Remarkable harmony has prevailed, and altho months have passed since the work was inaugurated, there are no signs of declining earnestness, prayerfulness, or persistency. Glasgow is setting us all an example of city evangelization. The whole effort was founded in prayer, and thorough unsectarian cooperation. Every day witnesses scores of conversions, and the city is being pervaded as never before by the simple message of the Gospel of Christ. *

Is Literal Translation True Translation?

A question of no small import and of widely ramifying interest through mission fields, is discussed in *The Harvest Field*, a missionary periodical of high order of thought, published by the Wesleyans in

Madras, India. It is a wonder it could discuss the topic without illustrating extendedly the ludicrousness of the over-literal translations. But to our way of thinking, the fundamental mistake has been in attempting translation instead of reproduction, and even reproduction is not so good as production. Outside the Bible and strictly technical text-books, there is no reason why the contents of a foreign book should not be stated in the spirit of the vernacular and recast in order of thought with local illustration. When one thinks of the vast amount of literature that ought to be sown thick as ambrosia leaves, and the fact that the whole literary channels of Asia are being reversed, affording phenomenal facilities to put Christianity on the tidal wave, there ought to be no hampering by over-literality in representing Christianized thought. The following extract will suffice to show the argument as set forth in *The Harvest Field*:

Most of our Christian literature is translation—our Bible, our commentaries, our prayers, and even our hymns; these last translated to the very meter, whether long or peculiar. This has probably been inevitable, but the question is—has not translation been fundamentally misunderstood? For the Bible there is a certain foregone standard of translation which has been made to assert itself imperiously and disastrously through all the rest of our work. I regard the Bible work of those who have gone before us with great reverence and thankfulness. The more I look into the Kanarese version, the one I commonly use, the more do I feel what conscientious and unstinting pains must have been bestowed upon it. But when this has been said, the question still remains whether the reproduction of the original text, idiom for idiom and almost word for word, even to the particles, is true translation. The book remains essentially a foreign book—out of which those who labor at it as students will extract much good;

but for common Christians it is a stumbling block, and to non-Christians it simply makes no appeal. The letter has been retained, but for the most part the spirit has forever fled. It is like fire photographed instead of fire transferred; the warmth and cheer are gone out of it. The true idea of translation is not the substitution of a set of words in one language for a similar set of words in another. It rather means the conveyance to readers of the very idea, without addition or subtraction or change of emphasis, that was conveyed to those into whose hands the original was put. Carried out to its legitimate issues, this definition would involve the utmost freedom in regard to words and idioms, and might even compel sometimes a change of figures used. It would imply an amount of labor in comparison with which the other method of translation is almost child's play. And it would further necessitate this—that *the hands of the translators should be continually on that literature which most widely influences the people and out of which their thought and language has been formed.* But tho the trouble implied is beyond expression, the result of translation on such principles would be to make the people feel that the Bible is one of their own books—powerful, attractive, one that can not be ignored. **

The Turkish Government and Consular Mail.

It is not necessary to explain to missionaries abroad the bearing of the renewed attempt of the Turkish Government to do away with the foreign post-office system within the sultan's dominions. Others of our readers may be helped by our reminding them briefly of the history of this service.

The Austrian Government was the first to obtain the right to provide a special postal service of her own between her embassy at Constantinople and her nationals to the frontier of the Ottoman Empire. Austrian merchants availed themselves of this arrangement. Other powers soon claimed the same right

and instituted each its own "couriers."

The Ottoman Government has tried on several occasions to get this postal service suppressed. In 1884 the attempt was made, on the alleged ground that "many foreign post-offices in the capital, as well as in the interior of the Ottoman Empire serve, doubtless involuntarily, as a channel for the introduction of papers and publications designed to propagate in the country unwholesome and subversive ideas." The Turkish Government has tried in various ways and at sundry times to forcibly interfere with this arrangement, even instituting a secret police to inspect the contents of foreign mail bags. The London, Vienna, and Paris post-office directors stated that the mail bags were tampered with in transit, and they suggested that mail matter be sent in sealed cars, accompanied by European agents as watchmen.

It is not likely that the request for the suppression of this service, said to have been made last November, will be granted, but we choose hereby to put those interested on their guard against any withdrawal of this privilege. A hint to the wise is sufficient. A censorship of the press and the schools is quite enough without a censorship of the private mail of merchants, missionaries, and diplomats. **

The Boers and Missions.

A letter in the London *Christian*, Jan. 18, written in a very kindly spirit, and expressing deep sympathy with the present sufferings of the Boers, nevertheless emphasizes the fact that the Boer Government has never been favorable to missionaries; that the instinct of isolation peculiar to that people causes them to repel the foreign element, and to make life hard not for natives only, but for the mis-

sionaries who seek to uplift the native population. The laws and edicts issued by the Boer Government are cited as proving this position. The writer (Josephine E. Butler) acknowledges Britain's sins and need of chastisement, but maintains that the treatment of the oppressed Africans and the messengers of Christ among them, constitutes a graver challenge for divine judgment. Christian Zulus in Natal ask to be saved from Boer dominion, and fear the loss of British protection, as do also the Christians of Basutoland. Good King Khama, who visited Windsor to ask Victoria to take his country under her imperial wings, fears lest in this struggle the Boers should win the day. This is an aspect of the question which should have its proper weight in all our consideration of the grave issues which are to be decided by this awful and desperate struggle. It seems to be more the clash of two opposing civilizations than of two hostile armies. Is it to prove another of the decisive battles of history? *

A Permanent Missionary Exhibit.

There is one feature of the Ecumenical conference on missions, which we have already and repeatedly urged in this REVIEW, and which we are glad to see is taking shape with promise of conspicuous results for good. We refer to the proposed *exhibit of missions*. Whatever will illustrate to the eye the surroundings of heathenism and the work of missionaries, with the obstacles they have to contend with, and the results of their efforts to uplift, and transform pagan environments into Christian influences, will find room in this museum. Books, magazines, Bible translations, maps, charts, pictures, medals, statues, idol gods, curios of all sorts, fetishes, charms, etc., will be presented to the eye. It is

proposed also, to make this exhibit permanent, and for this end a corporation is forming. It is hoped some building may be secured in which a missionary museum may be gathered and permanently located. We also hope that private collections may find their way into this public exhibit and become a part of the lasting material for popular information and education in missions. *

The Chinese Ambassador in Bristol.

The Chinese Ambassador visited the Müller orphanages at Bristol, England, in February, and Mr. James Wright took opportunity to present him with a Chinese (Wen-li) Bible, with morocco binding, bearing his initials on the cover, together with a copy of the authorized family memoir of the founder of the orphanage. He accepted both with the usual profusion of oriental expressions of gratitude, and added the assurance that he would "read them carefully." The honorable gentleman from the celestial kingdom speaks the English tongue with fluency, and on leaving made a neat little speech. He expressed his sense of the drift of the age toward materialism and utilitarianism, and paid a tribute to the institutions founded by Mr. Müller as tending to lift men out of these ruts. He wound up by saying, "You have converted *me* from materialism to *faith*"—a remark which gave Mr. Wright occasion to say how much he rejoiced in the light God had granted him, and to assure him of prayer for his leading into the fulness of light through faith in the Lord Jesus Christ. This ambassador is not the first man who has found in a careful study of the work of George Müller a corrective to the tendency to blank materialism. If there is any conclusive witness to a prayer hearing God, it is found in such institutions as that reared on Ashley Down, Bristol. *

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

TWELVE PIONEER MISSIONARIES. Dr. George Smith, C. I. E. Illustrated. 8vo, 304 pp. 7s. 6d. Nelson & Sons, Edinburgh.

This is the latest product of the learned and graceful pen of the foremost missionary biographer of our day. It is a volume worthy to emanate from such an accomplished author. The range and scope of it may be seen from the names that stand at the extreme limits covered by the book—Raymond Lull (1235-1315) and Nilakantha Shastu Goreh (1825-1895), the first Brahman apostle to Brahmans and outcasts.

