



*Photographed for the New York Tribune.*

**THE OPENING SESSION OF THE GREAT ECUMENICAL CONFERENCE.**

At this session Gen. Benjamin Harrison presided, and among others on the platform who made addresses were Dr. Judson Smith, Rev. Wardlaw Thompson, of London, Dr. Jacob Chamberlain, of India, Dr. Schreiber, of Germany, and Dr. Joseph King, of Australia.

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## THE GREAT ECUMENICAL CONFERENCE ON FOREIGN MISSIONS IN NEW YORK CITY.\*

BY THE EDITOR-IN-CHIEF.

How awe-inspiring is the perpetual recession of events toward the past eternity! One of the greatest assemblies of history is now locked in its chambers of silence and darkness, never again to emerge into the busy world of active life; and the Ecumenical Conference of Missions is no longer a reality of the present, but a memory of the past.

It is both natural and needful, however, to review what has passed before us. Happily there is little to regret or repair, while the grounds of gratitude and gladness are countless. The weather, rainless, and almost cloudless, was a symbol of the smile which beamed upon us from a higher heaven and a greater Sun. The audiences are estimated to have reached a grand aggregate of about 170,000, and the visitors at the exhibit over 50,000. The total number of meetings held from April 21st to May 1st, was seventy-five, exclusive of those outside the conference proper, but which were also addressed by delegates.

The constituency of any gathering is what gives it character, since it *constitutes* the very assembly, and this conference was great, first of all, by reason of the men and women who composed it.

There were missionaries from all parts of the world field; to the number of 600, and fifty countries were represented; but the most impressive sight was that of the *veterans* from far-off lands. They reminded one of the first great Ecumenical Council, at Nice, nearly sixteen centuries ago, "the great and holy synod," the older and major part of whose members had passed through the last and worst of the persecutions, and came up to the council like a remnant from some fearful fight or siege, their ranks decimated, their bodies mutilated by the hardships of the campaign and the cruelties of their foes, bearing the scars of sufferings under torture as well as of wounds

\* The photographs which illustrate this article were kindly loaned by the New York *Tribune*, which has gathered together its excellent reports of the conference in an *Extra* edition of 16 full pages, illustrated with numerous views and portraits. Copies may be had at 10 cents each. Address *The Tribune*, New York City.—EDITORS.

in battle. Seldom have a score of men and women been found in one gathering, who have given to the work of missions such a length of life and such a depth of love. There was John C. Hepburn, M.D., who sixty years ago went as a medical missionary to Singapore, thence to Amoy, and afterward to Japan, where, after fifteen years of medical work as a pioneer, he entered the educational field and gave the Sunrise Kingdom a grammar, a lexicon, and a vernacular Bible. There was Cyrus Hamlin, the grand old hero of Turkey; John G. Paton, the white-haired "St. John" of the New Hebrides. There were three missionary bishops—Ridley, of Caledonia, B. C., Penick, of Cape Palmas, South Africa, and Thoburn, of India and Malaysia. There were the two Chamberlains—Jacob, of India, and George W., of Brazil. There were William Ashmore and D. Z. Sheffield and J. Hudson Taylor, of China; Joseph King, of Australia; Robert Laws, of Livingstonia; William E. Cousins, of Madagascar; George Washburn, of Robert College, at the Golden Horn: and such women as Isabella Thoburn, Mrs. Armstrong, Mrs. Howard Taylor, Dr. Mary P. Eddy, and Corinna Shattuck. In the persons of such as these we felt that we were in touch with the great fields of the world, and with the major part of the mission century.

What a contrast was suggested with that feeble few who, a century ago, began to kindle the fires of missionary zeal on the altars of an apathetic and even antagonistic Church! Here a hundred and fifteen mission boards and societies were represented by fifteen hundred delegates, besides the missionaries themselves, and vast multitudes for ten days thronged the places of assembly eager to hear every word spoken. Could William Carey have sat on that platform, and glanced over those enthusiastic and intelligent crowds, he would have seen the strange folly of the conservatism that bade the "young man sit down, and leave God to convert the heathen!" And could Sydney Smith have been there, he would have found Carey's schemes something more than "the dreams of a dreamer who dreams that he has been dreaming," and have seen how vain it was to attempt to "rout out" a "nest of consecrated cobblers" when God's Spirit brooded over the nest!

The conference was memorable for the presence and cooperation of distinguished Christian laymen, who were friends, supporters, and advocates of missions. When before has a missionary meeting had for its honorary chairman an ex-president of the United States, who sounded such bugle blasts for missions as Benjamin Harrison, and been addressed at the same time by the actual president of the republic and the governor of the state? But the merchant princes, the men of affairs, were there, such as Morris K. Jesup, William E. Dodge, William T. Harris, Samuel B. Capen, James B. Angell, Dr. Henry Foster, John Wanamaker, Eugene Stock, of the Church Missionary

Society, Duncan McLaren, of Edinburgh, and many more of like capacity and sagacity. The kings of the mercantile, educational, and professional world thus gave sanction and aid to missions as an enterprise and an investment. Ex-President Harrison, at the reception given at the Hotel Savoy to Lilivati Singh, of India, said that, had he been rich enough to have given a million dollars to missions and got no returns beyond that one educated native woman, he would have reckoned it a good investment! And, as the same distinguished speaker remarked, the great commercial metropolis halted in its march of greed, to consider the meaning of this convention, and there was not a great mercantile house in the city in which it was not a theme of interested discussion.

And well might it be so, for a glance at the program will show that the subjects covered were universal in scope and ecumenical in interest. That program was not hastily prepared. It cost months of studious and prayerful preparation. The whole bearing of missions, the conditions of success in evangelistic, educational, medical, and literary work on the field, and of intelligent, prayerful, benevolent cooperation at home, with all the mutual relation and interaction of these apposite forms of activity, found a place in the wide range of treatment. Not always, perhaps, in the proportion some would desire, for to every delegate there would be some one or more special phases of the general subject, which seem to need and deserve ampler consideration; but it was easy to see that those who conducted the conference to its actual consummation, had sought to give a just hearing to all that had a claim to a hearing; and the permanent preservation and wide dissemination of this valuable matter in the reports, which will fill two large volumes, and be published at the nominal price of one dollar, will make the conference in a new sense ecumenical, making a vast host of readers virtually delegates who hear through the eye and attend the sessions at a trifling cost.

Very notable in this conference was the prominence of *women*, both as delegates and as speakers. Hundreds of the best and most able of the Christian sisterhood of all lands took part, admitted to an undisputed equality of privilege; and the manner in which they bore themselves more than justified the prominence accorded them. The epiphany of woman has come—her emergence out of the obscurity of the ages into her true and rightful sphere of influence. Ever since, sixty-six years ago, David Abeel's trumpet appeal roused British women to plan work for the secluded women of the Orient, Christian womanhood has been moving to the front in missions. All denominations have now their female boards and auxiliaries, and every alive church has its band of earnest women spreading information, gathering offerings, and offering prayers for missions. The papers and addresses of the women ranked with the best of the convention, and



there were at least three of them—and one by a native of India—that few men on the floor of the assembly could have equaled.

Equally notable was the presence and prominence of the *younger* disciples. The fact compels recognition that the Church army knows no longer any distinction of *age*, as well as none of *sex*. Since 1844, when George Williams gave crystalline form to the idea of a Young Men's Christian Association in London, the youth of the Church have been organizing as a department of the Church's working force. The Young Women's Christian Association naturally followed the young men's, and then came the Young People's Society of Christian Endeavor, and the Student Volunteer Union, the growth of all of which has been both rapid and gigantic. Fifty years ago who would have thought of putting on such a platform, and even into the chair, such young men as Messrs. Speer, Mott, Duncan, and Guinness, or asking addresses from such young women as Miss Price, Miss Shattuck, and Miss Singh? Yet there seemed to be nothing unfitting or unseemly in all this. The utterances of these younger members of the conference were wise, spiritual, mature, and helpful.

It was a cause of devout thanks that, throughout these ten days, uninterrupted *harmony* prevailed, representatives of all branches of Christ's Church dwelling together in unity, no discordant note or bitter controversial word being heard, the candor prevailed and existing methods were sharply criticized. Charity and catholicity rose above all preferences, and even prejudices, and there was, from first to last, no offense taken, nor any spirit provocative of it. If, once or twice, the attitude of a speaker seemed almost belligerent, it was seen to be only the earnestness of conviction. Truth was felt to be entitled to a hearing at all costs. All seemed intent on discovering the mind of the Master, and getting at the best working basis for all departments of missions. Hence even Dr. Nevius' "methods," so long held in esteem, were subjected to a heavy fire of criticism, and hindrances of every sort to effective prosecution of missions were fearlessly attacked, even tho sheltered behind the sanction of established custom.

The committees having in charge the various matters of the conference, all received, as they deserved, unstinted praise. The whole vast machinery was complete and worked without friction. Nothing seemed to have been forgotten. A map of the world, gigantic in dimensions, fifty feet long by twenty-five feet high, completely filled the space at the rear of the stage, and was an inspiration. It was made for the conference at the cost of four hundred dollars, and was a specimen of the pains taken to make the occasion fruitful of good.

The conference compels an *outlook*, and the view is inspiring. One thing needs no statement: the prejudice against missions can find root only where it grows side by side with ignorance, and ignorance nowadays must be wilful, for the days of darkness are past. Indifference



*Photographed for the New York Tribune.*

**W. HENRY GRANT. J. T. GRACEY, D.D. JOHN B. DEVINS, D.D. MISS E. THEODORA CROSBY.**  
**IN THE SECRETARIES' ROOM AT CARNEGIE HALL.**



*Photographed for the New York Tribune.*

**THE TURKISH COURT AT THE MISSIONARY EXHIBIT.**

**This court contained a model of a Turkish minaret from which the Moslems are called to prayer; Turkish rugs and other articles of interest from the Ottoman Empire. The exhibitors wore Turkish costumes.**

can survive only where there is a feeble church life or individual life. The work of missions has conquered not only a peace but a praise; it has won the unhesitating confidence and cooperation of the intelligent and genuine disciple. Not only is the whole Church enlisted but its whole membership feels the claim as never before. We have never heard positions so emphatic and advanced taken at a missionary gathering before, but the more emphatic the assertion of their rightful claims the more demonstrative the applause. Instead of making apologies for missions, it was those who take no part in them that were driven to the wall to find an excuse for apathy. In that atmosphere antagonism and even indifference must have been stifled. Dr. Greer referred to the common excuse for neglecting the heathen abroad that "we have heathen enough at home," and well added that this is proven to be true by the fact that the excuse is itself a *heathen* one! Charity is like a circle which begins anywhere and ends nowhere. It was a bold advocacy of missions which through ten days admitted no room even for a question as to either their authority or efficacy. No pastor was allowed to be well trained or equipped for his work who has not the missionary spirit, who is not able to lead his people, instructing them in the needs of the world and inspiring them with zeal for its evangelization. The common conviction gradually found expression, with more and more abundant ground as its justification, that with missionary facts well known, and praying and giving well used as God's helpers to preaching of the Word, one decade of years will show more progress than the century soon to be left behind us.

The rich things provided at this feast will be spread in abundance before our readers as far as space permits, and we shall hope to give a choice collection of nuggets of wit and wisdom from the mines of suggestive thought opened in the conference, even when it may be impracticable to reproduce all the addresses in their completeness. Meanwhile again we recommend to our readers not only to buy the forthcoming reports for themselves but to send quantities of them to those who may thus be made partakers of the wealth of instruction, information, and suggestion which they contain.

This conference had an immense "apologetic" value. It was itself an evidence of Christianity, and a proof of a superintending God in history. Those ten days made more than ever gigantic the folly of the atheistic fool who says in his heart "there is no God," and the rationality of the devout believer who sees in everything God present and presiding. The universe is well named (*uni-vertens*), *turning about one center*. God is a threefold Creator, and not only the worlds of life which are called beings, and the worlds of space which we call spheres, but the worlds of time which we call ages or cycles or centuries, are products of His creative power. If "the undevout

astronomer is mad " because, while he sees the rolling orbs, he sees not the divine Sun which is the center of their measureless orbits; if the unbelieving biologist is mad because, while he watches life's vital stream, he neither traces it back to its divine fountain nor forward to its divine ocean; surely the faithless historian is also a fool, for he studies the cycles but does not see that all time is but one arc of God's eternity, and that it can be understood only in its relation to an eternal purpose.

The missionary century must be viewed as a cycle of God. We must tread softly along its paths, for everywhere and from all directions they lead to the burning bush where His presence becomes visible and vocal. He is everywhere to be found controlling the worlds of space and of time, so as to fit them to the purposes of the worlds of being and all together to His final end as the Redeemer of man. And, in its incentives to such devout study of the past and such reverent watching of the future, lies the main value of the great Ecumenical Conference of 1900.

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## THE ADDRESS OF WELCOME TO DELEGATES.\*

BY GENERAL BENJAMIN HARRISON, LL.D.

President of the Conference, former President of the United States.

I count it a great honor—a call to preside over the deliberations of this great body. It is to associate oneself with the most influential and enduring work that is being done in this day of great enterprises.

The gigantic engines that are driving forward a material development, are being speeded as never before. The din of the hammer and the ax, and the hum of wheels have penetrated the abodes of solitude—the world has now few quiet places. Life is strenuous—the boy is started in his school upon the run, and the pace is not often slackened until the panting man falls into his grave.

It is to a generation thus intent—to a generation that has wrought wondrously in the realms of applied science—that God in His Word and by the preacher says: All these are worthy only and in proportion as they contribute to the regeneration of mankind. Every invention, every work, every man, every nation, must one day come to this weighing platform and be appraised.

To what other end is all this stir among men—this increase of knowledge? That these great agencies may be put in livery and lined up in the halls of wealth to make life brilliant and soft; or become the docile messengers of a counting-house or a stock exchange; or

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\* Condensed from the opening address at the conference, delivered in Carnegie Hall, New York, Saturday afternoon, April 21, 1900.

the swift couriers of contending armies; or the couriers who wait in the halls of science to give glory to the man into whose hand God has given the key to one of His mysteries? Do all the great inventions, these rushing intellectual developments, exhaust their ministry in the making of men rich, and the reenforcing of armies and fleets? No. These are servants, prophets, forerunners. They will find a herald's voice; there will be an annunciation and a coronation.

The first results seem to be the stimulation of a material production and a fiercer struggle for markets. Cabinets, as well as trade chambers, are thinking of the world chiefly as a market-house, and of the men as "producers" and "consumers." We now seldom have wars of succession or for mere political dominion. Places are strategic primarily from the commercial standpoint. Colonies are corner stalls in the world's market-place. If the product tarries too long in the warehouse, the mill must shut down and discontent will walk the streets.

The propulsion of this commercial force upon cabinets and nations was never so strong as now. The battle of the markets is at its fiercest. The great quest of nations is for "consumers." The voice of commerce is: "And my hand shall find as a nest the riches of the people, and as one gathereth eggs that are left, will I gather all the earth."

But with the increase of commerce and wealth the stress of social difficulties is not relieved, but increases in all of the great nations. The tendency is not to one brotherhood, but to many. Work for the willing at a wage that will save the spirit as well as the body, is a problem of increasing tangle and intricacy. Competition forces economical devices, and names wages that are, in some cases, insufficient to renew the strength expended. It suggests, if it does not compel, aggregations of capital, and these in turn present many threatening aspects. Agencies of man's devising may alleviate, but they can not cure this tendency to division and strife, and substitute a drift to peace and unity. Christ in the heart, and His Gospel of love and ministry in all the activities of life, is the only cure.

The highest conception that has ever entered the mind of man is that of God and the Father of all men—the one blood—the universal brotherhood. It was not evolved, but revealed. The natural man lives to be ministered unto—he lays his imposts upon others. He buys slaves that they may fan him to sleep, bring him the jeweled cup, dance before him, and die in the arena for his sport. Into such a world there came a King "not to be ministered unto, but to minister." The rough winds fanned His sleep; He drank of the mountain brook, and made not the water wine for Himself; would not use His power to stay His own hunger, but had compassion on the multitude. He called them He had bought with a great price no more servants,

but friends. He entered the bloody arena alone, and, dying, broke all chains, and brought life and immortality to light.

Here is the perfect altruism; here the true appraisal of men. Ornaments of gold and gems, silken robes, houses, lands, stocks, and bonds—these are tare when men are weighed. Where else is there a scale so true? Where a brotherhood so wide and perfect? Labor is made noble—the King credits the smallest service. His values are relative; He takes account of the per cent. when tribute is brought into His treasury. No coin of love is base or small to Him. The widow's mite He sets in His crown. Life is sweetened; the poor man becomes of account. Where else is found a philosophy of life so sweet and adaptable—a philosophy of death so comforting?

The men who, like Paul, have gone to heathen lands with the message "we seek not yours but you," have been hindered by those who, coming after, have reversed the message. Rum and other corrupting agencies come in with our boasted civilization, and the feeble races wither before the hot breath of the white man's vices.

The great nations have combined to suppress the slave trade. Is it too much to ask that they shall combine to prevent the sale of spirits to men who, less than our children, have acquired the habits of self-restraint? If we must have "consumers," let us give them an innocent diet.

The enemies of foreign missions have spoken tauntingly of the slowness of the work, and of its great and disproportionate cost, and we have too exclusively consoled ourselves and answered the criticism by the suggestion that with God a thousand years is as one day. We should not lose sight of the other side of that truth—one day with Him is as a thousand years. God has not set a uniform pace for Himself in the work of bringing in the Kingdom of His Son. He will hasten it in His day. The stride of His Church shall be so quickened that commerce will be the laggard. Love shall outrun greed. He exacts faith. He will not answer the demand to show a course of stone in His great cathedral for every thousand dollars given.

But it may be justly asked that the administrators of our mission treasuries justify their accounts; that they use a business wisdom and economy; that there is no waste; that the workmen do not hinder each other. The plowing and the sowing must be well done. These may be and should be judged; that is men's part of the work. But the care of well-planted seed is with God. We shall have reports from the harvesters showing that He has given the promised increase—some thirty and some an hundred fold. Gifts to education are increasingly munificent. University endowments have been swelled by vast single gifts in the United States during the last few years. We rejoice in this. But may we not hope that in the exposition of the greater needs of the educational work in the mission fields, to be presented in this conference, some

men of wealth may find the suggestion to endow great schools in mission lands? It is a great work to increase the candle-power of our educational arc-lights, but to give to cave-dwellers an incandescent may be a better one.

Not the least beneficent aspect and influence of this great gathering will be found in the Christian union that it evidences. The value of this is great at home, but tenfold greater in the mission field, where ecclesiastical divisions suggest diverse prophets. The Bible does not draw its illustrations wholly from the home or the fields, but uses also the strenuous things of life, the race, the fight, the girded soldier, the assault. There are many fields; there are diverse arms; the battle is in the bush, and the comrades that are seen are few.

A view of the whole army is a good thing; the heart is strengthened by an enlarged comradeship. It gives promise that the flanks will be covered and a reserve organized. After days in the brush the sense of numbers is lost. It greatly strengthens the soldier and quickens his pace when he advances to battle, if a glance to right or left reveals many pennons, and a marshaled host moving under one great leader to execute a single battle plan.

During the Atlanta campaign of our civil war the marching and fighting had been largely in the brush. Sometimes in an advance the commander of a regiment could see no more than half of his own line, while the supports to his right and left were wholly hidden. To him it seemed as if his battalion was making an unsupported assault. The extended line, the reserve, were matters of faith.

But one day the advancing army broke suddenly from the brush into a savannah—a long, narrow, natural meadow, and the army was revealed. From the centre, far to the right and left, the distinctive corps, division, brigade, and regimental colors appeared, and associated with each of these was the one flag that made the army one. A mighty spontaneous cheer burst from the whole line, and every soldier tightened his grip upon his rifle and quickened his step. What the savannah did for that army this World's Conference of Missions should do for the Church.

### THE WELCOME FROM THE NATION.\*

BY WILLIAM MCKINLEY.

President of the United States.

The story of Christian missions is one of thrilling interest and marvelous results. The sacrifices of the missionaries for their fellow-men constitute one of the most glorious pages of the world's history. The missionary, of whatever church or ecclesiastical body, who devotes his life to the service of the Master and of man, carrying the torch of truth and enlightenment, deserves the gratitude and homage of man-

\* Extracts from President McKinley's address, on Saturday evening, April 21, in Carnegie Hall.

kind. The noble, self-effacing, willing ministers of peace and goodwill should be classed with the world's heroes. Wielding the sword of the Spirit, they have conquered ignorance and prejudice. They have been the pioneers of civilization. They have illumined the darkness of idolatry and superstition with the light of intelligence and truth. They have been messengers of righteousness and love. They have braved disease and danger and death, and in their exile have suffered unspeakable hardships, but their noble spirits have never wavered. They count their labor no sacrifice. "Away with the word in such a view and with such a thought," says David Livingstone; "it is emphatically no sacrifice, say rather it is a privilege." They furnish us examples of forbearance and fortitude, of patience and unyielding purpose, and of a spirit which triumphs not by the force of might, but by the majesty of right. They are placing in the hands of their brothers, less fortunate than themselves, the keys which unlock the treasures of knowledge and open the mind to noble aspirations for better conditions. Education is one of the indispensable steps of mission enterprise, and in some form must precede all successful work.

Who can estimate the value of foreign missions to the progress of the nations? Their contribution to the onward and upward march of humanity is beyond all calculation. They have inculcated industry and taught the various trades. They have promoted concord and amity and brought nations closer together. They have made men better. They have increased the regard for home, have strengthened the sacred ties of family, have made the community well ordered, and their work has been a potent influence in the development of law and the establishment of government.

May this great meeting rekindle the spirit of missionary ardor and enthusiasm to go and "teach all nations;" may the field never lack "a succession of heralds who shall carry on the task—the continuous proclamation of His Gospel to the end of time."

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### SOME EXPECTATIONS OF THE MISSIONARIES.\*

BY REV. JACOB CHAMBERLAIN, M.D., D.D., MADANAPELLE, INDIA.

It is with earnest longing and ardent expectation that we missionaries on the distant forefront of the conflict have been looking to this gathering of Immanuel's followers. Shall I voice a few of the helps to ourselves, to our work at the front, to our home churches as well, for which your missionaries are thus looking?

The first is the *impetus of enthusiasm*. We look for an enthusiasm that shall nerve your soldiers at the front, whether veterans or

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\* Condensed from a response to the address of welcome, on behalf of the missionaries, delivered in Carnegie Hall, Saturday afternoon, April 21, 1900.



raw recruits, officers or native levies on the field, nerve them to a more impetuous assault on the enemy's entrenchments; a cheer that will smite as with an ague the courage of the foe; a cheer that will cause their Jericho walls to fall flat before the victorious Church of our Joshua Jesus.

Second, we look for *help in tactics and strategy*. We missionaries on our various battlefields in the actual conflict are indeed trying diligently to study the situation, planning ever for new aggressive movements, while to the utmost using the forces we have; here utilizing secular education in the way of siege operations, to cause their ancient faiths and beliefs to crumble; there with girls' schools and zenana work, quietly, unobserved, undermining in the family the bastions of their ancestral superstitions; here with our medical work making a flank attack, getting within the lines of their softened hearts by the merciful power of the healing art; there making a direct assault on their strongholds, by the oral proclamation, in their own tongue, of our one Savior and King, in their markets and their fairs, in their city streets and under the shadow of their hoary temples, seeking to win back the adult classes and masses to their allegiance to the King of kings; there, as in an artillery duel, engaging their chosen champions in close discussion, to show that our God-given system alone can meet the needs of man; yet we know that engrossed and hampered as we are with each day's conflict, we may fail to discover even more available tactics, and that others not in the thick of the battle, viewing the field as from a captive balloon, may perchance discover openings for more effective strategy, may discover better measures for sooner planting a self-supporting, self-governing, self-propagating native church in each new country or part of country won.

We also earnestly hope for more *unity, comity, and cooperation*, and less of unholy rivalries concerning and on the fields of conflict. Among the missionary forces on the field facing the common enemy there is probably less of denominational jealousies than anywhere else in Christendom. Fronting one foe we cannot afford to fight one another, and, as a rule, we stand shoulder to shoulder and lock arms for the conflict. Yet there are sometimes rivalries and interferences, two or three rival bodies elbowing one another in a circumscribed territory, while beyond are unoccupied regions in which one of the rival organizations, removing thereto by direction of its home board, might do far more effective work, reap a far richer harvest. For this greater unity of counsel at home, greater harmony of action abroad, do we look and pray.

Again, we believe that the time has come for the world-wide Church in council to recognize, and declare in unmistakable terms, that this conquest of the world for Christ is *the fundamental object*

of the Church's existence; that the command given to the Church, "Go, evangelize all nations," was not to a subsidiary work, but that that was the divine object for which the Church was constituted; that only to the extent in which she fulfils this God-appointed destiny will she be blessed of God; that the time has now come for each church to support two pastors, one for the thousands at home, another for the myriads abroad.

We hope, however, that from this conference will emanate such an influence as shall rivet in the heart of each Christian, hoping for salvation through Jesus Christ, a new conviction dominating his whole life, a conviction that it is his privilege, his high honor, his exalted duty, to become a junior partner with that Christ in the salvation of the world. Oh, the glory of the thought that, when Christ might have chosen to accomplish the work without us, He in the infinity of His condescension offered us each, small or great, a working partnership with Him in the establishment of His Kingdom, bidding each believer to go, or send and offer pardon to every creature! Can we ever again, any one of us great or small, pray "Thy Kingdom come," without taking hold in some way to help make it come? For such an influence do we look to this conference.

We missionaries on the distant watch towers, at the forefront, planning the attack, seeing the myriads of the enemy, seeing the massive bulwarks of their ancient systems, seeing the paucity of the invading armies, yet believing, for God has said it, that the battle will be won, seem to hear again the voice that Zerubbabel heard saying: "Not by might nor by power, but by my spirit, saith the Lord of Hosts." And our eyes and yours are longingly, believingly resting upon this Jerusalem council here assembled, as we mightily pray for such a Pentecostal pouring out of the Holy Spirit upon it, and upon the work here represented in all the world, as has not been witnessed since that Pentecost of old.

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## THOUGHTS ON THE MISSIONARY CENTURY.\*

PROF. WARNECK, D.D., HALLE, GERMANY.

Looking back upon the very small beginnings of the missionary activity of the nineteenth century, which to-day has assumed truly vast dimensions among the ancient Christian churches and in the non-Christian world, the Ecumenical Mission Conference can not but have the character of a *jubilee* centenary celebration in the most specific

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\* Condensed from a communication to the Ecumenical Conference on Foreign Missions, which Dr. Warneck expected to attend personally, but was prevented by illness. Prof. Warneck has made the historical and theoretical study of missions his special work for over thirty years, embracing more and more the full extent of the field. This work has become his very life, so that as a veteran in mission service, his thoughts and hopes here expressed are especially worthy of notice. They are drawn from missionary experience of the past and are of importance for the mission work of the future.—EDITORS.

sense of the word. We can not render sufficient praise to God, that He has opened the door of faith for the heathen in this century as never before. Let our praise be a sincere and humble *Soli Deo Gloria*, and let us avoid even the appearance of any praise of men. The success of mission work hitherto achieved may be called great or small, according to the light in which it is viewed. In making our estimate let us endeavor to be both careful and sober. *Sophrosyne* is also a great mission virtue, likely in the long run to win more friends for the mission work at home, and to be of greater service abroad than pious rhetoric endeavoring to startle by exaggeration.

The nineteenth century is rightly called a missionary century. In the number of mission workers, the total of mission expenditure, the extent of mission enterprise, and the organization of mission activity, this century has no equal in forming missionary periods. Through God's grace much has been done; but we ought to have the humility and the courage to examine honestly whether everything has been done well. Only a self-righteous adherence to preconceived theories shuts the eyes against the teachings of experience which shows us our mistakes.

