



**PANAPA TENIHOTITI AND TOPOPOKI.**

**Two Maori Chiefs of New Zealand.**

# THE MISSIONARY REVIEW OF THE WORLD.

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## THE PRESENT OPPORTUNITY AND OBLIGATION.\*

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To a Christian an opportunity is a claim. If I see a man ahungred and can give him bread, if I see a man wandering from the way and can show him the road, that opportunity is an obligation. Why do we read that Christ *must* be lifted up? It was simply the supreme opportunity of love that found the point of need and gave itself at the point of need. Why did Paul say: "I *must* see Rome?" Was he coerced? Paul had to impart something because he had something to impart. Jesus Christ could turn Saul into Paul and Paul had nothing to say about it to men who needed just what Jesus Christ had done for him. Those men were weak morally. Paul had power. Those men were in darkness, and Paul knew the light. Those men were in degradation, and Paul knew Jesus Christ. What else could he do as a Christian? "I must see Rome, and if there is no other way to get me there, fasten your chains on my wrists and take me there as a prisoner, for I must see Rome that I may impart!" I am a debtor to Greek, to barbarian, to Jew, to sinners, to any one who has not what I have. That is Christian chivalry. Show it the need and it leaps.

Opportunity is an obligation, and obligation is inspiration, and inspiration is in-spiritation, which means that the spirit of Christ is in me, and because I live you shall live also, and because I love, you shall love also, and you must love my way. That is why Paul said: "Wo is me if I preach not the Gospel to the man who does not know it." Where would Paul be to-day if he were on earth? He would be in the thin red line out at the forefront where it runs up against the great black broad line. He said: "It is my ambition to fight where no one else has ever drawn a sword; let me be the first runner to go ahead with the news of life to the dead."

Christian friends, an opportunity is a claim. It is indisputable. If

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Jesus' love is much to me, then I am logically bound to feel the interest of that love, sweeping into line every man who needs what Jesus can do—intensity and extensity, and all wrapped up together. If a light is bright here it will shine a long way. It takes very precious ointment to fill a whole house with its fragrance, but if Jesus Christ is everything to me, I know he can be everything to any man, and because I know it then who is me if I will not do all that is in my power to let every man who does not know Jesus Christ share Him with me. There is no escape from this logic. If I love Jesus Christ, which means if I am loyal to Him, which means if I keep His commandments, I am in touch with everybody to the end of the earth who needs Him, and I can not wash my hands and say that you must excuse me from this matter. Jesus Christ said: "Ye are to be my witnesses . . . beginning at Jerusalem"—that is New York City. I believe in city missions; so does every foreign missionary.—"In all Judea"—that is home missions—"and in Samaria"—what is that? That is the particular tribe or nation that you don't like. In Jerusalem and Judea and Samaria, and "to the uttermost part of the earth"—that takes in the last man. I tell you, beloved, your love has got a broken wing, if it can not fly across the ocean.

#### TWO ETERNAL CLAIMS.

Now, there are two claims that I would present, and they belong to the present situation, for, if you did but know it, we live in eternity; there is no past and future for the Christian—ah, yes, a future; but there is no past and there is no present; it is simply a moving point that we are in, and in that moving point we live and do our business, or we don't do it. Now the present situation is the eternal situation as long as the Church is under orders from our Lord. The two claims are these: Fidelity and fairness. Fidelity relates to our God, and fairness touches our brother. Sentiment is beautiful. Let it operate. But it must crystallize in Him. "Lord, I am ready to die with Thee." "Peter, don't talk so fast or you will get in trouble. It is not what a man *thinks*, but what he *does* that counts." They said unto Him, "Lord! Lord!" "Why call ye me Lord, Lord, but do not the things I say?"

How wide is the horizon to Jesus? It is a little one to us; it is growing small to many. But to Jesus the outside rim of the earth was the first horizon that He saw and the last He viewed, for when He was born, good tidings came, unto whom—the Jews?—"unto all people." Then He said, "Whosoever this Gospel shall be preached throughout the whole world," and "repentance and remission of sins shall be preached in My name to all nations." And lastly, "Go ye into all the world." See where that horizon is from the very start, beginning at Jerusalem, and in Judea, and in Samaria, and "unto the

uttermost part of the earth." What are you going to do with that if you say you don't believe in foreign missions and yet believe in Jesus? Why, it is simply impossible.

The early Church did what? It went everywhere, and the first thing you know Paul said that the Gospel has been trumpeted throughout the inhabited world. Then the Church having won its fight got under the curse of Sodom—pride and fulness of bread and abundance of idleness. Intoxicated with this power, like a mountain stream that comes down from the tops of the Persian hills and gets to be a stagnant pool on the plain, the Church went into its deformation, and the dark ages came. If the early Church could have only remembered Jewish history. What was the promise to Abraham? "I will bless you, but you will be a blessing to the ends of the earth and to all nations." I as a Christian, and the old Jew as a Jew, was to be placed only as a steward that I might pass it on. You remember how annoyed Jonah was? In the first place he did not want to go to Nineveh at all, and when he had to go, he sulked like a pouting child when he found that God would have mercy on somebody who was not a Jew. When Paul said, "I am going to preach to the Gentiles," the Jew caught up the dust and threw it in the air, and said, "Away with such a pestilential fellow." That is the reason why God took the Jewish candle out of the candlestick, and it went into darkness. It was for that reason that the Church went into the dark ages—it turned its candle into a dark lantern, and said, as long as I may see the light, I don't care who is in the dark.

#### THE LIGHT AND SALT OF THE EARTH.

In the Reformation the light began to shine again. Fellow-Christians, where are we to-day? We are in the clear light.

Any man can see what Jesus meant to do for the world. He said: "You are the light of your families." I hope so. "You are the light of the world." You are to shine so that the last man may have light from your candle. "You are the salt of"—the Church—"ye are the salt of the earth." Go let you your light illumine the darkness; go rub your salt into decay. Go where the darkness and decay are worst, for that is what Jesus meant when he said, "Love your neighbor." Who is your neighbor? The man that needs you is your neighbor. It may be that some child-widow or famine sufferer in India is your nearest neighbor, because just now for the sake of God's kingdom he or she needs you more even than your Sunday-school class needs you. Every one of us marches up as Christian, not before the great white judgment throne, but before our Master as a servant to give an account how we have used our tools. The best tools, the greatest treasure, the most invaluable talent, is what? My personal knowledge of Jesus Christ. I am to give an account before my Mas-

ter for what I did in this world with what I knew about Him. Don't doubt it. "What shall I do with Jesus that is called the Christ?" is a question that stirs every one who is thinking right.

Now the other claim is fairness. That makes my blood stir, for the old Saxon, and Anglo, and Dane, and Teuton is in my blood. I had good old pagan ancestry; you can see some of their places of worship over in England, and they believed in human sacrifices. They used to take beautiful girls and put them in wicker crates and shoot arrows at them to see which way their blood would run, that they might know what the gods were thinking about. Those were my ancestors. Men proud of your Saxon, and Scotch, and Irish, and German blood, remember and honor the foreign missionary Paulinus, Patrick, Colombo, Gallus, who went out to those men and women, wild barbarians, pagans of the north, our ancestors, and preached to them the Gospel of Jesus Christ. I am the heir of that sacrifice; it is my heritage. They paid for it, and I enter into the blessing.

#### BRINGING THE GOSPEL TO BRITAIN.

O, that beautiful incident! It was near old York, men of New York. It was a great company that was gathered in a great hall. A stranger came and wanted a chance to speak to them. His name was Paulinus, little Paul, and they said, Shall he speak? and an old thane got up and said: "What is the life worth living? We don't know. It is just as tho a little sparrow flew into our house a cold winter night out of the dark, circled around, and then out into the dark again. That is our life. We don't know where we came from. We stay here for a little, and then out into the dark we go. If this stranger can tell us anything, let him be heard." And then Paulinus prayed to them that they would come to God, and would find out what life was at the feet of Jesus. That is where our Christianity started—foreign missions, home missions, all of them—and I tell you that fairness means that I must do to others as men once did for me. There are millions to-day on earth that have just as good a right before God to know the best there is in life as you and I have. Why don't we tell them? Is it fair that there should be millions of children born in the next generation to open their eyes in heathen darkness, when you and I opened our eyes in the light of a Christian day? You are darkening the lives of millions of unborn children by not putting the light of the love of Jesus Christ before the faces of their fathers and mothers.

I will not talk of the horrors that belong to Pagan religion, of the degradation of womanhood. You and I know Jesus, and know what He has been to us. Shall we not tell it to them that are in darkness? If your boy had just been recovering from diphtheria because your doctor knew of anti-toxine, and within twelve hours after he gave it

that labored breathing began to be more easy, and that terrible phlegm began to dry up and slough off, and he is all right now, and if out in the village yonder, you know there is a man whose boy has diphtheria, and they are holding his poor little feverish hands, and he is gasping for breath as they try in the old way to help him by calomel and the fumes of sulphur, and you let him suffer in the old way, and you permit his father and mother, so anxiously watching over him, to break their hearts in the same old way, and yet you know the new way to treat the disease, and you do not help! Just think of it! Picture it! Christian men and women!

#### THE CALL TO ADVANCE.

Now what is the opportunity? That and the claim are right tangled up together. The opportunity is the claim. What the unchristian world in America and England needs is the advancement of Christian missions. Why? I do not believe there is any way in which the Church can so move men and women as to make an advance by faith into the great world beyond for Jesus' sake, and for principle. I do not say for the sake of commerce, but I say for principle. James Russell Lowell said: "You can never test a man's principle until you know what he did for a principle." The Church needs the actual vitilization or the vital reaction of this thing. Look at that Moravian Church—the most missionary church, but with a perpetual revival at home. Now the heathen world is open. There are men living who remember fifty years ago praying for open doors. To-day they are all open. You have been praying for open doors, and they are open to-day in over four hundred languages. See how this great volunteer movement has sprung up. "Here am I, your sons and daughters, send us: we are ready to go." The heathen world is open. Korea has already spurned Buddhism, and is waiting. The ancient faith is tottering in India. The door of China is open to America as it is to no other nation. Dr. Laughlin says that the hand of God pushed back the reform movement there because the Christian Church was not ready to go in. China is not the "yellow peril," but the golden opportunity. Oh, what an opportunity! Let the Christian Church say to poor, lame China, "I have not come for your gold or your silver, but I come in the name of Jesus of Nazareth, to say, 'Get up and walk!'"

Now, we can never be the same after this conference. We are either going back into wilful disobedience, or we have got to go ahead. Every man is going to be true to something better, or else he is going deliberately to put a gigantic albatross around his neck, because light came and he would not live up to it. If you can not go, will you send your substitute? If two or three of you agree on any one man, Jesus will be with you, and you can send a substitute. The rich can support missionaries, and the poor can support a native helper. Face your opportunity; feel its obligations, feel its inspiration, and if you can not go yourself, say, "Jesus, here is my substitute, use him."

## SOME NUGGETS OF THOUGHT GATHERED FROM THE "ECUMENICAL" MINES.

BY THE EDITOR-IN-CHIEF.

A book of proverbs might easily be culled out from the wise sayings of the speakers at the recent conference on foreign missions in New York, and, tho these will appear in their appropriate setting in the reported addresses, there are possible advantages in making a few selections from all this large body of material. First, to give them emphasis and prominence; again, to "whet the appetite" of busy people for a larger feast from the reports; and, yet again, that different utterances on kindred themes may be placed side by side under the same class, and so reflect light mutually upon each other and the general subject. We give a few specimens, and we naturally begin with the majestic theme that dominated the gathering, namely,

### THE WONDER-WORKING GOD.

With God a thousand years are 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.—*Benjamin Harrison.*

God is the god of peace. "Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth." That is His way of making desolations.—*Charles Williams.*

Nearly half a century ago I formed the China Inland Mission, and from the day of its inception to the present time, we have never taken up a collection, but depended entirely upon volunteer contributions, and we have never lacked for any good thing. Verily, we have taken no thought of the morrow, but like the children of Israel who gathered manna in the wilderness, those who gathered most had no surplus, and those who gathered least had no lack.—*J. Hudson Taylor.*

The Russian ambassador told Dr. Schauffler, "My imperial master, the czar, will never allow Protestantism to set its foot in Turkey." Dr. Schauffler replied, "The kingdom of Christ, who is my Master, will never ask the Emperor of Russia where it may set its foot."

### THE REVELATION OF GOD.

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.

If you blot out of your statute book your constitution, your family life, all that is taken from the Sacred Book, what would there be left to bind society together?—*Benjamin Harrison.*

We must make a straight onslaught on the spirit of naturalism in religion. The fight is between Christ and the pagan religions.—*George T. Purves.*

The Bible and Christ are vitally linked and inseparable. The written Word is the Living Word infolded; the Living Word is the written Word unfolded. Whatever impairs the integrity and authority of the one correspondingly impairs the integrity and authority of the other.

The Bible is the oldest, safest, and best of all missionaries. It never grows old, gets sick or infirm, never dies, nor even needs a vacation; makes no unhappy marriages, forms no worldly or political alliances, never makes any mistakes, never contradicts itself, and is equally effective in any climate, and among any people.

#### THE DEEP DARKNESS OF HEATHENDOM.

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 lies in the acceptance of that other and later Oriental creed which is centered in that Divine Person to whom Christendom bows the adoring knee.

Lying is universal. There is no truth and no trust between man and man, and no man trusts any woman. Immorality prevails universally.—*Isabella Bird Bishop.*

The chief evil of Africa is the imminence and continuance of war. Death and famine largely result from this constant conflict of one tribe with another.—*Robert Laws.*

Arabia may contain six million souls who have heard of Issa-ben-Miriam (Jesus, Son of Mary), but who know Him not.—*N. H. Hutton.*

#### OUR DUTY TO MANKIND.

If we are not our brothers' keepers we can be our brothers' helpers.—*President McKinley.*

The greatest phenomenon of this century is the passion of men to save humanity, inspired by love of the Lord Jesus Christ.—*S. B. Capen.*

I derive the authority for missions from Christ's express direction, from His single word, "Go." His one injunction to the unbelieving world is "Come, come unto me." But to all His believing followers, "Go! go unto all the world."—*Augustus H. Strong.*

We are never told to *attempt* to do anything, but to *do*.—*J. Hudson Taylor.*

The word "witness" is found one hundred and seventy-five times in the New Testament, as the word most descriptive of the work, and it is synonymous with martyr.—*H. C. Mabie.*

#### THE GRANDEUR OF MISSIONS.

The most influential and enduring work that is being done in this day of great enterprises.—*Benjamin Harrison.*



I would rather plant one seed of the life of Christ beneath the crust of heathen life than to cover over the whole crust with the social influences of Western civilization.—*Robert E. Speer.*

There is not in all Asia a people that can be molded into a better manhood than the Chinese, and in a few years they will be coming into the Church in numbers that will astonish you.—*Wm. Ashmore.*

The missionary enterprise is the dominant movement of the day.—*Judson Smith.*

#### MISSIONARY HEROISM.

They count their labor no sacrifice. "Away with the word in such a view and such a thought!" says David Livingstone. "It is emphatically no sacrifice; say, rather, a privilege."—*President McKinley.*

Men and women who have not only preached but have *done*; who have made action follow pledge, performance square with promise.

Wo to the man who pities the worker. I am not sorry for the worker, but for the man who pities him. The life worth living is the life of the man who works, who does.—*Governor Roosevelt.*

Everett P. Wheeler said that Miss Shattuck stood for all the United States government stood for—righteousness and law, when a howling Moslem mob tried to enter her school house and she interposed the dignity of womanhood and the power of consecration.

When General Funston was asked by a superior officer how long he could hold the place he replied, "Until we are mustered out." Our missionaries are doing that thing with no regiment back of them.—*S. B. Capen.*

#### RAPID EVANGELIZATION.

We are to make Christ known to all men with a view to their salvation; evangelization, not conversion, is our responsibility. We are neither called to shrink from a burden that we may bear, nor to stagger under a burden we can not bear.—*Robert E. Speer.*

"It is my deep conviction that if the Church of Christ were what she ought to be, twenty years would not pass away till the Story of the Cross will be uttered in the ears of every living man."—*Quoted from Dying Words of Simeon Cathoun.*

#### THE HOME CHURCH.

The greatest need of the foreign fields is a revived, reconsecrated, and unified home Church.—*Benjamin Harrison.*

The Protestant Church is liberal with Bibles and stingy of men; it is willing to send a book. The Roman Catholic Church is liberal with men, and stingy of Bibles. When it wants a task performed, it sends a priest. The Church of the future will send multitudes of men with the open Bible in their hands. It will be liberal with both Bibles and men.—*Ex-Chancellor McDowell.*

By no possibility can my hand reach four feet from my body. If I want to rescue a dying man from drowning, my whole body must move to enable my hand to reach him. The whole Church must move forward, if missions are to succeed.—*J. Hudson Taylor*.

The Moravian Church has three principles: every disciple's *work* is witness for God; his *home*, wherever he can best do his work and is most needed; his *cross*, self-denial for Christ!

#### THE SOURCE OF POWER.

We are commanded to "be filled with the Spirit." If not, we are living in disobedience and sin, the sin of unbelief.—*J. Hudson Taylor*.

It is by prayer that the missionary gains his greatest conquests. I have stood face to face with a savage and held on to his rifle lest he might shoot me for his meal, but it was not my strength, but my prayer, that overcame.—*John G. Paton*.

We are a supernatural people, born again by a supernatural birth; we wage a supernatural fight and are taught by a supernatural teacher, led by a supernatural captain to assured victory.—*J. Hudson Taylor*.

For me to live is Christ. Christ multiplies himself through the self-multiplication of the individual Christian.—*Augustus H. Strong*.

#### CONDITIONS OF SUCCESS.

There is need of thorough training. Power for the missionary task will be found in education. *Love*, which we often call "the greatest thing in the world," can do less for suffering than *skill*.—*Miss Thoburn*.

The secret of the Moravians' success in mission work is that they do not attempt to adapt Christ to any particular field, but at once tell the story of the Crucified One. "We find the story of the 'Man who died for me' always sufficient."—*Paul de Schweinitz*.

Love has a wide sphere. Christian love begins at home, but it does not end at home. Like the circles set in motion when you throw a stone in calm water, it widens evermore, until it encompasses the globe.—*Augustus H. Strong*.

Charity is like a circle: it begins anywhere and everywhere, and ends nowhere.—*David H. Greer*.

There must be consecrated giving. I am tired of seeing money "raised." We must learn to *give* it.—*J. Willis Baer*.

The price of three battleships would put ten thousand volunteers into the field for a year.—*Ex-Chancellor McDowell*.

Knowledge and zeal are allied. Fuel does not make fire, but it feeds it. We must have the fire to kindle the fuel. No amount of mere information will create zeal, if there be no spirit of Christ within.

## MISCELLANEOUS SUBJECTS.

There is a witness in opposition. All men unite to praise the dead. And we may solace ourselves when our good is evil spoken of by the evil minded, for we may assure ourselves that what we are doing is being felt.—*Mrs. Montgomery.*

All these, the triumphs of applied science, 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.—*Benjamin Harrison.*

Polygamy. If a man cares more for earthly pleasures and relationships than those of heaven he can not be admitted into that heaven. Even so he should not be admitted into the Church.—*Robert E. Speer.*

Gospel Triumphs. One most notable example of widespreading and thorough conversion was that of 300 cannibals, who joined the Christian Endeavor Society, burned their idols, and implored the missionaries to give them two yards of calico apiece in order that they might put on some clothes.—*John J. Paton.*

In Uganda is a great cathedral at the top of the great hill, called the "hill of peace," where 5,000 people assemble Sunday by Sunday to hear the Word of God from their own people, and their people are going out as preachers to every part, and supporting their own workers without any help from another country.—*Dr. C. F. Hartford-Battersby.*

I saw a missionary gathering on one of the Indian reservations, where ninety-nine per cent. were Indians, where all the details of practical mission work were carried out by themselves, and subscribing out of their little all, that the work might go on among their brethren who yet were blind.—*Governor Roosevelt.*

There are nearly 32,000 stations and substations; 11,000 churches with 1,333,000 communicants, 84,000 of whom were added last year; over 15,000 Sunday-schools, with 800,000 scholars. The native contributions during the year, \$1,841,757.—*James S. Dennis.*

All statistics are fatally defective in that they do not count at all the real results. They never count the dead. Tens of thousands have been garnered, and it is in heaven, not here, that we should look for the triumphs. The student volunteers have given us a noble watchword, "The evangelization of the world in this generation!" But if any hesitate to accept it, let them take it thus, "The evangelization of this generation," and they will see at once that every man and woman, however bad, however good, has a right to hear of Jesus.

One thing is quite certain—the civilization of America and Europe will not do the work. Africans must save the Africans, Asiatics the Asiatics. "The White Man's Burden" is to influence the native Christians. The nearest way to the heart of a Chinaman and the heart of a Hindu is by the throne of God.—*Eugene Stock.*



SOME NATIVES OF EROMANGA, NEW HEBRIDES.

## THE STORY OF EROMANGA.

BY REV. H. A. ROBERTSON, EROMANGA, NEW HEBRIDES ISLANDS.

Missionary of the Presbyterian Church of Canada.

Eromanga is the third largest island in the New Hebrides group. It has a circumference of about 100 miles, and is high and very hilly, some of its peaks being lofty. Traitor's Head, one of the highest, on the southeast side, was so named by Capt. Cook when he landed on the island in 1774, and experienced the treacherous character of the natives.

Like the other islands of the Pacific, tropical plants and fruits grow in abundance, altho Eromanaga can not be called a fertile island. In their plantations the natives raise very fine yams—a splendid substitute for potato—taro, bananas, a species of cabbage, sugar-cane, and nesi or paw-paw apple. Other fruits are the wevi, tan, yetu, and mango. Custard apples, guavas, and pineapples also grow well if cultivated. Oranges thrive splendidly, and finally there is the omnipresent palm of the tropics, the coconut tree, from which food and so many other useful articles are obtained.

The Eromangan houses are remarkably well built and commodious. One called a *Siman-lo* is used as a cooking-house, general meeting room, and a place for general gossip. The principal weapons of war are clubs, bows and arrows. Spears are not used except in fishing. Eromangan men in their heathen state wore no clothing; the women on the contrary were well covered by long full skirts made from pandanus or banana leaves, or from the inner bark of the hibiscus. Women also wore a strip of native cloth thrown across their shoulders. Now both men and women wear European dress, altho the latter keep to their native costume for work on their plantations.

About the beginning of this century sandal wood was first discovered on Eromanga, and men from Rotuma came, opened numbers of stations, and carried on a brisk trade. The sandal wood was shipped to China, enormous quantities being taken at one time, not however without much bloodshed. About the year 1843 the trade was taken in hand by Europeans, who continued in the trade until about 33 years ago. Some of these Europeans were honest and kindly, but others were unscrupulous and most unfair in their dealings with the natives.

#### THE COMING OF MISSIONARIES.

The first attempt to introduce the Gospel into the group was made in November, 1839. That day was marked as memorable by the massacre of the sainted John Williams and his friend James Harris on the shores of Eromanga. The following year the London Missionary Society's brig *Camden*, afterward the *John Williams*, came bringing teachers, who were, however, soon removed because of the hostility of the people. It was not until 1852 that teachers were again settled. Several years previous to this Dr. Geddie, from the Presbyterian Church of Nova Scotia, had taken up work on Aneityum, but it was not until 1857 that the Rev. George N Gordon and his devoted wife, from the same church, arrived at Eromanga. For four years they worked on amid many trials and discouragements, with now and then only a glimmer of light breaking in upon the darkness. On the 20th of May, 1861, Mr. Gordon, who was building a house on the crest, was decoyed by several natives into a narrow mountain track and there savagely tomahawked to death. His poor wife in agonizing fear heard the cries as she stood at an open door, and scarcely had she asked what the noise meant than a savage dealt her a blow with his hatchet. A second blow on her neck was the death stroke.

When the news of this awful tragedy had been carried to the other side of the world, a brother came forward to take up the fallen standard, and the Rev. James Douglas Gordon arrived on Eromanga in the year 1854. Alone he labored among the poor people who had so cruelly wronged him. At first he settled at Dillon's Bay, but when Mr. and Mrs. McNair arrived, he removed to another station. Mr.

