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INDEX FOR 1900.

MAPS AND CHARTS.

	PAGE.
Africa, South.....	24
— Hausaland, Western Sudan.....	353
China and Mission Stations.....	657
— Chief Scene of the Uprising in.....	669
— Hupeh and Hunan Provinces.....	577
— Railway Map of.....	675
Christian and Non-Christian Populations of the Globe (chart).....	43
— — — of the World compared (chart).....	43
Missionary Map of the World in 1800 and in 1900.....	1
Political Spheres of the Powers in 1900.....	8
Religions of the World (chart).....	43
— — — in 1900 (map).....	9

ILLUSTRATIONS.

	PAGE		PAGE
Africa, Amatongaland Store.....	758	David, Christian, the Moravian Leader..	334
— Banza Manteke, Head Deacon of		Ecumenical Conference, Missionary Exhi-	
Church at.....	817	bit.....	405
— — — Baptismal Service at.....	925	— — New York, Opening Session.....	401
— — — Village Scene in.....	821	— — Secretaries at Carnegie Hall.....	405
— Christian Marriage in Gabun.....	421	Eliot's Indian Primer.....	177
— Edwards Hall, Inanda Seminary, Natal	23	Famine Children in India.....	371
— Gabun Mission House.....	423	— Victims in India.....	370
— Heathen Dancers.....	420	Greenland, Frederichsburg Mission Sta-	
— King of the Tongas.....	759	tion.....	111
— Livingstone, Inscription from.....	767	Germany, Gross-Hennersdorf Castle and	
— — Monument for.....	768	the Zinzendorf Window.....	330
— Tonga Hut.....	759	— Herrnhut Cemetery.....	339
— West, Canoe on the Ogawai River.....	418	Hainan, Teachers and Scholars in.....	941
— — Civilized Family in.....	425	Hamlin, Cyrus.....	788
African Graves near the Kongo.....	921	Hamilton, Benjamin.....	245
Ashmore, Wm.....	249	Haystack Monument, Williamstown	179
Brazil, Charanté Indian.....	939	Herzl, Theodore.....	927
Burmese Casket with Buddhist Priest		India, Famine Sufferers in.....	370, 371
and Pilgrims.....	349	— Religious Procession in.....	263
Ceylon, Dalada Temple.....	347	— Street Preaching in North.....	267
Chamberlain, Jacob.....	251	— Worshipping Idols in.....	263
Chicago Bible Institute, Men's Depart-		Japan, Shinto Priest.....	683
ment	173	— Women's Bible Class.....	687
China, American Board Property, Peking	934	Madagascar, A Public Assembly.....	857
— City of Tientsin.....	663	— Group of Sakalava.....	906
— Davis Memorial Hospital, Peking.....	935	— London Missionary Society Hospital.....	909
— Ding Uong Ming of.....	664	— Native Pastors at Antananarivo.....	907
— Methodist Church at Tsun Hua.....	931	Manchuria, Christian Colporteurs in.....	751
— Peking Gate.....	673	— First Chapel and Converts.....	747
— — Plan of.....	665	— Old Wong, a Chinese Convert.....	750
— — Street.....	667	— Presbyterian Church at Mukden.....	747
— — University Graduates.....	933	Martin, W. A. P.....	659
— — Wall and Tower.....	666	McCartee, D. B.....	792
— Roman Catholic Cathedral at Tientsin	662	Merensky, A.....	249
— Street Scene in Shansi.....	661	Moravian Cemetery at Herrnhut.....	339
— Chinese Graves outside of Tung Chou fu	739	— Church at Bertelsdorf.....	835
— Mandarin and his Wife at I-Chou fu...	737	Morocco, Homes of the Mixed Race in	
— Officials in North China.....	658	Central.....	459
— Village Carts.....	668	— The Housetops of Tangiers.....	458
Constantinople, Robert College.....	874	Moody, D. L.....	81
Cuba, Suburbs of Havana.....	201	— and his first Sunday-school Class in...	86
Cuban Peasant's Hut.....	199	Chicago.....	86
— Streets under Spanish Rule.....	198	Moody's, D. L., Bible rescued from the	
		Chicago fire.....	90