The mission century behind us has accomplished great things, but greater things are expected from the one before us. The longer we study them the more clearly should we not only understand theoretically the special *mission problems*, but also be better able to solve them practically. This, however, can not be done by catchwords. Rhetorically dazzling, these catchwords are more apt to confuse than to enlighten, and not seldom they are romantic will o' the wisps, showing a wrong road on which much generous energy is lavished almost uselessly, and to return from which requires rare courage. Solid work is the only road by which to arrive at an intelligent understanding of the mission problems, and wisdom and discretion alone will help to solve them.

What we need, besides expert mission directors, is above all *missionaries really equal to their great work*. The general cry is *more missionaries*—and let me add emphatically, *more men*. But the petition that the Lord of the harvest should send workers into His harvest also has reference to their *quality*. Missionaries must be weighed, not only counted. Spiritual equipment is of course the chief consideration. But the teaching of more than a hundred years of missionary experience should prevent us from again falling into the mistake of thinking that this alone suffices without a *thorough training*. More than enough male and female missionaries have been sent out who were not even capable of learning to speak the foreign language fluently.

It is a hopeful sign of the increase in missionary interest that a growing enthusiasm for mission work is spreading among young men

and students. May God raise up from among them large-minded men with real insight into the mission problems, determined to make mission service their calling *for life*, and not willing to turn aside after the first few years have barely completed their apprenticeship.

Very energetically are the watchwords promulgated nowadays: "expansion," "diffusion," "evangelization of the world in this generation." I will not deny that in view of the present openings all the world over such mottoes are entitled to consideration, and so far as this is the case, I certainly have no wish to weaken their force. But without due limitation and completion I consider them dangerous. The mission command bids us "*go*" into all the world, not "*fly*." *Festina lente* also applies to missionary undertakings. The kingdom of God is not like a hothouse, but like a field in which the crop is to be healthily grown at a normal rate. Impatient pressing forward has led to the waste of most patient toil, and more than one old mission field has been unwarrantably neglected in the haste to begin work in a new field. *Patience* fills a large space in the missionary program, and to patience must be added *faithfulness in steadily continuing* the great task of building up in the old mission fields. Here are ripening harvests calling for reapers. The non-Christian world is not to be carried by storm. Mission history should also teach us not to specify a time within which the evangelization of the world is to be completed. It is not for us to determine the times or the seasons, but to do in this our time what we can and to do it wisely and discreetly. The watchword "diffusion" is really a caricature of evangelical missions, if its antithesis "not concentration" leads to the destruction of organization. If evangelical missions are suffering from one lack more than another, it is the want of organization, in which the Roman Catholic missions are so much their own superiors. Nor will the great spiritual war, which the missions are waging, be decided by hosts of francs-tireurs, but by *organized concentration*. The many so-called free-lance missionaries are not an addition of strength to the evangelical missions, but a waste of strength. Neither is it well to go on establishing new missionary societies; rather let the watchword be *join and support the old and experienced ones*. Nothing is more painful than for old-established societies to be obliged to reduce their work, because new undertakings are absorbing men and means without making up for their losses by their own successes.

Perhaps the greatest of all mission problems is the implantation of Christianity into the foreign soil of heathen nations in such a way that it takes root like a native plant and grows to be a native tree. No doubt the first object of mission work is to bring the individual heathen to the faith, and through faith to salvation. But the object of mission work must also be national and social, to permeate whole heathen nations with the truth and the power of the Gospel, to gather

in them a Christianity, and to sanctify their social and natural relations. If the native Christians become estranged from their national and popular customs, Christianity will never become a national and social power. There is a great danger of confounding the spread of the Gospel with the spread of European and American culture, and as far as I can see this danger has by no means been avoided everywhere. If I am not greatly mistaken, a chief reason why the success of missions is not greater is to be found in the fact that the national character is lacking to-day in so large part of the Christianity of mission lands. A not inconsiderable percentage of native helpers, Chinese perhaps excepted, and of the young people who have passed through the higher schools, is more or less *denationalized and miseducated*. Hardly any mission has been saved from this experience, but it is chiefly noticeable in many English and American mission fields. We must have the courage to *see* this, if there is to be an improvement. Where the evil is not even seen, how can it be corrected?

While a proper position as regards the customs of the natives has in many cases not yet been found, another side of the problem in question claims particular attention, viz: the fostering of their *own languages*. Without doubt evangelical missions of all nationalities and denominations, have in the course of this century produced excellent results as regards native languages; there are among evangelical missionaries linguists to whom is due a position of honor in the science of languages. Also the principle is generally accepted: each nation has a right to hear the Gospel in its mother tongue. But on the other hand the fact can not be denied that this principle is not always put into *practise* in our preaching and teaching. There are plenty of missionaries who never become independent of the help of the interpreter, nay more, who had scarcely understood the language problem at its real root. This problem is the difficulty of becoming so completely acquainted with the spirit, the whole mode of thinking and reasoning of the foreign people, as to be able to render Scripture terms into the native language so correctly that the truth of the Gospel, naturally foreign to them, shall be fully understood by the natives. This is perhaps the greatest intellectual task demanded of the missionary. As a foreigner to them, he must himself understand the natives before they can understand him. English has become the language of intercourse throughout the wide world, but that must not tempt us to make it the language of missions. The missionary command does not say: *Go ye and teach English to all nations*. Not more, but *less English* in the missions; that should be the watchword of the great missionary problem to be solved.

In conclusion one more point. It is now generally acknowledged among exangelical missions that the aim of the work is the formation of independent churches of native Christians. This has only been

perceived in the course of the work; the beginning of missionary activity seldom took the roads to reach this goal. And to this day there is, in many missions, a neglect in this respect which should be remedied. On the other hand too much *haste and unwise impatience* have been shown in placing native churches on an independent footing, especially where republicanism has joined hands with ultra-independent theories. The result has been unsatisfactory everywhere, it has even damaged the young churches, because they were not yet ripe for full independence. The latest experiment of this kind, the so-called Ethiopian Church in South Africa, is generally admitted to be a danger actually threatening Christianity there. Here we have another great mission problem toward the solution of which catch-words will not help. It can only be solved by slow and solid work carried on with patient wisdom, and keeping the end aimed at always in view. The great majority of those upon whom our missionary efforts of to-day are exercised can not be treated as Englishmen or as Americans, nor as the Greeks were treated in Apostolic times; differences of race, of education, and weakness of character forbid it. Let us pray for both patience and wisdom, that we may under the guidance of the Holy Spirit become in every respect true educators and not spoilers of the nations to whom by the will of God we are permitted to bring the Gospel.

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## UNIQUE ASPECTS OF MISSIONS TO WEST AFRICA.

BY REV. ROBERT HAMILL NASSAU, D.D., GABUN, WEST AFRICA.

Missionary of the Presbyterian Board.

There are some respects in which missions to Africa are unique.

First.—As to health, their conditions are the most insalubrious, not excepting those of Siam.

It is with no satisfaction that, in the effort to be a truthful recorder, I admit this bad eminence. Other countries have each their special causes of ill-health. For instance, lower and middle India, their fearful heats and their liability to scourges of cholera. But for general prevalence of malarial conditions, with the certainty that foreigners will, all of them, suffer from intermittent fever, and the expectation that many will sicken with bilious remittent (otherwise called pernicious or malignant) fever, and the probability that some will die of the globo-hematuric fever, the African missions, eastern and western, both on the coasts and up the rivers, have had a sad record.

When, forty years ago, I offered myself for foreign service, with an expressed preference for Africa, I was accepted, partly because of that preference. So much had the fear of Africa's fatality to white life impressed the public, that few parents were willing to allow

their children to go. The foreign board itself was so far influenced by this public opinion that it rarely took the responsibility of asking the theological seminarians to go to Africa, much less of turning their thoughts thither from other fields. In the case of other missions, candidates for foreign missionary service were turned aside from one field at the call of special necessity in another, *e. g.*, for China as against India, or for India as against Syria, or for Syria as against Persia, etc. But rarely from any one of these countries for Africa. She got only those who offered for her. If they succeeded in escaping, overcoming, or disregarding the opposition of relatives and acquaintances, they themselves assumed all responsibility of taking



A NATIVE CANOE ON THE OGAWAI RIVER, WEST AFRICA.

In these canoes the missionaries travel thousands of miles on preaching tours, and traders journey in search of ivory and india-rubber.

their lives in their hands. That responsibility was not shared by the board.

It was at that time also currently believed by the public, and by many missionaries themselves, that white maternity was necessarily fatal in Africa. That idea sent me to Africa a celibate. Celibacy, for the kingdom's sake, is not a possibility for all men. Some gave up the mission. Others, whose wives survived, were faced with another then universally-accepted belief, that white infant life could not be preserved in Africa. They, therefore, returned with their families to America. In all cases the recorded reason for return, and for resignation from service, was African "ill health." Poor malarious Africa had a terrible record run up against her account.

I have admitted the charge of preeminence in bad malarial condi-

tions, but I wish to minimize some of the specifications. It is not true (myself have proved it untrue) that white maternity is necessarily fatal, or that continued missionary infant existence is impracticable in Africa. Only there are needed, as they are needed in healthful America, and as provided by the considerate forethought of attentive husbands and fathers, certain comfortable, restful prenatal surroundings of nurse, companionship, special foods, and appropriate medicines.

For the safety of foreign lives in Africa, my experience of thirty-eight years there shows me that it is important to have a reasonable knowledge of physiology (not necessarily of medicine), and of the functions of our chief organs—stomach, liver, kidney, bowels, and skin. A careful daily observation to see that these organs, like parts of an engine, are each uncongested and in harmonic exercise of their offices, goes far to prevent the development of malarial germs, or furnishes good ground for effective operation when the need for the employment of medicine is actually indicated.

It is also just to Africa that the foreigner shall not eat, drink, dress, work, and live exactly as and how he does in his own country. In all these matters he should make modifications and limitations. I have had occasion to see reason for criticism on these points, even in the lives of fellow-missionaries. As to the other foreigners, traders, and government officials, so utterly unhygienic, not to say reckless, are the lives of most of them, that, friendly as are my business and social relations with many of them, I wonder, not at their death, but at their existence at all.

#### A DESPISED RACE.

Second.—Africa and its people are outside of public sympathy. This quiet, if not expressed, contempt for a race, unconsciously extends itself to the men and women who go with the Gospel to that race. They may be respected for their devotion, but they are pitied for their “folly.” Shortly after I had been accepted by the board for Africa, in making a good-by call on the home of some friend, I met ladies visiting, and I joined them in a summer evening stroll. I mentioned my expected departure for Africa, and, considering its insalubrity, the probability that I could not live to return. I remember, as yesterday, the scorn of the thin curved lips that turned on me with, “And you ought to die for being fool enough to go to such a country!” The acme of the folly being that I was going to “niggers” and “darkies.” (May my negro friends forgive me for writing those two words. I never speak them. I feel hurt when they are spoken, sometimes by lips that should not utter them. “Black,” “African,” “colored,” and “negro,” are all of them good, kind, respectable, Christian words; leaving neither right or duty for the use of the two above-named offensive ones.)





HEATHEN DANCERS OF THE FANG TRIBE, GABUN, WEST AFRICA.

These men and women are cannibals arranged for an immoral heathen dance. Their musical instruments are two drums, which are also used as signal drums in time of war.

The dancers hold sticks in their hands, with which they beat time.

Had I gone to proud philosophic India, or to Syria redolent of sacred story, or to esthetic Japan, or to celestial China, or even to American Indians, noble under the glamor of romance, I should have been given at least sentimental sympathy. There would be no "disgrace" in acknowledging acquaintanceship with a missionary to those countries and their peoples. Even to-day, observe the distinction that would be held against a negro from Africa, as compared with mission pupils from other countries. Let a missionary, to please a pupil, or for foreign missionary interest, or under family necessity for a servant to assist in care of young children in returning on furlough to this country, bring a young man or young woman, a Hindu, or Syrian, or Japanese, or of other nationality. He has little difficulty in finding transport for them on railroads, or entertainment at hotels. Even in private houses, most patrons of foreign missions are willing to give them food and lodging, the house servants do not rebel at serving them, and the family is pleased to exhibit their foreign curiosity, albeit there be Japanese and Chinese on the street galore. But, when I returned in 1891 with my six-year-old motherless daughter, accompanied by the educated native African Christian woman, who with rare skill and utter devotion had nursed, saved, trained, and guarded my child, and whose aid I needed on the 6,000

miles from Gabun to Liverpool, on her pleading still to be allowed to care for my little one in America, I refused to bring her hither, knowing that a negro would not be kindly treated. Unkindness to one whose incomparable service has made me always her debtor, would have hurt me more than unkindness to myself.

White missionary men, for reasons good and sufficient to themselves, have married a yellow Chinese, a dark Armenian, a bronze Hindu, and a half-breed red Indian, and their names and work are held in special praise, and honors are heaped on them.

There are instances of French, German, and English missionaries marrying negro women who had grown up in their mission schools to be refined lady-like companions. These marriages were eminently useful, the women furnishing their husbands intimate information, counsel, advice, and warning about and even against their native peoples, which gave those men special knowledge and power. But, if an American missionary should contract such a negro marriage, he would be condemned to perpetual exile; and probably a petition would come to the board, requesting that he be dropped from the service.

Third.—Missionaries in Africa are off the line of the world's travel, and thus fail to obtain the interest and cooperation which arise from intelligent acquaintanceship. Only four classes of persons go to the east and west coast of Africa. (The northern and southern ends,



A CHRISTIAN MARRIAGE IN LIBREVILLE, GABUN, WEST AFRICA.

The bride and groom are in the center and belong to the better class of the native community. The bride is a native of Dr. Nassau's church, and the groom is a member of the congregation.

being in healthy temperate zones, are constantly visited by all classes of tourists.) Those four are: (1) Missionaries, for sake of the Gospel; (2) traders, for sake of wealth; (3) government officials, for political position, and (4) travelers, for science. Men, and even women, come to search in the almost untrodden paths of African zoology, botany, geology, and entomology. Miss Mary H. Kingsley, a niece of the late Canon Charles Kingsley, was sent out to investigate the single branch of fresh-water fishes. Along with that she gratified her own literary interest in ethnology and comparative religion by a research into fetishism, in the pursuit of which she exposed herself to all the usual and possible risks under which men so often sink, of heat, storm, swamp-malaria, hunger, thirst, dangers of all kinds, isolation, travel, robbery, and wild heathen nature. In this she experienced most of the adventures met by any of our missionaries, came successfully through, and all for science. She has told a most graphic story in her "Travels in West Africa," a book that repays reading, however much most Christians will differ from her conclusions on some points of African sociology.

The government officials, most of them, with no love for, little understanding of, or slight interest in the negro as a person, or Africa as a place, are willing to come and worry through their two specified years of what they, with profane expletive, call an "exile," for the sake of promotion on the civil list, these years in Africa counting almost double for service elsewhere.

The young white clerk of eighteen years of age comes, at a small salary, on a two or three years' contract, at the end of which he has a six months' furlough and goes home, sometimes in debt, rarely with much money to his credit. What could have been saved by economy, has gone in drinks and dissolute revelry. If he has not followed the majority in death by the way, he returns again at a better salary—his experience in trade commanding a higher figure—and he is on the road to an agency with its power and wealth.

But rarely a visitor, Christian or otherwise, visits any of the mission stations on the entire eastern or western African coasts. Visitors—Christian gentlemen and ladies of means and literary tastes—frequently tour to China, they constantly go to India, they throng Japan, they overrun Syria. They personally inspect, and some are entertained at the mission stations in those countries. It is a recreation and a social blessing for the missionary to have their intellectual life to vary and brighten the routine of his life. The missionary is pleased to go to some unusual expense at table in order to entertain his guests. And the guests come back to their country with glowing missionary interest, and tell a story that helps to swell the next annual collection.

I am sincerely glad those countries have that benefit. But in all

my thirty-eight years—tho we frequently have visits of passengers spending a few hours ashore from the steamer in port, members of adjacent missions going to and from their furloughs, newly-arrived traders or scientists—there has been but one Christian visitor who came solely for friendship and without any personal ax to grind. The late Rev. Dr. Pinney, formerly of Liberia, after many years of retirement, wished, in the closing years of his life, to look on the land where had been spent the strength of his manhood. He revisited Liberia, and continued his journey as far south as the Equator, giving the Gabun and Corisco mission, for a few days, the benison of his presence, counsel, and patriarchal prayer.

Why East and West Africa are avoided by tourists, I do not know. Perhaps because we can show no gems in architecture, no magic of music, no grace of art, no monuments of the past; perhaps because



THE MISSION HOUSE, LIBREVILLE, GABUN, WEST AFRICA.

The house is built of imported timber and thatched with palm leaves. The trees in front are coco-palms and those in the rear are breadfruit and mango plum trees.

Nearby are the flagstaff and the church bell.

the negro is not by most persons regarded as a thing of beauty; perhaps because of the dreaded malaria. Whatever the reason, the enormous fact stands that the missionary, in going to East or West Africa, is left severely alone there by all the world, except the board's secretaries and treasurers, and his few loving friends, who write him the monthly letter that is one of the ropes by which they help to keep him from sinking in the depths of obscurity and often depression. His song is often a *De Profundis*; the *Te Deums* come just in time to save him.

Fourth.—Something is noticeable about our mission finance. Our payments to natives are mostly in barter. To only a few of the more educated, or only in part to others, do we pay wages in hard

cash. Thus the salaries and expenses of our African missions (except in such civilized cities as Freetown, Sierra Leone, with its 20,000 inhabitants, and Lagos, with its 40,000, and other cities) are less than in any other country. The preposterous slander that "it takes a dollar to send a dollar," if it could possibly be true of any mission, is expressly untrue in Africa. That it is true nowhere, any candid mind that desires to know the truth can easily find by reading the annual audit of the treasurer's accounts of foreign missionary boards. It is true, indeed, that five per cent. is retained at the Presbyterian Board office, 156 Fifth Avenue, New York. The remaining ninety-five cents go out in bills of exchange on London or Paris, and are cashed at Hongkong, Beirut, Bombay, and other cities, and in the missions in the countries of those cities native employees are paid in actual cash.

At the financial center of our mission in the Gabun, these bills of exchange are thus accepted for us by the English, German, Portuguese, and French merchants of the town of Libreville, the headquarters of the French colonial government of the Kongo Français. But instead of cash, we take, in part payment, large amounts of trade goods, calico prints, hardware of all kinds, crockery, utensils, and haberdashery. These require for each of our stations a little shop; the missionary in charge of each station is, at least for an hour a day, a shopkeeper who buys native food and supplies, and pays native workmen and evangelistic assistants. Just as do all business men all over the world, we add to the invoice price of these goods a per cent. of from forty to sixty. No injustice works to the native. He prefers to have the goods. The gain does not redound to the pecuniary benefit of the missionary personally. It reverts to the mission treasury, and, in our actual operations makes the church's ninety-five cents equal one hundred and forty cents. Only in the case of the missionary purchasing his daily food, or paying a personal employee, such as cook or laundress, does the per cent. assist him pecuniarily. Because of that assistance he is able to live on a salary less than is given to any other foreign missionary.

#### A PLEASANT COMPENSATING FACTOR.

Fifth.—It is worth while to point out as a pleasant compensating factor in this unique life of the missionary to Africa, the ease with which the native language can be acquired. This is especially true of the mission located below the 4th degree of north latitude. All Africa below that line is covered by the Bantu negro stock, the grammatical structure of whose language is the same, however the dialectic variations may differ, among the thousands of tribes, from the Benga on the west to the Ki-Suahili on the east, and down to the Zulu in the south. These variations are only of vocabulary; a simple exercise of memory acquires them. Any missionary living in any part of that

entire southern third of Africa, and speaking the dialect of any one of its tribes, could, in a few months after removal to any other tribe, speak the dialect of that tribe. Any missionary of university education and of ordinary diligence, can, within a week after his arrival at his station, read (of course, in a parrot fashion) the native language, and thus be able to conduct a religious service with Bible and hymn-book. If he does not do that within one month, I would regard him, if not incapable, as open at least to the charge of unfaithfulness and lack of diligence. One who will promptly on arrival, and with



**A CIVILIZED FAMILY IN WEST AFRICA.**

This is a well-to-do Impongwe family of Libreville, Gabun. They are dressed in the best African style, the children are in European clothes.

ordinary daily zeal, take up the practise of the language by actual attempt of conversation with the village natives, can be preaching in a twelvemonth. No new characters have to be learned, as in Chinese, Japanese, Arabic, and other languages. The pioneer of our Gabun and Corisco mission, the Rev. J. L. Wilson, D.D., found that the Roman letters would express almost all the sounds found in Bantu. The spelling is phonetic, with the signs for vowels the same as in continental Latin. Every vowel sound has its own separate sign. There are only two or three rules for pronunciation. The formations of verbs and of other parts of speech are wonderfully regular. There are few

strange or unusual sounds. No "tones" to mislead by their shadowy differences. Everything is distinct, clear, indisputable, and regular.

The Bantu is Semitic in its structure; the negro ancestors may have derived it from Semitic sources. If themselves evolved it, they must have been a cultivated race, to have formed a language so full in its verb forms. No less wonderful is the preservation of that same unwritten language in its beautiful regularity by the tribes in their gradual dispersion, subdivisions, and descent to their present low stage in which civilization and Christianity have found them.

### ASIA'S GREAT NEED.\*

BY MRS. ISABELLA BIRD BISHOP, LONDON, ENGLAND.

Author of "Korea and Her Neighbors," "The Yangtze Valley and Beyond," etc.

The great creeds of Asia and their founders undoubtedly started with much that was noble in their teachings, and with ethical standards higher than the world then knew. But the good has been lost out of them in their passage down the ages, and even Buddhism, the noblest of all, in its eastern march of triumph, has incorporated so much of the gross idolatry, superstition, nature-worship, and demonism of the nations which it subordinated, that in the crowds of idols in its temples, in the childish superstitions of its votaries, in its alliance with sorcery and demonolatry, and in the corruption and gross immorality of its priesthood, it is now little raised above the cults of the inferior races.

The study of these Oriental creeds and their fruits compels me to the conclusion that there is no resurrection power in any of them, and that the sole hope for the religious, political, and moral future of the countries of Asia lies in the acceptance of that other and later Oriental creed which is centered in that Divine Person, to whom, in spite of her divisions, Christendom bows the adoring knee.

Among the prominent and outstanding fruits of these religions, which have fallen so low, are shameless corruption, and infamies of practise past belief in the administration of government, which have obtained the sanction of custom. Law is simply an engine of oppression, and justice a commodity to be bought and sold like any other, and which the poor have no means of buying. Lying is universal, and no shame attends the discovered falsehood. There are polygamy and polyandry, with their infinite degradation, and the enthronement and deification of vice, many of the deities of India being the incar-

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\* Condensed from a paper by Mrs. Bishop, read at the Ecumenical Conference by Mrs. Joseph Cook, in Carnegie Hall on Thursday evening, April 26, 1900.

nations of unthinkable wickedness. There are unbridled immoralities and corruptions, and no public opinion to condemn them or to sustain men in doing right. Infanticide is openly practised. There is no truth and no trust between man and man, and no man trusts any woman. Every system of medicine in the East is allied with witchcraft, sorcery, and demonolatry; immorality prevails universally. Some of the nations are given up to unmentionable infamies, and nearly always the priests and monks are in advance of the people in immoral practises. Superstitions, childish or debasing, linked with every circumstance in life, enslave whole populations, and piteous terrors of malignant demons or offended ancestral spirits shadow this life, while a continual dread of being exposed hereafter to their full malignity darkens the prospect of the next. Speech, the index of thought, is foul with a foulness of which, thank God, we have no conception, and each generation from the cradle is saturated with an atmosphere of pollution. The distinction between right and wrong is usually lost, and conscience is deposed and destroyed. The corrupt tree of the dead and degenerate faiths of Asia brings forth corrupt fruit from the Black to the Yellow Sea, and from Siberian snows to the Equator. The whole head is sick, and the whole heart faint, and for the grievous hurt there is no balm in Gilead, and no physician there.

Let us bear in mind that to-day, nineteen centuries after the birth of our Lord, one thousand and fifty millions of our race are un-Christianized, and eight hundred millions have never even heard His name. Let us also steadily bear in mind the fact, that tho during this century nearly four million persons won by missionary effort, have been baptized into the Christian Church, there are now more than one hundred million more heathen and Moslems in the world than when the century began. We must face the truth. Much as we congratulate ourselves, missionary effort has but touched the fringe of the darkness of this world—the *Io pæans* of victory are not for us to sing.

Of the Christless population of the world over five hundred million are women. Throughout Asia, the natural distrust of women by men, and of the degrading views held concerning women is seclusion behind high walls, in separate houses, known to us as the harem, the zenana, and the andron. I have seen much of the inmates of all, owing to detentions in traveling, which have made me frequently their unwilling guest, and have unveiled for me the mysteries of their secluded lives. Such contact has banished from my mind, so far as Asiatic countries are concerned, all belief in purity in women and innocence in childhood. We know what Christianity has done for us. We know, or rather guess, but that only in part, what Islam and heathenism have done for our sisters. May God give us sympathetic instincts, by which alone we may realize their contrasting lives.



I have been a storm or peril-bound guest in more than fifty women's houses, including the women's tents of the large nomadic population of Persia. In all the arrangements, so far as means allow, are the same. The women's rooms are built around a yard and have no windows to the front; a room near the entrance is tenanted by eunuchs, or by an old woman who acts as custodian or spy in the husband's interests. Such secluded women can never stir outside except in rigidly closed chairs, by day, or in some cities on foot at night, properly attended, along streets from which men are excluded. In many countries it is a crime or folly to teach a woman to read; in some, a lady loses caste by employing her fingers even in embroidery. They know nothing; they have no ideals. Dress, personal adornment, and subjects connected with sex, are their sole interests. They are regarded as possessing neither soul nor immortality; except as mothers of some they are absolutely despised, and are spoken of in China as "the mean ones within the gate."

With dwarfed and childish intellect, is combined a precocity on a gigantic scale in the evil passions of adults—hatred, envy, jealousy, sensuality, greed, and malignity. The system of polygamy, the facility for divorce and the dread of it, the fiendish hate, the vacuity and apathy, and the tortures inflicted by the ignorance of the native female doctors, specially at the time of "the great pain and peril of childbirth," produce a condition which makes a piteous appeal to every woman here.

In a rich man's harem there are women of all ages and colors, girl children and very young boys. There are the favorite and other legitimate wives; concubines, who have recognized but very slender rights; discarded wives, who have been favorites in their day, and who have passed into practical slavery to their successors; numbers of domestic slaves and old women; daughters-in-law, and child or girl widows, whose lot is deplorable, and many others.

I have seen as many as two hundred in one house, a great crowd, privacy being unknown, grossly ignorant, with intolerable curiosity, forcing on a stranger abominable or frivolous questions, then relapsing into apathy but rarely broken but by outbreaks of hate and the results of successful intrigue. It may be said that there are worse evils than apathy. There are worse evils, and they prevail to a great extent in upper-class houses. On more than fifty occasions I have been asked by women for drugs which would kill the reigning favorite, or her boy, or make her ugly or odious. In the house of the Turkish governor of an important vilayet, where I was storm-bound for a week, the favorite wife was ill, and the husband besought me to stay in her room lest some of the other women should make away with her. My presence was no restraint on the scenes of fiendishness which were enacted. Scandal, intrigue, fierce and cruel jealousies, counting

jewels, painting the face, staining the hair, quarrels, eating to excess, getting rid of time by sleeping, listening to impure stories by professional reciters, and watching small dramas played by slaves, occupy the unbounded leisure of Eastern upper-class women. Of these plays, one of which was produced for my entertainment, I can only say that nothing more diabolically vicious could enter the polluted imagination of man, and it was truly piteous to see the keen, precocious interest with which young girl children, brought up amid the polluting talk of their elders, gloated over scenes from which I was compelled to avert my eyes.