McNair died in 1870, and his wife soon after left the island. Mr. Gordon spent some time on the large island of Santo, and worked there with much success, using Eromanga as headquarters. He, too, laid down his life as his brother had done, for in March, 1872, James Gordon fell, the fifth martyr of Eromanga. Three months later Mrs. Robertson and I settled here, the island then being in a state of civil war. The Christian party, or those who were friendly to missionaries, numbered about sixty people, including women and children. They had gathered into Dillon's Bay for safety, and were living within a stockade. Soso, who was then the most advanced and intelligent Christian on the island, and who had been Mr. Gordon's faithful friend and teacher, was at the head of this party. Of course, at this time, there were no teachers in any other district, having fled from their enemies after Mr. Gordon's death. The only friendly people were the chiefs of Cook's Bay.

As soon as possible after landing, we started evening worship in the mission house. In these services we were helped by Soso, Yomot, and two Aneityumese, a man and a boy. Soso also started a class for catechumens, and toward the end of the year we

observed the sacrament of the Lord's Supper, when some new members were added, among them Yomot, who had been a faithful teacher and elder for many years. Twelve of us sat down at that solemn feast in the old-time church built by the martyred Gordon. We were a small band, but strong in the assurance that we were not forsaken. About that time we sent out our first teachers. Soso was settled at Rampuntomasi, a district some miles south of us, but in a fortnight's time, he was sent home again, as the people were tired of the Gospel. He was afterward taken to Cook's Bay, where he did good and lasting work until his death. In a hurricane that came in the following January, the frame-work of our new house was destroyed, and all our labor lost. This same hurricane wrecked the *Dayspring*, but not till June did



AN EROMANGAN NATIVE.

any definite tidings come. Then after months of loneliness, discouragement, and opposition on the part of the natives, we caught sight of a strange black ship coming around the point. It was the *Paragon*—afterward rechristened the *Dayspring*—and it brought the Rev. Joseph Annand and his wife, from Canada. During that year the prospects on this island were somewhat improved; crowds of people used to come around us, naked and painted heathen, but so superstitious and so afraid of our supposed evil designs upon them, that they would never allow us to touch them, and in accepting any food from us, would carefully hold out a leaf on which we were to place the article. About this time five months were spent on Tanna with Mr. and Mrs. Watt, the missionaries of the New Zealand church. On our return we were much cheered by the evident care with which our teachers had carried on the work.

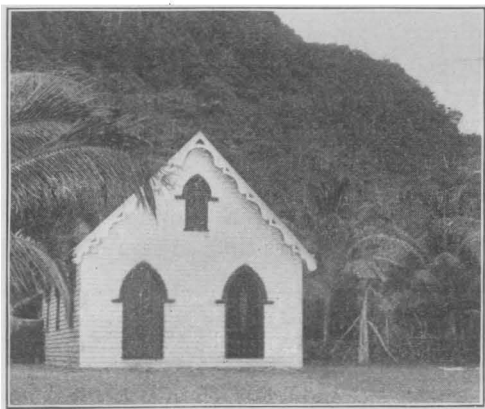
#### LIGHTS AND SHADOWS.

In May of 1874 we had a special communion service at Dillon's Bay, there being with us, in addition to our own church members, several missionaries and their wives, and the Rev. Dr. Steel, of N. S. Wales. When the mission vessel left I joined the mission party in order to attend the Synod meeting, but Mrs. Robertson preferred remaining on Eromanga during my absence. From that time many of the people began to ask for teachers, often tribes from distant villages would gather to see us at Dillon's Bay, and more and more interest was shown in the work. Forty people from Cook's Bay alone came and pleaded that a missionary might be settled among them. We felt that this large island needed another missionary, but we and the people were disappointed in this desire. Soon the brightness that seemed to be spreading about us was again to be dispelled, for shortly after a cruel murder took place within a mile of us. A young man named Noyé, who wished to renounce heathenism, was at Dillon's Bay, and one evening strolled up the valley to a spot where some of his people were feasting. Returning, he passed about forty men gathered at a large cooking-house. Then, thinking, perhaps, that they might judge him cowardly, he turned back to where his supposed friend, a chief, was sitting, and began to talk with him. At a sign from the chief a man stole up behind Noyé, dashed his battle-ax over his victim's head, and right into his heart. The murderers fled at once. On hearing the dreadful news we hurried to the spot, found the poor lad lying on the stony ground near the deserted house. After this cruel affair all was excitement and confusion, and we met with much to discourage us. About this time Atnelo and his wife, accompanied by a young Christian man, all Eromangans, went to Efaté to help my fellow missionary, Mr. Annand.

In 1876 Mrs. Robertson and I, with our two children, spent four

months at Cook's Bay, the first months being passed in a grass house, until our small lime cottage was ready. Our stay on the east side of the island apparently did much good to the people and to ourselves, tho we suffered much from fever and other sickness. Early the following year our Cook's Bay house was dashed to the ground by a hurricane which, with a great flood, did much damage at Dillon's Bay. But just at the very time when we needed much help and sympathy, our people were acting in a very strange and unfriendly manner. Only four men gave us any help during the dreadful storm. What a glad sight when in April our little *Dayspring* arrived, and how welcome the meeting with sympathetic friends! Our people then seemed somewhat ashamed of their unkindness, and tried hard to atone for it.

In 1877 we visited Sidney, from whence we returned in the following April, strengthened and encouraged for our mission work. Never had the cause been more hopeful than at that time. The tide was beginning to turn, but the great need was for another laborer. By the vigorous efforts of Dr. Steel, money had been collected principally in N. S. Wales for the building of a new church. The lime church



THE MARTYRS' MEMORIAL CHURCH.

The foundation-stone of this church was laid by the son of the murderer of John Williams.

having been destroyed, we were then worshipping in a grass building. In 1879, Usus, the son of the murderer of John Williams, and who had just renounced heathenism, laid the foundation stone of the "Martyrs' Memorial Church," and soon the building was completed. That same year the Synod was held at our station, and I believe the presence of so many European missionaries, with their wives and children, their sympathy with us and our Christian people, and the consequent cheer and brightness, had a splendid effect on the natives. Shortly before Synod there had come the rumor of a proposed attack by the heathen party, and the alarm served to show in glowing colors the bravery and stanchness of our Fromangan friends. From that time the whole work took a decided tone for the better, and through the following years we were able, with the help of our teachers, to extend our efforts to all parts of the island. One district, Urepang, held out for many years, indeed it was not until about ten years ago that the different villages in that district began to give up heathenism.



In 1881 our cottage at Narevin was completed, and some months were spent there before returning to Dillon's Bay to prepare for our home-going. Shortly before we left the island, a chief named Norowo and all his people renounced heathenism at one time, the old chief laying down at my feet all his sacred stones and every relic of heathenism which he possessed, and guiding me to the place where stood a fine school house built by himself and his people, and held in readiness for the teacher for whom they then pleaded.

At the close of 1882 we left Eromanga for Canada, and in May of the following year reached Nova Scotia, after having been absent nearly twelve years. On our return to Eromanga we found that everything connected with the mission had been well looked after by Yomot and the other native teachers, and our house and premises kept in beautiful order by Ohai, the woman in charge, an old and faithful servant and friend. After our return to the island, in 1885, the mission work went on apace; indeed, the days of heathenism and opposition seemed over forever, and yet, as late as 1888, an attempt was made against our lives. Fortunately Mrs. Robertson discovered one of the plotters hidden beneath the window of her own room. Before the alarm could be raised he and his accomplice fled and were far away. This, I am thankful to say, was the last sign of hostility.

#### A CHRISTIAN ISLAND.

Eromanga may now be regarded as a Christian island. There are still a few heathen in some of the inland districts, but none who are not friendly, and some of these so-called heathen often attend the services of the church in their village. Every year the Christian people gather and prepare large quantities of arrowroot, the proceeds of which go to defray the cost of printing the Scriptures, hymn-books, and catechisms.

The sacrament of the Lord's Supper is celebrated twice and sometimes three times yearly. At our last gathering at Dillon's Bay there were present with us about seven hundred people, of whom two hundred were church members. The different tribes came into this village days before, and every house and shanty in the valley was occupied. The Dillon's Bay chief and his people had ready large quantities of food wherewith to entertain their guests, and on Friday, when the food was divided among all the villages, every one was hard at work. In the evening, as we strolled through each hamlet, the large ovens—holes dug in the ground—were being heated, and men, women, and children were grating, roasting, and in various ways preparing their rich repasts. On Saturday morning a preparatory service was held, and all necessary arrangements made that afternoon that the following day might be in very truth a day of rest and gladness. On Sabbath forenoon the communion service was held in the large open grass church, built

especially for this gathering, as the "Martyrs' Memorial Church" was too small to hold the great throng of people. The sight of the church members sitting on the green sward—the men on the one side and the women on the other—and their quiet, decorous behavior, were enough to gladden any heart. The bright-colored dresses of the women and children lent a picturesque appearance to the scene. Many who were not church members gathered into the further part of the building, and the elders, several of whom took part in the service, were seated near my family and myself. A number of men and women then joined with us for the first time, and tho many had been taken away during the past year, and others were absent on account of sickness



A NATIVE CHRISTIAN TEACHER'S HOUSE, EROMANGA.

and inability to take the long walk, we felt that we had great cause for thankfulness.

After giving a short address to the congregation and engaging in prayer, I read from I. Cor. xi : 23 to the end of the chapter, Paul's solemn words touching this sacrament, and as the emblems of our Lord's broken body and shed blood were passed down the long row of dusky worshipers, every head was bowed in solemn silence as we remembered what God had done for this once dark Eromanga, and how many a savage heart had been brought from the bondage of sin into the freedom of His boundless love. Tall palms waved on every side, above was the beautiful tropical sky with not a cloud nor a shadow, within a few yards of us swept the dark Williams' River, the stream once reddened by the blood of that noble saint, whose name it will ever bear; on the south bank were the graves of the martyred G.

N. Gordon and his wife, and that of the sainted McNair; many a mile from this spot was the lonely tomb of James Douglas Gordon, the last martyr of Eromanga, of whom we could not but think as some of his converts were sitting with us at the Lord's table that day. In such circumstances and with such food for meditation our hearts swelled and our eyes dimmed as we thought of the marvelous love of Christ and of the power of His Gospel, and we felt that with God all things are possible, and that blood-stained Eromanga was now indeed a land won for Him, and its people a race bought with a price, the ransom of the Cross of Christ.

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### A NEW ZEALAND CANNIBAL'S CONVERSION.\*

BY REV. DONALD MACDOUGALL, B.D.

Author of "The Conversion of the Maori."

There is no more striking illustration of the Gospel of Christ as the power of God unto salvation to every one that believeth than the conversion of the Maoris of New Zealand; a whole nation of cannibals in a quarter of a century made nominally Christians through the preaching of the Gospel. Let me call to mind one or two incidents.

On a certain Sunday the Rev. Mr. Taylor, a clergyman of the Church of England, was administering the Lord's Supper. Among the communicants were two rival chiefs, Tamati Puna and Panapa. When the former was admitted to the table, he happened to kneel next to Panapa, who had a few years previously killed and eaten his father. This was the first time they had met. For a moment the old spirit of revenge seized Tamati. His face changed, his tongue protruded, and all the muscles of his body quivered. He sprang to his feet, and when he was about to give the fatal blow to his rival foe, his hand seemed to have lost its power. He came to himself, and walked out. In a few moments he returned a changed man, knelt next to Panapa, and he burst out weeping and sobbing like a child. When the service was over, the missionary asked him "what was the matter," for his emotions were extraordinary. "Ah," he said, "when I knelt next to Panapa I recognized him as the murderer who killed and ate my father, and I could not control myself, but somehow I could not strike him, and as I walked out I heard a voice saying, 'Thereby shall all men know that ye are my disciples, if ye love one another.' I thought I saw a cross and a man nailed to it, and I heard him say, 'Father, forgive them.' Then I returned and felt ashamed, and came back to the altar. It was the love of Jesus that melted my heart and made me eat of the same bread and drink out of the same cup with the murderer of my father."

On another Sunday, four converted young chiefs, in their zeal for

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\* See Frontispiece.

the Lord, went to preach to a desperate gang of natives, headed by a chief called Kaitoke, and as they began to preach and tell them of the love of Jesus, they were urged to stop, but the young men persisted, saying that the Savior had commanded the Gospel to be preached to all men. The savage natives threatened to kill them if they would say more, but they continued till they shot them, and killed them. News of the tragedy spread. The whole community was in commotion. Heathen friends of the martyrs wanted to avenge their death. Missionaries and Christian chiefs used their efforts for peace. Hundreds of armed natives were ready to attack the enemy. When some young men stole away and fired several shots, others followed, and a battle took place which lasted for two hours. Several of the savages and Christians fell. Kaitoke was wounded and taken prisoner, after which his band laid down their arms and went to their homes. Haimond Peta, an old warrior, who was once the terror of his enemies, but had become a Christian, was one of the leading men in the fray. He died two years after a devoted Christian. Before his death, he said to one of the missionaries who was visiting him, "Don't ask the Lord to keep me here any longer. I have taken leave of my people and children; my heart is in heaven, and I long to depart."

Chief Kaitoke himself was converted the first time he attended church. When chief Wirema Patone saw him entering the meeting-house, he became greatly excited and cried aloud: "O God, give the murderer a new heart." The Lord did give him a new heart, and he and several of his savage tribe embraced the Christian faith, and they were baptized.

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## THE SOURCE OF POWER FOR CHRISTIAN MISSIONS.\*

BY REV. J. HUDSON TAYLOR.

Founder and Director of the China Inland Mission.

The strength of a chain is limited to that of its weakest link. If, therefore, we are connected with the source of power by a chain, the weakest link will be the limit to which we can avail ourselves of it. But if our connection is direct and immediate, there is no hindrance to the exercise of the mighty power of God. "My soul, wait thou only upon God, for my expectation is from Him."

God Himself is the great source of power. It is His possession. "Power belongeth unto God," and He manifests it according to His sovereign will. Yet, not in an erratic or arbitrary manner, but according to His declared purposes and promises. True, our opponents and hindrances are many and mighty, but our God, the living God, is

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\* Condensed from an address delivered at the Ecumenical Conference in Carnegie Hall, Monday, April 23, 1900, 10 A. M.

Almighty. It is with Him that we have to do; on Him alone we have to wait; from Him alone cometh our salvation and our sufficiency.

Further, God tells us by His prophet Daniel, that the people who do know their God shall be strong and do exploits; and they that understand among the people shall instruct many. If it be ordinarily true that knowledge is power, it is supremely true in the case of the knowledge of God. Those who know their God do not *attempt* to do exploits, but *do* them. We shall search the Scriptures in vain, from Genesis to Revelation, for any command to *attempt* to do anything. God's commands are always "Do this." His prohibitions are always, "Do not this." If we believe the command to be from God, our only course is to obey, and the issue must always be success.

Further, God's power is available power. We are a supernatural people, born again by a supernatural birth, kept by a supernatural power, sustained on supernatural food, taught by a supernatural Teacher, from a supernatural Book. We are led by a supernatural Captain in right paths to assured victories. The risen Savior, ere He ascended on high said, "All power is given unto Me in heaven and on earth, go ye therefore"—disciple, baptize, teach all nations—"and lo, I am with you always even unto the end of the world."

Again, He said to His disciples, "Ye shall receive power when the Holy Ghost is come upon you." Not many days after this, in answer to united and continued prayer, the Holy Ghost did come upon them, and they were all filled. Praise God, He remains with us still. The power given is not a gift from the Holy Ghost. He, Himself, is the power. To-day He is as truly available, and as mighty in power, as He was on the day of Pentecost. But since the days before Pentecost, has the whole Church ever put aside every other work, and waited upon Him for ten days, that that power might be manifested? Has there not been a cause of failure here? We have given too much attention to methods, and to machinery, and to resources, and too little to the source of power, the filling with the Holy Ghost. This, I think, has been the great weakness of our service in the past, and unless remedied will be the great weakness in the future. We are commanded to "be filled with the Spirit." If we are not filled we are living in disobedience and sin, and the cause of our sin, as the cause of Israel's sin of old, is the sin of unbelief. God is ready to fill us with the Holy Ghost, and to send us out all filled with the Holy Ghost to the uttermost ends of the earth. In answer to our prayers a mighty power may come upon our missionary laborers and native Christians in every quarter of the globe. O, to have faith in the Living God!

It is not lost time to wait upon God. In November, 1886, we in the China Inland Mission were feeling greatly the need of Divine guidance in the matter of organization in the field, and in matter of

reenforcement, and we came together before our conference to spend eight days in united waiting upon God—four alternate days being days of fasting as well as prayer. The time was not lost time; we were led to pray to God to send us out a hundred missionaries during the next year. And, further we were led, in connection with that forward movement, to ask God for an increase of ten thousand pounds over the income of the previous year. We were also guided to pray that this might be given in large sums, so that the force of our staff might not be unduly occupied in the acknowledgment of contributions. What was the result? God sent us offers of service from over six hundred men and women during the following year, and those who were deemed to be ready and suitable were accepted, and were sent out to China; and it proved that at the end of the year exactly one hundred had gone. What about the income? God did not give us exactly the ten thousand pounds we asked for, but he gave us eleven thousand pounds, and that eleven thousand pounds came in eleven contributions; the smallest was five hundred pounds, and the largest was two thousand five hundred pounds. The living God is available power. We may call upon Him in the name of Christ with the assurance that if we are taught by the Spirit in our prayers, those prayers will be answered.

#### THE NECESSITY OF FAITH.

God is the ultimate source of power, and faith is the hand which lays hold on God. How important is that hand! I was traveling a short time ago in an electric car. We suddenly turned around the corner of a street, slowed down, and then came to a standstill. The conductor worked his lever, but in vain. We did not move. We were not off the track, but the trolley-pole had swung loose from the wire overhead; the contact with the source of power was gone, and we could not move until that was rectified. If the contact of faith with the Living God be broken to any extent, may it not again be true that He can not do many works because of unbelief?

What is this faith which is so essential? Is it not simply reliance on the fact that faithful is He who promised, who also will do it? With this faith in lively exercise God can manifest Himself as He never has done. We are living in days of wonderful missionary successes, but we may see far more wonderful things in days to come.

Another important thought in regard to the Church. It is not a number of isolated units, but an organized body. I can, by no possibility, get my hand four feet in front of my body. If my hand is to rescue a drowning man, the whole body must cooperate. Individuals have done, and are doing, all that is in their power, but the Church as a whole must rise to its dignity and realize its responsibility to go forward. We must not confine our sympathies and interests to this

sphere or that sphere of labor. Not only must the missionaries go forth from beloved homes, but the whole Church must go forward in self-denial to the point of suffering. Soul-saving work can not be carried out without suffering. If we are simply to pray to the extent of a pleasant and enjoyable exercise, and to know nothing of watching in prayer and of weariness in prayer, we shall not receive all the blessing that we may. We shall not sustain our missionaries who are overwhelmed with the appalling darkness of heathenism; we shall not maintain the spiritual life of our own souls as it needs to be maintained. We must serve God, even to the point of suffering, and each one ask himself in what degree, in what point, am I extending the kingdom of Christ by personal suffering, by personal self-denial? The whole Church must realize this. The body must cooperate with the hand, if the hand is to rescue dying men and women.

Beloved, you whose duty it is to remain at home, are equally sharers with those who go into the mission fields in this work; yours the responsibility, yours equally to share in the reward when Christ is glorified and His kingdom is everywhere made known.

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### MISSION WORK IN SOUTH AFRICA.\*

BY REV. WALTER SEARLE, LUTUBENI, TEMBULAND, SOUTH AFRICA.

Missionary of the South Africa General Mission.

South Africa, which a few years ago became the land of promise to multitudes, consequent upon the discovery of its gold fields and diamonds, has now become the center of observation, and the arena of a desperate conflict between two powerful peoples, the British and the Boers. The civilized world is thus becoming better acquainted with the geography and topography of this sunny land, so attractive to Christians as a field of labor to win the souls of men, far more precious than the gold and diamonds which these natives bring from its mines.

One of the first essentials in sympathizing with the missionary and his work, is an intelligent apprehension of the place and people. Labor in Africa among a barbarian race, devoid of every outward form of religion, as well as of all culture, must be essentially different from service in China, with its countless idols, or India with its ancient learning. Here one can never meet a crowd of students in the street and ask them to accept a tract or purchase a Bible. We must literally teach them to pray, and they must learn to sing, by repeating

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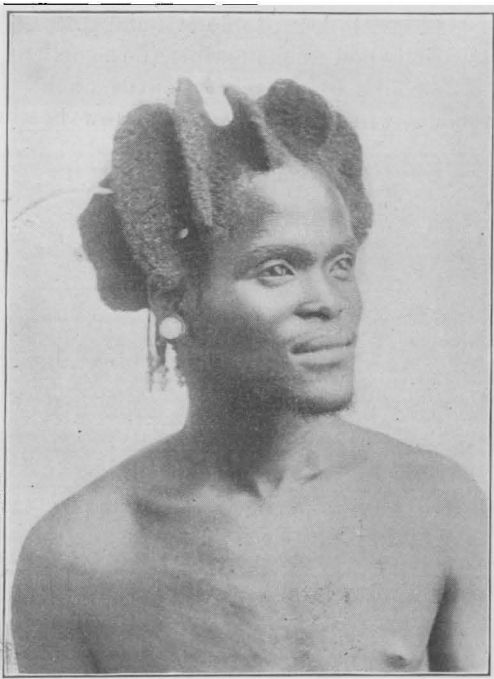
\* Mr. Searle has been for over seven years engaged in work in South Africa, and has intimate knowledge of the whole situation. During his residence in Pietermaritzburg he was pastor of three congregations, white (European), black (Zulu), and colored (Griquas or half caste), but for the last two years he has been living far away from white men, ministering to the sore needs of the natives, bringing to them something of the unsearchable riches of Christ.—EDITORS.

after us the hymns, line by line. To read the Word of God they must first be taught their alphabet.

In this vast land, known as South Africa, are several countries and diverse peoples. There have been the two British colonies, Cape Colony and Natal, and two Dutch republics, the Transvaal and the Orange Free State. Under these governments are countries inhabited by dependent races, such as Basutoland, Pondoland, Zululand, Mashonaland, and Swaziland. There are also people of the Malay and Asiatic race, Coolies in the tea plantations of Natal, who probably number twenty thousand.

The Bantu-speaking race include the Ama Zulu and Ama Xosa—the latter consisting of four large powerful tribes, one of which, the Amatembu, is my field of labor. It is generally believed that these Bantu-speaking people came from the north, driving before them, or amalgamating to them the Hottentots who then occupied the land. These Hottentots had previously exterminated the Bushmen, once the

dominant race, few of whom remain. The remains of the Hottentot race are seen in a mixed people called the Griquas, the half-castes between Boer and Hottentot. They are a religious and impressionable people and meet in large congregations in Cape Town, Port Elizabeth, Johannesburg, and elsewhere. At Kimberly there are in the labor compounds at least 5,000 of Kafir natives, and at Johannesburg it is estimated that at least 100,000 are gathered from all the various tribes. If these can but hear the Word, they may, on returning home, take it back to their distant kraals. It must be said candidly and sorrowfully that, besides the wages they have earned, they also take away the vices they have learned from the white men. To the glory of God, however, let it be known that numbers have at these centers of labor received the Word of God from the lips of missionaries, altho most



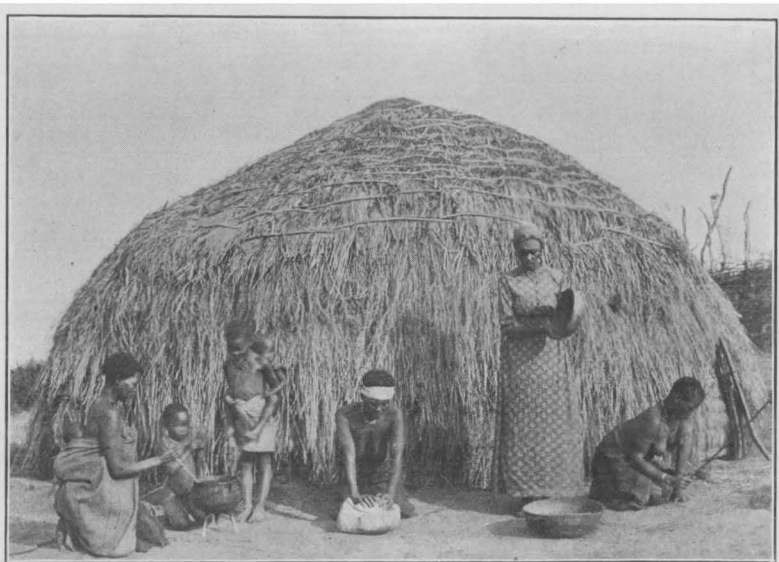
A ZULU MAN.

