

AS THE FATHER
HATH SENT ME
EVEN SO SEND
I YOU

NEW YORK 1900

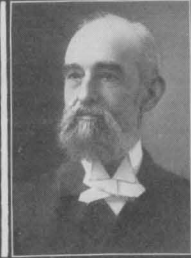
GO YE INTO
ALL THE WORLD
AND PREACH
THE GOSPEL
TO EVERY
CREATURE



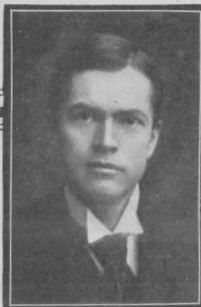
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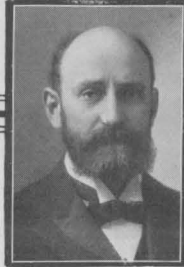
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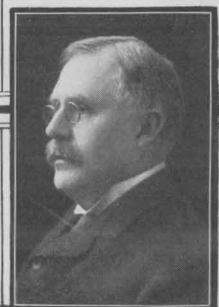
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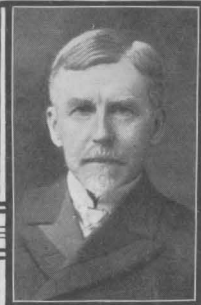


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LIVERPOOL
1860



MRS. J. T. GRACEY



J. S. DENNIS

LONDON
1888



MRS. JOSEPH COOK



H. C. MABIE

LO
I AM
WITH YOU
ALL THE DAYS
EVEN UNTO
THE END
OF THE AGE

THE ECUMENICAL CONFERENCE NEW YORK

APRIL 21—MAY 1, 1900

GO MAKE
DISCIPLES
OF ALL
NATIONS

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New York City, April 21-May 1, 1900

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THE SUPERINTENDING PROVIDENCE OF GOD IN
FOREIGN MISSIONS.*

BY THE EDITOR-IN-CHIEF.

God is in creation. Cosmos would still be chaos with God left out. He is also in history, and the whole course of missions is especially the march of God. Mission history is a mystery until read as His story.

We are now to look at the Superintending Providence of God in foreign missions. The word providence literally means forevision, and hence, foreaction—preparation for what is foreseen—and expresses God's invisible rule of this world, including His care, control, guidance, as exercised over both the animate and inanimate creation. In its largest scope it involves foreknowledge and foreordination, preservation and administration, exercised in all places and at all times.

For our present purpose the word, providence, may be limited to the Divine activity in the entire control of persons and events. This sphere of action and administration, or superintendence, embraces three departments: first, the natural or material—*creation*; second, the spiritual or immaterial—*new creation*; and third, the intermediate, *history*, in which He adapts and adjusts the one to the other, so that even the marred and hostile elements, introduced by sin, are made tributary to the final triumph of redemption. Man's degeneration is corrected in regeneration, the natural is made subservient to the supernatural, and even the wrath of man to the love and grace of God.

Thus intermediate between the mystery of creation and the mystery of the new creation lies the mystery of history, and links the other two. We are now to trace the working of the Creator and Ruler of both the matter worlds and time worlds, controlling the blind forces of nature and the intelligent forces of human nature, so as to make all events and agencies serve His ends as Redeemer.

In creation, God specially manifests His eternity, power, and

* The substance of an address delivered by appointment before the Ecumenical Conference on Foreign Missions, New York, Monday evening, April 23, 1900.

wisdom; in history, His sovereignty and majesty, justice and righteousness; in redemption, His holiness and benevolence, and, most of all, that grace which is not an essential attribute, but a voluntary exercise of His love. These positions being granted, we may expect to find, especially in mission history, proofs of God's superintending providence, and shall not be surprised to discover marks of His three-fold administration as Lawgiver, King, and Judge;* in His legislative capacity, commanding and counseling; in His executive capacity, governing and directing; in His judicial capacity, rewarding and punishing. Our brief space compels us to be content with a general glance over the whole theme as of a landscape from a mountain top.

The work of missions is preeminently God's enterprise—having on it the seal of His authority. He calls it His own "visiting of the nations to take out of them a people for His name."† Thus the whole course of missions becomes God's march through the ages. He has his *vanguard*, the precursors or forerunners that prepare His way, making ready for, and heralding, His approach. He has His *body-guard*, the immediate attendants that signalize His actual advance, bear His banners, and execute His will; and He has His *rear-guard*, the resultant movements consequent upon, and complementary to, the rest. Such is the wide field of survey which now lies before us.

To divest the thought and theme of this, its figurative dress, God's superintending providence in missions is seen from three points of view:

First, in the Divine preparations for world-wide evangelization.

Second, in the Divine cooperation in missionary activity.

Third, in the Divine benediction upon all faithful service.

Each of these, however, embraces many particulars which demand more than a rapid glance. God's preparations have reached through millenniums. But, within the century just closing, we may see Him moving before us, opening doors and shaping events, causing the removal of obstacles and the subsidence of barriers, raising up and thrusting forth workers, and furnishing new facilities; and in nothing more conspicuously than in promoting Bible translation and diffusion.

His cooperation is seen in the unity and continuity of the work, in the marked fitness between the workers and the work, the new fields and the new facilities. Startling correspondences in mission history reveal His omnipresence and faithfulness, such as synchronisms and successions among His chosen servants, parallel and converging lines of labor, and connecting links of service. All these, and much more, show, behind the lives and deeds of the workmen, One who wrought in them both to will and to work.

Mission history shows also clear traces of the *Judge*. Hindrances

* Isaiah, xxxiii : 22.

† Acts, xv : 14.

and hinderers have at times been removed by sudden retributive judgments; nations that would not serve His ends have declined and even perished; and churches, cursed with spiritual apathy and lethargy, have decayed. On the other hand, His approval has been as marked in compensations for self-denial, in rewards for service, often only after many days; in making martyr blood the seed of new churches, and in lifting to a higher level the individual and church life that has been most unselfishly jealous and zealous of His kingdom.

Such are a few of the proofs which the devout student of the missions finds of a superintending providence. The Milky Way, in the opinion of some of the pagan philosophers, was regarded as an old, disused path of the sun, upon which He had left some faint impression of His glorious presence in the golden stardust from His footsteps. To him who prayerfully watches mission history it is God's *Via Lactea*: He has passed that way, and made the place of His feet glorious.

All that can now be done is to give a few examples which justify faith in this superintending providence. Brevity forbids more than the citation of instances sufficient to demonstrate and illustrate these positions. But one thing we premise, that the evidence of Divine coworking will be clearest where there is nearest adherence to His declared methods of working; a formal obedience in the energy of the flesh can command no such blessing as the obedience of faith in the energy of the Spirit.

DIVINE PREPARATION FOR MISSIONS.

As to Divine preparation for world-wide ministries to human souls, what events and what messengers have been His chosen forerunners! The first half of the eighteenth century seemed more likely to be the mother of iniquity and idolatry than to rock the cradle of world-wide missions. Deism in the pulpit and practical atheism in the pew naturally begot apathy, if not antipathy, toward Gospel diffusion. A hundred and fifty years ago, in the body of the Church, disease was dominant and death seemed imminent. Infidelity and irreligion stalked about, God denying and God defying. In camp and court, at the bar and on the bench, in the home and in the church there was a doctrinal plague of heresy and a moral leprosy of lust.

How then came a century of modern missions? Three great forces God marshaled to cooperate: the obscure Moravians, the despised Methodists, and a little band of intercessors scattered over Britain and America. There had been a consecrated few in Saxony for about a hundred years, whose hearts' altars had caught fire at Huss's stake, and fed that fire from Spener's pietism, and Zinzendorf's zeal. Their great law was labor for souls, all at it and always at it. God had already made Herrnhut the cradle of missions, and had

there revived the apostolic church. Three principles underlay the whole life of the United Brethren: Each disciple is, first, to find his *work* in witness for God; second, his *home* where the widest door opens and the greatest need calls; and third, his *cross* in self-denial for Christ. As Count Zinzendorf said: "The whole earth is the Lord's; men's souls are all His; I am debtor to all."

The Moravians providentially molded John Wesley, and the Holy Club of Lincoln College, Oxford, touched by this influence, took on a distinctively missionary character. Their motto had been "Holiness to the Lord;" but holiness became wedded to service, and evangelism became the watchword of the Methodists. Just then, in America, and by a strange coincidence, Jonathan Edwards was unconsciously joining John Wesley in preparing the way for modern missions. In 1747, exactly 300 years after the United Brethren organized as followers of Huss at Lititz in Bohemia, Edwards sent forth his bugle-blast from Northampton, New England, calling God's people to a visible union of prayer for a speedy and world-wide effusion of the Spirit. That bugle-blast found echo in Northampton, in old England, and William Carey resolved to undertake to organize mission effort—with what results we all know. And, just as the French revolution let hell loose, a new missionary society in Britain was leading the awakened Church to assault hell at its very gates. Sound it out and let the whole earth hear: *Modern missions came of a symphony of prayer!* and at the most unlikely hour of modern history, God's intercessors in England, Scotland, Saxony, and America repaired the broken altar of supplication, and called down the heavenly fire. That was God's preparation.

The monthly concert made that prayer-spirit widespread and permanent. Other bodies of Christians followed the lead of the humble Baptists, who in widow Wallis's parlor at Kettering made their new covenant of missions; and great regiments began to form and take up the line of march, until before the nineteenth century was a quarter through its course the whole Church was joining the missionary army. And so it came to pass that, as a little while before, even clerical essayists, like Sydney Smith, could sneer at the "consecrated cobblers" and try to rout them from their nest; that which had been the motto of a despised few became the rallying cry of the whole Church of God.

DIVINE COOPERATION IN MISSIONS.

With this glance at some of the immediate precursors and preparations we turn to look at the history of the century as a missionary movement. Nothing is more remarkable than the rapid *opening of doors* in every quarter. At the beginning of the century the enterprise of missions seemed to worldly wise and prudent men hopeless and visionary. Cannibalism in the Islands of the Sea, fetishism in the Dark Continent,

exclusivism in China and Japan, the rigid caste system in India, intolerance in papal lands, and ignorance, idolatry, superstition, depravity, everywhere, but in most cases conspiring together, reared before the Church impassable walls, with gates of steel. Most countries shut out Christian missions by organized opposition, so that to attempt to bear the good tidings was simply to dare death for Christ's sake. The only welcome awaiting God's messengers was that of cannibal ovens, merciless prisons, or martyr graves.

As the little band advanced, on every hand the walls of Jericho fell, and the iron gates opened of their own accord. India, Siam, Burma, China, Japan, Turkey, Africa, Mexico, South America, the Papal States, and Korea, were successively and successfully entered. Within five years, from 1853 to 1858, new facilities were given to the entrance and occupation of seven different countries, together embracing half the world's population. There was also a remarkable subsidence of obstacles, like to the sinking of the land below the sea level to let in its flood, as when the idols of Oahu were abolished just before the first band of missionaries landed at the Hawaiian shores, or as when war strangely prepared the way just as Robert W. McAll went to Paris to set up his first *salle*.

At the same time God was raising up workers in unprecedented numbers, and men and women so marvelously fitted for the exact work and field as to show unmistakable foresight and purpose. The biographies of leading missionaries read like chapters where prophecy lights up history. Think of William Carey's inborn adaptation to his work as translator in India, of Livingstone's career as missionary explorer and general in Africa; of Catherine Booth's capacity as mother of the Salvation Army; of Jerry McAuley's preparation for rescue work in New York City; of Alexander Duff's fitness for educational work in India; of Adoniram Judson's schooling for the building of an apostolic church in Burma; of John Williams's unconscious training for his career as evangelist in the South Seas. Then mark the unity and continuity of labor. See one worker succeed another at crises unforeseen by man, as when Gordon left for the Sudan on the day when Livingstone's death was first known in London, or Pilkington arrived in Uganda the very year when MacKay's death was to leave a great gap to be filled. Then study the theology of inventions, and watch the furnishing of new facilities for the work as it advanced. He who kept back the three greatest inventions of reformation times, the mariner's compass, the steam engine, and the printing press, until His Church put on her new garments, waited to unveil nature's deeper secrets, which should make all men neighbors, until the reformed Church was mobilized as an army of conquest!

At times this superintending providence of God has inspired awe by unmistakably judicial strokes of judgment, as when in Turkey in

1839, in the crisis of missions, Sultan Mahmūd suddenly died, and his edict of expulsion had no executive to carry it out, and his successor Abdul Medjid signalized the succession by the issuing of a new charter of liberty; or as when in Siam, twelve years later, at another such crisis, God by death dethroned Chaum Klow, the reckless and malicious foe of missions, and set on the vacant throne Maha-Mong-Kut, the one man in the empire taught by a missionary and prepared to be the friend and patron of missions, as also his son and successor, Chulalongkorn!

These are but parts of His ways. The pages of the century's history are here and there written in blood, but even the blood has a golden luster. Martyrs there have been, like John Williams, and Coleridge Patteson, and James Hannington, Allen Gardiner, and Abraham Lincoln, and David Livingstone, the Gordons of Erromanga and the Gordon of Khartoum, the convert of Lebanon, and the court pages at Uganda; but every one of these deaths has been like that of the seed which falls into the ground to die that it may bring forth fruit. The churches of Polynesia and Melanesia, of Syria and Africa, of India and China, stand rooted in these martyr graves as the oak stands in the grave of the acorn, or the wheat harvest in the furrows of the sown seed. It is part of God's plan that thus the consecrated heralds of the cross shall fill up that which is behind of the sufferings of Christ in their flesh, for His body's sake which is the Church.

THE DIVINE BENEDICTION IN MISSIONS.

He who thus prepared the way, and wrought in and with the workers, has shown the same superintending providence in the *results* of missions. Two brief sentences fitly outline the whole situation as to the *direct* results in the foreign field: First, native churches have been raised up with the three features of a complete church life: self-support, self-government, and self-propagation; and second, every richest fruit of Christianity, both in the individual and in the community, has been found growing and ripening wherever there has been faithful Gospel effort. Then, as to the *reflex* action of missions on the church at home, two other brief sayings are similarly exhaustive: first, Thomas Chalmers's remark, that "foreign missions act on home missions not by exhaustion, but by fermentation," and second, Alexander Duff's sage saying, that "the church that is no longer evangelistic, will soon cease to be evangelical."

The whole hundred years of missions is a historic commentary on these four comprehensive statements. God's word has never returned to Him void. Like the rain from heaven, it has come down, not to go back until it has made the earth to bring forth and bud, yielding not only bread for the eater, but seed for the sower, providing for salvation of souls and expansion of service. Everywhere God's one everlasting

sign has been wrought; instead of the thorn has come up the fir tree, and instead of the brier, the myrtle tree—the soil of society exhibiting a total change in its products, as in the Fiji group, where a thousand churches displace heathen fanes and cannibal ovens, or as among the Karens, where on opposing hills the Schway Mote Tau Pagoda confronts the Kho Thah Byu Memorial Hall, typical of the old and the new. Along the valley of the Euphrates, churches have been planted by the score; with native pastors, supported by self-denying tithes of their members. Everywhere the seed of the Word of God being sown, it has sprung up in a harvest of renewed souls which in time have become themselves the good seed of the kingdom, to become the germs of a new harvest in their turn.

On the other hand, God has distinctly shown his approval of missionary zeal and enthusiasm in the church at home which has supplied the missionaries. Spiritual prosperity and progress may be gauged so absolutely by the measure of missionary activity, that the spirit of missions is now recognized as the spirit of Christ. Solomon's proverb is proven true, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty;" and Christ's paradox is illustrated: "The life that is saved is lost, and the life that is lost is saved." Phillips Brooks, with startling force, compares the church that apologizes for doing nothing to spread the good news on the ground of its poverty and feebleness, to the parricide who, arraigned in court for his father's murder, pleads for mercy on account of his orphanhood! The hundred years have demonstrated that "religion is a commodity of which the more we export the more we have remaining."* The logic of events proves that the surest way to keep the church pure in faith and life, is to push missions with intelligence and holy zeal. What seal of God upon mission work could be more plain than the *high ideals of character* seen in the missionaries themselves! The workman leaves his impress on his work, but it is no less true that the work leaves its mark on the workman. Even those who assail missions, applaud the missionaries. They may doubt the policy of sending the best men and women of the church abroad to die by fever or the sword, or waste their sweetness on the desert air; but there is no doubt that such a type of character as is developed by mission work, is the highest known to humanity. In this field have grown and ripened into beauty and fragrance the fairest flowers and fruits of Christian life. Here have been illustrated, as nowhere else, unselfish devotion to Christ, unswerving loyalty to the Word, and unsparing sacrifice for men. Was it not Theodore Parker who said, that it was no waste to have spent all the money

* Mr. Crowninshield objected in the Senate of Massachusetts to the incorporation of the A. B. C. F. M., that it was designed to "export religion, whereas there was none to spare from among ourselves." This is Mr. White's reply.

missions had cost, if they gave us one Judson? Here, on the mission field, are to be found, if anywhere, the true succession of the apostles, the new accession to the goodly fellowship of the prophets, and the continued procession of the noble army of martyrs.

Surely all this is the standing proof of the superintending providence of God. He who gave our marching orders, gave at the same time the promise of His perpetual presence on the march. And He has kept His word. "Lo I am with you all the days, even unto the end of the age." At every step He has been seen by faith, the Invisible Captain of the Lord's Host, and in all victories there has been, behind the sword of Gideon, the sword of the Lord.

This whole history reminds us of that conspicuous passage in the Acts of the Apostles where, within the compass of twenty verses, fifteen times *God* is put boldly forward as the one Actor in all events. Paul and Barnabas rehearsed, in the ears of the church at Antioch and afterward at Jerusalem, not what *they had done* for the Lord, but all that *He had done with them*, and how *He had opened the door of faith* unto the Gentiles; what miracles and wonders *God had wrought* among the Gentiles *by them*. And, in the same spirit, Peter, before the council, emphasizes how God had made His choice of him as the very mouth whereby the Gentiles should hear the word of the Gospel and believe; how He had given them the Holy Ghost and put no difference between Jew and Gentile, purifying their hearts by faith; and how He who knew all hearts had thus borne them witness. Then James, in the same strain, refers to the way in which *God had visited* the Gentiles to *take out* of them a people for His name; and concludes by two quotations or adaptations from the Old Testament which fitly sum up the whole matter:

"The Lord *who doeth all these things.*"

"Known unto God are *all His works* from the beginning of the world." (Acts xiv:27 to xv:18.)

The meaning of such repeated phraseology can not be mistaken. God is thus presented as the one Agent or Actor, even conspicuous apostles, like Paul and Peter, being only His instruments. No twenty verses in the Word of God contain more emphatic and repeated lessons on man's insufficiency and nothingness and God's all-sufficiency and almightiness. It was God working upon man through man, choosing a man to be His mouthpiece, with His key unlocking shut doors; it was God visiting the nations, taking out a people for His name, turning sinners into saints, purifying hearts and bearing them witness. He and He alone did all these wondrous things, and according to His knowledge and plan of what He would do from the beginning. These are not the acts of the Apostles but the acts of God through the apostles. In the same spirit the praying saint of Bristol named his journal: "*The Lord's Dealings with George Müller.*"

There is, indeed, a superintending Providence of God in foreign missions; the King is there in imperial conduct, the Lawgiver in authoritative decree, the Judge in reward and penalty: God, the eternal, marshaling the ages with their events; God, the omnipresent, in all places equally controlling; God, the omniscient, wisely adapting all things to His ends. The Father of spirits, discerning the mutual fitness of the worker and his work, raises up men of the times for the times. Himself deathless, His work is immortal tho His workmen are mortal, and the building moves on from cornerstone to capstone, while the builders dying give place to others. He has opened the doors and made sea and land the highways for national intercourse, and the avenues to national brotherhood. He has multiplied facilities for world-wide evangelization, practically annihilating time and space, and demolishing even the barriers of language. The printing and circulating of the Bible in four hundred tongues, reverses the miracle of Babel and repeats the miracle of Pentecost. Within the past century the God of battles has been calling out His reserves. Three of the most conspicuous movements of the century have been the creation of a new regiment of Medical Missions, the Woman's Brigade, and the Young People's Crusade. The organization of the Church Army is now so complete, that but one thing more is needful, namely, to recognize the invisible Captain of the Lord's Hosts, as on the field, to hear His clarion call summoning us to the front, to echo His Word of command; and, in the firm faith of His leadership, pierce the very center of the foe, turn his staggering wings, and move forward as one united host in one overwhelming charge.

ZINZENDORF, THE FATHER OF MODERN MISSIONS.

BY MISS BELLE M. BRAIN, SPRINGFIELD, OHIO.

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

Two centuries ago, on May 26, 1700, in the city of Dresden, where Zinzendorf street perpetuates the name of an illustrious family now extinct, there came into the world a little child—Nicolaus Ludwig by name, Count of Zinzendorf and Pottendorf by rank—who was destined to become great in the kingdom of God. As founder of the renewed Moravian Church, and promoter of its vast missionary enterprises, he exerted an influence that has not diminished with the passing years. The two hundredth anniversary of his birth finds the mighty forces he set in motion still operating powerfully to bless the world.

Count von Zinzendorf, statesman, bishop, poet, preacher, missionary, was one of the most remarkable characters of modern times. Descended from a long line of illustrious ancestors, he owed much to heredity. His grandfather, exiled from Austria for conscience sake,

surrendered his large estates rather than deny his faith. His maternal grandmother, the Baroness von Gersdorf, a friend and disciple of the pietist Spener, was a woman of no ordinary attainments. Possessed of keen intellectual powers, she read the Bible in its original tongues, composed hymns of a high order, and corresponded in Latin with the learned men of her day.

At an early age the little count was dedicated to the service of Christ. Six weeks after his birth, his father, who occupied a high position at the Saxon Court, lay upon his death-bed. Shortly before he passed away, he took the unconscious babe in his arms, and solemnly gave him to God. After the death of her husband the widowed countess went to reside with her mother, the Baroness von Gersdorf, at Gross-Hennersdorf, in Upper Lusatia. A few years later she married again, leaving her little son to the care of his gifted and saintly grandmother.



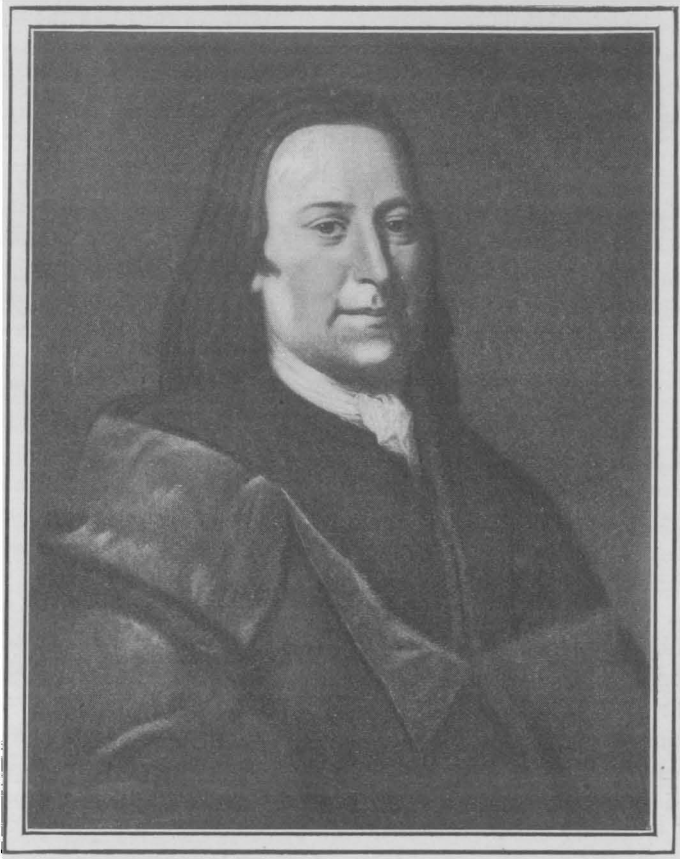
RUINED CASTLE OF GROSS-HENNERSDORF.
Showing the balcony-window from which the child
Zinzendorf threw letters of love to the Savior.

In the castle at Gross-Hennersdorf the child's environment was such as to develop the rare gifts bestowed upon him by heredity. His grandmother trained him with unusual care; his aunt, the Baroness Henrietta, prayed with him night and morning; Dr. Spener, his sponsor at baptism, watched over him with fatherly solicitude; and Edeling, his tutor, was a young pietist from Halle. Spener, Francke, and other eminent men were frequent guests at the castle. From

his earliest days the little count was much in the company of the great and good.