Yet these illiterate, ignorant women, steeped in superstition, despised as they are in theory, wield an enormous influence, and that against Christianity. They bring up their children in the superstitions and customs which enslave themselves. They make the marriages of their sons and rule their daughters-in-law. They have a genius for intrigue, and many a man, in the confidence of a ruler or another, loses his position owing to their intrigues. They conserve idolatries, and keep fetish and demon-worship alive in their homes. They drag the men back to heathen customs, and their influence accounts, perhaps, for the larger number of the lapses from Christianity. It is impossible to raise the men of the East unless the women are raised, and real converts among Asiatic women, especially among the Chinese, make admirable Christians.

But owing to social customs, mission work among Eastern women can only be done by women. The medical woman finds ready access into their houses; for the non-medical woman the entrance into such a mixed crowd as I have described is a matter of difficulty, and requires not only the love of our sisters for Christ's sake, but for their own, much, very much, of what has been well named "the enthusiasm of humanity." Everywhere I have seen that it is the woman richest in love who is the most successful missionary, and that for the unloving, the half-hearted, and the indolent there is no call and no room.

The magnitude of the task, not only of conquest but of reconquest, which lies before the Christian Church, is one that demands our most serious consideration. To bring five hundred millions of our fellow-women to the knowledge of a Savior is the work especially given to women. I will not make any plea either for funds or workers. The Master, whom we all desire to honor, has made a distinct declaration: "He that reapeth receiveth wages and gathereth fruit unto life eternal," a promise of a reward for work which can never fail. Yet, far away, on a thousand harvest fields, earth's whitened harvests, ungarnered, *die!*

## THE PRESENT SITUATION IN CHINA.

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The second month of this last year of the century marks the opening of what is known as the XXVith year of Kuang Hsü, a term which denotes "Continuance of Glory," in allusion to the title of the third emperor preceding, whose reign was designated by the title "Glory of Reason" (Tao Kuang). So far as the present emperor is concerned, it would be difficult to fix upon a style for a reign which should embody more satire in compact compass. His majesty, despite the highly unfavorable conditions under which he was brought up, proved to have an active mind with a high degree of intelligence. There is no doubt that it was his sincere desire to extricate China from the slough of humiliation into which she had fallen, and that the general line of policy which he had outlined was based upon real patriotism, animated by considerable acquaintance with the actual condition of his realm, and the nature of the obstacles which he would have to front. Principal among them was his dowager aunt, and in the twinkling of an eye she proved too much for him, and the emperor was instantly snuffed out.

In the long annals of this great empire there is no parallel to the situation of the past year and six months. The emperor has not been made way with, he has not been deposed, there is no sign of a definite plan to name a successor. He has simply been caged and put under effective guard, his name used when it happened to be convenient, and ignored at all other times.

The reaction against the causes which led the emperor to desire reform began nearly a year and a half ago. It is idle to speculate what would have happened had it not crystallized. China is a country hard to understand. Movements, which in China are propagated from above downward, do not necessarily spread like "wild fire," as in some Western lands under the same conditions. They do not even advance with the slow motion of water on a slightly sloping plain. They may rather be compared to the progress of lava after it has lost something of its original propulsive force, yet retains enough to give it some of the properties of solids and some of liquids, making it practically irresistible.

The Germans had two Shantung missionaries killed in 1897, and they pounced upon Chiao Chou. The Russians had not any one killed, so they pounced upon Port Arthur. The British for a similarly cogent reason pounced upon Wei Hai Wei. The French merely wished "the earth." The Italians, ashamed not to be "in it," asked for a bay that nobody ever heard of, and which to this day we can not find on the map. It is called simply *San Men* ("South Side"). At

this point the Chinese government (of the dowager section of it) drew a line. It is said that "one has to draw a line somewhere," and she drew it at "San Men," altho the Peking authorities knew no more where it is than the rest of us. For the first time in the series of aggressions, the Chinese refused to grant anything. This made matters serious. The "face" of Italy as well as that of China was at stake. Reports have been somewhat contradictory as to what Italy intends to do. There is little doubt that China means to resist. There have been wild rumors that the Italian fleet was off this coast and off that, and the mass of the Chinese people seem to have got an idea that at last a firm resistance is to be made to somebody about something, and in their sluggish lava-like way, they have resolved to bear a hand.

More than two hundred and fifty years ago, when the Manchus first got into the Chinese saddle, there were phenomena like this. A swarm of "sects" originated then, which have survived ever since, and have adopted the "practise of virtue" as their motto and aim. The shrewd Manchus know "virtue" when they see it (from descriptions of it in the classics) and forbade all these societies with rigid impartiality. Potential treason lurked in them all. Within one hundred and fifty years past there have been uprisings of what were styled "Fists of Just (or Public) Harmony," meaning societies to do something *pro bono publico* (in theory), by extensive cooperation. As a rule the Chinese are as ignorant of the "public good" as of fluxions, and the government took pains to wipe out these risings, which had their origin in a superstitious belief that the laws of nature can be repealed in favor of spirits when adroitly worshiped, so that the worshipers can be made impenetrable to bullets and sword-proof. To the Chinese this program has an ever fresh attraction. The belief in it has one of the peculiarities which we are accustomed to associate with "kind words"—it "can never die." Last year it came to the front with amazing power, and strange to say, in the face of an hundred defeats remains there still.

There is no doubt that the behavior of the Romanists throughout China has been smoke to the Chinese eyes, and vinegar to the Chinese teeth, and not without reason. After all allowance has been made, it is certain that the Roman Catholic Church in China is almost everywhere an irritant in a sense not true of any species of Protestantism. There is no space here to present the overwhelming evidence for this fact, but the fact itself must be borne well in mind in order to understand the course of current events. Within a few months the Chinese government has conceded to the hierarchy of the Roman Church the right to interview the high Chinese officials upon equal terms, in cases appertaining to church interests. By way of balance to this, a like privilege was offered to Protestants. The latter have no head center,

but there is a certainty that as a body the Protestants would not take the privilege under any conditions, altho not altogether at ease as to the advantages which the Roman Church will thus gain. The concession thus made must have been a potent ingredient in the active hostility of the government to foreigners in general, and apparently to missions in particular. A little more than a year ago the empress was issuing stern decrees denouncing attacks upon missionaries and missions, declaring that they "must cease." This seems to have really meant that no more excuse for Chiao Chou aggressions must be given. But it would not be strange if it should eventually prove to have been an understood thing that altho missions could not be *openly* assailed, yet they could be got rid of otherwise. If an animal will not leave his den, smoke him out. If an undesirable lodger will not vacate his apartments, set the house on fire and he will be glad to go.

#### THE "FIST" ORGANIZATION.

The "Fist" organization (called for brevity "Boxers") began their attacks upon Chinese Christians in the province of Chihli last June, and in September they began to be heard from in Shantung. They have been antagonized by troops and shot down by hundreds, yet the rising is not stopped, even if it is seriously checked. The Manchu governor of Shantung fostered the Boxers by his removal of all officials who actively operated against them, and by his release of those who were captured, with the exception of three, who, after long delay, were beheaded. It became known later that this governor has sent a secret memorial to the throne, saying that the Boxer movement was too strong to be put down, and should rather be utilized to drive out foreigners withal. Soon after this governor was removed, but he was ordered to Peking, where, instead of being impeached and degraded, as he deserves, he has been loaded with honors, recommended to the throne as an exceptionally trustworthy official by another favorite of the empress, who has been exalted to a new and important post; and unless he is punished at the imperative demand of foreign powers is likely to have a long and a dangerous lease of obstructive opportunity.

The appointment in his place of the phenomenally able and energetic Gen. Yuan Shih-k'ai led to strong hopes of the prompt disappearance of the Boxer rebellion as a factor in current history. Events have shown that the web is too tangled to be so easily unraveled. He had scarcely taken over the seals of office and set himself to his work, before the new governor began to have orders not to be too rash or too impetuous, not to confound harmless militia with rebels and the like. As a matter of fact, rebels under guise of militia constitute one of the greatest dangers of the government in China, because the most formidable opposition to law may thus be secretly fomented and perfected without detection, much less prevention. As a rule, the

government has wisely forbidden militia organizations, except under strict surveillance. The relaxation of its restrictions must have a settled purpose.

The barest recapitulation of the injury done to Christians in Chihli and Shantung would occupy far more space than we could afford at this time. Suffice it to say that throughout distances of hundreds of miles there do not seem to be any Roman Catholic families who have not been pillaged or else heavily fined, and scarcely a chapel which has not been either looted or demolished, unless it had been turned into a species of fortress and defended. In the region under the care of a single Italian priest, he reports that between five hundred and six hundred families had thus been plundered, ten persons killed, and fully five thousand persons rendered homeless refugees.

Three Protestant missions have also suffered, that of the London Mission in Chihli, which has had about one hundred families robbed or fined; the American Presbyterian Mission in Chi Nan Fu, whose sufferers, scattered over a large territory, are almost or quite as numerous; and two stations of the American Board, one in the village of P'ang Chuang, the other in the city of Lin Ch'ing, who have had forty or fifty families plundered and fined. These three missions have also had, perhaps, a score of chapels looted or wrecked, and in one case a building intended as a temporary home for missionaries when touring to a great degree was also destroyed. An English missionary was murdered barbarously, which brought Great Britain to the forefront.

The sufferings of the poor Christians have been severe, not only from the most inclement winter ever known in North China, but from the still greater bitterness of neighbors and relatives who have turned to fierce foes, adding insults to reduplicated injuries. It would not be strange if under such treatment, often long continued, some of the weaker Christians fell away, as has been in some cases the result. But for the most part they have been surprisingly loyal in the face of tests to which it might not be safe to subject many churches in "nominally Christian lands."

The beginning of the Chinese New Year finds large districts occupied by troops for the restoration of order. Mission stations are guarded by companies of soldiers for the first time in thirty years' experience. Many Christian communities are yet in imminent peril, and there are still bold threats that in the spring there will be a forward movement, when the Boxers will advance upon Tientsin, cooperating with the foreign-hating Gen. Tung Fu-hsiang, and drive all foreigners into the sea. Such an extended program is probably beyond their powers, but the situation is full of serious peril. The government studiously refrains from doing the only thing which could put an end to the rising at once—arrest the main leaders and

hold them to a strict responsibility through influential bondsmen, who are strong enough to take the risks involved. Long before these lines can get into print something decisive must be done, but the existing conditions ought to be comprehended by all who wish well to China.

It is not in the north only that these ominous risings take place. The empire is so large, and so loosely interrelated, that there may be extensive rebellions, of which even well-informed foreigners in China never hear, owing to the lack of any means for diffusing intelligence. The causes which have produced this state of unrest being general, the results might naturally be expected to be so also. In the northern part of the empire there is in addition an unexampled failure of rain in the autumn, and for the first time in the remembrance of most Chinese, no winter wheat of any consequence is to be seen, and grain is high. Fortunately the superabundant supplies elsewhere will prevent a famine, but the cold has been intense beyond example, and the sufferings of the poor everywhere have been greater than usual.

Mission work of almost all varieties has been suspended. Schools have been disbanded, and school-buildings and hospitals turned into barracks. The incidental expenses of this anomalous state of things have been heavy, and the strain upon the nerves of sympathetic men and women has been such as without the manifold grace of God giving strength according to the day, must have been insupportable.

All friends of China who are students of Christian history will feel sure that out of this apparently chaotic welter of wild forces, the Lord intends to bring some greater good. "The future is the present of God, and to that future He sacrifices the human present. Therefore it is that He works by earthquakes. Therefore it is that He works by grief. O! deep is the plowing of earthquakes! O! deep is the plowing of grief. But oftentimes less would not suffice for the agriculture of God. Upon a night of earthquake He builds a thousand years of pleasant habitations for man. Upon the sorrow of an infant He raises oftentimes for human intellects glorious vantages that could not else have been. Less than these fierce plowshares would not have stirred the stubborn soil."

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### THE VALUE OF MEDICAL MISSIONS.\*

BY GEORGE E. POST, M.D., BEIRUT, SYRIA.

If the Good Samaritan had sat down by the side of the wounded man who fell among thieves, and preached the law and the prophets, our matchless parable would never have been told, and the lawyer would have been as uncertain as ever as to who was his neighbor. But when the Samaritan bound up the wounds and poured over the bandages oil and wine, the best antiseptic dressing in his power, and

\* Condensed from a paper read at the Ecumenical Conference, in Carnegie Hall, Monday morning, April 30, 1900.

then made an ambulance of his ass, and took the injured man to the nearest inn, and made provision for his nourishment and nursing until his return, he became a true medical missionary, and gave to our Savior a luminous illustration of His own Golden Rule.

Nothing is clearer in the story of Christ's life than the fact that human suffering appealed to His sympathy and stimulated Him to the exercise of His power. He healed from the instinct of kindness, and made no previous conditions as to whether or not his sick folk would hear the Gospel. We believe that medical missions will have their full and legitimate influence only when they follow the same order, and show forth the same spirit, heal the sick, and preach the Gospel to them by the act of healing a suffering brother, then tell him that Christ sent you because He loved him and yearned for the salvation of his body and his soul.

Medical missions are the natural and inevitable expression of Christianity; that is, of the Golden Rule. It is the glory of Christianity that its author and finisher is the "Son of Man," and that he lost no opportunity of showing his regard for the welfare of the bodies of men as well as their souls. He fed them, healed them, raised them from the dead. He took their form, bore their pain, and shared their temptations. His principles have emancipated man and woman, abolished polygamy and slavery, built innumerable hospitals, asylums, orphanages; reclaimed the vicious and restored them to virtue. The humanity of Christianity, as much as its godliness, is capturing the hearts of men.

Medical missions are *the pioneers of evangelism*. They can be planted where no other branch of evangelical work is possible. They are founded on a need which is universal. The doctor, therefore, has welcome access to vast numbers who neither wish nor will have any intercourse with other missionaries. Some savages can not be persuaded by a lifetime of effort to be decently clothed. Many can never be induced to sit on a stool. The desire for education, especially of girls, is often a very slow growth. Above all, a yearning for the higher spiritual life usually comes after long and patient training, and then only to a comparatively small number of those who hear the saving message of the Gospel. But from the moment that the doctor pitches his tent in an Arab encampment, or by an African kraal, or opens a dispensary in a Hindu village, or itinerates among the teeming multitudes in China, or opens a hospital in any of the cities of heathendom or Islam, he is besieged by applicants for his healing skill. Often those who have for their lifetime scoffed at Christ and spit upon his followers, will beg in the name, and for the sake of Jesus, that the doctor would take pity on them, or their father or brother or child. A doctor may live in security among robbers and thugs. He can visit districts closed to all else. He is called



to the inmost recesses of the harem and the zenana. He is a welcome guest in the houses of Jewish rabbis, of Mohammedan ulema, of Druse 'akkals, of Hindu and Buddhist priests. He is regarded as a guardian angel by the poor, and he stands as an equal before rulers and kings.

Medical missions are permanent agencies of evangelism. Were the offices of the doctor merely a bribe to induce men to listen to the Gospel, they would soon lose their power to draw men to Christ. Long after the work of preaching, printing, teaching, and civilizing has been firmly established, medical work should be continued. In many instances its form may advantageously be changed. Instead of being pushed through the country by foreign doctors, schools of medicine may better be established by means of which native men and women may be trained to carry forward the good work. Model hospitals and dispensaries are required to make possible the ripest results of modern science, and to give opportunity for prolonged instruction both in medical treatment and medical evangelism.

#### MEDICINE VS. QUACKERY.

Medical missions are the only efficient opponents of the quackery which is so intimately associated with religious superstition. Those living in Christian lands can have little conception of the extent and power of quackery in the unevangelized world.

Among the lower types of humanity in Africa, Polynésia, and aboriginal America, religion is quackery. The abject fear of the unknown on the part of the people, and the devilish cunning and malice of the sorcerers and the medicine men or witch doctors, have given to the latter an incredible power for evil. The people believe that woods, fountains, caves, rivers, are inhabited by malignant spirits, or the ghosts of dead men. They believe that disease is produced by such spirits, and that wizards and witches have the power to afflict their victims with all sorts of complaints. The witch doctors diligently foster these superstitions, and pretend to be able to find out by their incantations who the wizards and witches are. If the witch doctor can not exorcise the sick person, the friends usually torture and kill the alleged wizard or witch. These somber beliefs beget a contempt for human life and for suffering. In proportion to the rank and power of the afflicted parties is the number of victims sacrificed to promote recovery, or revenge death, or provide for the repose of the dead. Human beings, sometimes by the hundred, are hacked to pieces, pierced by spears and javelins, poisoned, drowned, burned, or buried alive, during the sickness, or at the burial of the chief. This compound of medical and spiritual quackery destroys the sentiment of human brotherhood, and annihilates sympathy for suffering, prevents the sick man and his friends from attributing disease to its

true causes, and seeking rational means of relief. By fostering suspicion, cruelty, and revenge, it develops the worst qualities of the soul, and urges it more and more into the path of sin.

Medical missions break the power and destroy the prestige of the medicine men and witch doctors. They teach the true nature of disease and death, and their independence of the malignant spirits which are supposed to be their cause. They urge the use of the means which God has given to men to cure the one and ward off the other. The care and tenderness of the missionary doctor and nurse for the sick enhance the value of human life, and teach sympathy with suffering. Thus through beneficence to the body the doctor undermines the quackery which has so long crushed the soul, and unveils the face of a merciful God, who seeks to save body and soul together from suffering and sin.

It is not only among barbarians, however, that quackery prevails in intimate association with superstition. The masses of Asia, notwithstanding the ethical principles of Brahmanism, Buddhism, and the other ethical religions, are sunk in a quagmire of bodily and spiritual quackery. The belief in the transmigration of human spirits into the bodies of animals, emphasizes the kinship of man with the brutes, and tends to lower man to their level. If a child sickens in China, at first the parents may go to much trouble and expense to treat it. The quacks prescribe disgusting mixtures of ordure, punctures with hot needles into the joints and cavities of the body, searing with hot irons, the use of amulets and charms. If the child gets well, the quack assumes all the credit. If he becomes worse, the parents are assured that he never was their child, and they lay him on the floor near the door, and pay no more attention to him until death relieves him of his sufferings. They then throw him into the street to be devoured by dogs, or picked up by the scavenger, and thrown out on the garbage heap outside the town, to be carrion for hyenas, jackals, and vultures. How different is it with the missionary physician! His potent medicines soothe pain, cool fever, assuage thirst, remove weakness, bring back health and vigor. His surgical operations restore sight to the blind, hearing to the deaf, make the lame to walk, remove all manner of tumors, and repair all sorts of injuries. The power which works such wonders seems little short of miraculous to those accustomed to the crudities and cruelties of the native charlatans.

Medical missions are peculiarly adapted to work in Moslem lands. The intense fanaticism of Mohammedan men makes direct evangelism well nigh impossible. Street preaching is wholly out of the question. The death penalty always impends over a convert from Islam. The mere fact that a Moslem is reading the Scriptures, or conferring with a Christian, exposes him to most serious peril. But Moslems sicken

and suffer pain like other men, and, notwithstanding the fatalism which leads them to attribute disease to direct divine appointment, they have a traditional respect for doctors. The missionary physician is a privileged person among them, and when his healing work is done, he can fearlessly explain to them the person and doctrines of Christ.

Mohammedan women are no less fanatical and far more difficult of access than men. Medical missions, however, have broken down this barrier. Under the stress of pain and danger the doctor is called, or the sick woman comes to him, and so hears the Gospel of Christ. Nothing is more encouraging in all our labors than the eagerness with which Mohammedan and Druse men and women listen to the story of Christ from the lips of their doctor in our mission hospitals and dispensaries.

All the influence of medical work should be diligently utilized for the winning of souls to Christ. The ministry of healing has a motive and an end in itself, and to be effective as an evangelistic agency it must be unencumbered by any conditions as to religious teaching. But the ministry of healing has also a motive and an end above itself, which raises it to the highest plane of Christian service. This motive and end are the saving of the soul from sin and death. There is a peculiar appropriateness in the association of bodily and spiritual healing. During sickness the soul is usually open to conviction of sin, and after the restoration to health, is often strongly moved by gratitude to God. The physician who has given his knowledge and strength to the sick man, has a special right to speak to him on the state of his soul, and the patient will listen to him with a confidence and affection which he can have for no other man. If the doctor is filled with love for souls, and has the gift of utterance, he can never fail for illustrations to enforce his appeal. Even if he has the gift of healing, but not of teaching, his brother missionary stands upon the vantage ground won by the doctor's skill and devotion, from which to reach and capture the healed man for Christ. It may be safely said that no opportunity is more carefully used in mission work than that growing out of medical relief.

Missions of every Christian nation and of all denominations have, by a common consent and an unerring instinct, established and developed medical work, and every year sees a wider extension of its sphere and usefulness. Worldly people, who look askance at other forms of mission work, applaud medical missions, and give of their substance to sustain them. Kings and rulers in Mohammedan and heathen lands have built hospitals, and given means for their endowment. Far out on the picket line of evangelism heroic men and women gather around them such crowds as collected on the pathways where Christ was wont to walk. Fearless of death, they grapple with cholera,

plague, leprosy, smallpox, scarlet fever, diphtheria, and other contagious diseases. In the tainted atmosphere of the dispensary they toil on hour after hour to relieve the mass of misery. They go late to sleep, and often rise a great while before day, to watch the crisis of disease and operations. They remain in sultry, fever-stricken cities of the coast during the long tropical summer, if haply they save some of God's poor. They travel under the burning sun, or through blinding storms to reach new centers, and open up the way for a farther extension of the work. The church which sends them knows the value of that work. The sick whom they cure have given proof of it. He who maintains them in all their arduous labors will say to them: "I was sick, and ye visited Me. . . . Forasmuch as ye did it unto the least of these, My brethren, ye did it unto Me."

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### SOME ASPECTS OF MISSION COMITY.\*

BY REV. A. SUTHERLAND, D.D., TORONTO, CANADA.  
General Secretary of Missions, Methodist Church of Canada.

In discussing the subject of mission comity it is not to be assumed that there is any friction between the boards at home, or any conspicuous lack of brotherliness among missionaries abroad. There are no breaches to be healed—no quarrels to be made up. But in the rapid development of missionary enterprise now taking place, and the still more rapid development that may be expected in the near future, it is quite possible that mistakes made in the home fields may be repeated on a larger scale abroad, resulting in waste of money, waste of effort, the retarding of self-support, and the creation of jealousies and antagonisms among missionaries of different boards. The conviction is evidently growing that a time has come when these possibilities should be honestly faced, and such mutual understanding reached, as will obviate the overlapping of work, and the unnecessary multiplication of agencies in fields that are fairly well supplied, so that destitute fields may be more quickly reached and occupied.

It should also be understood that the advocates of an enlarged measure of comity in foreign mission work are not aiming at a comprehensive organic union of Protestant churches at home, or even abroad, but only at such mutual adjustment of plans, and distribution of territory, as will result in efficient work, rapid extension, and economical administration. However much we may seek to minify the differences which separate the great divisions of Protestantism, it still remains true that each division stands forth as the exponent of certain aspects of truth which it regards as fundamental; and it would not be reasonable, nor in accord with Christian charity, to expect men to

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\* Condensed from an address delivered at the Ecumenical Conference, Carnegie Hall, New York, Thursday morning, April 26th, 1900.

surrender, at a word, even methods which they deem important, much less principles which they hold sacred. It is believed, however, that without the surrender of principle it is quite practicable to substitute cooperation for competition in the foreign field, if not in directly evangelistic work, at least in those undertakings in which concentration tends to efficiency, such as printing and publishing, hospitals, and higher education.

At the same time we should not forget that there has always been a tendency in human nature to exalt opinion into dogma, and to mistake prejudice for principle; and this tendency is responsible for not a few of the divisions so characteristic, alas! of Protestant Christianity. When closely and impartially investigated, the causes which keep evangelical Christians apart shrink into small proportions, too small to plead as a justification of rivalry, wasted resources, and vast proportions of the vineyard left untilled. And altho the time may not be opportune to introduce the large and complicated question of the organic union of Protestant Christendom, yet in presence of the colossal problem of the world's evangelization there are strong reasons why at least churches holding the same general system of doctrine and church order should consider whether a closer or even an organic union would not be in the interest of the work of God among the heathen. The comparatively recent union of five Methodist bodies in Canada and of the Presbyterian churches in both Canada and Japan are illustrations of what may be accomplished in this direction, if only there be first of all a willing mind.

As to the desirableness of comity and cooperation in foreign mission work there is now a remarkable consensus of opinion among missionaries, and also among leading members of the home boards. This indicates not so much a change of opinion as a growth of conviction. A quarter of a century ago it was only an occasional voice that could be heard echoing the sentiment of Dr. Duff denouncing rivalry and pleading for comity; but this was not because the missionaries were opposed to a policy of comity and mutual helpfulness, but because few of them had come as yet into personal contact with the evils arising from the undue multiplication of agencies and the organization of rival churches. Until recently there has been a strange misapprehension as between boards and missionaries on the question of comity. Boards seemed to think that cooperation was desirable but impracticable because of opposition on the mission field, while missionaries thought it quite feasible if only the boards would consent. At the present time there need be no doubt as to the attitude of these two parts of the missionary force. The almost unanimous approval given to the report of the committee on comity and unoccupied fields by the conference of mission board representatives in New York, in 1899, shows clearly that the principal boards, on this con-

tinents at least, are prepared to consider practical proposals; the pronounced utterances at the Ecumenical Missionary Conference in London, in 1888, show that the trend of thought across the sea is in the same direction, while the desire of the missionaries finds expression in numerous letters and addresses, and also in the action of such assemblies as the mission conferences at Bombay, Shanghai, and Chungking.

Assuming then that comity and cooperation in the foreign field at least is both desirable and practicable, the way would seem to be open for a consideration of underlying principles, of the direction and limits of practical comity, and of the methods to be pursued to accomplish the best results. Among the principles to be kept in view are the following:

1. That the supreme aim of all missionary effort is the establishment and extension of the kingdom of God among the heathen; hence, everything which does not contribute to this end should bestudiously avoided.

2. That in prosecuting this aim each mission has rights which every other mission is bound to respect, and the measure of that respect is indicated by the precept, "Whatsoever ye would that men should do unto you, even so do ye also unto them."

3. That rivalry in the Lord's work, or striving against each other, is altogether foreign to the spirit of the Gospel. "For one is your Master, even the Christ, and all ye are brethren."

4. That wasting resources is as much to be deprecated as hoarding them; hence all unnecessary expenditure is to be avoided if we would escape the guilt of the unrighteous steward who was accused of wasting his Lord's goods.

If these principles are valid, the application of them will go far toward solving the problem of mission comity. They also indicate to some extent the scope and limits of the problem. But in what direction and to what extent is practical comity possible? In directly evangelistic work, perhaps only to a limited extent—at least at the present time. Missionaries of different boards have their own methods of working, and may not be disposed to change them; and each missionary, as things now stand, will feel an obligation to gather his converts into his own denominational fold; but this need not hinder—has not hindered—meetings for mutual consultation and prayer, nor need it hinder united efforts in evangelistic services, and a frequent interchange of preaching between missionaries of different boards. These are measures well calculated to promote the spirit of comity, and would probably bring before native converts a wider range of truth than under the labors of a single missionary.

But there are other directions in which practical comity may be worked out in a more definite way. Among these may be reckoned:

1. *Printing and Publishing Interests.* On the very face of it, it is vastly cheaper to equip and maintain one printing and publishing house than two or three, and where one mission has established a press sufficiently equipped to do all the work required by the various missions, it should be an understood principle that no other mission should enter the same field.

2. *Hospitals and Dispensary Work.* Even in large, populous centers, one commodious hospital, well equipped and well manned, with outlying dispensaries where really needed, would be far better and would do far more efficient work than several half equipped institutions could possibly do.

3. *Higher education.* Here, if anywhere, the principle of cooperation should not be difficult of application. There is no sectarianism in mathematics, and it would be difficult to import denominational peculiarities into the classics or the sciences.