This peculiar head-dress is much admired by the natives.



of the laborers in the mines have been driven away since the war began.

While we can not overestimate the importance of evangelizing these masses quickly, and of buying up the passing opportunity, it would be wrong to exaggerate the danger of their receiving the infection of vice in the white man's city. It would be a great delusion to suppose that the heathen goes from his native kraal in the innocence of his heart to learn to do evil and to cease to do well. Heathenism is essentially and unchangeably the same, and what Coleridge called the "unblushing exposure of Gentile unchastity" in the first chapter of Romans, will fit the life of the raw heathen in his native kraal, or



A ZULU HUT AND FAMILY.

This shows the Zulu house, the method of carrying children, and of preparing food.

group of huts. There is nothing picturesque in these dwellings, made of wattle and daub, or of sod, with no opening but the doorway. In Basutoland and Bechuanaland the native huts are much better than those in Imbuland and Bomvanaland.

The interiors are bare of all furniture, except a mat to serve for a bed, and perhaps a piece of wood for the missionary to sit upon. Sometimes they are very unclean, and dogs, cats, goats, fowls, and calves may be found sleeping in the same room with man, woman, children, and perhaps a passing traveler. Is it to be wondered at that a great deal of immorality exists among them? Instead of being heavenly, spotless, childish, they are indeed "earthly, sensual, devilish."

Physically, these people have fine figures, but in their vanity

delight to adorn themselves with beads, rings, feathers, or smear their bodies with red ochre. Their only dress is a blanket, and the red with which they stain it is the sign of heathenism.

There is something charming in their ignorance and simplicity, but beneath this there is duplicity and deceit, so that the longer one lives among them the less one seems to know about them. The Kafir is an adept at concealing the truth, either by meeting a question with another, or by answering with the word *Andazi* (I don't know). One thing, however, he can not hide, and that is his superstition, compelling him to the observance of innumerable customs. "Why don't you go to Dr. Soga and get medicine?" said a trader to a sick chief, "Why do you think of offering a beast in sacrifice?" The only reply was that his father had done it, so the valuable ox would be slaughtered rather than pay the small cost of a bottle of medicine.

When this man was dying I went to see him. Hundreds had gathered to partake of the cooked flesh of the slaughtered beast, as, the sick chief having partaken of his portion, it was thought enough to propitiate the spirits with the smoke and smell. The glazed and dying eyes watched me as I denounced the uselessness of the animal blood to appease the angry ancestors, and to remove the fatal disease, and then pointed him to the propitiation for sin. We find an explanation of the unresisting subjection paid to these tribal customs, in Christ's own directions to his first missionary, St. Paul. "To turn them from darkness to light, and from the power of Satan." Satan is better known among these people than is God. Their word for God is of Hottentot origin, *U-Juxo*. It is said they have a word for a Supreme Being, namely, *Qamata*, altho I have not heard it used, and those who have known it, confess that they do not know whether he made all things or not. Indeed, they are a race of agnostics. "Do you know God?" we ask, and the reply is, *Andimazi*, "I don't know him." The early missionaries accordingly called the Kafirs a race of atheists,



A ZULU DANCER.

All Africans have their dances, some of which are immoral, others war dances, and others connected with the incantations of witch doctors.

and their ignorance, their absence of prayer, altar, or temple, are in pathetic accord with the Savior's closing prayer—"Oh, righteous Father, the world hath not known Thee."

They have superstition rather than religion. They believe in Satan; in the *imishologu*, and in sprites. The *imishologu* are the spirits of ancestors. The spirit of a departed chief is supposed to cause lightning, and if one is struck by lightning, it is not considered right to murmur. I have seen the people just before a thunder-storm hastily kindle fires outside to charm away the fatal stroke. I have known them to try to call down the needed rain by capturing a peculiar bird called the *insingisi*, which they slaughter and throw into the river as a propitiation. They believe in the existence of a fabled snake, or river god, called the *icanti*, and ascribe sickness to the power of this being. All sickness is traced to some malign influence. One man bewitches another. The witch doctor comes, and after incantations have been made, some one, at the doctor's insinuation, is pointed out as the unhappy scapegoat. The man is smelt out and his house burned down.

#### HEATHEN CUSTOMS AND SUPERSTITIONS.

Before the British government controlled these people, cruel tortures often accompanied these smelling-out cases. It is needless to say that these superstitious fears are joined with reliance on charms to ward off the danger. These are worn round the neck, and consist of hair from a cow's tail or teeth of some animal. These superstitions are not harmless vagaries, but pernicious errors, and positive barriers to Christian truth. God's Word indicates their character by the term "*abominable idolatries*." We may, therefore, expect to find associated with these superstitions, unclean customs, which pollute family and tribal life. There is polygamy, with its "lust of the flesh and pride of life," for the more wives a man has, the higher and wealthier is he in the estimation of his neighbors. One chief near me has eleven wives. The marriage custom of buying the wife for so many cattle, causes them to look at female offspring as a sordid means of increasing one's wealth. These things are degrading, but there are others which are even more polluting. Two seem especially ingrained in the Kafir human nature, and rooted in the national life. "*Abakweta*" is associated with the attainment of manhood, and is the season of circumcision and seclusion during uncleanness, in a hut which is subsequently burned down. The whole period is considered to be one of license to sin and positive excitement to lewdness, and passions are encouraged at the lascivious dances held at village after village, when in the presence of women who arouse them by singing and beating of a rude drum, these *Abakweta* men go through their antics, with their naked bodies besmeared with white clay, their heads fantastic-

ally and grotesquely adorned, and their waists wrapped round with large leaves, that rustle to the movement of the dance.

The young girls on reaching womanhood have their peculiar feast called *Ntonjane*. This is also a time of seclusion, followed by exhibitions of the dance. Both customs, the *Ntonjane* and the *Abakweta*, are accompanied with gross licentiousness, a licentiousness rendered all the more horrible when it is known that in addition to the ordinary course of human nature, which is "drawn away by its own lust and enticed," *there is an additional evil arising from the sanction of ancient custom*, to the observance of which the elder people excite the younger. So powerful is the hold of these customs, that when young men in our training institutes have professed Christ, they often lapse back, either temporarily or permanently, into the heathen rite of circumcision, to escape the scorn of the men, who, without it, debar them the rank of manhood, or to secure the favor of the women, who refuse marriage to all who have not been initiated.

One has to live among the heathen to see the full power of our adversary, the devil, and to learn that heathenism, from its very nature, presents a defiant attitude toward Christ and His truth. There is no yearning for the light, but rather a desire to be let alone, like the demoniac in the Gospel narrative. Bunyan, with his fine insight into spiritual realities, tells us, in his "Holy War," that when Emmanuel demanded the surrender of the town of Mansoul, the citizens answered that they could take no action for peace or war without consulting their Lord Diabolus. "When the good Prince Emmanuel heard this answer, and saw the slavery and bondage of the people, and how much content they were to abide in the chains of the tyrant, Diabolus, it grieved him at the heart." We, too, have been grieved at the heart that the heathen are so content, but we have also shared our Master's joy over the sinners who repent in South Africa.

Much as the present war has disturbed mission work in breaking up congregations and scattering the missionaries—as in Swaziland, for example—from which all our workers have been expelled, the issue will, we believe, advance the kingdom of God among the colored races, who watch its issue with



A HEATHEN ZULU BRIDE.

keen interest. Some students of history think the very origin of the war is traceable far back to the native question of seventy years ago, when the slaves of the colony were emancipated and the Boers trekked across the Orange and the Vaal rivers. Be that as it may, our first duty is clear. We must evangelize these races committed to our trust, and in doing so we need two things preeminently—more workers and more power in these workers. We must evangelize. "Wo is me if I preach not the Gospel." We must give them this "good news," altho they ask for less. Alexander's courtier was surprised to receive fifty talents when he had only asked for five. Then Alexander explained, that while five was sufficient for him to desire, it was not enough for his emperor to give. They ask for schools and medicine, but these are not enough for their Savior to bestow. He can give nothing less than His own salvation, with eternal glory.

#### THE WORK OF THE MISSIONARIES.

Last year the scholars at Lovedale numbered eight hundred. Often neither scholars nor parents have any higher motive than intellectual and manual training, but the directors plainly declare that they seek to establish Christian character. The Christian instruction, therefore, proceeds in connection with the secular, and besides the Sabbath preachings there are half-yearly revival services, when special appeals are made for immediate acceptance of salvation. Besides book-learning, there is instruction in farming, gardening, wagon-making, and printing. Night after night nearly five hundred boarders gather in the large hall to listen to Gospel addresses. Many young souls come out of the valley of decision, having yielded to Christ, a strong assurance that the spiritual results of that Lovedale mission were abundant and abiding. At this Blythswood, I met a young certificated native teacher, who heard me at Lovedale when a pupil. Both Lovedale and Blythswood are connected with the Scotch Presbyterian Church. These institutions and others, such as Morijah in Basutoland (French), Clarkebury Healdtown (Wesleyan), Inanda (American), in Natal, offer great opportunities for evangelizing the young. I have seen nothing so pentecostal as the revival beginning three years ago at one of the American mission stations, and spreading to the schools of Inanda and Amanzimtote. The simple instrument of this work of grace was Elder Weavers from America. The Gospel preached in the power of the Holy Ghost will save directly those under the influence of instruction, who have not yet been converted. The revival also taught that raw, red heathen, who were unprepared by education, could be suddenly saved. A young missionary, Donald Fraser, well known in connection with the Student Missionary Movement, is proving the power of the Gospel even on the heart of the old gray warriors, hampered by ignorance and age; for several are coming to Christ. The young

received the blessing first, and saw their visions before the old men dreamed their dreams.

The South Africa General Mission, whose president is the Rev. Dr. Andrew Murray, helps other societies working in the land. Besides assisting the French missionaries, at one time it supplied a missionary for the Kimberly compound, in connection with another society. Nor has it neglected its own vineyard, for it has placed laborers in Gazaland, Zululand, Pandoland, Swaziland, Bonvanaland, Tembuland, and Natal. Strategic points, such as Johannesburg, are occupied, so as to influence the white population as well as convert the degraded black. The colonial feeling is not favorable to the Christianization of these races.

The white men must learn to regard their colored brethren with the mind and spirit of Christ, but it is deplorable that white women in Cape Town are teaching obscenity and lust. The very churches themselves need to be quickened into missionary zeal. To reach the Kafir races, missionaries have come over from the Berlin, French, American, Moravian, and British societies, while the Colonials who know the language refuse to preach. There are exceptions; there are workers in connection with the churches here. From Wellington, where the Rev. Andrew Murray resides, many have gone forth. One Sabbath morning I saw a number of bright young students in the seminaries sign their names as members of the Student Volunteer Missionary Movement. A change is coming over the churches, a great change since Livingstone met with opposition, a change since one farmer went into Cape Town asking permission of the governor to shoot the missionary Vanderkemp; a change since another farmer up in the Transvaal threatened to shoot the missionary Hofmeyer, a change which the influence of such men as the Rev. Andrew Murray has brought about, but there is need for still greater growth; and by literature, and by conventions, and by missions to missionaries, we are aiming to create such holy living and Christian thinking that the conversion and sanctification of the heathen may be *the* business of the church. We deplore what the bright young African missionary Wilmot Brooke deplored as the *vis inertiae* of our church; we cry out like Mackay of Uganda for tens of thousands of workers; we know that like the government at home underestimating the vastness of the campaign, God's people here and in England and Europe are not alive to its importance. So we cry for reenforcements, and yet more loudly still we cry to God for His power in the workers that, by supernatural might, the heathen may be compelled to obey the Gospel, and by the fulness of the Spirit, the convert may live a life without reproach in the eyes of the white critics who unjustly scorn the school Kafir; and may show forth a fiery zeal for the conversion of their dark-skinned neighbors, so that the African may be evangelized by the Africans.

## THE NEED OF SCIENTIFIC MISSIONARY WORK.

BY RIGHT REV. C. CLIFTON PENICK, D.D.

Former Bishop of the Protestant Episcopal Church to Africa.

Not many years ago it took all the sailing vessels leaving New York or like distant ports from forty-five to sixty days to cross the Equator, and likewise the same time for ships on the Equator to reach New York. Now a good sailing vessel can do it in from eighteen to twenty days. Why? Because one day a young lame lieutenant from the navy appeared before the "Board of Trade," in New York, and made the startling (and to the board the seemingly wild) statement, that it could be done. Of course, the old conservative board did not entertain the proposition, but made short shift with and soon dismissed the supposed crank, who tired, disheartened, and hungry, went into an eating house across the street to get a lunch. But God went with him and sent a brave, clear-headed young sea captain to him who said: "Young man, I heard your statements to the 'Board of Trade,' and they impressed me as true. I own a good ship, she is loading to cross the Equator. Send me your charts, I will sail by them and we will test this matter." The lieutenant thanked him, sent the charts, and sailing by them, the captain in his good ship crossed the line in some twenty days. So goes the story as I heard it of "Lieutenant Maury," the great mapper of the ocean and master of navigation.

Now I plead with all my heart for Christian missions what Maury has accomplished for navigation and commerce, viz., the reducing to scientific conclusion all data possibly attainable and then sailing the missions of the world by the charts of these scientific conclusions. How did Maury do this thing? Very simply. For long years every sea captain was compelled to keep a log-book, jotting down every day all facts of interest in his sailings, giving directions of wind, currents, etc. Very commonplace and dry data, you say. True, and when the dry old book was full, it was sent to Washington and dumped into the lumber rooms of the navigation department, apparently to rot into dust. But God sent Maury (by an accident he was permanently lamed in his twenty-third year), and so the navies of the world found paths for their wings, because this young man lost the use of a leg. He came to the Navigation Bureau, got out all these old dry books, blocked into squares the seas of the world, assorted the data from every book, and assigned it to its respective block on the ocean's map, and so discovered for man's use the "rivers in the ocean," and the rivers in the air, making charts by which time was reduced from twenty-five to seventy-five per cent. to seafaring men, and expenses and perils at sea consequently reduced. So millions on millions of money and hundreds of lives are thus saved annually. This would never have

been—could never have been—had not the data of the old dry “log-books” been assigned to their rightful place, and so like the “dry bones” of the prophet’s vision, joined their fellows, and by God’s ordering became vital and vast powerful armies of living power.

We do need just such work done and knowledge wrought out in the mission fields the wide world over. Yea, the home fields and cities need it too, for the workings of many everywhere are but gropings in a darkness that it is entirely possible to dispel by this scientific gathering and adjusting of information. But leaving cities and home fields for Christian science, true, wise, and consecrated, we need for the whole missionary field, to block its every square mile, I would say using the parallels and meridians as simplest and most natural, and then form a central bureau, to which all missionaries the world over of every creed and every department will report everything deemed of slightest value to the human race. Upon the arrival of this information at the central bureau let it all be assorted according to its respective department, racial, ethical, medical, climatic, financial, industrial, and many other essential divisions, so as to enable the average student in any department of the science of humanity to get at what he wants directly by searching the records of any one block on the known field. Each block should have its information of all sorts and in all departments kept to itself, yet so perfectly systematized as to be readily accessible. Until something like this is done, our efforts will ever be too much like the North Carolinian soldier said a certain Confederate major-general fought, “by main strength and awkwardness.” And this awkwardness is costing in men, money, failures, and disasters, the Church of God in the mission fields to-day, as dearly in proportion as the blind navigating cost the commercial and sea-faring world before Maury’s discovery. I say it deliberately after thirty years hard and prayerful study.

The Church of God can (humanly speaking) never have a scientifically ordered army of conquest until she first does something like this mapping and charting out of the needs, strong points, and perils of a world. It is impossible, and any mind of scientific bent by thinking must know it. If it is possible to bring order out of these vast cross purposes of blind confusion, and so save many lives and bring victory instead of disaster, surely it is criminal not to do it. But do it, and we begin that order and great advance in the armies of the Living God, which He Himself describes in Joel ii : 1–11. (Read it!) Surely this first and much needed step can be taken. This order can be wrought out of confusion, this criminal waste can be stopped. The armies of life and love can be steadied, formed, ordered, and led up along wisely-chosen lines to victory after victory, until humanity is delivered. How, do you say? Let every one, with all he or she has, cry, “Lord, what wilt thou have me to do?” And He will soon answer. But even now



good, wise, consecrated men are ready for this service. The task is great to bring order out of this confusion and establish a bureau of perfectly reliable information for the whole world, along with a great central source of the world's latest missionary intelligence from all fields, for the use of missionary publications, just as the "associated press" furnishes news to the secular ones. But as great as the task is, *it can be done*, and done all more easily, since Maury and "the associated press" have shown us how. What we need to do this are, first, persons of ability who will throw themselves heart and soul into the work, and I would seek these through the "International Missionary Union," meeting at Clifton Springs, N. Y., every June. Next the systematic observing and reporting of all missionaries, as did the old sea captain. Then the glad gifts of God's capitalists (His stewards) for necessary expenses, and lastly, the whole-souled consecration of the Christians in all the churches to the great conquest of the world for life and love commanded by the Captain of our own salvation, our Lord Jesus Christ, who says, "As my Father sent Me, so send I you." When we give ourselves wholly to God, He will order this conquest, and give the kingdoms of this world to His Son.

## TRANSFORMATIONS AMONG THE INDIANS OF CALEDONIA.\*

BY RIGHT REV. BISHOP RIDLEY, BRITISH COLUMBIA.

The diocese of Caledonia is in the far west of Canada, and there we have a population of some thirty-five thousand Indians. On the sea coast there are a number of tribes that are certainly more intellectual and progressive than any Indians this side of the Rocky Mountains. Food is abundant with them, and they are well fed. They are not nomadic, but they are settled in old villages which are being now replaced by Christian homes. It is a lovely country. It is too mountainous for agriculturists, but it is full of resource from mines, forests, rivers, and seas—resources which I think will make the Province of British Columbia the most prosperous of all the provinces of Canada. Amid all the lovely scenery of that country where I have been working, I have often seen the glories of those great peaks covered with the virgin snow like a splendid lacework on the bride, blushing in the morning sunlight, and at night and noon full of magnificence, so that you would say, surely people living here for ages must be near to God. But they are not. All were so degraded that some of our missionaries, in the beginning of their work have felt it

\* Condensed from an address at the Ecumenical Conference, delivered in Carnegie Hall, Wednesday meeting, April 25, 1900.

to be a wellnigh hopeless task to try to convert them, not quite knowing how to begin.

We can reach the interior of the country by rivers, which are the great highways, winding among the mountains. When I first went there, in the evening after a long day's work ascending against the current, we would for the night camp, making our camp fire with caution, lest the smoke betray us to hostile people near. As soon as the cooking was done, we put out the fire most carefully and set a watch. Oh, the contrast now! Then there was not a Christian from tidal waters for the hundreds of miles to where the rivers rise in the midst of the mountains. Now there is not a tribe or community without its church, and school, and band of Christians. Then it was perilous for the white man to ascend those rivers; now he is welcomed; and oftentimes at night, after supper, when we have prayers, my Indian crew lift up their voices in song, and sweet singers they are, and when they have finished we hear from the other shore, from some island in the river, similar sweet sounds crossing the waters. Oh, how sweet the name of Jesus sounds in a land like that, where once Satan held full sway! Once, as I was speaking of the great spirit of evil, a man proudly arose and exclaimed: "I am Satan"—so accordant with their views of greatness were those things which I had attributed to the evil spirit. Do you suppose they wanted us there? Not at all. If we only went where we are wanted, we should stay at home. We go not because we are wanted, but because we are needed.

We meet with difficulties, thank God! They are the condiments of life. We meet with persecution, and there is nothing to brighten Christians like persecution. I have had a brute leave a crew of one hundred and fifty men, and come within a foot of my face and deliberately spit in my face, and then knock me down and kick me with his foot. That very Indian afterward clasped my feet and begged my pardon—that man who spat in my face—and afterward they were all Christians. That man who did that which he felt to be an unforgiven sin, died in the faith of Christ, a triumphant Christian.

We have never had to appeal to government for protection. I shall not forget how the greatest chief and boldest pirate on that coast told me that he and his followers were overcome by the silent gaze of a small congregation of Christians, as the majority of the heathen, on one Saturday night, came in, commanded them to cease praying, tore up their Bibles, and, because they would not promise to cease praying, pulled down the church with axes and crowbars; then, because it was too heavy a task to complete the work of destruction, they set fire to it. One young fellow, a Christian, said, "Shall we not fight for the house of God?" and a senior Christian said, "No, Jesus never fought, He died, and we will die rather than fight." These heathen, who were trying to provoke the Christians to violence, believed that there

was a spirit in these men that was enabling them to stand in silence and see the handiwork, which they considered sacred to God, burned to the ground. I would gladly see all the churches in my diocese burned to the ground to-morrow, if in each case it produced such splendid results as that did. It was the beginning of the conversion of the strongest tribe on that coast. I shall not forget what the chief told me soon after he was baptized: "From that night onward I dreaded the Spirit of God. Out on the ocean, or where the snow-peaks looked over the seas, there the Spirit of God followed me, and I was afraid; and when I hunted among those peaks the Spirit of God hunted me and I was afraid." At last he found a Christian, and said, "Can I be forgiven?" "Yes, if you are penitent," said the Christian.

The man who set the church on fire was before long holding the end of a tape-measure to mark out the best site in the town on which to begin a new church. As I drew near, he said, "Bishop, do you know that this hand set fire to the church?" I said, "No." "It did, and until I heard the native preacher say that the blood of Jesus Christ cleanses from all sin, I never had peace in my heart, and when I heard that, all my fear went away." These same men, in one great night, had a great renunciation of the past, and when the news was spread that the chief was converted, a meeting for prayer was held for seven hours and a half, and the crew was sent off fifty miles by boat, bringing the glad tidings to me, where five years before a similar crew had set off to bring me the news of the destruction of the church. I said to the messenger, "Do you remember that you told me that Satan had won, and I said then, 'No, Satan can not win, Jesus must win,' and you shook your head?" "Ah, it is all true now," said they. "What is at the bottom of it?" I asked. "Don't know," they answered. "Prayer," I said. "We have prayed five years for that chief, and God has given us the victory." Now he is the leader of a church army, and his wife is an officer in that army. We have seen the testimony of their life to the thoroughness of that conversion, and I am bound to testify that, altho I know life in England and in India and in this country, altho when I first knew them chastity was no virtue, and now I do not know brighter Christian characters nor more moral Christian communities anywhere than there is among these Indians of British Columbia. We have a jail there, but it is the only decaying building in the place, since there has been nobody in it for twelve years, and now we are going to turn it into a coal house.

It is easy to show the contrast, but what comes between? Oh, the trial! Some people say that missions are the miracles of the age. I say that the missionary is the miracle. Do you not find it hard to be good at home, with all the accessories of worship, meetings for prayer, and all the help that you have? But go where there is not one in sympathy with you, and I tell you the tendency is to come down to

the level of those that surround you. The solitary man feels the force of Satan, sometimes the heart gives way, especially a young heart.

Some people almost are disposed to curse the Babel of tongues in the mission field. It is one of the greatest blessings to missions, for young men and women, coming out so full of enthusiasm, would make endless blunders if they could go straight ahead. But they have to be two years dumb, and that discipline of silence is of great help. It brings out the grit, and by the time the discipline has done its work, the missionary has learned something of the natives, and the natives have learned more of him or her. It is only when a man's words are backed by the light that they have got power. I know that God has put no premium on ignorance or stupidity, but He does not want all the cleverest people in New York to go out in missions. At the same time He does not want the fools to go. Men who have faced these difficulties, been humbled before God, and emptied of self, have become God's instruments. With such tools in the Master-workman's hands, He perfects and completes His beautiful work. I have seen young characters developed until they have become missionary geniuses.