	PAGE		PAGE
Moody's Home at East Northfield, Mass.	88	Smith, Arthur H.	656
— Last Resting Place on Round Top.	92	Stock, Eugene	246
— Mother at Ninety.	85	Taylor, J. Hudson	246
Mount Hermon School Buildings.	172	Thoburn, J. M.	252
New Hebrides, Martyr Memorial Church	511	Thompson, R. Wardlaw	247
— Native of Eromanga.	509	Tibetan Bridge on the Chinese Frontier.	161
— Natives of Eromanga.	507	— Farmhouse with Grain on the Roof.	185
— Teacher's Home, Eromanga.	513	— Nomad's Camp.	161
New Zealand, Two Maori Chiefs.	497	— Official.	186
Nicaragua, Mosquito Coast Children.	860	— on his Pony.	187
Nitchmann, David, the Moravian Pioneer	337	— Plowing.	189
Northfield Conference, Meeting in the		Turkestan, Caravan crossing a Pass in.	101
Auditorium	169	— Market Scene in Kashgar.	103
Northfield Seminary Campus in Winter.	171	— Officials at Kashgar.	100
Paton, John G.	250	Turkish Exhibit of the Ecumenical Conference.	405
Porto Ricans near Yauco.	585	Zinzendorf, Nicolaus Ludwig, Count von	331
Porto Rico, Selling Milk in Ponce.	273	Zinzendorf's House at Bertelsdorf, Germany.	333
— — Street Scene in Ponce.	589	Zulu Dancer.	521
— — in San Juan.	271	— Heathen Bride.	553
Richards, Mr. and Mrs., of Africa.	819	— Hut and Family.	19, 520
Riggs, Edward.	252	— Man	519
Ryland's Sermon Manuscript.	178		
Shosaburo, Aoyama, of Japan.	117		

AUTHORS.

	PAGE		PAGE
ASHMORE, WILLIAM.	671	FRAZER, ABNER L.	56
APPENZELLER, H. G.	261	GALE, JAMES S.	696
BABCOCK, MALTBI E.	497	GIBSON, JAMES.	377
BAILEY, WELLESLEY C.	449	GIVEN, ARTHUR.	95
BALDWIN, CALEB C.	710, 915	GRACEY, J. T. 25, 114, 176, 286, 537, 623, 742,	912
BALDWIN, S. L.	93	GRACEY, MRS. J. T.	344
BARR, W. W.	97	GRACEY, LILY RIDER.	628
BEACH, HARLAN P.	657	GRAHAM, JAMES A.	936
BERNSTOFF, ANDREW.	133	GRAHAM, JOHN.	123
BISHOP, MRS. ISABELLA BIRD.	426, 675	GRANT, W. HENRY.	915
BOOTH, EUGENE S.	704	GRING, A. D.	787, 914
BOOTH, MAUD BALLINGTON.	208, 753	GUERLAC, OTHON.	362
BRAIN, BELLE M.	329	GULICK, ORRAMEL H.	840, 916
BROWN, ARTHUR J.	161, 276, 852	HAMILTON, J. TAYLOR.	94
BUCHNER, CHARLES.	714	HAMLIN, CYRUS.	872
BURGESS, RICHARD.	287	HARDING, ALICE.	53
CARROLL, HENRY K.	583	HARRISON, BENJAMIN.	407
CASSALIS, ALFRED.	48	HAYS, MRS. GEO. S.	112
CHAMBERLAIN, JACOB.	411	HEADLAND, ISAAC T.	931
CHAPEL, F. A.	532	HOCH, HERR.	951
CHESTER, S. H.	95	HOGBERG, L. E.	99
CLARKE, W. L.	95	HORSBURG, J. HEYWOOD.	916
COBB, HENRY N.	94	HUNNEX, W. J.	50
COOK, A. R.	212	RUPFELD, C. F.	47
CORNABY, WM. A.	620, 849	HYKES, JOHN R.	950
CORRELL, IRWIN H.	104	JOHN, GRIFFITH.	375, 593
COUSINS, WM. E.	904	JOHNSTON, JAMES.	352, 766
DE FOREST, J. H.	283	JOSEPH, OSCAR L.	347
DENBY, CHARLES.	769	KNIGHT, W. PERCY.	626
DENNIS, JAMES S.	543, 868	LA FLAMME, H. F.	29
DORNER, A.	711	LAUGHLIN, J. W.	97
DORWARD, JAMES CHEYNE.	18	LEONARD, D. L.	546
DOWNIE, DAVID.	914	LESTER, GEO.	197
EDDY, GEORGE SHERWOOD.	369	LEVERETT, WM. J.	940
EDMONDS, W. J.	775	LIENARD, M.	135
EDWARDS, ARTHUR.	918	LOOMIS, H.	591
ELLINWOOD, F. F.	96	MABLE, HENRY C.	98
ELETRICH, W. O.	631	MAC FARLANE, HAROLD.	43