4. *The Division of Territory.* It should be an understood principle that where a town or village is so occupied that the religious needs of the people are fairly well provided for, other missionaries shall refrain from entering; and even where there is room and need for additional workers there should be consultation as to the ability of the existing mission to provide reinforcements; and only in case of its inability to do so should another mission feel justified in planting a station. There might also be a readjustment of boundaries, or even exchange of stations, when, by so doing the work of God will be promoted; and when by the union of several weak congregations, belonging to different missions, a strong self-supporting church can be formed, there should be no hesitation in taking steps to that end. The policy of several missions competing for a foothold in communities where agents of one society can reach all the people, is utterly without excuse, either at home or abroad.

5. *The Employment and Remuneration of Native Helpers.* Comity demands that the agents of one mission shall not offer inducements to the native helpers of another mission to change their church relations, either by promise of preferment or higher pay. An approximately uniform scale of remuneration would hinder native workers from seeking transfers from mercenary motives, and in any case transfers should not take place without the consent of the mission directly concerned.

What has been said is sufficient to indicate the principal directions in which practical comity is desirable in the foreign mission field. A word or two in regard to the best methods of achieving the desired results will now be in place.

Methods like the following would be found helpful:

- (1) Instructions from the home boards to their missionaries.
- (2) Conference between representatives of the home boards as to the lines on which comity and cooperation are especially desirable.
- (3) Instructions from the home boards to their missionaries not only to cultivate assiduously the spirit of comity, but by conferences with other missionaries to promote the policy of cooperation in mission work.
- (4) The formation in each foreign field of a committee of consultation and reference, composed of representatives from each mission willing to cooperate, such committee to consider the larger questions of practical comity. The judgment and recommendation of said committee to be embodied in a report, and sent to the home boards for approval or otherwise.

A universal acceptance of such suggestions as I have made is hardly to be expected in the immediate future. Indeed, some may consider the whole thing as visionary and impracticable, but I submit that nothing has been suggested beyond what ought to be done, and I cherish the unwavering belief that what *ought* to be done *can* be done, and in the not distant future *will* be done. If in this way we can

reduce to a minimum the evils of rivalry and competition, guard against the sin of wasting our Lord's money, give increased efficiency to existing agencies, spread the Gospel more swiftly in the regions beyond, unify the aims and efforts of the native churches, and demonstrate before the world the essential oneness of Protestant Christianity, such results will justify a far larger sacrifice of denominational preferences and prejudices than we have yet been asked to make, and will do much to hasten the fulfilment of the Savior's dying prayer, "that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that Thou didst send me."

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### AN OBJECT-LESSON IN SELF-SUPPORT.\*

BY REV. HORACE G. UNDERWOOD, D.D., SEOUL, KOREA.

Every church in its mission work is desirous of establishing in the fields in which they have missionaries a self-supporting, self-propagating, and self-governing church. The question is, whether self-support can be most satisfactorily accomplished by the granting of generous aid at the beginning, or by pushing the idea of self-support from the very opening of the work. This paper presents an object-lesson of a field and mission where the self-support principle was strenuously pushed from the very first. The Koreans are not rich, but extremely poor. There are no large guilds of wealthy merchants, and a small sum of money is a fortune in Korea. A man with a capital of one or two hundred dollars, would be considered well-to-do, and almost a gentleman of leisure. The poorer classes, from whom in the main our church members come, live largely in low, thatched mud huts with one or perhaps two small rooms, eight feet square each, with a hole in one side covered with paper, in lieu of a window, and a small rough lattice door. As we sailed down the Yalu River, with China on the one side and Korea on the other, the contrast was most marked. On that side the Chinaman with his stone-built and well-tiled house, strongly made, expensive boats, his well-built wagons, the wheels of which were studded with iron nails, his fur clothing and every aspect of substantial means, while on our own side we saw the Korean with his thatched mud huts, and their little paper windows, his poor rickety boats, his cotton clothing, and every appearance of poverty. It certainly can not be said that the measure of success that has been meted to our work is due to Korea's wealth.

The general principle on which we work is, that the missionary is a leader who has to gather his workers from among the people—that each missionary shall be allowed one paid personal helper, but no one

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\* Condensed from a paper read at the Ecumenical Conference, Carnegie Hall, New York, Friday morning, April 27, 1900.



shall be used as a paid helper unless he has proved himself qualified for the position. When a man's work becomes so large, that with thirty or forty churches to oversee he is unable to superintend the work with only one helper, he may, by vote of the mission, be granted an extra paid helper. No evangelist or pastor is paid with foreign funds—*i. e.*, with the board's money, funds provided by friends at home or drawn from the missionary's own pocket. The missionary needs his helper to keep in touch with his field and to properly oversee his work, but the real evangelistic work and the paying of evangelists, and the carrying of the Gospel into new districts, we place on the shoulders of the native church. The building of their churches and chapels, as well as their primary schools, is borne by the natives, and during the last few years we have asked the natives to carry on the native church schools, altho in the beginning assistance may be rendered to the extent of one-half their expenses. We have tried from the start to put the burden of propagating the Gospel on the natives. We have striven to make every Korean realize that the Gospel has been given to him not for himself alone, but in order that he might carry it to his neighbor, and that it was his *privilege to become a coworker with God*.

When we started out with this plan we were almost startled, and tempted to think that we would have to wait a long while before we could see any great results, but I believe the progress of the work here is very largely *due to God blessing the method that we have adopted*. The very fact that the burden of preaching the Gospel is put upon the natives has given to us a church of earnest Christian workers, who are fast carrying the Gospel throughout the whole land. To-day we have in Korea, out of 188 imperfectly organized Presbyterian churches (last September's figures), 186 *that are entirely self-supporting*. In them we have an adult membership of 2,873, of whom 865 were added during the year. They contributed for

Congregational expenses.....	Yen 2,525.90
Education.....	411.89
Church buildings and repairs.....	3,099.53
Home and Foreign Mission.....	237.11

A total for the year of.....Yen 6,274.43 (about \$3.200).

These do not represent a large amount given in grain, eggs, products of various kinds, and a great deal of voluntary labor, not only in preaching, but in the building of churches, etc.

It should be noticed that in the capital, and in the open ports, where labor commands a higher wage than anywhere else, the wages of an artisan will be about fifty sen (about 25 cents), and of a laborer not more than 30 sen a day. Thus, in a place where the laborer gets \$1.50 a day, the above amount would represent 62,744 yen and 30 sen (\$32,000).

## THE SORAI OR CHANG YUN CHURCH.

Some ten or more years ago, when this church had a membership of ten or a dozen, they sent a delegation to Seoul, to let me know that they were desirous of securing a church building for their neighborhood. I expressed joy at their decision, but when I found that they were expecting the mission to provide them with a church, I soon disabused their minds, and informed them that they must put up their own building. When in reply they said it would be impossible, I pointed to the fact that they had wood on their hills, axes and tools in their homes, God-given muscles in their arms, and told them that if they had decided to build a church, and would let me know when they were going to begin, I would come down and lend a hand in cutting down the trees, and in erecting the chapel.

A few years later the Rev. Mr. McKenzie, from Canada, arrived in Korea, and settled in the little village of Sorai. His earnest Christian life there soon brought a change among the villagers; Christians that had become cold in the Lord's service soon had their faith rekindled as they saw his devotion, and it was not long before they decided to build a church. One gave the trees as they stood, others offered to go and cut them down, others volunteered the use of their ox carts to haul them to the site, a poor widow woman gave the lot on which the church stands, others gave grain to feed the men who volunteered their labor, a few gave money. Brother McKenzie did not live to see the completion of the work; the same messenger from Sorai brought me a letter from him asking me to go there to dedicate the church on the first Sunday in July, 1895, and a notification of his decease.

This church, the result of so much native labor, the proof of so much zealous love for the Master, was dedicated July 7th. It was a substantially built chapel, 35 by 20 feet, with a tiled roof. It was in the center of a farm village of about sixty houses. Before a month was passed, under the unpaid ministrations of Brother So Kyeng Jo, the building was too small, and steps were taken for its enlargement. Before a year was out its capacity was doubled, and two neat classrooms were added.

The church to-day is one of the strongest that we have in Korea. It has become the center for the whole of the Chang Yun circuit, and from it has grown twelve other churches. This church, in addition to paying all its own expenses, supports an evangelist, who, under the direction of the elder and deacons, travels from church to church, and from village to village, and for whom they have built a house. It supports its own church school, which, through the generosity of the church members, has from time to time received endowments in fields which now almost meet the entire school expense. In addition to this, they are very liberal in assisting other churches and chapels, from time to time send out companies of Christians to preach Christ

in villages where He is not known, and they take up collections for mission work, and on two occasions, that of the Indian famine and the Turkish atrocities among the Armenians, collections were voluntarily taken up. When it is remembered that the people are largely paid in kind, and that their wage is not ten cents a day, the above voluntary contribution alone represents no small deprivation. Brother So Kyeng Jo, the elder in this section, has informed me that if the native convert would but be as generous in the worship of the true God as he was formerly zealous for the heathen deities, the Korean Christians would have more than enough money to build their own churches, carry on their own native schools, pay for their own books, and when all this was done, they would have quite a sum left over toward the salaries of the missionaries whom they need as leaders.

#### THE SAI MUN AN CHURCH.

About the same time that Mr. McKenzie began planning for his church, the little building on the mission compound in Seoul became too small, and it was necessary to enlarge it. In a city like Seoul, where everything was so dear, and where all our members were poor, we thought that we might make an exception to the general rule, so we called the church together, and told them that we were planning for a building that would cost in the neighborhood of one thousand yen. We asked them what they could do. After considerable discussion, our hearts were very much cheered when the latter told us that they had raised a little over twenty yen. We thought that the little handful of people in our Seoul church had done nobly, and the missionaries took steps toward raising the balance of the money for the new building among themselves. A site was secured, and we were getting ready to begin work, when one day, at a little prayer-meeting, our deacon, Yi Chun Ho, startled the Koreans, as well as the missionary, by the suggestion that the natives should put up the new church without foreign aid. I at once said: "You have raised twenty yen, and believed that you had done all you could; it will take almost one thousand yen to put up the church. Can you do it?" I felt strongly rebuked by his quiet reply: "We ask such questions as 'can you do it' about men's work, but not about God's work." The following Sunday one or two members made the proposition to the people, and, in several strong speeches, proposed that they put their shoulders to the wheel, that those who could not give money, should give labor; and those who could not give labor or money, should gather the materials, and that all of them should unite and make up their minds that they could put up a church for themselves.

The proposition was enthusiastically accepted, and they determined to see what could be done. The women, of their own accord, agreed to have in the kitchen a Lord's basket, and of everything that

they cooked or made they set aside a small portion, which was to be sold for the church. Boys, who had no means at all, gathered up stones that could be used in the building. Men who had never done a stroke of work volunteered to do what they could. It was decided to begin operations just as soon as there were any funds to commence with, and to go as fast as the funds would allow. Some Christian carpenters, men who are simply day laborers, said, as their families were dependent upon them, they could not do so every day, but they would gladly work for nothing every alternate day. The mission gave nothing but the site, tiles, and a few timbers from an old building. The missionaries threw off their coats and assisted in the work, and on Christmas day of the same year we were privileged to dedicate the Sai Mun An church that had been put up entirely by the natives, at the cost of seven hundred and fifty yen. It is only thirty-five by twenty-five feet, but the natives look upon it as their own church. From the very start we have been crowded, and, did the lot allow it, we would have ere this commenced the erection of a more commodious building. The example set by the Chang Yun and Sai Mun An churches, and almost at the same time by one or two congregations in the province of Yeng Yang, has been followed all over the land wherever Presbyterian work is starting, and it is not an uncommon experience, and certainly a pleasant one, for the missionary, on his visiting a station, to find that the natives have ready a church or chapel for him to dedicate. These are but samples of what is being done in Korea, and the way in which the Koreans are helping on the work of the Lord. The above instances were chosen simply because they were best known to the writer, but they are by no means exceptions.

#### SOME PLANS FOLLOWED IN OUR WORK.

*First.*—We do not foist a completely organized church upon the native infant church. The organization is as simple as possible, and the leader may be one of the deacons or an elder, if they have them.

*Second.*—We endeavor to plan our church architecture in accordance with the ability of the natives to build, and the styles of houses generally used. This is a very important feature in the successful carrying out of this plan of self-support.

*Third.*—We try to place the responsibility of giving the Gospel to the heathen upon the Christians. Our aim is that every Christian shall become an active worker. We try to make every one feel that it is his privilege to tell to others of Christ, and in fact, we refuse to receive into church membership a man or woman who tells us that he has never tried to lead others to Christ. As a result, from a number of congregations the most intelligent Christians will be sent out

to other places; in some cases the expenses are paid by the natives, in some cases they pay their own expenses.

*Fourth.*—Wherever congregations warrant it, there are church schools supported by the church, and under the supervision of the missionary in charge, stewards, deacons, or elders, as the case may be. It is the aim of the mission to make all its church schools entirely self-supporting. They are for the sons and daughters of the Christians, but they are also patronized by outsiders, and thus are becoming a valuable evangelistic agency.

*Fifth.*—The mission has now a number of church primary schools, which are largely supported by the natives, and from which there are coming out young men and boys who have a strong desire for further instruction, who are ready to work to obtain it. It is the aim of the mission to provide high schools or academies at its larger stations; the mission must provide the foreign teacher, the salaries of most of the native teachers, the beginning of an educational plant, but from the start the current expenses, the lighting and heating, janitor's wages, and the board of the pupils, will be entirely borne by the natives.

*Sixth.*—In the training of our workers we meet with the most serious problem and the one as yet unsolved, but we believe as we go on step by step, God will solve it for us. We see no reason to believe that in the early church there was a regular stated pastorate, and we are not yet urging this upon the Koreans. However, some few years ago the Sai Mun An church did issue a call to one of our most able workers to come up and take charge of its work, and the little Chan Dari church has now for the past two years told the young man who started the work there to give most of his time to preaching of the Word, and has promised to supply whatever he or his family may lack.

Once or twice a year the leaders in our country and city work are gathered together in Bible and training classes. These classes generally last about a month, and with the Bible as text-book, we try to direct the studies of our leaders and to fit and prepare them for their work. One or more missionaries are usually associated in these classes, and church history, outlines of systematic theology, and Bible exegesis are taught. The practical is never lost sight of and these class meetings are always made times of special evangelistic activity in the cities in which they are held.

In addition, on our evangelistic tours, a number of these men accompany us, sometimes at their own expense, sometimes at the expense of the church to which they belong, and sometimes the expense is borne by the missionary. In this way, these men receive a practical training in preaching and organization, that they could get in no other way. The foreign missionary with such a company has

his peripatetic school, and generally finds himself forced to be prepared to answer questions on almost every subject and in almost every science.

At the present time it is our aim to take the picked leaders, and by means of this summer and winter training and Bible classes, supplemented by the practical training that we can give them by associating them with us in our work, and having them accompany us in our itinerating evangelistic tours and assist us in the organization of churches, to train up a class of thoroughly equipped leaders, well grounded in the faith, who know their Bible and are able to give a reason for the faith that is in them.

*Seventh.*—A decidedly new departure in mission work has been made in the matter of books and publications for the natives. They not only pay for them, but pay a price that very nearly approximates to the cost of production.

*Eighth.*—The same element is made to appear largely in our medical work. Medicine is given to the poor, but the rich are expected to pay full price for medicine and for visits to their homes.

After fifteen years of work in Korea, the Presbyterian churches who have followed this system are able to report one hundred and eighty-six out of one hundred and eighty-eight self-supporting native churches with a baptized membership of over three thousand, contributing during the year nearly seven thousand yen, and almost entirely supporting and carrying on their own work.

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## MISSION WORK AMONG LEPERS.\*

BY WELLESLEY C. BAILEY, EDINBURGH, SCOTLAND.

Secretary and Superintendent of the Mission to Lepers in India and the East.

Lepers abound in the world in the present day; there is scarcely a country where the disease is not to be found. Even in Great Britain a few lepers are always to be discovered if one takes the trouble to look for them. India is said to have half a million lepers, China has probably a like number. In the former country the disease is more evenly distributed than in the latter, being found from the Himalayas to Cape Comorin, in the mountains and in the plains, inland and on the sea coast, in dry arid regions as well as in the damp and swampy places, tho it must be allowed that the damp regions seem to favor the disease. In China leprosy is more prevalent in the south and southeast than in the north and northwest. Japan has two hundred thousand officially registered cases of leprosy, and it is known to abound in the Malay Peninsula, Siam, the Malay Archipelago, and the Philippines, also in Korea; so that, speaking of India and the East,

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\* Condensed from a paper read at the Ecumenical Conference, May 1, 1900.

we are well within the mark if we place the leper population at one million and a half.

The disease is found to a large extent in Africa and Madagascar; more or less in North and South America; in the West Indies and in the Hawaiian Islands. In Hawaii and the Philippines, the United States will find themselves face to face with a very serious leper problem.

Without going into any further statistics, it will be seen that here is a vast field for missionary effort if we are to reach the lepers with the Gospel.

It is now generally admitted that the leprosy of the present day is the same disease as that of which we read so much in the Word of God, tho from the Old Testament records it is quite evident that there was a good deal of confusion in the minds of the people as to what constituted true leprosy. But may not the same be said of the ideas prevalent in the present day? Many people are still of opinion that a leper is of a sickly white color, while there are some who believe that there is a special mark upon his upper lip.

The fact that at no time in the world's history from the first mention of the disease, have we been without leprosy, also goes to show that ancient leprosy and present day leprosy are one and the same disease.

Leprosy is undoubtedly contagious, tho not infectious. It is conveyed from the diseased to the healthy by actual contact; but it can not be highly contagious, for very few of those who have been ministering to lepers have ever contracted the disease, so few indeed, that we may almost say that all workers among lepers are exempt.

The nature of the contact necessary to produce risk, and the manner in which the *bacillus lepra* is received into the system are matters still hotly debated in the medical world. A very popular mistake about leprosy is that it is hereditary. And yet in the report of the commissioners appointed by the National Leprosy Fund, under the presidency of H. R. H., the Prince of Wales, K. G., we find the following:

1. No authentic, congenital case has ever been put on record, nor was one seen in this country (India).
2. Many instances occur of children being affected while their parents remain perfectly healthy.
3. The percentage of children, the result of leper marriages, who become lepers, is too small to warrant the belief in the hereditary transmission of the disease.
4. The facts obtained from the Orphanage of the Almora Asylum (a home for the untainted children of lepers) disprove the existence of a specific hereditary predisposition.
5. Only five or six per cent. of the children, born after manifestation of the disease in the parents, become subsequently affected.

The histories of the brothers and sisters of leper parents with a true or false hereditary taint seem to show that little importance can be attached to inheritance in the perpetuation of the disease.

The disease may certainly be regarded as incurable. The Berlin Conference in October, 1897, says on this point: "The disease has hitherto resisted all efforts to cure it."

The condition of lepers in the present day is scarcely less terrible than at the most barbarous age of the world's history. Certainly, while one can not but acknowledge that comparatively speaking, a great deal is being done to ameliorate the unhappy lot of the leper, there are yet instances occurring from time to time in different parts of the world which go to show that the unfortunate leper is still treated with as great barbarity as ever he was. In China, a missionary tells us: "Many years ago a mandarin determined to stamp it out, and took the following manner of doing so. He invited all the lepers to a great feast, set fire to the building, and all who escaped the fire perished by the swords of the troops surrounding the building." While within the last few months a terrible story has reached us from one of the missionaries of the Rhenish Missionary Society of the burning alive of at least four lepers in Sumatra.

We are told by lepers from Nepal in the Himalayas that to be a leper there is to incur the death penalty, and in order to avoid this fate they sometimes flee into British territory. Even in many places where the leper is not allowed to be put to death he is treated with great barbarity. In Japan they are called "hinim," which means "not human." In India they are often driven out of house and home, sometimes being "stoned away" from their villages.

The writer has himself come across them in different parts of India, in a most helpless and hopeless condition, wandering about without a friend in the world. After they are driven away from their village they will wander away into the jungle, where they build themselves a little mat or reed hut, and eke out a terrible existence, living on roots or on whatever may chance to be thrown to them by passers-by. They will sometimes take up their abode in a cave or in a hole under some great rock. It must be borne in mind, too, that these pitiable objects are sometimes women and children of tender years. Sometimes a mother will be hunted from her home with a babe at her breast. In many instances the victims of the disease are absolutely helpless, having lost fingers and toes, or even hands and feet, leaving nothing but useless stumps, which continue to waste and slough, and the disease will sometimes have robbed them of sight and almost of the power of speech.

Then consider that these people are not only without hope of bodily relief in this life, but that the unknown future upon which they are to enter is without one ray of light, and I think we have



established this fact that there is no class in all the world more needing the Gospel of Jesus Christ.

When the Lord Jesus was on earth, He was specially tender in His dealings with the leper. He not only relieved the poor body of the victim, but also led the sufferer to Himself. Surely, with this example before us, we are bound to follow in the Master's footsteps. As of old, the leper cried to Jesus, "Lord, if Thou wilt, Thou canst make me clean," so to-day they seem to cry to His followers, "Christians, if you will, you can make us clean. You, in the name of your Master, and in the power of His Holy Spirit, can cleanse us with a better cleansing than any mere bodily healing." Missionary work among lepers naturally falls, like medical mission work, into two grooves, the physical and the spiritual.

Mission work has been carried on among lepers for many years. Roman Catholics in olden times were very devoted in their attention to lepers, and all the leper houses were looked after by priests or nuns. Roman Catholics still have institutions for lepers in different parts of the world.

Among Protestants the Moravians were probably the first to take up this work, as far back as 1819, when they began their noble work at Hemel-en-Aarde (Heaven and Earth) in South Africa. Their first regular missionary was Leitner, who, with his English wife, entered the leper settlement. For six years did Brother Leitner continue his arduous and Christ-like work in that terrible abode of living death, a work that resembled in most respects that of Damien; and, like him, he fell at his post, tho, happily, not a leper.

At present, as is pretty generally known, the Moravians have an interesting leper home near Jerusalem, where there are men and women who, for Christ's sake, are in hourly attendance on the suffering inmates of that institution.

In India and China, individual missionaries and others have for many years been ministering to lepers as they found opportunity, and have done noble service in this direction. Such names as Ramsay, Budden, of the L. M. S.; John Newton, American Presbyterian; Vaughan, C. M. S., were well known in India for their devotion to the leper; and in the present day one might mention among many others working in connection with the mission to lepers, Hahn and Uffmann, of Gossner's Mission; Nottrott, of the German Evangelical Missionary Society of the United States; Bulloch, of the L. N. S.; Cullen, Guilford, and Main, of the C. M. S.; Herron, of the Reformed Presbyterian; Bestall, of the Wesleyan Missionary Society, and Byers and Mary Reed, of the Methodist Episcopal Society, whose pathetic story has sent a thrill of sympathy through the world. These are just a few of the outstanding workers, but they by no means exhaust the list.

It remained, however, for the "Mission to Lepers in India and the

East" to be the first to enter this field as a society, founded wholly and solely for the benefit, physical and spiritual, of lepers. This society, founded in Dublin in the year 1874, was originally aimed at reaching lepers in India only, but as time went on, the work extended to China and Japan, and so the title of the society was enlarged from that of the Mission to Lepers in India to its present one—Mission to Lepers in India and the East.

The society is now at work in fifty-six centers: in India, Burma, Ceylon, China, and Japan, and is about to extend its operations to the Korea and Sumatra. It has twenty-four asylums or homes of its own, fourteen homes for the untainted children of lepers, and aids fifteen other institutions.

It is interdenominational and international in its constitution, and in its working. It carries on its work in cooperation with the missionaries of twenty-two different societies, among which are several American and German societies. Its principal offices are in Edinburgh, Scotland; London, England; and Dublin, Ireland; while it has auxiliaries, not only in Great Britain and Ireland, but also in the United States and Canada.

The most effective way of reaching lepers has been found to be by gathering the helpless of them into asylums or homes, and there ministering to their wants, spiritual and temporal, and where this is being done the results are truly marvelous.

The writer has recently been making up some statistics of the work for the year 1899, and finds some remarkable facts. Of a total of one thousand, three hundred and twenty lepers, and one hundred and eighty-eight untainted children of lepers, gathered into nineteen Christian institutions, watched over by missionaries, there are one thousand, one hundred and forty-seven professing Christians, of whom three hundred and sixty-five have been baptized during the year!

In other nineteen institutions aided by the society, many of which are government or municipal, and in some of which there are only occasional visits from missionaries, the results are very different. Of one thousand, one hundred and thirty inmates, only four hundred and thirty-four are professing Christians, while the baptisms were only thirty for the year. This clearly shows the immense advantage of having such institutions completely under Christian control.

#### DEPARTMENTS AND METHODS OF WORK.

The two main departments in the work of this mission are: (1.) That of ministering to those actually afflicted with the disease, and (2.) That of saving the as yet untainted children from falling victims to the disease. For the former we can do but little, from the physical point of view, at least, so far as any hope of cure is concerned. At the

same time, we can do a great deal to relieve suffering, and to improve their general health; and then we have for them the great consolations of the Gospel. For them, of all people, surely it is sweet music to hear: "Come unto me all ye that labor, and are heavy laden, and I will give you rest;" or, "Thine eyes shall see the King in His beauty . . . and the inhabitant shall not say, 'I am sick.'" But for the latter we have, thank God, a double salvation.

If the children of lepers, who are as yet untainted with the disease, can be separated from their leprous relatives, and can be taken out of all leprous surroundings, there is every reason to hope that such children may be saved. Acting on that idea, the mission to lepers has for some years been making efforts to save the children. The method adopted is to build, in connection with asylums for lepers, homes for their untainted offspring, and to invite the lepers to give up their children into the charge of the missionaries. This has been carried on now for a considerable time with very marked success; with one or two exceptions, none of the children thus separated having since developed the disease. Many of them are now in the world doing for themselves; some of them are married and have children of their own. Not only are these children saved from the physical taint of leprosy, but, through the grace of God, many of them are being saved from a far worse moral taint. This work for children, therefore, is most hopeful, for not only are we saving the children for their own sake, but we are assisting largely in putting an end to one of earth's greatest scourges.

A third and very important branch of the operations of this society is that of providing religious instruction for the inmates of government and municipal asylums, where otherwise they would have no opportunity of hearing the Gospel.

From every point of view, the results of this leper work are most striking. It is a work upon which God seems to have set a special seal. As a class the lepers are easily reached, and as a class they readily respond to the Gospel invitation. Many splendid trophies of Divine grace have been won from among them. To this almost every one who works among them bears testimony. In a word, this work gives quick returns of a good quality. Not only are the results good as regards the poor sufferers themselves, but they are good in their effect upon others. This work has a wonderful effect upon the surrounding heathen, and influences them in favor of Christianity. A Christian leper asylum is a sermon in itself. To see a European or American lady binding up the sores of a poor leper, or a medical missionary operating on a deceased limb, in order to give even temporary relief, is an object lesson not easily forgotten by the heathen. Many missionaries bear testimony to the fact that this leper work has been an effective agency in opening the way to heathen hearts and homes.

The results of this work upon the Christian converts too are very good, for when they see their missionaries ministering with their own hands to the poor outcast leper, it teaches them a wonderful lesson in self-sacrifice, and helps to make them willing to deny themselves for others.

We have tried to give some idea of "the little done" and of the marvelous results that have followed; but how are we to give even the very least conception of the "undone vast!" Who can tabulate that! When one thinks of the terrible agony, mental and physical, in which many hundreds of thousands of these unfortunate sufferers drag out their miserable existence, and realizes that a great amount of that might be relieved and is not, when one knows that there are hundreds of thousands of these people who might be trophies of Divine grace and are not, who might have the comforts of the Gospel and have not, but are dying unrelieved and absolutely hopeless; when one thinks of the hundreds of thousands of little children living in leper haunts of vice and misery, in surroundings that appal us even to think of. in hourly danger of contracting this loathsome disease, and realizes that these, His little ones, might be rescued and are not, one wonders how long it will be before the Church of Christ fully realizes the importance of Christ's command to his apostles, "Heal the sick, cleanse the lepers."

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## WHY DO NOT MORE HINDUS ACCEPT JESUS CHRIST?