Among other agencies we have a large number of English ladies. Nearly half of them left homes of refinement and are maintaining institutions out of their own pockets. They go down on their knees in the kitchen to scrub the floor, so as to teach the Indian girls how to do it properly. We have in one place ninety-five boys and girls from various tribes, and teach them trades half of the day and book learning the other half. Thus a continual stream is going out and is a means of uplifting all the nationalities, and of instilling into them new ambitions, and turning them out to be most useful factors in the development of the country. Formerly they didn't want soap. I wish they had had it when I first went there. I remember seeing an old woman who was very sick, and I wanted to use a stethoscope on her chest, because I thought she had bronchitis. She was frightened, and it was in the depth of winter, and we don't wash out there very much, it is too cold—and neither would you, if you had to go out of doors to wash—and she wouldn't unpin her garments at all until a young Indian woman took charge of her, and then it was like peeling an onion, but not half so pleasant. As soon as I got a little sound of what was inside of her chest, I rushed to the door to get a whiff of fresh air. Now they want soap, and these young girls want scented soap. And the young fellows now—why, I feel quite shabby beside them. They wear fine white shirts and white cuffs and collars, and they wear gold studs, and they carry umbrellas with silver tops—they rarely raise them, but they carry them all the same.

All this goes to prove that the true foundation of civilization is the Word of God. If we go preaching to them some doctrines—say that

most beautiful doctrine of the Fatherhood of God—they would stare and wonder; or, even if you were to take up such a necessary truth as the Incarnation. What, then, must one do? Take them to Calvary straight. There is no other lever in the earth or in heaven but that which is grand, long, and strong enough to uplift this poor humanity. It is the love of atonement that I have seen in the work of thirty-five years, and that alone, which leads to conversion; and, using that, no man has ever been ashamed.

Oh! that blessed work, but what it has cost even me! I count it the greatest privilege of my life that among the hundreds of languages into which the Word of God has been translated, I can count two of them as my own handiwork. You have no idea what a joy it is to the Christian. One day a thoughtful man said to me, "Before you gave us the Book you threw links before us, and we picked them up, but it did not fasten us anywhere. You have given us now the chain, and it is a golden chain, binding us all together and all to God." That was the power of the Book. Another said, "When you first begun to teach us, it was like a door ajar, and the stream of light that shone in, showed the foulness of our hearts, and we felt it, but we were always looking in. Now the door is wide open and the house is full of light, and we look out and we see Jesus and we hear Jesus, and we follow Him on from Bethlehem to Olivet, right up to the throne of God."

This shows the power of the Gospel. I have seen tribe after tribe and nation after nation of Indians turned from savagery until they became saintly, and if any one were to ask me about the evidences of the power of the Word of God, I could point them to the hundreds and the thousands that I have seen brought into God's Church by God's providence.

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## THE GOSPEL FOR A WITNESS.

BY THE LATE REV. F. L. CHAPPELL.

Recently of the Gordon Missionary Training School, Boston.

This much quoted and much abused phrase from Mat. xxiv:14 demands more attention than it has hitherto received in modern times. The Gospel, especially as considered in missions, is now largely preached as philanthropy, for the uplifting of man. The wretched conditions of mankind are continually set forth as motives for missionary effort. But this is not the New Testament conception of Gospel preaching, which presents it rather as a *witness for God*, a proclamation from God as to what He is to do in the world, and a call upon man to fall in with God's purposes. (See Acts iii: 18-21 and xvii: 22-31.) The New Testament preacher is an ambassador, who regards the claims of the government that sends him far more than

the conditions of the people to whom he is sent. Theocracy rather than philanthropy is at the basis of his mission. God has a government, and a plan for introducing that government upon earth. It is a good plan, and to man a new plan, and hence its proclamation is *the Gospel*; that is, the good news of the kingdom, which is to supersede the kingdoms of men. It is, in its ultimate aspects, somewhat political, material, and earthly, altho its proximate working is ethical and spiritual, for securing the heavenly contingent whereby this kingdom shall be brought to earth.

Its announcement is "for a witness," both as to the plan and also as to the power that is to execute the plan. Its aim is not so much to improve the present status of mankind, as to announce and prepare for the introduction of a future status.

Now, if this Biblical idea of the Gospel of the kingdom were more freely adopted, it would work various needed changes in preaching and in the aims of missionaries. It would show

First, that the Gospel is for *all conditions* of mankind, especially for the highest, for those in high places of government and intellectual ability. The "good confession," which Jesus Christ witnessed, was before Pontius Pilate; Peter's Pentecostal sermon was before representatives out of every nation under heaven; Stephen's shining face was beheld by the whole Sanhedrin; while Paul was selected as a chosen vessel to bear God's name and plan "before the Gentiles and kings and the children of Israel." And we well know how literally he fulfilled his mission before Claudius Lysias, Felix, Festus, Agrippa, Bernice, Nero, and the whole Roman court, and to the assembled philosophers at Athens, besides being careful never to neglect "the children of Israel" in their synagogues. This Gospel of the kingdom was to go to the *Jews first*, because they *are* first among the nations, and because they have the idea of the messianic reign, but err as to the method of its introduction upon earth. There is call to-day for preaching to those in high position. The monarchs on their thrones, the peace commoners at the Hague, the most learned assemblies of reform and education furnish legitimate and important fields for the preaching of the Gospel of the kingdom. The world, with all its wisdom, is still ignorant of God's plans and purposes concerning it. University halls quite as much as the city slums need the Gospel.

But, second, this New Testament idea of the Gospel shows it to be a most *sublime and comprehensive* announcement, including history and prophecy, and revealing a dispensational, yet ultimately complete, redemption of mankind from all evils—even from death itself. It is not a mere system of ethics for the mitigation of individual, present woes; but it shows God's plan for universal, eternal, immortal life for the world. It is, in its entirety, simply immense, taxing faith to its utmost, and enlarging the mind as no system of human philoso-

phy, reform, or education ever has. Note how Paul's discourse on Mars Hill swept from this creation to the judgment, a crisis day, and transcended the faith of earth's wisest philosophers! But what a wonderful good news it was to the few who did believe it! Such a Gospel as this needs to be preached to-day, when the human mind is reaching out for something satisfactory, comprehensive, and ultimate. This Gospel of the kingdom, as set forth in prophecy, is the only scheme that at all meets the crisis of inquiry and research that is now coming over the world. It is not ours to question whether it will be believed or not, but to proclaim it for a witness.

But, third.—Notice that this Gospel comes with the *authority of divine command* that must be obeyed rather than as an optional human plea that may be disregarded. "The times of ignorance God winked at, but now commandeth all men everywhere to repent, because He hath appointed a day in which he will judge the world." This Gospel of the kingdom is not a tentative theory, indefinite and uncertain in its application, but a divine behest, anticipating a time crisis definitely fixed, and wo to the man who does not comply with it. The ambassador of deity does not consult the will or the tastes of humanity, but speaks as one having authority, and not as the scribes or theorizing writers. And this is the kind of preaching that is needed to-day. Preachers are not experimenters, but heralds of a swift coming and near approaching crisis in human affairs, wherein God is to show His mighty hand and reveal the marvelous consummation of His Divine program, long ago prepared and announced. It is not for the sinner to say whether he wants to be saved, but to decide whether he dare disobey the command of God. If that day overtakes any unawares, it must not be because witness has not been borne to it.

But, fourth.—This Gospel of the kingdom *appeals to* and is *accompanied by supernatural facts* as signs that the appointed crisis will come with supernatural potency. As Paul said at Athens, "He hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance to all men in that He *raised Him from the dead.*" It was the healing of the lame man that caused Peter to say, "Repent . . . that He may send Jesus Christ, whom the heavens must receive until the time of the restitution of all things." Thus the herald of the Gospel of the kingdom not only speaks with divine authority, but appeals to, or shows, works of divine power as signs that supernatural potency is in existence and stored up against "that day." The resurrection of Jesus and the miracles wrought by the apostles, confirmed the testimony concerning the crisis day. Consequently the herald of the kingdom must have supernatural power with Him in order to fully witness. This is always needed to completest testimony, and, indeed,

to some extent, always accompanies the fullest preaching of the definite Gospel of the kingdom. This actual supernatural element is needed in greater evidence to-day; and no true herald feels fully equipped without it.

Fifth.—This New Testament conception of the Gospel of the kingdom would properly *put into the background matters of minor importance*, that now, owing to traditional arrangements of men, crowd too much to the front. Questions about ordinances, church government, denominational prestige or growth, methods of administration, and many such things now obtrude themselves and impress or hamper the preacher or the missionary, so that the really great things he is to herald fall comparatively out of sight. But when these great things of the divine program, as revealed in the Scriptures, do really assume their proper importance in the mind of God's ambassador, those minor matters sink away into their deserved comparative obscurity. Then we find Paul, instead of desiring to report a large number of baptisms, as do some in our day, thanking God that he had baptized only a few individuals, since God sent him not to baptize but to *preach the Gospel*—that Gospel that was a witness of great things to come. And thus it will ever be with the herald who has his eyes on the great and grave issues of the coming kingdom, and the necessity of preparation therefor. He is witnessing to them, whether he is now making a fair show in the flesh or not. His Gospel is a witness of the great facts of the ages, rather than an exhibitor of the petty proprieties of the present hour.

Sixth.—Converts gathered under the preaching of the Gospel of the kingdom as a witness would clearly understand that they were *called for future service* as well as for present salvation. Yea, more; they would perceive that even their salvation was to be fully revealed only in the "last time." Very often does Peter in the first chapter of his first epistle emphatically show "unto" what believers are saved, as well as from what they are saved. Here is a subject greatly neglected in our day, and in consequence, backsliding is so very prevalent. The Gospel is not sufficiently presented as a witness of future supernatural events, and the present age as a time of training for future service. But rather it is held forth as a reforming agency in the present order of things. Hence civilization is mistaken for Christianity and gross darkness is on the world in consequence. No wonder that old Elijah, with his marked supernatural potency and exceptional career, must come from the heavens to break the Satanic spell of unbelief that has taken possession not only of the world, but also of those who should be God's witnesses. Thus in many ways the Biblical conception of the Gospel as a witness of the coming kingdom would correct the errors into which the Church has fallen during the centuries of apostasy. And, in order to have this Biblical conception, we must resort to the Bible as the reservoir of divine truth, however much it may seem to differ from traditional and current ideas. Even if not believed, the Gospel stands as a witness, and, when the day of fact and fulfilment arrives, it will be seen that the witness was not in vain, but rather served as a test of faith. "He that hath an ear to hear, let him hear."



## APPEAL BY THE "BRAHMO SOMAJ OF INDIA.

BY J. MURRAY MITCHELL, LL.D., NICE, FRANCE.

The "Brahmo Somaj of India," the headquarters of which are in Calcutta, has lately issued a remarkable paper. It is an "appeal" addressed to "the venerable bishops, priests, ministers, missionaries, and other representatives of Christ." The warm and friendly character of the language used, both in reference to Christ and his "representatives," will take many by surprise. Here are a few sentences:

You have opened up the path of India's regeneration. . . . The Bible which you have brought to this country is an inestimable boon; and the sweet and sacred name of your beloved Master, which has already revolutionized the world, is unto us a benefaction. . . . India is now Christ's, and Christ is India's; so deeply has he entered into its life-blood.

The language is strong, stronger than any missionary would use; and the glowing words, we apprehend, will fairly apply only to the Brahmo Somaj—which is a very interesting society, but limited in membership and influence. The Arya Somaj would protest against the language; and so, of course, would the Mohammedans. Let us look at things in the *lumen siccum* of truth. But while we dissent from the judgment expressed, we, of course, very heartily rejoice in the spirit which these remarkable words reveal.

But let us proceed with our consideration of this important document. It goes on to say:

In the name of the Lord whom you so nobly serve, and to whom we too humbly try to offer our successful loyalty and homage, as well as for the interest of the National Church of Christ in India, we humbly appeal to you to consider what truths peculiar to India can be accepted by you and assimilated with the religion of the Master who is the hope of the nations of the earth. We rejoice to find that the day of exclusive and intolerant Christianity is fast disappearing.

Then after a graceful reference to Bishop Welldon, and other "ambassadors of Christ," the appeal goes on to express

The hope that something shall be done for laying the foundation of an Indian Church of Christ, in which the east and west shall be harmonized—a church with the object of which we of the New Dispensation are at one, and for the restoration of which object we have been laboring for some time past.

It is surely the bounden duty of the authors of the "appeal" to state what they consider to be "the truths peculiar to India," which they believe can be accepted by the Church of Christ. Christians will listen respectfully to the statement, and deal with it honestly. Christians certainly will not expect that any "truths" that can be called "new," are now likely to be brought forward which, in loyalty to Christ, can be accepted; but it is quite possible that old truths may have fresh light shed upon them, and be seen to be capable of applications not hitherto fully recognized. By all means let the Somaj speak out. India, indeed, is not the whole of the East; and other Oriental nations must also, in their turn, be allowed to express their mind. Has the Somaj forgotten this? It speaks of "the foundation of an *Indian* Church, in which the East and West shall be

harmonized." China and Japan must not be overlooked; no, nor Arabia and Persia. The message of the Gospel is for the world.

"We of the New Dispensation," says the appeal. These are ill-omened words. "The Church of the New Dispensation" was a signature given to the Brahmo Somaj—his own branch of it at least—by Keshub Chunder Sen toward the end of his career. This was when he had embraced the views of an extraordinary mystic, Ramakrishna Paramahansa. This man held not only that there is truth in all religions, but that all religions are true. Even so Mr. Sen declared that the supreme religion—the coming religion of humanity—was to be found only by blending all the religions of Asia into one, or as he expressed it, "fusing them into a new chemical compound." It is difficult to conceive how such a notion could have entered a mind that retained its sanity; but it was for this stupendous fusion and confusion that Mr. Sen contended in his later days. We had believed that the Somaj had awaked from his wildest of dreams; but if so, why still use so presumptuous a designation?

Still, one would fain believe that it is retained merely out of respect to him who invented it, Mr. Sen; and let us cling to the hope that good may arise out of this friendly intercourse between the Somaj and the representatives of the Christian Church. So may God, in His mercy, grant.

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## THE PROBLEM OF THE FAMINE IN INDIA.

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

There is one tendency in the thought of the people of this country relative to the famine in India, that ought at once to be arrested. This is the unfortunate disposition to assume, that because India is under the British government, therefore the peoples of the rest of the world have no special duty in connection with the great calamity with which it is visited.

There is no doubt but that the problem before the Indian government is the most difficult that any statesmen anywhere could be asked to grapple with. The very protection the Indian government has afforded to its subjects, has resulted in peace, order, and security, under which the population of that great empire has been increasing at the rate of three millions a year, thus every ten years adding a population equal to one-half of that of the United States.

It used to be that Mahratta hordes swept the country with their marauding expeditions from Bombay to Bengal, "decimating the population and annexing the harvest." Internecine quarrels and wars between the indigenous races were a great factor in keeping down any surplus population. But under the British government there has

been such strong police power, that practically from Cashmere to Cape Comorin, and from the Indus to the Irrawaddy, the people were left to pursue their industries; and the consequent thrift naturally tended to augment the population. The resources of feeding these under usual conditions kept pace with their increase.

But it is impossible for the British government, or anybody else, to command the seasons. The natural cause of famine is the failure of the usual precipitation of rain. The Indian government has made herculean efforts, by tremendous irrigation plants and canals, to forfend against the calamity incident to the failure of the monsoon. Besides that, it has extemporized government employment for five million people with daily wages equal to their sustenance, and deserves the highest commendation for the extraordinary relief works. But after these five millions are employed and paid, there still remain fifty-five millions who could not be helped by the employment in public works. Scattered over an area twice the size of France, it is impossible to realize what these figures mean. While no government in history has ever projected so quickly and so nobly such vast operations for public benevolence, it must be borne in mind that these men who repair to the public works can receive but little more than enough to keep themselves from starvation when food must be bought at famine prices. The working classes must be brought to the relief works.

Unless, however, some organization shall carry to the homes purely benevolent contributions, women and children must die from starvation. They can not leave their villages to obtain this, it must be conveyed to them. Millions of them are too weak to resort to even a comparatively near relief station. Food must be actually carried to them.

Thousands and tens of thousands of orphans, without any one to look after them, must be rescued and fed, and, if they survive, must be subsequently put in condition for support and training. Those who personally may undertake the duty of being bearers of this relief, must face conditions which will tax their sympathy and their whole nervous and moral powers. It is impossible that one shall look into pinched faces, see sunken eyes and protruding bones of living skeletons, day after day, listen to the monotonous wail for relief, become hardened to the sight of unburied dead by the thousands, without an indescribable strain on all the vital forces, even tho this be partially offset by the strange strength which comes from the impulse of heroic benevolence.

It is with satisfaction that we have looked over the list of the hundred or more names of some of the foremost men of Greater New York from whom has issued an appeal to the citizens of this country to contribute for this India famine relief. They do not base this appeal on any other grounds than that of common humanity. They

state that the famine is more or less acute among sixty millions of people, at least ten millions of whom are face to face with death by starvation. They declare that the extent of governmental relief of human destitution in India is without parallel in history. They say that American citizens, resident in India, unite with Lord and Lady Curzon in testifying that not yet has the awful calamity reached its height. "In the presence of such suffering," they say, "all conditions, save those of pity, may well be forgotten. Americans ought to send at least a million dollars." This committee of one hundred, of which William E. Dodge is chairman, and John Crosby Brown, treasurer, gladly places itself at the service of its fellow-citizens to receive gifts of money for this purpose, and to immediately cable relief to the extent of these contributions. Hon. Seth Low, John D. Rockefeller, Cornelius N. Bliss, Geo. F. Peabody, Bowles Colgate, John M. Cornell, and men of like standing who constitute this committee, afford highest guaranty to donors for the right use of these contributions. Messrs. Brown Bros. & Co. will receive contributions for this committee from persons anywhere on this continent.

The government of India has been always pleased to entrust the superintendence of the distribution of its famine funds to missionaries to the fullest extent to which they were able to take upon themselves these duties.

There is one marked influence which these great humanitarian movements have, whether of the government or of individuals from Christian lands, namely that of modifying race prejudices, and even creating religious charity among non-Christian peoples toward those who exhibit to them kindness and mercy, gentleness and love in these times of great distress. It seems awkward to use the phrase "the missionary value of famine," yet it has just now been used on Exeter Hall platform. The speaker said that it was after the famine of twenty-three years ago in southern India, that the widespread movement toward Christianity took place, and that a similar mass movement toward Christianity followed the famine in northern India three years ago. While nobody would fail to resent the use of this fact as an argument, it is easy to explain why it was a sequence. The poor and illiterate who do not understand the grand doctrines of Christianity, can understand the mighty ministries of love, which Christianity necessarily developes. What the gracious influence of education, and contact with Western civilization may be in preparing the way for the coming of the Kingdom of God among the leaders of thought, the kindness of the Christians exhibited in calamities, has been, in preparing the hearts of the masses to hear what those Christians had to say about God. Then, too, from the famine waifs in the past have come some of the noblest and most successful Christian mission workers, men and women.

## THE FAILURE OF ISLAM.\*

BY THE REV. D. S. MARGOLIOUTH, M.A.

Laudian Professor of Arabic in the University of Oxford.

The number of the followers of Mohammed in Europe is steadily dwindling; in America, Islam is little known; large tracts of Asia are entirely under its sway; and in Africa it is not only dominant, but shows a tendency to gain ground. If it could serve as a half-way house between paganism and Christianity, its extension might be regarded without dismay; but experience shows that there are no such half-way houses; the road from darkness to light must be unbroken; a half-way house is a bar to progress, because the force that should have lasted to the end of the journey, is not there recruited, but broken and exhausted. There is this further terrible difficulty in facing Islam, that it represents itself as an advance on the Christian system. It claims to be a repeal of Christ's code, just as Christ's code is a repeal of that which came before—it is a further advance. Hence the controversialist who deals with Islam has to unravel before he can weave; he has to disprove this pretension of advance and inclusion, before he can get those to whom he talks into the right track. It is invariably easier to instruct those who have been taught nothing than those who have been taught ill.

In Eastern countries there seem to be three great systems, founded by Moses, Christ, and Mohammed respectively; the adherents of each system are moved by emulation of the others, and do not readily tolerate the possession by another system of any privilege that theirs does not exhibit. As we know, the Founder of our religion has provided us with an example that we should follow His steps; and very few of the serious critics of the Gospel narrative have failed to express admiration for the character revealed by our Lord. But if the Founder of Christianity provides a model for imitation, the founder of Islam must perforce do as much; hence it has to be shown that his life was the most perfect ever lived. And so in books on the principles of Mohammedanism we read that the life of its founder was so perfect, that none but a prophet could have lived it. Now it so happens that that life has been recorded by contemporary historians who make little attempt to palliate it. That career represents one which has few equals in its atrocity; to suppose that God could have directly employed such a servant as that is to blaspheme. It must be confessed that the persons who surrounded Mohammed, appear to have been in general less hardened, but still he is the model, and in general his style of life in its minutest details is the model for imitation.

If the light that is within you be darkness, how great is that darkness! It is here that the association of a holy office with the career of conqueror and usurper is most disastrous. It is the association of Mohammed's career with infallibility, and the representation of his bad book as the direct utterance of God, which is the source of terrible mischief. The social and domestic evils which the very name of Islam calls up, can not be rebuked or deplored without reflecting on the prophet's career, and without openly contradicting the so-called Word of God and the consensus of the most authorized teachers. Sin loses much of its

\* Condensed from a sermon preached in St. Aldate's Church, Oxford, on the seventy-fifth anniversary of the Oxford C. M. Association, February 11, 1900, and published in the *Church Missionary Intelligencer*.

power if it be acknowledged to be sin, if it be open defiance of God's law; but when it claims to be what God has enjoined, and millions believe it, then, indeed, Satan has triumphed. Hence those chiefs who at different periods of this century have desolated Armenia, and not only Christian countries, but Arabia itself and the Sudan, could point with justice to their prophet and his dictates as the authorities for their conduct.

The true religion has always taught that God takes no bribes. Men may not, by performing any number of ceremonies, obtain a license to commit sin; and when the maturity of mankind was announced by our Lord, ceremonies were abrogated altogether. The manifold and irksome ceremonies that constitute part of the daily life of a Mohammedan not only mean a return to that bondage from which mature man should be free, but they are thought to constitute an obligation to be repaid by the deity. The fact that a Mohammedan will probably have performed them regularly from boyhood constitutes a serious bar to missionary effort; for it turns him who would fain bring good tidings into a messenger of bad news. His message is that all this credit is imaginary; the sum amassed by such long exertions does not exist. Go and tell the bankers that the gold coins in their vaults are all counterfeit; that the slightest test will expose it; that in a few days or hours no one will give commodities in exchange for it. He who brought such a message now would simply incur ridicule; for the owners of the coin could immediately convince themselves that the tale was false. But supposing that they knew in their secret hearts that it was true; that they dare not go down into the vaults or test the coin for fear it should show base color; that numerous incidents coming into their memory all confirmed the news. What would happen to such a messenger? Even to-day he would not be safe from pistol or dagger. It is precisely such a message as that which the Christian missionary brings to those who all their lives have supposed that the five daily prayers, and the fasting month, and the pilgrimage to Mecca, are the service which God desires. They have to be told that all this is of no value; that what God requires of them is something very different, and far less flattering to their vanity; and that even so, what their discharge of it will represent is not assets, but a deficit. "When ye have done all, say, we are unprofitable servants."

If the message of the Gospel be in any case that of bankruptcy before it can tell of the greater and truer riches, what must be the character of the message to those whose lives have been spent in discussing the minutiae of those childish rites, and whose profession is thought to be the most honorable that a man can follow? Truly it can only be the grace of God that makes the blind to see and the deaf to hear.