Dr. Smith's aim is to show not only the agency of these pioneers in developing the work of world-wide evangelism, but preeminently to show that God is behind these movements, thrusting forth prepared workmen into selected fields. The book is a demonstration of the superintending providence of God in missions. God has a definite plan, and upon its carrying out depend the spiritual issues of the ages. These men and women were simply the channels and instruments of His purpose. The book will accomplish, wherever it has a proper reading, three great results: 1. It will greatly enlarge information as to the broad field of missions and its great leading workers. 2. It will kindle a sacred enthusiasm for missions as a Divine enterprise. 3. It will quicken the spirit of prayer that the Lord of the Harvest would thrust forth His chosen workers. *

MODERN APOSTLES OF MISSIONARY BYWAYS. Portraits. 12mo, 108 pp. Cloth, 40c.; paper, 25c. Student Volunteer Movement for Foreign Missions, New York.

The purpose of this book is well stated in the preface; "To give to the study classes of the Volunteer Movement an opportunity to become acquainted with fields, territorially small, and also to come into

contact with those strong lives that have impressed themselves upon their chosen peoples."

In compact and convenient form we have here admirable sketches of six missionary heroes: Hans Egede, Greenland's Viking Pioneer; Captain Allen Gardiner, R. N., Pioneer to the Most Abandoned Heathen; Titus Coan, the St. Peter of Hawaii; James Gilmour, Brave Missionary to the Mongols; Miss Eliza Agnew, Ceylon's Mother of a Thousand Daughters, and The Hon. Ion Keith-Falconer, Pioneer in Arabia. The sketches are drawn by such experts as Dr. Augustus C. Thompson, Bishop W. Pakenham Walsh, Dr. S. J. Humphrey, Rev. Harlan P. Beach, Miss Abbie B. Child, and Arthur T. Piereson. A bibliography and analytical index add to the value of the book for reference and study. ***

IN WESTERN INDIA. J. Murray Mitchell, LL.D. 8vo, 406 pp. 5s. David Douglas, Edinburgh.

Dr. Mitchell is one of our best known correspondents and contributors. We have never yet seen a product of his pen that was not worthy of praise. This book traces the religious thought and feeling of Western India, and from the point of view furnished by years of personal experience in India as a missionary of the Free Church. Dr. Mitchell went out to India sixty-two years ago, and returned in 1863. His quarter of a century in Western India qualifies him to speak authoritatively, and his book will be found scholarly, instructive, wholesome reading, with many side lights on matters of interest outside of Hindustan, and all adorned by a fine literary style, and enriched by vigorous thinking. *

A HISTORY OF PROTESTANT MISSIONS IN JAPAN. Pastor H. Ritter, Ph.D. Translated by Rev. Geo. E. Albrecht. Revised by D. C. Greene, D.D. 8vo, 446 pp. Illustrated. The Methodist Publishing House, Tokyo.

This is a valuable addition to mission history. It seems to be a careful, accurate, and well written narrative, and has a good index. We have found in it not a dull page. It is full of a fascinating interest, and sets forth facts in a very attractive garb, avoiding repetition, and giving prominence to what deserves it with no undue tedious array of details and statistics. It treats the history under three divisions:

1. The Period of Preparation, 1859-1873.
2. The Period of Laying Foundation, 1873-1883.
3. The Period of General Extension, 1883-1896.

Dr. D. C. Greene and Pastor Max Christlieb have revised, edited, and brought down to 1898, the material gathered by Dr. Ritter, and every complete missionary library will need this book.

A JUNIOR'S EXPERIENCE IN MISSIONARY LANDS. Mrs. B. B. Comegys, Jr. Illustrated. 12mo, 121 pp. 50 cents. Fleming H. Revell Co., New York, Toronto, and Chicago.

Books calculated to interest boys and girls in missions are on the increase. This is an important step in advance and one which has already begun to show good results in England and America. Here is the story of Jack Ralston's visit to Syria, Persia, India, Siam, China, Korea, and Japan. It is a missionary tour and is described in his letters to boy friends at home. Juniors will read it with delight and profit.

SELF-SUPPORTING CHURCHES AND HOW TO PLANT THEM. Illustrated from the life and teachings of Rev. Crosby H. Wheeler, D.D. W. H. Wheeler. 12mo, 400 pp. \$1.00. "Better Way" Co., Grinnell, Ia.

Dr. Wheeler was for forty years in Turkey, and he is qualified to discuss the theme, for he discussed it *in action*—actually planting such churches along the banks of the

Euphrates. He proceeded on the Bible principle of the tithe, and as ten tenths make a unit, he contended that *ten* disciples, each giving his tenth, can supply an income sufficient for a native pastor, who will live on the average level of his people. This book is a further expansion of the smaller volume, which fascinated so many readers when it first told this remarkable story of apostolic labor and success thirty years ago. *

AN AMERICAN CRUISER IN THE EAST. John D. Ford. Second Edition. Illustrated. 8vo, 537 pp. \$2.50. A. S. Barnes & Co., New York.

The "Far East" is become wonderfully near of late, and almost any book written by a careful observer who has traveled in those lands once so remote, is sure of a reading. These "studies" have to do with the Aleutian Islands, Eastern Siberia, Japan, Korea, China, Formosa, and the Philippine Islands. They are written in an entertaining style, and contain much information as to the sights, customs, and events which are of interest in the countries visited. The illustrations are numerous, and give an excellent idea of life in these lands across the Pacific.

Mr. Ford has scarcely referred to the work of missionaries, but he has at least been wise enough to say nothing of that which he had not personally investigated.

NINITO; A STORY OF THE BIBLE IN MEXICO. Anna Maria Barnes. Illustrated. 16mo, 214 pp. 90 cents. Presbyterian Committee of Publication, Richmond, Va.

Here is a very brief and well told tale of the early days of the introduction of the Word of God into Mexico. The author claims that, altho fictitious in form, it is true to fact, not the least overdrawn; and that every incident narrated has its counterpart in actual history. Those who know of the work of Benito Juarez and Miss Rankin, will find the historical events set

forth in a charming way. We can specially commend this volume to those who select books for Sunday-school libraries, for it is one of the best recent publications for that purpose. *

DIRECTORY OF MISSIONARIES IN CHINA. Compiled by Edward Evans. 50 cents. Presbyterian Mission Press, Shanghai, China.

It has been a great help to those interested in missions that the workers in China, as well as the India missionaries, have issued a biographical index, or "directory," of all missionaries who have been on those fields. These have been amended from time to time. Mr. Edward Evans is an excellent man and competent compiler. He has brought the China record down to September, 1899. This same publishing house has issued (\$1.90, post-paid) the "Records of the West China Conference," held at Chungking, January, 1899. This volume contains the papers of that important union gathering, and has two instructive maps. ***

PENOLOGICAL AND PREVENTIVE PRINCIPLES. William Tallack. 8vo, 480 pp. 8 shillings. Wertheimer, Lea & Co., London.

This is a second and enlarged edition of a standard work by the secretary of the Howard Association, London. It has special reference to England and America, but deals also with penological questions of other countries. The book deals thoughtfully and suggestively with crime and pauperism and their prevention; prisons and their substitutes, habitual offenders, conditional liberation, sentences, capital punishment, intemperance, prostitution, neglected youth, education, and the police.

Mr. Tallack shows that there are crimes against criminals of which the public is guilty. He forcibly advocates that more attention be given to the prevention of criminals by attention to their *religious education*, and that more Christlike sympathy and desire to help be

manifested toward those who are fallen. These are two principles which direct the efforts of city missionaries, and they should be more extensively applied.

Much progress has been made during the past one hundred years, as is seen by the comparative infrequency of crime, the greater safety of travel, etc., the large proportion of detections and apprehensions, the prison reforms inaugurated, the smaller degree of pauperism, the reformatories established, Bibles placed in cells, rescue work carried on, greater degree of justice in courts and penalties administered, the abolition of penal colonies, torture, etc., and the general increase in the estimate of the value of a man as man.