BY DR. WILBERT W. WHITE.

More than once during my recent tour in India, I addressed Hindus on this topic. In the introduction, I stated that my purpose was not controversial, but that as a fellow-student I desired to inquire earnestly and faithfully into the actual situation for the benefit of myself and my hearers. I stated my belief that human nature is the same in every country, and that many of the reasons to be given in India why Jesus Christ was rejected would be the same as those assigned in other countries. I intimated that in a little while the meeting would be thrown open for any one to give reasons why more Hindus do not accept Jesus Christ. Thus I sought to make my hearers feel as much at home as possible, so that they might speak frankly and freely on the subject.

The first two considerations which I stated were those that would not likely be cited. (1) It is not because Jesus Christ is not willing to receive all Hindus who would come to him. He included members of every race when he said, "Come unto me all ye that labor and are heavy laden." "I, if I be lifted up, will draw all men unto myself." (2) It is not because He is not able to save Hindus. Thousands of

Hindus who have experienced His saving power, testify that He does not lack ability to save, "even to the uttermost."

When the meeting was opened for responses, the following reasons were given: (1) The Hindu mind is inclined to study into the philosophy of religion, and is not disposed to be practical.

(2) National pride, caste pride, and personal pride are in the way of accepting Jesus Christ.

(3) Inconsistent lives of Christians.

(4) Fear of persecution.

(5) Lack of historical sense.

(6) Disposition to emphasize objections, and to ignore positive evidence.

(7) No deep sense of sin.

These are the chief reasons given, and from them the reader may be able to understand something of the religious situation among the educated Indians.

In going among the college students of various lands, I have been struck by the fact, that the needs and difficulties are, in the main, everywhere the same. A successful personal worker in India needs the same qualifications which are required in Canada or in the United States.

After drawing out the hearers, I proceeded to give reasons which the Gospel by John presents why the Jews of Christ's time did not accept Jesus Christ. I verily believe that, in that Gospel, every case of unbelief of the present day can be explained. Let me mention a few of the reasons there found. (1) Merely superficial and intellectual knowledge of the Scriptures: John vii:41, 42; v:38. (2) Because few of the great believe: vii:48. (3) Fear of losing position and influence: ix:21, 22. (4) National pride: xi:47. (5) They sought the glory of one another, and not the glory of God: v:44. (6) They had no deep sense of sin: see passages in the eighth chapter. (7) They lacked a sincere desire to know the truth: v:42. (8) Inability to explain processes: iii:9; vi:42, 52. (9) A bad life: iii:19-21. (10) Unwillingness to do the will of God in the face of ample evidence: v:40; viii:31.

## AWAKENING GREEKS.

BY REV. GEO. E. WHITE, MARSOVAN, TURKEY.

If a church sleep shall it wake again? This is one of the most important questions in the East, where the Greek and other Oriental churches exhibit so beautifully the form of Christianity with often so little of its power. Awakening must begin with individuals, and there are hopeful cases.

A few years ago a new priest came to the Greek community in one of the cities of Asia Minor, occupied as a station of the American Board. He soon became a frequent attendant at the Protestant church, and his striking figure with the long hair and beard, the solemn robe and cap of the Orthodox Church, was often seen in the

devotional or other exercises of the missionary schools. Indeed he might be called the chief patron of a primary department, opened to prepare pupils who mostly came from his congregation for the regular classes.

Some of his congregation advised him not to attend such services, urging that it did not look well for him, the priest of the Orthodox, to frequent places of Protestant worship and education. He answered them in effect:

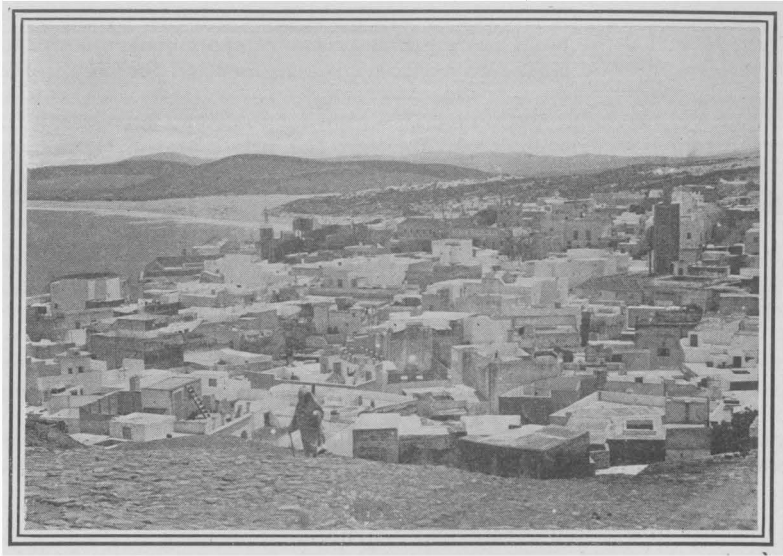
"Friends, you know that I am a villager, and have always been a village priest until the opening here brought me to this city. At home I have my own house, and field, and vineyard. I was glad to come here, chiefly because I hoped in the city to learn something. I want to learn enough to save my own soul, if I can not save any one else. And where in this city can one learn anything except at the Protestant church and the schools of the missionaries? I am not dependent upon the support that you give me. I can return to my village, and live in my own house on the produce of my field and vineyard. But while I remain here, I can not neglect my opportunities to learn of God, His Word, and the way of salvation."

He has now tasted theological instruction, and finds it good. He is in the habit of daily attendance on the expository exercises in Isaiah and Romans, and is drinking in the truth they convey. He is a simple-minded, simple-hearted man, apparently led by the Divine Spirit.

There are others. At the other end of the same plain is another Greek community, which was visited some time ago by a theological student. A friendly priest invited him to preach in his church. He did so, and subsequently met with a storm of threats and opposition. They lay in wait for him with stones and clubs. But he was not harmed and he did not fear. He stayed some time in the town, preaching in another place, and spending most of his evenings with the teacher of the Orthodox school. They talked of God and prayed together. The teacher is now engaged to preach this year, as he did last, every Sabbath day in the Greek church. The priests perform the prescribed ceremonies; the teacher has the mind and heart that fit him to preach. He is believed by those who know him best to be a regenerate man, prepared by his own spiritual experience to be a spiritual guide to others.

A Greek Protestant preacher on the Black Sea coast has recently left his little congregation to preach to each other, while he made a fifty days' evangelistic tour to towns not often hearing the Gospel. In one of these, the most spiritually alert person, except the one Protestant brother of the place, was the Greek priest. His congregation declined to allow the visitor to address them.

These are, of course, the scattered Greeks of Asia Minor, who have been left, as it were a Christian seed, among Mohammedans. So far, most of them who have accepted evangelical truth, have come out, or been driven out, of the old churches into the Protestant organizations. Hopes of the old churches becoming reformed and revived from within, vary according to the nature of the observer. The great Greek Church is a standing challenge to the prayers of evangelical Christians that God may breathe through its venerable forms the breath of divine life and activity.



*From a Photograph by Molinari.*

A VIEW FROM A HOUSETOP IN TANGIERS.

## SELECTED ARTICLES.

### MOROCCO AS A MISSION FIELD.\*

BY BUDGETT MEAKIN, LONDON, ENGLAND.

Author of "The Moorish Empire," "The Land of the Moors," etc.

Protestant mission work in Morocco is of altogether recent introduction. The first society to enter the field was the "London Society for the Propagation of the Gospel among the Jews," which established its only station in Mogador in 1875, under the Rev. J. B. Ginsburg, who fitted up, at his own expense, a large room as an English church. This still continues to be used, and is the only permanent church hall in the country, except one in Tangier, where, in 1885, a temporary iron structure was erected by subscription as the pro-church of St. Andrew. Recently this was sold to the North African Mission for the Spanish Protestant congregation, and a building of stone was begun in the later morisco style. The chaplaincy, maintained by the Society for the Propagation of the Gospel, assisted by local contributions, is usually only occupied in winter, and is included in the diocese of Gibraltar.

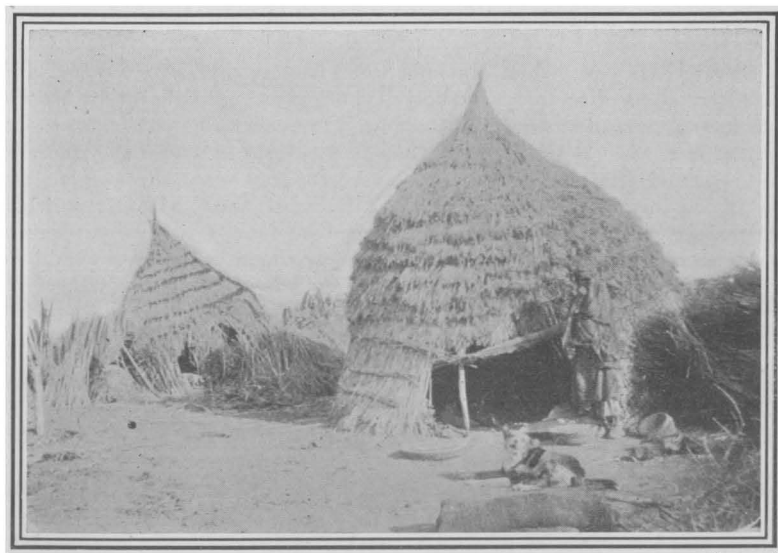
For definite work among the Moors the British and Foreign Bible Society was first in the field, appointing an agent to Tangier, in 1883. Next year the mission to the Kabyles and other Berber races of North Africa—now known as the North Africa Mission—acquired a valuable property on the Marshán plateau outside Tangier, which has since been its headquarters for Morocco. The work later extended to Azeelah, under the most capable direction of Miss Emma Herdman, who, in 1888, took two other ladies to Fez. There, in the face of every obstacle and

\* From "The Moorish Empire." By Budgett Meakin. The Macmillan Co.

discouragement, they bravely settled and established a medical mission, which they still carry on, having since been reenforced by others.

Medical work from the first formed part of the operations in Tangier, and in 1867 the Tulloch Memorial Hospital was erected beside the mission house there. Laraiche, Tetuan, and Casablanca were made stations during the next few years, and at present the mission supports in Morocco ten male, and twenty-seven female workers, three of the former, and one of the latter, being doctors. In Tangier they have a second hospital for women only, supported by the Countess of Meath, and a general one in Casablanca. In Tangier there are also elementary schools for children, and an incipient boys' industrial home, and a shelter for beggars at the market. One branch of the labors of this mission lies among the Spaniards in Tangier, and it is here that visible results are greatest.

In 1886 the Presbyterian Church of England established a mission at Rabat, directed by Dr. Robert Kerr, who in 1894 resigned his connection with that body, and has continued his work as the "Central Morocco Mission," which is steadily making practical Christianity known among the Berber tribesmen who crowd in to the good doctor's dispensary, and bid him welcome to their homes. In 1888 the Southern Morocco Mission came into existence as a result of the interest in the country of Mr. John Anderson, of Ardrossan, whose sturdy Scotch friends have earned an excellent name for themselves and their Master in Mogador, Saffi, Mazagan, and Marrákesh, their headquarters, where they have a small hospital. Spasmodic efforts have been made from time to time by the Mildmay Mission to the Jews, the efforts of which are, as its name implies, restricted to one race, tho their representatives have always lent assistance to the others. Finally, in 1895, the Gospel Union of Kansas City, U. S. A., sent missionaries to Morocco, under the direction of Mr.



*From a Photograph by Dr. Ruddock.*

HOMES OF THE MIXED RACE OF CENTRAL MOROCCO.



Nathan, a Christian Jew, who, from Tangier, supervises stations in Mequinez and El Kasár.

Only the first-named society is denominational, and all work together in harmony, their only object being to set forth Christ, and not to spread sectarianism. Altho from the nature of the ground they occupy speedy results are not to be anticipated, numbers of conversions have taken place, and there can be no doubt that only the fear of the powers that be keeps many more from confessing Christ. The prejudice and misconception in the native mind as to the facts and aims of Christianity are so great that it is not till they have long and closely watched the lives of those who come to teach it that they can be influenced by their message. If nothing else had been achieved during these years beyond raising the Moorish ideas of Christians, a good work would have been accomplished. That this has been the case wherever they have gone, and often far beyond the limits of their journeys, I am abundantly able to testify from personal experience, and I am always proud to count among my friends the emissaries of the Christian Church among the Moors.

The methods employed by all the agencies at work in Morocco are identical, consisting chiefly, in addition to the medical work, in visitation of the women by their Christian sisters, who are able to enter doors closed to men, and all having some practical acquaintance with medicines and nursing, are made heartily welcome where there is suffering; invariably in itinerating through the villages, which affords the best of opportunities for personal dealing and the dissemination of the Scriptures; in tending beggars and providing for orphans, and in elementary schools, tho educational work meets with most opposition. Sometimes the missionaries wear the garb of the country, especially in the interior, where "Christian clothes" excite more curiosity than is convenient, and more prejudice than is desirable. Most Moors appreciate the brotherly feeling shown by adopting their dress, and those who find themselves at home in it experience a wonderful bridging over of the gulf between east and west.

Some years ago, when stations were first opened up country, and there were signs of an increased activity, efforts were made by the Moors, with the support of France and Germany, to prevent a further extension of mission work. It was alleged that it seriously menaced the peace of Morocco, and that European lives and property were threatened; but experience has thus far proved the fallacy of these alarms, political rather than genuine, and no trouble need be feared till there comes a Pentecostal wave of conversion, for which the missionaries would be willing to lose everything.

#### THE DECAY OF JUDAISM.\*

There can be no more effective witness to the hopeless decay of Judaism than Professor Márks, the Nestor of Jewish reform in this country. He was the soul of that movement, when it was started some fifty years ago, with the object of lifting the synagogue out of the old rut of Rabbinitism, and putting a new, purified life into it. And now, as he looks back upon the fruits of his labors during this long period, he cries out, in the bitterness of his heart: "Alas! the sanctuary is nowadays almost deserted. As for the Sabbath of the Decalogue—that outward and

\* From *Jewish Missionary Intelligencer*.

visible sign of the inner spirit of Judaism—its observance threatens to become almost obsolete. A large and increasing number of Jews do not hesitate, on the one hand, to sacrifice to the pursuit of material gain, and on the other hand to regard its observance as a pure matter of convenience.”\*

So far has the neglect of the Sabbath gone that even *Truth*, which is not noted for its religious zeal, says “that it is time public attention were directed to the ignoring of all religious and moral laws by Jews who open their warehouses, especially in Houndsditch, seven days in the week. It is a scandal and disgrace that they can not be made to close at least one day in the week. From early morning till late at night these shops are open for trade all the year round. On the Kippur (Atonement) day alone do they close.”

Still more emphatic, if possible, is the orthodox rabbi of the Hempstead synagog, who says: “With exceptions, of course, but with appalling generality, there is sweeping over modern Judaism such a strong wave of callous, contemptuous indifference, that we are beginning to wonder, how much of that religious tenacity that we praise in the past may have been due to religious persecution from without, rather than to religious conviction from within. It is impossible to find anything more degrading than the attitude of the modern Israelite in this country to what is called—poetically or sarcastically, as you please—the faith of his fathers. The rabbi administers a synagog service that he knows to be replete with incongruities. He preaches the word of God in synagogs, where the only response he is encouraged to feel is the echo of his own voice out of the hollowness of an empty building. He sees the most cherished institutions of Judaism flagrantly violated, all of them growing into desuetude, some almost forgotten. The membership of the Jewish community in London threatens to degenerate into a merely superstitious tie to the Burial Society of the United Synagogue; (*i. e.*, its one and only object is to secure interments among Jewish relatives); the United Synagog itself is wholly absorbed by its balance sheets, with no soul above pounds, shillings, and pence.”†

To what extent religious worship is neglected in the provinces may be seen at Cardiff. There, according to a report in the *Jewish World* (August 11), a synagog has been built at a cost of £8,000, in which a service, held once a week, is attended by fifteen worshipers all told, out of a population of 1,000 Jews.

And these services are generally debased by the indecorous behavior of the few who do attend. “On the great Day of Atonement,” writes one,‡ “when the building was crowded, the scene was at times painful in the extreme. Groups of three and four men were to be seen in all parts of the building, holding converse with each other in such a loud tone as to interfere with and annoy those whose thoughts were centered on the solemnity and importance of the great day. And this was carried on during the entire twelve hours over which the service extended.” The reason he assigns for “this deplorable state of affairs, which prevails in many of the metropolitan and provincial places of worship, is the utter ignorance of the great bulk of the worshipers—shall I say nine-tenths?—of the sacred tongue in which the prayers are offered up. Personally, I know scores of young men who attend a place of worship only on one

\* *Jewish Chronicle*, September 8, 1899. † *Ibid*, February 3. ‡ *Ibid*, October 6.

day in the year, but who are unable to read a line of Hebrew, while a great many others who can, with difficulty, read that tongue, do not in the least understand the meaning of what they read."\*

The ignorance, however, of the Hebrew language, tho a powerful, is not the primary cause of the rapid decay of Judaism. It is itself the result of another factor which all thoughtful Jews perceive, tho none dare, or care, to say so explicitly. The study of Hebrew is abandoned, because the belief in the supernatural origin of Judaism is almost gone; and what remains of that creed are the wornout rags of the old religious habits. Orthodox and Reform Jews, whom secular education has taught to think for themselves, are alike told that they can obtain favor with God by their own unaided efforts, without the help of any medium whatever. All they have to do is to resist evil and do that which is good. And if wrong has been committed, which one would think is the more unpardonable, as it can be easily avoided, provided it is not an indictable offense, for somehow human law will exact its penalties, if it is not to be mere advice—repentance and amendment, and, where possible, restitution will set the offender right again. In other words, religion is confounded with ordinary social morality. What need, then, is there for creeds or supernatural religion? If it is for the sake of a deterrent or an operative sanction, is not this abundantly supplied by the police courts and the dread of social disgrace? And if there is no need for creeds, there is none for the study of Hebrew, except for archeological purposes, and none also for religious ordinances and observances.

## THE BOERS AND CHRISTIANITY IN SOUTH AFRICA.†

BY NINE MINISTERS OF THE DUTCH REFORMED CHURCH IN SOUTH AFRICA.‡

I. *Misunderstandings*.—History proves too clearly that reforms can never be forced upon nations, states, or individuals. In every free country political, social, municipal reform has had to proceed slowly from precedent to precedent. To expect from a young republic in a few months what has cost European nations years of constitutional struggle, is certainly unreasonable. The massing of troops on the borders of the republics was naturally considered by their respective governments as a menace to their independence and the admitted right of internal self-government. We can not but regret that the suggestion made by the Transvaal government to submit the questions at issue to arbitration in the spirit and on the lines suggested by the Peace Convention, recently held in Hague, was rejected; more especially, as all parties are now fairly agreed, that the proposals of the Bloemfontein Conference had been virtually accepted by the Transvaal.

\* *Jewish Chronicle*, October 8, 1899.

† Condensed from *The South African News*, Wednesday, February 28, 1900.

‡ The authors of this paper are ministers of the Dutch Reformed Church, occupying influential positions in South Africa, who consider it their duty to give public expression to their views regarding the present war between Her Majesty's government and the two republics. Their names are: J. H. Hofmeyr, A. Moorrees, J. P. Van Heerden, Andrew Murray, J. H. Neethling, N. J. Hofmeyr, J. I. Marais, P. G. J. De Vos, C. F. J. Muller. They are members of the Moderamen of the Synodical Mission Board, and professors of the Theological Seminary.

Mr. Chamberlain is reported to have said before the war: "To go to war with President Krueger in order to force upon him reforms in the internal affairs of his state, with which successive secretaries of state standing in this place have repudiated all right of interference, that would have been a course of action as immoral as it would have been unwise."

Had these principles been acted upon by the British government, the war would have been prevented. We put on record our solemn conviction, that war might have been prevented by a little more patience or a little more consideration for the rights and privileges of the two free and independent republics on the part of the British authorities.

II. *Accusations* have been freely made against the Colonial and Republican Dutch, which, in our opinion, can not be borne out by fact.

1. It has been said that before the outbreak of hostilities, a combination against Her Majesty's government existed among the Dutch-speaking inhabitants of the queen's dominion. No proof for such an assertion has been forthcoming; not a trace of such conspiracy has been found to exist. Knowing South Africa intimately, coming into daily contact with its people, speaking on behalf of thousands and tens of thousands of our church members, we maintain, without fear of contradiction, that the paramountcy of Great Britain was unchallenged and undisputed by Her Majesty's subjects of Dutch extraction before the war.

2. To aggravate the difficulties of the present situation, the Republican Boers have been represented as "barbarians," "vermin to be exterminated," "slave-drivers," and "slave-owners," or prospective slave-owners, eagerly watching their opportunity to enthrall the natives dwelling in their midst. Stories of Boer atrocity, as outrageous as they were imaginary, have been the order of the day. Perhaps a few facts and considerations coming from ourselves as men well acquainted with the Boer's character and with the Boer history, may not be out of place:

(1) British soldiers wounded on the battlefield have met with every consideration at the hands of their foes. Prisoners of war at Pretoria have been treated with uniform kindness. Those who know them and have won their confidence, have learned to respect the Boers.

(2) Slavery is not tolerated in the Transvaal. It is as contrary to Republican as it is to British law.

(3) Even the so-called "apprentice-system," tolerated in the colony under the British flag, was shorn of many of its abuses by the moderation and watchfulness of ecclesiastical and political authorities.

(4) The late Rev. Lion Cachet, for many years a prominent member of the Dutch Reformed Church in the Transvaal, remarked: \* "Sometimes Kafir children were removed by Boer commandos after a war, and apprenticed. The Kafirs do not wage war like civilized nations; women fall as well as men; the weak and the children are left behind in sudden flight. The Boers had frequently to choose between leaving them to die of hunger, or else removing them. According to existing laws, such children are apprenticed in the Republic till their majority. This system was certainly liable to abuse. On the borders, Kafir children were 'exchanged' by traders. It is true, also, that a Boer here and there did exchange or accept in exchange such children. But this happened in direct transgression of the law of the land. The Boers themselves have

\* *Worstelstrijd der Transvalers.*

made an end to this practise. It is, therefore, unreasonable and immoral to rake up the past, and bring this accusation against the present generation."

(5) More recent still is the testimony borne to the Boers by the "Aborigines Protection Society"—an organization by no means predisposed to favor the Transvaal. Its official journal, the *Aborigines' Friend*, for November, says: "The treatment of blacks on Boer farms, and also on the 'Dutch' farms in Cape Colony, contrasts favorably with that of the blacks in the employment of many English and other settlers in South Africa. Cases of cruelty are far more frequent than on the farms of easy-going and more or less lethargic 'Dutchmen,' whether in our own colonies or in the Boer Republics."

(6) That the wars of the Boers were not wars of extermination, nor mere marauding raids for securing cattle, even men by no means partial to the Boer methods of government, have freely testified. These testimonies are borne out by Boer traditions. When the emigrant farmers left the colony and sought a home in the desert, they published a manifesto, of which the following clauses have more than ordinary significance :

We are resolved, wherever we go, that we will uphold the just principles of liberty; but, whilst we will take care that no one is brought by us into a condition of slavery, we will establish such regulations as may suppress crime and preserve proper relations between master and servant.

We solemnly declare that we leave this colony with a desire to enjoy a quieter life than we have hitherto had. We will not molest any people, nor deprive them of the smallest property; but, if attacked, we shall consider ourselves fully justified in defending our persons and effects to the utmost of our ability against every enemy.

That this purpose was carried into effect, as far as possible, is borne out by historical testimony. Indirectly by their kindness and humanity, the Boers were instrumental in introducing the Gospel into Basutoland. At any rate, they prepared the barbarians for looking with favor upon the European missionaries who came shortly afterward to minister in Basutoland.

Bearing all this in mind, we, as ministers of the Gospel of Salvation, which knows no distinction between barbarian and Scythian, bond and free, solemnly declare that the fear of slavery and oppression of the natives by the Boers is chimerical. We are devoutly thankful to God that a better spirit is being extensively manifested, and that Boer and black have been drawn more closely together in the bonds of the Gospel.

III. *Boer and Missionary*.—It has been said that the advancement of God's Kingdom, the salvation of the heathen, the extension of mission work, necessitate the prosecution of this war to its bitter end, because the Boers are intensely hostile to the missionary and the Gospel he preaches. This accusation is frequently made in ignorance of the real facts, and has its origin in a one-sided view of the relationship between Boer and black, or is based on events which have happened in a distant and forgotten past. In other cases it rests on flagrant, culpable, and malignant misrepresentation and distortion of facts.

We deny most emphatically that the Boers resist the spread of Christianity among the heathen, or display an indiscriminate hostility to the missionary as such. They have sometimes come into collision with individuals, but not with the cause they represented. A careful examination of all the facts will show that the fault did not always lie

with the Boers, but often with the missionaries themselves. And yet instances are by no means rare of missionaries commanding the highest respect of the early Dutch settlers.

Full liberty to minister to the heathen is granted in both Free State and Transvaal. The Berlin and Hermannsburg societies are largely represented there. At the end of sixty years the stations of the former in South Africa numbered fifty-five, half of them in the Transvaal.

The colonial branch of the Dutch Reformed Church is represented in the Transvaal by several stations and out-stations; their missionaries are honored and respected by the neighboring Dutch farmers.

Among the Natal Dutch the same spirit prevails. Many of them are emigrants from the colony or descendants of emigrants who had escaped the dreadful assegai of the Zulu. Not long ago the Natal Boer Mission was started for the evangelization of the natives in the Umvoti district. A congregation of Kafirs exists as a fruit of the labors of these Dutch Boers.

In the Orange Free State mission work has been fairly organized. In almost every village or township either the pastor of the Boer congregation, or an ordained missionary with a number of native evangelists, labors among the blacks. Lately that church has gone further afield, and is now supporting two missionaries in Central Africa.

The history of missions in South Africa is in many respects a sad one. But for the last sixty or seventy years this country has been in a state of political turmoil. Racial problems are still unsolved among us, prejudice and suspicion are strong forces of disintegration; patience and conciliation are sadly needed. Good and earnest men sit in judgment upon the Boer, ignorant of his history, his language, and his political, social, and religious institutions; ready to find fault, and to magnify abuses which time will and must efface; censuring harshly where the blame is not rightly apportioned. The Boer again, smarting under constant misrepresentation, is equally liable to give way to prejudice, not distinguishing between the cause advocated and the advocate of the cause. In the missionary he sometimes discovered the political pamphleteer, who appealed by his writings to a European court, where the Boer's voice is never heard.

We are thankful to God that Boer and black have come to understand each other better than ever before. It is sad to think that Boer and Briton are at dreadful feud.

IV. *The Dutch Reformed Church and Missions.*—The attitude of the Dutch Reformed Church toward mission work has been strangely misunderstood, and sometimes ignorantly or wilfully misrepresented. Perhaps we ourselves are to blame in the matter, inasmuch as we have never courted publication or advertisement in foreign periodicals or religious journals. We stand alone, receiving no support from any European organization, and responsible to no religious body across the sea. Our missionaries have to be found within our own domain; have to be trained in our own institutions; are supported by our own church members. They have to be sought in our own homes, to be gathered from our own farmsteads. With increasing gratitude to God we have found our congregations responding to our call, awaking to their responsibilities; while their sons and daughters are yielding themselves to the work of the Lord among the heathen at our doors, and further away in the heart of this continent.

No church in South Africa takes a keener interest and is more heartily in mission work than ours. Our church clerk reports that the colonial branch of our church, with 98,144 communicant members and 223,000 souls under its charge, contributed to missions in the past year £10,150, *i. e.*, at the rate of more than two shillings per communicant.

The number of missionaries supported by our church throughout South Africa is about sixty, with an equal number of evangelists and lay helpers. These numbers do not include the work done by the Transvaal, Free State, and Natal.