	PAGE		PAGE
MAC DOUGALL, DONALD.....	514	SCHOLL, GEORGE.....	16
MARGOLIOUTH, D. S.....	540	SCHWEINITZ, PAUL DE.....	109, 859
MASTERMAN, ERNEST W. GURNEY.....	831	SEARLE, WALTER.....	518
MATSUMAGA, FUMIO.....	688	SHEFFIELD, D. Z.....	699, 864
MCELBHENNEY, J. M.....	270	SMITH, ARTHUR H.....	36, 126, 430
McKINLEY, WILLIAM.....	410	SMITH, JUDSON.....	93, 245
McLAREN, DUNCAN.....	293	SOBEY, J. H.....	40
McLAUREN, JOHN.....	709	SPEER, ROBERT E.....	41, 98, 116, 180
McLEAN, A.....	95, 121	SPENCER, WILLARD K.....	291
McNAIR, THEO. N.....	680	STORROW, EDWARD.....	263
MEAKIN, BUDGETT.....	458, 760, 842	STEVENSON, J. SINCLAIR.....	369
MILLER, R. S.....	792	STOCK, EUGENE.....	604
MITCHELL, J. MURRAY.....	538	SUMMERBELL, J. J.....	95
MIYAGAWA, T.....	467	SUTHERLAND, A.....	94, 439
NASSAU, ROBERT HAMILL.....	417	TAYLOR, J. HUDSON.....	515
NICHOLSON, WILLIAM.....	396	UNDERWOOD, HORACE G.....	443
PARSONS, C. H.....	51	UPCRAFT, WM. M.....	186
PAYNE, ARTHUR W.....	926	VALDERRAMA, PEDRO FLORES.....	194
PENICK, C. C.....	190, 526	VICKERY, MISS M. E.....	360
PIERSON, ARTHUR T.....	12, 81, 168, 241, 321, 401, 502, 577, 675, 737, 824, 897	VINTON, C. C.....	367
PITCHER, P. W.....	617	WALKER, HELEN A.....	215
POPE, W. G.....	372	WALTON, W. SPENCER.....	758
POST, GEORGE E.....	434	WARNECK, GUSTAV.....	253, 413
POWERS, W. DUDLEY.....	94	WARNECK, JOHN.....	790
RANKIN, D. C.....	340	WHITE, GEORGE E.....	456
RICHARDS, HENRY.....	817, 920	WHITE, WILBERT W.....	455
RIDLEY, BISHOP.....	528	WHITEWRIGHT, J. S.....	943
ROBERTSON, H. A.....	507	WILDER, ROBERT P.....	288
ROSS, JOHN.....	746, 829	WILLIAMSON, R. J.....	98
ROUSE, GEO. H.....	783	WOOD, JOHN W.....	98
SAILLIENS, RUBEN.....	34	WORLEY, J. H.....	616, 710
SALMANS, LEVI B.....	784	YEISER, N. E.....	355
SCHILLER, E.....	129	YOUNG, E. RYERSON, JR.....	32
SCHODDE, GEO. H.....	610	YOUNG, J. C.....	131