Reared in such an atmosphere, he early developed a precocious piety that has, perhaps, never been equaled. The story of his childhood reads less like fact than fiction. In his fourth year he began to seek after God, framing his covenant thus: "Be thou mine, dear Savior, and I will be thine." Christ was so real to him that he spent hours talking to Him as to a familiar friend. "A thousand times," he says, "I heard him speak in my heart, and saw him with the eye of faith." Visitors to the old ruined castle at Gross-Hennersdorf are still shown the window from which, with child-like faith, he tossed little letters of love and devotion to the Savior, believing that the angels would carry them up to God.

To this extraordinary child Christ was all in all. He might with



NICOLAUS LUDWIG, COUNT VON ZINZENDORF.
From a portrait by Kupetzky.

truth have exclaimed, as he did years after at Herrnhut, "I have but one passion; it is He, only He!" It was his custom to hold prayer-meetings in his private room, and to preach to companies of friends, or rows of chairs when an audience failed. This was no mere child's play, but the earnest expression of a loving heart. On one occasion, when the rough soldiers of Charles XII. invaded the castle, they came unexpectedly upon the little count engaged in his devotions. Awe-struck, they paused to listen, and then silently withdrew.

At the age of ten, young Zinzendorf was sent to Francke's school at Halle. Here, for a time, his life was far from happy. Unused to companions of his own age, he was ill-prepared for school life. Unfortunately, too, he overheard his mother describe him to Francke as very talented, but headstrong, full of pride, and in sore need of a restraining hand. Put under a discipline needlessly severe, he was often flogged in public for imaginary offenses, and sometimes made to stand

in the streets of Halle placarded as a "lazy donkey." At the end of two years, Francke declared him incorrigible, and demanded his removal from the school. Through the intercession of his grandmother, however, who knew his real character, he was given another trial. Ere long complaints against him ceased, and both teachers and fellow students began to appreciate his worth.

While at Halle, Zinzendorf received his first inspiration in missions, and began his active service for Christ. From his place in Francke's household he heard accounts of the mission established in the East Indies by the king of Denmark, and occasionally came in contact with missionaries returning from the field. This stirred his young heart with longing to win the world to Christ. To this end he established prayer-circles among the boys, and founded the famous "Order of the Grain of Mustard Seed," composed originally of five pious lads, who pledged themselves to "give the Gospel to all, Jews and heathen alike." With his most intimate friend, the Baron Frederick von Watteville, a youth of his own age, he made, in 1715, the additional covenant to promote the cause of missions, especially among those degraded heathen to whom no one else would go.

In 1716 his uncle, fearing that the atmosphere of Halle would unfit him for a diplomatic career, sent him to the University of Wittenberg, where he matriculated as a student of law. His own wish was to study theology, but his relatives would not consent to it, even his pious grandmother scorning the idea of a German count becoming a preacher! Student life at Wittenberg was gay and wild, and he found himself the only earnest Christian in a company of worldly-minded young men. Nevertheless he was true to his Master, frequently spending whole nights in prayer and study of the Word. Ere long his influence became so great that he was actually chosen, by leading professors on both sides, to mediate in a great religious controversy between Wittenberg and Halle.

In 1719 Count Zinzendorf entered upon a tour of travel, thought necessary, in those days, for the completion of a young nobleman's education. His uncle hoped, too, that a sight of the world and its gaieties would "take the nonsense out of him." It had, however, the opposite effect. "If the object of my being sent to France is to make me a man of the world," he said, "I declare that this is money thrown away; for God will, in his goodness, preserve in me the desire to live only for Jesus Christ." With such a spirit in his heart, contact with the "brilliant wretchedness" of the world augmented, rather than diminished, his purpose to serve his Lord. Then, too, in the gallery at Dusseldorf, he was powerfully impressed by the *Ecce Homo* of Sternberg, under which was this inscription:

*"Hoc feci pro te;
Quid facis pro me?"*

As he looked upon the sad, expressive face of the crucified Redeemer, and felt that he had no adequate answer to the question, he renewed his consecration vows.

Returning from his travels, he visited the branches of his family at Oberberg and Castell. At the latter place occurred the romance of his life, a touching story quite in keeping with his character. During an illness that prolonged his stay, he fell in love with his cousin Theodora, and since she was a discreet and pious maiden, offered her his hand. Though somewhat cold and distant, she responded by giving him her portrait, which was equivalent to a betrothal. All went well until he discovered that his friend, Count Reuss, was also in love with Theodora. With lofty ideals of friendship, each young nobleman insisted on retiring in favor of the other. At length they appealed to the young lady herself. She promptly chose Count Reuss, and Zinzendorf bowed in submission to the will of God. "Even if it cost me my life to surrender her," he said, "if it is more acceptable to my Savior, I ought to sacrifice the dearest object in the world." With a touching spirit of resignation he composed a cantata which was rendered on the occasion of the formal betrothal of the happy pair, and at the close of the ceremony offered up a fervent and affecting prayer for their future happiness.

Two years later, September 7, 1722, he was happily married to the Countess Erdmuth Dorothea, sister of Count Reuss, a lady of exalted Christian character to whom he owed much of the success of his remarkable career. On their wedding day they covenanted to lay aside all ideas of rank, to win souls, and to be ready to go at a moment's notice, wherever the Lord might call them.

On attaining his majority in 1721, Count Zinzendorf greatly desired to enter the service of the church; his relatives, however, insisted on his entering the service of the state. With a strong spirit of filial obedience, he reluctantly declined Francke's offer of a position at Halle, and accepted the post of counselor at Dresden. The time had now come for him to take possession of his inherited estates. But, some difficulties arising concerning them, he waived his rights rather than resort to law, and purchased from his grandmother the small estate of Berthelsdorf, about three miles from Gross-Hennersdorf, his object being to make it a model Christian village. Having received homage as "Lord of the Manor," May 19, 1722, he secured the appointment of his friend, John Andrew Rothe, as village pastor, and at once

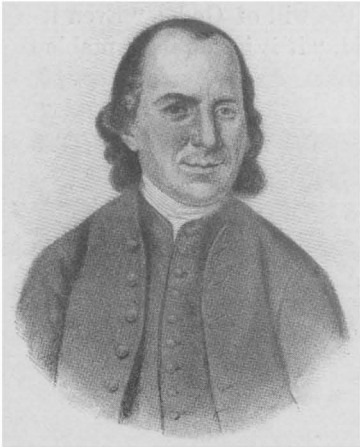


HOUSE OF COUNT VON ZINZENDORF.
Berthelsdorf, near Hennersdorf.

began to plan for the uplifting of his tenantry. At the installation service of the new minister, Pastor Schaefer, of Gorlitz, used these words: "God will light a candle on these hills which will illuminate the whole land"—a prophecy that has been wonderfully fulfilled. The year following, Zinzendorf, indefatigable in his purpose to serve God, formed with Rothe, Schaefer, and Frederick von Watteville, the "League of the Four Brethren," having as its object the extension of the Redeemer's kingdom.

Though Zinzendorf had apparently been thwarted in his purpose to devote his time wholly to the cause of Christ, it proved to be only for a time. Not long was he to spend his strength in the service of an earthly king. God had chosen him for a mighty work, and ere

long he was brought into contact with it. In 1722, shortly after the purchase of Berthelsdorf, Christian David, a young carpenter of Moravia, came seeking an asylum for some persecuted Protestants of his native land. The count gave them permission to settle on his estate, little knowing that thus was to be formed the "parish destined for him from eternity."



CHRISTIAN DAVID.
1690-1751.

The refugees for whom Christian David had come to intercede were a scattered remnant of the ancient Moravian Church, the story of which is one of the saddest, but most heroic known to history. Founded in 1457 by the proscribed followers of John Huss, wave upon wave of

persecution had rolled over it, until, at the close of the seventeenth century, it was to all appearances extinct. There remained, however, scattered through Bohemia and Moravia, little communities of secret disciples known as the "hidden seed." In 1715—the year in which Zinzendorf and Watteville made their memorable covenant—these little communities began to feel the reviving influence of the Holy Spirit in their midst. Christian David, a zealous Roman Catholic, became dissatisfied with his faith, and started out in search of truth. Finding it in Saxony through Pastor Schaefer, he returned home to preach Christ. A Protestant awakening followed, and fierce persecution broke out. Since it was evident that Protestants could not live in Moravia, Christian David sought an asylum for them in Germany, finding it, as we have seen, in Berthelsdorf. Shortly before midnight, May 27, 1722, with the greatest secrecy, he led forth the

first little band of ten pilgrims on their journey to the promised land.

Arriving at Berthelsdorf, they found Count Zinzendorf absent from home, but his steward received them kindly, and gave them permission to remain. They chose as a building site a small flat elevation, known as the Hutberg or Watch Hill. It was a barren, uncultivated spot, about a mile from Berthelsdorf; but to Christian David and his companions the name it bore came as a message from on high. "It shall be the 'Lord's Watch,'" they said; "here will we build." Such was the humble beginning of the settlement at Herrnhut. Ere long the first little company was joined by others, Christian David returning again and again to lead them out.

Count Zinzendorf's first meeting with the refugees occurred while on a visit to Berthelsdorf during his wedding journey. As he drove through his estate one evening he noticed a light in a house that had been erected during his absence. On learning that it belonged to the Moravians he entered the dwelling and gave its occupants a hearty welcome, commending them to God in prayer.

Busy with his work as a Christian landlord at Berthelsdorf, the count gave little thought to the settlement on the hill. At length, however, Herrnhut forced itself upon his attention. When it became known that he had welcomed religious exiles to his estate, persecuted Protestants of various sorts flocked thither. As a result there were in the new community men of strong will and intense convictions whose ideas clashed. The spirit of discord grew apace, and at length Zinzendorf felt obliged to take it in hand. Realizing that at heart they were true and loyal Christians, he went among them privately and endeavored to show them the error of their way. Then, gathering them together in the castle at Berthelsdorf on May 12, 1727, he submitted to them certain rules and regulations by which he proposed they should be governed. This had the desired effect. Without a dissenting voice the statutes were accepted, and in the general handshaking that followed, the spirit of dissension began to melt away.



THE OLD BERTHELSDORF CHURCH.

Zinzendorf now began to perceive that God was calling him to become the leader of these people. Forming them into bands and societies, he instituted religious meetings among them, and at the close of each day gathered them together for a service of prayer and praise. Gradually a great change was wrought. Discord gave place to brotherly love, theological dispute to Christian unity, and a spirit of peace and joy began to pervade the atmosphere. At length, in a most signal manner, God set the seal of divine approval upon the work. On August 13, 1727, a date regarded as their spiritual birthday by the renewed Moravian Church, while they were assembled in the Lutheran Church at Berthelsdorf to partake of the Communion, there occurred a mighty outpouring of the Holy Spirit, such as has been rarely experienced since Pentecost. The power of this revival is still felt in the church to-day, a system of hourly prayer having been agreed upon to perpetuate it.

About this time Zinzendorf found in the library at Zittau, a copy of the Order of Discipline of the Ancient Moravian Church, published by its last bishop, John Amos Comenius. This greatly stirred his heart. "I could not read the lamentations of Comenius," he says, "lamentations called forth by the idea that the Church of the Brethren had come to an end, and that he was locking its door—I could not read his mournful prayer, 'Turn thou us unto Thee, O Lord, and we shall be turned; renew our days as of old,' without resolving then and there: I, as far as I can, will help bring about this renewal. And tho I have to sacrifice my earthly possessions, my honors, and my life, as long as I live I will do my utmost to see to it, that the little company of the Lord's disciples shall be preserved for Him until He comes." Resigning his position at the Saxon court, he henceforth devoted time, money, and talents wholly to their cause. As their leader, he endeavored to shape their development, not as an organization separate from the Lutheranism of the land, but according to Spener's idea of a "church within the church."

Under his guidance a firm and stable form of government was established in Herrnhut. Men of loose views and worldly tastes were weeded out, and none but true-hearted Christians allowed to remain. The women gave up their brilliant Bohemian dress, and adopted a simple costume consisting of a plain dress and a cap tied with ribbons, the color of which indicated their position in life—widows wearing white, wives blue, and maidens red. An order of worship, with many beautiful customs, including the far-famed Easter service, was introduced, and the constant use of sacred song became one of their marked characteristics. Under the new régime life at Herrnhut became grave and serious, but happy and prosperous, combining joyous religious experience with the faithful performance of daily tasks.

The province of Moravianism, however, was not merely to illustrate

the beauties of an almost ideal Christian life at home, but also to embody the principle of apostolic obedience to the command to preach the Gospel abroad. In his dealings with Zinzendorf and the Brethren God had been slowly unfolding great plans for the evangelization of the world. Having prepared a chosen people in the furnace of affliction, he led them out of bondage, and raised up for them a leader saturated with evangelistic zeal, under whose direction they became, not only the pioneers of modern missions, but the foremost missionary church in all the world.

Missionary interest in the Moravian Church dates back to 1731, when Count Zinzendorf went to Copenhagen to be present at the coronation of Christian VI. Here he saw two Esquimos who had been baptized in Greenland by Hans Egede, and learned with sorrow that his mission was likely to be abandoned. At the same time his attendants became acquainted with Anthony, a negro servant of the Count de Laurwig, who told them of the slaves in the West Indies who desired to be Christians but had no one to teach them of God. On his return, Count Zinzendorf, as was his custom, related to the congregation at Herrnhut the principal events of his journey, dwelling especially upon the two Greenlanders and the story of the West Indian slaves, adding that perhaps there were those present who would yet preach in these distant lands. Shortly after the negro, Anthony, came by invitation to address the congregation. His words created in the hearts of two young men a strong desire to carry the Gospel to the slaves. A few days later, in a letter to the congregation, they made known their wish. During the public reading of this letter the hearts of two other brethren were moved with a strong impulse to go to Greenland.

Not for a year was the congregation ready to send them forth. Then, on August 21, 1732—a most memorable date—Leonard Dober, accompanied by David Nitschmann, who was to assist in establishing the mission and then return, left Herrnhut and started for the West India Islands. At three o'clock in the morning, each with a small bundle and about \$3.00 a piece in money, they began their journey, Count Zinzendorf taking them in his carriage as far as Bautzen, where he invoked upon them the blessing of God, and then bade them farewell. Five months later, January 13, 1733, the cousins Matthew and Christian Stach, accompanied by Christian David, departed on a similar mission to Greenland. From these humble beginnings Moravian



DAVID NITSCHMANN.

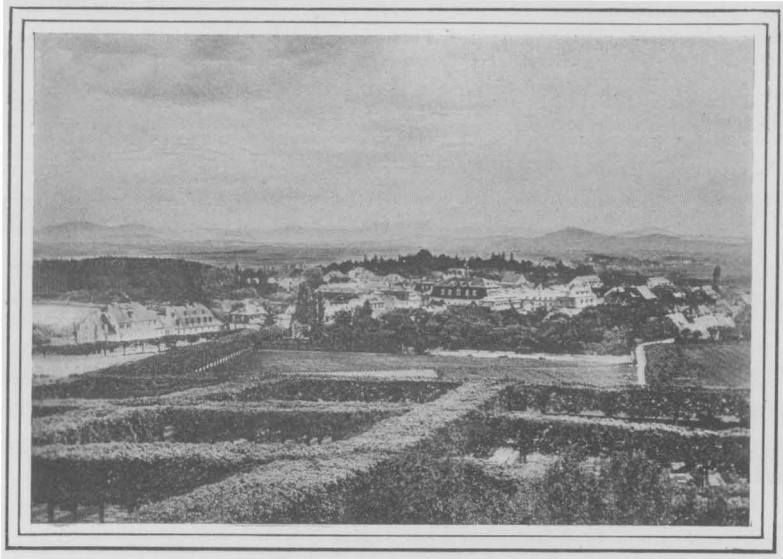
missions have spread to every quarter of the globe. On the occasion of their first jubilee in 1782, ten years before Carey preached his famous sermon, they occupied 27 stations, manned by 165 missionaries. Well may Zinzendorf be called the "father of modern missions."

Meanwhile the work was zealously pushed at home. Under the direction of their indefatigable leader, the Brethren went far and wide throughout the countries of Europe, founding new settlements and beginning the Diaspora work, the object of which was not to proselyte members from the state churches, but to foster spiritual life within them by the formation of societies for prayer.

Not without constant opposition was Zinzendorf allowed to prosecute his great work. Accused of founding a new sect, and of preaching without authority, false charges of all kinds were preferred against him and his community at Herrnhut. "The ideal which inspired him," says Bishop De Schweinitz, "was too lofty for that day of sectarian bigotry and dispute. He was more than a century ahead of his times." No man was ever more thoroughly maligned, and none ever bore slander and opprobrium more patiently. Personal malice he allowed to go unanswered, but attacks upon his people were met with tact and skill. In 1732, when complaint was made before the Saxon court that the Herrnhuters were unorthodox, he invited a body of commissioners to come and see for themselves. After a thorough investigation they were obliged to report that the "people of Herrnhut were perfectly orthodox and might continue to live in peace." In 1734, to silence further opposition, Zinzendorf was ordained a Lutheran minister with full power to preach, and in 1735 he had David Nitschmann consecrated a bishop by Daniel Ernest Jablonsky, court preacher at Berlin, to whom the Brethren's episcopate had been transmitted by his uncle, Bishop Comenius. Two years later, on the advice of King Frederick William I. of Prussia, Zinzendorf was himself made a bishop of the Moravian Church.

Nevertheless the opposition continued. In 1736, owing to the misrepresentations of his enemies, Zinzendorf was banished from Saxony. He received the news with characteristic submission to the will of God. "What matter!" he exclaimed; "even had I been allowed by law I could not have remained at all in Herrnhut during the next ten years. That place is our proper home where we have the greatest opportunity of laboring for our Savior. We must now gather a pilgrim congregation and preach Christ to the world."

He now established his headquarters in the old ruined castle of Marienborn, in the district of Wetteravia. It was a filthy place, which Christian David pronounced unfit for civilized beings. But Zinzendorf, believing it to be the spot to which God was calling him, took up his abode within its crumbling walls. With him came his family and a company of workers known as the "Warrior Band." Beginning



"GOD'S ACRE"—THE MORAVIAN CEMETERY AT HERRNHUT, GERMANY.

with the degraded tenantry around them, they pushed the work of preaching Christ to the uttermost parts of the earth. Zinzendorf himself undertook long evangelistic tours. In 1739 he visited the mission at St. Thomas, and in 1741 came to America, accompanied by his young daughter, the Countess Benigna. Here he remained for more than a year, working among the Indians and others, and establishing the church at Bethlehem, Penn. On his return to Europe he traveled through Germany, Holland, and England, remaining in the latter country several years.

During the latter part of the stay at Marienborn occurred that sad and deplorable period known as the "sifting time," when both Zinzendorf and his followers descended into a deep "valley of humiliation." Allowing themselves to be carried away by their emotions, they were guilty of many foolish extravagances of thought and speech. These are shown in the hymns of the period, many of which were composed by Zinzendorf himself. Dwelling constantly on the sufferings of Christ, they gave "gruesome descriptions of the crucified Savior," and surpassing the style of the Song of Solomon, "rung the ideas of the bride and bridegroom in keys unpleasant to the ear." At length they realized into what they were drifting, and with penitent prayer and broken hearts, humbled themselves before God. Ere long they recovered themselves, and stood on solid ground.

In 1749 Count Zinzendorf was completely vindicated of all charges preferred against him. The Saxon government not only repealed the edict of banishment, but urged him to form other settlements like

Herrnhut within their territory. In 1750 the home at Marienborn was broken up, and the count returned to Berthelsdorf, where the remainder of his life was passed in peace and quietness, some of his bitterest enemies becoming his warmest friends. In 1752 he was called upon to sustain a heavy loss in the death of his only son, Count Christian Rénatus, whom he had hoped to make his successor. Four years later, June 19, 1756, his faithful wife was taken from him. He remained a widower one year, and then married Anna Nitschmann, on the ground that a man in his official position ought to be married.

The record of his earthly life closed at Berthelsdorf on May 9, 1760. When he passed away more than a hundred brethren and sisters were present in the room, among them David Nitschmann, and Frederick von Watteville, his life-long friend and helper. His last words were spoken to John von Watteville, his son-in-law (the husband of the Countess Benigna, and the adopted son of Frederick von Watteville), whom he had named as his successor.

His death was sincerely mourned by thousands in all parts of the world, who loved and honored him. His funeral was attended by four thousand persons, and his body borne to the grave by thirty-two missionaries and preachers from Holland, England, Ireland, North America, and Greenland, all of whom he had raised up for their work. The simple flat stone that marks his last resting-place in "God's Acre," the beautiful Moravian cemetery on the eastern slope of the Hutberg in Herrnhut, bears this inscription:

"He was appointed to bring forth fruit, and his fruit remains."

THE REIGN OF TERROR ON THE KONGO.

BY REV. D. C. RANKIN, NASHVILLE, TENN.

Editor of *The Missionary*.

Distressing accounts of outrages by government officials have recently been reported by members of the Southern Presbyterian Mission on the upper waters of the Kongo river. This mission, now quite a flourishing one, with three stations and some 350 native church members, was founded in 1890, and has its central station at Luebo, in the southern part of the Kongo Free State. Luebo is 1,000 miles inland, on an important branch of the Kassai, which is the largest southern affluent of the Kongo. No other Protestant mission is found in all this vast region, tho the Roman Catholics have a number of stations. This section is known officially as "the District of the Kassai," one of the twelve or more districts into which the entire Kongo Free State is divided; and the Belgian governor of it, or "Chef de Zone," resides at Luluaburg on the Lulua river, 120 miles southeast of Luebo. This official there maintains a considerable force of African sepoy, who

are chiefly representatives of the Zappo Zap tribe, living in that section, and many of them noted as being bloodthirsty cannibals. These native troops are usually under the command of a white Belgian officer, tho in the gravest of the recent troubles, they seem to have been under the command of native subordinates.

The outrages in the Kassai district seem to have had their origin early last autumn in the attempt of the Belgian authorities at Luluaburg to collect an extortionate tribute from the Bakete, the Bakuba, and other important tribes living in the field occupied by the Southern Presbyterian Mission. In September last a considerable force of native soldiers was despatched from Luluaburg for the purpose indicated, under the command of a well-known Zappo chief, Melumba N'Cuso. As the tribute demanded was out of proportion to the ability of the people, the troops at once began their nefarious work, and in a little while devastated a large section of the country, burning scores of towns and villages, and shooting down in cold blood many of the innocent, unoffending people. There was a perfect reign of terror. The people everywhere fled to the bush. After plundering their towns, the troops burnt them, and, moving from point to point, left scenes of blood and fire and desolation behind them.

As the territory of the Bakete and Bakuba tribes had for some years past been the special sphere of influence of the Presbyterian Church, her missionaries felt it incumbent upon them to investigate the reports that came to them almost daily of the distressing experiences of their people. Hence, near the end of September, the Rev. Wm. H. Sheppard, the oldest missionary at the station, a colored man reared in Virginia, and held in high esteem both in America and in Africa, was sent on a mission of inquiry. His report has already been widely published. He found that appalling as the reports had been, the half had not been told. At no little personal risk he visited the camp of these African sepoys, and had an interview with Melumba N'Cuso himself, who placed him in charge of a subordinate, and this man with remarkable frankness not only gave him a full report of their bloody deeds, but also showed him heartrending evidences thereof. The state representative had demanded a large number of slaves and much rubber and livestock. The people were unable to pay it. A few days before Mr. Sheppard arrived, a number of leading chiefs, with their people, had been invited by the state authorities to a palaver inside a large stockade. The whole affair was one of treachery, for the invitation had been extended by the state ostensibly for friendly purposes. When all were safely inside the stockade, the doors were closed, and the exorbitant demand for tribute was renewed, but without success. Thereupon the chiefs and their people were fired upon, only a few escaping to tell the story.