THE KING OF THE WORLD, OR CHRISTIAN IMPERIALISM. James Stewart, D.D. Pamphlet. Andrew Elliot, Edinburgh.

Inaugural address of the moderator of the General Assembly of the Free Church of Scotland last May. Dr. Stewart has labored long at Lovedale, South Africa, as a medical missionary, and his words come as from the forefront of the battle. He shows what Christian missions have accomplished in South Africa, and makes strong plea for fuller consecration and greater earnestness.

THE MISSIONARY KALENDAR, 1900. 2s. 6d., post free. Elliot Stock, London.

This illustrated record of the pioneers of the 19th century, has been designed and compiled by Frances S. Hallows. Each page, besides the almanac for the month, gives on each day a short record of some missionary event, drawn from the incidents of missionary history during the present century. The pages are surrounded by original designs, embracing seventy-two portraits of distinguished missionaries of all denominations, and twelve views from different parts of the world. *

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

The Friends as Evangelizers. The Friends in the United States number 93,250, and their "ministers" 1,219. Their missionaries of both sexes number 108; the stations and out-stations, 284; and the members of their mission churches, 4,747, of whom 550 are in Mexico and 550 among our Indians.

A Forward Movement. The first male missionary appointed in nine years by the American Board for service in Japan, recently received his commission. He is Mr. John M. Trout, a member of the present senior class at Hartford Seminary, who ranks exceptionally high in scholarship. It will be good news to the overworked force in Japan that such an efficient aid is soon to be given them. During these nine years the number of workers has been depleted by illness and furloughs until the staff is quite inadequate for the duties confronting them.

The Deadly African Fever. The Lutheran Church, General Synod, has again been sorely smitten in the death of two missionaries only a few days after their arrival in Liberia—Mrs. Emma S. Bicle and Mrs. Jonas D. Simon. Coming so soon after the lamented demise of Dr. Day, the blow is all the more crushing. At what cost must Africa be redeemed!

The City as a Mission Field. Miss Helen Clark, director of the Mott Street Evangelical Band, New York City, has been, by voice and pen, giving to the people some facts as to that city as a mission field. She claims that 65 per

cent. of the inhabitants are wholly without religion of any sort. She maintains that the *pagan* population numbers 1,300,000, exceeding by 100,000 that of Tokio, Japan. She also claims that the Gospel alone is the remedy for anarchy as well as atheism and practical godlessness, and that the vice-breeding tenements are hopeless barriers in the way of any lasting betterment. Not more than nineteen per cent. of the city population can claim American parentage, and this per cent. is decreasing. Surely here is a field for effort not surpassed anywhere. Does not God show us with increasing clearness that the Church of Christ needs a new and mighty baptism of evangelistic power?

Afro-American Baptists. These brethren muster 1,800,000 church members, and report from their missionary headquarters in Louisville, Ky., as representatives in the field, 19 ordained ministers, 35 churches, 15 out-stations, 27 Bible schools, 14 day-schools, 3 industrial schools, 25 native helpers, and about 2,050 members in Africa, and 9 African students in schools in America. Work is done in West and South Africa, and plans are forming for an early entrance into Cuba.

"**Missions Means Me**" is the suggestive name of a monthly bulletin published by the city missionary committee of the Cincinnati Young People's Union. The following acrostic is clipped from it:

M ISSIONS
EANS THE
IND, THE
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Mormonism Arrangements for
not Decadent. the largest coloni-
 zation scheme ever
 proposed in the West have been
 consummated. The Big Horn
 Basin in northern Wyoming is
 about to be settled by Mormons.
 Arrangements have been made
 with the Wyoming authorities
 whereby the Mormons have the
 privilege of selecting 200,000 acres
 of land in that wonderfully fertile
 basin, and a committee of promi-
 nent Mormons is now engaged in
 fixing the locations. Many fami-
 lies in Utah are selling their prop-
 erty and packing up their house-
 hold goods in preparation for the
 removal, which at its beginning
 will consist of at least 30,000 people.

Baptist The first move in
Students' another organiza-
Missionary tion to advance the
Campaign. cause of foreign
 missions among
 Baptists, was made February 24th,
 at the Baptist Theological Semina-
 ry, in Rochester, where delegates
 from five Baptist seminaries met
 in conference. The day was spent
 in completing plans of organization.
 The design is to conduct a vigorous
 campaign for foreign missions
 among the churches, seminaries,
 and other institutions, beginning
 in the spring and reaching its full
 force in the summer. The move-
 ment has the approval and en-
 couragement of the American Bap-
 tist Missionary Union.

Mission Study The faculty and
at Hartford trustees of Hart-
Seminary. ford Theological
 Seminary have pro-
 vided a course of instruction in
 foreign missions which they an-
 nounce as "a new thing in theo-
 logical instruction in this country."
 The course will include numerous
 lectures by experts—missionaries,
 secretaries, and others. The theory

of missions, the missionary obliga-
 tion as taught in Scripture and
 the present religious condition of
 heathen lands, as well as the apolo-
 getic value of missionary achieve-
 ments, will be set forth; the history
 of different periods and of special
 lands will be reviewed; the methods
 of various Christian bodies will be
 compared and tested; the different
 forms of missionary activity will
 be fully described; the religious
 condition of the heathen and Mo-
 hammedan world will be examined,
 and particular attention will be
 given to non-Christian religions;
 practical topics, such as the mis-
 sionary's health, and peculiar prob-
 lems, such as self-support, will be
 discussed; some definite instruction
 and training in pedagogy will also
 be given. It is further planned to
 furnish opportunity for the study
 of various missionary languages.

This course is open to regular and
 special students. There is a mis-
 sionary library of 6,000 volumes
 and an interesting and valuable
 missionary museum. The Seminary
 proposes greatly to augment the
 instruction in foreign missions with
 the opening of the next academic
 year. It will be designed to meet
 the needs of regular students of its
 own graduates, of the graduates of
 other seminaries, and of appointees
 of mission boards. Ten per cent.
 of the graduates of Hartford Semina-
 ry have found their work in
 foreign lands.

Lo, the Poor It is hard lines in-
Red Indian. deed when self-
 supporting Indians,
 who have been successful cultiva-
 tors of the soil for a half century at
 least, should be forced into dis-
 tressing poverty and dependence
 by having the water which irri-
 gated their lands virtually stolen
 from them. Such is the case of the
 Pima Indians of Arizona, among
 whom there are to-day some 800

Presbyterian church members. These Indians have never had their self-reliance vitiated by the ration system. Must they be forced now to resort to this aid or starve? This past year nearly three-fourths of these Indians raised little or no crops. From 1,500 to 2,000 Papagoes, who are hired by the Pimas to assist in harvesting, and who depend upon their portion of the wheat, will also suffer. The government is moving in the matter in response to the importunity of the missionaries and other friends of these Indians—but is moving slowly. Meantime incoming Mormons and other settlers have diverted the water from the river, and the land of the Indians is fast reverting to arid wastes.—*Home Mission Monthly*.

The Nez Percés as Missionaries. Missionary work was begun among the Nez Percés Indians in 1837 by Rev. Henry H. Spalding and his wife. Since then, with some interruptions, the work has been carried on by Presbyterians almost entirely. There are now something over 500 members in the 5 churches. These churches are all served by Indian ministers, who were educated and trained by Miss Sue McBeth, now gone to her reward, and her sister, Miss Kate, who still labors at Lapwai, Idaho. These ministers do not confine their efforts entirely to their own churches. Much work has been done by them among the Spokanes, Umatillas, Shoshones, Bannocks, Crows, and other neighboring tribes. For many years Rev. Robert Williams, the first Nez Percés minister, led a company of Nez Percés Christians every summer on a mission to Lemhi, Idaho. After his death, his successor, Rev. James Hayes, the present pastor of the First Church of Kamiah, con-

tinued the work. In July, 1896, with 7 members of his church, Mr. Hayes went on from Lemhi to the Bannocks, a wild tribe at Ross Fork, in southeastern Idaho. They were not well received that year, but for about two weeks held Gospel meetings. The next summer about 25 members of the First Church at Kamiah went with their pastor. It required three weeks to make the journey on horseback. Once on the trip they rode 70 miles across a desert without water. To do this the company started at 4 o'clock A. M. and rode till about 8 in the evening, without stopping to feed.—*Assembly Herald*.