From this it will appear that there is a measure of missionary activity in the church for which it has hitherto received little credit. We have not gone very far afield, but our work has been carefully organized. The Colonial Church has two committees, appointed by its synod: a Foreign and a Home Mission Committee. The foreign field lies in the Transvaal, in Mashonaland, Bechuanaland, and the Lake country of Central Africa, with some thirty-five missionaries and lay assistants, and a number of native evangelists. This work is gradually extending, and embracing an increasingly wide area. The home mission includes all that is done by us among the Dutch-speaking colored natives in the colony. Thirty-five of these congregations have been formed into a "Mission Church," embracing a number of parishes, having its own synod, its own presbyteries, administering its own affairs, subject, however, to the control of the Home Mission Committee of the Dutch Reformed Church. Several congregations have not as yet been organized, and therefore are not affiliated to the General Assembly of the Mission Church. Year by year this area also increases, as the Mission Church enlarges its borders.

The example set by the colony has been followed by the republics and Natal. There, too, the church as such undertakes mission work, and tho the area of its operations is by no means large, yet the missionary spirit is by no means absent, missionary enthusiasm is by no means lacking. The same process of gradual extension and organization, so characteristic of our colonial work, is met with in the Transvaal and the Free State; and the day, we hope, is not far distant when the republican "Mission Church" will show itself equal to the task of organizing and consolidating the work within its own special domain.

Various agencies within the church contribute their share toward extending our operations. A "Woman's Mission Bond" was started in 1889, with the special object of supporting lay teachers and native evangelists. The "Theological Students' Missionary Society" has its field in Natal, where a school for training evangelists has been started. Our Young Men's Christian Associations have a mission branch among their various agencies, and support a missionary in our foreign field. A Children's Missionary Society has been organized, whose contributions are not to be despised. The Societies for Christian Endeavor, which have their representatives even in the Transvaal, are actively engaged in Christian work, and take their share in building up the missions of the church. The Christian Students' Union, with its branch of missionary volunteers, has taken strong hold of the hearts of our young men and young women, with the gladdening result, that more than one department of the work in the foreign field has been strengthened by accessions from their ranks.

As long as the Dutch Reformed Church was unable to fill her own

pulpits she had to cooperate with European societies in their labors among the natives beyond the borders of the colony. Up to 1852 her own mission work had been confined to the colored classes in the colony. Attention was now turned to the heathen world beyond. But how to obtain laborers for that field was the perplexing question; for the supply had to be obtained from Holland, where Dutch colonists had to be prepared for the ministry of the Word. Hence, when in 1857 the committee entrusted with the mission work of the church reported that the time had not yet come for extending our missionary operations beyond the boundaries of the colony, the synod appointed a new committee to take the matter in hand, and determined upon establishing its own theological college at Stellenbosch. The college was opened in 1858, and not long after the Rev. Dr. Robertson was sent to Holland and Scotland to obtain ministers and missionaries to inaugurate the new departure undertaken by the church. Rev. H. Gonin, from Switzerland, was sent to the Rustenburg district in the Transvaal, where he still labors with great acceptance; and the Rev. McKidd, from Scotland, who had married a Dutch lady, went north to the Zoutpansberg district, where he died not long afterward, and was succeeded by the Rev. S. Hofmeyr, whose labors have been eminently blessed to white and black alike. This was the beginning of a work which has since extended in all directions.

Prejudice against mission work still exists; but it is not confined to the republics, nor to the Dutch Boer. As our own sons and daughters are entering the mission field that prejudice dies away. Outside of the Dutch Church the number of colonial-born missionaries is small; within our church the number of such missionaries is increasing year by year.

These are dark days for South Africa; the century closes in deepest gloom. There are ruined homes, shattered lives, and broken hearts among us. Our sons, our brothers, our relatives have settled down in the republics; many of them have been called to the front. Some have already laid down their lives in fighting for their adopted country. How long is this to last? It rests with the Christians of England to make themselves heard. If they persist in fanning the flames of race-hatred and national pride, if they echo the cry for vengeance which is heard everywhere, the war will be pursued to its bitter end. But it will leave behind a long track of wo and of sorrow which years will not efface.

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## A JAPANESE VIEW OF JAPANESE CHRISTIANITY.\*

AN INTERVIEW WITH REV. T. MIYAGAWA, KOBE, JAPAN.†

Pastor of one of the leading Congregational churches in Japan.

Globe-trotting Englishmen frequently give us their hasty impressions of Eastern lands and peoples, but it is not often that we learn how the Occident strikes an intellectual Oriental. Japan is the enigma of the nine-

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\* Condensed from *The Christian World*.

† Mr. Miyagawa is now on a grand tour round the world, upon which he has been sent by his church, as a celebration of its silver jubilee. A splendid specimen of Japanese intellectualism is this keenly observant traveler. His face is an index to his mental alertness and receptivity. He speaks excellent English, and tho his accent is distinctly foreign, the scope of his vocabulary and his faculty for using, not appropriate words, but exactly the right words to express his meaning, prove his grasp of our language. He attended the recent International Congregational Council in Boston.



teenth century, and the Japanese are the most fascinatingly mysterious people of our time. The civilization of Japan is scarcely half a century old, and yet Japan is the England of the Pacific Ocean, and the Japanese the most progressive and strenuous people of the Orient. Mr. Miyagawa is but forty-three years of age, but his memory carries him back to what we Europeans call the Japan of barbarism. Mr. Miyagawa resents that idea. "Europeans," he says, "are surprised to see that Japan has become a civilized nation; but they ought not to be surprised. They forget that for the last 300 years Japan has had a civilization of its own. We retain the best of our old Oriental civilization and have adopted the best of your Occidental civilization. We took our public school system from America, founded our military system upon those of Germany and France—but improved on both, and now have a system peculiarly our own; we planned our navy on the British model and constructed our railways on the English plan, but introduced German and American methods. We have now 4,000 miles of railways, of which 1,000 belong to the state. We have our telegraph system, which is state property; our mail system, with the penny post in operation; and our police system, which, I think, is ahead of anything I have seen in Europe or America. We have adopted your Western civilization while retaining what is best in our old Japanese civilization."

Is Christianity making great strides in Japan? Mr. Miyagawa answered the question by recalling a little of recent Japanese history. "Ten years ago," he said, "there was a great opening in Japan for the Christian missionary. The government wanted the country Europeanized, and the growth of European influence which resulted from that policy acted favorably toward the spread of Christianity in Japan. A large number of Japanese came into the Christian churches, but, unfortunately, a great many of them were merely nominal Christians, with no real faith in Christianity. Then a reactionary movement set in. The Buddhists, Shintoists, and educators worked against the European influence and against Christianity. The nominal Christians then dropped out of the churches. So the Japanese Christian churches have been sifted like wheat. We have been going through a stern discipline and trial for the last eight years, but what we lost in quantity we gained in quality. But last year another change of policy was made. The extra-territorial law was abolished, and the whole country was opened to foreigners who are willing to conform to Japanese law. The immediate consequence has been an alteration in the official attitude toward Christianity. Up to that time Christianity was considered to be an illegal religion; the government did not recognize it. Last year, however, the government reversed that policy, publicly recognized Christianity as one of the religions of Japan, and declared the Christian pastors entitled to all the privileges enjoyed by the priest of other churches—Buddhist and Shintoists."

Has the new policy affected the outlook of Christianity in Japan? "Unquestionably. It has made a great difference in the attitude of the people toward the Christian religion. But, unfortunately, the educators are still opposed to Christianity, and the minister of education has issued instructions that no religious teaching shall be given, or religious ceremony performed in the schools. Buddhists, Shintoists, and Christians alike are forbidden to teach their religions to the school children. Our system of education is consequently severely secular. The education minister's instruction has had a most damaging effect on the mission

schools, which were started to teach Christianity, and are now unable to fulfil the object of their foundation. Personally, I am in favor of the education minister's instruction, so far as government and public schools are concerned, but I hold that the private schools ought to have the privilege of teaching any religion they wish. Of course, the private schools can teach religion if they forego the privileges given to the national schools, *i. e.*, the exemption of their scholars from compulsory military service for certain years, and the opportunity of passing to the higher grade schools and state university. If the mission schools want to teach Christianity they must forego these privileges; but if they do that they get no good students. So, practically, the mission schools are being ruined."

Is it true that the Congregational churches of Japan are rationalistic in their theology? "We have a very broad theology in our churches, and for the last seven or eight years we had a great deal of difficulty, because some of our pastors read German theological books—Strauss, Bauer, Kine, and Pfeiderer—and their preaching became rationalistic. The missionaries raised a hue and cry, and the Congregational churches were said to be going to pieces on the rocks of rationalistic tendencies; but there are still thousands of faithful Israel who do not bow down to Baal, and faithful pastors who try to build up their converts in good Christian faith."

Can you give me an outline of the Christian theology generally taught in the Japanese churches? "We do not care to teach theological views, but we do endeavor to teach the fundamental truths and principles of Christianity, such as the existence of a personal God, the Sonship of Jesus Christ, the sinfulness of sin, the way of salvation by belief and trust in Christ, the sanctification of the Holy Spirit, and the infinite love of Jesus Christ as the motive power for ethical training. We do not speak of the Atonement. There are so many stories and theories of the Atonement that we do not care to use the word, but we teach 'the way of salvation,' which really includes the Atonement. Our teaching is religious, moral, and ethical, not dogmatic and theological."

Do you teach the doctrine of the Trinity? "Oh, we do not say much about the Trinity, but we say that in the Bible we find the Father, the Son, and the Holy Spirit, and we teach the Fatherhood of God, the Sonship of Christ, and the power of the Holy Spirit. We emphasize Bible facts first; but we hope that in some future time great Japanese theologians will arise, who will teach theological doctrines."

Japan presents many difficulties to the missionary, but the outlook for Christianity in the islands was, Mr. Miyagawa says, never more hopeful.

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#### CONVERSION OF A CHINESE JAILER.\*

The Phillippian jailer has lately had a colleague in China, who also, tho not by the shock of an earthquake, found the same Savior with his Macedonian mate. Like him, tho in another way, he came out of heathenism to a life and death in the faith of Jesus.

This Chinese, named Ti En, had been anything else than a pleasant and considerate custodian. He used to maltreat and half starve his

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\* Translated from *Dansk Missions Blad*.

prisoners in order to extort money from them or their friends. Meanwhile he had become more and more given up to opium, and thereby excessively weakened, so that he himself saw that the habit must be checked, or that it would end in madness. He, therefore, entered the missionary hospital at Pao-Ring, in Si-Chuen. He looked wretchedly emaciated. The physician and other missionaries said to him that he could not by his own strength be raised up and delivered from the yoke of opium, but must seek strength of God. He answered that he would gladly hear and read what the foreigners said and wrote about God, received a book called "The Way of Salvation" to read, and read it attentively. The first Sunday he was at the hospital he spent in hearing God's Word. The next Friday evening he was again at the meeting, and there the Word took hold of him with power and might. He looked into his own heart, saw his sinfulness and wretchedness, sought out a Christian Chinese, and said to him: "My sins are too many to be forgiven; it is too late for me to turn and serve the Lord." But the Christian to whom he was speaking told him of Peter's fall and Peter's restoration, of the laborers in the vineyards, and exclaimed that we can never come too late to the Lord Jesus, the gracious and long-suffering Savior, if we only mean what we say. The jailer took courage, believed in Jesus' grace, and the next day he came to the missionaries with beaming countenance. Now, also, he had power to strive victoriously against the miserable and destructive opium habit.

Ti En came also to resemble the Philippian jailer in this, that not only he himself believed, but also witnessed before others, before the prisoners in the prison. A number of these were persuaded by him, when their time was out, to listen to the words of the foreigners. The change they could see in the men once so brutal and merciless, supported his testimony, and made a strong impression on those that were in his power. The year after, 1896, both Ti En and his wife were baptized. For awhile he gave up his place and opened a business, but at the solicitation of the missionaries he resumed his former calling, as the new jailer proved incompetent, and there was always an uproar, while the Christian Ti En had known how to keep order and maintain peace. He held on the way of which the Psalm says (in the Danish version): "Believe and confess until the end of the days: this is the way of salvation."

His work, however, was not to continue very long. There broke out an epidemic of typhus in the town, and Ti En too was attacked. When his wife asked him whether he was afraid to die, he answered: "Why should I be afraid to follow Jesus? He comes to take me to Him." And so he died. The Lord, who had called the husband, comforted his widow, so that she could confidently "wait on the Lord's time."

The prisoners contributed money to buy a coffin for the jailer who had been so kind to them, and who had become so dear to them all. The day when he was buried was a general day of mourning in the town. On one side of the coffin was inscribed: "The blood of Jesus Christ cleanseth from all sin;" and on the other: "I shall be satisfied, when I awake in Thy likeness." Two banners were carried, one before the coffin, and one behind. On the one was to be read: "Peace in the faith of Jesus;" on the other: "I shall rise again."

## EDITORIALS.

## The Ecumenical Conference.

The Ecumenical Conference of Missions was opened, according to the announcement, on the afternoon of Saturday, April 21st, at half past two, at Carnegie Hall; the audience completely filling that great auditorium.

The opening prayer was offered by Dr. Henry C. Mabie, of Boston, and was uplifting, and comprehensive, and spiritual. Ex-President Harrison's address was every way worthy of the occasion, and met with a warm reception from the vast audience. It was terse, sagacious, and inspiring. Many of its sentences were full of meaning and deserve to be recorded as maxims. He showed a firm grasp of fundamental principles and a wise comprehension of the vital relations of Church life to missionary activity. It struck a keynote for the conference and worthily opened the sessions. It was wholesome and strengthening to have the Honorary President remind us in such well chosen and emphatic words of the one greatest need in all work for God—the need of prayer; and to hear him ascribe all permanent power in missions to the Spirit of God. There was no doubtful theology in the address—no uncertain sound as to the need of mankind or the sufficiency of the Gospel; neither was there any low conception of the duty and privilege of the Church in relation to the great commission. The whole address was vigorous. It had behind it brain power and deep spiritual conviction, and the noble keynote for the conference struck in that address proved a prevailing one throughout all its deliberations.

This great assembly broke up Tuesday night, never again to reassemble until the greater final gathering together unto Him who is

head over all to the Church which is His body.

It was good for us to be there, but we can not even on such heights make our tabernacles. From the mount of privilege we must go down to the common level of service and suffering for His sake.

This thought of *serving and suffering* is the keynote of every consecrated life. They are vitally and inseparably linked. As Dr. Judson has reminded us, if we succeed without suffering it is because some one else has suffered before us; and if we suffer without succeeding, it is in order that some one else may succeed after us. Christ's law and Christ's life both teach us that to lose life is to save it, as to bury the seed is to insure the crop. Every oak stands in the grave of the acorn, and every harvest-field has its roots in the furrows where the grain of wheat falls in the ground to die that it might bring forth much fruit. But life is not measured by length of days, but by love, and love is also the measure of its reward, and sets the jewels in its crown.

Our Lord bids us "have faith in God," or, as those four words doubtless mean, *count on God's good faith*. The prayer that trusts His word of promise, the faith that dares to will what He wills, and to go where He leads and to do what He bids—these are the secrets of triumph over even impossibilities.

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## A Committee on Cooperation.

At a post conference meeting, held at the Central Presbyterian church, Wednesday morning, May 2, about two hundred delegates, missionaries, and missionary secretaries, met. Dr. Ellinwood offered the following:

*Resolved*, That it be the sense of the meet-

ing, composed of missionaries and representatives of missionary boards and societies in Europe, America, Germany, and Scandinavia, that the executive committee of the Ecumenical Conference in New York, and the corresponding committee in London, Germany, and Scandinavia, should be requested to consider the question of appointing an international committee, who by correspondence or conference, or both, shall deal with certain practical questions of co-operative work on mission fields, and shall make known the results of their deliberations to the societies which have been represented in this conference.

This resolution, after debate, was unanimously adopted. Of course, it is not of the nature of a legislation, but of recommendation only, meant to promote cooperation and decrease friction by eliminating unwise and ungenerous competition, which easily degenerates from wholesome emulation into a carnal rivalry.

For some years we have advocated publicly and privately the creation of a sort of interdenominational and international board and bureau combined, which shall be composed of twenty-one representatives—ten on this side the sea and the other eleven on the other—to whom all matters needing wise and impartial adjustment shall be referred as a sort of committee of arbitration, the two committees to confer by correspondence in all ordinary cases, coming together when great issues seem to demand, either as a whole or by subcommittees. We have suggested the large number of twenty-one that all denominations and interests might be represented. And we believe that some such arrangement might command such confidence as to remove all occasions of overlapping, interference, alienation between brethren working on the same or contiguous fields. Such wise and generous men as Eugene Stock, Walter B. Sloan, Duncan McLaren, Wardlaw Thompson, Judson Smith, S. L. Baldwin, Matteo Prochet, Gustave Warneck, David

H. Greer, Robert E. Speer, Theodore Monod, James E. Mathieson, D. Stuart Dodge, ex-President Harrison would inspire universal confidence.

### The Conference Machinery.

Those who have not borne the burden of organizing and carrying to a successful conclusion a great conference, can have no idea of the amount of thought and labor involved in the executive part of the great missionary gathering, which has recently closed in New York City. The thanks of delegates and, indeed, of all Christendom, is due to the various committees and secretaries, who labored night and day to make the machinery run smoothly and successfully. The power and wisdom came from above, but men and women were the willing instruments by means of which the success was attained. Many who labored most untiringly received no recognition or word of thanks from the public who benefited by their self-sacrifice; but work well done does not lack for reward.

Twenty-eight hundred delegates were present, the majority of them being entertained through the Hospitality Committee. Hundreds of churches were supplied with speakers on two Sabbaths through the Pulpit Supply Committee. Daily bulletins were issued and hundreds of daily and weekly newspapers supplied with information by the Press Committee. One hundred and fifty thousand tickets of various kinds were issued and distributed by the Executive Committee in addition to its other endless labors. A splendid missionary exhibit was arranged and kept open day and night, and freely and fully explained to the public by the Exhibit Committee and its helpers. Stereopticon lectures were also given twice daily. The finances of

the conference were largely managed by New York business men, who also contributed very largely in other respects to the success of the conference. The business men's meeting was one of the most inspiring of the series. The women's meetings were also of great interest and value, and the women were among the most efficient members on many of the committees.

Many others of the most able addresses and papers we publish in this number of the REVIEW. The very able paper by Canon Edmunds, and others of equal value, will appear later.

We wish to express our hearty thanks to the officers of the conference for their many courtesies.

#### The Missionary Exhibit.

The missionary exhibit in connection with the great conference was a very creditable one, albeit the accommodations, tho the best available, were inadequate. A building of five times the capacity could easily have been utilized. The abundance of material far outran the amplitude of the space for them. The effort was made to present to the eye, by models, maps, photographs, curios, costumes, idols, decorations, etc., the actual surroundings of the missionary on the various fields of missions; and as far as possible, to present the contrast between the old and the new. The Exhibit Committee had entered into correspondence with about 800 missionaries and 500 societies and boards. Many contributions that did not arrive in time for this temporary exhibit, will be of use in the permanent missionary museum and library, to be located in the fine fire-proof buildings of the American Museum of Natural History, on West 77th street, near Central Park.

By the kindness of the rector of

the Church of Zion and St. Timothy, its parish house, No. 333 West 56th street, was offered without charge. The three floors of this spacious building were well adapted for exhibit purposes; and as it was less than two blocks west of Carnegie Hall, the location was convenient and accessible.

There were two classes of exhibits: the first including articles which have to do with the home activities of the various boards, and missionary literature not published by missionary organizations; the other class being made up of curios, photographs, models, etc., illustrating the life, surroundings, and work on the mission fields. A collection of articles and pictures bearing upon medical missions, and the methods of nursing, etc., in Christian lands, in contrast with those found in non-Christian countries, had special interest for physicians.

The aim of the Exhibit Committee was to reproduce in each court the environment of the country to which it is devoted. Its form and ornamentation, as well as the curios and pictures, made each of these like a portion of a foreign land. The courts were as follows: Alaska and the North American Indians; Latin America; Oceania; Japan and Formosa; Korea; China and dependencies; Siam, Laos, and the Malay Archipelago; Burma and Assam; India and Ceylon; Turkey and Persia; Syria, Egypt, and Arabia; Africa and Madagascar; medical missions, and the Library and Missionary Literature Court.

To make the exhibits intelligible, they were clearly labeled, and a large corps of helpers were on hand to answer questions, each court being under charge of a responsible head. Brief talks were given by missionaries at various times in the chapel of the parish house, and, in

the illustration of the life and work of mission lands, there was a series of lectures illustrated by stereopticon views. \*

#### The London Student Conference.

A Norwegian has given his impressions of the recent London Conference of the Student Volunteer Missionary Union, at which some twenty of his countrymen were present.

The strongest and best of these impressions was that they *met Christ there*. He was especially moved by the hearty and united singing, which seemed a realization of the Latin motto on the great organ, "*Ut omnes unum sint*," and a prophecy of the speedy union of all nations in the coronation of Jesus as Lord of all.

There are now seven Volunteers in Norway, and all the delegates received impressions that will never be effaced; and one result is a very strong "missions-study class," in which twelve Norwegian students are studying Africa. \*

#### A Missionary Hall of Fame.

Miss Helen Miller Gould has offered \$100,000 for the "Hall of Fame" connected with the New York University. It will take one hundred years to fill up the hundred and fifty tablets. We recall Dr. Bell's famous qualifications of the ideal Esculapius—that he must combine the brain of an Apollo with the eagle eye, the lion heart, and the woman's hand. We felt as the great conference was in progress that mission history is itself a temple of fame reared by no human hands, and it has already thousands of immortal pillars inscribed with names that neither God nor man will let die. They have sought no human crowns, or honors, or awards. They have had the four master passions: the passion for

God, for truth, for man's salvation, and for unselfish sacrifice. Without going back beyond Carey, it would be easy to name five hundred men and women in the mission field of whom the world is not worthy; the uncrowned and untitled heroes of humanity. Man may build them no temple of fame, but they are already pillars in the temple of God. \*

#### Papal and Protestant Missions.

There seems to have been all through the century an inevitable and persistent antagonism between Romish and Protestant missions. The record is a humiliating and shameful one. No sooner have mission stations been established by any Protestant organizations than counter-movements have been begun in almost every field by representatives of the Papacy, and this not in a spirit of emulation or generous rivalry, but of Jesuitical interference and opposition, as in Africa, Japan, China, India, and the islands of the sea.

During the closing months of the year 1899 the Cardinal Archbishop (Moran) of Sydney has been publishing a series of letters as to the history of Protestant missions in Oceanica. He has declared it to be his aim to "unmask the humbug of Protestant missions in the islands of the Pacific, and to stop the contributions" toward their support and further prosecution. He has assaulted both the work and the person of the missionaries in the Samoan, Fiji, and Hawaiian Islands, etc., in a recklessly abusive spirit. If Cardinal Moran is to be trusted, they have been carrying on a system of trading, and a worse course of habitual drunkenness, and their so-called successes have been only an empty shell of pretense. Chiefs have been persuaded nominally to embrace Christianity, and their influence has naturally

been used to secure a following from the natives whom the missionaries have degraded into practical serfs. The American Board, which has been prominent in this quarter, has come in for a special fusillade. Their agents have been abused as tyrants and usurpers, who have seized the best lands, enriched themselves at the expense of the poor natives, and used them as beasts of burden, and one instance is cited in which the "cruel missionaries imposed as a penance the dragging of a heavy wagon by fifteen harnessed females."

Rev. James D. Murray, writing of this abusive attack, says that tho these charges have been shown to be unfounded or unjust, and to have originally emanated from hostile writers and travelers, there has neither been a word of apology or retraction. Samoan Protestant missionaries have been by this same cardinal accused of seeking to induce British naval commanders to shell Catholic houses of worship, which again has been officially denied, but not recalled. The effect has naturally been not only to discredit Cardinal Moran with intelligent and fair-minded people, but to stir up enmity between Protestants and Catholics.

The careful student of missions is not unaware that mistakes have been committed, and in some cases power has been abused even by the missionaries of Protestant societies. There is no work done by the Church in which serious flaws and blemishes may not be detected. Unworthy men find their way even to the mission field, and so the vices of the human heart reappear even there. But the student of missions also knows that these are the rare exceptions in a long history of unselfish and Christlike labor. If anywhere on earth the spirit of the Master has been reproduced, it is in the field of world-

wide missions. If these false charges shall only compel a more thorough and intelligent scrutiny of mission work, the ultimate outcome will be rather a more enthusiastic support.

Meanwhile another aspect of Roman Catholicism is claiming public attention in the trial of the Catholic order of the Assumptionist Fathers by the Correctional Tribunal of Paris for sympathy and aid in the recent royalist conspiracy. These clericals used their organ, *La Croix*, to appeal to the army to curse "Jews, Protestants, and traitors," and secure military ascendancy. The premier has proceeded against these clericals, and the outcome is likely to be a serious blow to their supremacy and that of the Catholic Church in France. \*

#### The Service of Holiness.

The following words from Mark Hopkins, one of the wisest and best men of the century, should be written in letters of light on all missionary movements.

What should hinder our going forward with increased momentum to the conquest of the world? The obstacles appear to be many. There is but one: *The reluctance of men to serve the holy God by being holy.* The holy God can be served only by being holy. Now Christianity is itself holiness, providing a method for sinners to be holy. But the aversion to this is so great that men either deny the necessity of it, or they substitute for it something which they call religion; something which, substituted for holiness, has been and is one of the greatest obstacles to the progress of Christianity. So it was at its beginning. The Pharisees were religious—specially so—but they crucified Christ when he was on the earth, and have been doing it ever since. Instead of seeking to be what they ought to be inwardly, they sought—and the Pharisees of all times have been doing it—to appear well outwardly, thus substituting formality for holiness. Asceticism, heathen and Christian, is religious. The ascetic



will endure anything, but he substitutes gratuitous suffering for repentance and the love of God. The merely emotional are religious. They groan and shout in the meetings, and steal chickens on the way home. The true orthodox are religious. Their belief is right; they will abide by it at all hazards, but they drive sharp bargains and rent buildings to be used for immoral and infamous purposes. The brigand is religious; he will not eat meat on Friday, but he will rob you and hold you for ransom. And so it is the world over. Men will do anything and be anything rather than accept Christ fully and wholly as the ground of their salvation, and serve the holy God by being holy. Here, then, is our one obstacle. If this is not overcome, no missionary work is done. If individuals are not brought to serve a holy God by being holy, and thus fitting for an eternal life of holiness and joy and higher service, no distinctive and proper missionary work is done. \*

#### Mrs. Bishop's Testimony.

We have elsewhere referred to the remarkable confession of Mrs. Bishop, in her last book, *The Yangtze Valley and Beyond*. She says that during the earlier eight years of Asiatic travel, the subject of missions had little or no interest for her. "I may even," she adds, "have enjoyed the cheap sneers at missions and missionaries which often pass for wit in Anglo-Asiatic communities, among persons who have never given the work and its methods one-half hour of serious attention and investigation; and in traveling, wherever possible, I gave mission stations a wide berth. On my last journey, however, which brought me often for months at a time into touch with the daily lives of the peoples, their condition, even at the best, impressed me as being so deplorable all round, that I became a convert to the duty of using the great means by which it can be elevated. To pass on to these nations, the blessings which we

owe to Christianity—our eternal hope, our knowledge of the Divine Fatherhood, our Christian ideals of manhood and womanhood, and a thousand things besides—is undoubtedly our bounden duty. It is surely the height of unchristian selfishness to sit down contentedly among our own good things, and practically to regard China merely as an arena for trade. Is it not also the height of disloyalty and disobedience to our Master, whose last command we have been satisfied to leave unfulfilled?"