When in the Dark Ages Christianity was covered over with rust and blight, there was one sure remedy; for when the rust was scraped off, the pure Gospel remained, and therein was the healing of the nations. By rendering the Gospel accessible to every one, by translating it into the homely vernaculars, the Christian peoples were reformed and the foe that had crept into the fortress ejected. But Islam has within itself no such remedy. The authors who insist on the literal application of the precepts of the Koran, are retrograde and fanatical; the spirit they arouse thereby is the spirit which, when let loose, turns the smiling country into a howling wilderness. Those, therefore, who would sincerely make men better try a different course. Their expedient is to read into the Sacred Book meanings that it never had; to interpret it arbitrarily;

and in order to present some authorization for their boldness in abrogating what is supposed to be God's Word, they are compelled to claim mystic gifts, and so practise imposture in order to make men true. Ideas which, fertilized by the sunshine of the Gospel, have reformed half Europe, are found imbedded in books by men who seem to be charlatans and quacks; in order to wean men from the Koran they profess to reverence it more than their fellows; in order to give them a model for imitation, they falsify their prophet's career, and ascribe to him whole systems of ethics in which he had no part. The food that is so provided is not plain enough for the sickly frames which it is meant to nourish. Who can bring the pure from the impure? asks the Hebrew writer, and he answers, no one. That which is to bring men to God must be of God—must be rooted and grounded in the plain and simple truth, must be far removed from violence and wrong, must not call black, white, nor bitter, sweet. Hence the efforts that have been made openly or secretly to reform Islam from within, were foredoomed to failure. Those who, by following the light within them, were able to find their way in that dark place, and tried to guide others right, claim our sympathy and admiration; but the remedy they applied was too weak for the disease.

One such system has during this century had a large following in Persia, where its adherents are said to be hundreds of thousands. It attracted some sympathy in Europe, partly because, at one time at least, it embraced in its program the emancipation of women. Moreover, there seemed ground for believing that this system was associated with a higher standard of conduct than that prevalent in Mohammedan countries; and the terrible persecutions to which those who professed it exposed themselves woke memories of the dark days through which Christianity, and afterward reformed Christianity, had to pass before it won the day. By professing to emanate from the Koran, such systems run the risk of effecting no permanent release from the evils for which that book is responsible; while if they professedly abandon it, they have no ostensible credentials; and tho it is true that the ideas of right, and truth, and liberty are capable of arousing spasmodic enthusiasm, philosophy does not appear to possess the power to influence large masses continuously. Greatly as we should prize such lofty notions, their dissemination would seem to be no substitute for the knowledge of Him from whom they come.

Therefore the Gospel is the only cure, and we have but to contemplate some of the simplest results of its promulgation to banish the thought that the desire to proselytize implies either arrogance or fanaticism. The substitution of the purity of family life for institutions that I do not dare to name; the substitution of a system that knows no difference before the law between one religion and another, between one sex and the other, between one rank and another; the substitution of reverent but loving intercourse with our Father in heaven for puerile washings, and prostrations, and fastings, and pilgrimages; the substitution of laws worked out by scientific methods from the simple principles of the Gospel for the opinions of fallible men as to the meaning of the dictates of one more ignorant and far less scrupulous than themselves—these few changes alone constitute what Isaiah expresses under the figure of a new heaven and a new earth. This is but part of the message of freedom for the captive, and light for the blind, and feet for the lame, which in the fulness of time was brought by Christ and His ministers.

Hence the slowness with which missionary enterprise proceeds in Mohammedan countries ought not to discourage, tho it may well sadden. It would seem to have been peculiarly the function of our country to show to Eastern nations what the fruits of the Spirit are; to prove to those who were fast bound in misery and iron, that God has cared for their liberation. The rigid impartiality which our government displays to all creeds, so far as they abstain from barbarous and inhuman practices, its firm refusal to make it to any man's interest to turn Christian, seems to provide the condition under which the Gospel message will, if I may so say, receive the most favorable hearing. When once the nations of the world begin to recognize as indissolubly connected with the name of Christian those virtues which we call the fruits of the Spirit, progress will be more rapid. Thus when a traveler in the heart of Arabia tells us how for two whole years he was not safe for a single day from the spear of the fanatic, because he avowed himself a Christian, we fancy that country to be hopelessly lost; but presently when he tells us how those same fanatics thought he could be trusted where they would not trust their own coreligionists, and thus considered a Christian to be one who would not deceive, the prospect is not without a gleam of hope.

## SOME CENTENNIAL STATISTICS OF FOREIGN MISSIONS.\*

BY REV. JAMES S. DENNIS, D.D.

Missionary statistics, to be sure, are mere figures, but they stand for immense and thrilling facts. They are tame and passionless, if we choose so to regard them, but they glow both with the light of imagination and the force of electric action, if we look upon them as points of fire, where the living energies of the kingdom are focused. The variety and complexity of foreign missionary effort and the immense scope of its influence are manifest. An object-lesson in the practical unity of the cooperating forces of our Lord's kingdom is given in these summaries of a vast work, which represents fellowship in prayer to the same God, and brotherhood in toil for the same Master, on the part of all, of whatever name, who are truly called to this world-embracing and world-conquering service. The cumulative impetus of missionary operations is here brought to our attention anew as we stand at this rallying-point for another decade and another century of effort. We have reason to be grateful as we review what God has done, and to be hopeful as we look forward to what He will yet accomplish.†

\* Condensed from a paper prepared for the Ecumenical Conference. Dr. Dennis' statistics are by far the most accurate and complete ever published. They surprised every one by their *grand* totals. We look forward expectantly for his volume of statistics, which is expected in the autumn.—EDITORS.

† In connection with the accompanying statistics of missionary societies, the following considerations should be noted:

1. The statistics of women's auxiliaries are usually included in the returns of the societies with which they are connected.
2. The date which is given for the organization of a society is that which indicates the time when foreign mission work was inaugurated.
3. The income reported is that which represents contributions for foreign missions only.
4. The summaries now given include the returns which have been obtained up to date.



NATIONAL OR CONTINENTAL DIVISIONS.	Number of Societies.	Income from Home and Foreign Sources.	FOREIGN MISSIONARIES.						
			Ordained Missionaries.	Physicians.		Lay Missionaries not Physicians (Men)	Married Women not Physicians.	Unmarried Women not Physicians.	Total of Foreign Missionaries.
				Men.	Women.				
CLASS I.									
Societies directly engaged in conducting foreign missions.									
United States.....	49	\$5,408,048	1352	160	114	109	1274	1006	4,110
Canada.....	8	352,743	69	17	9	24	64	59	236
England.....	42	6,843,031	1747	139	47	664	958	1407	5,136
Scotland.....	7	1,280,684	188	52	23	88	161	230	653
Ireland.....	4	101,930	32	11	4	13	29	25	112
Wales.....	1	40,729	17	3			13	6	36
Denmark.....	3	42,770	18				11	3	32
Finland.....	1	28,860	10				10		20
France.....	2	268,191	48	1		17	43	15	123
Germany.....	15	1,430,151	731	10		91	609	76	1,515
Netherlands.....	10	124,126	65	2		2	12		81
Norway.....	4	158,328	49	3		9	37	17	113
Sweden.....	7	166,036	85	2	2	14	49	37	187
Switzerland.....	2	34,337	15	1		2	13	11	41
Australasia and Oceania.....	26	309,234	96	11		57	64	91	313
Asia.....	29	97,569	48	6	4	104	39	81	282
Africa.....	28	216,705	217	3		33		31	347
West Indies.....	11	262,620	166			17	64	24	270
Totals for Class I.....	249	\$17,161,092	4953	421	203	1244	3450	3119	13,607
CLASS II.									
Societies indirectly cooperat- ing or aiding in foreign missions.									
United States.....	16	\$171,607	18			19	12	1	50
Canada.....	1	13,832	15	1		2	14	6	37
England.....	30	784,122	18	3		19	6	26	959
Scotland.....	10	103,032	14	5		11	8	17	53
Ireland.....	1	20,402	4				2	4	10
Germany.....	3	9,795				9	2	13	24
Netherlands.....	4	5,200							
Norway.....	4	1,352				2	3	4	9
Sweden.....	1	8,750	4	2		5	6	14	31
Switzerland.....	1	3,000							
Australasia and Oceania.....	3	28,645							78
Asia.....	24	77,994	1			2	1		4
Totals for Class II.....	98	\$1,227,731	74	11		69	54	85	1,255
CLASS III.									
Societies or Institutions inde- pendently engaged in spe- cialized efforts in various departments of foreign mis- sions.									
United States.....	28	\$253,661	26	27	7	101	40	30	804
England.....	33	245,465	1	5	2	34	8	26	76
Scotland.....	13	96,520	1	5		2	3	6	20
Ireland.....	1	4,125							
Wales.....	1	10,956							
Germany.....	4	101,440	5	7		16	8	115	151
Holland.....	1	1,452	1			1			2
Norway.....	2	497		1				2	3
Sweden.....	1							7	7
Australasia.....	2								
Asia.....	14	23,083	2	7	6	3	4	13	35
Africa.....	2	98							
Totals for Class III.....	102	\$737,297	36	52	15	157	63	199	598
Total for the world*.....	449 <sup>1</sup>	\$19,126,120 <sup>2</sup>	5063	484	218	1470	3567	3403	15,460

<sup>1</sup> If the number of women's auxiliary societies (88), not included in the total 449 of societies given of the world, both independent and auxiliary, will reach 537, but all other data in the "Combined Totals"

<sup>2</sup> In reducing the income of European societies to United States currency, the English pound sterling 40 cents, the German mark at 24 cents, the Finnish mark at 19 cents, and the French franc at 20 cents.

\* The totals given for the world do not include any duplicate returns. From the total income are ex-  
missions among the Indians of the Dominion of Canada conducted by Canadian societies, the financial  
contributions of home societies for the aid of partially independent missionary organizations in Asia,  
already entered in the income of said home societies, and, finally, all government grants for educa-

NATIVE HELPERS.			STATIONS.		CHURCHES.			SUNDAY-SCHOOLS.		CONTRI- BUTIONS.	NATIVE CHRIST'NS
Ordn'd Natives.	Unordn'd Natives. Teachers, Preachers, Bible-Women, and other Helpers.	Total of Ordn'd and Unordn'd Native Helpers.	Principal Stations.	All other Substations.	Organized Churches.	Total Number of Communicants.	Additions During the Last Year.	Sunday-schools.	Total Sunday- school Member- ship.	Total of Native Contributions.	Total of Nat. Christ. Community, includ- ing, besides Communi- cants, Non-comm. of all Ages.
1575	1,513	16,605	1035	6,291	4,107	421,597	31,970	7,231	344,385	\$628,717	1,257,425
39	677	716	73	230	80	9,987	985	402	12,731	1,377	32,925
1665	25,980	27,795	1810	12,158	4,744	278,548	20,063	2,875	171,247	580,855	1,081,384
52	2,909	3,026	243	841	195	40,247	4,179	497	26,257	206,240	91,067
5	397	419	23	93	21	4,588	652	95	4,816	5,160	14,421
7	493	500	15	393	140	3,596	365	410	11,615	5,100	16,561
1	35	36	11	10		361	54			75	890
		8	3	3		240	18				676
42	300	342	40		3	14,788	388	6	300		
160	6,284	6,464	499	1,320	564	154,356	7,064	330	35,979	161,705	357,426
30	220	250	56	174	10	5,041	110	12	2,620	40	32,667
78	1,806	1,884	41	903	204	35,289	4,545			2,000	50,811
5	217	222	49	108	10	3,447	1,027	22	953		2,639
	31	31	8	18		749	151	26	1,394		2,463
152	4,771	4,923	276	344	218	71,637	1,904	1,921	55,241	21,112	162,332
15	298	313	71	46	69	9,993	183	103	2,620	3,888	14,042
98	4,400	4,507	689	1,961	62	132,280	3,881	326	26,988	34,618	202,984
105	5,469	5,574	291	693	558	102,554	6,326	744	65,138	182,912	1,005,960
4029	69,300	73,615	5233	25,586	10,993	1,289,298	83,895	14,940	764,684	\$1,833,981	4,327,283
	243	243	14								
1		1									
4	2,478	2,482	102	503	9	25,078		4	190	\$100	75,243
1	382	383	12	1				9	960	1,125	
3	42	45	1	11		203	37				545
	11	11	6	3		45					
	1	1	1	2	1	35		1			40
	14	14	6	5	7	200					500
	36	36	3	16							
9	3,207	3,216	145	541	17	25,561	37	14	1,150	\$1,225	76,328
7	63	70	53	4				4	474	\$102	120
1	115	116	23	110	9	190	40	27	1,498	24	505
	48	48	10					5	246		
	4	4	1								
6	200	206	11		17	2,500	200	30	3,000	4,655	10,000
1	11	12	24	2	1	95		9	733	270	
			1								
	3	3									
	43	48	70	4	2	40	14	3	143	\$1,500	
15	492	507	193	120	29	2,825	254	78	6,094	\$6,551	\$10,625
4053	72,999	77,338	5571	26,247	11,039	1,317,684	84,186	15,032	771,928	\$1,841,757	4,414,236

above under Classes I., II., III., be added to that number, the grand total of all the missionary societies of Classes I., II., and III., remain as given above.  
 has been estimated at \$4.90, the Danish, Norwegian, and Swedish crown at 26 cents, the Dutch florin at Indian rupees have been reckoned at three to the dollar.  
 cluded funds spent for missions in Europe among both Protestant and Papal nations, also the expenses of outlay of all societies for mission work or church aid on behalf of foreign residents in the Colonies, the Australasia, and the West Indies, when acknowledged in the returns of such societies, they having been tional work.

## ECHOES OF THE ECUMENICAL CONFERENCE.

GATHERED BY D. L. LEONARD, D.D.

## OPINIONS OF THE PRESS.

The Ecumenical Conference has stirred up the religious people of New York probably more than they have ever been stirred before.—*The New York Sun*.

The conference has asserted the missionary view of life and life's possessions as things not held by us as our own, to be used as we please or for our own ends, but to be regarded as trusts from God. We easily sink into a very tiny insularity. We call ourselves cosmopolitan, when we are as narrow as intelligent men can well be. Our own ends, our own community, our own nation, are the boundaries of our interest. We will think of the other side of the world if we can make money out of it, but not as bound by any ties of high motives or duty. This conference has called that view anathema. It has asserted that we can not, if we will, cut ourselves asunder from our brothers of other races or other faiths. All that we have of good we owe to them, and must give to them. If our religious faith is not so good that we must give it to them who are without it, then it is not good enough to be worth keeping ourselves. If it is good, and this conference has rested immovably on the conviction that there is nothing else in the world so good, then to refuse to pass it on to other men is malfeasance and dishonesty.—*The New York Tribune*.

The conference is, in many respects, one of the most important religious gatherings of the present generation. Foreign missions are sometimes criticized, and, as in the case of every other great work, there is occasionally room for criticism as to the methods employed or the wisdom and competency of individual missionaries sent out to the foreign field. But no true friend of missions can object to such criticism as that. Indeed, it is largely to discover and discuss the defects in the work that this great gathering has been called from the four corners of the world. The collective conscience of Christendom is profoundly impressed with the need of missions, not only to enlarge the area of the Christian faith, but to extend to heathen lands the priceless benefits of the civilization that has grown out of the Christian faith. It sees that great as have been the triumphs of foreign missions they might be and ought to be still greater; and it has, therefore, assembled a council of its representative leaders and its most famous missionaries to talk the situation over, and out of a personal conference gain a larger outlook and a fresher inspiration for the prosecution of the work in the future. That such a conference in the dawn of the new century should be held in the metropolis of the New World is a happy augury.—*The New York Tribune*.

Whatever may be our opinion of the value of missionary work, we can not repress our admiration of the missionary himself. Even tho we believe that the enormous sums expended have not been productive of adequate results, we still doff our hats to those who at the call of duty have given up all that they may do the Master's will. If, however, we may judge by the audiences which pack Carnegie Hall at every session, and by the numerous overflow meetings which have become necessary in order to accommodate the people, and by the general interest which this conference has excited both in this country and in Europe, it is safe to conclude that in the estimation of the majority the task to which our

missionaries have set themselves is well worth doing, even at the risks that are daily incurred. These men and women represent the real religious enthusiasm of the age. In comparison with them the religious life at home is flat, stale, and unprofitable. We do whatever it is convenient and easy to do, but nothing else. We are generous and emotional, but the element of self-sacrifice is almost wholly wanting. We prefer the "downy-bed of ease," while they do a hard and perilous day's work every day of the year. They leave their homes, surrender all family ties and all earthly ambition, and cheerfully adopt a life which costs them almost everything which most of us hold dear.—*The New York Herald*.

Perhaps the most striking feature of the Ecumenical Conference, which ended last evening, was that upon which ex-President Harrison laid stress in his closing remarks—the extent of the popular interest in the subject of missions which has been revealed. There has come to be a general agreement among candid and intelligent people, the world over, that the missionary is a civilizing force, and once that conclusion is reached, the agnostic or the doubter must be concerned about his work only less than the devout believer. Moderation of opinion, and a lack of insistence upon the rigor of creeds were noteworthy characteristics of the addresses. It would seem as tho this spirit must help toward that greater economy of force which is sadly needed in missionary work, through the cooperation of societies which now often work at cross purposes, and waste both effort and money in rivalry in the same field.—*The New York Evening Post*.

It was a demonstration to the world of the power of the Church. The meetings were enormous, four or five held at once in the biggest halls and churches, and all crowded. The world had to see that the Church amounts to not a little. The yellow journals placarded their wagons with "All About the Missionary Conference," and the car conductors, when they saw a crowd waiting on a corner called out, not "Broadway," but "Carnegie Hall." When the yellow journals and the car conductors "caught on," we may be sure that the conference's witness for the truth had attracted attention. Men that are given to gibes have been compelled to see that missions are of great interest to a multitude of people, and that those engaged in them are noble and sensible men. Such a magnificent speech as that of Mr. Harrison's will be translated into a multitude of languages, and will be quoted and have its influence as the utterance not of a missionary or a preacher, but of a lawyer, a general, a president of the United States. In such ways as this the faith and the enthusiasm for missions will be greatly increased.—*The Independent* (New York).

The delegates to this great conference are a very imposing and impressive body of men and women. They aggregate two thousand or thereabouts; they represent almost every important section of the globe, and there is scarcely one of them who has not been the hero or heroine of some tragic event. The short respite from onerous duties and grave responsibility which the missionaries are now enjoying, is richly deserved. Even the casual observer can read the story of strange experiences in their careworn faces. The dangers through which they have passed, the sacrifices they have willingly made, the constant uncertainty in which they live, have rendered them somewhat somber, less exuber-

ant than most of us who are in middle life, and plowed lines in their faces which generally come with advanced age only.—*The New York Sun*.

Let a large church floor stand for the platform of Carnegie Hall. Every seat holds a missionary. Yonder is the audience, whose numbers mount into the thousands as they fill the parquet and four galleries rising one above the other to the roof beyond. Here are the six hundred that rode into the jaws of death and into the mouth of hell. "Somebody blundered," says the worldling. But it was theirs to dare and do and die without asking any other than the simple command of Christ to "Go." They went. Here they stand representing fifteen thousand Europeans and Americans, who have trained eighty thousand native helpers that are taking up the great burden of evangelizing their native lands. Among these heroes are six who were dragged out of their homes after the Turks had set the torch to the houses where they lived. There is Dr. Chamberlain, a former pastor of the Dutch Church in New York. Two books by the veteran from India suggest the perils which he has confronted. One is "The Tiger's Jungle," and the other is "The Cobra's Den." Near by is Dr. Paton, the apostle of the New Hebrides, who looked calmly into the rifle barrel of a cannibal and prayed until the murderous arm faltered and dropped its deadly weapon. The brave missionary was undismayed, and declared: "If I can but live and die serving and honoring the Lord Jesus Christ, it will make no difference to me whether I am eaten by cannibals or by worms." President Sheffield invented a Chinese typewriter to print forty-five hundred characters, and he bears in his body a score or two of scars which show how he was stabbed and left for dead. Dr. Schrieber there is the only man who has been at the opening of all three Ecumenical Conferences. He was a German missionary who found Sumatra heathen, and in seven years left his part of which was not Mohammedan, a Christian community. Here were statesmen to do them homage; admirals, generals, judges, government, state, and city officials of every grade; university presidents like Angell, of Michigan, and Seth Low, of Columbia, and Commissioner Harris, were on the program. Here was Captain Mahan, the founder of our new navy, and the U. S. minister at Siam, in whose arms the crown prince died, saying: "Mr. Barrett, if I am born again, I want to be born an American." Here were merchant princes Jessup, Dodge, Willis, James, and Pierpont Morgan; Capen, of Boston, King, of London. In the center of the group were three presidents of this republic; one past, one present, and one future chief magistrate, gathered to pay their honors to the greatest movement of the century.—*North and West*.

Governor Roosevelt uttered a telling word Saturday evening when he said: "Wo to the man who pities the worker." If one wishes to see cheerfulness embodied one should study missionaries, many of whom truly bear in their bodies the "scars of the Lord Jesus." The conference, with its hundreds of delegates, will confer an inestimable boon upon our somewhat *blasé* metropolitan materialism by vindicating the view that "love in action," and not money, "makes the world go round." The sneers of the captious at the cost of missions, and the jeers of the ill-informed as to the luxury which is supposed to environ missionaries, are wide of the mark when one considers results of such amazing magnitude. Undoubtedly the pioneers had the hardest time of all, but they are not

to be pitied. A Scottish captain, Allen Gardner, went three times to carry the bread of life to the inhabitants of Terra del Fuego, but finally perished of starvation. When his dead body was discovered they found inscribed on the rocks above his head the words, "My soul, wait thou only on the Lord, for my expectation is from Him." I doubt whether this devoted man was not, upon the whole, happier in life and death than those who pity his fate. The nonchalant way in which a graybeard missionary will tell you of the arrows shot at him and the knives sharpened to carve his body, smiling as he talks, drives pity out of court.—*Frederick Stanley Root.*

#### THINGS THAT WERE SAID AND DONE.

The greatest charity organization society in America, in the city of New York, for the amelioration of the whole land, is foreign missions. There are still many heathen in America—heathen practises, heathen notions. There is no "American" Christianity as distinguished from any other. There is only one kind of Christianity, that is a universal Christianity, and the Christianity which is simply "American" can never convert Americans. We are told that the Christian Church is not reaching the working classes—and why? Just because it is trying to reach the working class as the "working class."—*M. D. Babcock.*

Two notable little figures, who several times appeared on the platform wearing the native Hindu dress, were the sweet-faced young daughter of Pundita Ramabai and her friend, a child-widow from her mother's famous school. Both are being educated at a school in New York City. Great interest was manifested in the former for her gifted mother's sake, and in the latter for her rare attainments as a linguist. Tho only about twenty years of age, she is familiar with five languages besides her own—Tungabsi, Marathi, English, Greek, and Latin—and has read Xenophon's "Anabasis," Homer's "Iliad," the Greek New Testament, and Cæsar's "Commentaries." Few American girls can boast of such accomplishments.—*Christian Endeavor World.*

His one injunction to the unbelieving world is "Come"—"Come unto me." But his one injunction to all his believing followers is "Go"—"Go ye unto all the world and preach the Gospel to the whole creation;" "Go ye, therefore, and make disciples of all nations." It is the sublimest order ever given on earth. When I think of the breadth of the world that was to be subdued, of the time it has taken to subdue it, of the small numbers and the narrow views of those disciples, the audacity of that command seems almost insanity, until I realize that He is God, and that all other authority is but the shadow of His. Paul was the first great foreign missionary, and he tells us the purpose of foreign missions when he says: "For me to live is Christ." But Christ multiplies Himself through the self-multiplication of the individual Christian. He has kindled His light in our souls that we may give that light to others. How long has it taken us to realize that the command to "go" is addressed not to official servants, but to all Christians, and that Christ's purpose is to make every convert a missionary! His army grows as it goes. Every enemy subdued is to become a recruiting officer; and the whole population is to be enlisted as His forces sweep on. Christian love begins at home, but it does not end at home. Like the circles set in motion when you throw a stone into calm water, it widens evermore in

its gifts and its regards, until it encompasses the globe.—*Pres. A. H. Strong.*

Mrs. Emily Huntington Miller, whose paper was read in her absence, made a plea for dignity and directness in giving. Her ridicule of church entertainment methods was heartily applauded—and justly. Of all the absurdities under the sun, the church entertainment can be the most demoralizing. A peculiarly lofty incentive attaches to the privilege of giving for mission work at home and abroad. The Japanese tea and bazaar lottery, with ten-cent fishing-ponds galore, removes all *personal* meaning of sacrifice or judgment in the contribution. If missionary offerings are below what they ought to be—as everybody admits—nothing is gained by a process of “wheedling” pennies by catchpenny means. “Dignity and directness!” A happy collocation of terms.—*P. S. Root.*

It is the moral duty of the missionary, without always claiming all the privileges to which he is by law entitled, to avoid giving needless offense to the people among whom he resides by disregarding their tastes and prejudices, or even their superstitions. For instance, the Chinese consider that the erection of a church, especially if it have a spire, in proximity to the magistrate's office, is calculated to bring disaster upon the city. A wise missionary will avoid selecting such a site for his church, even tho he may have bought the site and be legally entitled to erect his church upon it. I think the American missionaries have usually shown courtesy and delicacy and tact in accommodating themselves to circumstances so as to prevent as far as possible friction with the Chinese.—*President J. B. Angell.*

Rev. F. W. Oldham, formerly of Singapore, spoke on the manner and form of presenting the Gospel to non-Christian peoples so as to persuade and win. “The presentation,” he said, “must be level with the understanding of the hearers. ‘Faith cometh by hearing.’ But the hearing is not merely of sounds falling upon the outer ear; it must reach the inner mind. Here, therefore, is great call for skill and thorough knowledge of the people addressed. Each people has its own mental characteristics. Ideas can only be adequately conveyed by him who has a knowledge of the mental processes that obtain among those with that particular type of mind. The preaching to a primitive South Sea Island congregation must necessarily be very different from that to a philosophical Hindu audience, or to keen rationalistic Japanese hearers. When the preacher is a foreigner, very great delicacy is necessary in avoiding the hurting of the national feeling or race prejudices. The European particularly needs to remember the precept ‘not to think of himself’ or his nation and its ways ‘more highly than he ought to think;’ and whatever the facts may seem to warrant, a flaunting of the superiority of his own people and their ways, as over against the ways of the ‘effete East,’ can never pave the way for that lending of the heart to the power of the message which alone is the object sought in all preaching. I am persuaded that he is the best missionary who, when he reaches the people whom he is serve, ceases to be an Englishman, or an American, or a German, and loses all national distinctiveness in one great engulfing desire to serve those who henceforth should be his own. Attempt to disguise it as we may, if there be in us any secret contempt for the people, any lofty feeling of haughty superiority, any idea of comparative worth-

lessness in the race or poverty of salvable material in the persons addressed, the message is without power, and rarely effects anything."