Blessing in Far Alaska. These glad tidings come from Juneau: "Last Sunday fully 200 natives were packed into the church. All could not be accommodated who came. Eighteen joined, making 25 adults received from September to December, and 63 have been added to the church during the year. There have been 106 baptisms. Crowds of natives are seen going to and from the services of the church."

The Indians of Guatemala. Of the 1,538,000 inhabitants of this country 517,000 are Indians, among whom no less than 12 distinct dialects are spoken, of which the following are the principal ones: (a) El Quiche, spoken by 280,000, living in 7 departments; (b) El Capchiquel, spoken by 130,000, living in 3 departments; (c) El Quekchi, spoken by 87,000, living in 6 departments; (d) El Ponchi, spoken by 20,000, living in 2 departments. All these are nominal Catholics, their ancient paganism and idolatry have only been Romanized, while there are 2,256 Protestants, composed of state and European elements that hold Protestant views.

The Coolies of Guiana.

The Congregational Union of British Guiana having agreed to undertake mission work among East Indian natives within their borders, the directors of the London Missionary Society have agreed to assist the Union by selecting a suitable evangelist from North India to take up the work, also to bear the cost of his passage from India to British Guiana.

EUROPE.

Fifty Millions for Religion.

A correspondent of the *Detroit Free Press*, speaking of the determination of the English Wesleyans to raise a Twentieth Century Fund of at least 1,000,000 guineas, says: "This scheme to push the work begun by John Wesley as it never has been pushed before—in fact, to make it, if possible, the new, but unofficial Church of England—has aroused surprising activity in religious circles everywhere, and its example is said to have inspired American Methodists to start even a greater fund, just as it has been the means of inciting the British Baptists and Congregationalists to begin vast independent Twentieth Century funds, besides furnishing a bright precedent for other important and growing religious funds all over the world, the total being estimated roughly at fully \$50,000,000."

Politics vs. Missions.

The cession of the Samoan Islands to Germany is another hard blow dealt by the government at the work of the London Missionary Society. After years of toil and sacrifice in Madagascar, where English rule was eagerly desired by the people, the Society had to endure the pain and mortification of seeing that island occupied by the French, treaty rights trampled upon, and a reign of persecution inaugurated. This was a "deal"

in return for our invasion of the Sudan. And now, for the sake of German non-interference in South Africa, comes the sacrifice of Samoa, which, like Madagascar, has been made worth occupation by missionary zeal and labor. Fifty years ago a similar experience was gone through in Tahiti. In each case the Romish Church is the gainer; in each case the same Society made the places worth the having; and in each case British rule would have been preferred to any other. The ways of statesmen are remarkable!—*London Christian*.

What Some Children did for Missions.

A number of children who recently gave their little offerings to the Centenary Fund of the Church Missionary Society, were asked to put down on paper, anonymously, the means by which the money had been obtained. The list contains much original spelling, but also reveals genuine self-denial, and often ingenuity also. Here are a few of the quainter specimens: "Earned by goin an harrant, ½d."; "Burying a rat. 1d."; "For fagging for brother during month, 3d." (this from a little girl, and the money was probably well earned); "Deniance of sugar, 3½d."; "Self-denile. By doing mangleing, 3d."; "For being a good girl, 1s. 2d."; "For being a good boy, 7d." (period over which the goodness extended not stated in either case); "Fines for elbows on the table, 1s. 9d."; "Earn it out of me wages, 1½d." Quite a number saved their little gifts by "doing without sweets."

The Salvation Army's Work for Social Redemption.

General Booth reports that the "army" now has 158 shelters and food depots, 121 slum posts with "slum sisters," 37 labor bureaus, 60 labor factories for the unemployed, 11 land colonies,

91 rescue homes for women, 11 labor homes for ex-criminals, and several other sorts of institutions calculated to lift up the fallen. The total number of institutions is 545, employing 2,000 trained officers who labor in 45 countries. He affirms that over the gates of every one of these institutions there might be written with truth: "No man or woman need starve, or beg, or pauperize, or steal, or commit suicide. If willing to work, apply within. Here there is hope for all."

Student Volunteer Missionary Lectures. In connection with the Bristol Union, a new method has been adopted for awakening interest in the evangelization of the world. A course of twelve weekly lectures on missionary subjects has been arranged, a fee of 5 shillings being charged for the course, and 1 shilling for a single lecture. A syllabus and bibliography have been issued to enable members of the course to study the subjects further.

Thus far the result has been most encouraging. Over 200 course tickets have been sold, besides more than 100 single tickets for the first three lectures.

The lecture course for 1900 was as follows :

- Rev. H. Arnold Thomas, M.A.—"First Principles of Missionary Work."
- C. F. Harford Battersby, Esq., M.A., M.D.—"The World—a brief survey."
- Rev. William Pierce.—"God's Hand in Human History."
- Rev. Robert Bruce, D.D.—"The Rise and Principles of Islam."
- Rev. C. T. Wilson.—"The Relation of Islam to Christianity."
- Eugene Stock, Esq.—"Missionary History in the First Eighteen Centuries."

Go, Heal the Sick. Such marked development has come to the medical side

of the work of the Church Missionary Society, that an assistant secretary to the medical committee has been appointed. A medical training home for women is to be

established, while for a year already a medical prayer union has been making daily united supplication for a Divine benediction upon hospital and dispensary work.

Europe's Army Bill.

In *Pearson's Magazine* Mr. Penn has recently published

some statistics relating to the cost of the land forces of six great powers of Europe. He estimates the whole amount annually expended to be, in round numbers, \$650,000,000. This vast amount does not include the great expense of their navies. The amount is divided as follows: Russia, \$154,500,000; Germany, 135,000,000; France, \$130,000,000; Great Britain, \$90,000,000; Austria, \$86,500,000; Italy, \$53,450,000. Russia is said to have an active army of about 2,000,000 men. Besides these her territorial reserve consists of some 2,000,000 men; and the militia, which could be called out in case of emergency, of 1,200,000, making in all 5,200,000 men.

The McAll Mission's twenty-seventh annual report shows that there are more than 40 mission halls in Paris regularly occupied by the preachers of this mission, and more than forty other cities and towns throughout France are also reached.

The Paris Missionary Society during last year sent out 54 missionaries, of whom 18 went to Madagascar and 18 to the Zambesi. The income, which in 1896 was less than 500,000 francs, has risen to more than 1,000,000. The report states that no suitable candidate has ever been kept back for want of funds. The society enters on the new year with a balance in hand of 120,000 francs.

French Priests In its issue for December 30, *Le Chrétien Français*, the organ of the new evangelical movement in France,

computes that during the past two years as many as 125 French priests have definitely given up their positions in the Roman Church from conscientious conviction. The editor, M. André Bourrier, affirms that these *evadés* include a remarkable number of men holding high positions in their church, and he prints *in extenso* their letters of resignation.