#### Christian Journalism.

There have been two experiments in Christian journalism, by Mr. Sheldon and Dr. Joseph Parker, trying to float a daily newspaper notwithstanding the supposed too heavy cargo of religious truth and moral reforms. It might be well to remember that, as another says, M. Eugene Reveillaud has been doing a work of this sort successfully in France for years. His paper, *Le Signal*, is a Protestant daily journal, literary, political, religious. It is the organ of French Protestantism, defensive as to the faith, aggressive as against all "immorality, alcoholism, and licentious art and literature." It is safe reading for even the young, and yet it is full of interesting matter. On the last page is a standing column, "Our Propaganda," which announces a series of brief tracts on subjects vitally connected with morals and faith, and appeals for volunteers to aid in their distribution. The paper has no Sunday issue. It is outspoken and fearless, boldly Protestant and evangelical, not simply anti-clerical like M. Bouchard and Gambetta, but dealing in positions rather than negations, "*Pro*-testant and not merely *contra*-testant," as Bishop Doane says. M. Reveillaud has been a power in the Evangelical

Protestant community of France for twenty years and more, with his uplifting daily journal; and the movement known as the decatholization of France is largely due to his leadership. During the year past forty-five villages have asked for Protestant teaching and preaching.

Rev. Mr. Myers writes: "In some instances practically the whole community has abandoned Romanism and placed itself under the preaching of the Gospel. A notable example of this kind is the village of Madranges, in the department of Correze."

There is no more hopeful or fruitful missionary field in the world than France. The Franco-American Committee of Evangelization (of which the Rev. David J. Burrell, D.D., of New York, is president) collects money and sends it to the united committee of several missionary societies, and so helps the descendants of the old Huguenots to give the Gospel to their own countrymen. And when the Reformed Church of France sends a missionary to a place, the preaching of the Gospel usually results in the organizing of a church, which becomes a permanent lighthouse for all the region in which it stands. \*

#### Japanese Immigration.

A correspondent writes that, since the treaty of last July in Japan, there is a marked trend in the direction of immigration to America. One Japanese, Ko-mori, went from Portland, Oregon, to Lake Jackson in Tallahassee, Florida, walking two hundred miles of the way, hoping to further a plan for a Japanese Christian colony in the United States. He has a consuming desire and prayer for this, and land and buildings have been offered him free on the thousand acres of Prof. Edward

Warren Clark, at Shid-zuoka plantation. Another party, Mr. Thomas Hall, has offered a thousand dollars' worth of hotel fittings. The climate and the gulf are solike Japan, and the fisheries so inexhaustible, that it is thought the Japanese, who are great fishermen and farmers, will eagerly embrace the opportunity of colonizing here. Should this dream materialize, we shall watch its progress with deep interest; but we have some doubts as to its practicability, partly from its remoteness of location from the great seaports. \*

#### Indian Famine Fund.

No. 156.	Indian Famine Sufferers.....	\$ .50
" 157.	" " " .....	22.00
" 158.	" " " .....	.60
" 159.	" " " .....	5.00
" 160.	" " " .....	5.00
" 162.	" " " .....	7.00
" 163.	" " " .....	3.00
" 164.	" " " .....	5.00
" 165.	" " " .....	5.00
" 166.	" " " .....	16.50
" 167.	" " " .....	20.00
" 168.	" " " .....	6.75
" 169.	" " " .....	6.01
" 170.	" " " .....	10.00
" 171.	" " " .....	1.00
" 172.	" " " .....	25.00
" 173.	" " " .....	9.00
" 174.	" " " .....	10.00
" 175.	" " " .....	12.15
" 176.	" " " .....	6.60
" 177.	" " " .....	1.00
" 178.	" " " .....	10.00
" 179.	" " " .....	10.00
" 180.	" " " .....	8.00
" 181.	" " " .....	20.00

Since January 1st we have received and despatched to India \$389 76, which has been distributed as follows:

To Rev. J. S. Stevenson, Gujerat.....	\$162.15
" Rev. C. S. Thompson, Rajputana...	60.00
" Dr. Colin Valentine, Agra.....	53.00
" G. S. Eddy, Calcutta.....	37.01
" Presbyterian Board Missionaries...	27.60
" Bishop Thoburn Fund.....	23.25
" American Relief Committee.....	20.00

This money has been contributed by many of our readers and has often meant real sacrifice to them. The recipients have written letters of warmest appreciation, which tell of the suffering relieved and the lives saved by this timely aid. Some of these letters we will print later.

## RECENT BOOKS ON MISSIONS AND MISSION LANDS.

**JAPAN: COUNTRY, COURT, AND PEOPLE.** By J. C. Calhoun Newton, D.D. Published at Nashville, Tenn., by the M. E. Church, South. Price \$1.00.

This book is written by a man resident in Japan and engaged in missionary and educational work, and its aim is to help readers to understand that Sunrise Kingdom, its needs and its risks, and the great opportunity it offers for evangelization. The author traces its history from its mythical beginnings, its governmental changes, its arts, sciences, costumes, and customs, its popular life and religions, and gives part third to the new Japan. The last chapter is occupied with the outlook. We might not agree with all the author's views as to the outlook, but the book is entitled to a careful reading, and is full of information. He makes Joseph Neesima the greatest of Christian Japanese, and prophesies that Japan will be the first great Oriental nation of modern times to embrace the religion of Jesus, and will have a tremendous influence on China and Korea. \*

**MARY REED, MISSIONARY TO THE LEPERS IN INDIA.** John Jackson. Illustrated. 12mo, 128 pp. 75c. Fleming H. Revell Co., New York.

This pathetic story is one of heroism in doing and enduring. It is already familiar to the women of our churches especially, and to all who take any special interest in missionary service and sacrifice. Miss Reed during a visit home discovered that she had *leprosy*. She kept the secret to herself until she was once more on her way to the East, and went to the very home of the lepers, henceforth to identify herself with them. Ample reference has been made in these pages to this romantic life story. (See vol. XI., p. 337.) \*

**STUDENTS AND MISSIONARY PROBLEMS.** 8vo, 591 pp. 8s. Student Volunteer Missionary Union, London.

This is a volume of addresses given at the students' late conference in London, January, 1900, published at 22 Warwick Lane, in London. It is a noble volume of 550 pages, and contains much notable matter. We have found special help and inspiration in Dr. Moule's address on the Presence of the Ever-living Christ, and Rev. R. J. Campbell's on the Inadequacy of the non-Christian Religions. Dr. George Smith is always inspiring and helpful, so is Rev. E. A. Stuart, who spoke on giving. Dr. J. H. Bernard treated of the advance in missionary education, etc. The appendix is very valuable, with its bibliography, diagrams, etc. \*

**PIONEERING ON THE CONGO.** Rev. W. Holman Bentley. Map and Illustrations. 2 vols. 8vo. 16s. Religious Tract Society, London. \$5 00. Fleming H. Revell Co., New York.

Many books have been written on the Kongo region of Africa, and the opportunities and progress in Christian missions to the heathen of that dark territory, but none of them is as complete as that by Mr. Bentley, and few are as authoritative, especially from a missionary standpoint.

In the last twenty years the Kongo basin has been wonderfully opened up to civilization and to Christianity. Unfortunately these terms are not always synonymous, since so-called civilized nations are responsible for many evils which prevail in West Africa, notably, bloodshed and the liquor traffic. Mr. Bentley has known the Kongo for over twenty years, and while he views things from a Christian standpoint, this only enables him to see them more clearly in their true relations and proportions.

This book is historical and descriptive, beginning with the ancient history, so far as it is known, and narrating the important events down to the present year. The country, people, and religions, and the progress of political and missionary movements are all described in a graphic and interesting style. The illustrations are very numerous, and many of them are unique.

No missionary library, and no library on Africa, is complete without this book, and all will be repaid in reading it.

WINTER ADVENTURES OF THREE BOYS IN THE GREAT LONELAND. Rev. Equeston R. Young. Illustrated. 8vo, 377 pp. \$1.50. Eaton & Mains, New York.

Mr. Young's books are always in demand for old and young. He has already a reputation in Britain and America for his thrilling stories of life and adventures in Northwest Canada. This volume is a sequel to "Three Boys in the Great Northland," and is quite equal to its predecessor. The interest never flags, and incidentally a great deal of information is given on the missionary work among the Indians of that vast territory. It is a book which brings the people and the work closer home to our hearts.

THE SKY PILOT. "Ralph Connor." \$1.25. Fleming H. Revell Co.

This tale of the foot-hills is very nearly as strong and fascinating as "Black Rock." It gives a picture of life in Western lumber camps which will not be forgotten. The need for Christian men to preach Christ among these rough, often hard but manly workers, is powerfully shown. One chapter, "Gwen's Canyon" would make it worth while to read the book. The conception and description are extremely beautiful and inspiring.

A LIFE FOR CHINA. Memorial Sketch of Rev. John Chalmers, LL.D. By George Cousins. 1s. L. M. S. London.

Dr. Chalmers, who died last year at the age of 84 after over forty-

five years of labor in China, was an able and devoted missionary of the L. M. S. in Hong Kong. The sketch of his life portrays a man of modest but noble character, who served Christ in China amid many perils and hardships, and after a brief furlough in England returned to China at the age of 84 to continue his work. He was, however, called home while on a visit to his son in Korea.

ECUMENICAL CONFERENCE REPORTS. 16 pp. 10 cents. New York Tribune.

This *Tribune* "Extra" gives an excellent idea of the greatest missionary conference ever held. Full reports of many of the addresses are included, with extracts from others, and descriptions of all the numerous meetings held. One of the valuable features, which will not be contained in the bound volume, is the large number of portraits of speakers and officers, views of the sessions, the places of meeting, and the missionary exhibit.

### Monthly Missionary Bibliography.

ARABIA: The Cradle of Islam. Rev. S. M. Zwemer, F.R.G.S. Illustrated. 8vo, 400 pp. \$2.00. Fleming H. Revell Co.

HISTORY OF THE MELANESIAN MISSION. E. S. Armstrong. Illustrated. 8vo, 372 pp. 10s. 6d. Isbister & Co., London.

JAPAN: The Country, Court, and People. J. C. Calhoun Newton, M.D. Illustrated. 8vo, 432 pp. \$1.00. Publishing House of M. E. Church, Nashville, Tenn.

LIFE IN JAPAN. Miss Gardner. Illustrated. Quarto, 187 pp. \$1.50. Cumberland Presbyterian Publishing House, Nashville.

MODERN SPAIN. Martin A. S. Hume. Illustrated. 12mo. \$1.50. G. P. Putnam's Sons.

MODERN ITALY: 1748-1898. Pietro Orsi. Illustrated. 12mo. \$1.50. G. P. Putnam's Sons.

THE COBRA'S DEN. Jacob Chamberlain, M.D., D.D. Illustrated. 12mo, 270 pp. \$1.00. Fleming H. Revell Co.

ADDRESSES ON FOREIGN MISSIONS. Richard S. Storrs, D.D. 12mo, 187 pp. A. B. C. F. M. Boston.

THE CITY FOR THE PEOPLE. Frank Parsons. 8vo, 597 pp. C. F. Taylor, Philadelphia.

OUTLINES OF PRACTICAL SOCIOLOGY. Carroll D. Wright, LL.D. 8vo, 431 pp. Longmans, Green & Co.

HEAVENLY SUNLIGHT. 113 Sacred Songs and Hymns. 12c. each. \$9.50 per hundred. MacCalla & Co., Philadelphia.

ABOUT MY FATHER'S BUSINESS. Austin Miles, \$1.50. The Merston Co., New York.

## GENERAL MISSIONARY INTELLIGENCE.

## AMERICA.

**Ecumenical Conference Statistics.** These statistics are only approximate, but they will serve to show something of the magnitude of the great Ecumenical Conference which met during the last ten days of April in New York City:

Boards and Societies represented.....	115
Countries represented.....	48
Delegates.....	1,500
Missionaries.....	600
Number of meetings held.....	75
Estimated attendance.....	163,000
Attendance at Exhibit.....	50,000

**A Good Word for Hampton.** Albert Shaw, in his article on Hampton Institute in the *April Review of Reviews*, says that "if he paid \$10,000 a year for it he could not possibly give his small boy anywhere in or about New York City the advantages of as good a school as the raggedest little negro child of Phœbus, Va., freely enjoys whose education is under the care of the Hampton Institute," and he affirms unhesitatingly that "by all odds the finest, soundest, and most effective educational methods in use in the United States are to be found in certain schools for negroes and Indians, and in others for young criminals in reformatory prisons." And this because they give what he calls "integral education." He saw no evidence at Hampton of that "pressure or anxiety, or that pitiable condition that results in schools where learning is merely based on books, and where the supreme test of knowledge is the successful passing of examinations."

**Large Gifts for Education.** *The New York Times* has procured from the publishers of Appleton's Annual Encyclopedia advance sheets of the estimate

of the benevolent gifts of the year, which that valuable annual of late has compiled and published systematically and carefully. The table shows a total of nearly \$62,750,000 given to educational, philanthropic and religious institutions during the year 1899, in sums of \$5,000 or more, which added to the gifts similarly contributed during the years 1893-98 gives a total of \$266,550,000.

**Union Social Settlement.** Union Theological Seminary of New York City has a flourishing social settlement located at 237 East 104th St., in which are combined more than a score of such forms of service as these: Settlement houses, fresh air work, kindergarten, mothers' meetings, sewing school, Sunshine Club, cooking class, athletic club, Sunday-school, Sunday afternoon preaching service, library, fresh air home, etc. About a dozen men and women are residents, and had 140 friends as assistants during the last year.

**Missionary Training Institute.** The Union Missionary Training Institute of Brooklyn is designed to supply those wishing to be missionaries with opportunities for Bible, missionary, medical, and linguistic instruction to fit them for work in foreign lands. There are 24 instructors, and 76 students have already gone to 16 countries under 12 missionary societies. The expenses are only \$100 per year.

**"Missionary Standpoints of The Christian and Missionary Alliance."** *The Christian and Missionary Alliance* in a recent issue gives these as the peculiar features of the evangelizing work it represents: The obligation of missions is para-

mount and constitutes the principal work of the church. This work is looked at from the pre-millennial standpoint, and the object is to gather out of the nations a people for His name. It believes only in "Holy Ghost missions," the Spirit calling, and qualifying for the work, and being the divine administrator therein. The principle of faith is recognized in a very direct way, the society trusting to God to send its resources. The principal of economy is rigidly followed. Its missions are evangelistic rather than educational, aiming to give the message speedily to all men than to establish permanent institutions. "The spirit of sacrifice is the deepest element of power."

**Disadvantage** A Catholic temperance apostle of Buffalo, N. Y., in a dispute with Archbishop Corrigan quotes a communication regarding the letter published in *The Catholic News*, of New York City, last September: "His grace, the Archbishop of New York, told us that the clergy of his diocese did not propagate temperance societies because it was found that when a man became a teetotaler and began to save up money, he did not contribute as liberally to church purposes." Probably that is due to the fact that they are not made to "do penance" as much as formerly. The intervention of the priest is not thought to be as urgent as before.

**Southern Baptist Missions.** The Southern Baptist Board of Foreign Missions has missions in China, established in 1845, with centers at Canton, Shanghai, and Pintu, 22 churches, 33 out-stations, and 1,892 members; the Yoruba country, Africa, begun in 1850, with 6 churches, several out-stations, and 341 members; Italy, estab-

lished in 1870, and now including 22 churches, with 518 members; Mexico, begun in 1880, and now returning 26 churches, with 1,091 members; Brazil, begun in 1882, the series of 23 churches and 30 out-stations being planted along a distance of more than 3,000 miles, and recording 1,524 members; and Japan, where the mission is ten years old. The board has in its service 82 missionaries and 122 native workers, supplying 100 churches and 140 out-stations, with which are connected 5,347 church members and 2,446 members of Sunday-schools.

**Growth of Southern Presbyterian Missions.**—The following tabular statement shows the growth of the work and its cost per missionary for the past ten years:

Year.	Missionaries.	Receipts.	Disbursements.	Cost Per Missionary.
1891	85	\$112,795	\$111,795	\$1,317
1892	102	133,015	121,225	1,188
1893	106	133,900	143,165	1,350
1894	130	143,775	140,500	1,080
1895	135	133,330	133,710	990
1896	141	142,100	141,235	1,000
1897	150	143,710	154,405	1,029
1898	155	146,478	146,841	947
1899	155	145,236	145,343	937
1900	163	161,162		

It will be seen from this statement that within this period the missionary force has increased from 85 to 163 and the annual receipts from \$112,795 to \$161,162.

**Presbyterian Work for the Negro.** The Presbyterian Church was among the first to begin educational and evangelistic work among the Freedmen. The Committee on Missions for Freedmen, which afterward became the Board of Missions for Freedmen, with headquarters in Pittsburg, Pa., has been working for thirty-five years in establishing schools and organizing churches among these people.

There are now about 330 churches and missions under the care of 200 colored Presbyterian ministers. These churches have a membership of about 20,000. Schools are being supported to the number of 70, in which are gathered nearly 10,000 pupils.

**A Hudson Bay Bishopric.** According to the *Greater Britain Messenger*, Arch-deacon Lofthouse recently stated that the new diocese of Keewatin takes in the whole of the country on the west side of Hudson Bay, and also a great part of the Indian work in Rupert's Land. His own little parish covers 100 square miles. The nearest outlying parishes to which he has to minister, is just 200 miles away. He thinks nothing of snowshoe tramps of 500 or 600 miles, sleeping at night in the woods, with the thermometer all the time from twenty to forty, or even fifty, below zero. The far north is entirely barren, and can never be opened for settlement, unless minerals are found. Food has to be brought from Winnipeg, costing four dollars per hundred pounds for freight. Nevertheless they have some flourishing mission stations.

**World-wide Interests of College Students.** Probably never before have students in New England Christian colleges been so well informed as now concerning the personal life of men and women in foreign countries, nor so interested in promoting their highest welfare. In all these institutions are definite efforts to instruct students in Christian missions. In Smith College 2 well-attended mission study classes meet weekly, studying the work not only in well-known lands but in regions less known. Among their beneficiaries are a medical missionary in China, a scholar in Calcutta,

Bible women in Madura, the institutions for educating Negroes and Indians in Hampton and Carlisle, and the work of Bishop Hare in North Dakota. These classes have heard addresses from a number of well-known experts in missionary work, such as Robert E. Speer and Henry van Dyke. Five mission classes for mission study in Wellesley College meet weekly with Miss Woolley, and number about 80. They have been studying Japan with text-books published in connection with the Student Volunteer movement, which is this year represented by 5 members in the college. Boston University has classes for similar studies, and supports work in missionary fields. These examples might be multiplied, and we believe the time is coming when it will be considered an essential part of a liberal education to know what is being done in the name of Christ to uplift humanity in every part of the world.—*The Congregationalist*.

## EUROPE.

**Education and Crime.** That our system of government is not perfect may be freely conceded. We are even accused by our Continental neighbors of being as greedily aggressive as Russia. But this at least can be said, that we do not absolutely shut our eyes to the wants of the home population. Among other things, we have given some attention to their education. And we have had our reward. Sir George Kekewich, the Secretary of the Education Department, is reported to have said a little while ago: "Every time I hear of a new school being opened, I say to myself, 'There goes another prison.'" The exclamation sounds a little oversanguine. But the following remarkable table, prepared by *The Schoolmaster*, shows it to be justified:

Years.	Scholars.	Prisoners.
1870.....	1,690,000.....	20,050
1880.....	2,893,000.....	29,719
1890.....	4,804,000.....	19,806
1899.....	8,901,000.....	17,087

If the ratio of prisoners had kept pace with the population, there would have been 40,000 in prison to-day, in place of 17,000. In 1870 one in fifteen was at school, and one in 775 was in prison; now one in six is at school, and one in 1,833 is in prison.—*Free Church Monthly*.

**Drinking in Great Britain.** Dr. Cunningham Geikie gives the following saddening

report of the prevalence of drinking habits in England: "Temperance has done much in the last generation to oppose this mad passion, but even in America victory is still far ahead. Here in England the woes of intemperance may be judged by its sad commonness, for the consumption of strong drink in the States is not much more than half, per head, of that with us. Were our outlay on alcohol no higher than yours, it would save us no less than \$285,000,000 a year—and how many woes would that heal? Our drink bill for 1898 was nearly \$772,500,000, which comes to nearly \$33 for every living creature old enough to crave such drink. In my parish I found many workmen who drank over \$7.00 a week out of a wage of \$10.00. Workingmen are three-fourths of our population, and it is believed that they spend \$500,000,000 yearly on worse than useless drink. An American in my congregation told me he had to close a factory opened by him at Wolverhampton, from his workmen never making a whole week, some coming to work only on Wednesday, and even then they would get boys to smuggle beer into the factory. No wonder we have 126,000 public houses in the United Kingdom, with a capital of \$1,150,000,000!"

**Scotch United Presbyterian Mission Work** The statistical returns received from foreign mission fields again show a

gratifying increase in the number of communicants. The total membership is returned as 30,330, or 3,359 more members than were reported for 1898, the increase being more than double that reported by the congregations and stations of the home church. In every one of the fields (except Japan, whose return is not yet to hand) an increase of communicants is reported; Manchuria, however, contributing more than two-thirds of the total addition, and now having nearly as large a number as is reported by the Jamaica's. There are 22,189 scholars in the Sabbath-schools of the 6 fields reporting, an increase for the year 1899; and there are 6,923 inquirers.

**Church Union in Germany.** The leading question in evangelical

circles in Germany is that of union among the various national churches. All the provincial synods of Prussia are to consider the matter. A paper of Professor Beyschlag, of Halle, on the subject has been spread through all Germany, and many are talking of a "Church of the Empire." Associations of "volunteers" are to be formed first, then a national conference is to be called of all Protestants; and the resolutions of this conference are to be presented to the church authorities for their action. An article in the December number of the *N. Kirch. Ztft.*, however, argues that "the formation of a legal union among the German evangelical national churches is not an urgent necessity of the times, but rather a threatening danger of the times. The danger consists in sacrificing evangelical truth to unity of church organization. Such union is urged (1) to



better provide for Germans in foreign lands; (2) to better present church matters to the imperial and other governments; and (3) to develop uniformity of procedure in church work." The statement seems incredible, and the fact approaches perilously near to the scandalous, that "at present there is no bond of union, official or recognized, between the *four dozen* state churches of Protestant Germany, nor do they *cooperate in any work or enterprise!*" And yet the Redeemer's prayer was, that they may be one.

**Scandinavian** One of the most in-

**Santal** teresting of all the

**Mission.** Scandinavian mis-

sions is the Scandinavian Santal Mission, or, as it is known in this country, the Indian Home Mission to the Santals. The mission is supported not by one country alone, but by Norwegians, Danes, Swedes, at home, and Scandinavians in America. Santalistan is a region some 250 miles north of Calcutta, occupied by a race 3,000,000 in number, belonging to one of the original Indian peoples of low grade, but interesting because they have retained their independence and ancestral customs. They differ from the Hindus in being strongly built, almost black, with low brows, smooth black hair, dark eyes, thick lips. They are semi-naked, dull, lazy, given to drink, but not dishonest or deceitful. The women are on a higher stage than most heathen people. In 1867 work was begun among them by Skrefsrud and Borressen, and a Baptist missionary, Johnson. The mission employs 10 Scandinavian missionaries, 5 native pastors, 13 catechists, some 20 deaconesses, and about 150 native preachers. Nearly 500 young men and women are being trained as teachers. Work is being carried on at 30 stations; and last year upward of 220 baptisms took place.

The total number of Christians connected with the missions runs up to 11,000. The mission work is supported by well-wishers from the various countries in the proportion shown by last year's income: Norway contributing £1,215; Denmark, £1,230; Sweden, £345; Scandinavians in America, £825; friends in this country, £170. The income from all sources amounted to nearly £4,000.—*Missionary Record*.

**Berlin Society** The Mission Semijubilee and nary of the Berlin John Jänicke. Society (I) has lately celebrated its

semi-centennial jubilee. It has sent out in all 230 missionaries. About 100 are still working for the society. The founder, John Jänicke, was the son of a Bohemian brother, banished for his faith. At the time of his death (July 21, 1827) an English sheet remarked that Berlin had never known what she possessed in this man. However, at his funeral it did not look as if Berlin was unconscious whom they were burying. For on Tuesday, July 24th, one could not see to the end of the multitude of people who had gathered before the door of the Bohemian manse in the Wilhelmstrasse. Before the coffin went maidens, three and three, strewing flowers. A choir of boys followed. A band played chorals. Just before the body, went a missionary carrying the Bible; twelve pupils of the Seminary, twelve University students, and twelve Bohemians acted as relays in bearing the coffin. Then a number of clergymen in their robes—among them Schleiermacher, whom the deceased had so often publicly attacked as an heresiarch—then a long train of mourners, followed by 30 or 40 coaches. The head of the procession had already arrived at the distant cemetery, when the rear was yet before the manse. Thus did Berlin honor that

man in death whom she had mocked and condemned while alive. Here was one of those "prophets," stoned in their lifetime, but honored with monumental sepulchers in after times.—*Der Missions-Freund*.

**Swedish Missions at Home and Abroad.** Sweden has a population of only 5,000,000 or something over, but missionary interest and activity are fast increasing there,

from Queen Sophia and the Prince and Princess Bernadotte down. We take the following from the *Nordisk Missions-Tidskrift*: "The Evangeliska Fosterlands Stiftelse (Evangelical National Institute), during the years of its existence (from 1856), has advanced to a truly many-sided and comprehensive activity. Within its first and original field of effort, the Inner Mission, there are now laboring about 160 traveling agents and colporteurs, whose business is to proclaim and diffuse God's Word, to visit the sick and poor, and also to endeavor to work for living Christianity and love to missions. Moreover, the Stiftelse acts as a Bible and tract society of no mean extent; its depository of religious books is, indeed, the next largest after that of the British and of the American Tract Society. Thirdly, the Stiftelse has in hand the 'Outer Mission,' as it is called from of old. In this is to be reckoned the seamen's mission, from 1869, with 8 stations in foreign ports; also its mission in East Africa, resolved on and prepared for from 1861, begun 1865; its mission in India, opened in 1898."

#### ASIA.

**The Greatest Famine of the Century.** By statistics lately compiled in London, it is shown that the present famine in India is the forty-fifth that has

occurred in that land within the present century, and that it is the most severe of the entire number. It thus appears that almost every second year the scourge has come, and that its coming instead of growing less frequent is occurring oftener as the years go by. There have been 16 famines, affecting more or less of the country, in the last twenty-one years. This increasing affliction, too, has been occurring under the beneficent British government, and notwithstanding all its efforts to improve the condition of the country. Had it not been for the expenditures of the government in the line of irrigation, and the employing of tens of thousands of people in accomplishing this, the suffering from the famines in late years would have been much greater than has been experienced.

**Giving for Famine Relief.** Touching incidents of self-sacrifice, in order that the starving millions in India may be fed, continue to come to hand. The list of acknowledgments this week includes one gift of \$30 from a laboring man whose daily earnings are \$1.50. Another man is sending each week as much as his board costs him. A father forwards certain sums of money which had been given his little son, who died nine months ago, and writes that he knows of no better use to which to put them. A similar spirit prompts a mother to send what had been put in the bank for her little girl, who also has passed away recently. Certainly the children in one way and another are having a splendid share in this relief work.—*The Congregationalist*.

**The Horrors Increasing.** Famine reports from India are more gloomy every week, more than 4,500,000 people are now

subsisting on government relief. "No such number of persons," says Lord Curzon, "has ever before been simultaneously relieved by any government in the world's history." It is becoming very evident that many missions which at first seemed outside the famine area, are threatened with serious distress.

**The Curse of Caste.** When it was proposed, at Ahmednagar, to open an industrial school, it was a great surprise to me to find strong opposition to it among the native Christians. They considered manual labor a mark of servitude, or at least of poverty. About fifteen years ago, an English officer visiting Ahmednagar, offered to teach a trade to any native Christian boy that I might send to him. In a few days I sent a young man, the brother-in-law of the pastor, to learn blacksmithing. Imagine my surprise when, a week later, I was told by this pastor, with sobs, that I had ruined his influence forever. "What," said he, "will my congregation think of me when they learn that my own brother-in-law is a blacksmith, and what respect can I look for from Hindus after this? If you had made him a preacher or a teacher, I would have thanked you as long as I live; but a blacksmith! Oh! Oh! What shall I do?" This pastor reflected the prevailing sentiments of the time and place regarding manual labor. He echoed merely what he had been hearing all his life. We missionaries felt that the opposition of the native Christians was another and an overwhelming reason for founding an industrial school.—*Rev. James Smith.*

**A Crime to Learn.** The Rajah of Cochin issued a proclamation against a Madras gentleman because he had been to England for

study. The punishment entailed is that he and his wife shall not enter any temple nor touch a tank or well, and their families even are prohibited the temples, until the case is disposed of.