SUBJECTS.*

	PAGE		PAGE
Acknowledgment (<i>Donation</i>).....	382	— Converts in.....	572
Address of Welcome to Ecumenical Conference Delegates (a) Benjamin Harrison.....	407	— Death for Christ in.....	812
Administration Expenses of British Societies.....	387	— East, New Hymn Book in Blantyre.....	891
— Missionary (a), Arthur J. Brown.....	161, 276	— — White Population of.....	490
AFRICA , (<i>Egypt, Kongo, Madagascar, Morocco, Uganda</i>), Amatonga Land (b), W. Spencer Walton.....	758	— Education in West.....	236
— Angola, Portuguese Evangelizers in.....	490	— Ethiopian Church in.....	972
— Banza Manteke, Wonderful Story of (a), Henry Richards.....	817, 920	— From Night to Day in.....	491
— Basuto Synod.....	317	— German Christianity in.....	812
— Basutoland, Blacks in.....	491	— Hausaland, Church Mission in.....	891
— — Chiefs (b), M. A. Cassalis.....	48	— Heathen Fetishes in.....	489
— Bible vs. a Missionary in.....	653	— Hereroland Mission, Anniversary.....	491
— Blantyre.....	382, 891	— — Western Sudan, The Entrance of (a), Jas. Johnston.....	352
— British Rule in.....	77	— Kafir Mission of the Free Church.....	77
— Comity Wanted in Central.....	236	— Kamerun Mission.....	490
— Conversions in Ovamboland.....	77	— Khartum Mission.....	972
— — on the Upper Kongo.....	317	— — — Plans for.....	396
		— Kongo Barbarism.....	317
		— — for Christ.....	572
		— — Reign of Terror on the (a), D. C. Rankin.....	340
		— — Sunday on the Upper.....	731

* Words in *italics* refer to the same or kindred subjects in the index. The letter (a) indicates articles of over 3 pages in length, and the letter (b) articles from 1 to 3 pages in length. Those not so designated occupy less than a page.