Deaconess Centennial. All Protestant Germany, and with it the Lutheran and other churches in America that keep in close touch with the church of the Fatherland, have just celebrated with marked unanimity and enthusiasm the one hundredth anniversary of the birth of Theodore Fliedner, the founder of the great deaconess institution with headquarters at Kaiserswerth, on the Rhine. Young Fliedner, partly influenced by a visit to the deaconess home of the Mennonites in Holland, in 1836, inaugurated the revival of the apostolic order of the deaconesses in the midst of his little congregation in Kaiserswerth with one deaconess, Gertrude Reichardt, the daughter of a physician, and with a sick servant girl as the first patient. He proved to be an excellent organizer and agitator, and his charity propaganda spread wonderfully throughout Germany and into France, England, and America, which countries Fliedner himself visited. In 1849 he came to America, bringing with him 4 deaconesses, to enter the new home founded by Rev. Dr. Passavant, of the Lutheran church in Pittsburg. There is now scarcely a country or a clime in which the sisters are not actively engaged in good work. At present there are 80 mother houses, with 13,309 deaconesses, laboring in 4,754 fields of operation. Of these laborers 4,754 sisters are in 1,092 hospitals, and 1,974 congregations

employ the services of 3,270 sisters for the work of charity and love. The leading institution of the kind in this country is the Mary J. Drexel Home in Philadelphia, with 76 sisters. In addition the Lutherans have homes also at Milwaukee, Omaha, Baltimore, Brooklyn, Minneapolis, and Chicago; and other denominations, too, have done some good work in this direction. Of the 18 children of Fliedner a number are still engaged in the work, but the best known is Pastor Fritz Fliedner, for a generation a leading Protestant missionary in Spain.—*Independent*.

Dr. Guinness in Berlin. Within the memory of many of its inhabitants Berlin has grown from a city of less than 250,000 to nearly 2,000,000; that is to say has increased eightfold, and from the capital of Prussia has become the magnificent metropolis of the German empire, the political, commercial, and social center of the most central and influential country on the Continent of Europe, with 50,000,000 inhabitants. Accompanied by Dr. Baedeker, who has evangelized so extensively on the Continent and in Siberia, Dr. H. Grattan Guinness held a 10 days' mission in Berlin in the closing month of 1899, giving 19 addresses to audiences which generally crowded the buildings occupied, and hung on the message delivered with marked interest, and often deep emotion.

Roman Catholic Nations Decadent. The following extraordinary confession has been made by the *Civita Cattolica*, the Italian Jesuit organ, in a recent number: "Wealth and power no longer belong to the Catholic nations; they have become the appanage of peoples who have separated from the Roman Church. Spain and Italy, France, and a large

part of Austria, if compared with Germany, England, and the United States, are feeble in the military department, more troubled in their politics, more menaced in social affairs, and more embarrassed in finance. The Papacy has had nothing to do with the conquest of one-half of the globe, of Asia and Africa; that has fallen to the arms of the heirs of Plotius, of Luther, of Henry VIII. All the vast colonial possessions of Spain are passing into the hands of the Republic of Washington, France yields the sovereignty of the Nile to Great Britain, Italy, conquered in Abyssinia, maintains with difficulty her maritime influence by following in the wake of England. Here have we, in fact, all the Catholic countries reduced to submit to heretic powers, and to follow in their tracks like so many satellites. The latter speak and act, and the former are silent or murmur impotently. This is how affairs stand at the end of the nineteenth century, and it is impossible to deny the evidence of it. Politically speaking, Catholicism is in decadence."

The Y. M. C. A. in Rome. About six years ago the Rome Young Men's Christian Association began its work in rented rooms. These soon became inadequate to its growing needs, and three years later, rather than see the work hindered and the field restricted, the institution, tho still young, was compelled to secure an entire building of its own. This building stands in the center of the city, close to the principal thoroughfares and to the royal palace. It has been adapted to the many and varied requirements of Young Men's Christian Association work. A spacious gymnasium has been constructed, with hydraulic appliances for shower-baths and other improvements, and this gymnasium

has become a noted place since the athletic team which has gone forth from it gained highest honors in the recent national contests at Turin and at Rome. The Association's prominence at these contests brought its endeavors for the improvement of Italian young men to the personal notice of King Humbert, who has since manifested his deep interest in all its branches.

ASIA.

Babel in Jerusalem. The diversity of tongues is one of the difficulties of the work of the hospital in Jerusalem supported by the London Society for Promoting Christianity among the Jews. Dr. Wheeler writes: "To be able to administer to these people we have to speak three languages: Arabic, Judea-Spanish, and Judea-German. But we often have a Jew from Persia, or Bokhara, who is unable to speak any of these three languages, so we press a Jew into our service who can converse in one of these three languages and in the language of the patient."

The Dreadful Indian Famine.—The government *Gazette of India* for January 6 shows the steady increase, week by week, in the number of persons placed on relief works and receiving gratuitous relief, throughout December. December 9, total 1,960,307; 16th, 2,199,521; 23d, 2,450,224; 30th, 2,746,407. Send help *now*.

Ramabai and the Famine. In a recent letter Ramabai writes as follows: "The plague is increasing in Bombay, last week's death returns being 1,350; and this dreadful foe of mankind may again make its way to Poona. There is no peace, no certainty; and we are thankful to God for giving us a place of shelter during this time of famine and scarcity

of water. The fruit trees look very bad and dry. The garden does not produce vegetables. Our animals are looking almost like skeletons. Fodder is very dear. Starving people, the old and infirm, widows, deserted wives and orphans, the lame, the blind, and lepers flock around our establishment, in hopes of getting food. We can not eat our full measure while so many are being starved to death. So most of us, including little girls under nine and ten years of age, have resolved to give up some of our meals for the hungry poor. I have stopped the building work, and am putting all the money I can spare into deepening the old wells, and digging a new well on the Shâradâ Sadan farm. To save the girls and animals from water famine, seems to be the first duty now. The Lord bless all the donors for sending this money at this time of great need!" *

Probation Before Baptism. Rev. Rockwell Clancy, of the Methodist North Indian Mission, writes: "We

are learning that we must not baptize people, who are willing to become Christians, unless we can provide them pastors and teachers. In 1898, we baptized several thousands less than in 1897, largely because we could not care for them. Our staff of workers is already far too small to properly care for the present Christian community. In one district we have 8,500 Chris-

tians, in 1,000 villages, with only 244 workers. Another has 12,000 Christians and only 158 workers. Another district has 13,500 Christians, living in 1,300 villages, with 461 workers. In another 15,000 Christians, widely scattered, have only 318 workers."

The Growth of a Decade.—The Canadian Baptist Missionary Society can report: "Our Telugu mission, in the last ten years, has doubled its staff of missionaries. The native helpers have increased from 92 to 182, the churches from 17 to 33, the church members from about 2,000 to over 4,000, and the contributions from converts from 2,300 to 3,766 rupees."

A Medical Missionary's Methods. Dr. MacNicol writes to the *Free Church Monthly* from Kolna, Bengal: "I

reached here in the beginning of March, 1899, and my dispensary was opened. Even at the start we had plenty to do, having over 1,000 patients in April; but these were merely the beginnings of things. Our method is as follows: There are two waiting-rooms—one for the men and one for the women; and a Bible woman preaches to the latter, while one of our very best preachers takes the men. After the rooms are full of waiting patients the preaching begins, and then half an hour or so later the medical work is started. The women are seen first, passing in tens and twenties to the consulting-room, and thence to the dispensary. This first detachment usually numbers 100 women and children, and then the men, about as many, are taken. When these have all been dealt with, another audience is admitted and similarly dealt with; and by the time the last has been seen to it is frequently sunset—the day has gone, and we have been so busy that we hardly know how. On special

* The American Ramabai Committee call attention to the necessity of an assured annual income for the support and education of these famine-rescued girls, until they can support themselves. The desired result would be more speedily and effectively accomplished if every friend of Ramabai would interest himself or herself in the formation of new circles, with fees from \$1 upward, in increasing the membership of old circles, and in securing annual scholarships of \$100 for Shâradâ Sadan and \$45 for Mukti. For further information send to Mrs. J. W. Andrews, *Chairman of the Executive Committee, 36 Rutland Square, Boston.*

days there have been 500 or more cases treated. Yesterday we had 629. When friends who accompany the sick are included, the crowds can, perhaps, hardly be imagined by those who do not know how thickly Bengal is populated."