Mr. Sheppard refers to this stockade as the "fatal trap." In

describing it he says: "To enter the fatal trap I had to get down on my knees. A man brought me a kind of drink in a pot and placed it before me; but I refused, asking for water instead, which I could hardly drink, because the man's hands were even then dripping with the crimson blood of innocent men, women, and children. The trap is 80 yards long by 40 wide, and is full of odors of the dead lying about." By this time Melumba himself had entered, and Mr. Sheppard inquired, "How did the fight come up?" Melumba replied, 'I sent for all the chiefs, sub-chiefs, and men and women to come and finish the palaver. When they had entered I demanded all my tribute, and threatened death if they refused. They did refuse, and I ordered the gates closed and killed them here inside the fence.' 'How many did you kill?' I asked. He replied, 'We killed plenty. Would you like to see them?' He then added, 'I think we killed between eighty and ninety, besides those in other villages to which I sent my people.' The chief and I then walked out on the plain near the camp. There were three people lying near with the flesh carved off from the waist down. 'Why are these bodies carved so, leaving only the bones?' I asked. 'My people ate them,' he answered promptly. Near by was the body of a headless man. 'Where is this man's head?' I asked. 'O,' the chief replied, 'they have made a bowl of his forehead to rub up tobacco and diamba in.' As we continued our walk I counted forty-one bodies. I asked, 'Where are the rest?' He answered, 'The rest were eaten by my people.'" Finding some corpses with right hands cut off, Mr. Sheppard asked the leader of the troops the meaning of this, and he responded that the right hand was always cut off on these raids to carry back as a proof to the state officials that they had accomplished their work. It is well known that this has been required for years past by the state officials in other parts of the Kongo Free State. Mr. Sheppard then inquired if he might see these hands; and he was accordingly led to a shed under which a slow fire was burning, suspended over which he counted eighty-one right hands, drying for the purpose of being carried back to Luluaburg as evidences of faithful service on the part of the troops.

This is not alone the testimony of Mr. Sheppard. Mr. Vass, a white member of the mission, whose father was once pastor of the First Presbyterian Church, Savannah, Ga., and chaplain of the University of Virginia, also visited the scene of these state raids among the Bakete and Bakuba, and saw with his own eyes practically the same scenes as described by Mr. Sheppard.

A reign of terror pervaded the whole country. Mr. Vass in later letters, hitherto unpublished, states that the villages and towns of the people were practically deserted, so great was the fear of the state troops, and that within a radius of 75 miles, taking the Luebo Mission

as a center, there were probably 50,000 people sleeping and hiding in the bush, and that during the unhealthy, rainy season. Of course, this has entailed much suffering and death. Vigorous complaints were lodged by the missionaries with the district authorities; and white officials, accompanied by native troops, were sent out, nominally to investigate, but really to continue on a smaller scale similar scenes of violence. One of these officials came to Luebo, and stopped for a little while with the missionaries. While there he sent out detachments of his soldiers to neighboring villages, in which for years past the Presbyterian missionaries had faithfully preached the Gospel. In some of these places numbers of men were shot down, and their homes looted. The distance between Luebo and Ibanje, the second oldest Presbyterian station, is some 75 miles. The troops raided the intervening country, driving the people into armed resistance, and thus cutting off the missionaries at Ibanje from their brethren at Luebo. When things had seemed to quiet down, the chef de zone, or governor of the district, came to Luebo, and thence proceeded through the Bakete country toward the Bakuba dominion of King Lukenga. Again there were scenes of blood and cruelty.

The latest advices from the missionaries were mailed at Luebo just before Christmas. They represent the state of the country as more quiet, tho there had been no-adjustment of the difficulties, and only a very one-sided investigation. But this is not the only feature in these outrages, which are unblushingly committed under the eye of state officials, if not directly ordered by them. These officials also throw every hindrance possible around the Protestant missions. The Roman Catholic missions are protected and granted whatever concessions they desire. Moreover, the natives living in and around Catholic concessions are protected, and a bid is thus made to Protestant natives to become Catholics from motives of self-preservation. As a result, a leading man of the Presbyterian mission, who has for some years past been a member of the Luebo church, has gone to the Catholics with his whole village. The Presbyterian missionaries have for more than a year been earnestly seeking permission to open a new station near Wissman Falls, to the south of Luebo, and at different points in Lukenga's extensive Bakuba country, north of Luebo, along the great Sankuru river. This Bakuba country has been opened to missions by the heroic efforts of the Presbyterian missionaries, and its king has cordially invited them, even pressed them, to come and live among his people. But thus far the state has refused the needful concessions, while granting all the demands of the Romanists. Such conduct is directly in the face of the acts of the Berlin Conference, one article of which expressly stipulated that "liberty of conscience and religious toleration are expressly guaranteed to the natives as well as to foreigners. The free and public exercise of every creed, the right

to erect religious buildings, and to organize missions, belonging to every creed, *shall be subject to no restrictions or impediments whatsoever.*" Yet in the face of such guaranties, made by all the civilized powers in solemn convention, the Belgian state authorities deliberately put "restrictions" and "impediments" in the way of the American Protestant missions. The wrong has been so glaring that these Presbyterian missionaries have lodged formal complaint with King Leopold himself, and the matter has been formally brought to the attention of both the United States and British governments. It is earnestly hoped that the wrong may be speedily righted; for it must be remembered that on July 3d of this year King Leopold, who has for the past fifteen years held the government of the Kongo Free State in trust for the Powers, relinquishes that trust, and Belgium assumes entire control of all this immense territory. The opportunity for foreign intervention is brief. At present the Powers, especially England and America, should demand of Leopold and his Belgian associates, that the acts of the Berlin Conference be strictly enforced and observed.

HOW SOME WOMAN'S MISSIONARY SOCIETIES BEGAN.

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Secretary of the Woman's Foreign Missionary Society of the Methodist Church.

In editing the historical sketches of the several Woman's Foreign Missionary Societies, prepared for presentation during the Ecumenical Conference on Foreign Missions, a number of interesting items about the beginnings of these organizations were met with, of which the following extracts are illustrations.

The Baptists of the Maritime Provinces have the honor of being pioneers in the Woman's mission work in the Dominion of Canada. The first Woman's missionary society in Canada was organized at Canso, Nova Scotia, June 18, 1870. Strange indeed were the leadings of divine Providence that brought about this result. God's Spirit entered the heart of a young girl in the small village of Canso, converted her soul, and led her to consecrate herself to His service wherever He might lead.

Her name was Miss H. M. Morris (Mrs. W. F. Armstrong). Her soul was filled with a burning desire to carry the blessed news of salvation to her heathen sisters. She speaks of it as a still small voice that made itself felt when she prayed alone, and rose up to disquiet her amid present activities. Happy in her teaching and work among the poor and ignorant at home, she thought this merely a fancy and delusion and tried to shake it off; but after laying the matter before

the Lord over and over again, she determined to respond to this call from heaven, at all costs, and move forward as the Master directed.

She offered herself to the Baptist Foreign Mission Board of the Maritime Provinces, to receive the answer "they had barely sufficient funds for the work already undertaken, positively nothing for any new enterprise."

The pillar of cloud continued to move forward, the voice within refused to be quieted, so this brave girl, putting her whole trust in the Lord who was calling so loudly, determined to start for Burma alone without any means of support. She secured passage in a steamer bound for Boston. Before leaving Halifax, a number of gentlemen, prominent members of Baptist churches, visited her on the boat, and earnestly desired that she should remain longer, visit some of the churches and enlist the sympathies and prayers of the Baptist people in this mission work.

She considered this also from the Lord, and allowed herself to be detained for a short time to appear again before the Foreign Mission Board, this time to be accepted and authorized to form Woman's missionary societies in all the churches of Nova Scotia, New Brunswick, and Prince Edward Island as far as her time would permit.

Through these provinces she went, overcoming difficulties, allaying prejudices, arousing enthusiasm, and kindling a flame in the hearts of her sisters that has ever since continued to burn. In three months Miss Morris visited 41 churches, organized 32 mission societies, attended two associations and the convention. On the 21st of September she left for Burma, all the money necessary for her passage and support for a year being secured, and she was followed by the continued earnest prayer of hundreds of her sisters.

The Friends have from their rise always given attention to missionary work among the Indians and negroes in America, but scarcely before 1860 did any of their members engage in missionary work in foreign lands. Between 1870 and 1880, American Friends opened or took charge of several foreign missions, their work being generally managed by committees of the yearly meetings, joint boards of men and women, in which the sexes had organically equal authority and participation. Much ignorance of the subject, and from ignorance apathy, prevailed in the church, but there were women in it whose hearts stirred them up, yea rather, whom the Holy Spirit stirred up, to a warmer and more active interest in the cause of foreign missions. Some of these saw the need in their church in the light of personal responsibility for supplying it, and they began here and there to organize local foreign missionary societies among the women and children. By an impulse, which we reverently attribute to the Holy

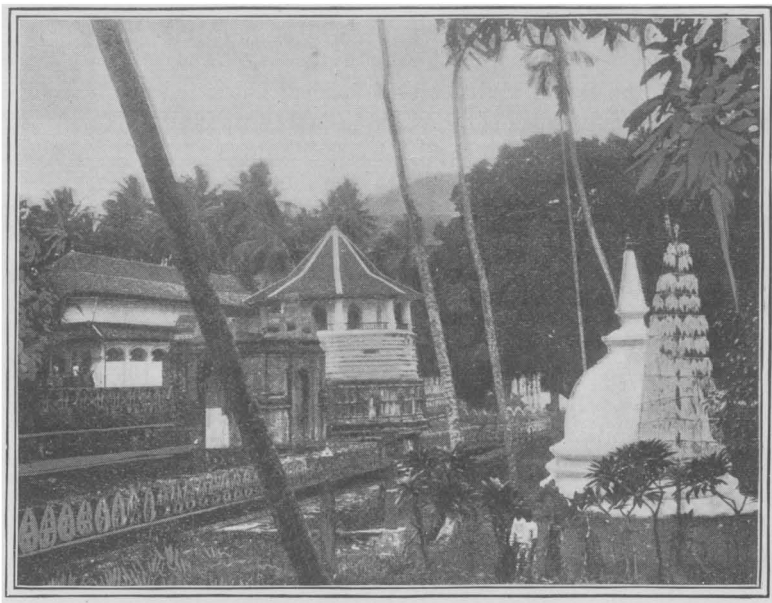
Spirit, these societies sprang up in a number of places about the same time without concert of action among the leaders, or even in some cases without their knowledge of one another's movement, and the five years following 1880, saw the formation of woman's foreign missionary societies in ten of the then eleven yearly meetings of the Friends in America.

The special missionary work of the women of the United Brethren in Christ had its beginning in a little room a few miles north of Dayton, Ohio, where Miss Lizzie Hoffmann spent the night in prayer concerning her personal call to missionary work. She did not go to a foreign land, but was led to work for the organization of the women of our church for active and special work in missions. Others became interested and prayed and planned, until an organization was effected in the Miami Conference, in 1872.

Following this a call was made for general organization, October 21 and 22, 1875. At this meeting a constitution was adopted and the "Woman's Missionary Association of the United Brethren in Christ" was effected.

On the 6th day of June, 1871, at the regular afternoon prayer meeting of ladies in the city of Honolulu, Hawaiian Islands, a momentous subject was presented for their consideration. It was, that the ladies of Hawaii form an auxiliary society to the Woman's Board in Boston. Mrs. Lydia V. Snow, one of the pioneer missionaries to Micronesia, had just arrived in Honolulu, and was to sail on the *Morning Star* in a few days for her field of labor. She had come with her intense nature glowing with the enthusiasm enkindled by two years association with the work of the Woman's Boards of the United States. To the little group gathered for prayer in the corner of the old church, she presented her appeal. With burning words and flowing tears she testified to the grand possibilities of the work. Her fervor met a warm response in the hearts of her listeners, and a resolution was carried to form such an auxiliary society immediately. Within a week, three meetings were held, at which committees were appointed, and a constitution adopted. This society was later organized, not as an auxiliary to the Boston Society, but as an independent "Woman's Board for the Pacific Islands." As nearly all the denominations, the women have organized for this work of foreign missions, cooperating with the general boards and societies; these historical sketches will be most valuable in their revelation of God's call to women to bear their part in the evangelization of the world.*

*It is understood that the sketches of the several woman's missionary societies from which these notes are culled will be printed and ready for distribution at the Ecumenical Conference.



DALADA TEMPLE, CONTAINING TOOTH-RELIC OF BUDDHA, KANDY, CEYLON.

THE BUDDHIST REVIVAL IN CEYLON.

BY OSCAR L. JOSEPH, NEW BRUNSWICK, N. J.

Ceylon is of special interest as a mission field. It is recognized as the sacred land of Buddhism by reason of the memorials of the Buddhist faith, such as the sacred Bo-tree, the sacred footprint, and the sacred tooth-relic, not to speak of the temples and dagobas which have their sacred associations. Hence Ceylon influences the Buddhist conscience of Burma, Siam, China, Japan, and India. This fact was strikingly illustrated early last year when a gorgeous pilgrimage from Burma, composed of about one thousand eight hundred priests, priestesses and laics, brought over a golden casket, embellished with rare jewels, and costing over forty thousand dollars, as an offering to the tooth-relic of Buddha in the Dalada temple, in Kandy. The present king of Siam and his predecessors have spent vast sums of money to restore some of the dagobas and temples which had gone to ruin. This royal patronage and reverence of the nations remind one of the days when kings of Ceylon, who were enthusiastic Buddhists, aided the spread of religion and encouraged the religious devotion of their people. When, however, the Malabars and Tamils from the adjacent coast of India invaded the land and took possession of it, they aimed many a blow at the national religion. Next came the Portuguese and Dutch, who successively took possession of Ceylon. They also introduced their religion and endeavored by persuasion, force, authority,

and many questionable means, to win converts. While the compromising Roman Catholicism of the Portuguese and the militant Protestantism of the Dutch did show numerical success, yet the results were not in favor of Scriptural and spiritual Christianity. How little their efforts had affected the religious convictions of the people was seen after the British succeeded to the government of the island. Many of the Buddhists who outwardly had abjured their ancestral faith at the dictation of the Portuguese and Dutch at heart clung tenaciously to it, and in secret performed its rites and ceremonies. So that when the policy of tolerance was proclaimed by England, and the people understood that official advancement did not depend upon religious belief, those who had been forced into lives of hypocrisy, at once reverted to Buddhism, and not only openly professed it, but defied Christianity. In spite of these secessions from the Christian ranks, Buddhism had now ceased to be a practical force in the lives of the people. Its priests were not the men capable of infusing life into the hearts of the people or of rousing in them an interest in religion. And the people, guided by priests themselves in need of guidance, had no concern whatever in their religion beyond attending the Vihara and Pansala on Poya days (the Buddhist Sabbath) and making offerings of flowers and money.

Thus when the missionaries and their agents commenced to proclaim the truths of the Gospel, they had to face not the opposition and arguments of men who were zealously guarding their faith, but the indifference and ignorance of men who were little interested in their own faith and less so in an alien one. In spite, however, of these discouragements, the leaven of Gospel truth and secular education, which went hand in hand, was leavening the community, and gleams of light fitfully shot through the moral darkness of the land. While converts were slowly being multiplied, there also began to be felt signs of opposition. The Buddhist priests, in keeping with the tenets of their faith, inculcating tolerance, were at first tolerant with the tolerance of indifference toward the missionaries. But when they saw that their power was gradually being undermined, they became hostile. They denounced the missionaries and their assistants, and exhorted the people not to be carried away by these new and erroneous teachings, but to be patriotic and stand by the religion of their fathers. This much-needed awakening led to many controversies which, as was to be expected, resulted in no practical good.

While things were in this state of ferment, a movement which was to become closely connected with the history of modern Buddhism in Ceylon, was set on foot in New York City in 1875. This was the Theosophical Society. Colonel Olcott and Madame Blavatsky, the joint founders of this society, in the course of their tour through the East, visited Ceylon in 1880, and met with a warm and enthusiastic

reception. Large multitudes attended their lectures, which were delivered in the courts of celebrated temples and in public halls. Their visit acted as a stimulus to the now fairly alert Buddhists, who needed some such impetus to make them take a more organized attitude against Christianity. A branch of the Theosophical Society was established in Ceylon "for the diffusion of Buddhistic knowledge, as a set-off against the Christians," who have their society for the diffusion of Christian knowledge. Most of the large villages have been visited from time to time in the interests of Buddhist education,



BURMESE CASKET WITH BUDDHIST PRIESTS AND PILGRIMS.
At either side of the casket are the high priests of Ceylon and Burma.

Buddhist literature, and funds to carry on this propaganda. It is only fair to say that the work of education has on the whole prospered. Previous to the establishment of schools by this society and, of course, not taking into account the extensive educational work of the several missionary societies, there were what are known as Pansala schools, under the supervision of the Buddhist priests. A recent director of public instruction once reported that "the education given in these schools at present, is worse than useless, consisting mainly of learning to read almost by heart a number of sacred books on olas, without

any understanding of what is read, or worse still, without being able to read anything not written on an ola, while the astrological teaching is not only useless, but absurd, and arithmetic is almost entirely neglected." In place of these defective educational institutions, of which there are still about one thousand five hundred, the Theosophical Society has succeeded in establishing schools, through which the usual benefits of civilized Western education are being imparted.

The passing of the Buddhist Temporalities Ordinance in 1889, for the better regulation and management of the monasteries and their endowments; the interest shown in Buddhism by certain globe-trotters from Europe and America, who have visited the island, and often made unguarded statements as to their admiration of Buddhism, a fact regarded by the people as positive proof that the enlightened West is accepting their religion with its foolish superstitions and myths; the aggressiveness of Christianity already referred to, and other incidental causes, have all contributed toward the present revival.

Its influence is definitely felt in the land, and its results are manifold. In addition to the spread of education, Sunday-schools have been established to teach the children the tenets of their own faith. In the department of literature, its work is seen in an English monthly, *The Buddhist*, in vernacular newspapers and periodicals, in popular lives of Buddha, in a widely circulated Buddhist catechism, and in a rapidly increasing pamphlet literature, in which Christianity comes in for a large measure of abuse and misrepresentation. The revival is also seen in the observance of Buddha's birthday as a public holiday in Wesak, the month of May, when transparencies are carried through the streets, and carols sung in imitation of Christmas hymns. There are also itinerating preachers, who harangue large crowds in the corners of the streets, and in public buildings, on Buddhist metaphysics, of which they know little; on the life of Buddha, who is represented more as a worker of absurd and impossible miracles than as a teacher of morals; and more frequently the burden of their preaching consists of ignorant and malicious attacks on Christianity, of which, of course, they have a very confused idea. Yet another result of the revival is seen in the establishment of several societies, such as *The Maha-Bodhi Society*, with the object of reclaiming the temple at Gaya in Northern India; *The Narisikshadana Samagama*, which is the Buddhist Women's Educational Society; *The Young Men's Buddhist Association*, and other recent developments.

All this and much more which I have not touched upon indicate a large amount of activity. It is needless to speculate whether the revival has reached the height of its influence and would decline. So far as its moral influence on the people is concerned, in uprooting superstition, and in placing on a higher pedestal the ethical teachings of Buddha, it can not be said that the revival has done much. One

has only to move among the people, or, better still, to live in their midst, to see how firmly they believe in charms and incantations, in demonology and astrology. In times of sickness, it is the Yakaduro—the devil-dispellers and exorcists—who are more relied upon than the Vederalas—the native doctors. And, indeed, all over the island—in town and village and hamlet—on every day of the year, may be heard the dismal drum of the devil priest, like some distant wail, which mournfully testifies that the land is still under the power of demonism and not Buddhism, and that debasing superstitions have a greater hold of the people, and are more attractive, than the moral precepts of Gautama.

Education has done something—I would even say a great deal. So much so that there is a difference between the village Buddhist and the town Buddhist. The former continues leisurely to hold to his accustomed beliefs and primeval traditions, uninfluenced by the changes going on among his coreligionists in the busy town, looking on with doubt and even contempt at what he considers to be dangerous innovations on the views held by his fathers, and confirmed in his gross views by the village priest. He is only the more confirmed in his ignorant beliefs, and gives proof of his devotion by joining lustily in processions to the temple to make his offerings, by resorting to the devil priest in the dark moments of life, and by credulously accepting as veritable truth, all that jargon of myth and miracle in the alleged birth stories of Buddha, for which he has a greater preference and a better appetite than for any of the sermons in his sacred books. The town Buddhist, on the other hand, has come under the influence of progressive Western civilization, with its mingled good and evil. He discards most of the beliefs and practises of his less instructed brother in the village, and his Neo-Buddhism is practical Atheism. His faith, or rather no-faith, consists in a theoretical adherence to the moral laws of Buddhism, in much talk of its superior ethics, as compared with Christianity, in a contemptible sneering at everything Christian, however pure and noble, and in loudly proclaiming his agnosticism, in support of which he would quote “the rhetorical *dicta* rather than sober scientific judgments of European scholars,” whose names are more familiar to him than their writings.*

But the fact of the revival remains, and has to be reckoned with. It is significant of the very strong opposition which the Christian laborer has experienced and must be prepared to meet in still stronger measure. This, however, will not discourage the army of Christians in the land, because they know from their own experience, and from the history of the Christian Church, that Jesus Christ is the living and life-giving Redeemer, and that opposition of the kind they are now encountering is but the prelude to greater success. However

* The Contemporary Review, August 1899, article by Dr. A. M. Fairbairn.

much of activity there is in the Buddhist ranks, it is at best like the efforts of a bird to fly with clipped wings, the last flickerings of a dying light. Buddhism as a religion, in spite of the patronage shown it by moral vagrants from Europe and America, is too cold and pessimistic and deadening in its moral influence to satisfy the yearnings of the human heart for rest and peace. It has no leverage that will uplift and sustain the soul in its flights toward the mountain heights of holiness. It offers practically a blank, and is at best a spiritual negation. Christianity on the other hand speaks with a truer and firmer voice, when it appeals to the sin of humanity, not to condemn but to convert, not to depress but to hold up the struggling soul and to deliver it from the thrice-burdened chains of bondage. It has a message to the woes and wants of heathenism, and many in Ceylon, as elsewhere, have heard that message and know its meaning and power, and can say with triumphant faith:

Simply to Thy cross I cling!

Their lives have in consequence been transformed and transfigured. And this most telling fact, in face of the Buddhist revival, is only an earnest of what will yet be, when those who now oppose will themselves become willing to acknowledge the greater supremacy of the Lord Jesus Christ, who verily is the Savior of all men, especially of those who believe.

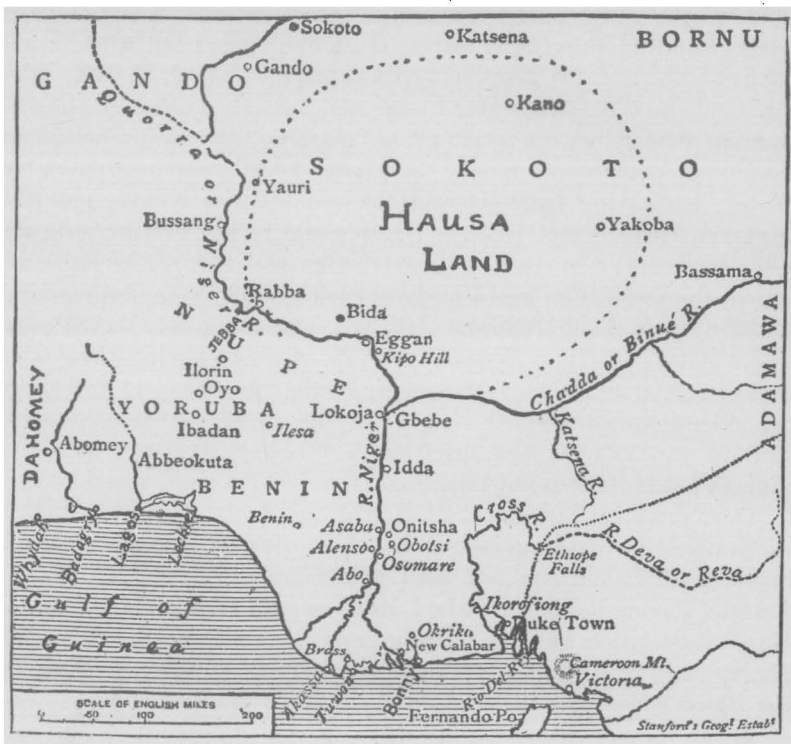
THE ENTRANCE OF HAUSALAND, WESTERN SUDAN.

BY REV. JAMES T. JOHNSTON, A. T. S., DARWEN, ENGLAND.

Again, for the second time, missionary work is being essayed in Hausaland. On November 28th, 1899, a large meeting was held in Exeter Hall, London, to bid farewell to Bishop Tugwell and his fellow-workers, Rev. A. E. Richardson, Rev. J. C. Dudley Ryder, Dr. W. R. S. Miller, and Mr. J. R. Burgin, who are to be the pioneers of the Church Missionary Society in the land of the Hausas.

No previous missionary expedition into any part of the West African Sudan has been so well equipped for the task. Most of the missionaries have already acquired a good knowledge of the Hausa language in Tripoli, and Bishop Tugwell has already had much experience in West African travel and with the African character.