	PAGE		PAGE
— Languages spoken at Johannesburg...	78	AMERICA (<i>Alaska, Arctic, City Missions, Home Missions, Mexico, South America, etc.</i>), Foreigners in.....	881
— Livingstonia, Music Problem in.....	891	American Bible Society.....	563
— Livingstone Memorials in (b), James Johnston.....	766	— Board Advance Movement in Japan...	305
— Lovedale Mission School.....	891	— — in a Nutshell.....	66
— Malarial Mosquito in.....	157	— — Meeting.....	961
— Medical Work in.....	653	— — Proportional Expenditure.....	563
— Natal Native Congress.....	972	— Missionary Association Statistics.....	226
— Natives, and Concessions (b), Editorial.....	559	— — Teachers.....	386
— Nigeria, Baptism in.....	731	— Tract Society.....	563
— Nile River Irrigation Problem.....	810	America's Indian Wards.....	385
— North, Mohammedan Brotherhoods in (a), W. G. Pope.....	372	Angola Africa, Portuguese Evangelizers in.....	490
— Nyassa Industrial Missions, Editorial..	640	Anti-Polygamy Legislation, Editorial....	58
— Nyassaland Marriage.....	317	Appeal, a Powerful (<i>need, opportunity</i>)....	573
— Outlook for (a), C. C. Penick.....	190	Arctic Missions (<i>Alaska, Baffin's Land, Greenland, Labrador, etc.</i>).....	146, 963
— Ovamboland, Fruit in.....	77	Armenia (<i>Asia Minor, Turkey</i>), Awakening Greeks in (b), Geo. E. White.....	456
— Railways in.....	77	Army Bill of Europe.....	309
— Rum Traffic, Laws for.....	316	Asia's Great Need (a), Mrs. Isabella Bird Bishop.....	426
— Slave Payments in.....	490	Asia Minor, Euphrates College.....	967
— Somaliland (b), J. C. Young.....	131	Australian Church Jubilee.....	974
— South, Affairs in, Editorial.....	559	— Commonwealth.....	974
— — Blantyre and the Nyassaland Industrial Mission, Editorial.....	382	AUSTRIA , Exodus from Judaism in.....	151
— — Boers and Christianity in (a).....	462	— Protestant Tendency in.....	805
— — British Amatonga Land (b), W. Spencer Walton.....	758	— Revolt from Romanism in, Editorial ..	219
— — Christians of.....	492	Baffin's Land, Mission Work in.....	146
— — Free Church Kafir Mission Statistics ..	77	Banza Manteke, The Wonderful Story of (a), Henry Richards.....	817, 920
— — Mission Work in (a), Walter Searle ..	518	Baptist (<i>English</i>) Missionary Converts... ..	722
— — Missionary Interests in, Editorial... ..	795	— Missionary Union.....	644
— — Missions in.....	318	— Southern, Convention.....	155, 481, 643
— — News from Wellington.....	491	Baptists, Afro-American.....	305
— — Population of.....	236	Barbarism, Civilization vs. (b).....	215
— — The Missionary Situation in (a), James Cheyne Dorward.....	18	— European, Editorial.....	795
— — Transformation in.....	654	Barnardo's Orphanages.....	228, 723
— — Wars and Missions in.....	157, 646	Basel Mission, Beginning of the.....	239
— — War's Confusion in.....	396	— — In Africa.....	490
— Swaziland.....	158	— — In India.....	889
— Transvaal (<i>South</i>).....	559	Basutoland, Africa.....	317, 491
— Twins Spared in Nigeria.....	731	— The Chiefs of (b), M. A. Cassalis	48
— Typewriter in Toro.....	732	Berlin Missionary Society (<i>German</i>).....	484
— Uganda, British Work in.....	78	Bethel Santhal Mission, India.....	12
— — Missionary Luxury in.....	490	BIBLE as a Missionary.....	72, 653
— West, A New Tribe in.....	652	— Circulation in Japan, Progress of.....	76
— — Islam in (b), C. F. Hupfeld.....	47	— for the Jews.....	805
— — Mission Schools in.....	236	— in Syria, Demand for the.....	152
— — Unique Aspects of Missions to (a), Robert H. Nassau.....	417	— in Russia.....	567
— — Zambesi.....	135, 317, 973	— Lands Missions' Aid Society.....	724
— Zulu Bible in.....	653	— Mary Jones and her.....	723
— Zulus, Revival Among the.....	158	— Reading for Missionaries (b), W. Percy Knight.....	626
African Christian Prince.....	891	— Translation and Distribution (a), W. J. Edmunds.....	775
— Crown Prince, Baptism of an (b), M. Liénard.....	135	— in Uganda.....	732
— — Afro-American Baptists.....	305	— Societies in the World (<i>American, British, Scotch, etc.</i>). Work of the British and Foreign B. S.....	70, 493
Alaska, Baptist Mission in the Klondike..	722	Bibles to Every Creature.....	732
— Glad Tidings from Juneau.....	307	Bibliography (<i>Books</i>) Missionary.....	62, 384, 800, 960
— Metlakahla Church.....	963		
Algeria, Mohammedan Brotherhoods in (a), W. G. Pope.....	372		
Amatongaland, Southeastern Africa (b), W. Spencer Walton.....	758		