Number of Missionaries in China — *The Chinese Recorder* states that the Presbyterian Mission Press of Shanghai has just issued a revised list of Protestant missionaries in China. The total is 2,818, of whom 566 are ordained ministers and 858 are unmarried women.

The Chinese Americans have a People not done justice to of Brains. the Chinese character. We must not judge from the Chinese whom we see in this country, for they are, with comparatively few exceptions, from the lower class of a single province—Cantonese coolies. The Chinese might as fairly form their opinion of Americans from our day-laborers. But there are able men in the celestial empire. Bishop Andrews returned from China to characterize the Chinese as "a people of brains." When Viceroy Li Hung Chang visited this country, all who met him unhesitatingly pronounced him a great man. After General Grant's tour around the world he told Senator Stewart that the most astonishing thing which he had seen was that wherever the Chinese had come into competition with the Jew, the Chinese had driven out the Jew. We all know the persistence of the Jew. We know that he has held his own against every other people. And yet this race, which has so abundantly demonstrated its ability to cope with the Greek, the Slav, and the Teuton, finds itself outreached in cunning, outworn in persistence, and overmatched in strength by an olive-complexioned, almond-eyed

fellow with felt shoes, baggy trousers, loose tunic, fez cap, and swishing queue, who represents such swarming myriads that the mind is confused in the attempt to comprehend the enormous number. The canny Scotchman and the shrewd Yankee are alike discomfited by the Chinese. If you do not believe it, ask the American and European traders who were crowded out of Saigon, Shanghai, Bangkok, Singapore, Batavia, and Manila. **ARTHUR J. BROWN.**

The Hunan Troubles. For some time the Roman Catholics in Yochou, Hunan Province, have been in a state of constant feud with the people. Scores of petitions have been pouring into the *yamén* from the gentry and people, complaining of their doings. Last November the city was full of students, attending the district examinations. From the first there has been a great deal of friction between the students and the Roman Catholic converts. But they did not come to blows till one day four students were seized by some converts, taken to the Roman Catholic establishment, and beaten. The gentry and students resolved to have their revenge, and some thousands of them attacked the Roman Catholic establishment and smashed the doors, windows, furniture, and everything else they could lay their hands on. They were prevented from demolishing the building itself by the sudden appearance of the authorities. The students, however, refused to disperse, and the officials were compelled to spend the whole night on the premises in order to prevent further mischief. The scholars and gentry were boiling over with rage, and for days the place was covered with placards threatening the extermination of the R. C. Church in those parts. The officials were in a

state of great alarm, not knowing what to do. Lo, the foreign father in charge, was there at the time of the riot, but, fortunately, managed to make his escape by a back door. —GRIFFETH JOHN.

Chinese Strength and Weakness.

Colquhoun quotes Richthofen as saying that "among the various races of mankind, the Chinese is the only one which in all climates, the hottest and the coldest, is capable of great and lasting activity." And he states as his own opinion: "She has all the elements to build up a great living force. One thing alone is wanted: the will, the directing power. That supplied, there are to be found in abundance in China the capacity to carry out, the brains to plan, the hands to work."

Strategic Value of Shanghai. New York is not more the gateway to America than Shanghai to China.

In its harbor lie the boats of every commercial nation in the world. Passengers or cargo destined for Peking in the north, Foochow or Amoy in the south, or a month's journey inland go through here. Its handsome buildings, foreign stores, excellent streets, and the number of Europeans on every hand make one feel at first that he is in a foreign city; but the wheelbarrows, jinrikishas, and swarms upon swarms of Chinese remind you that you are still in China. You will be impressed in your first glance at these crowds at the large proportion of young men. Here flock the young men from the Anglo-Chinese colleges over the empire, who have learned enough English to do business with the foreigner; here are the wealthy who, fleeing the rapacious mandarins, have come for safety; and finally the reform politicians, who come for liberty. From Shanghai

and Hongkong and other cities of similar character, as such come into being, are to go forth the influences to mold the new China. In Shanghai also are 3 of the most influential educational institutions in the empire—2 under Christian auspices, the other a government institution, but having for its president the vice-president of our national committee.

F. S. BROCKMAN.

Canton, an Educational Center. Few places offer such inducements to an enthusiastic educationalist as

Canton. It is the great mart of South China, the most interesting spot in the vast empire to the student of history, a populous city of 2,000,000 of souls. Canton stands upon the great southern waterway of China, the Hsi-kiang, a river navigable for 800 miles inland to the west of the city. It is a strategic point, commanding the most enterprising portion of China, the people of which, owing to their thrift, are called by their fellow countrymen "Foreigners," and by other nations "Eastern Yankees." Any influence emanating from Canton will quickly reach all parts of Kwangtung province. This province, about the size of Kansas, contains 30,000,000 of people, more than one-third the population of the United States. Its people desire education; this desire is expressed every year by the appearance in Canton of 15,000 literary graduates applying for the second of the Chinese collegiate degrees. The people desire bread and are receiving stones.

Getting Angry as a Fine Art. It is frightful to see a woman deliberately "nourishing wrath," as the Chinese express it. It was once my unfortunate experience to see my nursemaid "nourish" or "kindle"

wrath. One day after having a quarrel with the washerwoman, she sat down, in spite of my remonstrances, and deliberately gave way to her evil passions. She drew her breath in with great violence, at long and regular intervals, until she became wholly unconscious of her surroundings. In this state, which lasted about forty hours, she threw herself about violently, and talked deliriously, especially after I had applied the mustard plasters which I had heard were effective in such cases. Altho I lean toward homeopathic treatment, on this occasion I made two plasters thick and strong, one foot broad by two feet long, and applied them on her chest and down her back. While I was preparing the plasters my cook told me that the Chinese would call one in this woman's condition "possessed of demons." I am glad to state that, by the aid of those mustard plasters, I expelled the demons, and, better yet, that they have never dared to return to that woman.—*Presbyterian Record*.

Presbyterian Work in China. The Presbyterian Board has 6 missions in the Chinese Empire, namely, Canton, Hainan, Central China, East and West Shantung and Peking missions, and has recently authorized the opening of a new work in the Hunan Province. We are maintaining 188 foreign missionaries and 571 native helpers, a total force of 759. Already there are 86 organized churches under our care, with 9,757 communicants, while the accessions on confession of faith during the last year were 1,545—a growth of nearly 16 per cent. We have 223 schools, enrolling 4,000 pupils; 3 printing presses issued last year 45,915,343 pages of Christian literature and of the Word of God, while 15 hospitals and 15 dispensaries treated in the

name and spirit of the Great Physician 140,000 patients.—*Assembly Herald*.

Methodists in Foochow.

The Gospel in All Lands for February states, concerning the Foochow conference: "Among the items reported by the statistical secretary are 4,349 members, 4,301 probationers, 236 native preachers, (both ordained and unordained), 682 adults and 283 children baptized, 102 Epworth Leagues with 2,419 members, 158 Sunday-schools with 264 teachers, 5,441 scholars, 247 day-schools for boys with 5,229 pupils, who paid \$5,006 toward the support of their schools. There was collected for the Missionary Society, \$204 (increase \$56.50); for self-support, \$2,771; for church building and repairing, \$1,505; for general conference expenses, \$57; for bishops, \$67; for other purposes, \$717. The total contributed during the eleven months was \$8,902.47—equal to about half that amount in gold."

Protestants Beware!

The London correspondent of the *Manchester Guardian* draws attention to a serious hindrance to missionary work in China. Nearly a generation ago Sir Rutherford Alcock told Pope Pius IX. that Christianity was then greatly hindered by the claims of the Jesuits to consider their converts under the protection of their respective governments as regards native officials. The French Ambassador at Peking has now obtained from the dowager empress an official status for the Roman Catholic ministers. An offer is being made to accord equal privileges to Protestant missionaries of all denominations. Whether this offer will be accepted depends on the point of view taken by the official heads of the various missionary societies here and in America. The

probability is that it will be declined, as bringing missionary effort into dangerous relations with civil life, with the consequent danger of friction. "My Kingdom is not of this world," is a word that seems to apply to the present situation.—*The Christian*, London.