In heathen countries the successful evangelists of the future will be men who come from the people—men even who can not read and write. Their work is effective, tho rude. In matters of religion we are like the printer, and inclined to follow copy. We have much respect for precedent, forgetting that precedent was first an innovation. We must therefore expect to depart from some old methods. If the women of India are to be reached, the work must be done by women. In the great outlying regions beyond the confines of Christendom, multitudes may be found who understand the outlines of the Christian religion. Many millions of the people of India have advanced beyond paganism, and more or less tacitly admit the truths of Christianity. Account for it as you may, in all the mission fields we find the state of things nearly as bad as in English and American cities—that is to say, a great many baptized Christians who are worldly in their thoughts and aspirations, and lives, and they are mingled with the true believers. We need men there to do a work such as was done here by Moody among the professing Christians. Then there is a great mass who have never heard the Gospel at all. How are they to be reached if not by the native evangelist? Many good workers can be found among the class of people who might be called illiterate. Where are the reapers? In the recruiting of our evangelistic force perhaps we have clung too much to our own ideals, and rejected too many of the little ones of the kingdom. The evangelist should not attempt to follow closely the method of Moody in convening and addressing great meetings. Mr. Moody's great and good work was new in many features. Circumstances vary, and methods must be varied. Christ stopped by the wayside and spoke to one or two.—*Bishop Thoburn.*

There is a work to be done on the foreign field which can be done only for women and by women. The work of evangelization, of organization, of establishing colleges, of building railroads, of founding government, of transcribing languages, of creating industries, can be done largely by men, but there is another work different, without which all these other activities will be thwarted and defeated, that can be done only by women, through women, for the world. Our Lord gave it to us in a picture when he said, "The kingdom of heaven is like leaven, which a woman took and hid in a measure of meal until the whole was leavened." The final citadel of heathenism is in the home, and that fortress can be taken by women only. It seems such slow work, this gathering of children into kindergartens, this friendly contact with little groups of mothers, the teaching of needlework, this living one's own home-life through long, lonely years that seem to count for nothing. It is women's work, my sisters, the patient hiding of the leaven in the lump until the whole is leavened. And there is no one agency which has such power to hasten the triumph of the kingdom of our Lord as this hidden work committed into the hands of women. A thousand trained nurses to incarnate the tender compassion of Jesus, a thousand women physicians to carry into closed homes the gospel of healing, a thousand kindergarten teachers to gather the children into the arms of the Christ, a thousand zenana visitors to carry fresh life into stagnant hearts, a thousand missionary mothers to set up the white fragrance of their home in the darkness—



these are our forces, these the reenforcements that shall take the strongholds of error and darkness.—*Mrs. W. M. Montgomery.*

There are here and there to be found those who speak of the idea of the evangelization of the world in this generation as fantastic and visionary. And yet was it not Gordon Hall and Samuel Newell who, in 1818, issued an appeal to Christians to evangelize the world within a generation? Did not the missionaries of the Sandwich Islands in 1836 unite in most impressive appeal to the Church to preach the Gospel to every creature within their generation? Did not the Shanghai Missionary Conference of 1877 express its desire to have China emancipated from the thralldom of sin in this generation, and its belief that it might be done? . . . It is significant that during this Ecumenical Conference it has not been the young men chiefly, but the veterans of the cross, who have exhorted us to a larger achievement. Was it not Bishop Thoburn who said that if this conference and those whom it represents would do their duty, within the first decade of the new century ten millions of souls might be gathered into the Church of Christ? Was it not Dr. Ashmore who expressed the belief that before the twentieth century closes Christianity would be the dominant religion among the multitudinous inhabitants of the Chinese empire? And was it not Dr. Chamberlain, in his burning appeal, that expressed the possibility of bringing India under the sway of Christ within the lifetime of some at least in this assembly? If these great leaders, after forty years' experience or more at the front, in the face of difficulties, are thus sanguine of victory, and sound the battle-cry, should those of us who are at home hesitate or sound the retreat?—*John R. Mott.*

I was glad to read on the first page of our program those dying words of old Simeon Calhoun: "It is my deep conviction, and I say it again and again, that if the Church of Christ were what she ought to be, twenty years would not pass away till the story of the Cross would be uttered in the ears of every living man." And there came back across my memory this morning the words of that great resolution of the American Board at its annual meeting in Hartford, in 1836: "*Resolved*, That in view of the signs of the times and the promises of God, now is the time to undertake the evangelization of the world, with some scheme of operations based on the expectation of its speedy accomplishment." Sixty-four years have rolled by since then. The promises of God have not been broken. Each passing year has only touched with a new blaze of glory the signs of our times. We stand here to-day before those same promises, vindicated by two generations more of trial, face to face with an open and appealing world. Has the time not come now at last, after two generations, to begin to attain our end? Oh, that there might be such a rally to the Cross and the last command of Christ, as by the blessing of God before we die should fling the Gospel light around the world!—*Robert E. Speer.*

Many diplomats look upon the missionary as the man who succeeds in getting himself murdered or assaulted at inopportune moments.—*G. A. King.*

Christian nations have combined to suppress the sale of slaves. Is it too much to ask that they combine to prevent the sale of liquor?—*Benjamin Harrison.*

The greatest hindrances in mission lands, especially among barbarous and semi-barbarous natives, come from Christian lands in the shape of rum, gunpowder, and opium.—*R. H. Gulick.*

The devil hovers over India with his hands full of poppy-seeds.—*A missionary from Burma.*

The greatest foes of missions are prejudice and indifference, and ignorance is the mother of them both.—*S. Earl Taylor.*

There is no shut door anywhere on the field except that which is shut by our own hands.—*Bishop Doane.*

In our theological seminaries we must not only educate the occasional candidate for the field, but arouse every man who enters the doors.—*Charles C. Hall.*

You must no longer regard the missionary as the thing you put your money into.—*G. A. King.*

Every boy of fifteen is familiar with the achievements of great army and naval heroes, but if a company of young people is asked to name the heroes of the Cross, embarrassing silence follows.—*S. Earl Taylor.*

Every young man and every young woman should be a junior partner with the Lord Jesus for the salvation of the world.—*Jacob Chamberlain.*

Of all the evidences of Christianity that have smitten unbelief between the eyes, the study of missions is the greatest.—*A. T. Pierson.*

If any two or three of you agree on sending out a missionary to the field, I can promise you that Jesus Christ will be with you.—*Maltbie D. Babcock.*

Each church should support two pastors, one for the thousands at home, the other for the millions abroad.—*Jacob Chamberlain.*

He who faithfully prays at home does as much for foreign missions as the man on the field, for the nearest way to the heart of a Hindu or a Chinaman is by way of the throne of God.—*Eugene Stock.*

## BRITISH WESLEYAN MISSIONS IN THE TRANSVAAL.\*

Our mission in the Transvaal, little more than twenty years old, presented, some fifteen months ago, on the last occasion when it was possible to gather in the statistics of our work, a state of affairs which twenty years previously the most sanguine could not have expected. No less than 12,000 church members and 46,000 attendants upon public worship were to be found in the various circuits of the Transvaal and Swaziland district.

It will be borne in mind that two great and closely related series of events have given us in that country opportunities that are altogether unique. There has been, in the first place, for many years past a very rapid increase in a population drawn from the various colonies, from Great Britain, from America, from the Continent of Europe, and even from the ancient East. That population, swarming toward great centers of activity, has presented a field for wise, energetic, and faithful Christian service which our brethren have been swift to apprehend and swift to profit by, and they were successful in gathering congregations and in building up churches of Europeans who have soon assumed the duties and responsibilities of such churches on a scale of liberality which has not been surpassed in our history.

\* In the June number of this periodical will be found a presentation of what the Dutch Reformed Churches have done for missions. It is gratifying to present the following statements concerning the missionary operations of the British Wesleyans in the Transvaal, made by the chairman of the last May meeting, as given in the *Methodist Recorder*, London.

The other event, striking and impressive, concerns the native populations. The discovery of gold in the district around Johannesburg, and the demand for labor consequent upon that discovery, drew to that center, as by magnet, scores of thousands of the natives of the country from the north, the south, the east, and the west. Tribes which it would have taken the Church half a century to overtake, had she been compelled to seek them in their remote dwelling-places, flocked together into one crowded center, and something like 200,000 native heathens were found grouped around those centers of eager, active life. There the hand of God had swept together not merely for the purpose of commerce and industry, but for the highest interests of humanity and for the furtherance of the Kingdom of Christ, the representatives of scores of tribes and sections of tribes speaking various dialects of common tongues, and put them, as it were, in a ring fence accessible immediately to the concentrated efforts of Christian men. And with what result? Less than a year ago one of our most esteemed and capable South African ministers, the Rev. Geo. Lowe, who has spent many years in native work, presented a kind of vindictory statement, an apologetic of a high-toned and admirable kind. He had been distressed by hearing unworthy, flippant statements, made by those who had taken no pains whatever to acquaint themselves with the facts of the case, who had caught up those old and unworthy cynicisms by which native Christians are always disparaged, whether it be in China, India, or Africa. He had had it brought to him, at second, at third, at fourth hand, that the so-called Christian native was only a Kafir spoilt, and the rest of it, and he was at the pains to write a dignified, temperate, and entirely Christian document in which he rapidly sketched the actual operations of that great center of heathen life, and the actual results which had already been obtained. They are, to my mind, the most impressive statistics which this society has presented for many and many a year.

Briefly, they are these—that in the native circuit, in the native mission to the heathen on the goldfields of the Witwatersrand district, a mission that has only existed nine years, there were two European ministers, four native ministers, thirty-two chapels, one hundred and five preaching-places, thirty-three day-school teachers, one hundred and sixty-nine local preachers, and two thousand nine hundred and thirty-five men and boys meeting in Methodist classes. “Week by week,” he says, “we preach the Gospel to upward of fifteen thousand of these men, heathen by birth and upbringing.”

A series of wise, intelligent philanthropies was carried on for the general elevation and benefit of those people. Thousands of them have been taught to read and write, and now they are scattered, scattered to the other side of the Zambesi into the Portuguese territory, down into Cape Colony and Natal, away toward the German provinces in the west—those two hundred thousand are for the most part scattered from that district, but thousands of them have carried with them in their scanty bundle a Bible and a hymn-book in their own tongue, and have carried away beliefs, ideas, inspirations, and consolations, which they have received from Jesus Christ and from His ministers during the past few years.

Whatever may be the issue of the present war, it is most certain that the wealth buried in the soil will still be there and will still attract the capitalist, the engineer, the artificer, the mechanic, and all the industries that crowd around that center of occupation, and it is certain that the attraction of work and wages will bring tens of thousands of the native population of the far-lying regions who will once more concentrate in the region from whence they have fled. And so, please God, we shall take up our work again, and in the end it will be seen that the dispersion of Christians is not the destruction of Christianity, and that dispersions, tho they may embarrass for a while, and arrest the work in which we are engaged, yet may serve the larger purposes of God's plans as a whole, and that even now there is a diffusion, far out of our sight, among people of whom we know little or nothing, of that Gospel which during the last nine years has been preached with such fidelity and success among the heathen populations in the Transvaal.

## EDITORIALS.

## Prayer and Missions.

Large increase of information must be the outcome of this recent conference. But there must be more prayer. Light and heat may be transmitted through a lens of ice without melting the ice. Knowledge must be sanctified by prayer before it becomes power.

For one I regard the increased observance of the monthly concert and week of prayer as necessary to true home work for missions. The monthly concert is comparatively a thing of the past. Once it was a regular observance on the first Monday of each month; then it was merged into the first Sunday evening; and now, if observed at all, into the first midweek prayer service of each month. Sometimes home and foreign missions both claim a hearing; sometimes missions get a bare mention or none at all, the collection is abandoned, and so the monthly concert has but a name to live and is dead. I once asked an intelligent church member if any monthly concert was kept in his church, and he said his pastor did not care to have the church used for "mere *musical gatherings!*" As to the January prayer week, begun at the suggestion of a beloved missionary in India, as a season of united prayer for missions, it has become a week of prayer for every conceivable object, personal, domestic, and social, national and universal, and covering the whole range of orthodox prayer, namely: thanksgiving, confession, supplication, intercession; and the original idea is lost.

No one thing is so to be lamented as this general decline of earnest, believing, and united prayer for missions, for prayer has always marked and turned the crises in mission history. Whenever praying souls unite in definite supplication,

definite and stupendous results begin to develop. At first, fifty years ago, the burden of prayer was for the opening of doors, and, one after another, the iron gates opened as of their own accord. Then disciples asked for money to be given to prosecute the work. At a critical period, when the whole progress of missions was threatened, a spirit of liberality was bestowed; in one year, the *Annus Mirabilis*, some twenty persons together gave about four millions of dollars. Then came the prayer from devout souls for consecration of our foremost youth; and from the universities of England, Scotland, and America, have come a great host, saying, "Here am I, send me." Now we need prayer, united and believing, for a spirit in the church at large, responsive to the providence of God. This, as Dr. Anderson used to say, is the greatest need of the age. \*

## Hudson Taylor and Grattan Guinness.

In New York, lately, as in the London conference of 1888, Rev. J. Hudson Taylor was felt to be one of the mightiest men of prayer at the conference, and a thoroughly consecrated man. Some forty or more years ago, he and Henry Grattan Guinness proposed to go on a foreign mission together, but he persuaded Mr. Guinness to remain at home and train students for the field. Mr. Guinness did so, and five hundred trained workers were in 1888 in the field in consequence. Dr. Barnardo, the great founder of the Boys' Refuge in London, was one of the earliest students in the Guinness training school, and Mr. Glenney, of the North Africa Mission, another; so that to Hudson Taylor and Grattan Guinness may be traced ultimately the China Inland Mission and the Harley House Training School, the greatest

philanthropic work in London, and the conspicuous work in North-western Africa, where, in a few years, twelve hundred converts were gathered in one church, and native pastors and evangelists have been raised up. \*

### An Interdenominational Board.

We might well hail as a harbinger of greatest good, a sort of advisory committee, representing all the various boards and denominations, to whom might be referred both questions of delicacy and the occupancy of unoccupied fields. Such men as Sir John Kennaway, Eugene Stock, Canon Edmonds, F. F. Ellinwood, Wardlaw Thompson, Judson Smith, J. T. Gracey, and J. Hudson Taylor, would command the confidence of the whole Christian world. Much work now overlaps; many great fields are yet wholly unoccupied, and others are just opening to unreserved freedom of communication. How shall these great fields be occupied for God, with the smallest waste of men and money? This is the imperative question of the hour. We need a judicious representative body of men, high in public confidence and esteem, who by correspondence and otherwise may consult as to the prompt and speedy occupation of every field now without a fairly adequate supply of missionaries. Some such measure will be the outcome of this gathering, as we have already noticed elsewhere.

It is too early to make up an intelligent verdict on the great conference. But there is no doubt that already its lines have gone out through all the earth, and its words to the end of the world. We are more and more impressed by the gravity and importance of the papers read and discussions engaged in; by the real greatness of

the issues which it brought before us, and the high character of the representatives composing it. \*

### A Prayer Conference.

A general prayer convention was held, May 15-18, in Los Angeles, Cal., under the auspices of the Pentecostal Prayer Union of Southern California. This is a movement in the right direction. There is now a strong tendency to emphasize prayer, literal waiting on God in supplication for spiritual blessings. No one session of the late Ecumenical Conference was more blessedly impressive than that afternoon meeting led by J. Hudson Taylor and Walter B. Sloan, in which nearly the entire time was given not to exhortation, but to prayer. In the prayer convention of Los Angeles, hours were given to silent waiting before God, and the themes that were discussed were most helpful to habits of devotion, such as, "There am I in the midst," "The Practise of the Presence of God," "Learning to Pray," "Men of Prayer in the Nineteenth Century," "The Promises of God." We should be glad of a similar convention in all our great cities. \*

### "Self-Support" at the Ecumenical Conference.

The writer asked an eminent British delegate to the Ecumenical Conference how it compared or contrasted with that of London in 1888. He replied that it exceeded the London conference in numbers in attendance, but that there was more of discussion there than here. The one assertion in part explains the other. A great mass meeting is not favorable to free discussion. Men who have ideas have not always the voice for address in such a vast assembly as that of Carnegie Hall. The smaller audiences in the churches in most

cases did not offer favorable conditions for debate. To balance this, the suggestion was made at one time that parties who did not secure a hearing might be asked to condense into the smallest space the points they would have made, and that these be passed to the committee having the report in charge to incorporate into the volumes. Possibly this suggestion was not acted on because the compilers of those volumes had already a herculean task to condense the papers and addresses into the space possible to give to them.

It is not supposed that the discussions were exhaustive, and certainly, as all formulated decision was out of order, no conclusions could be said to be reached. The discussions were adapted rather to provoke thought and further consideration in the future. No one supposed that in the limited time they could be exhaustive. They will probably form the basis for a great deal of discussion in the press and in other assemblies.

On the topic of "self-support," according to the newspaper reports, ten of the speakers favored pushing the policy vigorously, four defended the money-aid rendered to the feeble churches, and three took a middle ground of "discrimination" in the administration, according as circumstances showed it to be wise. There is no doubt but that there is great variety in the conditions of the several fields, races, and environment. That there was any purpose to advance any single policy on the part of those who arranged for or presided at these meetings, or to limit the discussion in favor of any theory, is not supposable, and would have been indefensible, if true. That there were earnest advocates who might have been predisposed to over-accentuate one course or another, was probably true, and such em-

phasis was within the limits of fair debate.

Our view is that the discussions were but the starting point of fuller debate in press and address. Accordingly we quote from a communication of one of the most scholarly, amiable, and wise delegates to that conference the following, not at his suggestion, but to show that the subject admits of still fuller elucidation. The writer says:

The real problem of developing a native agency was not adequately presented to the conference. . . . My mission has seven ordained pastors, or evangelists, fully supported by the native church. The contributions of these poor native Christians are much larger, in proportion to their means, than are the contributions of a similar number of Christians in the United States. Outside of these pastors and evangelists we have forty or fifty preachers, mostly graduates of Tungcho College and Theological Seminary, who are doing excellent work under the supervision of the missionaries, and are supported by foreign money. These are the leaders of the native Christians, and are steadily pressing them along the lines of self-help.

The writer does not consider that this policy is "coddling" or "pauperizing" the Church. Yet he says "under the policy exploited at New York it could not be used." \*\*

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### Interest in Medical Missions.

One of the most gratifying results of the late Ecumenical Conference was the increased interest in medical missions, which reports from all parts of the field stimulated. It is quite evident that there is no department of mission work on which God has more conspicuously set his seal and more universally blessed. We know not one part of the mission territory in which preaching and healing have gone hand-in-hand without remarkable and far-reaching influence.

One of our most esteemed corre-

spondents, Mr. James E. Mathieson, of London, and himself chairman of the Medical Missionary Association of that city, writes:

The subject of medical missions has begun to exercise the minds of thoughtful Christians, in proportion as greater heed is given to the New Testament teachings in this department of the work of the Church, and in the measure in which obedience is rendered, first, to the example of our Lord's own ministry, and second, to His commands in connection with healing and its union with Gospel preaching, Luke ix: 1, 2; x: 8, 9; and it may safely be predicted that in the future of missions there will be greater prominence given to, and larger expenditure bestowed upon, this branch of Gospel enterprise, and particularly among the peoples to whom access is most difficult, as it is among Jews and Mohammedans.

It is, therefore, interesting to observe the chief element which (in Britain at least) has influenced so many medical students in their decision to give their lives to this blessed line of things, which we may say, more than any other, is a distinct following in the footsteps of our Lord and Savior. Whosoever they be who hanker after "apostolic succession," there is a nobler path even than that: "Be ye imitators of Christ."

In London (concerning which I speak with more knowledge than of any other center of large medical schools) the formation of *medical prayer unions* in the various great hospitals, within the past quarter of a century, has undoubtedly been the formative influence in bringing together men well disposed toward the Gospel; in leading many to decision for Christ, and then, by the compulsion of love to Him, making them willing to yield their lives, their skill, and their talents, to the noble work of the medical missionary. In "Medical Missions at Home and Abroad," will be found a list of the men with British degrees who are enlisted in this great cause. I am anxious to know how far the *medical prayer union* has advanced in the medical schools of the great cities of the United States, and I wish it could be pointed out as in the recent great convention in New York, how close is the

connection between praying students in great hospitals and any real and greater advance in this most blessed work for the perishing world, which so much needs loving and sympathetic hearts, and skilful hands, and clear heads, in dealing with human wo and suffering.

In connection with the above letter we may call attention to the report of Mr. Herbert V. Wenham as to the Medical Prayer Union in London, that the numbers at the weekly meetings have averaged ten to twelve for the last term, and three or four at the midday prayer-meeting. This report has to do with St. Bartholomew's Hospital, founded 1123 A. D., where there is a Students' Christian Association affiliated with the Medical Prayer Union. The object of the association is fourfold: To unite in fellowship students who believe in Jesus Christ as God the Son, and the only Savior of the world; to promote their spiritual life, to lead other students to become disciples, and to interest all in extending the kingdom of Christ. And tho the numbers in attendance may seem small, it is a great matter to have maintained such a union for a quarter century in such an institution. \*

### The Crisis in China.

The situation in China is critical in the extreme. The "Boxers" (*I Ho Chuan* or "Righteous Harmony Fists") are terrorizing the provinces of Shantung, Hupeh, and Chili.\* They are a mob of revolutionists united by anti-reform, anti-foreign, anti-Christian sentiments. Already several missionaries have been murdered—among them Messrs. Brooks, Robinson and Norman (S. P. G. at Yung-Ching Station) have been murdered, and others are in extreme danger. At Pao-ting Fu, the Amer-

Articles and references to this organization may be found in the *Review* this year, as follows: pp. 64 (Jan.); 112 (Feb.); 231 (Mar.); 432 (June).

ican Presbyterian, American Board and China Inland Mission have missionaries, while the American Methodists, London Mission, and other societies are also working in the disturbed districts.

The Chinese soldiers have proved useless to oppose the "Boxers" whom they believe to be invulnerable. The empress is known to favor the organization, and has hoped that they would drive out the foreigners. Too late she is discovering her error, and the Imperial government may fall in consequence.