PAGE	PAGE
Bishop, Mrs., on Missions in China (a), Arthur T. Pierson..... 675	— Missionary Calender..... 354
— — Testimony of, Editorial..... 476	— Missionary Mail, Moir B. Duncan..... 719
Blantyre, Africa..... 382, 891	— Modern Apostles in Missionary Byways..... 302
Boards, Work of Missionary (a), Arthur J. Brown..... 161	— My Life and Work, Booker T. Wash- ington..... 957
Boers and Christians of South Africa (a). 462	— My Trip in the John Williams, R. W. Thompson..... 799
— and the Blacks..... 318	— Nineteen Centuries of Missions, Mrs. W. W. Scudder..... 61
BOOK REVIEWS. American Cruiser in the East, John D. Ford..... 303	— Ninito, A Story of the Bible in Mexico, Anna M. Barnes..... 303
— Apostle of the North—James Evans, Egerton R. Young..... 223	— Pen Pictures of Mormonism, M. L. Os- walt..... 224
— Arabia, S. M. Zwemer..... 719	— Penological and Preventive Principles, Wm. Tallack..... 304
— Best Books on China..... 719	— Pioneering on the Kongo, W. H. Bent- ley..... 478
— British Foreign Missions, R. W. Thomp- son and A. N. Johnson..... 61	— Quarter of a Century in the Island Empire, Louis H. Pierson..... 225
— Caroline Islands, F. W. Christian..... 221	— Questions and Phases of Modern Mis- sions, F. F. Ellenwood..... 141
— Centennial Statistics, James S. Dennis. 720	— Romanism in its Home, J. H. Eager.. 143
— China in Transformation, A. R. Colqu- houn..... 142	— Samuel Baker of Hoshangabad, C. Pum- phrey..... 383
— China's Only Hope, Chang Chih-Tung. 958	— Self-supporting Churches, and How to Plant them, W. H. Wheeler..... 303
— Cobra's Den, Jacob Chamberlain..... 799	— Sky Pilot, Ralph Connor..... 479
— Crisis in China, Symposium..... 928	— Spurgeon's Autobiography, Edited by Mrs. Spurgeon..... 144
— Directory of the Missionaries in China. 304	— Student Christian Movement in Great Britain, H. W. Oldham..... 61
— Dragon, Image and Demon, H. C. De Bose..... 144	— Students' Challenge to the Christians, L. D. Wishard..... 719
— Ecumenical Conference Reports... 479, 720	— Survey of the Christian Students' Movement, J. R. Mott..... 642
— Evangelization of the World in this Generation, J. R. Mott..... 880	— Tatong the Little Korean Slave, Annie M. Barnes..... 222
— Forbidden Paths in the Land of Og. "The Other Wise Man."..... 959	— Ten Years' War, Jacob A. Riis..... 384
— From the Fight, Amy Wilson-Car- michael..... 800	— Twelve Pioneer Missionaries, Geo. Smith..... 302
— Future of the American Negro, Booker T. Washington..... 221	— Twenty Years in Khama's Country, J. D. Hepburn..... 799
— History of Lutheran Missions, Preston A. Laury..... 61	— Under Canvas, E. Hanbury..... 800
— History of Protestant Missions in Japan, H. Ritter..... 303	— Village Life in China, Arthur H. Smith 142
— In Dwarfland and Cannibal Country, A. B. Lloyd..... 143	— West London Mission, Hugh Price Hughes..... 720
— In Western India, J. Murray Mitchell.. 302	— While Sewing Sandals, Emma R. Clough..... 642
— Institutional Church, Edward Judson. 62	— Winter Adventures in the Great Lone- land, Egerton R. Young..... 479
— Izilda: A Story of Brazil, Annie M. Barnes..... 642	— Yangtze Valley and Beyond, Mrs. Bishop..... 383, 476
— Japan and the Nippon Sei Kokwai, Ed- ward Abbott..... 719	Boxers' Song (<i>China</i>)..... 651
— Country, Court, and People, J. C. Newton..... 478	Boxers. Are they Buddhists?..... 729
— in History, Folklore, and Art, W. E. Griffis..... 144	— in China, Arthur H. Smith..... 431
— Jews and the World's Blessing, John Wilkinson..... 720, 960	— in China (b), W. O. Elterich..... 633
— Junior's Experience in Missionary Lands, Mrs. B. B. Comegys, Jr..... 303	— in Manchuria, John Ross..... 829
— Kamil Abdul Messiah, H. H. Jessup, D.D..... 223	Brahmans and the Plague..... 968
— King of the World, James Stewart, D.D..... 304	— Eat, How and What (<i>India</i>)..... 153
— Life for China, John Chalmers, Geo. Cousins..... 479	Brahmo Somaj of India, Appeal by the (b), J. Murray Mitchell..... 536
— Lights and Shadows of Mission Work in the Far East, S. H. Chester..... 62	BRAZIL , Five Curses of..... 963
— Mary Reed, John Jackson..... 478	— In the Heart of (a), Graham Taylor... 986
— Missionary Annals of the XIX Century, D. L. Leonard..... 222	British (<i>England</i>) Aid for India..... 565
	— and Foreign Bible Society Work..... 70