Sociology Missionaries are in Japan. obliged to become sociologists. They

often are a long while before coming to understand customs of the society with which they deal, because they are so far unlike those to which the missionary has been used. An illustration of this of more than passing interest is furnished by Rev. J. H. De Forest, of Sandai, Japan, in the *Japan Evangelist* of November, 1899. The entire article is worthy of reproduction, but we have room only for one of these sharp distinctions. Dr. De Forest says:

Marriage "takes effect upon its notification to the registrar by the parties concerned and two witnesses." The wording of this law suggests that there are marriages that don't take effect. This is just the difference between a Japanese marriage and one in the West. Here the ceremonial marriage takes place with no reference whatever to its legality. The families concerned celebrate the occasion openly and the young couple live together as man and wife until it is convenient to have it "take effect," and then the public office is notified that such and such persons are husband and wife, which notification constitutes the legal marriage. We foreigners are always deceiving ourselves by thinking that if the ceremony is open and society recognizes the pair as married, it must be legal. There are large numbers in every considerable town who pass as husband and wife yet have no legal status whatever as such.

Even among the Christians and also among evangelists are some who are in this *dōkyū* (living together) condition, and it never occurs to the uninitiated foreign missionary that such are not truly

married. I was called on to attend the funeral of a Christian sixty years old, and learned that "his wife" had a different name. She, too, is a Christian. On inquiring into the matter, I found they were so related to their respective houses, that they could not easily be legally married, and so had only taken the first step—ceremonial marriage. I recently asked a young man, a member of the church, if he had had his wife registered as his, and he replied with regrets that, tho he had tried again and again, he could not get his relative, who was head of the house, to consent. **

AFRICA.

A Restraint President McKinley upon the has forwarded to
Rum Traffic. the Senate the text of a convention signed at Brussels on June 8 by the representatives of Germany, Belgium, Spain, the Kongo, France, Great Britain, Italy, the Netherlands, Portugal, Russia, Sweden and Norway, and Turkey, for the regulation of the importation of spirituous liquors into Central Africa. The first article of the treaty provides that "the import duty on spirituous liquors, as that duty is regulated by the general act of Brussels, shall be raised throughout the zone where there does not exist the system of prohibition provided by Article XCI of the said general act, to the rate of 70 francs the hectoliter (about 52 cents a United States gallon), at 50 degrees centigrade, for a period of six years. The President transmits the treaty for the consent of the Senate to the adhesion of the United States to the agreement. A notice is inclosed from the Belgian Minister saying:

The examination of the documents inclosed will enable your Excellency to understand the importance of the decision of the conference. The duties constitute a remarkable increase over the tariff now in force, the minimum import duty fixed by the general act of 1890 having been raised in the new

agreement to more than four times the previous rate. This result can not fail to be welcomed with deep satisfaction by all who are interested in the great cause of the regeneration and preservation of the native peoples of Africa.

Barbarism on the Upper Kongo. A strange state of affairs is reported from the Kongo

Free State to the Southern Presbyterian Board of Missions. Letters from Revs. L. C. Vaas and H. R. Hawkins, missionaries at Luebo, give accounts of the burning of 14 villages and the killing of 90 or more natives by native state troops known as Zappo Zaps. They report that some of the victims were eaten by cannibals, and that the bodies of all who were slain were mutilated, their heads having been cut off. It is said the raid was ordered because the people could not pay the exorbitant taxes demanded by the State. The missionaries say they reported the matter to the proper authorities and demanded the withdrawal of the troops. The missionaries further say the Zappo Zaps are a tribe kept by the State for its protection. They are sent out to collect rubber, ivory, slaves, and goats as tribute from the people, and can then plunder, burn, and kill for their own amusement and gain. Mr. Vaas says: "The whole country is plagued, and not a village left standing. The people are in the bush. To-night, in a radius of about 75 miles, there are possibly over 50,000 people sleeping in the bush unsheltered, and we are in the midst of a rainy season."

The Brighter Side: Luebo. A letter from Rev. H. R. Hawkins, dated September

28th, reported that more than 50 had been added to the church at Luebo during the year, and a letter from Rev. W. M. Morrison, of Oct. 8, stated: "This has been, perhaps,

the greatest day in the history of the church at Luebo. Twenty-five were baptized, the largest number ever received at any one time." No one of our missions has ever been subjected to so many difficulties and trials in its temporal environments as the mission on the Kongo, but the wonderful spiritual blessing that has attended the work there has been more than a compensation for all these.

A Basuto Synod. Just at the time of the outbreak of the

Transvaal war, a synod of the French Protestant Church among the Basuto was held at Thaba Bossiou. It was a joint conference of the missionaries and the native pastors, and was a first experiment in giving the latter a larger participation in the direction of the church. These native pastors showed great intelligence in the discussion of the various subjects of the conference, and their collaboration was felt by the missionaries to be of inestimable value. "It is through them and by them," writes M. Sacottet, "that we shall eventually realize the ideal which we have always had before us of a black church governing herself and living by her own self. The synod marks an important date in the history of the mission."—*Journal des Missions Évangéliques*.

The French Mission on the Zambesi is now cut off from all relations with the civilized world, through the blocking of the railway by the South African war. It is unable even to revictual itself, and is threatened, if the situation is prolonged, with failure of the most necessary supplies for the life of Europeans.

Marriage in Nyassaland. According to a native sent home to the Universities' Mission, the course of love does not always run smooth even in East

Africa. For: "You have heard of my boy Julius so often that you will be interested to know that he is happily engaged to be married. It is quite a business-like arrangement—no moonlight, no poetry, no fine frenzies are necessary—a sufficiency of cloth works the oracle. He wanted to marry this woman some time ago, but there were difficulties. Poor Julius' heart did not break—he made shortly after a bid for another lady, a more expensive one still, in a somewhat similar situation. That did not come off, but when he returned up this way the course of true love had begun to run smoothly. Mrs. Mother-in-law paid Julius' people a fowl to make up for the reviling, and negotiations were re-opened. After a few hitches the girl's relations accepted the cloth Julius tendered, and now the engagement is an accomplished fact. After it was settled the lady paid Julius a visit and he made her a present of a garment. To-day she was baptized under the name of Monica, and she brought Julius a present of food, so that you see delicate attentions are in full swing. Before he can be married he must, of course, build a house (it must be close to his mother's or her's) and furnish it. It will cost him, at least, 1s. to get the house built, and I don't think he can possibly furnish it under another 1s. 6d. His marriage won't involve his leaving me. His wife will live at their house and her mother (or his) will look after her, keep her company, and see that she doesn't get into mischief."

The Boers and the Blacks. Rev. J. S. Moffat, writing from Cape Town, 11th November, 1899, says that the war is watched by the Bechuana natives with intense concern. "As one of them put it to me the other day: 'If the English win, then we black men can breathe and

live; if the Boers win, then we may as well die, for we shall be no more looked upon as men, but as cattle; so we shall all go home and pray to God to make the arms of the English strong.' And this is really the question of the day in South Africa: Are we to have all men—British, Boer, and aboriginal—dwelling together with equal rights as men under the British flag, or are we to have the domination of a Boer oligarchy over British and Blacks alike?"

"In the Transvaal a black man is not a human being—he is a lower link between man and the ape, created for the service of the white man. This doctrine, originating with the Boer, has infected the Uitlander, not slow to adopt a view so convenient to his selfishness, and reacts back upon the older colonies, where it finds a congenial soil. It is only the Imperial connection and the moral influence of what is called 'Exeter Hall,' by the colonists, that prevents a recrudescence of slavery in South Africa."