The bishop and the majority of his colleagues sailed from Liverpool on December 16th for Lagos. According to present arrangements the route into the interior will be overland from Lagos to Jebba, on the Upper Niger, and thence possibly to Kano, the most important town in the Hausa country. Mr. Burgin will probably settle at Jebba, in order to superintend the furtherance of supplies, while the rest of the party make their way further inland.



Ten years ago missionaries could not go more than sixty miles inland from the coast, and only three hundred miles up the Niger; they are now proposing, mainly because of the extension of the sphere of British influence over Northern Nigeria (from January 1) to journey some seven hundred miles inland. Kano, their objective point, a great mart and the largest town of Hausaland, has been called the "Manchester of the Sudan." It has a population of at least 100,000 souls.

The Hausa states of the Western Sudan are bounded (roughly speaking) on the west by the river Niger, on the north by the Sahara Desert, on the east by Bornu and Lake Chad, and on the south by the river Binué. These states contain fifteen millions of souls who have never had a missionary living in their country. The Hausas are of fine physical and intellectual characteristics. They are the only African race that possesses a literature of its own. Their enterprise as traders, manufacturers, and travelers is remarkable. By an invasion of the Feulah tribes, a hundred years ago, the country became wholly Mohammedan; before that time it is not certain to what extent Mohammedanism prevailed in Hausaland. A large number of the people, especially in the villages, are still heathen.

As long ago as 1856 Bishop Crowther, the first African prelate of

the English Church, and Dr. Schön purposed entering Hausaland, the latter compiling a useful tentative Hausa dictionary; but nothing was done at that time. A decisive step was taken, however, in 1882, when Mr. Graham Wilmot Brooke, whose zeal had been fired by General Gordon, determined to attempt an entrance, and an independent Hausaland party was formed. This ardent soul, the incarnation of energy, journeying from Algeria, Senegambia, the Kongo, and the Niger, elicited the fact that the Niger would be the best route to the Western Sudan. In 1889 Wilmot Brooke and Rev. J. A. Robinson offered the C. M. S. to lead a party, if such could be organized, and the following year the first Hausa party left England under their leadership. After less than two years' work, scarcely having penetrated beyond the frontier, these two heroic souls succumbed to fever, and the others were invalided home. In the C. M. S. list of mission stations for 1892-93 the brief entry "Lokoja (native teacher in charge)" tells its own sad tale.

Once more, in 1894, the C. M. S. sent out Mr. L. H. Nott to Lokoja for evangelistic and linguistic work. Unfortunately he has invalided home in 1897, and has not been able to return to the Niger. In 1894-95 Canon Robinson visited Kano as the representative of the Hausa Association, and has since been engaged in literary work in the Hausa language.* Thus in spite of noble self-sacrificing endeavors the Hausa country awaits the life and light of the Gospel.

When the present outgoing missionary party disembarks at Lagos its members will march a distance of 250 miles to Jebba, where they will meet the new governor, Colonel Lugard. From thence the party will strike northeast for Kano. The whole journey will be made on foot, and allowing ten miles a day, their destination will probably be reached about May 1st.

Little is known of Kano itself, the only two Europeans who have visited it being Canon Robinson and Mr. Wallis, of the Royal Niger Company. The route from Jebba is a matter of conjecture, no white man so far as is known having traveled it.

At Kano it is proposed to open a medical mission first and, later, to begin educational work. By the end of the year 1900, it is expected that the missionary party will be increased. Bishop Tugwell will then leave for the coast. Besides the large and somewhat uncertain population in Kano, there is a considerable migratory population, approaching a million traders from all parts of the country. Between Kano and Tripoli there is constant communication, and also through the Bornu country to Lake Chad, and toward Khartum. The townspeople are mostly Mohammedans, but those in the villages are pagans. It is not expected that the natives will prove hostile.

* He has written a book on Hausaland and has recently published a valuable Hausa dictionary.

The bishop is sanguine that with this vast population, new needs will be created by contact with European civilization, and an extensive trade opened up with the Central Sudan, provided that a right administration is secured, and the importation of intoxicating liquors is strictly prohibited. Happily a guaranty of this has been given by the government, which it is hoped will be faithfully kept. Above all it is anticipated that the "living water" will be carried to this people of sturdy and intelligent character, and that this great stronghold of Islam will be captured for Christ.*

THE HINDU OF SOUTH INDIA.

BY REV. N. E. YEISER, LUTHERAN MISSION.

In South India the visible progress of missions has been from the bottom toward the higher strata of society. We need only go back a few decades to find the caste people of South India quite hostile to all efforts made by missionaries, either to influence or teach their children and families, or to have the Gospel preached to themselves. All intercourse with missionaries was avoided, and their homes were shunned. Hinduism seemed to succeed in silencing all moral convictions and putting an embargo on all independent thought and action.

Western civilization and Gospel light have, however, gradually impressed the Hindu to such an extent as to modify his views. Western science and literature are beginning to be admired by the young men of India, many of whom even make great sacrifices in order that they may acquire a liberal Western education. The mission colleges and schools in South India are now filled with India's sons representing the best homes, and the highest castes with the lowest. Caste, the chief barrier to all progress, is gradually relaxing its deep-rooted tendrils, to give place to intellectual training and a limited social intercourse, of which the past knew nothing; and every caste and creed is represented in enlightened circles.

The missionary in South India, wherever stationed, becomes the central figure among the Hindu; and there is no one so looked up to, so confided in, and so respected by all classes as the earnest well-balanced Christian missionary. His counsel is sought, his opinions are respected, and his home is frequented by all classes in his station. When on tour through the rural districts, his tent is surrounded by all castes, by some for a friendly chat, by some for help in time of trouble,

* The Hausa Association, of which Sir George Goldie is chairman, is taking great interest in the movement, and, ere long, the association may be able to take active steps in encouraging education among the Hausas, with more matured experience, brighter prospects, and even bolder plans, than their predecessors in 1890.

by others in the hope of some aid to worldly gain; but by all in the sure conviction that the missionary is a man of cosmopolitan character, who is willing and able to help all—willing, because his work is to help; able, because they believe him to possess some of that power manifested in the Western world whence he came. His work and character are always regarded as superior to the native of India; consequently the Hindu is beginning to forego his caste prejudices in order that he may be a little closer associated with men whom he believes to be strong, actuated by high and noble principles, and working for the good of those about him.

But let us see what the Hindu is, independent and apart from these influences which are beginning to draw him into a new and higher life. Dr. Phillips says:

The Hindus have no history and no authentic chronology. Life to them has always been a dream, an illusion. Their struggles were struggles of thought; their past the problem of creation; their future the problem of existence. The present alone, which is the real and living solution of the problems of the past and future, seems never to have attracted their thoughts, or to have called out their energies. Hence they have no political history like the Egyptians, the Jews, the Babylonians, Assyrians, Persians, Greeks, and Romans; and no certain date in the wide range of their literature, except what is imported from Greek history.

The faint glimpse we get in Greek history here referred to, is in the reign of Alexander the Great, when there seems to have been some intercourse with the Hindu king Chandragupta. The Hindu did not deem it necessary to concern himself with such trivial affairs when he was absorbed in the observance of the Hindu ritual, and the fuller development of caste laws now in vogue, and which restrict the Hindu to his own country. Every Hindu represents some caste or a branch thereof. The following are the castes now prevailing in South India: The Brahman; the Kshatriya, the Vaishya, and the Sudra. These castes represent "those who pray, those who fight, those who barter, and those who serve." The rules to be observed in caste are many, but nearly all pertain to the preparation and partaking of food, marriage, and pursuits in life. A Hindu can not rise higher than the caste in which he is born. He may, however, drop lower and become an out-caste or Pariah. He is measured by the Hindu ritual, which demands strict adherence to the ceremonies, laws, and rites prescribed therein. Ceremonial purity is the one thing insisted on, without regard to moral character.

Hinduism has been compared to "a great glacier slowly descending from the mountain, gathering up and incorporating stones, earth, and débris of whatever kind which comes into its way, but at the same time accommodating itself to the configuration of the mountain side." Hinduism has come down through the ages, gathering up and incor-

porating whatever gods and goddesses, saints and heroes, religious doctrines and theories, rights and ceremonies came in its way, and which could be accommodated to its purpose. It is extremely selfish, being constructed and maintained for the sole interest of one class—the Hindu. It has nothing to do with the interest of the masses. By the ingenious organization of the Panchayait (council) and the fear of the gods which it inspires, it secures its own perpetuation and the social and religious supremacy for its leaders.

Every detail of the Hindu's life is regulated by caste: when he should rise, bathe, pray; in what posture he must say his prayers, how he should purify himself, what days should be observed as holy, what are the impurities to be avoided, from whom he may accept presents, whom he should respect and whom avoid, in what water he may bathe, on how many occasions he should sip water, under what conditions he should beg, and many other important matters must be considered and observed, such as repeating the names of the gods, as "Rama, Rama, Rama," must be gone through with daily, hundreds of times. So efficacious is the repeating of the names of the gods regarded, that even when sounds are uttered resembling the name by accident, some blessing is said to follow. Such are some of the rules laid down in the Dharma Sastras for the daily routine of the Hindu.

Such a thing as a religious meeting for spiritual edification and instruction is unknown among the Hindus. Each one performs the ceremonies and rites for his own benefit, according to his understanding. In case of sickness or affliction, when he is led to believe that some god is offended, the priests are consulted, and the reason for the trouble ascertained; in such cases the priest is looked to for counsel, and whatever offering he stipulates must be rendered. Should the god first appealed to not remove the difficulty, another must be consulted, and another, and another, until relief is obtained. There must, of course, be an offering each time. Should relief not be obtained, it is the sufferer's fate, and he must submit without complaint.

When a Hindu becomes defiled ceremonially, he must go through what is termed purification ceremonies before he is permitted to partake of any food. This seems to be a wise provision. Should one who has been defiled by coming in contact with an out-caste, or in some other way become contaminated, delay in appearing for purification, he is summoned by the Panchayait, and told what will be required of him in order that he may retain his standing in the caste community. Should he refuse to comply, he is denied the privilege of taking water from the wells, which are always kept ceremonially pure; and is denied fellowship with his family, and all of his caste. If he persists in refusing to obey, he is excommunicated and ordered out of the town in which he lived, never again to regain his former standing.

This despotic power is the one agent which holds Hindu society

together, defying with the greatest determination any other influence or doctrine which may threaten to win away its adherents. The fear of losing caste, and the superstitious belief in evil influences and angry gods, in case of disobedience, holds the Hindu in his caste, in outward observance, long after he has been led to see the error of his way. It is also a great barrier in the way of the missionary in leading him into the true light, for he can neither eat nor drink with a foreigner, can not even permit the missionary into his house without defiling it, so that purification ceremonies must be performed before the house can again be occupied by his family. Hindu caste differs from social distinctions and classes in other countries, in that it is at the very heart of his religion. Observance of the caste rules alone secures for him the blessings promised in the Hindu sacred writings. It is, moreover, inherent in birth, prescribing a man's course through life, follows him into the world to come, and holds him with unrelenting fetters that no power from within or without can change.

The out-caste or Pariah, was formerly forbidden to own any property save "dogs and asses." Their hamlets are still outside the caste part of the towns and villages, but their condition has been so much improved that they can now own what property they may be able to acquire, tho it would be dangerous even now for one of these Pariahs to mount a horse or pony, and ride through a village or town in the rural districts, where the English officials are some distance away. The caste community would be likely to rise to a man and compel the poor out-caste to dismount, and perhaps see to it that he would get a good beating, before he could leave the village which he offended by his presumption.

The missionary is frequently appealed to in cases where the poor, ceremonially unclean, are imposed upon from no other reason than caste prejudice. The caste-man has been in supreme authority over all other classes so long, that it is difficult for him to realize that under the influence and power of Western thought and Gospel light, the Pariah is slowly but surely being led into true manhood, able to assert their rights and privileges as citizens.

This is what is taking place in South India. The old timeworn, weak, ridiculous customs of the Hindu must give way to the forces brought to bear upon them by the Christian Church. Of all the armies that have ever attacked Hinduism, Christianity is the strongest, the most vital. Its doctrines and methods are such as commend themselves to the thoughtful Hindu. By personal contact with missionaries, and hearing of the Word, their faith in the gurus (priests) has been shaken. Their faith in the gods is weakened, and the fear of social ostracism by caste is too often the sole reason for outward observance of caste rules, and obedience to customs prevailing among the Hindu. There are many educated Hindus who are leaving idola-

try alone as much as they can without too great earthly loss. This may seem cowardly in the light of Western civilization, but is a long way for the Hindu to have come, and justifies the hope that a few short years of intensive Christian work will so impress the Hindu that not only a man here and there will boldly declare for Christ, but when whole communities will leave every form of idolatry and openly profess Christ as their Savior.

Many of these Hindus have become enthusiastic admirers of Western thought, and are trying to get away from Hinduism, and have a strong sympathy for Christian institutions. 'Tis true, they seem perplexed and quite at a loss what course to pursue, knowing, as they do, that it will cost them their social standing, their homes, their all, to break loose. As a medium by which some have tried to make the transition, fraternities like the Brahma Samaj and others have been formed, which being more or less of Christian character, discountenance idolatry, and profess a desire to know and worship the true God.

Such changes unmistakably indicate the attitude of the Hindu with reference to Christianity. The old errors and superstitions are beginning to lose their hold upon the educated classes, and a dim light is shining in upon the benighted institutions of India, which are recognized as the dawning light which will dispel the prevailing darkness, and reveal to India a pure religion which elevates and purifies. There can be no doubt but that the Hindu thoughts are more and more centering around Christ. The beauty and soundness of the moral teachings of the Bible are acknowledged, and Christian institutions are beginning to wield a real influence. This influence is frequently seen exerting itself openly, but more frequently discovered by the missionary where least expected, in private conversation with the Hindu. Hinduism can offer to the ordinary man nothing better than transmigration, but Christianity brings atonement for sin and eternal life. This alone satisfies the longings of the soul of man.

Many of the homes of South India are open to instruction, the children are sent to mission schools wherever established, the parents come to hear the Word at times, the missionary is regarded as a safer character to give counsel than their own priests, and in every way the Hindu seems to be favorable to missions. This may safely be regarded as an index pointing to future results. Under such favorable circumstances the result of the future can not be doubted, if the Church of Christ carries forward her work. There has never been such an encouraging outlook, never such willingness to hear the Gospel, and have the entire household brought under its hallowed influence.

The Hindu of to-day is different from the Hindu of the past. He comprehends the light, and is led by it as far as his environment permits. The beauties of Christianity seem to be his secret delight.

ROMANISM AS SEEN IN ROME.

BY MISS M. E. VICKERY, ROME, ITALY.

Methodist Episcopal Young Ladies' College.

I have to do with children and young people, but I find that all that they have ever known of religious life has been a mumbling over of beads and bowing low before shrines and images. What, tho these statues of marble and painted plaster be called, The Virgin Mary, The Child Jesus, or by the name of some saint! The people are ignorant of Bible history, know nothing of the life and doctrine of Christ, and would pray with as much ardor to any idol put before them. In fact, the great miracle-working Madonna of Rome, worshiped in the Church of St. Augustina, is only a pagan statue of the wicked Agrippina with her infant Nero in her arms. Covered with jewels and votive offerings, her foot encased in gold, because the constant kissing has worn away the stone, this haughty and evil-minded Roman matron bears no possible resemblance to the pure Virgin Mary; yet crowds are always at her foot worshiping her. The celebrated bronze statue of St. Peter, which is adored in the great Church of St. Peter, and whose foot is entirely kissed away by the lips of devotees, is but an antique statue of Jupiter, an *idol* of paganism; all that was necessary to make the pagan god a Christian saint, was to turn the thunderbolt in his uplifted right hand to two keys, and put a gilded halo around his head. Yet, on any church holiday, you will see thousands passing solemnly before this image (arrayed in gorgeous robes, with the pope's miter on its head), and after bowing before it, rise on their toes and repeatedly kiss its foot.

How can there be any spiritual life in a religion that consists only in hearing mass in a language not understood by the common people, in repeating prayers learned by rote, as children, and attending confessional, where the priest's questions are only a prying into private life? The Bible has ever been a forbidden book, and a good Roman Catholic dare not even think for himself on religious questions, he must accept what the priest says as the *final* and *only* truth. He dare not approach God directly, but only through saints, and he thinks of God as an *angry judge*, that only *Mary* can *command* to be *clement* and merciful to weak men.

How often, after talking with some of the women, have I despaired of ever making them understand spiritual things! They think the saints, the Blessed Virgin, and even the infant Christ (they are taught that the Virgin ascended to heaven with the infant Jesus in her arms), like the pagan gods, can be deceived by outward devotion or their favor bought by some sacrifice.

In one of the three hundred and eighty-five Roman churches is an image of St. Anthony, the great saint of Padua. On one side of the

statue is an iron box for offerings in money, and on the other side is a letter-box. Last Easter eve I saw the monks empty the money-box, and it required three of them to drag away the heavy sack of coin. There are always many young women to be seen before this image, for St. Anthony is the patron of marriages, and many a timid confession of love is dropped into the letter-box, and it often happens that a marriage is arranged as a result. The superstitious maiden believes that her letter goes directly to the saint in his heavenly mansion, and she has no suspicion that it is read by the parish priest.

Yesterday I watched the *Sacro Bambino* (holy baby) being carried in a pompous procession to its carriage, and then hastily driven to the bedside of some ignorant Roman woman—no, to the bedside of a prince of the church, one of its boasted intellectual lights, Cardinal Jacobini, the cardinal vicar of Rome, only second to the pope in spiritual authority. Does it seem possible that such things could occur in Rome in this the last year of the nineteenth century?

It is claimed that the *bambino*, the wooden doll, was carved and painted by the angels in the exact image of the infant Jesus, and that its mere presence in a sick room will heal the most desperate cases. A large sum of money, however, must be given to the monks before it is allowed to leave its iron safe to visit a dying person, and guards go with it for fear that it might be robbed of the earthly treasures, the diamonds, rubies, necklaces, rings, and bracelets with which it is completely covered. When taken into the sick room, if its face glows, it is a sign that the patient will get well, if it turns pale, it means that God does not will the person to live. It turned pale for the cardinal, so to-day we hear of his death. When the highest spiritual authority puts all his faith in a gaudily painted doll, what can we expect from the ignorant people who get all their light from him?

A dense cloud of paganism and immorality cuts off the vision of the Sun of Righteousness from the Italian people. One must begin with tearing down and destroying superstitions and base ideals of divinity, before he can hope to reach the hearts of these people, and lead them into the true light.

The so-called "holy year" has brought crowds of these ignorant, superstitious pilgrims to Rome. One has only to look into their faces, full of worry, fear, and superstition, to see what the Roman Church does for the masses—not a gleam of *hope* or intelligence in their *eyes*. They crowd into the churches to see pagan ceremonies, they kneel before the priest, and are touched with a rod, thus having their petty sins forgiven. They crowd into St. Peter to see the pope and his gorgeous court, devoutly kneeling as the procession passes. They crawl up the holy stairs on their knees (the same stairs that Martin Luther was ascending when the Spirit told him "The just shall live by faith"), but nothing brings a ray of *joy* or smile of *PEACE* to their troubled

faces. Patiently they go through the allotted duties of this jubilee year, repeat the prayers over and over, and confess every day—all for the vague hope of shortening by several thousand years, the long, long time they must pass in purgatory.

Will you not join us in the prayer that the Holy Spirit will use all the various branches of our work in Italy, to let in light into these darkened souls, that the pure light of the Gospel may indeed make them free.

THE ROMAN CATHOLIC CRISIS IN FRANCE.

BY M. OTHON GUERLAC, NEW YORK CITY.

Correspondent of the *Paris Temps*.

Roman Catholicism just now is undergoing a crisis in France. Many circumstances, both political and religious, different signs of more or less importance, point to a new period of hostility between church and state, second only to that which took place in 1881-82, when Jules Ferry introduced the new undenominational and compulsory public-schools system. To-day, as a result of the recent political troubles, and of the attitude of the Roman Church against the republic, there is much talk of severe reprisals and of a new anti-clerical campaign. A petition has been drawn up, asking the enforcement of the decree which expelled the Jesuits from France twenty years ago. The radical members of the Chamber and of the Waldeck-Rousseau ministry are anxious to pass a bill preventing all pupils of Catholic schools from being appointed to any office in the state. Another bill, which, if passed, would prove a severe blow to the religious communities, has been introduced, regulating the rights of associations. During the recent discussion of the budget, the annual attempt to suppress the appropriations for the church, the French embassy to the Holy See, and sundry other religious institutions, has only failed through the clever intervention of the prime minister.

For the first time also since 1881, when Jules Ferry expelled by force some monks from their convents, a religious community, that of the Assumptionist fathers, was dissolved for their interference in politics and the scurrilous and abusive polemics of their newspaper, *La Croix*. The protests raised by several dignitaries against the action taken by the government, has caused the minister of public worship to suspend the allowances of the archbishop of Aix and of the bishops of Versailles, Valence, Viviers, Tulle, and Montpellier. In view of this situation, of which these incidents are merely the signs, it may not be inappropriate to sum up the true relations that exist at the present time in France between the republic and the Roman Church.

France presents to-day the paradoxical spectacle of a country which, according to statistics, is one of the most Catholic countries in Europe,

while, in fact, it is the country where Catholicism is the most obstructed, and is reduced to a state of weakness which seems out of proportion to the number of its communicants. It may even be asserted that the very majority of the French people, altho belonging by birth to the Roman Church, is not merely outside of her, but hostile to her spirit and to her creed. That goes so far that the Catholics have long complained of being persecuted and of being treated as outlaws in a country where they have always outnumbered all other denominations, since out of 38,000,000 of inhabitants, there are not more than 750,000 Protestants and 100,000 Jews.

The complaint is ridiculously exaggerated, no doubt. The Catholic Church in France was always wont of exaggerating the persecutions she endured every time she happened to be on the same footing as other denominations, and prevented from dominating and persecuting others. Still it can not be denied that, for twenty years, she has been looked upon by the republic with a distrust which often amounted to hostility. Nothing is more characteristic of the feelings of the French people toward her than the popularity of the laws which were intended to check her power and to suppress all her privileges, namely, the law establishing undenominational schools in 1882 and the law of 1889, by which the priests were bound to serve one year in the army, like all other citizens. These laws, bitterly resented by the church, and unanimously opposed by all devout Roman Catholics, have become, for that very reason, the most precious conquest of the republican party. Nobody would claim to be a republican unless he accepted the school laws and the military law, which all agreed to consider as the "intangible patrimony of the third republic," as Jules Ferry himself used to put it.

Many have accused Ferry and his followers of trying to "dechristianize" France. The accusation, as far as Ferry and other statesmen of his standing are concerned, is unjust. Their aim was merely to oppose the church as a political power. Hence the famous motto of Gambetta, "Clericalism is the foe," which meant, not the religious body, but the political party which was often identified with it. All through the century the church was found siding with all royalist or Bonapartist governments, and with all reactionary movements. She approved Louis Napoleon's *coup d'état* and perjury in 1851, and when in 1877, in 1889, royalists or Boulangists attempted to overthrow the republic, she was with them. That is why the republicans have come to look upon her as a formidable power of reaction. Their policy has been, therefore, to watch her closely, and to grant her nothing but what is strictly prescribed by the Concordat of 1801, passed between the pope and Napoleon, and which still regulates the relation between Church and State in France. They, especially, were very sensitive on the matter of encroachment of the church upon politics,

which were, at one time, very frequent, the pulpit resounding every Sunday with anathemas against the godless schools and the so-called "persecution" by the republic. Nothing can give a more striking idea of the heat of the passions, than the number of debates which grew out of the religious question in the French Parliament. Several ministries were overthrown because of their alleged weakness in dealing with rebelling priests or bishops, and even such a stalwart republican as M. Loubet, fell once the victim of the anti-clerical spirit, when he was prime minister.

The dread of clericalism was so strong, that every religious belief of the broadest kind was mistaken for it. During the last twenty years no responsible statesman would have dared even to utter the name of God in a speech lest he be accused of violating the neutrality of the state. Many extremists are wont also, to emphasize in a manner, which is not always in good taste, their agnostic ideas. Not content with refusing the appropriation for the three state religions, some deputies tried, last year, to make a hit by asking that the inscription on French coins, "God protects France," be suppressed. One of them called it a grotesque motto, and the minister who boasted of being an agnostic himself, defended it only by arguing that the same motto was to be found on American and Swiss coin. Nevertheless, 166 representatives voted for its suppression, but the motion was lost. Again, General de Galliffet was attacked in the Chamber a few months ago for having made a speech of a religious character at the funeral of a fellow-officer.