**Not "Rice-Christians."** "From first to last during my sojourn in India I saw many native Christians. Those that I saw are a remarkable and impressive body of men and women. I was always saying to myself, 'They are like the people of the Bible.'"—*Julian Hawthorne.*

**Some Hindu Christians** were once holding an evening prayer-meeting in a dimly lighted room. They were reading the Bible together, choosing especially those texts which treat of the love of God as impelling to the love of all men. All at once they were startled by a rushing noise, and out of a dark corner sprang up a heathen man and burst out into the night, flinging behind him as he went the words: "This stands written in your book; but you do it not."—*Evangelisch-Lutherisches Missionsblatt.*

**A Sacrifice to An Indian news-  
a Steam- paper reports a case  
Engine. of a Hindu laborer  
who lodged a complaint at the police office at Hingoli.** He was horribly burned about the head, arms, and chest, parts being absolutely charred. He complained that as he was passing a cotton-ginning mill, some men (natives) asked him to enter the compound, and then seized him and forced him into the furnace. He managed to free himself, and got back to his house and to the police station, but eventually died of tetanus. *The unanimous opinion among all the natives is that the wretched man was offered as a sacrifice to the steam-engine, which had not been working satisfactorily.*

**The Christian Conquest of China.** But tho the difficult task and slow progress, the faithful effort to arouse the Chinese to their need for the Gospel can have but one result. When we recall that modern missions in China began less than a century ago, and that it was not till 1860 that the country became in any general sense open to outside influence, while now there are more than 80,000 native Christians, there need be no discouragement. "It took eight centuries," says Dr. Arthur Smith, "to develop the Roman Empire. It has taken about as long to mold Saxon, Danish, and Norman elements into the England of to-day. Each of these race-stocks was at the start barbarous. The Chinese are an ancient, and a highly civilized race, a fact which may be in some respects a help in their Christianization, and in others a hindrance. Taking into account the intensity of Chinese prejudices, the strength of Chinese conservatism, the vast numbers involved, and their compact, patriarchal life, we should expect the first steps to be very slow. . . . Putting aside all consideration of the time element, . . . what Christianity has done for us it will do for the Chinese, and under conditions far more favorable, by reason of the high vitalization of the age in which we live, its unfettered communication, and the rapid transfusion of intellectual and spiritual forces. The forecast of results like these is no longer the iridescent dream which it once appeared. It is sober history, rationally interpreted."

**The Opening of Hunan to the Gospel.** *The Chinese Recorder* states that tho the Society for the Diffusion of Christian and General Knowledge among the Chinese was only

founded ten years ago, the results of its work have been remarkable. Viceroy Chang Cheh-tung in 1894 sent 1,000 taels (\$800), and other influential Chinamen, unasked, have sent smaller sums to aid the society's work. With its headquarters at Shanghai, the society has come into contact with many Chinese of high standing, including Li Hung Chang and many of the doctors of Chinese literature. The province of Hunan has been for many years the hotbed of anti-Christian literature, but after two years perusal of the society's books, the chancellor of education for the whole province has invited the society's Chinese editor to become professor in the chief college of the provincial capital.

**The Growth of These statistics re-**  
**One Year.** late to communi-  
cants received in  
Kwang-tung and Kwong-sai dur-  
ing 1899:

Presbyterian Mission.....	575
Baptist.....	546
Berlin I.....	373
Congregationalist.....	265
Wesleyan.....	143
London (L. M. S.).....	113
Church (C. M. S.).....	87
United Brethren.....	24
Christian Alliance.....	20
American Scandinavian.....	17
Total.....	2,163

**Manchuria In the *Missionary***  
**for Christ. *Record* (United**  
Presbyterian) Rev.

Mr. Douglas reports a wonderful readiness to listen to the Gospel. On his tours he finds the people not merely ready to receive him, but forward in their preparations for Christian work. Of one place he says he was met at the door of a blacksmith's forge by a company of men who, led by the blacksmith, took him to a neighboring house which had been beautifully fitted up as a place of worship. There were no baptized persons there and no preacher, but there were 20 or

30 young converts who were waiting for the missionary. It was a surprise to find that the women came forward with the same eagerness as the men. At another place where 5 persons had been previously baptized, there was a company waiting his arrival at the door of a church of their own providing, and along with them some 50 new candidates whom they had gathered round them. At another place, where Mr. Douglas was once mobbed, he had a reception which he speaks of as "more like that of a high-grade official than of a humble missionary." At this place, too, they had provided a church at their own expense. Many of these people have suffered much persecution. In one place a man was found unable to leave his bed, having been beaten nigh to death because he had followed the new faith. But he said to Mr. Douglas, "Is it not enough for the disciple, pastor, that he be as his Master?" One of this man's daughters came forward for baptism. She was a girl of fifteen and was asked, "What if you should have to suffer like your father?" and her quick answer was, "Has not our Lord said, 'Rejoice and be exceeding glad, for great is your reward in Heaven?'" When converts are made of such stuff as this, it is not strange that the kingdom advances.

**Some Japanese Christians in High Positions.** In the present Japanese Diet there are 13 or 14 Christians. The president of the lower house is a devoted elder in the Presbyterian Church, and the recent chief justice is a member of the Congregational Church. The minister of foreign affairs and the secretary of the prime minister are Christians. The captain of the largest vessel in the navy is a Presbyterian elder, who was also for a time president of

the Y. M. C. A. in Tokyo. In the faculty of the imperial university there are 3 or 4 Christian professors, and in the agricultural college the president and a large part of the teachers accept the Gospel.—*Rev. H. Loomis.*

**A Shogun on a Bicycle.** Says a Japanese paper: "One of the sights of Tokyo is Prince Tokugawa Keiki, the last of the Shoguns, riding on a bicycle. The prince is some sixty-four years of age, but time has dealt lightly with him. He can do his twenty miles on a bicycle or tramp by the covert's side from dawn to darkness, gun in hand, without giving any indication that his years have become heavy to carry. There are, happily, many veterans as hale and hearty as the prince, but there is only one last of the Shoguns who rides a bicycle; and to us who remember what the Shogun's court was thirty-two years ago, how sacred was his person, how inviolable the seclusion in which he lived, how austere and elaborate the ceremony that attended his least important goings and comings, this spectacle of the once magnificent ruler bestriding a vulgar bicycle almost crowns the pinnacle of Japan's radicalism."

**Will Japan Capture China?** The *Jiji Shimbo*, a Japanese paper, states that a number of influential men, together with leading physicians and medical societies, have arranged to send doctors and nurses to China. "Just as Europeans send missionaries, we send these, because the Chinese are more susceptible to bodily benefits than to spiritual." The Japanese believe that they will thus gain a greater influence over all classes, especially the mandarins, than Christian missionaries have done.

**Impressions of Prince Konoye, of a Japanese Prince.** Japan, has recently made an extended visit to Europe. On his return to Japan he gave an account of his impressions. It is particularly interesting to note that he made one discovery that has led him to serious reflection. He "found," says the *Japan Mail*, "that when people in Europe spoke of a 'gentleman' they referred to a man's moral qualifications rather than to his material condition. A 'gentleman' was a man of honor who scrupulously fulfilled all his engagements, and who forfeited his right to the title at once if he committed any of the acts which in Japan are condoned or overlooked. The prince thinks that an immense reform is needed in this country. He disclaims any advocacy of the introduction of Christianity, but he had no hesitation whatever in asserting that the 'gentleman' of the Occident is a product of Christianity, Christianity taught in the nursery and permeating the atmosphere of the schools and universities, as well as of society in general."

**Episcopal Missions in Japan.**—An article in the *Japan Mail* says that of all the missionary work carried on in the empire, that of the Episcopalians stands first as regards rapid development. The number of baptisms for the past year was 518. This includes baptisms in the Church of England mission as well as those in the American Episcopal Church mission.

#### AFRICA.

**Light in Egypt.** While all eyes are now turned upon the unhappy strife in South Africa, there are peaceful revolutions going on in the North. Egypt is being evangelized. During her suzerainty there, England has literally been "preparing the way

of the Lord." Twenty-one years ago there was hardly a mile of good wagon-road in Egypt. Within seven years England has built more than 1,000 miles of good roads and 1,400 miles of railroad. She has changed the oppressive taxation which has reduced the peasantry to the most wretched poverty to a moderate amount, and the Egyptian farmers are now thriving and contented. Egypt is again exporting surplus grain to the neighboring lands. But the evangelistic effort which is to change the character of the country is still more remarkable. A great preparatory work has been done by the United Presbyterians of America, and there are now evangelical schools in every one of the 180 provinces, with 12,800 pupils. Of these, in 1898, over 2,000 were Moslems, and nearly 4,000 were *girls*! There are 83 chief towns, and Christian work is going on in 55 of them. Nearly 19,000 Bibles were distributed in Egypt last year.

**Heathen Fetishes.** It is amusing to note the varying degrees of confidence or mistrust with which the heathen regard their fetishes.

Thus in West Africa a man who had a piece of paper inscribed with Arabic characters, and sewed up in a bag, declared that it rendered him invulnerable to bullets, and that experience had confirmed its value. He was asked if he would wear it and let himself be shot at, but declined. However, he hung it up on a tree and defied the challenger to hit it. Unluckily for him, the first shot struck it and went through the tree. The second knocked it to pieces, and brought down a good piece of the tree. Such repeated ordeals at last destroy superstition, provided there is a positive faith to offer, and provided there is not, as in Christen-

dom before the coming of Antichrist, the wide-spread love of a lie, ready to believe the most driving imposture rather than to rest in the Son of God.

**Payment** The temptations  
**Made in** put before Chris-  
**Slaves.** tian converts in

mission fields are often very great, and the wonder is that they are so often resisted. Mr. Stover, of Bailundu, West Africa, writes that one of their young men has become so skilful in the building of houses that the Portuguese and the "half-breeds" are presenting to him all sorts of inducements to give up the Christian work and build houses for them. One man offered Keto three slaves if he would build his house for him, to which offer the reply was made: "The servants of the Americans do not deal in slaves." The incident illustrates the character both of the converts and the Portuguese.

**A Prosperous** About fourteen  
**German** years ago, when  
**Mission.** the German gov-

ernment took possession of Kamerun, the mission work of the English Baptists there was taken over by the Basle Society. The work was only in the pioneer stage, and the methods of English missionaries seemed to their successors too democratic and casual; but they acknowledge that in all the stations there were good Christian elements, and that the reputation of the English stood them in good stead when the work was extended into the interior. The last ten years have been full of progress. There are now three times as many European missionaries and head stations. The sub-stations have increased to 129, the 160 church members to 2,025, the 233 children in schools to 3,278.

**Portuguese** This province of  
**Evangelizers** Angola is a large  
in Angola. field, and has been

under Portuguese control for more than 400 years. Rev. E. C. Withey, who has spent sixteen years in Angola, says: "Portuguese rule has put an end to many barbarities practised under the old native *régime*, and in the present day at least it is not in Africa intolerant of Protestant missionary work. On the other hand, the Portuguese policy has never been to study the good of the conquered country, and many cruelties have been inflicted by them in the prosecution of the slave trade, which still exists, tho carried on covertly under guise of the 'contract system.' The government has been and continues to be one of oppression and extortion, and is corrupt. Almost no improvements in the line of roads, bridges, etc., have been made in the country during all these years, so that for transportation, people in the interior are still dependent upon the primitive mode of carrying things on the head."

**The White Population of German East Africa**, in 1899, was found to be 1,058, of whom 842 were Germans. There were 164 male, 33 female missionaries, 29 wives of missionaries, 15 female nurses. The negro population is reckoned at seven or eight million.

**Missionary** While the cry of  
**"Luxury"** in missionary luxury  
**Uganda.** is sometimes raised,

the opposite charge of neglect of our missionaries' comfort is also made now and then. One illustration of the reasonable care which the committee take of the missionaries will be interesting to our readers. It is well known that on the journey up to Uganda it has been difficult, if not impossible, to employ beasts of burden

successfully. The committee, feeling that the lady missionaries ought to be saved the strain of marching some hundreds of miles under an African sun, have hit upon the expedient of supplying them with one or two *jinrikishas*—in reality a form of light wheel chair—each to be drawn by one man. The experiment has been rendered feasible by the construction of a good path to Mengo, which replaces the narrow and winding tracks of old time.—*C. M. S. Gleaner*.

**From Night to Day in Africa.** One of the missionaries of the Basle Society at Coomasie gives a pretty account of an excursion—half school treat, half preaching tour—made in what was a few years ago one of the blackest and bloodiest districts in Africa. For two days this man marched with his school children, two and two, clad in white garments, and singing as they went, from village to village, visiting sixteen in a short circuit. Everywhere there was a welcome, a brief talk about the Gospel, and the children were regaled with fruit and other native delicacies. Order and peace seem now to reign in this once savage region.

**The Blacks in Basutoland.** Basutoland, in which the French Protestants are the chief missionary influence, is, as we know, under British supremacy, indeed, but perfectly free in its inner affairs. The official reports—not merely those of the missionaries—show, as is remarked by the *Missions-Freund*, that the blacks develop better under white influence but without compulsion from the whites, than where—as in the Transvaal—they are under coercion. Agriculture is increasing, many Basutos are learning trades, and during the last year 30,274

passes had to be made out to men who were going out of the territory to look for work in the villages or mining towns of the neighboring colonies. This means that a fifth of all the men went abroad to seek work.

**News from Wellington, South Africa.** A recent comer to this famous educational center writes: "Mr. Murray's schools here are more numerous than I knew. First, there is the girls' seminary, started twenty-six years ago by Miss Ferguson and Miss Bliss, with five or six buildings as dormitories and class-rooms, including Goodnow Hall, a fine recitation building with a large audience room. Then the college in Cummings Hall; the Institute, over which Mr. Clinton Wood presides—a real 'Bible Institute;' a normal training school for teachers; a large boys' boarding school; and what is called an industrial school, where poor girls get a little schooling, and also training in housework, sewing, etc., such as will make them good servants or house mothers. All these schools, including over 700 students, are under Mr. Murray's supervision, and are for the white population. Eighteen young men and 6 young women are training for mission work in the institute, and 50 have already gone into the mission field. Besides that number there are multitudes going from the college and seminary who carry the mission spirit into their home towns, and are doing beautiful service for the Master. The strong temperance spirit emanating from the schools here is a great blessing in this wine-producing land."

**Anniversary of the Hereroland Mission.**—The station of the Rhenish Missionary Society at Ujimbuingue, Hereroland (German S. W. Africa), has celebrated its fiftieth



anniversary. During the half century it has been more than a dozen times attacked, plundered, burned. More than once it has seemed to have perished. Yet, by God's mercy, it not only survives, but is the center of a Christian congregation of 752 souls.—*Rheinische M. G. Berichte*.

The admirable German governor, Lieutenant Leutwein, we are glad to see, is still in the colony.

**Christians of South Africa.** Pastor Dietrich, of Breitung, in

Thuringia, a member of the committee of the Berlin Society, gives a pleasant account of a visit to the native congregations in the Cape Colony. Says he: "God, in my old age, has fulfilled a wish of my youth: I see and am journeying through the land in which our Berlin Society since 1834, along with other societies, has been working for the kingdom of God. The brown and black people, among whom I and my wife are daily passing to and fro, are for the greater part baptized Christians, our evangelical brethren. I have already preached twelve times in their handsome and pleasant churches.

"I have visited a good deal from house to house. Their rooms look neat and cleanly; the table is always decked with nosegays, procured from their pleasant gardens. The favorite flowers are roses, geraniums, mignonette, narcissus, pomegranate blossoms, and callas. They show much pleasure that one of the 'Fathers' (of the society) is visiting them. Church attendance on the Sunday and in the week may be said to be very good; the houses of worship are filled, and the congregations very attentive to the sermons. Many have to travel two or even three hours to reach church.

"The people are diligent workers, either on their own land or on

the neighboring Boer farms. The schools are prosperous, often having 200 to 300 children. Besides the missionaries the teaching is done by colored teachers, male and female, who have passed examination before the government inspectors. They accomplish as much as our county schools. The pupils are well-behaved, courteous, obedient, and fond of their teachers. I have stayed in the schools whole days, enjoying the scholars' answers. Bible history, catechism, proverbs, psalms, hymns, sit fast in their memory, and in answering Bible questions the children show much justness of apprehension."

—*Calwer Monatsblätter*.

#### MISCELLANEOUS.

**Business Men and Missions.** If as business men we can not serve

Christ as direct ambassadors, we can serve Him by sending others, and promoting His work. When interest in missions is sincere, when the obligation is fully realized and met, and when business men apply to the work of missions, the same energy and intelligence which govern in their commercial ventures, then the proposition to evangelize the world in this generation will be no longer a dream.—*John H. Converse*.

**The World's Wealth.** Mulhall, the most noted of statisticians, has recently

revised his figures representing the wealth of the leading nations in the world, with the following result: United States, \$51,750,000,000; Great Britain, \$59,030,000,000; France, \$47,950,000,000; Germany, \$40,260,000,000; Russia, \$32,125,000,000; Austria, \$22,560,000,000; Italy, \$15,800,000,000; Spain, \$11,300,000,000. The foregoing computations are based upon values shown by real estate records, buildings, merchandise, railways, and the circu-

lating medium of each nation. He notes the fact that, while most European nations have attained their growth, the United States is apparently at the threshold of an industrial development which it has never dreamed of before. According to Mr. Mulhall, the wealth of the United States in 1850 was \$7,136,000,000; in 1860, \$16,160,000,000; in 1870, \$25,982,000,000; in 1880, \$43,642,000,000; in 1888, \$61,600,000,000; in 1898, \$81,750,000,000. The increase of wealth during the past ten years is nearly half as much as the total in 1880.

**The Papacy and Foreign Missions.** Why is it that Protestants display greater zeal for the world's evangelization than Catholics do? While from Protestant sources missions received last year nearly \$15,000,000, the great Propaganda was able to gather from all Catholic peoples together only a paltry \$1,333,311, which is less by \$500,000 than the income of the Church Missionary Society alone, is not much more than the Methodist and the Presbyterian churches in this country give, and only about twice the receipts of the American Board. The giving of Catholics by countries is in this order: France, \$818,417; Germany, \$79,516; Belgium, \$72,779; Italy, 56,936; United States, \$53,642; South America, \$32,894; Spain, 27,202; British Isles, \$25,860; Holland, \$19,485; Austria, \$12,578; Mexico, \$12,253; Portugal, \$5,056, etc.

**The Samaritan Hospital of Stockholm** has been notified that it is to receive a \$30,000 legacy by Jennie Lind-Goldsmidt. Otto Goldsmidt, one of the executors of his late wife's will, writes from London that the executors have selected the Samaritan as the institution coming within the terms of the legacy.

**Christianity vs. Heathenism.**—We must never forget the great contrast, already expressed: In heathenism man seeks God; in the Gospel, God seeks man. And only thus can man find Him.

**Christianity the Only Religion of Song.** The Christian religion is the only religion of joy in the world, and hence the only religion of song. No hymns are sung in Hindu temples, Buddhist pagodas, or Mohammedan mosques. Even in Jewish synagogues the tendency of the music, as I have observed, is to drop into the minor. It was a Christian apostle who said: "Be filled with the Holy Ghost, singing." Real Christian praise is the beginning of celestial and eternal psalmody. Such was the song of Paul and Silas in the prison at Philippi, when, as their biographer tells us, "the prisoners heard them," the poor captives, loaded with chains, raising themselves up from the cold ground to listen with wonder to the unwonted sound of those two voices pealing forth the praises of Christ in the midnight darkness of the dungeon. Heaven, too, listened to that song, and answered with the earthquake, which opened every door and set every captive free, as tho to teach the lesson that the liberation of the soul which finds its expression in joyful Christian praise is the prelude of every other form of liberty.—*Henry Grattan Guinness.*

**Bible Societies.** There are 73 Bible societies in the world, chiefly, of course, in Europe and America. The most prominent of these are the British and Foreign Bible Society and our own American Bible Society. The former was organized in 1804 and has since that time printed and circulated 160,000,000 copies. The American Society was

founded in 1817. Its output has been 66,000,000 volumes. It is estimated that the combined circulation of all Bible societies is about 280,000,000 copies. And trustworthy authorities say that adding to that of the Bible societies the output of private firms, 500,000,000 copies of the Sacred Scriptures have likely been circulated in the world during the present century. To-day indications are that in the coming century the spread of the Bible will astound even the most hopeful.

**Missions and Nationality.** Missions have an innate sense for the articulations of mankind for *nationalities*. Go hence and make all nations my disciples, saith the Lord. And Pentecost lays on the Church the charge of proclaiming the mighty works of God before all the races under heaven in the tongue wherein they were born. A predominant race, as now the European, will always be inclined to impose its culture and its speech oppressively upon the subordinate peoples, and so to bring about a uniformity, which is not of the nature of mankind. When missions come to a heathen people their first business is to learn that people's own tongue, to speak its own tongue, to render this its tongue capable—often with great labor—of giving expression to the lofty maxims of the Gospel, and to seek out the points of connection within this people's human traditions, from which the Gospel can most easily and naturally be proclaimed before it. And missions proceed to give the people the Holy Scripture translated into its own tongue, and thereby, when the necessary conditions of vital energy and of a measure of previous culture exist, missions supply the basis on which there may arise a new Christian people, with its comparatively in-

dependent development. On the whole, missions seek to spare and strengthen national peculiarities, so far as they are not evil. It has no interest in bringing about a uniformity in which they shall perish, but much interest in the various and manifold riches which God has deposited in the one nature of mankind, and in which the riches of the one Gospel are variously reflected. Altho missions well know how to value the culture which for many centuries back has grown up on Christian grounds, yet they do not cling superstitiously to the special European culture. The Savior of the world was, after the flesh, not of European stock, but of Semitic; He means that other races and other peoples shall also have somewhat to accomplish, and shall have their contribution also to make, and that, perhaps, by no means an insignificant one, to the collective life of mankind.—GUSTAV JENSEN, *Nordisk Missions-Tidskrift*.

**Missions and Idealism.** Missions give an important additional influence to the intellectual and spiritual life of our age by their *ideal character*. There is no surer death for all intellectual life than the materialistic way of thinking, which only asks how one can best enjoy the world that now is, and get the most satisfaction out of it. Missions are in thorough antagonism to materialism, inasmuch as they induce men to give up many or all the advantages involved in civilization and easy circumstances, in order to carry out the high aims of God's Kingdom. In the circle of home they have force to lift men above the often very narrow bounds which close in upon their life, and to bring them to serve the highest interests of universal mankind. Business enterprises, tho legiti-

mate, nevertheless aim at reaping gain among the non-Christian peoples, with whom they come in connection. The great European states are appropriating to themselves as much as they can of these peoples' territories, in order to give an outlet to their overflowing population, and to secure and extend their position in the clash of interests. Even the famous discoverers, whose names we mention with admiration and gratitude, are *seeking* something, namely, knowledge, which urges them forward, amid toil and self-sacrifice, through the unknown regions. They have little to give those to whom they come. Missions alone come not to take anything, but to give. They come, as was said of old, without money and without price, to give that which is greatest: a part in the kingdom of heaven. It is superfluous to speak of the privations and sacrifices which missionary laborers have to go through for the sake of the cause; in some of their places of labor there is now a reasonable measure of security, in others, little or none. Yet it must be acknowledged, that missions as a whole, in their comprehensive work over the whole earth, are a very especial witness to unselfish devotion for ideal interests. They are thus a distinct protest against all materialistic, soul-killing, ways of thinking, and a quickening leaven of all noble human life and aims.—GUSTAV JENSEN, *Nordisk Missions-Tidskrift*.

**Missions in Church Life.** It must be acknowledged that missions in *church life* are as yet far from having secured the position which appertains to them, and, therefore, the position which belongs to them in the intellectual and spiritual life of our time as a whole. Yet there are signs that the sense of missionary duty and

missionary work is not retroceding within the Christian Church, but is, as we hope, vigorously advancing. Let me mention a sign from the world of science. The well-known German missionary theologian, Dr. Warneck, demands that missions shall not be put on a level with any single branch of church work here at home, but shall, as representing advancing and conquering Christianity, have a right to an equal sum of energy and means with the whole of the upbuilding forces of Christianity within Christendom. There is also another feature to be noted out of practical church life: the now familiar movement among the student youth of the Christian nations, which largely bears the missionary imprint, and even ventures to speak and work for the fullest development of missionary action within a nearer future than is commonly accounted possible. Yet a greater thing will it be than any particular signs if the whole Christian Church, with voluntary devotion, will, with growing energy, raise up missions among the nations as her second grand concern alongside of her upbuilding work at home. For this we hope in God. Then will missions have a firmer position, and enter more deeply into the spiritual life of the twentieth century than they have yet been able to do in the century which is hastening to its end.—*Ibidem*.

**Missions and Civilization.** The two words—*Civilization* and *Missions*—which are here conjoined, most commonly call up the image of an antagonism, a conflict, between rivals, not to say enemies. But however strong a warrant present facts may seem to lend to this apprehension, we must not forget that these are facts which ought not to be, and that

their mutual relations offer other aspects, other possibilities. It is an opposition between near kindred, indeed, you might almost say between the child and its mother, at least its foster-mother. The civilization of which we are here speaking, and which is now making the circuit of the heathen world, whose missions are doing their work, is itself the child, or at least the foster-child, of missions. We have not here in mind the original heathen civilization, which has its home in the great communities of South and East Asia. This also is a mighty antagonist to missions, an antagonist whose strength and power of resistance are decidedly undervalued by most friends of missions. These talk much too airily about Christianizing India or evangelizing China, as if it could be accomplished all at once. They do not consider, that these are lands, or rather grand divisions of the world, whose population makes up half mankind. They confront missions, not in a state of barbarism, not with a feeling of deep destitution and longing for the gifts of the Christian world, but with the proud consciousness of an ancient culture, deeply rooted in the hearts, and in the social development of each people. This culture they are not in the least minded to exchange for the new foreign doctrine. Missions have thus far hardly taken a true aim against this antagonist. Still less have they dealt it a mortal wound. It will be the great question for the missionary history of the next century to answer, whether missions will then win or merely approach, the decisive victory over this cultivated paganism, while the now expiring century has only been witness to the partial victory of missions over uncultivated paganism.

But it is not this heathen civili-

zation we are thinking of in bringing together the two words civilization and missions. It is that civilization which has become the possession of the white race and the Christian peoples, and which now, with this imprint upon it, is journeying out among the other races. This civilization has not grown up on heathen, but on Christian soil. It may, indeed, derive its descent from the ancient Greco-Roman culture, but it has only reached us after having been adopted, cleansed, and transformed in the crucible of the Church. It has been brought to us along with Christianity, and is among us only as its child, or, at least, as its pupil, even tho it may in part have forsaken its mother and learned to despise her. And now it is roaming around in strange parts of the world, largely like a truant and degenerate child, that has forgotten his Christian training and learned evil things of the street boys. With all its disorders it too is, in its way, a missionary force in the heathen world, only its missionary influence is not for Christianity, but for the culture of the Christianized whites. This culture it displays to the heathen not in its nobler form, as raised and cleansed by the Gospel, but largely in its degenerate distortion, its apostasy from Christianity. This is that missionary work of culture, which in the outposts of civilization, abroad in the heathen world, encounters the missions of Christianity. And this encounter is often antagonism and conflict. One must be blind not to see that civilization in this form raises up great obstacles to missions and hampers their work. But we should none the less be blind not to see that this is not the normal, divinely intended relation between civilization and missions.—V. S. *Nordisk Missions-Tidskrift*,