South African Missions. The following catalogue of South African missions is taken from the *Neukirchener Missions- und Heidenbote*, through the *Basel Magazine*:

IN NATAL AND ZULULAND.

(1) The American Board, since 1841. 9 stations, 19 out-stations, 10 missionaries, 16 organized churches, 1,500 members.

(2) Wesleyans, 1845. 17 stations, 5,000 members.

(3) Lutherans, Norwegians. 3 stations, 3,000 baptized.

(4) Berlin (I.), since 1847. 6 stations, 11 out-stations, 21 preaching places, 8 missionaries, 1 female teacher, 2,388 baptized.

(5) Anglicans. 9 stations, 12 clergymen, 3,000 baptized.

(6) Hermannburgers, since 1854. 20 stations, 33 out-stations, 23 missionaries, 4,500 members.

(7) Free Church of Scotland, since 1867. 4 stations, 53 out-stations, 4 missionaries, 41 native helpers, 2,911 baptized, 1,559 scholars.

(8) Swedish Church. 5 stations, 3 out-stations, 4 missionaries.

(9) Free Quaker Mission.

(10) General South African Mission. 4 stations, 7 missionaries.

BASUTOLAND.

(1) Paris Mission, since 1833. 17 stations, 152 outposts, 17 missionaries, 7 ordained native clergy.

(2) Anglicans (S. P. G.), since 1874. 4 stations, 4 missionaries, about 500 communicants.

KAFFRARIA AND PONDOLAND.

(1) Congregational Union (S. A.). 11 congregations.

(2) Free Church of Scotland. 10 stations, 108 outposts, 10 missionaries, 4 native pastors, 160 helpers, 6,219 communicants, 6,418 scholars.

(3) Scottish United Presbyterians, since 1857. 9 stations, 9 missionaries, 31 native helpers, 2,487 communicants, 2,000 scholars.

(4) Wesleyans, since 1820. Independent Church. 67 congregations, 111 clergymen (48 native), 1,473 native helpers, 79,453 baptized, 17,000 scholars.

(5) Unitas Fratrum, since 1828. 7 stations, 23 missionaries and wives, 5,314 adherents.

(6) Berlin (I.), since 1837. 5 stations, 5 outposts, 6 preaching places, 5 missionaries, 1 female teacher, 909 baptized, 457 communicants and wives, 438 scholars.

(7) Anglicans. 25 stations, about 10,000 baptized.

(8) Primitive Methodists, since 1871. 1 station, about 700 members.

(9) General South African Mission. 3 stations, 7 laborers.

BRITISH CENTRAL AFRICA (Westward and Northward of the Two Republics).

(1) Wesleyan, since 1871.

(2) London Society, since 1876.

(3) Holland Reformed Church.

(4) General South African Mission.

(5) S. P. G. (6) Hermannsburgers.

(7) Berlin (I.) Several stations (among them Kimberley and Douglas).

(8) American Board.

CAPE COLONY.

(1) London; (2) Wesleyan; (3) Primitive Methodists; (4) Berlin I. (5) S. P. G.; (6) Free Church; (7) U. P.; (8) Moravians; (9) G. S. A. M. (Capetown); (10) Rhenish; some others.

TRANSVAAL.

(1) Hermannsburgers, since 1857. 26 stations, 62 outposts, 29 missionaries, 319 native helpers, 40,000 adherents, about 19,000 communicants, 5,000 scholars.

(2) Berlin (I.), since 1859. 25 stations, 95 outposts, 132 preaching places, 31 ordained, 3 unordained missionaries, 18,500 adherents, 9,000 communicants.

(3) Wesleyans, since 1875. 25 stations, 3 missionaries, 5 native pastors, 24 helpers, 3,000 members.

(4) Anglican bishopric of Pretoria, with 300 baptized natives.

(5) Holland Reformed Church.

(6) G. S. A. M. 10 workers in Johannesburg.

ORANGE FREE STATE.

(1) Wesleyans, since 1833. Several stations and colored preachers.

(2) Berlin (I.), since 1834. 8 stations, 14 outposts, 48 preaching places, 12 missionaries, 2 female teachers, 5,570 baptized.

(3) Anglican bishopric of Bloemfontein. 900 baptized.

(4) Primitive Methodists.

(5) Holland Reformed Church. 4,000 baptized natives.

MISCELLANEOUS.

Judson's Voice. At the time when Mr. Judson went to

England to seek the cooperation of the London Missionary Society, he met with a very flattering reception, for his personal appearance was much in his favor. He was small and delicate, but his voice, like that of Wesley, was much more powerful than his audience expected to hear, and consequently took them by surprise. On one occasion he sat in the pulpit with Rowland Hill, and, at the close of the sermon, was requested to read a hymn. When he had finished, this clerical oddity arose and introduced him to the congregation as a young man going out to the East to seek the conversion of the heathen, adding: "And if his faith is proportioned to his voice, he will drive the devil from all India."—*The Story of Baptist Missions.*

A Good Word for Foreign Missionaries. Over against such objections one answer is sufficient, and it is such an

answer as is contained in a remark made to me by a very eminent United States official in Japan. "When I came to Japan," said this gentleman, "a few years ago, it was with a conscious prejudice against Christian missions, but after some years of residence I have come to the conviction that Christian missions and Christian missionaries have had more to do with

the advance of Japan in the last quarter of a century than all other causes put together."—*Rev. Edward Abbott.*

Mission Converts. It is always well to treat figures in a comparative way; for instance, to say that there are to-day between 1,500,000 and 2,000,000 converts connected with the various missions of the world means something, but the statement carries more weight if you add in the same breath that at the end of the second century there were probably no more Christians in all the world than this body of adherents now actually connected with native churches, to say nothing of the 200,000 or more who have died in the faith within the century. Or state the number of Japanese Christians as about 41,000 and say that they are a few more than the members of Congregational churches in the State of Ohio to-day. The total evangelizing force in the foreign field to-day, including both the missionaries and the native helpers, aggregates in the neighborhood of 50,000, or perhaps a little short of half the number of ordained Protestant ministers in the United States. Such a comparison gives an idea of the relative scarcity of workers compared with the tremendous magnitude of the field.—*Congregationalist.*

Our Gospel Power Houses. Dr. Radcliffe said of our colleges and academies, in his sermon as retiring moderator of the last General Assembly: "They are the depositaries of power for the Church." What was his idea? The Church, a great syndicate building and operating trolley lines in this and other lands to carry people from the City of Destruction to the City

Celestial. Who is superintendent? The Boards of Home and Foreign Missions of Sabbath-school Work and of Freedmen. Who sees to rolling stock wherein people may sit on their heavenly journey? The Board of Church Erection. Who attends to the technical instruction of conductors and motor-neers? The Board of Education? Who provides sanitariums for the worn-out and pensions for the honorably retired? The Board of Ministerial Relief. Is that all? O, no; what about power plants? "Our schools and colleges," says Dr. Radcliffe, "are the depositaries of power for the Church;" and the high commission of seeing that they are built, equipped, maintained, is given to this Board of Aid for Colleges and Academies. The Holy Spirit is the power. Bringing that power into the mind, heart, and life of youth is true education. The power-house gathers electricity out of the atmosphere; our schools and colleges bring the Holy Spirit to their students through three agencies—the Word, the Workers, and the Work.—*Rev. E. C. RAY, in The Spirit of Missions.*

OBITUARY.

Rev. Dr. John McDougall, of Florence, Italy. With no little sorrow have we learned of the death by pneumonia of our personal friend and editorial correspondent, Dr. McDougall, of Florence, so long at the very front in Italian evangelization. He had in charge the Scotch church in Florence, and was one of the most courteous of Christian gentlemen. For years he has indefatigably worked to evangelize Italy and establish Christian and Protestant schools, and we know of no man, except Cav. Matteo Prochet, who has done more for Italy's spiritual uplifting. *