Now, not merely do these sundry political signs emphasize the weakness of Catholicism in France, since they show, as the great historian Taine has pointed out, that from 1877 down, five or six millions of voters gave their support to the foes of the church, but the confession and the complaints of Catholics themselves, strike the same note. A keen French observer, who is a conservative and a Roman Catholic, Viscount Brenier de Montmorand, wrote this in a recent book crowned by the French Academy: "According to the most optimistic estimates, there are no more than ten millions of Catholics in France, and even these figures are exaggerated, since there are certainly not ten millions of communicants." He goes on saying that in one country place he knows of, out of 160 men there are hardly three who attend Mass every Sunday. "Our peasants have no longer any religious needs. . . . The priest is nothing more to them than an officeholder of a special kind, the presence of whom seems quite natural to them, but to whom they apply merely in exceptional circumstances and through sheer habit."

On the other side there is in the lower clergy, among younger priests who are not quite devoid of culture, a great deal of discontent which has given rise, during the last years, to a strong movement toward

Protestantism, headed by a clever convert, the Abbé Bourrier. He edits a paper, *Le Chretien Français*, published for priests who feel both the necessity of reforming the church, and of shaking off the tyrannical yoke of the bishops. The bishops in France number 90, and enjoy an unrestrained power over the large army of ill-paid priests, who find among their chiefs neither the support nor the broadmindedness and intelligence which they might have expected. Every month the papers announce new defections in the ranks of priests, and the Protestant universities reckon just now a score of them among their students.

Now, while there can be no doubt as to the actual decline of the Roman Church in France, it would be very misleading to underrate the influence she still retains with certain classes of the people.

The church, for instance, controls entire departments of the provinces. One district in Brittany has for many years sent always a priest to the House of Deputies. She has also a stronghold on the whole French aristocracy, on the wealthiest part of the bourgeoisie, and on the peasants of the western and northern part of the country.

But it is mostly to her schools that the church owes the fact that she has not lost more ground. She has denominational institutions in almost every village of France. Out of 5,530,000 children attending public schools there were, last year, 1,630,000 who received a Catholic education in private schools. The Catholic college system, too, is so strong that the government has deemed it necessary to check its progress by a bill barring from public office all those who have not passed their three last years in state colleges. Well nigh the whole aristocracy and a great many rich parvenus patronize Catholic colleges, which are fashionable, and are even more numerous as the official lycées, being 448 as to 328 colleges of the state. In these schools, controlled by the different religious communities, among which the Jesuits are the most famous, many of the would-be officers of the army, or future magistrates, lawyers, and other office-holders are brought up in a spirit which is not to be called republican, nor even liberal. Hence it is not astonishing that many Frenchmen are hostile to an educational system which is not likely to prepare good citizens of a republic. As to the girls, altho the republic has created schools of a very high standard, many families send their daughters to convents, which are generally asylums of ignorance and bigotry. A superior of one of them, who had devised a scheme for improving the system and heighten the level, has been censured and her book put on the index.

Another source of strength for the church lies in the number of her large estates scattered all over the country, and upon which live 1,468 communities of all sorts, composed of about 158,000 persons. The wealth of some of these communities, which are, by the way, great industrial firms, like the Chartreux and the Trappists, is simply

appalling. When the house of the Fathers Assumptionists was searched, a few months ago, very large sums of money were discovered, money derived mostly from the newspaper *La Croix*, and from the exploitation of some popular superstitions to which it devotes itself. One of these superstitions is the belief that St. Anthony of Padua helps people, who make him gifts, to find what they have lost. The wealth of the church, as a whole, has been estimated at two billions of dollars.

It is easy to understand that on account of the power she has not ceased to exert, the church proved a most dangerous opponent to the republic. Hence, when the heat of the first Kulturkampf was extinguished, and the work of secularization carried through, the leaders of the movement were willing to sign an armistice. As early as 1889 Jules Ferry said in a famous speech, "Let us have peace." A few years after, another anti-clerical minister, Spuller, asked in an address before the Chamber, that a "new spirit" inspire the policy toward the church. Meanwhile, in 1892, Pope Leo XIII. had urged the Catholics to give up their fight against republican institutions and to join the constitutional party.

But the majority of the churchmen and of the politicians refused to lay down their arms. Instead of accepting the armistice they tried to have their revenge on their enemies. Anti-semitism was invented by a clever and fanatical Catholic writer, Edouard Drumont, as a popular weapon against the government. Jews and Freemasons were the first scapegoats which frantic Catholic papers held up to contempt, and against whom they tried to arouse the passions of the ignorant mob. Then came the Dreyfus crisis, during which the appalling lack of moral sense and of Christian spirit, shown by the church, was a matter of shame for Catholics in all countries. The last manifestation of this strange spirit was seen in a campaign against Protestants started by a provincial ignoramus, who wrote a preposterous volume full of the most malignant and silly bigotry, entitled "The Protestant Peril." The only result, however, of this latter movement was to show the remarkable influence of the little Protestant minority in the university, the magistracy, the army, and the government, as well as the splendid attitude of civic courage displayed all through the Dreyfus case by some of its most representative men.

However, there are some redeeming features which it would be unfair to overlook in a review of the French Catholic Church. While some low politicians are thus incensing the prejudices of the masses, while some others are exploiting and fooling them with the Diana Vaughan hoax, and the St. Anthony of Padua scheme, thousands of country priests, with a salary of \$180 a year, thousands of sisters of charity are living their humble and sometimes heroic lives of self-devotion and self-sacrifice. And, again, there is a small *élite* of enlightened and scholarly men who, conscious of the limitations and

the backwardness of the clergy, are dreaming of inspiring a new life in the old Roman body, and of introducing in the French Church some of the methods and modern ideas which are supposed to have strengthened American Roman Catholicism.

"Americanism" was thus created by some broad-minded priests, like the Abbé Klein, who translated Archbishop Ireland's addresses into French, and by some *littérateurs* who, like Bourget and Brunetière, altho not believers, are Catholics through sheer loyalism. They were anxious to point out to French Catholics that their religion was not necessarily bound with old-fashioned and outgrown forms of government, but would live even in a free country in competition with other religions. Therefore, such men as Ireland, Cardinal Gibbons, and Father Hecker, whose writings breathed such a new spirit, became quite popular with Frenchmen. The enthusiastic Abbé Klein published, for the use of French priests, the life of Father Hecker, whom he upheld as a model they might pattern themselves after.

How that hopeful movement ended last year is a well-known story. *Roma locuta est.* The Abbé Klein humbly submitted and tramped under foot his dearest dreams of regeneration of his church. Now the church stands again as before, riveted to her antique forms and dogmas, steeped in her old distrust of modern ideas, and engaged in the everlasting conspiracy against human liberty and tolerance.

Her attitude during the last turmoil through which the republic passed, has aroused so bitter feelings that a well-known former Catholic publicist, M. Urbain Gohier, wrote, some time ago, the following sentence: "In order to bear all its fruits, the Dreyfus affair must be marked by the end of the Pretorian army, and the destruction, at least in France, of the Roman Church." On the other side a well-known economist, ex-minister of public works, and chief editor of *Le Siècle*, M. Yves Guyot, has advocated a conversion *en masse* to Protestantism.

Both of these threats, coming from such men, are somewhat strange, and not likely to find any serious response. But the most dangerous one for the Roman Catholic Church, that of M. Gohier, has been already in a way of realization. The Romanists begin to see that they are going to harvest what they have sown. And if they escape the punishment which threatens them, they will owe it to those liberal Protestants and agnostics who put liberty and justice above everything, stand by all oppressed and persecuted, and make it a matter of principle to grant freedom even to their foes.

THE LATEST ADVANCE IN KOREA.

BY C. C. VINTON, M.D., SEOUL, KOREA.

Missionary of the Presbyterian Board (North).

Korea is a land of rapid and wonderful developments in mission work. A letter written February 1st, by Rev. S. A. Moffett, of Pyeng Yang, says: "Our work here goes on apace, the first quarter showing 300 baptisms and 700 catechumens enrolled, while the training class was the largest ever held, and nearly swamped us, some 250 of the leading men coming in from all over everywhere. We had five conferences with them in addition to the study, discussing such questions as church government, marriage, education, holding of church prop-

erty, duties of leaders and deacons, and the like. The class was a great success and accomplished much."

This station was opened five years ago. Now sixteen adult missionaries, including wives, are working under two boards, shepherding a flock of 2,500 church members. The parish is 300 miles long, and has more than 300 preaching places. Nearly 4,000 catechumens or applicants are enrolled and under instruction preparatory to baptism. The rate of increase is 100 communicants and over 230 catechumens a month. These converts are brought in chiefly by their own countrymen, for the foreign force can find time only for instructing, examining, and baptizing. This work is practically self-supporting, except for the salaries and personal expenses of foreign missionaries, and the coming harvest promises to be far beyond the strength of the reapers, unless their number be speedily doubled or trebled.

Taiku is the capital of the most populous province in Korea, and an ancient national capital. Two years ago it was entered for permanent residence by foreign missionaries. Last October the only baptized native Christian in the district was a paid helper, who accompanied the missionaries from without. But numerous inquirers have arisen, some from distant villages, one delegation from a Roman Catholic community insisting importunately that they must be visited and taught the true faith; classes have been large, and the work has so grown upon the workers that eighteen have been received upon probation, and the prospect is of a harvest limited only by the number of harvesters.

Equally rapid has been the sequence of events in Seoul, Chemulpo, Songdo, Wonsan, Fusan, Chunju, and other stations, by which doors, many and wide, have been recently opened to the entrance of the Gospel in Korea. The missions find themselves suddenly brought to encounter the difficulty of communities seeking Christ, and absolutely no one to make Him known to them. Hence the urgent call for reinforcements in hitherto unheard-of numbers.

The native church in Korea bears some strong likenesses to that of the apostolic age. It is formed of like elements—men and women to whom true morality has been unknown, who inherit no inbred sense of Christian probity, for whom the Bible, with its laws, its ethics, and its promises, is wholly new, and who come slowly to appreciate the indispensableness of truthfulness, honesty, monogamy, chastity, temperance, Sabbath keeping, and other virtues. The offenses dealt with in the somewhat frequent cases of church discipline are the grosser ones against which Paul has more than once occasion to inveigh, and often the offender is earnestly defended by the leading members of the church.

Another point of similarity is the strong evangelizing spirit with which the body of Korean Christians is imbued. If any one have not this spirit, his fitness as a candidate for baptism is strongly doubted. Wherever a man or woman has taken the name of Christian, there the fact is being published and evidenced, according to that individual's light, by good works and by an effort to lead others to accept Christ. Each of the stronger congregations has from one to four home missionaries of its own sent out to preach the Gospel in the regions beyond. So that the infant church gives assurance of being, like the apostolic, a vigorously self-propagating one.

There is some tendency in would-be Christian communities in

Korea to strange doctrines and unwarranted observances through mere ignorance of Scripture or misinterpretation of its meaning. Frequent intercourse with those capable of enlightening them is necessary as a safeguard against such errors, but this is often made impossible by the remoteness of the district and the inadequacy of the missionary force.

The congregations of Korean Christians are uniformly without regular pastors. Large bodies of the leading men from the various communities of believers meet once or more every year in each of the mission stations for a course of systematic instruction in such branches as the missionaries see they most need. These babes in Christ are not ready, however, for deep theological instruction, but must be fed with the simple milk of the Word. On such leaders in every church and Christian community fall the chief pastoral duties, and they report, as opportunity occurs, to the missionary in charge of the district.

To what this vigorous young church shall grow, time and the Spirit will reveal. She is already too well grown for the strength of those who foster her. May their arms be speedily strengthened.

THE GREATEST FAMINE OF THE CENTURY.

The suffering of India's millions is indescribable, and the prospect for the coming months is appalling. The famine of 1897 was not so severe or so extensive as that of the present year. Recent letters from missionaries in the famine districts bring heart-stirring and *purse-stirring* appeals for help from the Christians of America. From these we take extracts, and will be glad to forward any money, free of charge, to the missionaries, who are themselves giving their time, money, and strength of heart and hand to relieve these starving millions. One dollar will feed a man, a woman, or two children for a month. Send now, or it may be too late.*

LETTER FROM GEORGE SHERWOOD EDDY, MADRAS.

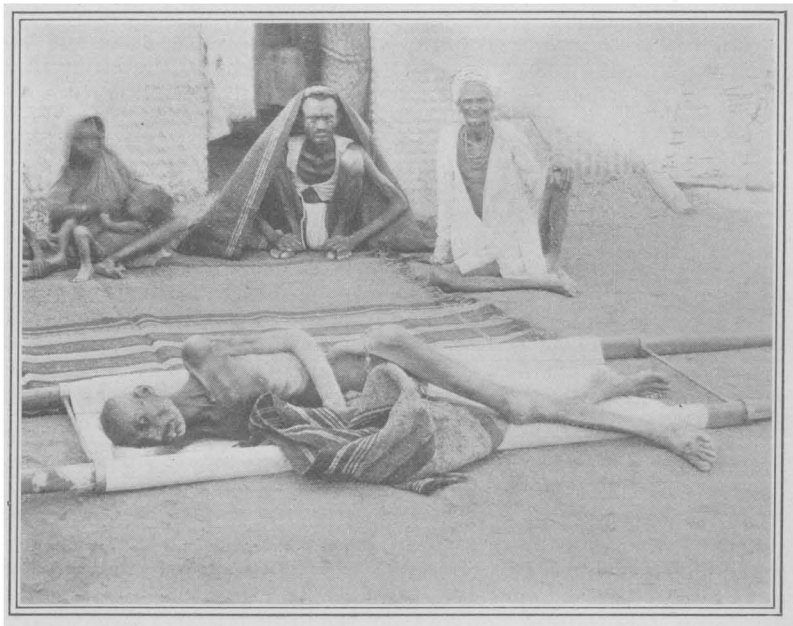
India is entering upon the greatest famine of the century. The afflicted areas comprise the Punjab, Western India, parts of Southern India, and many of the native states. Following upon two years of scarcity which have impoverished the country, the present year, with its almost total failure of rain, and the utter loss over large areas of two entire crops, leaves hungry millions in absolute and awful famine. Reviewing the situation, the viceroy said, "We are now face to face with famine of water and food and cattle which is unprecedented in character and intensity. The greatest aggregate famine area will thus be about 300,000 square miles, with a population of 40,000,000. There is a further population of 21,000,000, in which more or less general scarcity and distress prevail."

Picture the bulk of the population of the eastern half of the United States in *total famine*, without food and without money to buy grain, even if it were imported. Add to this the population of the Western States in "general scarcity and distress." Imagine outside of every city a great relief camp, with thousands breaking stone, covered with rags and bareheaded in the sun—men, women, and children silently fighting for life. A friend writes from one camp: "Poor, emaciated women, clothed only in thin rags, came and fell down at our feet and said,

* Send money orders or checks to D. L. Pierson, 944 Marcy Avenue, Brooklyn, N. Y. These will be acknowledged in the REVIEW.

‘Oh, sir, we can not live, we can not keep from starving on two and a half cents a day, with grain so high priced, and breaking stones is such hard work!’”

Already there is a population equal to that of Ireland on the relief works, and they are increasing at the rate of several hundred thousands every week. The government finds its revenues reduced by the very famine it is trying to relieve. England is overtaxed by the war in South Africa. Large famine tracts lie in the districts which have been allotted to the American missions, and hundreds of these missionaries and their people can look for help only to America. Even where the government is offering relief to the heathen native officials are often unprincipled. Some of the people are



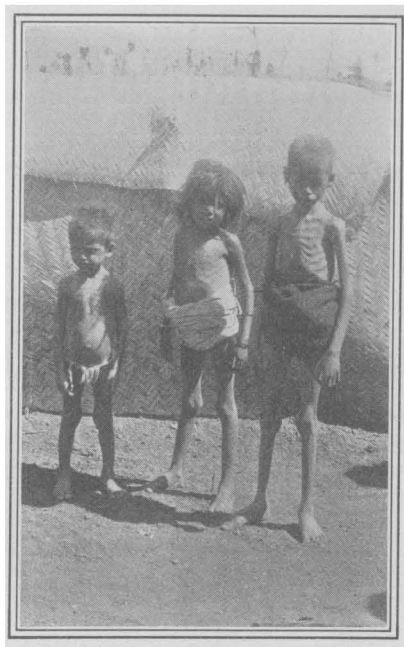
A DYING FAMINE SUFFERER IN INDIA.

deprived of part of their wages, while the relief works are often demoralizing even where they save life. A Christian woman writes of one poorhouse: “Bad men, immoral women, pure young girls, and innocent children were freely mixing. Many were suffering from leprosy and other unmentionable diseases. God help the young girls who are obliged to go to the relief camps and poor-houses.” Government is doing its best, but what is needed now is money to offer the people work in digging wells and tanks, to lend weavers yarn, and farmers seed, to provide those actually starving with grain, and build orphanages of mud or thatch for deserted children.

In South India a veteran missionary, who had been through the “great famine” of ’76, when 6 millions died, said that the present famine will be greater than that “great famine.” I saw one group of gaunt specters stalk silently in from the dusty road. They had walked 75 miles. “Sir,” they said, “we have no work, no food, no

water; how can we live?" The old missionary could only point them on, 30 miles farther, where there was work at two or three cents a day. "But our wives and children—what will become of them, how will they live?" The old man could not answer. Here in his own field were 10,000 Christians destitute of food, praying and waiting—for what? The last hope of rain has gone; there are no crops left to be saved. The people are now living on berries, roots, the thorny cactus, and grass seed, and this can last but two weeks longer. Beyond this one dreads to think. At best, no crop can come now for eight months. From April to September the famine will be at its height.

There are hundreds of men and women bravely trying to meet this famine, but who must see people die almost before their eyes because they have nothing left to give them. The missionary with whom I am staying told me this morning, that her own little girl died in the last famine because they had tried to deny themselves and give their own food to the starving natives.



FAMINE CHILDREN IN BORROWED CLOTHING.

LETTER FROM REV. J. SINCLAIR STEVENSON, PARANTIJ, GUJARAT.*

This is an awful time, a strain on one's sympathies and anxieties more a great deal than physically. It is awfully depressing to watch every few days some boy or small child slowly, and in great pain, often gasping out its life in spite of all you can do for it; to witness the great army of men and women on relief work just able to keep body and soul together; to hear every day the wail of some freshly made widow, or still worse, to witness the awful callousness which in many cases has been the result of famine on the people. It is a mixture of fearful suffering with awful moral degradation—famine on top of heathenism.

My chief work was to take care of orphans. Already I have between seventy and eighty, and they have doubled in the last ten days. But often you get them out just in time to fill your cemetery. Even here things are not as bad as in native states, where much of the relief exists only on paper, and from one of which I saw a letter the other day, containing the following: "To go out every morning, and whenever we see a child lying beside its dead mother, we, of course, take it back with us. Yesterday morning, within two hundred yards of our house, I saw sixteen corpses; to-day, within the same distance, ten." Must people really see ribs and skeletons to make them give?

* See article on "Christian Village System of India," December, 1899 REVIEW.

SOME MOHAMMEDAN BROTHERHOODS.*

BY W. G. POPE, SOUSSA, TUNIS, NORTH AFRICA.

Missionary of the North Africa Mission.

It is not surprising that the ordinary Moslem finds his religion insufficient to awaken earnest thought and deep emotion. There is no singing in the mosques, nothing to stir the heart of the worshiper—nothing but an everlasting repetition of the same prayers from the Koran, the same sacred formulæ, the same fasts and almsgiving, the same washing of the feet, and the return to the temptations of daily life. No wonder that the majority seek something more inspiring! This they endeavor to obtain by joining one of the brotherhoods,† which are numerous enough among Mohammedans. There are dissenting sects, but a brotherhood to be successful should be orthodox. Its members must, therefore, follow the “five rules” in addition to the prayers and ceremonies peculiar to its own society. Each brotherhood professes to offer by its mode of worship the quickest means of attaining heart satisfaction, or what the Arab rather seeks, a state of religious ecstasy or exaltation. There are seven stages on the road to this state of exaltation, and according to the disciple’s fervor will be his swiftness in reaching the longed-for goal.

In every brotherhood the first thing is to accept the *Treeka*, or the “Road,” and the second is to learn the doctrines. The remaining five stages before becoming “a perfect soul” are (1) The impassioned or excited ecstasy. (2) The ecstasy of the heart. (3) The ecstasy of the immaterial soul. (4) The mysterious ecstasy. (5) The ecstasy of absorption. These are to be reached by fastings, watchings, and prayers. As the believer advances he takes different names, so that others may know what stage he has reached. At first he is only a “disciple,” then he becomes an “aspirant,” a seeker after God. The third stage is that of “*Fakir*,” which signifies, according to the Moslem theologians, “a man reduced in himself to nothingness.” Higher than this is the “*Soufi*,” “he whom God has chosen to become the object of His love.” A *Soufi*—a man pure in heart—when advanced somewhat in this stage, may have revelations and visions that he will recognize as coming directly from God. The ignorant have revelations, but are not sure whether they are from God, or are merely hallucinations from the devil. The *Soufi*, when he reaches this point, is called a “*Salek*”—“one that walks toward the end in view,” that is, God. The next stage is that of the man “drawn” to God. He rejoices continually in a state of elevation. It is then that he becomes either a “holy fool” or a “sacred teacher,” and is said to be full of the spirit of Mohammed. There is one stage higher in which a man’s desires are supposed to become like those of God. In this the soul loses its individuality, and is absorbed in God. We have never known, nor even heard, of any one who reached a higher stage than that of “holy fool.” These may be found in most really Arab cities. They live on charity, tho they never beg; and sometimes, especially in Morocco, they may be seen running about the streets in a state of complete nudity.

* Condensed from *North Africa*

† There are six principal Brotherhoods in Algeria and Tunisia (1) Kadyria. (2) Taiеbya. (3) Tidjanya. (4) Rahmanya (5) Aisaweeya. (6) Senusya.

Very few wear any covering on their heads, and those that belong to the Aisaweeya brotherhood are sometimes dangerous.

The Kadyria order was founded by a man born near Bagdad in A.D. 1078, Si-Mohammed-Abd-el-Kader-el-Djilany by name. He is said to have lived to be nearly ninety years of age, and to have been remarkable for his sweetness of character and kindly love. He not only founded what is to-day one of the largest and most prosperous orders, but beggars, in asking for charity, use his name more frequently than that of any other saint. It is said that he had a great respect for Jesus Christ on account of His wonderful love, and it is a remarkable thing that his followers to-day manifest more regard for Jesus than do other Moslems. It is held by many teachers that in heaven the place next to Mohammed is occupied by this saint. In the province of Oran alone are more than 200 tombs and mosques dedicated to him. His name is in every one's mouth—the workman as he lifts a load, the soul in trouble, the beggar asking alms—all plead “Sidi-Abd-el-Kader.”

The members of this brotherhood must (1) Repeat the confession, “There is no god but God,” 165 times after each of the five prayers of the day. (2) Repeat “May God pardon me” 100 times. (3) Repeat “O God, give the blessing to our Lord and Master Mohammed in quantity ten thousand times greater than the atoms of the air” 100 times.

The one who prays must sit cross-legged on the floor, the right hand open, palm upward, on the right knee, the left hand lying on another part of the left leg. In this position the first thing the man must do is to enunciate calmly and slowly the name of God, until all evil thoughts—thoughts of persons, things, time, and money—are got rid of. This will be from 1,000 to 2,000 times. Especial stress must be laid on the last syllable—“Allah-ou.” Then, turning the head from left to right, he must repeat “Allah-a” until good thoughts come. Finally, bowing the head, and letting go all good thoughts, he must say “Allah-ee” until but one thought absorbs the mind—God.

The “initiated,” who give all their time to prayer, fasting, and study, have to do much more than this. They first have to undergo a complete washing, and pray twice the ordinary prayers; then, seated before the sheik in a praying attitude, they recite some very long prayers, and make a statement of faith. The sheik then cuts off two locks of hair from the head of the novice, saying, “May God thus cut off all unholy thoughts!” Replacing the cap on his head, he says, “May God thus crown thee with His favor!” After this he gives him a cup from which to drink, and recites certain verses of the Koran. The neophyte must also learn a lengthy catechism. He is shaved and clothed with a mantle belonging to the brotherhood. He is then examined in the catechism, and initiated into the revelations of the order. A lot of curious interpretations are then gone through concerning secret names and ideas which the novice has to learn. For instance:

“How many letters are there, and what are they?”

“Four—*t*, *m*, *h*, and *n*.”

“What is their signification?”