The Powers have landed forces, and despatched gunboats and troops to guard their interests, but manifestly are not prepared to act jointly and promptly.

Thus far the native Christians have suffered most, many having been killed and whole villages having been pillaged or burned. The missionaries' lives are in the hands of the Lord, who will bring good out of this seeming calamity. His servants are messengers of peace and, working in harmony with Him, and we firmly believe would be able to do more to establish peace and righteousness in these disturbed districts than all the armies and navies in the world.

Let Christians everywhere unite in prayer that these heralds of the Cross and the native Christians may be guided, protected, and sustained, and that the coming of the Kingdom may be hastened throughout the whole earth.

#### South African Affairs.

With the capture of Johannesburg and Pretoria, the war in South Africa is practically at an end. There is no doubt that the British will annex the two republics, and in time give them the degree of autonomy possessed by Canada and Australia.

The Boers are a religious people,

but their treatment of the blacks can not be called Christian, and they are certainly not progressive. Much that is unjust has been said against them as a people, but we believe it to be in the interests of Christian civilization that their dominion is ended in South Africa. Great Britain's course is not free from blame, and we have therefore been unable to give our hearty support to her cause. Many of her officials have coveted possessions of the Dutch republics, and have not sought to avoid bloodshed.

The natives have suffered much and mission work has been at a standstill. We earnestly hope that peace may soon reign, that righteousness may rule, and that Christ may be more truly and widely lifted up that He may draw men and women of every race, color, and condition, unto Himself.

Unfortunately, charges similar to those made against the Boers, may be made against some of our southern States. Let the blacks everywhere be treated as men with immortal souls, as men who should be taught, and uplifted, and saved; no such Christian work will be fruitless.

#### "Native Africa" and "Concessions."

In the May number of the REVIEW, Rev. D. C. Rankin, D.D., wrote of the "Reign of Terror on the Kongo." Would that the process of "civilizing Africans off the face of the earth" were limited to that "District of the Kassai." Alas! stripped of the embellishment of cannibalism, the whole European process of conquering Africa is too much on the same plane. And yet the great civilized world has lifted scarcely a protest against this whole policy, except in the matters—important enough to be sure—of rum and firearms among depressed races—the firearms, how-



ever, being prohibited, not so much because dangerous to the native races among themselves, as because they are a means of defense against the outrages of the European conqueror.

Surely there should be better means of elevating the "raw heathen," than any that have been as yet used by the nations that have been pleased to make a paper partition of the Dark Continent.

The importation of "arms of precision" is prohibited to the native African, but tens of thousands of fierce African Mohammedans are supplied with modern weapons, to subdue the natives to European rule; and these, well armed, fighters by instinct and by heritage, are year by year recruited from semi-savage, untamed Moslems, to aid in the conquest of regions which have only a "scientific boundary," as yet never occupied by the "power" to whom the robber-statesmen of Christendom have allotted them. All recognize that it requires a native, black, mercenary army to "materialize" these "delimitations," not, in some cases, a thousandth part of which is yet "occupied."

There is a "system" which has gradually grown into respectability and common recognition among European governments, and is "winked at" by Christian communities, who have never yet been made to realize what it all means; or whose consciences have been chloroformed by greed and love of conquest. And all this monstrous process seems but in its initial stage. That these nations will coolly proceed to "develop" Africa by "manuring" the soil with Africans, seems not only within the purview of a calm imagination, but to be assumed as necessary "practical politics."

We need not formulate "specifications." England, France, Bel-

gium, or Kongo, and Germany all adopt the same policy—of conquering the black man by the black man, thus putting their conquest on morally the lowest African plane, arming one class to butcher another class, which has been rendered helpless in the face of the "arms of precision" supplied by the European "power," and "subletting" the contract to secure the end in view.

We had hoped that when Great Britain wound up the Niger Company, because it could not secure a decent control of those vast regions through a "commercial" administration, that she served notice thereby, that the "policy" of "concessions" was to be done away with.

A day of terrible retribution awaits this policy. Disturbances are rife all over Western Africa. Now it is the threatened uprising of the natives of Ashanti, and again it is the revolt of the Budjas in the Kongo, owing to the "revolting atrocities on the blacks," of a subordinate agent of the Commercial Company. Anon, it is the preparations for a "Holy War" in North Central Africa, under the powerful religious leader, El Senouosi, to "drive the hated Christians into the sea," and the French are obliged to concentrate their forces to try conclusions with the movement, which extends from the Shiré to Lake Chad in northeast Africa.

There might well be another great congress of the fourteen nations, to devise some better way than government of depressed peoples by commissions or companies, or "concessions."

Lest we seem to be prejudiced in these utterances, we append the following quotation from the *Manchester* (England) *Guardian*, to show how it all is worked, especially the system of subletting to

companies, or governing by concessions.

The *Guardian* says:

The working out of the system is everywhere visible—in Sierra Leone, Lagos, the Gold Coast, and Nigeria, in the Western Sudan, in the French Kongo, in that charnel-house, the Kongo Free State, in the German Cameroons and Togoland. In Sierra Leone we make the native pay four-fifths of the revenue of the colony in indirect taxation, and in addition we tax him directly, regardless of treaties, customs, and traditions. When he objects, we shoot him. In the Gold Coast, Lagos, and in Nigeria, we compel him to work whether he likes it or not. If he refuses, we fine him, and we do not stop at fining him. We suddenly discover he is obstructing trade, and a "punitive" expedition burns down his villages, plantations, and grain stores. All this, of course, in his own interest. In the Western Sudan, the native is, on the whole, perhaps not so badly off as elsewhere, because, if French rule can hardly be described as mild, it has undoubtedly brought a certain degree of security to a land ravaged by invasions and counter-invasions for eight centuries. In the French Kongo, however, France is inaugurating a policy which the Kongo Free State initiated with ghastly results. Territorial monopolies have been given to speculators bent upon exploiting the native and the soil, without, of course, consulting the natural owner of the territory thus conceded. The concessionaire becomes possessed of a "property" in which he exercises sovereign rights. The native becomes a serf, a slave. He must work for the concessionaires, toil for the concessionaires, produce rubber, and beeswax, and copal, and ivory for the concessionaires. The concessionaire will pay what it pleases him to pay, since there is no competition. If the native carries his produce beyond the boundaries of the concessionaire's "property," or if he harvests produce on the "property" of a neighboring concessionaire, he becomes a poacher, and is liable to be "sniped," as the brass men were "sniped" by the Niger Company in the Lower Niger, because they would sell their produce beyond the Niger Company's paper boundary. One might

add not only that the native does not understand what a boundary means, but that he can hardly be expected to understand it when, as in the French Kongo, the concessionaires themselves do not even know the precise limits of their concessions. The system of territorial concessions has reached the height of its iniquity in the Kongo Free State, where the government, in the name of philanthropy, has conceded to itself immense tracts of land which it sublets to a few companies in which it retains a preponderating influence. The French are following the same fatal course in their Kongo possessions, and after according forty-four concessions, they have now received demands for seventy more concessions in their other West African possessions. The Germans have granted enormous areas to similar companies in the Cameroons, and according to a publication just issued, no fewer than forty-three companies in the Gold Coast have received concessions for mining and rubber-collecting purposes. \*\*

#### Rev. Gilbert Reid's Defense.

At Rev. Gilbert Reid's request we publish, in part, his defense of his words in the tribute to his father, criticized in the *MISSIONARY REVIEW* (Sept. 1899). He says:

It is impossible to deal in full with the criticisms which were based on what purported to be a translation of the Chinese "In Memoriam," but in which Mr. Woodbridge (the author of the original criticism), acknowledges he has "ruthlessly sacrificed elegance of diction on the altar of perspicuity." Alas, for such perspicuity, containing a "rough translation!"

The main point of the whole attack is that I have been inclined to "trim" and "cater." Whether I am anything of a trimmer I leave to the decision of the best missionaries in China, who know me best. That I believe in adapting truth to the audience, and in a spirit of conciliation, "that I might by all means save some," I am ready to acknowledge. If such a policy is a sound method of missions, then what I did on receiving the news of my father's death will be commended rather than condemned. After the first overpowering sorrow, the thought came, Why should not my father's death, as well as his life, do good even here in China? . . . May not a Christian far away teach people here? I

prepared an "In Memoriam" according to the style and form adopted on such occasions, and so far as I know, this is the only case in all the records of missions in China. Others have lost their parents, and have mourned for them, but few Chinese, especially the non-Christians, have ever known of the sorrow, and hence have been quick to charge missionaries with lack of respect for their parents and the departed. As I was a missionary, and my father a minister of the Gospel, there seemed a chance to remove a wrong impression by legitimate means. The result proved the worth of the attempt. Over 200 nobles and mandarins sent honorary scrolls and banners, most of which were addressed to the memory of my father, speaking of him as minister of the Gospel. If Mr. Woodbridge failed to detect that either my father or myself was a Christian, my constituency had no such trouble.

Turning to the "In Memoriam" itself—not to the "rough translation"—the question arises as to the accuracy of the statement that there was "no distinctive Christian doctrine, and it might have come from Confucius as well as Christ." The whole gist of what I described as my father's creed were the insufficiency of mere moral teaching, and the need of conformity to God's will. This was so understood by the intelligent Chinese. Furthermore, it was the fact that my father exhorted me to make myself familiar with the Confucian classics, while bringing to bear the teachings of the Bible. That he also exhorted me to cultivate the relations of friends is true, for during seven years of my work under the Presbyterian Board, part of my time was spent in settling missionary riots, and establishing peace and security. . . . In the "In Memoriam" it was distinctly stated that my father studied for the ministry, and was a minister for forty years in six different parishes. It was also stated, as well as known, that I was a minister of the Gospel, and as such had come to China. Therefore the truth and learning of the West, the doctrine and the righteousness, were understood as connected with the Gospel of Christ, tho that phrase was not used, as in the case of many books of the Bible. I also emphasized the two doctrines of immortality of the soul and resurrection of the body, as the source of consolation and hope. . . .

It is a waste of time to enter into all the minutiae of the criticism made. In the preparation of the Chinese document I was aided by one of the best Chinese scholars, and the best American scholar in China. Having a mission to perform in its distribution, such as none have hitherto attempted, a correct translation not only would be difficult, but an appreciation of its purport and value be impossible for an unsympathetic person unacquainted with the circumstances. The good to the cause by this "In Memoriam"

(not by the attack) leads me to thank God for the thought which came to my mind, and the opportunity, even in sorrow, to witness for truth.

Our criticism of Mr. Reid was not intended to be unfriendly or unjust. We had no thought that he intended to be false to his Master or his mission, but we thought then, and still think, that in his desire to be "all things to all men," his "In Memoriam" was allowed to take a form that was not of a distinctly high Christian character. We rejoice that Mr. Reid finds good to have come from the document, and trust that it will be genuine, deep, and lasting.

An opportunity of helping a good work presents itself just now in Marseilles. M. Lortsch, formerly in Nimes, has been called to Marseilles to take charge of the Free Church, which is struggling heroically to maintain a pure Gospel standard, but is likely to have a deficit of about \$500. The church gathers recruits only among the poor working classes. Last Easter *eighteen new members* were received, which is a sign of vigorous and healthy growth. The general budget of the church covers about \$1,100, but they can raise among themselves not more than \$600. \*

### Contributions Acknowledged.

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## GENERAL MISSIONARY INTELLIGENCE.

## AMERICA.

**Famine Relief Ship.** The Indian famine relief ship *Quito* has sailed from New York for Bombay with a cargo of 200,000 bushels of American corn. The inscription across the entrance to the pier was, "Christian America's Gift to Starving India." The end of the building was decorated with flags and bunting, and the ship was dressed with colored flags. The *Quito* was chartered by the United States Government for *The Christian Herald* Indian Famine Relief Work, at a cost of \$40,000, and her cargo is valued at \$100,000. The value of the same amount of corn in India would be \$300,000. The cargo, which is the largest ever carried by any vessel on a like errand, comes from donations received from people of every denomination in all parts of the country. Some contributions have been received from Canada. The cargo is consigned to Louis Klopsch and the Rev. E. S. Hume, and the distribution will be in charge of the Interdenominational Missionary Committee. On the way to India this vessel will stop at the Azores, Port Said, and Aden, and it is expected that she will reach Bombay in forty days.

**"How Money is Spent."** This is the title of a leaflet just issued by the American

Board, which shows in detail that of each \$100 received, 91½ cents go directly to the missions, while 8½ cents are required to meet the expenses of administration, such as correspondence and agencies; salaries of officers and clerks in the secretarial and treasury departments; and publications of all kinds. This is a rate of expenditure lower than that of banks, insurance companies, business corpo-

rations, and the like. It is interesting to note in regard to the use made of \$100, that \$17.17 go for the three missions in Africa; \$24.44 for the four missions in Turkey; \$19.03 for the three missions in India and Ceylon; \$15.95 for the four missions in China; \$6.63 for the three missions in Papal lands; \$11.96 for the mission in Japan; 91 cents for mission work in the Hawaiian Islands; and \$5.41 for the mission in Micronesia and the *Morning Star*. This makes \$91.50 going directly for the missions out of each \$100 received.

**The American Bible Society.** This organization has recently held its eighty-fourth annual meeting. The reports showed an entire income of \$282,494, of which \$31,841 were gifts from individuals, \$33,728 from auxiliaries, \$29,681 from church collections, making a total of donations of \$95,304. The legacies amounted to \$55,917; other sources of income were, from the Bible House, net income, \$15,913; income from trust funds available, \$31,050; available investments used, \$21,570; returns from sales of foreign agents and from missionary and other societies, \$43,813. The expenditures were somewhat less than the receipts, leaving a balance of \$18,265, against the previous balance of \$3,535. The largest items were \$151,876, remittances to foreign agents; for field agents at home, \$15,802; for general executive expenses, \$35,814. The total issues for the year at home and abroad were 1,406,801 copies, of which 832,497 were outside of the United States.

**The American Tract Society.** At the recent anniversary of this society, the seventy-fifth, the report stated that since the organization in 1825, no less

than 13,300 distinct publications had been issued, and that among them the Gospel has been printed in 153 languages and dialects. During the past year the society has circulated a total number of 2,724,000 periodicals, and has printed in the Spanish language Christian literature to the amount of 3,117,400 pages. It has circulated also during the past year 6,500 copies of the Spanish hymn book, the demand for Spanish literature being always in advance of the means to supply. Fifteen hundred copies of the Spanish Bible text-books and 2,000 copies of the large Bible dictionary have also been circulated. During the past two years over 8,000,000 pages have been circulated in the army and navy.

During the past seventy-five years it has issued over 689,000,000 copies of its various publications, including tracts, books, and periodicals. This means the circulation of more than 9,000,000,000 pages of the best Christian literature. Besides this, 4,996 distinct publications, approved by the Society's Publishing Committee, and published wholly or in part by its funds, have been issued at foreign missionary stations. The grants made by the society from the time of its organization amounted to \$3,258,195, and the foreign cash appropriations for printing at foreign missionary stations during the same period amounted to \$735,054, making a total of \$3,993,250.

**Our Wards, the Indians.** In an address given not long since Mrs. Amelia S. Quinton, president of the Woman's National Indian Association, points to the following results of the present beneficent policy of our nation. She says that under this policy 60,000 Indians have taken their rightful homes, 185,000 have been taught to earn their bread, 25,000 of their

youths have been educated. "We have seen them become teachers, preachers, artists, adepts in law and medicine, and we have had the joy of giving God's Word, directly or indirectly, to 47 tribes and tribal remnants among them." With this showing from past efforts there is encouragement to continue in their behalf with the expectation that the result will not be their overthrow, but, even more than heretofore, for their advantage. Had the efforts during the past been of the nature of the present policy, then there would have been many more than the 250,000 Indians which are now found. But the Indian is hereafter to enter more into the life of the nation than he has in the past, and for his and its good also.

**From the Far North.** Rev. E. J. Peck, missionary of the C. M. S., writing from Cumberland Sound concerning his trials and triumphs, says: "As the snow-house in which I am living is the largest in the village, our congregations gather here from time to time. The women sit on the raised bank of snow used for sleeping. I stand near the Eskimo lamp, and others crowd round me. Our meetings are simple and hearty, and I find that God makes up to one often by inward power and peace for what we lose in the way of outward comfort. I was led in faith to claim for Christ the Arctic wastes still unevangelized. Having heard that some Eskimos were living on the ice in the north, I thought it well to visit them to try to do something for their spiritual good. After passing through some very rough ice, which was piled up in great heaps, some ten feet high, we crossed some smooth ice, reaching our friends in the evening. There were some 9 snow-houses, with 50 souls. These poor creatures, living

but a stage above the brutes, put a carnal meaning on almost everything one tells them. It is extremely difficult to make them understand the spiritual aspect of *God's* character. We have been busy enlarging our grammar and working out difficult points connected with the dialect spoken here. Our surroundings, through the nature of the country, are gloomy enough. We finished today our 'spring and summer terms.' For fourteen weeks we have been studying the language with scarcely a day's intermission. We can not feel too thankful to God for His goodness in giving to each the needful health and strength."

### EUROPE.

**British Aid for India.** In review of the fact that England has such a costly war on hand, attended with such excitements and distractions, it can not be charged that indifference prevails as touching the terrible needs of India. The single fund of which the mayor of London has charge is near the £235,000 mark (\$1,175,000).

**The Voluntary Offerings of the State Church.** The figures from the official year-book of the Church of England relating to the voluntary offer-

ings of the members of that great communion are very striking. The funds locally raised and administered by the clergy for parochial purposes alone amount to £5,398,449, under which are included £798,521 for maintenance of assistant clergy and augmentation of clerical incomes; £1,177,288 for day-schools and Sunday-schools; £3,422,639 for general parochial purposes, such as maintenance of church services, church building, support of the poor, etc. Besides these sums, funds contributed to

central and diocesan societies and administered by their executives amount to a total of £2,065,984. Of these funds £548,881 were for home missions, £428,273 for philanthropic work, and £772,246 for foreign missions. The total of the voluntary offerings of members of the Church of England is nearly £7,500,000 (\$37,500,000), and into this total no grants from the ecclesiastical commissioners or from government are admitted.

**National Council of Free Churches.** The movement which has brought the non-conformist churches of Great Britain into a federation, continues to extend, and is one of the promising features of church life on the threshold of the twentieth century. The fifth annual council has been held in Sheffield, and was attended by nearly 1,000 delegates. They represented more than 600 councils, 44 of which had been organized in the past year.

**The Greatest Missionary Society.**—The Church Missionary Society received contributions during the year just closed of more than \$2,000,000. They consist of £247,173 to the general fund, £80,620 to centenary funds, £56,502 to appropriated contributions, and £20,611 to special funds. This is £24,000 in advance of last year.

**An English "Faith" Mission.** The missionaries of the North African mission go out on their own initiative, with the concurrence and under the guidance of the council. Some have sufficient private means to support themselves, others are supported, wholly or in part, by friends, churches, or communities, through the mission or separately. The remainder receive but little, except such as is supplied from the general funds placed at the disposal of the council. The mission-

aries, in devotedness to the Lord, go forth without any guaranty from the council as to salary or support, believing that the Lord, who has called them, will sustain them, probably through the council, but, if not, by some other channel. Thus their faith must be in God. The council is thankful when the Lord, by His servants' generosity, enables them to send out liberal supplies, but the measure of financial help they render to the missionaries is dependent upon what the Lord's servants place at their disposal.—*North Africa.*

**Wesleyan Missions.** The Wesleyan Missionary Society reports a fruitful year. It maintains 315 central or principal stations, with 2,450 chapels and other preaching places. The missionaries and assistant missionaries number 366, while no fewer than 3,090 other agents, day-school teachers, etc., are employed. Its missions are found in India, China, West Africa, the Transvaal, Mashonaland, and Rhodesia, British Honduras, Bahamas, and various countries in Europe. The total home income for the year amounts to £108,180.

**Scottish Free Church Missions.** The statistics of this body, just published, present these facts: 166 missionaries sent out to 47 central stations in India and South Arabia, Africa, and the New Hebrides Islands, Syria, Constantinople, and Budapest. Besides their own direct labor in preaching, teaching, and healing the sick, and in translating and printing the Word of God in recently-occupied lands, these missionaries work along with a staff of 1,149 Christian natives. Of the 166 missionaries from Scotland, 98 are men, and 68 are women. Of the men 61 are married, thus in-

directly raising the missionary roll to 227 in all.

Exclusive of 61 missionaries' wives, 7 of the whole are honorary missionaries—2 men and 5 women working at their own charges. Besides these, 16 of the missionaries are directly supported by members of the church in Scotland, who supply the salaries for their "substitutes for service," or in other ways. Of the whole number, 30 are medical missionaries—5 women and 25 men. In India 2 natives, and in Budapest 1, have local medical diplomas, making 33 medical missionaries in all.

**German Missions.** Pastor Döhler has published in the new Year Book of the Saxon Mission Conference the full particulars of Germany's work in the mission field. According to Döhler, Germany has 16 Protestant Mission Societies, working at 485 chief stations, and 329,686 converts in full membership, having in their employ 786 European missionaries, 126 ordained and 3,995 other native helpers, besides 225 teachers, in 1,634 schools, with 79,952 pupils, while the total income was \$1,086,507. The chief mission societies are those of the Moravian Brethren and the Basel Society.

**France vs. the Papacy.** The testimony as to the rapid progress of the Protestant movement in the French nation, given by ex-priests at the St. James' Hall the other Sunday, was most encouraging. The Abbé Bourrier said that of 36,000,000 avowed Roman Catholics in France, there are not 6,000,000 genuine. They are deserting their churches in multitudes. During the last two years 130 priests have come out from the Catholic Church, sacrificing everything for the faith. Great popular assemblies hear them with enthusiasm, and the French

people are now coming to see that a religious reformation is practicable and imminent. This movement toward light and freedom has so far progressed at a much faster rate than the Oxford Movement which began sixty years ago in such a small way, and which to-day has so completely dominated the English Church system. In England toward Rome, under a false estimate of facts; in France, and Austria, and Spain, away from Rome, because the facts are only too well understood.—*London Christian*.

**The Bible in Russia.** Across this immense agency, which embraces

European Russia and Central Asia, lie scattered nearly 125,000,000 of people, of whom 8 out of every 9 inhabit rural districts. Tho our colportage sales (207,734 copies in 1899) have been nearly 3,000 less than in 1898, we have had fewer agents at work, who thus obtained, in proportion, better results. And while the total circulation in the agency for the year sank to 510,069 copies, a decrease of 13,000 copies on 1898, this falling off is wholly in Scripture portions. The number of whole Bibles circulated has reached 35,251, and of New Testaments 228,280, both totals exceeding all previous records. Such a result shows how often a portion bought previously has led its reader to desire and obtain the more complete Scripture. Moreover, it should be noted that there is a strict rule of the Russian Church against issuing any Old Testament which does not include the Apocrypha.—*Bible Society Reporter*.

#### ASIA.

**Anent the Indian Famine.** The Rev. J. Sinclair Stevenson, of Parantij, Gujerat, during a walk of half a mile from his house, found 3 corpses by the roadside, of those who had suc-

cumbed apparently in their efforts to reach the poorhouse. They had no friends to help them. The great mass of the people have no thought but the one inspired by hunger, and the officials in charge of relief works and poorhouses have their hands so full of work, that they can give no attention save to those immediately under their charge. An even more terrible experience befell Dr. McKaig, of the Jungle Tribes' Mission, residing at South Rampur, Gujerat, who in one day found 16 corpses within two hundred yards of his house, and on the following morning counted 10 more within the same distance.

**Food for the Famine Stricken.** Dr. Colin S. Valentine, of Agra, writes thus to the *Indian Witness*:

"The report that reaches one from all the famine districts of the mortality among children and those who are unable to eat or digest the food that is supplied to them on relief works and famine camps is simply appalling. Were consignments of the following nourishing and easily prepared food sent to missionaries and others who are interesting themselves in these poor people, I feel sure that the lives of thousands would be saved who would otherwise perish. The names of some of these foods are Mellin's food, Nestlé's food, Condensed Swiss Milk, Bovril, arrow-root, Indian corn flour, etc., etc. By consulting with medical men and others, many other valuable articles might be added to the list. Those in charge of famine hospitals and orphanages, as well as in their visits to famine camps, could, by means of a little boiling water, prepare these foods in the course of a few minutes. Friends disposed to assist in this way might correspond with the missionaries in the famine-stricken district."