	PAGE		PAGE
— Beneficence.....	388	— "Boxer" Raids in.....	112, 231
— Missionary Societies, Home Expenses of.....	387	— British vs. American Educational Work.....	233
— Rule in Africa, Good Effects of.....	77	— Bulldozing the gods in.....	75
— Students in Conference (a), Robert E. Speer.....	180	— Canton as an Educational Center.....	314
— Syrian Mission.....	647	— Causes of the Crisis in (a), J. S. White-wright.....	943
Buddhist Revival in Ceylon (a), Oscar L. Joseph.....	347	— Causes of the Troubles in (a), W. O. Elterich.....	631
Buddhists? Are the Boxers.....	729	— Christian Conquest of.....	487
Business Man's Legacy.....	575	— Church Burning in (a), Isaac T. Head-land.....	931
— Men and Missions.....	492	— Christian Press in.....	394
— to the Front, Editorial.....	952	— Clash of Civilizations in (b), J. T. Gracey.....	623
"But God," A Bible Reading for Mission-aries (b), W. Percy Knight.....	626	— Conversion of a Villain in.....	75
Caledonia, Transformation among the Indians of (a), Bishop Ridley.....	528	— Conversions in Canton Mission.....	232
CANADA (<i>Baffin's Bay, Caledonia</i>).....	528	— Crisis in, Editorial.....	558
— Cumberland Sound Mission.....	564	— Declaration of Unity by Missionaries in.....	74
— Hudson Bay Bishopric.....	482	— Defense of Missions in (a), James S. Dennis.....	868
Canadian Baptist Mission in India.....	140, 312	— Deliverances from Death in (a), W. J. Hunnex.....	50
— Women's Missionary Society (b)....	344	— Difficulties of Doctoring an Emperor... 394	
— Board of Missions of Church of Eng-land.....	33	— Dragon Boat Festival in.....	889
— Catholics, Evangelization of.....	226, 884	— Education in, J. H. Worley.....	710
— Missionary Societies, The Work of (b), E. Ryerson Young, Jr.....	32	— Forty Facts from (a), Wm. A. Cornaby... 849	
— Presbyterians and French Evangeliza-tion.....	884	— Future Missionary Policy in (a), Ar-thur J. Brown.....	852
Candidates, Selecting Missionary, Edi-torial.....	380	— Future of.....	569
Carey, The Pioneer British Missionary (b), J. T. Gracey.....	177	— Getting Angry as a Fine Art in.....	314
— William (b), Arthur T. Pierson.....	899	— Great Knife Sect of Shantung (b), Mrs. Geo. S. Hayes.....	112
Caroline Islands, Ponape, Reopened Mis-sion in.....	814	— Hainan, Babel of Tongues in (a).....	940
Caste in India.....	154, 486, 649	— Hindrance to Protestant Work in.....	315
CENTRAL AMERICA (<i>Guate-mala, Nicaragua</i>).....	722, 859	— Hospital Nurses in.....	232
— A Pressing Need in (b), Josiah H. Sobey.....	40	— Housekeeping in.....	234
Centuries, Protestant Missions at the Junction of Two (a), Gustav Warneck... 253		— Hunan Open to the Gospel.....	155, 487
Century, Missionary Quickening of the (a), Arthur T. Pierson.....	241	— Peng Lan-Seng, the Evangelist of (b), Griffith Johh.....	375
— Missions at the End of the.....	895	— Story of the Gospel in (a), Griffith John.....	593
— Thoughts on the Missionary (a), Gustav Warneck.....	413	— Troubles in.....	313
— Turn of the (b), Editorial.....	54	— Importation of Firearms into.....	810
Ceylon, Buddhist Revival in (a), Oscar L. Joseph.....	347	— Increase of Converts in.....	487
Child Life in the Slums (a), Maud Balling-ton Booth.....	208	— Inland Missions.....	647, 810
Chicago Babel.....	961	— — Home, A Visit to the (b), Arthur T. Pierson.....	877
— Convention of Christian Workers.....	882	— — Reports.....	569
Children, Work for the.....	815	— — Sufferers.....	970
Children's Fresh Air Fund.....	721	— Last Year of Old.....	890
— Gifts to Missions.....	308	— Li Hung Chang's Statement.....	970
CHINA (<i>Boxers, Hunan, Manchuria, Shantung, Tibet, etc.</i>).....	231	— List of Missionaries in.....	730
— Affairs in, Editorial.....	716	— Manchuria for Christ.....	487
— After the Storm in, Editorial.....	717	— Medical Mission Convert in.....	75
— Another Imperial Decree in, Editorial... 63		— Medical Prescription, Native.....	75
— Anti-Foreign Uprising in (a), H. P. Beach.....	657	— Methodists in Fuchou.....	315
		— Mission Statistics in.....	657
		— Mission Statistics in North.....	670
		— Missionaries and Lord Shaftesbury... 970	
		— at Wei-Hien (b), J. T. Gracey.....	114
		— Killed in (b), John R. Hykes.....	950
		— Persecuted in.....	63
		— Wanted for.....	74