“The first, *t*, means *trab* (dust), and signifies that the companions of the carpet must be low as dust.

“The second, *m*, means that we must be pure as ‘*ma*’ (the water).

“The third, *h*, means *houa* (a sweet zephyr), to breathe on those around us the breath of life.

“The fourth, *n*, indicates that we must be *nar* (fire), to consume the perverse and evil.”

In Algeria alone may be counted about 30 schools, 370 chiefs, and over 15,000 brethren belonging to the order of the Kadyria.

This short account of the Kadyria will show the methods usually employed by the Mohammedan with a view to “growth in grace”; but the proceedings of the fanatical Aisaweeya, which are entirely different from the rites of the other orders, deserve notice.

The brotherhood of the Aisaweeya was founded in A. D. 1523, by Mahmed ben Aisa. Its members are generally little understood, even by Mohammedans. Some take them for fools, and others for saints. Their practises are of the most vile and revolting character.

In Algiers some Aisaweeya, who are not very true, get up spectacles in Arab houses, and send notices to the hotels that strangers may, for a small sum, be admitted to see them acting their religion. At these performances they do not show themselves as they really are, and they may be seen free of charge in Morocco, or on the frontier of that country, by any one willing to risk his skin in such an adventure.

The following story is told of the origin of the order. Si Mahmed went to Mequinez to establish his brotherhood, but the people flocked to him in such numbers that the sultan turned both him and his followers out of the city. After wandering for some days in desert places, and finding nothing to eat, they implored their leader to help them. Accordingly he commanded them to eat whatever they could find—glass, serpents, poisonous herbs, scorpions, dirt—everything nourished them, and nothing hurt them. When the news of this miracle reached Mequinez, greater crowds than ever flocked after Si Mahmed, and the sultan, fearing to lose all his subjects, permitted him to return and continue his practises as he pleased. His tomb is still to be seen at Mequinez, and adjoining it is the chief house of the order, which is at present occupied by a khalifa, or lieutenant, and thirty-nine chiefs, who form the supreme council. These only come out of their monastery once a year. On that day all the sick and afflicted who are fortunate enough to manage to touch them are said to be immediately healed, for Si Mahmed gave to his disciples the gift of healing, as well as power to withstand all poisons. We have been present at some of their meetings. Joining hand in hand, they sway from side to side under the guidance of their sheik, repeating the name of God hundreds of times in unison. The excitement rises as they go on; sometimes they will shout “Allah, Allah,” 5,000 or 10,000 times, finally leaping, and yelling at the top of their voices. They continue until they faint, when they are dragged aside and others take their places. Some one will fetch a huge bundle of the prickly pear and carry it on his naked back, and finally *roll on it*. Others will breathe the poisonous fumes of charcoal until they are almost senseless, and will stick skewers into their eyes, cheeks, tongues, and sides. Some will stand and jump on the edge of a sharp sword, or allow the point of a sword to be placed against the skin and the handle hammered by a boot or stick. We have seen them work themselves up to a state of frenzy, and the sheik, when he considered them ready, would give them a living sheep. In less than ten minutes scarcely a bone or piece of refuse would be left! They would fight like mad dogs for the most disgusting portions; and all this is done in the name of God! This is going on to-day, and probably while you are reading these lines, thousands of Aisaweeya, who

firmly believe in their sheik, are torturing themselves to obtain the "exaltation" promised by *Souf yism*. No wonder that the poor men's lives are shortened by such undue and terrible excitement, and after this life what hope have they?

This account of Mohammedan brotherhoods may serve to show something of how mighty are the forces of Satan among the people of these lands. How blinded are the men who use such "vain repetitions"! How cruel and diabolical is what they do in the name of God! But they know no better. Light can not evolve out of darkness. Christ is "the light of the world," and, "Ye are the light of the world." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

PENG LAN-SENG, THE HUNAN EVANGELIST.

BY REV. GRIFFITH JOHN, D.D., HANKOW, CHINA.

Ten years ago Peng Lan-Seng was not only a heathen, but, like most of his fellow-provincials, bitterly anti-foreign and anti-Christian. He thoroughly believed in the bewitching power of Christianity, and had a wholesome dread of entering a missionary's house or chapel, lest he might be turned into a "foreign devil." The missionary's tea and cake he regarded as poison, and dared not touch either. He was a thorough believer in the whole Hunan story about the inhumanity of the foreigner, and the bestiality of the foreign religion.

Peng was also a notoriously bad man. He is never weary of telling people the story of his conversion; and when he does so, he never fails to remind his hearers, that of all the sinners in China, he himself was the chief. About three years ago Teng, a native of Changsha, came to my study and said: "I have come to Hankow to see what it is that has worked such a change in Peng Lan-Seng. He is a native of Changsha, and an old comrade of mine. He used to be the worst man in Changsha; but he has given up all his bad habits, and is now a new man. When I ask him the reason for this great change, he tells me that it is the Gospel that has done it. I have come down to find out the truth about this matter."

When, in 1892, Peng presented himself as a candidate, we all—the native helpers and the foreign missionaries—stood in great doubt of the man. Many rumors reached us about his past life, which made us hesitate to admit him into our communion. He waited, and waited long. When at last he was admitted, some of us had grave doubts as to the wisdom of the step. Some were strongly in favor of prolonging the time of probation. But Peng immediately began to work for Christ. He was ever to be found at the Kia-Kiai chapel, preaching with all his might. Some of us felt that it was somewhat early for him to begin to exercise his gifts in this particular way, but Peng was irrepresible. Preach he must, and preach he would. Very soon the salvation of Hunan became the center of his thoughts. He began by working for the Hunanese in and around Hankow. His prayers on behalf of Hunan in those days were something indescribable. They were impassioned pleadings with God on behalf of his own people—his kindred according to the flesh. The missionaries of other missions were very much struck with them, and would sometimes speak of them as *the thing of the meeting*. Peng is a thorough believer in prayer. A gentleman of the place invited

Peng, Mr. Sparham, and myself to a feast yesterday. There were several others there, among them Chang Chih-tung, a nephew of the viceroy. Peng gave them the story of his conversion and subsequent trials. "I tell you what it is," he said in conclusion, "if a man wants to be a genuine Christian, he must *pray*, and he must pray till the tears flow from his eyes, and the perspiration runs down his back. That has been my experience."

All this time Peng was working without pay. But at last he came to the end of his resources, and was planning to leave the place in order to make a living elsewhere. He made known his circumstances to Mr. Sparham and myself. Feeling that he was by far too good a man to be lost to the work in Central China, we found out a way to help him without drawing on the funds of the society. Peng's heart was in Hunan, and to Hunan he must go. The story of his entering Changsha with his Christian books; of his visit to the Yamens and presenting the officials, from the highest to the lowest, with Scriptures and tracts; of his trials with his clansmen; and of the plot laid against him by the gentry and his narrow escape, is full of interest and inspiration. But his great work in Hunan began with our visit to Heng Chou in March, 1897. He accompanied Mr. Sparham and myself on that journey, and was our fellow-helper and fellow-sufferer in all our work and trials. He was with us when we were pelted out of Heng Chou, and acted splendidly right through that trying time. Soon after we returned to Hankow we resolved to send him back with the view of establishing a mission in the city of Heng Chou. It required no small courage to return to that city so soon after the bitter experience through which we had passed. But Peng went joyfully. He managed to buy a house which he turned into a chapel, and began to work with his wonted energy and zeal. No sooner was the mission fairly started, than the place was attacked by an infuriated mob, and the entire building was leveled with the ground. Peng and his family escaped without hurt, but all their property was stolen, and they were left penniless. Thinking that all was over, for a time at least, he left for Hankow. He had not proceeded far, however, before he was overtaken by a number of messengers from the Heng Chou officials. They were sent to entreat him to return to Heng Chou and get everything settled quietly there. On his arrival at the city, he found the officials in a very willing mood. They offered to indemnify him for all his losses, and to put up another chapel according to any plan he might propose. He accepted their terms, and we have now at Heng Chou a fine chapel, built in foreign style.

But this is not all. There is a little church of from 50 to 100 people meeting regularly at Heng Chou for worship. And this is not all. Peng has succeeded during these two years, with the help of a few fellow-workers, in establishing some ten to fifteen mission stations in the Siang Valley, of which five are in walled cities. The converts in many places are providing themselves with places of worship. Peng has brought down with him several deeds of land and houses, gifted to the mission by the native Christians. He says that there are more than 1,000 inquirers in connection with his work, and that he has great confidence in the character of some hundreds of them. Should it be necessary to make a deduction of 50 per cent., there will be left sufficient grounds for great gratitude and praise.

PROTESTANT MISSIONS IN ITALY.*

BY REV. JAMES GIBSON, D.D.

The number of Protestants in Italy is approximately 100,000, or one in 300 of the population. These are roughly divided as follows:

Waldensians in the valleys.....	23,000
“ in the rest of Italy.....	10,000
Evangelicals of other churches.....	10,000
Foreigners	55,000
	98,000

The views of the general social and moral condition of the country differ according to the writer's standpoint. The Italian ambassador, addressing the London Chamber of Commerce last February, said: “Italy is an element of order among the nations, a country true to her friendships, incapable of violating her pledges, and whose highest aspiration was to walk side by side with her sister states in the path of progress and freedom. The country is progressing visibly; her industries are prosperous, and her trade is increasing.”

On the other hand, the Rev. Johnston Irving, for many years minister of the Free Church of Scotland in Naples, writes a year ago in his Report on the Harbour Mission, which he superintends: “Italy has profoundly disappointed her best friends. . . . She is to-day poor materially, and, if possible, still poorer morally. It is, perhaps, a symptom of better things to come, that one or two Italians of influence have voiced her deepest need, and advocated the giving of the Bible to her people.”

In more hopeful strain the Rev. E. J. Pigott, of the Wesleyan Church, Rome, writes: “Politically, commercially, and socially, the country is slowly recovering from the disasters of the last few years. . . . I am hopeful. Certainly the great conspirator remains, the pope and the papal party; but there are signs of revolt among the parochial clergy, who live in touch with the people, and are growing impatient of the long ostracism of the church from the national life.”

Most sanguine of all is the Rev. Dr. Robertson, of Venice, who wrote to the *Rock* some time ago: “Italy, but for clerical agitators, would soon become contented and prosperous. No papal nation has made greater progress during the last five-and-twenty years than Italy. Under papal rule there were no roads, no railways, no lighting, no drainage, no water supply in the cities, no education, no security of life and property. Under Pope Pius IX, 85 per cent. of the Roman population could neither read nor write. The mortality of children in Rome was something like 75 per cent.; now it is about 30. Much is said about taxation; rates and taxes on real property do not amount to 20 per cent. on rental and ownership. Wages are low, but native food is cheap. The chief thing that Italy wants in order to have internal peace, and to enter on an era of progress, is to get quit of the papal church. All her evils are created by that mundane, anarchical organization. . . . The destruction of the papacy is a matter of life and death for Italy.”

For the moral and spiritual regeneration of nations, as well as of individuals, the prime necessity is the coming of the Holy Spirit to con-

*Condensed from *The Mission World*.

vince of sin. Regarding this the Rev. S. Frapani, of Frabia, writes to the Roman *Bulletino*: "The only things recognized as sins before God, are those which the human penal code recognizes; while all sins of thought, bad language, uncharitable judgments, offenses, and blasphemies against God and Christ, public scandals, concubinage, usury, selfishness, and such like, are for Italians but trifles or natural defects not worth calling sins."

To meet the spiritual need of Italy, the following churches are at work: I., the Methodist Episcopal (American); II., the Wesleyan Methodist; III., the Baptist Mission; IV., the Italian Evangelical (native); and V., the Waldensian (native). The following are the latest statistics of each that I have been able to procure:

	Churches.	Stations.	British Pastors.	Native Preachers.	Evangelists.	Colporteurs Bible Readers.	Communi-cants.	Local Contributions.	Regular Attendants.	Occasional Attendants.	Day Scholars.	Sunday Scholars.	Catechumens.
I.	30	10	2	23	9	513 ^a	1,482	\$4,200	?	?	680	1,063	573
II.	20	55	3	23	2	8	1,937	14,500	3,500	500	850	1,180	?
III.	19	50	5		13		790	?	?	?	?	?	?
IV.	36	10		14	5 ^c	22	1,831	4,000		15,404	944	1,276	494
V.	46	68		48	16	12	5,613	17,500	8,144	89,495	2,704	3,707	1,009

^a "Catechists." The number of pastors and evangelists is only approximate.

^c So returned on one page of last Report; but on another page, 17.

The ancient but ever young Waldensian Church is much the most important member of the Mission Brotherhood in Italy, its communicants more than equaling those of all the other churches. Its stations are also the most widely spread. It is not only a native church, but the *most* native, for all the rest are more or less under foreign control, whereas it neither requires, nor would it submit to, outside interference. It is doing a great work by means of its day schools, especially in Sicily. In Riesi, for example, a town of about 15,000 inhabitants, the superiority of their teaching over that of the communal schools is so great that the municipality, though composed of Romanists, lately offered to make over the latter to their charge. Want of funds unfortunately prevented the acceptance of this flattering proposal. A very interesting and hopeful work has recently been begun in Calabria, the center of which is Falerna, a town of between three and four thousand inhabitants. The work originated with some Italians who had emigrated to America, and been brought to Christ there, and who, on their return home, began to hold Gospel meetings. A colporteur also did much by distributing tracts. The result was that the people sent a request to a Waldensian pastor in Naples to visit them, and there is now a regular minister settled over them, and the priest of the district finds his services deserted.

The newspapers report that the pope is much concerned about the spread of the "Protestant Propaganda," and has called upon the faithful to rally their forces against it. Legitimate opposition would do good instead of harm; but the opposition of the priests and their partisans is not always of the legitimate kind; threatening and bribery are by no means unfamiliar "arguments" with them.

EDITORIALS.

The Ecumenical Conference Report.

This conference which has just convened (New York, April 21 to May 1, 1900), will be an extraordinary gathering, the largest and most important missionary conference ever held, in which for ten days over 2,000 delegates, gathered from every mission field of the world, will discuss the great problems of missionary work, reviewing the past and seeking encouragement and counsel for the future.

Every one who is interested in the great cause of missions, whether as a worker in the field or as a supporter, counselor, and sympathizer at home, will wish to know what takes place at this conference; but, of course, the number attending must be very limited, and few, if any, can be present at all the sessions in Carnegie Hall, and none could attend the sixty and more meetings that will crowd the ten days.

A full report, however, will be published in two volumes, carefully prepared and edited, so as to exclude nothing essential, and include nothing non-essential. This report will be in three parts:

I. The story of the conference, its origin, conduct, and personnel.

II. Contributions of the conference: papers, addresses, and discussions.

III. Appendix, including (1) a list of foreign missionary societies with official addresses; (2) the organization and roll of the conference; (3) a summary of missionary statistics; (4) a selected bibliography; and (5) an index.

This report should be read by every pastor and missionary worker, and find a place in the library of every church, Sunday-school, and Christian Endeavor society. It will be invaluable to the student of missions, and it will bear testimony to the power of the

Gospel to uplift fallen humanity and establish Christian society in all lands and among all peoples.*

The finance committee of the conference is still in need of funds to meet the expense of entertainment, transportation, etc. Any contributions for this purpose should be sent to Mr. Geo. F. Peabody, Treasurer, 27 Pine Street, New York. *

Territorial Divisions among Denominations on Mission Fields.

There is quite a shifting of the basis of missionary comity imminent in India. The Anglican Conference in Calcutta in the early part of this year, declared that it would hereafter recognize the development of missionary work "on a diocesan as distinct from a society basis, where local circumstances facilitated action." It said that "in view of difficulties which have arisen from territorial agreements made between different missionary bodies," it now proposes to abandon such policy, and claims the right to carry its administrations to all persons connected with, or preferring, the Church of England. It announces as a concomitant obligation, that every Christian congregation should become the center of missionary activity. It commends the spirit which led to territorial divisions between missionary societies in the past, but would "deprecate any such territorial agreement in the future."

Understood aright, and administered aright, this is the only wise policy for the future in a large pro-

* To put the volumes within reach of all, the retail price has been fixed at \$2.50, but those who subscribe before May 1st will get them for \$2.00, by ordering them from the Publication Committee, Ecumenical Missionary Conference, Room 823, 156 Fifth Avenue, New York City.

portion' of the missionary work in India. Of course, the Church of England is a state church, and in a sense continues to be such in the colonies, and also, of course, this church has recognized no boundaries of its activities in reaching out by its ministry to all colonists. It has generally, and perhaps generously, operated to follow the most isolated Britisher through the church and the Society for the Propagation of the Gospel. But the general missionary society of that church has, in a way, accepted the conditions incident to other missionary societies; and has agreed to territorial assignment of its operations. This policy is what it is proposed to abandon, prospectively.

There is nothing in this change of policy, which in itself is unworthy of the church; nothing which other societies will not have to come to in numerous instances, without in the least abandoning the spirit of comity which instigated and promoted the original principle of allotted territory to the several societies.

Experience has shown that geography is not alone to be considered in the division of labor. There are languages which penetrate these geographical divisions, and there are tribes which are not bounded in their habitat by either geographical or political divisions, and it has been shown that here "blood is thicker than water;" a river does not bound the racial nor the linguistic type, nor the religious sympathy.

Some years since Bishop Thoburn, in a discussion in the Calcutta Missionary Conference, took the position that the geographical allotment was often an obstruction. In working among a scattered tribe or nation, if a work developed it could, in India, be best pursued by the "scarlet thread" of

the tribe. Both the tribal and the language type often have a distinct religious type.

The Methodist Church had a large opening thirty years ago in North India, among low-caste and non-caste peoples. Success led them out on this line, and following up their converts, they were obliged to overleap the boundary of the Ganges—the geographical division they had agreed upon with other missionary societies. No one else could get access to these people, and the "line of succession" was the line of success. Clear away into the great Nerbudda Valley, tens of thousands of these classes sought to learn of Christianity through the Methodist missionaries in territory outside the metes and bounds set by alignment of the comity of geography.

There may be contention and waste if either policy is not administered with broad Christian charity and sympathy. Signal opportunities to reach even millions of souls may be lost by the uncharitableness which would restrict a society from moving on clearly providential lines, because of a technical understanding about a geographical division of labor. This does not apply in the early stages of mission distribution over a vast territory, like China, nor was it unsuited to the incipient movements of the several missionary societies in India, but where growth reduces this policy to an arbitrary technicality, it should be set aside.

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Missionary Candidates.

One of the secretaries of the Presbyterian Board of Foreign Missions in the United States (Dr. Brown) states that in the last third of the year 1899, thirty-three out of thirty-eight applicants for the foreign field have been rejected. The letter of Dr. Brown, published

in the *Evangelist*, exhibits a determination on the part of the board which we can not but commend, to maintain a high standard of fitness for the great work, and exercise jealous care in choosing from candidates offering for the field abroad.

There is urgent need for more well qualified preachers, doctors, and teachers—for men and women who seek the foreign field, not simply as a place of service, but as *the* place to which God has called them.

Dr. Brown says in part:

In the missionary force now at the front there are very few incapables, and those the board is gradually weeding out. As a class the missionaries of the Presbyterian Church are magnificent men and women. My position enables me to know them, to see their faults as well as their merits, and I unhesitatingly declare that in character, in ability, in consecration, they average higher than any other class I know. And the board is determined not only to maintain, but if possible to raise that average. It is disastrous to the work, unjust to the missionaries already on the field, and wasteful of the money of the Church to send out incompetent men and women.

While we think there may be often a mistake in pressing a high *educational* or intellectual standard, and forgetting how many of the most successful men and women in this great work have lacked in this respect, but have more than made up for such lack by their high spiritual character and qualifications, we think that such a form of service demands the best men and women that the Church has in her membership. *

The Famine in India.

The accounts of the famine in India reveal a condition of things that beggars description. No such disaster has come upon that empire since English rule swayed it. Four millions of people are now depending on private or public charity if they

are to be saved from starvation—twice as many as in the famine of 1897. The outlook for the months to come is even worse. Already an area of 300,000 square miles, with a population of 40,000,000, is involved, but a further area, half as large, and with a corresponding population, is likely to be similarly stricken, and already there is more or less suffering.

Relief works for laborers have been established by the government, and the announcement is made that no one need die of hunger, if there is a prompt making known of the need. But notwithstanding the pains taken to provide against the awful destitution, the natives are dying by hundreds and thousands. The rice crop, the main stay of the people, is more completely lost than four years ago, and the millets have fared little better. So of the cotton crops in the fertile Berar. All other crops have failed entirely. There is great scarcity also of fodder, and of water. The drought is so severe that in some parts the missionaries have to send clothing thirty or forty miles to be washed; skeleton forms are all about them, and plague, smallpox, etc., follow in the track of the famine. The editors will gladly, and without any cost of exchange to donors, forward any gifts designed for the relief of famine sufferers. *

Missions to Moslems.

Mr. George Parker, of Honan, one of the oldest and ablest China inland missionaries, writes as follows:

Missions to Moslem countries and popish should not be organized nor have periodicals. Rome and Cairo get to know of stirrings of dry bones and immediately take means to frustrate. Nothing about Roman Catholics and Mohammedans getting interested should appear in Christian papers.

In an earlier letter he says: "The

time has come for the formation of a Mohammedan missionary society, or rather mission to the Moslem world, but it would be supported only by those who are content without organized results and without statistical tables. My work among them in Kausu (and now here) was most interesting." *

Blantyre and the Nyassaland Industrial Mission.

In the March issue of this REVIEW, page 236, reflections are made by a correspondent upon what is evidently regarded by him as a serious case of "overlapping" in the Blantyre district of British Central Africa, where five distinct missions "are huddled together in one corner of the Dark Continent, not larger than a Scotch parish."

Mr. Alfred Walker, general secretary of the Nyassa Industrial Mission, writes as follows:

"It should, in fairness, be pointed out that Blantyre is the commercial center of the whole province, and it is almost essential that all missions (especially industrial missions), tho working in other parts of the district, should have a station in Blantyre, even if only as a depot for supplies, etc.

"With regard to our own plantation at Likubula (Nyassa Industrial Mission) we were not in the first instance responsible for the choice of that position, as the estate was offered on the express condition that it should be developed as an industrial mission, and at that time there was abundant scope for such work; in fact, this offer was the origin of our mission.

"So soon as we had opportunity of extension we went to Cholo, some forty miles from Blantyre, in a region hitherto entirely unevangelized, and are now contemplating the opening of new plantations in districts similarly unoccupied.

"It is difficult to see how this new work is to be maintained without retaining Likubula as a center, and our superintendent reports that the good work which is being done there would not be accom-

plished from any other mission station, if we were away.

"I may say, however, that if in our case there is any real ground for the charge of 'overlapping,' we would gladly consider any suggestions from other missions in the district likely to remedy the difficulty and prevent its recurrence in the future." *

Corrections.

Two possibly misleading paragraphs recently appeared in the REVIEW in regard to Dr. Elias Riggs, the veteran missionary of Constantinople. Dr. Riggs has not returned to America for over forty years, and does not now intend to return at all. His son, Rev. Edward Riggs, has recently returned, and that together with the fact that Dr. Elias Riggs' name was especially honored at Andover last fall, was probably responsible for the error. Dr. Elias Riggs sailed first for Greece soon after his marriage, and spent six years in Argos. He will be ninety years old next November. He is now one of several American Board missionaries stationed in Constantinople; he is connected with the Bulgarian work of the European Turkey mission.

In the January REVIEW (page 71) the work of the Church of England Zenana Mission at Karachi was attributed to the C. M. S. The C. E. Z. M. S. is the largest society exclusively engaged in working on evangelical church lines wholly for the evangelization of the women of the East.

Another slight error appeared on page 170 of the March REVIEW, where the words "who Halicarnassus was" should of course read "where Halicarnassus was," that ancient Greek city of Asia Minor, not being personified in our reference.

Acknowledgments.

No. 146.	Indian Famine Sufferers.....	\$ 20.00
No. 147.	" " ".....	5.00
No. 148.	" " ".....	5.00
No. 150.	George Junior Republic.....	150.00
No. 151.	Ramabai, India.....	5.25
No. 152.	Indian Famine Sufferers.....	6.00
No. 153.	" " ".....	10.00
No. 154.	" " ".....	3.00
No. 155.	George Junior Republic.....	25.00

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

THE YANGTZE VALLEY AND BEYOND. Isabella Bird Bishop. Illustrated. 2 volumes. 8vo. \$6.00. G. P. Putnam's Sons, New York.