**How the Hindus Fight the Famine.** Among means resorted to to induce the gods to send rain, Miss Thiede mentions that the wealthy people in Waga gave a feast to the poor; also that, hearing a wailing in the fields one day, she found the village girls were burning their dolls as a sacrifice, but when she asked if they had burned their "nice dolls from America," they had to say—poor human nature—"No, we burned our own dolls made of rags."

**Care for the Orphans.** Readers of *The Congregationalist* will remember the cable published in its issue of April 5, from the Marathi Mission, signifying its readiness to care for 2,000 orphaned and deserted children if their support were assured. Letters now at hand explain that cable. Not only are members of the mission prepared to care for these 2,000 children and widows, but prominent and trusted Indian Christians are anxious to enter into the same good work, and care for 500 more, so that the Marathi Mission and associated Indian Christians are ready to undertake a great work for humanity if the means can be supplied. The government has kept a register of all orphaned and deserted children. Those not restored to parents are to be given to institutions where they will be honestly brought up. The Hindus have so few institutions for such children that missionary schools will be practically the only institutions available for the host of helpless little ones.

**Deaths from the Plague.** Over 3,000 deaths occurred in a single week recently in Bengal from the plague, and 4,725 in all India. Of these, the Patna district reports 2,089 cases and 2,044 deaths; Calcutta, 857 cases and 744 deaths; Saran district, 187

cases and 179 deaths; Bombay city, 727 deaths; Karachi city, 77 deaths; Punjab, 34 deaths; Central provinces, 28 deaths; Mysore States, 44 deaths; Hyderabad State, 92 deaths; and Aden, 19 deaths.

**Life Springing from Death.** In India in 1877-8 about 60,000 persons in southern India cast away their idols and sought Christian instruction; 2,207 of them became adherents of the Madura Mission of the American Board. This may indicate the probable permanent gains in missionary work arising from the present work of relief. During the terrible famine in China in 1887-8 over 10,000,000 persons perished, and our missionaries distributed \$400,000 in relief, and won the hearts of many who had previously been suspicious of them.

**The Ongole Orphanage.** The perusal of George Müller's life has moved H. Huizinga, at Ongole, India, to more faith and zeal in the Lord's service. He is conducting a similar work, and has already about 150 orphans there. This orphanage has just received a free-will gift from the children of a small boarding-school, numbering about 50 pupils. When their missionary told them of the Faith Orphanage at Ongola, they resolved of their own accord to deny themselves a portion of their rice, and to give it to the orphanage. In this way they saved over ten rupees (\$3.50), which they sent with two letters, one from the boys and one from the girls. May He who sits over against the treasury mark their noble gift! These children, from the time that they heard it, without waiting to be asked, gave out of their poverty all they possibly could give.

The W. C. T. U. is about to establish a home for inebriates in India.

**Progress in** Thirty-five years  
**Siam.** ago there were no  
streets in Bangkok.

All traffic was carried on by boats, and the numerous canals still compete with the street traffic. As late as ten years ago there were no more than nine miles of paved streets in the whole city. To-day there are over forty-seven miles, and many new streets are being opened up each year, on which the old iron and wooden bridges are being replaced by modern steel bridges. The king himself builds one steel bridge each year out of his private funds as a gift to the city, and this is opened to the public with some ceremony on his birthday.

**The China that** There will be a re-  
**is to be.** constructed China.

All her material conditions will be changed for the better. She will rise in the scale of nationhood; her foreign relations, her financial system, her judicial administration, will be lifted immensely above the level where they now are. New soil is always wonderfully rich. Old people once emancipated from old ideas will grow new ideas with an exuberance unwonted. The Japanese are an illustration of this. The Chinese once started in the same way will move at a slower gait, but will surpass them in the scale of magnitude.

It would be an achievement of doubtful value to humanity to have only a new material Chinese. There will be also a regenerated China. A purely materialistic China, well-equipped ironclads and Mauser rifles, and no ascendancy of moral force, would be a curse to herself and a menace to mankind. God has something better in store for humanity. By a regenerated China is not meant that all China will be converted; far from it as yet; but it

is meant that Christianity will soon move with gigantic strides.

Drawbacks and checks there will be; but, allowing for them all, after taking into account the nature of the Chinese people once emancipated from their slavish allegiance to their literary class, considering that they have no Indian caste to keep them back, counting, as we do, on the mighty power of God to be provident in the last days, now just ahead of us, we are safe in assuming that there will be such gatherings as the world has never seen.—*William Ashmore, D.D.*

**China Must be** In her "The Yang-  
**Christianized** tze Valley and Be-  
**by Chinese.** yond," Mrs. Bishop  
says: "If China is

to be Christianized, or even largely leavened by Christianity, it must inevitably be by native agency under foreign instruction and guidance. The foreigner remains a foreigner in his imperfect and often grotesque use of the language, in his inability to comprehend Chinese modes of thinking and acting, and in a hundred other ways; while a well-instructed Chinese teacher knows his countrymen, and what will appeal to them, how to make 'points,' and how to clinch an argument by a popular quotation from their own classics. He knows their weakness and strength, their devious ways and crooked motives, and their unspeakable darkness and superstition, and is not likely to be either too suspicious or too confiding. He presents Christianity without the Western flavor. It is in the earnest enthusiasm of the Chinese converts for the propagation of the faith that the great hope of China lies."

**The China Inland Mission** reports 165 stations, 198 out-stations, 353 chapels, 730 missionaries, 14 ordained native pastors, 193 assistant preachers, 119 school teachers, 118

colporteurs, chapel keepers, etc., 79 Bible women, 172 unpaid helpers; total, 695 native workers; 7,895 communicants, of whom 5,187 are men, 1,164 baptized last year; 252 organized churches, 132 schools and 1,742 pupils, 5 hospitals, 26 dispensaries, and 56 opium refuges.

**Sturdy Korean Christians.** I have just returned from attending the annual meeting of the Northern Pres-

bbyterian Mission, and wish to give you the benefit of a few notes: Out of 94 church buildings under the charge of 1 station, only 9 were given any assistance whatever in the erection of their houses of worship. At a church of 700 members, with an average attendance of more than a 1,000, they meet in 2 buildings for worship, because the seating capacity of neither building is sufficient. Even in the two buildings large crowds are often forced to remain outside. They wish to erect one large building, and because the congregation is a very poor one, the missionaries in charge *asked for the privilege of contributing one-half* of what the new building would cost, or about 1,000 gold dollars. This request provoked much opposition and heated debate, as being contrary to the idea of self-support on which the native church is being established. A compromise was finally effected, in which they were prohibited from contributing more than one-third, with the understanding that the natives would do all the rest.—*Rev. Eugene Bell.*

**Japanese Religious Laws.** The Japanese government has presented to the House of Peers the draft

of a law for the control of religious associations which, if we can judge from the reception it has met from the Japanese press, is likely to be passed. The point of special in-

terest about it is that it gives Christian churches the same rights and privileges as Buddhist societies and temples. Indeed, in some respects it appears to keep a closer watch and control of the Buddhists, especially in the matter of requiring residence of Buddhist priests for recognition of one of their temples and the right of sale of property. No taxes are to be levied on "buildings and premises used for the purpose of propagating religions or performing services," or on "buildings established within such premises for the residence of teachers of religion." The only point against which reasonable objection can be raised is the following: "No *kyoshi* [teacher of religion] can give public expression to his opinions on political affairs, or engage in any movement of a political character."

The *Mainichi Shimbun* has a remarkable article on the subject of Christianity; an article which steers a middle course, with much cleverness, between condemnation and approval. The writer sets out by asserting that the want of religious principles is beginning to be very keenly felt in Japan, and that many eyes are consequently turning toward Christianity. But he then proceeds to attack the methods of Christian propagandism in this country, and to suggest that, unless they are changed, the foreign faith has no prospect of gaining a strong footing. Briefly summed up, his contention is that Japanese Christianity is in a dependent condition. Buddhism owed its prosperity in the past chiefly to the patronage of the Court and the nobility, and its present attempts to obtain State recognition are therefore a natural outcome of its history and traditions. Christianity, on the contrary, claims to be free, having no connection with the pow-

ers that be, and not relying on them in any way. Yet there is no element of independence about Japanese Christianity. It depends entirely on the foreign missionary societies. Without the aid they give to it, it could not stand for a moment. The churches are built, the schools endowed, with foreign money, and in consequence of that condition of dependence the Christian communities are obliged to bow to the dictation of men who are often narrow-minded, bigoted, and intolerant. Until Christianity can assert its freedom, the writer in the *Mainichi* has no hope of its success in Japan.—*Japan Mail*.

#### AFRICA.

**New Mission Proposed for Egypt.** At the German Consulate, Cairo, and subsequently at the American Mission Church, Miss Lucy E. Guinness was married to Mr. Hermann Kumm, February 3, 1900. For many years Miss Guinness has devoted her literary talents to missionary work, as the editor of *Regions Beyond*, and as the author of several well-known volumes. She has always, however, looked forward to personal work in the foreign field, and we now rejoice that her life will be used in connection with the evangelization of the Sudan. Mr. Kumm has for two years worked in connection with the North Africa mission, and has become profoundly interested in the Bishareen Arabs of Upper Egypt. Mr. and Mrs. Kumm are proposing to establish a Sudan pioneer mission, to be largely manned and financed from Germany.—*Regions Beyond*.

**Opening of the Upper Nile.** *Gleaners' Union* speaks of intelligence from the Upper Nile, relating to the attempts to remove the vegetable growth which hitherto has

made navigation practically impossible. "Later reports show that Major Peake from the north, and another expedition starting from Fort Berkeley to the south, have met on the river. The process of destroying the *sudd* is described, and shows that not merely is a lane of water cut through the mass of vegetation, but that the whole is torn into fragments. Mr. Willcocks, the engineer to the Egyptian Government, has shown that by planting rows of willows along the waterway the river will gradually be made to form banks for itself. When thus confined the increased scour of the current would keep the weeds from collecting again. Moreover, vast quantities of water which now, being blocked by the weeds spread over the land, form swamps, and are eventually evaporated, would, by the improvement in the channel, be available for the irrigation of Egypt."

**More Room Needed in Cairo** Miss Grace Brown wrote from Cairo, March 13, describing the good health which she is enjoying in the climate of Egypt, and the work she is doing in her school: "Last year we had 414 girls packed; yes, packed. I am longing for some one to give me money to put a top on this building that my girls may go up higher. It is only one story high, but, oh, if it were two, how happy I would be! I went one day to the Abbas—the government school for girls—which is quite near my own, and I saw only 100 girls, but distributed about in so many spacious rooms. What a contrast! I have between 200 and 300 regular attendants jammed together until I can hardly walk among them, and to-day it is worse than ever. The house is full; *they are on the roof; they are in the yard!*"—*United Presbyterian*.

**The Kongo for Christ.**—The work of the American Baptist missionaries on the Kongo had pentecostal blessing last year. At the four stations, Banze, Manteke, Lukunga, and Kifwa, 885 have been baptized. The churches in the whole Kongo mission have added 40 per cent. to their membership.

**A Negro as a Man and a Brother.** "I was once asked in France," writes M. Christol from Basutoland,

"whether it was possible to have a negro for a friend. Why not? Many times we have received spiritual help from our native Christians, by a warning, by a word fitly spoken, or by the manner in which we have seen some of them accept a trial. It seems to me that there is progress among the members of the church. The fact that we have had very few grave relapses is certainly an encouraging sign; their people are paying more attention to the sick, they are going out to evangelize the neighboring villages with much more zeal; finally, our prayer-meetings and Sunday services are much better attended, which makes the enlargement of our chapel ever more urgent. Our congregation is in numbers the most important in Basutoland. We have more than 450 members of the church and catechumens. . . . The war occupied all minds for the last three months. The natives have not the least wish to join the belligerents. Their sympathies, in our part of the country at least, do not go out toward to the Boers, who have always shown themselves hard and implacable toward them."—*Journal des Missions Évangéliques*.

**Converts in Africa.** Would that the dear friends at home might universally come to understand that here in Africa a far greater abundance of

noble fruits grows in the garden of God than is commonly supposed. It is true, it would show great inexperience of missions to imagine that we have here nothing but shining mirrors of virtue. But an extreme still more opposed to fact is to imagine the grace of true conversion as something very rare, a singular exception. The truth is, that even the soundly converted remain in many ways children, weak and stumbling in walk, but none the less by grace recovering themselves, and that many again show themselves thoroughly developed Christian characters, giving us the joyful assurance that they are thoroughly renewed children of God.—*Missionsnachrichten* (Berlin I.).

**New Marvels from Uganda.** Bishop Tucker writes as follows

to the *C. M. S. Intelligencer*: "My chief hope does not lie in Salisbury Square, but in our native agency. You will notice in the statistics which have been sent to you, I believe, by this mail, that the number of our native workers has marvelously increased during the past twelve months. Last year the male and female teachers numbered 980. This year, I am thankful to say, they have increased to 1,498, without reckoning the women teachers in North Kyagwe, who have been omitted from this list. The result of this large increase in the number of teachers is to be seen in the large increase in the number of baptisms during the year (4772), without reckoning those at Nassa, the returns from which place have not yet come to hand. Last year the baptisms (including Nassa) amounted to 3,586.

"The income, too, has largely increased, from 3,341 rupees to 5,057 rupees. Nor does this latter seem at all to represent the development which has taken place in the minds

of the people in the matter of giving. Nearly all the giving is done in shells, and shells during the last two years have depreciated nearly one hundred per cent.

"But perhaps the most remarkable development of the work has been that among children. You will see from the statistics that we have now about 10,000 children (not reckoning South Kyagwe, the returns having not yet come in) under instruction."

### THE ISLANDS.

**Melanesian Missions.** This mission dates from 1849, by Bishop Selwyn.

Melanesia—meaning "black islands,"—is a general name given to the series of groups extending for some 3,500 miles from New Guinea to New Caledonia, and peopled for the most part by the Papuan or black races. The New Hebrides is a small group in Melanesia. The mission staff of the Melanesian Mission now consists of Bishop Cecil Wilson and 12 English clergymen, 2 English laymen, 12 native clergy, 400 native teachers, and 7 English ladies. There are 170 mission stations in 26 islands. Christianity is established in many of the islands, but large numbers are still heathen. There are 12,000 baptized Christians in Melanesia, and over 12,000 more people under instruction. Over 1,000 persons are baptized annually. St. Barnabas College, Norfolk Island, is preparing 140 boys and 50 girls to become teachers, and at St. Luke's, Siota, Solomon Island, there are 70 scholars.

**New Hebrides Says the Presbyterian Mission Work.** *byterian Record*, Canada: "This is unique among the missions of the world. Our church led the way. Four years later the Reformed Church of Scotland, which after-

ward united with the Free Church of Scotland, followed. Then in subsequent years the different Presbyterian Churches in Australia and New Zealand joined, one by one, until 8 churches in all, with some 25 mission families, were engaged in all the principal islands of the group, working it as one mission under the supervision of a synod which meets annually at some one of the stations. The synod itself is unique in that it has no presbytery under it and no assembly above it; except that each missionary, so far as himself and his field are concerned, would have final appeal, if necessary, to his own church. Historically, too, the mission is unique, being not only the first mission of our own church, but the first foreign mission of any British colonial church."

**What Hath God Wrought!** One wonders how any who know what is going on in the world can remain in doubt as to the success of missions. Here is a fact, for example, about New Guinea. Some five-and-twenty years ago there was not a spot in that great island, where the name of God was ever heard. Now 117 chapels can be pointed to in which He is worshiped, and there a large proportion of the people are to be seen from time to time with open New Testaments in their hands.

**A Telling Speech.** At a meeting in the Island of Mare, during the annual festival in May, after an address by M. Delord, an old Nata, or native pastor, rose and said: "My son has asked help for the work of God in New Caledonia. Who will answer? Here are five francs and my new hat!" Never did so short a discourse produce so great an effect. On all sides, great and small brought all they could think of, and the front of the platform was soon

heaped with garments. The platform was fairly besieged with people bringing their offerings. Umbrellas, boxes of matches, articles of all kinds, figured in this singular collection.—*Journal des Missions Evangéliques*.

**A Chinese Writer thus describes New Zealanders** in a Chinese paper: "They live months without eating a mouthful of rice; they eat bullocks and sheep in enormous quantities, with knives and prongs. They never enjoy themselves by sitting quietly on their ancestors' graves, but jump around and kick balls as if paid for it, and they have no dignity, for they may be found walking with women."

#### MISCELLANEOUS.

**Heathen Abroad and at Home.** The selfish parochialism which has always been a terrible hindrance to the growth of the Church's missionary spirit is not a vice of which the Church of England or English Christians generally have a monopoly. The *Gospel in All Lands*, for April, quotes a New York pastor as saying he "never could understand why we think so much more of a heathen abroad than of one at home," and recommending that help to foreign missions should be diminished in favor of work at home, a sentiment which was, of course, editorially echoed and indorsed by several newspapers. In reply to this it is stated that New York has 1,003 churches, one for every 2,468 of its population; that if these 1,003 churches and their auxiliary buildings were placed side by side, they would reach 20 miles, and their value amounts to \$67,516,573; that this sum invested would realize an income nearly equal to what is raised by the United States for the evangelization of the Pagan world—in other words, that "about as much money

has been raised and permanently invested for the salvation of New York as Christian America thinks is enough to appropriate for the spread of the Gospel throughout all heathen lands."—*C. M. S. Intelligencer*.

**Foreign Mission Showings.** In the *Alte Glaube* for January 12, is an article on "Are Foreign Missions Fruitless?" from which the following information is taken: "North Africa is still the citadel of Islam, but in the south Christian missions are active. In North Africa there are only 7,000 Christians, but in West Africa there are 145,000, in the south 560,000, and on the islands 350,000, or over a million in all. The negroes say 'the Christian religion has power, ours will die.' Within 20 years the Uganda mission gathered 15,000 converts, and 2,400 catechumens, while over 26,000 attended services. Farther India, with Ceylon, has over 700,000 Christians, and other islands have 200,000 more. The Batta mission on Sumatra has gathered, since 1861, at 23 stations, 33,000 converts. In China and Korea there are 180,000 Christians, converted through 26 societies. Women missionaries are especially prominent even as evangelists in China. In Shantung, the province of Confucius and Laotse, there are 25,000 Protestant and 31,000 Catholic Christians. In Japan mission work began in 1872 with a church of 11 members, and now there are 50,000 Christians there. In Oceania there are over 300,000 Christians. A young Polynesian from Raratonga, where there were once 100,000 idols, visiting the British Museum, saw an idol, and exclaimed, 'That is the first idol I ever saw.' In Greenland and Labrador are 18,500 Christians. There are 115,500 converted Indians in Canada, and 215,500 in Central and South

America. In all America there are 1,149,500, and in all the heathen world 4,001,200."

**The Missionary Chariot** is traveling slow, and the wheels at home and abroad need oiling—a great outpouring of the Holy Spirit—lives consecrated more and more. If I went in for mottoes, mine would be "Christ All and All for Christ." If Christ our Master, and Paul the Missionary were more our ideals we should move more surely and more quickly.—*James Chalmers*, New Guinea.

**Native Christian Character.** We not infrequently hear native

Christians severely criticized, their morality attacked, their tone and spirit denounced as hypocritical or at least self-deceived and concealed. Can we say that these charges are all false? If we could, we should be able to say that which St. Paul could not have said about many of his converts. At Corinth, for instance, not only was there a gross case of public scandal, but the apostle had to teach the converts that immorality was not the purpose for which the body was created; he had to rebuke them for their lawsuits, their divisions, for being "puffed up," for intoxication, even at the Holy Communion; he had to teach them how to act as regards social life in connection with the surrounding heathenism and demon worship; and he had to deal with many practical matters which seemed difficult to them, but which to us, with our inheritance of Christian teaching, seem obvious. How many a missionary has found these epistles specially applicable to some of the native Christians whom he has had to teach!—From *Month to Month*.

**A Business Man's Legacy.** A New England deacon, who was always a prompt business man, has left a legacy to

his church. The income will square his former subscription. It is to be paid at the end of the year if the church is out of debt. If it is not out of debt at that time the will gives the church three months in which to make up arrearages; and if this is not done, the money goes to any Christian church in town which is not in debt. If he had made the proviso that it should go to the State Home Missionary Society, in case the churches were not out of debt, it would be an ideal bequest.

**Three Sorts** Tschop (Job?) an of Missionaries. Indian chief of

Zinzendorf's time, said: "There once came a preacher that must needs prove to us that there is a God. Then said we: 'Thinkest thou that we do not know that? Go back again from whence thou camest.' Then came one who would teach us ye must not steal, tope, and lie. We answered: 'Thou fool. Thinkest thou that we do not know that? Teach that first to the people to whom thou belondest, for who topes, steals, and lies more than thine own people?' After that came Christian Henry (the Moravian missionary Rauch) into my wigwam and said: 'The Lord of Heaven sends thee word that He would gladly save thee and snatch thee out of thy misery; to that end He has become man and has shed His blood.' And when he had done he laid himself quietly down alongside of my bow and tomahawk, and slept as peacefully as a child. Then thought I: 'Ah, what sort of man is that? I could easily have struck him dead, but he is without care.' I could not forget his words. Even in sleep I dreamed of the blood of Jesus Christ, shed for me. Thus, by God's grace, began the awakening among us." Therefore say I: "Brethren, preach Christ, our Savior, and His pas-



sion, if ye would find acceptance with the heathen!"—*Missionsblatt der Brüdergemeine*.

**Roman Catholic Missions** number about 3,000,000 native Christians and 3,000 missionaries. Protestant missions about 4,000,000 native Christians and 6,000 missionaries.

#### OBITUARY NOTES.

**George H. C. Macgregor**, One of the saddest losses of late years of London, was the death of Rev. G. H. C. Macgregor, of London (Dr. Adolph Saphir's successor), whose visit to the United States in 1897 and 1898 few of us are likely to forget. He succumbed to an attack of spinal meningitis in the month of May, leaving a mourning church as well as a weeping family. He was one of the most acceptable of the Keswick teachers, and a warm and intelligent advocate of missions. He was so gifted, yet so gracious, so intellectual, yet so spiritual, so exalted in his devout life, yet so on a level with the common man, that the loss is unspeakable. He was not yet 40, and had not reached his zenith. No man in the younger ministers of Great Britain had apparently a brighter future before him. \*

**John Scudder**, Rev. John Scudder, of India. M.D., D.D., of the Arcot Mission of the Reformed Church in America, was suddenly summoned up to the higher service from Kodaikanal, India, May 23d, in the sixty-fifth year of his age.

He was the eighth and youngest son of Dr. John Scudder, the first medical missionary sent out from America to India, in 1819. Of those eight sons, all born in India or Ceylon, seven were at one time members of the Arcot Mission,

the other one having died while in the theological seminary, preparing to go to that field. Dr. John Scudder, Jr., joined the Arcot Mission, in India, in 1861, and, with the exception of two furloughs, in America, had labored there continuously in evangelistic work for thirty-nine years. An earnest, devoted, and vigorous worker, he will be greatly missed by his colleagues and by the native church.—*J. C.*

**Rev. Daniel L. Gifford** and his wife have both been called home from their field of service in Korea. They were loved and honored missionaries of the American Presbyterian Mission (North), and have been faithful workers for ten years in the Korean vineyard. Mr. Gifford is the author of an excellent little book on "Every Day Life in Korea."

**Rev. Richard S. Storrs, D.D.**, for many years one of the ablest advocates of foreign missions in the American Congregational Church, peacefully "fell asleep" at his home in Brooklyn, on June 5th, in the sixty-ninth year of his age. Dr. Storrs was for some time president of the American Board, and his addresses on missionary subjects have been among the most powerful ever delivered. They have been gathered into a volume and will long be useful in stirring missionary interest.

**Rev. A. J. F. Behrends, D.D.**, pastor of the Central Congregational Church, of Brooklyn, a warm friend of foreign and home missions, and one of the speakers at the Ecumenical Conference, passed away in May, after a brief illness. Few men have been more earnest in their advocacy of a united advance of the Church to conquer the world for Christ.