Mrs. Bishop, the world traveler, has given us another book, combining her observations as a keen-sighted and intelligent woman, with important and valuable comments on all she sees and hears. The book is particularly valuable to us for its incidental reference to the work of missions. Mrs. Bishop, as a candid observer, cordially witnesses to the immense value of Protestant Christian missionary labor. On *medical* missions she is enthusiastic, but hers is a "zeal according to knowledge," for she has visited nearly fifty medical institutions among heathen peoples, and has a broad basis for her induction. Her description of the hospital and its work at Hangchau, with her tribute to Dr. Main and his coadjutor and assistants, is a testimony which ought to be printed separately and sown broadcast as seed of the kingdom. She demonstrates that such work is the nearest approach to that which our Lord both commanded and practised, in which healing and preaching go hand in hand.

Mrs. Bishop has written no more interesting book than this. There are some blemishes in style which seem to indicate hasty proof-reading, but the contents are very valuable. Of the idols made at Hangchau she says (p. 103): "None of them are treated with even scant respect until the ceremony takes place which *invests them with the soul*, represented by silver models of the 'five viscera,' which are inserted at a door in the back!"

Her words as to the contrast between the ascetic habits of Romish missionaries with the self-indulgence of Protestants should be

carefully considered. She adds that the Chinese appreciate the celibacy, poverty, and asceticism of the former, and that "every religious teacher, with one notable exception, who has made his mark in the East, has been an ascetic." (p. 153.)

We were greatly surprised at the revelations of Chapter XVII. on "Chinese charities," which she claims are both numerous and active. Their asylums and almshouses for the blind, for aged persons without sons, soup kitchens, etc., foundlings, orphans, strangers, the drowning, the destitute, and the dead, and various other classes are objects of organized benevolence. Benevolent guilds supply coffins and burial in free cemeteries for those whose poverty precludes them from proper sepulture. There are "bureaus for advancing funds" to the poor, free dispensaries, life-saving institutions, free ferries, beggars' refuges, invalid homes, widows' relief societies and widows' homes, humane societies, etc. Mrs. Bishop fails, however, to say how far these many forms of organized charity may owe their development, if not their inception, to the entrance of Christian teachers.

She pays a beautiful tribute to missionaries who after coming into contact with the intolerable repulsiveness of Chinese life in the inland cities, after a period of rest and vacation, "*come back, knowing what they come to!*" There lies the heroism, after the romance has faded and given place to the rude reality. *

SAMUEL BAKER OF HOSHANGABAD: A Sketch of the Friends' Missions in India. Caroline W. Pumphrey. Illustrated. 12mo. 228 pp. 3s 6d. Healdy Brothers, London.

The title of this book discloses the fact that the history of the Friends' mission in India is made

to be the environment of the personal biography of its senior missionary, who died last year after rendering twenty years of patient, wise, successful service in the conduct of this mission in the central provinces about Hoshangabad, nearly five hundred miles north from Bombay. Between Jabal-pore and Indore there was no mission work whatever when this mission was begun in the Nerbudda Valley. Hoshangabad is the head of a political division, and the law courts draw a great many different sorts of people there, and, besides, it is a place of Hindu pilgrimage from great distances to worship "Mother Nerbudda," that being a sacred river, and thus somewhat Hoshangabad becomes to the region what Benares is to the Ganges. It contains 14,000 population. Every form of missionary agency is in operation, and a chronological table in this volume shows the dates of the several beginnings of medical, orphan school, and evangelistic work. There is a good map of the district, and eleven well-executed half-tone illustrations.

We know or rather hear so comparatively little of the quiet worthy work of foreign missions of the Friends that this is a valuable contribution to missionary literature. Samuel Baker was a typical Friend, and without ostentation did a vast deal of most excellent missionary work, and was a character worth knowing. **

A TEN YEARS' WAR. An Account of the Battle with the Slum in New York City. By Jacob A. Riis, author of "How the Other Half Lives" Illustrated. 12mo, 267 pp. \$1.25. Houghton, Mifflin & Co., Boston.

This story of manly battle with the slums with their tenement houses, gangs, dives, saloons, and brothels, is written in Mr. Riis' peculiarly interesting and effective style. It has one idea—to let light into the reader's mind as to the conditions of the lowest of our city

population, and the efforts made to uplift them. It is one of the great questions of our day, one in which Christian philanthropy, and philanthropy that does not call itself Christian, works incessantly, and we are glad to say effectively. Prince Albert counted it a matter for royalty to concern itself with, and himself devised model houses for the working classes. The fact is, if you don't remove a cesspool it will remove you, and all these curses of our civilization demand a remedy, if they are not to reach with baneful effects all classes of the community. Mr. Riis has here given us a valuable contribution to our suggestive and practical literature on this subject. He is a man personally cognizant of the facts and himself one of the most active and able of reformers. *

Monthly Missionary Bibliography.

- STUDENTS AND THE MISSIONARY PROBLEM.** Addresses delivered at the International Student Conference, London. Charts and diagrams. 8vo. 591 pp. 8s. Student Volunteer Missionary Union, London.
- A TEN YEARS' WAR.** Jacob A. Riis. Illustrated. 12mo, 267 pp. \$1.25. Houghton, Mifflin & Co., Boston.
- SAMUEL OCCOM AND THE CHRISTIAN INDIANS OF NEW ENGLAND.** W. De Loss Love, Ph.D. 12mo, 390 pp. \$1.50. The Pilgrim Press, Boston.
- SOUTH AMERICA, THE DARK CONTINENT AT OUR DOORS.** Emilio Olsson. Illustrated. 16mo, 89 pp. 50c. M. E. Munson, N. Y.
- PIONEERING ON THE KONGO.** Rev. W. H. Bentley. Map and Illustrations. 2 vols. 8vo. 16s. Religious Tract Society, London.
- LETTERS OF HENRY DOBINSON, ARCHDEACON OF THE NIGER.** Map and Illustrations. 230 pp. 3s. 6d. Seeley & Co., London.
- PILGRIMAGE TO AL MADINAH AND MECCAH.** Capt. R. F. Burton. 2 vols., 8vo, 846 pp. and 479 pp. The Macmillan Co.
- WHILE SEWING SANDALS.** Tales of a Telugu Pariah Tribe. Emma Rauschentusch-Clough, Ph.D. Hodder & Stoughton, London.
- A LIFE FOR CHINA.** Memoir of Rev. Jno. Chalmers, LL.D. By Geo. Cousins. (Paper.) 12mo, 52 pp. 1s. London Missionary Society.
- MY TRIP IN THE JOHN WILLIAMS.** Rev. R. Wardlaw Thompson. Illustrated. 4to, 224 pp. 2s. 6d. London Missionary Society.
- CHRISTIANITY IN POLYNESIA.** A Study and Defense. Rev. Joseph King. 2s. Wm. Brooks and Co., Sydney, Australia.
- HAWAII NEWS.** Mabel C. Crafts. Illustrated. 12mo, 197 pp. Wm. Doxie, San Francisco.
- GARDEN OF SPICES.** Song-book with missionary and other hymns. Edited by Flora B. Nelson, Fannie Birdsall, and Thos. H. Nelson. 347 hymns. 30c. Grace Publishing Co., Indianapolis, Indiana.

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

Home Missions These wise words of *vs. Foreign*. Rev. Joshua Coit, secretary of the Massachusetts Home Missionary Society, are eminently in season: "It is said that we all rejoice in gifts for education. And we do. Such giving is thought to be wise because of the permanence of the college or university. There is reason in that thought, but in permanence no more than in value can the college compare with the church. Money put into schools and colleges may be lost and at best affects favorably intellectual advance. The cultured graduate may use the advantage gained by his training for anything but the good of the community. Money put into the Church of the living God starts motives and influences of the highest kind that tend to the best things and that endure forever. So plain are the advantages of a church to any community that irreligious men have given large sums, here and there, simply to enhance the value of their real estate. But why argue as to what every one readily admits? Simply to make the cause for alarm stand out plainly to men of means and to all our churches. There is danger here in Massachusetts, and still more in the newer regions of the West, that the preaching of the Gospel will not be provided or maintained in any degree commensurate with the demands of God in His providence. There are many corrupting influences at work all over our land, and it is time for the Church to "arise and shine."

A Missionary Training School. The French Protestant college in Springfield, Mass., is an institution of this kind. Of the 81 pupils 71 are

Protestant, 7 are Catholics, and 3 of the Gregorian Church. Those who come as Romanists, as a rule, soon become Protestant, less by any explicit efforts to withdraw them from the Roman Church than by the teaching of the New Testament and the manifestation of a New Testament life. The students are of 11 different races. Of the French 32 are Canadians, 3 continental, 4 Swiss; there are 15 Italians, 12 Armenians, 5 Greeks, 4 Yankees, 1 Englishman, 1 Syrian, 1 Japanese, 1 Puerto Rican, the latter coming under the auspices of the Cuban Education Association, of which Gen. Joseph Wheeler is president. The average age of students is eighteen and a quarter years. Sixteen are in the college proper, of whom one is a young woman, a sophomore. The institution faces not only Quebec, but all southern Europe. All these people are affiliated through a common ecclesiastical and political *régime* and ideals.

Gifts to India's Starving Ones. As specimen cases of works of mercy now in progress, these may be noted: The *Congregationalist* has started a famine fund which has passed the \$40,000 mark and with \$50,000 as the goal. The *Christian Herald* had telegraphed \$10,000 more than a month ago, while the *Advance* and the *Union Gospel News* each reports more than \$4,500.

Concerning America's Indian Wards. These statements, taken from a Presbyterian exchange, are interesting: Among the denominations that have engaged resolutely and prayerfully in Indian work the Presbyterian Church stands prominent. Our missionary to the Iroquois, now settled upon their reservation near Tonawanda, N. Y., asserts

that there are nearly as many of these living yet as in the days of Brandt and Cornplanter, of whom about 300 belong to Presbyterian-Indian churches. The Dakota Sioux, who were removed to their present locations after the New Ulm massacre of 1862, now assemble from 1,000 to 1,500 strong every autumn to celebrate together the Lord's Supper. The Nez Percés, to which tribe the great war chief Joseph belonged, enroll 500 adults in their Presbyterian churches, and this year they have been sending out missionaries of their own to the Bannocks of southeastern Idaho. New Metlahkatla, upon our extreme northwestern border, moved in from the British territories on account of persecution by traders, shows us one of the finest industrial and religious communities on the Pacific Coast, wholly managed by native Indians, who live in a well-built town of their own erection. One-tenth of our home missionary force is at work among 32 tribes of Indians, and our annual expenditure for these wards of the nation and original inhabitants of the continent amounts to about \$100,000.

The American Missionary Association has at work 672 teachers among Indian, Chinese, colored, and white peoples of the Southern and Western States and Puerto Rico. It has charge of several universities in the South, besides many normal, graded, and common schools among those who would otherwise be without educational privileges. There are 211 churches under its care in the South, besides 19 among the Indians.

The United Presbyterian Church in the United States gained only 343 members last year. But its mission in Egypt reports a gain of 438 in a year. If it pays to support the church at home, do not missions pay?

Tuskegee Conference. These annual gatherings of negroes are growing steadily in interest and importance. Of the ninth conference, recently held, one report states: "Many of the delegates had traveled 40 and 50 miles on muleback, in ox teams, and afoot, and it was a unique experience to sit on the platform in the big, handsome, new church, and look out and over that interested and enthusiastic audience, which filled the edifice, to listen to the simple reports and eloquent utterances which told the story of general racial improvement, through a growing intelligence, better farming, liquidating mortgages, and making no new ones, building new homes, schoolhouses, and churches, lengthening school terms, avoiding lawsuits and traveling agents, who take advantage of the people's ignorance, and other like evils. There was many an outburst of fiery eloquence, and not a few touches of real pathos in the telling of those stories of progress and development, of struggle and suffering, of defeat and victory, for the benefit of friends and neighbors."

Eskimo at the Paris Exposition. The statement appears in *Periodical Accounts* that 33 Eskimo, of all ages, including a one-year-old babe, have arrived in London on their way to the Paris Exposition. They were to remain in London during the winter, and meanwhile were to give exhibitions of their manner of life. For this purpose they were supplied with sledges, dogs, kayaks, etc. These people were members of the Moravian Church in Labrador, and the missionaries there had done all in their power to dissuade them from the long and perilous journey, but in vain.

Good News for the Indian. "Mis-

sionary," said an old Indian of Nelson River, "you just now said *Notawenan*, 'our Father.'" "Yes, I said 'our Father.'" "That is something new for us and refreshing to hear. We have never viewed the Great Spirit as our Father. We heard Him in the thunder, we saw Him in the lightning, the storm, and the driving winds, and we were afraid. When now you talk to us about the Great Spirit as our Father, that is precious for us to hear."—*Nordisk M. T.*

Light for Darkest Cuba. Mr. Alexis E. Frye has established a general public-schools system in Cuba, with over 2,000 schools in operation and more than 60,000 children enrolled. And President Eliot, of Harvard University, offers to provide, free of charge, for 1,000 Cuban teachers to attend a six weeks' course of study at Harvard next summer. If this is done, an army of Cubans will return next autumn to teach the children of their country the feelings of the people of the United States toward them, and to show them the spirit of kindly interest which prompts this country to make sacrifices in their behalf.

Missionary Blood in Hawaii. An interesting table is given in *The Friend* of Honolulu in reference to the descendants of missionaries of the American Board in the Hawaiian Islands. From this table it appears that there are 155 sons of missionaries still living, 91 of them in Hawaii; 145 daughters, 73 of whom are resident in Hawaii; of the 224 grandsons 101 are in Hawaii, and of the 197 granddaughters 73 are also there. It appears thus that there are living 300 children and 421 grandchildren, and of this total number (721) 338 are resident in Hawaii. This is said to be about one-twentieth of the white popula-

tion, exclusive of the Portuguese. It has been quite common to call the whole white population of Hawaii "the missionary party," and it is commonly said that this party rules the islands. The descendants of missionaries take leading positions, and the vigor and spirit of industry inherited from their parents, as well as their Christian training, account for their prominence in public affairs. They form the best element in the population of Hawaii.

EUROPE.

Home Expenses of Missionary Societies. Sir Henry Burdett, who presided at the annual meeting of the Paddington Ruridecanal Associa-

tion of the S. P. G., pointed out that 145 missionary societies expend about £2,500,000 per annum. The cost of foreign missions (13 societies) is about £1,167,000 per annum, of which £118,000 is spent in the cost of management, or over 10 per cent. Of these 13 foreign missions, 6 are Church of England societies, expending upward of £546,000, and £71,000 of this, or over 13 per cent., is spent on management. The remaining 7 are non-church societies, expending upward of £620,000, of which £46,850, or about 7½ per cent., is spent on management. Thus it costs £25,000 more to raise and expend £546,000 on foreign missions by the church societies than it costs to raise and expend £620,000 by other religious communities. Again, the Church Missionary Society, expending some £315,000 a year, costs 11½ per cent. for management, whereas the S. P. G., expending £133,000, costs 13½ per cent. for management—that is, ½ per cent. more than the average expenditure on management by all the church societies combined. Further, the London Missionary Society, a non-

church society expending £158,000 per annum, conducts its affairs with such economy that the management expenses amount to less than 7 per cent., or about one-half of the cost of the S. P. G. Facts like these afforded abundant food for reflection, and might account in some measure for the relatively small interest taken in foreign missions by the laymen of the Church of England as a body. He understood that the business affairs of the S. P. G. and other Church societies were not managed by laymen, a fact which might account for the enormous expenditure on management.

British Beneficence. Notwithstanding the fact that the Mansion House Fund for the relief of the Transvaal sufferers from the war has reached about £720,000, it speaks volumes for the generosity of the British public that the Indian famine contributions amount to about £100,000 already. A recent telegram from the viceroy to the secretary of state for India gives the total number of persons in receipt of assistance as 3,913,000. The widespread nature of the famine makes it extremely difficult to deal adequately with the appalling distress. One sure channel of relief should be through missionaries on the spot. Many of them are in the closest touch with the most destitute sufferers.—*London Christian.*

The Y. M. C. A. in France. There are now 90 associations, with 4,542 members, in France, an increase of 60 per cent. in five years; with expenses \$25,000. The Central Association at Paris has 1,000 members of 25 nationalities; all associations have Bible classes; 53 occupy their own buildings or rented rooms; 14 have physical training, and 43 athletic

games and sports. There are 42 student branches, and 40 for boys' work, with 1,186 members. A deep spiritual purpose characterizes the work.

American School for Spanish Girls. Mrs. Gulick is making strenuous endeavors to raise money in behalf of her international institute, which during the Spanish-American war by a fine piece of strategy was removed from Spain to France. As it seems impracticable to remain in Biarritz longer than the present year the case is specially urgent, and the corporation requested Mrs. Gulick some weeks ago to come to this country to help raise the amount necessary, \$125,000, to purchase a building admirably adapted to the purpose in Madrid. She has been holding most successful parlor meetings in New York and Boston to explain the present situation; and at the annual meeting the treasurer was able to report, as the result of years of effort, about \$24,000 received and about \$30,000 more in pledges.

Portugal and the Gospel. Cheering news is to hand of the progress of Protestantism in Portugal. Those who belong to the Reformed churches in that country are but a feeble folk, their numbers being only 15,000 in all, with but 2,000 or 3,000 communicants. There are 4 Protestant churches in Lisbon, 2 being Anglican, 1 Presbyterian, and 1 Baptist. These are united by the closest fraternal bonds, and work well together, and the number of converts is constantly increasing.

Home Missions in Germany. The revised "Statistics of Interior Missionary Activities," by Dr. Warneck, has appeared. The voluminous book is divided into 10 principal and 70 subdivisions. The ten principal parts,

which enumerate hundreds of agencies, are these: 1. Care for children. 2. Care for the young people. 3. Care for tramps and others out of work. 4. For the advancement of Christian and church life within the congregations. 5. Work for Protestants scattered among Catholics. 6. Hospitals, homes, and poorhouses, etc. 7. Private agencies. 8. Christian publications. 9. Societies and conferences for the advancement of inner missionary work. 10. Personal work.

Moravian Missions.—The *Unitas Fratrum* cultivates 21 fields, with 138 stations, and 54 out-stations. The missionary force includes 376 Europeans and Americans, of whom 172 are wives, and 1,942 native helpers. The baptized members number 92,071, and the communicants 33,764. The income reached £78,506 last year, of which £50,000 was derived from the mission fields, £11,978 from legacies, only £4,118 from the Brethren's churches, and £12,409 from other churches and friends.

Intolerant Russia. Russia must be suffering greatly from the loss of so many of its noblest-minded citizens. Only a year has elapsed since it expelled the 10,000 Quakers, who found a home in Canada; it keeps up a pitiless persecution of the Stundists; and now the Finns are leaving their country to seek a better lot in the United States. Whole communities are said to be going forth. If the strength of a country be its people, then Russia is doing itself a great wrong, and will, sooner or later, proportionately suffer. When the best of its citizens are gone, where will be the salt to purify the community? It is a strange madness to drive away those who are the most peaceable,

the most industrious, the most law-abiding, save that they claim to worship God in the way approved by their consciences.—*London Christian.*

ASIA.

A New Outrage in Turkey. News comes of outrageous treatment visited upon two women, one an

American missionary, Miss Barrows, and the other an English woman. They were bound for Van, and when they reached Erzerum the governor sought to prevent their leaving that city, putting a guard about the premises, and ordering the gate-keepers not to let them go out even for a ride. The American and English consuls stood manfully for the rights of their countrywomen, and after securing the reversal of the order took them in sleighs and drove for eighteen hours to a point where they were transferred to missionary escortage. But all along the route officials to whom the Erzerum governor had telegraphed, undertook to embarrass them, and in one instance guns were drawn on both sides. The American vice-consul, Mr. Ojalvo, who accompanied them through to Van, did everything in his power for their comfort and safety.

The Colonization of Palestine, by evangelical Christians, is a plan which has grown out of the Emperor William's journey to Jerusalem a year ago. The great seat of the colonization society is Berlin, and branch societies are being established at all the principal cities of the empire. The provisional capital has been placed at a hundred thousand marks only, which is thought sufficient for all present purposes, the first endeavor being to secure a strong organization in Germany.

Two busy Missionaries. Presbyterian mission in Persia, writes thus of what he saw in Van of the "wonderful work that is being carried on here by these two giants, Dr. Reynolds and his wife. Think of a man as at once station, treasurer, distributing relief all over the plain, and keeping the accounts involved, and sending the reports that are required, keeping up preaching services in two places, four miles apart, superintending the care of 500 orphans and 400 day pupils, the 500 not only cared for physically, but taught and so utilized as to in part pay their own expense. For example, there are trades taught, and half the day is given to trades, and half to study. All the cloth used is woven by the children in the looms on the place, the skins of the oxen and sheep eaten are cured on the place, and boys make them up into shoes of three grades. Carpentering and blacksmithing are also done, and all the work needed on the place is done by the boys. All the food needed is prepared on the place, thus training up another corps as bakers and cooks. So you have every day on the place, being taught how to live useful Christian lives, not far from 1,000 children. Then add to all the above the medical work here, to which three afternoons are given, and you have at least a part of the duties of this couple."

The Worst of Indian Famines. It was recently stated officially in Calcutta by the government, that the present famine is by far the most severe since India came under British rule. To the 300,000 square miles of famine area, with its population of 40,000,000 (*half that of the United States*), must be added a region, in which food is scarce, and distress is wide-

spread, of 145,000 square miles, and 21,000,000 inhabitants.

Statistics of the Famine. Rev. J. E. Abbott writes to the *Congregationalist*: "The 300,000 on relief works have multiplied into 3,750,000, and those who are now seeking these centers of work are not strong men and women seeking employment, but swarms of living skeletons to be counted by the thousands. They have waited until the last possible source of food has vanished, and with starving bodies, naked frames, and in almost dying condition, are making their way to these relief camps, to die on the way or to die at the camp, or to get there just in time to save their lives by the food given them in charity. And their wives and children, who knows? Families have been broken up, children abandoned, or else as families of living skeletons somehow they make their way over the miles of foodless, waterless plains to these centers. Four months still remain before the usual rain can be of any value to the people. It requires no prophet to prophesy that in this period the heart of humanity will be staggered by the awful tales that will come across the sea. The government faces the alarming possibility that of this 50,000,000 soon twenty-five per cent. will be on their hands for support, and before the rains well on toward one-half. And then the farther problem that when the rain does come, who is to furnish them with seed? And how are they to till the soil with their cattle dying off as they are to-day by the hundred thousands?"

Famine and Superstition. The *Times of India* publishes a curious account of how the distress in Rajputana is being intensified by the depredations of countless pigeons, which, as sacred

birds, are protected by law. After describing the pitiable condition of famine people, who can scarcely be kept outside the station limits, so keen is their desire to glean the waste grain, the correspondent says:

It is difficult for an Englishman to tolerate, with any patience, the contrast between the bunya's treatment of his starving fellowmen and the treatment he demands for the lower animals. To the former he grudges (of course, I do not deny there are exceptions) a handful of grain sweepings from his bursting bags, while for the pigeons, which in countless hundreds ravage his consignments to the extent of mounds at a time, he graciously sets troughs of water to make it unnecessary for them to desert the scene of their devastations even for the short time needful to quench thirst.

The pigeons attack the grain trains, pick holes in the grain bags, and eat or waste grain, it is calculated, to the extent of six mounds between the time of a train's arrival and the time for unloading. The writer continues:

It would seem to be time for the government to reconsider the orders given some time back, prohibiting the shooting of pigeons in Rajputana, and placing them in the same category as the much more sacred, much rarer, and less greedy peafowl. The former rule, forbidding them to be shot within five hundred yards of villages, was an ample concession to prejudice. It is of prime importance at such a juncture as the present to reduce the adverse elements in our struggle with the famine, among which it is no exaggeration to assert that, at any rate in Rajputana and Central India, pigeons take a place by no means low or insignificant. Not only are they absorbing many tons of grain which should feed human beings, and will continue to do so, but their numbers ever multiplying by reason of their immunity, will affect the success of the next sowings and harvest, as they will then turn their attentions to the fields.—*Bombay Guardian*.

The Crime of the Parsees. In the judgment of Sir George Birdwood, the Parsees have committed an unpardonable crime. "They have given up all their immemorially ancient characteristics, preserving their religion only in its forms, which are now inspired and animated by a purely Christian spirit. . . . In a word, the Parsees of Western India gradually become an essentially English people, and no longer interest one." We do not understand what kind of philanthropy this is which loses interest in a people so soon as one mode of thought is exchanged for another. Nor can we allow that any race is under obligation to constitute itself an object of *vertu* in the world's great curiosity shop in order that esthetes and *dilettanti* may gratify their taste for the antique.—*Harvest Field*.

Sir George Birdwood ought to lament the decline of the good old days of highwaymen and swinging gibbets in England, with their loads of dead men. These add so much point to stories that surely they must have been very picturesque in reality. And even the revival of prize-fights hardly pays for the abolition of gladiators. Sir George has fallen on evil days.

Hinduism, a Conglomeration. In taking up the study of such a complex subject as Hinduism, it must be borne in mind that it is not, as its name would perhaps imply, a religion which is one in its broad principles, the presenting varieties in detail, as are Christianity and Mohammedanism. The various phases of what we call Hinduism are not merely differing branches arising out of what is fundamentally one root system; they represent, in fact, different religions. Hinduism is a conglomeration of diverse forms of belief, something like, if we may

use the illustration, the well-known pudding-stone of the geologist—a jumble of gravel and pebbles of various kinds, gathered together by the divers changes of time, and then hardened into a compact mass by means of some natural cement-like binding substance. Hinduism is the religion of the old Aryan immigrants mixed up with phases of the various forms of faith with which it came in contact in the course of slowly passing ages. From one point of view Hinduism is as rigid as cast-iron; whilst, from another, it is as receptive and accommodating as the vast ocean which refuses nothing that is poured into it. Hence the Hinduism of the present day has, under this designation, forms of belief differing as much from each other, not only in detail, but in fundamental principles, as the chief religions of the world differ among themselves. It is at once theistic, atheistic, and pantheistic; it embraces every form of religious belief and practise, from the pure speculative theories of the mystic philosopher, to the debased forms of demon-worship practised by the lowest classes; and the whole mass is bound together by the strong cement of *caste*. The late Sir M. Monier-Williams said that to give anything like a comprehensive view of Hinduism it would be necessary to include something from every religion and philosophy the world has ever known.—*Church Missionary Intelligencer*.

The Missionary Force in India. The Protestant missionary directory of India for 1890 has appeared. The number of Baptist missionaries in India is 436, showing a decrease of 17; Congregationalist, 159, increase of 8; Church of England, 528, increase of 38; Presbyterians, 467, decrease of 2; Methodists, 298, increase of 23;

Lutherans, 263, increase of 68; Moravians, 27, increase of 20; Society of Friends, 25, increase of 4; female missionaries, 108, increase of 9; independent missionaries, 400, increase of 178; Salvation Army, 86. Total, 2,797; increase over all, 329.

The End of Hinduism.—The *Evangelisch-Lutherisches Missionsblatt* remarks that according to widespread Hindu belief 1900 is to see the end of the Hindu religion, accompanied by plague, famine, and other calamities. "Then," say they, "the holy rivers will lose their power to wash away sin."

Heathen Gods Fighting the Boers. Says a native journal: "It is announced that Pandit Hara Prashad Shastri, Mahamahapodhyha, and professor of Sanskrit at the Calcutta Presidency College, is arranging, in association with some leading Hindus, to celebrate a *Kali Pujah* at the Kalighat Temple, for the purpose of invoking the dread goddess to confer victory on British arms in South Africa. Well, this is one of the numerous ways in which citizens of the British empire can find a vent for their loyalty and affection for the British Raj."

Zenana Work in India. The Church of England Zenana Missionary Society has for the last twenty years been sending workers among the women of India and China, to preach the Gospel and to heal the sick. In the beginning there were many difficulties to overcome, but now the door of opportunity is opening wide. From all parts of the field we hear of blessing and encouragement. A lady writes during an itinerating tour in the Punjab villages of the eager way in which the people, especially the Mohammedans, listen to the Word of God,

and in some cases the men are reading it aloud to the women. When we look back upon the intense bigotry of the Mohammedans in that district some years ago, and their unwillingness to let their women be taught, we may well take courage and go forward.

Dr. Clough, of India, reported some time ago: "I preach seven sermons a day on an average of seven days in the week, beginning at 6 A. M. in one city and taking seven cities a day, always leaving behind me some native preachers and colporteurs to hold the congregation and illustrate the truth and answer inquiries." No wonder that he can not accept the invitation of the executive committee to come home for the Ecumenical Conference in New York.

A Woman's Hospital at Vellore, India, is to be established by the Woman's Board of the Reformed Church in America, which has received from Mr. Robert Schell, of New York, a gift of \$10,000 for the establishment. It will be called the "Mary Taber Schell Hospital," in memory of Mrs. Schell. *

An Enlightened Buddhist King. The reigning monarch in Siam is Chulalongkorn. His father spent a number of years in the royal monastery of Bangkok. Even while wearing the yellow robe of a monk he devoted himself to the acquisition of the English language and of the rudiments of a European education, rather than to researches in Buddhist lore. Among the missionaries upon whom he was wont to call for instruction and advice were Mrs. Smith and Mrs. Chandler, and when he ascended the throne, upon the death of his brother, these ladies were invited to come regularly to the palace in order to teach the princesses and other ladies of the court. When Mrs. Smith died,

the king sent a state carriage to attend the funeral out of respect to her memory.—*Baptist Missionary Magazine.*

Farmer Pastors among the Laos. Six years ago we inaugurated a new plan in the Lampon province of the Laos field; that is the settling of "farmer pastors" over native churches, thus making them self-supporting. The plan was merely to have the mission-school provide their pastor with a rice field, and give him some assistance in the working of it. We succeeded in settling pastors over the two country churches in Lampon on this basis. The principal features of plan were:

- (1) Expense to the field and salary in a decreasing ratio for four or five years.
- (2) A residence on the field for at least five years.
- (3) Supervision by the local church, and stated reports made to it.

In all these cases it was made obligatory for the church to procure a rice field. The Laos are so utterly indifferent to the future that most of them would take their allowance, eat it up, and then come back on us for more, or give up their work. Their most common expression in regard to the future is "Soot taa Prachow" (as God pleases). Proper precautions must be taken to prevent nonsense of this kind. A residence of about five years was required, because they so dread any unpleasantness that they would flee at its approach. It is better that the supervision of the mission should be through a committee of the church, because this relieves us of direct business relations with the evangelists, and so prevents much possible friction. The committee is more likely to give a fair salary, because they understand the whole situation better.

But more important than all else, this method trains the churches in self-support. Nan church is the youngest, and one of the smallest in the country. I know of none that has so practical a knowledge of Christianity, nor in which so large a majority of its members take an active part in church work. Here is the secret of it, I believe. The church controls everything, and not the foreigners.—ROBERT IRWIN in *The Presbyterian Banner*.

The Christian Press in China. In a single month, January last, the Presbyterian Mission Press in Shanghai sent forth no less than 25 publications in both Chinese and English, including books, magazines, tracts, reports, etc. Among them were the *Medical Missionary Journal*, vol. XIV., No. 1; Shall we all Smoke Opium? Anti-Foot-binding; Life of Christ, vol. III.; Old Testament History, vol. III.; Christianity and Confucianism, etc.

How Chinese Christians Give. The first Presbyterian church of Canton paid \$3,000 for a new site for a sanctuary and woman's dispensary, and all was contributed by the Chinese. At Tung Tsin a \$1,400 brick chapel was erected without foreign aid. At No Fro another was built at a cost of \$1,300 and all but \$150 given by the native Christians. At Shi Tui another, costing \$1,000, and besides one of the number gave the site.

Doctoring the Emperor of China. The London *Times* describes the visit of a celebrated doctor named Chen upon the emperor. He was commanded to appear, and 6,000 taels (about \$4,500) was paid to him in advance for his traveling expenses and fee. He was told that the emperor was suffering in his organs

of breathing, from feverishness, and general weakness. He was not allowed to ask his patient a question, and, though admitted twice to his presence, he was compelled to cross the room upon his knees, keeping his eyes constantly upon the floor. The empress described to the doctor the patient's symptoms, but he was not allowed to feel his pulse, though he might lay his flat hand upon the person of his sovereign. Dr. Chen is said to have remarked that, under these circumstances, one doctor was as good as another, and he petitioned that he might be allowed to return home on account of the sickness of his aged mother. This form of excuse is so common that the matter was inquired into, and Dr. Chen was able, by expending 180,000 taels, to prove that he had in fact an aged mother, and that she was sick, and so permission was given him to return home.

Chinese Houses. The houses of the Chinese in P'ang Chuang are usually of the sun-dried bricks, one story, and usually two rooms, the larger separated from the smaller by a partition. The roofs, nearly flat, are of corn-stalks or reeds, with a thick covering of mud. The better class of people make the foundations of burnt brick, and a tile roof marks some wealth in the family. The houses are smoothly plastered with mud both outside and inside. The ceilings are the new rafters, with their covering of reeds, and, before blackened with smoke, and dust, and cobwebs, look very fresh and clean. No glass is in the houses, unless a small piece found in the yard where the missionary lives has been picked up. The windows, usually a fair-sized one in each room, are of lattice framework, covered in winter with light brown paper, oiled to make it both firmer

and to give more light. When summer comes, the simple method of ventilating is to tear off as much of the paper as one desires. The doors have no foreign hinges, bolts, or knobs. They are in two pieces fitted into sockets, and just meet when closed, and by horizontal pieces pushed back or forth, are closed and locked. Each individual family, often several in one, is in a courtyard, surrounded by a wall which takes the same place as our old-fashioned fences. If the family is large, and the sons married, there may be houses built on all four sides of the court, leaving an open space within. Of these houses the parent, or oldest son, would occupy that on the north side; this house is a little higher and better in all respects than the others.

Methodism In a recent letter from the Rev. George Heber Jones, acting superintendent of the Methodist mission in Korea, the following good news is reported: "I visited the northern end of my circuit recently, 100 miles from here, and found that over 100 families had abandoned heathenism to follow Christ since my visit in the spring. This means an accession of 300 probationers to my pastoral care. In one village of snake worshippers, I received 20 entire families on probation. People are turning to Christianity by scores and hundreds. I have 4 native chapels awaiting dedication on my circuit. They have all been built with native money. I dedicated a chapel for Brother Noble, of Pyeng-Yang, on this trip."

Presbyterian Statistics of the Council of from Korea. Presbyterian Missions in Korea contains an interesting table of statistics, showing the results of the year extending from September,

1898, to September, 1899. Four bodies cooperated in this council, viz.: the Presbyterian Mission North, the Presbyterian Mission South, the Canadian Presbyterian Mission, and the Presbyterian Missionary Women's Union of Victoria, Australia. The table referred to only gives the statistics from the native standpoint. There was a total of 69 native helpers, 274 regular places of meeting, 188 churches imperfectly organized, 186 churches entirely self-supporting, 2,873 communicants, 865 added during the year on confession, 9,878 adherents, 24 Sunday-schools with 1,141 pupils, 145 chapels and church buildings, 50 of which were built during the year.

Greek Church Bishop Nicolai entered Japan in 1861 as the pioneer of the Greek Catholic Church. During the first eight years of his residence he received only 3 converts. But he spent the time in a diligent study of the language, history, and religion of the people with whom he had cast his lot. In 1874 he opened a training school for native evangelists. In 1883 he was able to report 8 ordained pastors, 85 catechists, and 3 foreign missionaries, including himself. In 1893 there were still only 3 foreign missionaries, but the native force had increased to 27 ordained pastors and 190 evangelists. Now, after the lapse of forty years, the work is carried on entirely by a native ministry, under the supervision of Bishop Nicolai, there being 34 native pastors and 148 native evangelists. The total number of members of the Greek Church in Japan to-day is 25,000.

How a Woman Preached Christ in Japan. Very few preachers in Japan have had as large audiences as the late Mrs. Draper, with her Bible cart, ac-

accompanied by her grandchildren, to distribute, and an evangelist, that each written work might be emphasized by the spoken and each spoken word by the written. Sometimes the crowd would block the street so that the police were obliged to disperse them. This method of carrying the Gospel to the people gave her special joy, a joy which, no doubt, made part of the wonderful radiance that illuminated her entrance into the kingdom of the risen Son.

AFRICA.

Mission Plans for Khartum. At least two missionary bodies, the English Church Missionary Society and the United Presbyterian Mission, in Egypt, are waiting, and watching, and preparing to ascend the Nile at the soonest, to occupy the region so recently the scene of the Mahdi's fanatical career. Last January Dr. Watson, with the Rev. J. K. Giffen and the Rev. A. A. Cooper, agent of the British and Foreign Bible Society, Alexandria, were on the way to Khartum, and perhaps farther south. Messrs. Cook & Son had afforded them special facilities for travel as far as Halfa. Beyond that they expected to "rough it." The Church Missionary Society delegation had preceded them about two weeks. "We hear that they are in Um Durman, staying in a room in the Mahdi's palace. What a change in a little over a year and a quarter! Then the Khalifa was all-powerful in that region, with an immense army ready to beat back the infidels who were advancing toward his capital. Now his palace is occupied by the 'accursed Christians,' and his hosts are nearly all killed, and he among the number, while one of his sons and other relatives are prisoners of war under surveillance at Rosetta, on the shores of the

Mediterranean!" Before leaving Cairo, Dr. Watson had an interview with Lord Cromer, and also with the head of the Egyptian army, in which he told them of the projected visit of himself and Mr. Giffen to Khartum, in order to report to their headquarters in the United States, preparatory to commencing missionary work somewhere in the Sudan. He was received very kindly by both of the officials, but both were very positive in saying, "that no missionary work would at the present time be allowed among the Moslems. A place in Khartum might be allowed as a base of operations for work among the brother tribes at Fashoda, or farther south and west, but nothing must be attempted among the Moslems for the present." Dr. Watson thinks that it will not be long, however, until the restrictions will be removed, "and missionaries working prudently will have a free hand."

The War's Confusion. Dr. Ed. Harms, the nephew of Pastor Louis Harms, of Hermannsburg, who the last two years resided at a mission station not far from Ladysmith, Natal, has been thrown into prison by the British on the charge of treason, preferred by some natives who saw some Transvaal riders stop at his house before the outbreak of the war. Dr. Harms is the resident director of the Hermannsburg missions in Natal, Transvaal, and Bechuana Land, and quite naturally was in communication with all the missionaries. About 40 of the missionaries' sons, who were born in Transvaal, and therefore were subject to conscription, are now fighting in the ranks of the Boers. Some of them rode over to Harms' residence to tell him of their call into the army, and this was interpreted as treason.

Livingstonia Dr. George Smith
Mission News. writes thus in
Chambers' Journal:

"As a mission to the dark races, that which so worthily bears Livingstone's name may claim, in this the twenty-fifth year of its operations, to be the most thorough and complete in its methods, and the most rapidly and permanently successful, in both its direct and its secondary results, of all Christian missions, ancient and modern. Preaching has the direct and immediate aim of conversions, resulting in a self-governing, a self-supporting, and a self-extending native church. Here, before the eyes of this generation, the process has been evident and rapid, in a way rarely seen elsewhere. How soon may a new mission be expected to see true and working converts? The question shuts out the old system of mass movements such as brought into Christendom our fathers, and consolidated the great Russian church. On the individualistic system of at least Scotch missions, the early result must be slow, but all the more thorough and certain in the future. In British Central Africa the first Chinyanja convert dates from 1881, six years after Laws began his Bible translation; in 1883 there were 9, of whom 2 were women; in 1889, 48; in 1894, 277; in 1899, about 1,300. Among the lately bloodthirsty Ngoni around Ekwendeni, as among the once enslaved Atonga around Bandawé, there have of late been scenes of almost national covenant-making and personal consecration, such as have not been surpassed in the revival and hill-side sacramental seasons of Scotland, but free from all excess and physical manifestations."

Funerals in Madagascar. Upon the death of any man of position in Madagascar, on the day of the funeral the wife

is placed in the house, dressed in all her best clothes, and covered with her silver ornaments, of which the Shinaka wears a considerable quantity. There she remains until the rest of the family return from the tomb. But as soon as they enter the house they begin to revile her with most abusive language, telling her that it is her fault that her wininiana, or fate, has been stronger than that of her husband, and that she is virtually the cause of his death. Then they strip her of her clothes, tearing off with violence the ornaments from her ears, and neck, and arms; they give her a coarse cloth, a spoon with a broken handle, and a dish with a foot broken off, with which to eat; her hair is disheveled, and she is covered up with a coarse mat, and under that she remains all day long, and she may not speak to any one who goes into the house. She is not allowed to wash her face or hands, but only the tips of her fingers. She endures all this sometimes for a year, or at least for eight months, and even when that is over, her time of mourning is not ended for a considerable period; for she is not allowed to go home to her own relations until she has been divorced by her husband's family.

THE ISLANDS.

Pilgrims from Throughout the Java to Mecca. month of June the various stations on the railway from Batavia to the interior of Java are scenes of much ovation and rejoicing, owing to the return of pilgrims from Mecca, who, after disporting themselves in all the glory of new apparel in the capital, disperse in driblets to their respective villages, to become new centers of influence in strengthening and extending Islam, and new opposing forces to the spread of Christianity. These voyagers

expend sums of money varying from 400 to 800 guilders (about £34 to £66) representing to many the savings of a lifetime. Having arrayed themselves in religious merit to that amount, as many sincerely believe, they can hardly be blamed, from a business standpoint, for using every effort to retain the same, and indignantly repudiating any suggestion that perhaps, after all, their labor has been in vain.

Melanesian Mission Notes. The Church of England began her fruitful mission in Melanesia fifty years ago, under Bishop Selwyn. Perhaps this mission is best known through its martyr bishop, John Coleridge Patteson. It now consists of 1 bishop, 12 English clergy, 2 English laymen, 12 native clergy, 400 native teachers, and 7 English women. It embraces 170 stations, found on 26 different islands. There are 12,000 baptized Christians, and as many more under instruction. The principal station is on Norfolk Island, where a training school has long existed.

Mr. Gillies, of New Hebrides. The Rev. Alex. Gillies, missionary on Tanna, New Hebrides, who was reported to have been killed by the natives, has arrived at Sydney, N. S. W. It appears that the heathen natives of Tanna have repeatedly sent threatening messages to Mr. and Mrs. Gillies, not that they were hostile to them personally, but because they do not approve of the introduction of Christianity by any one into the island, many of those in the interior still practising cannibalism. One of these tribes, a short time ago, surrounded the mission station of Mr. Gillies, and threatened to kill him and his family, but were frightened away by the dogs. The Rev. Frank Paton, another missionary on

Tanna, has also been fired at, and a native teacher at one of the inland villages has been killed.

The Gospel in Samoa. The London Missionary Society reports that 29,000 out of 35,000 of the population belong to churches connected with the society. These churches are supporting their own pastors as well as their educational work. The training school at Malua has over 100 men engaged in preparation for the ministry, and there is a corresponding school of high grade for girls.

MISCELLANEOUS.

Missionaries as Civilizers. Dr. Dennis, in his book on "Christian Missions and Social Progress," says: "The service of missionaries, altho a quiet factor in the growth of civilization, making no great stir in the world, produces effects which are of decisive import in social, and even national, development. When we consider the comparatively small number of laborers—only a few thousand, widely dispersed in many lands, and in the case of medical missionaries only a few hundred—the results are remarkable in their volume and dynamic force. This, however, is a point which may well be left to the judgment of intelligent readers, who, as they scan these pages, will recognize hidden currents of power revealed in missionary influence, and discover marvelous sequences of spiritual forces which work and give no sign until suddenly—sometimes unexpectedly—mighty social changes come quietly to pass and silently join the march of history. In a sense altogether unique, Christian missionaries may be regarded as the makers of the twentieth-century manhood of advancing races. They stand for upward social movements

among backward peoples. They are indications that strong and earnest minds in Christian circles fully recognize this fact, and regard the foreign mission enterprise with deepening interest and ampler vision. The transcendent significance of the purpose of God is becoming more apparent; the sublimity of the task as a divinely-appointed method, its power as a divinely-commissioned agency, its increasing momentum as a world-embracing movement, are arresting, perhaps as never before in modern times, the attention of all who hope and pray for the coming of the Redeemer's kingdom."

Some Fruits of Missions. The veteran historian of Protestant missions, Herr Warneck, estimates the total number of converts from heathenism in the different Protestant churches at about 4,000,000. Of these, 1,465,000 belong to Asia, 1,145,900 to America, 1,080,000 to Africa, and 306,700 to Oceanica. The number of ordained missionaries is given at about 4,500. There are 1,500 more who have not been ordained, and 3,300 unmarried lady missionaries. Duly trained medical missionaries number about 400. The annual expenditure of the various missionary societies is estimated at from £2,500,000 to £2,750,000.

The "Waste" of Missions. General Howard says that it costs \$100 to fire a twelve-inch gun, but nobody complained when several hundred thousand dollars' worth of ammunition was hurled against the Spanish earth-works with comparatively little result. On Thanksgiving Day we eat \$14,000,000 worth of turkeys, and in a year we pay for poultry and eggs \$560,000,000, but no one objects. The money which Presbyterians put into foreign missions

for an entire year would not build a third-class war vessel. It would not run a metropolitan daily newspaper six months. Who objected to the \$500,000 spent in welcoming the heroic Dewey on his return to his native land? The lumber for stands alone cost \$174,575. If we ungrudgingly pay such prices for other things, how much ought we to pay for souls?—REV. A. J. BROWN.

Only the Best Wanted for Missionaries. To-day in nearly every foreign mission field in the world a missionary is an educator, a creator of literature in various languages, a preacher of the Gospel, an evangelist, an organizer of a new society, the personal representative of the best Christian civilization and life, a director of native forces in every kind of Christian work, a foundation layer of future Christian institutions, and a multitude of other things besides. Missionaries are compelled to assume the position of leaders and directors; even when they do not appear so to do, they must be able to wisely shape the Christian thoughts of the people and lead them into right methods of work. In most fields they have as their associates well-educated native men and women, some of whom have taken university courses in Europe and the United States. Colleges and theological seminaries have been planted and are filled with native students who are not one whit behind in ambition, mental acumen, and intellectual ability the students in American seminaries, colleges, and universities. The missionary must command the respect of such men and their native teachers so as to exercise the right influence and leadership over them in matters of education, religion, and in Christian work,

A Sensible System Wanted. Well does the *Standard* (Baptist, Chicago) say, every word swelling with righteous indignation: "There is a phase of our missionary beneficence that would be amusing, if it were not so inexpressibly pathetic. The extension of the kingdom of God, so far as the giving of some churches goes, depends upon the weather in March. A couple of wet Sundays reduces the contributions by thousands of dollars. Think of the British government recalling Lord Roberts because there had been a foggy week in London and the taxes could not be collected! Imagine the United States abandoning the sanitation, educating, and civilizing of Cuba because there had been a blizzard in the Northwestern States, and the people could not buy revenue stamps! The pity of it all!"

The "Man" of Macedonia. It is very significant that "the Macedonian cry" came not from a man of Macedonia, but from God. No one over there was calling for the Gospel, for they knew nothing about it, nor did they welcome it when Paul brought it, but mobbed and imprisoned him. But the most merciful God, who "does not wish that any should perish, but that all should come to repentance," saw them sunken in idolatry and ready to perish, and therefore sent an apostle to offer them His salvation. Not that they called for it, but He knew their need and sent Paul to awaken their sense of it and tell them of "Jesus, mighty to save." Just as the maker of a new article for trade has first to create a demand for it before he can sell it, so the apostle must arouse conviction before he can expect their conversion.—REV. C. A. VOTEY.

Woman Workers.—Bishop Lightfoot (quoted in the *C. M. I.*) speaks, in reference to the neglect of female laborers, of "the Church's folly in trying to do her work *with only one arm.*"

OBITUARY NOTE.

F. Lion-Cachet, Holland has lost a Dutch Leader her foremost missionary spirit.

When already well advanced in years, and in by no means strong health, Rev. F. Lion-Cachet undertook a visitation of the Java missions, and in his noble volume, "*Een Jaar op Reis in Dienst der Zendig,*" published in 1896, he fearlessly criticized the older methods and style of work, and urged on the Church in Holland the adoption of new and better lines of missionary labor. Not less boldly did he write and speak against the attitude of the Dutch Colonial Government in its upholding of Mohammedanism, and in its hampering and cramping of missionary efforts. Mr. Lion-Cachet died on November 27, 1899, when on a visit to Bergen-op-Zoom, whither he went to lecture on the Transvaal, where he had labored for many years.

NOTICE.

The seventeenth annual meeting of the International Missionary Union will be held at Clifton Springs, N. Y., May 30-June 5, 1900. All foreign missionaries of evangelical boards are eligible to membership and entitled to free entertainment. Missionaries or other persons desiring further information, address Mrs. C. C. Thayer Clifton Springs, N. Y.