	PAGE		PAGE
— Missionary Museum in.....	729	— Meeting, a Unique (b), Willard K. Spencer.....	291
— Martyrs in, Editorial.....	877	— Nations Rule the World.....	732
— Question in (a), Charles Denby.....	769	— Union and Cooperation (b), Editorial.....	218
— Mrs. Bishop on Protestant Missions in (a), Arthur T. Pierson.....	675	— Workers' Convention in Chicago.....	882
— Mysteries of God's Providence in (a), Arthur T. Pierson.....	737	Christianity, True and False.....	815
— Number of Missionaries in.....	313	Church and the Holy Spirit, Editorial.....	137
— Opium Suicides in (b), John Graham.....	123	— and the World, Editorial.....	639
— Papal Missions in (b), Editorial.....	953	— Life, Missions in.....	495
— Past, Present and Future (a), William Ashmore.....	671	— Missionary Society.....	965
Prayer and Conference on, Editorial.....	879	— — — Figures.....	563
— Presbyterian Mission Press.....	232	— — — Muster Roll.....	150
— Work in.....	315	— — — Work.....	885
— Present Situation in (a), Arthur H. Smith.....	430	Churches, Gospel Power Houses.....	320
— Recent Troubles in (b), J. H. Worley.....	616	City as a Mission Field.....	305
— Reform not dead in, Editorial.....	718	— Evangelization, An Example of, Editorial.....	298
— Revival in.....	652	CITY MISSIONS (<i>Chicago, London, New York</i>).....	208, 480, 815, 964
— Romanism in.....	890	— Child Life in the Slums (a), Maud Ballington Booth.....	208
— Shanghai Ordination Service.....	232	— Union Social Settlement, New York.....	480
— Statistics of Missions in.....	657	— Population in the United States.....	961
— Strategic Value of Shanghai.....	314	Civilization and Missions.....	398, 495
— Treaty Rights and Missions in (b), P. W. Pitcher.....	617	— vs. Barbarism (b).....	215
— to be Christianized by Chinese.....	569	Clough, Dr., of India.....	393
— Troubles in, Editorial.....	638	Cocanada (<i>India</i>), H. F. La Flamme.....	29, 140
— Western, The Crisis in.....	809	Columbia, South America, Missionaries in.....	723
— What can Christianity do for (a), Arthur H. Smith.....	126	Comity and Territorial Divisions on Mission Fields (b), Editorial.....	378
— Will Japan Capture.....	488	— One hundred Years Ago (b), John Ryland.....	913
— Withdrawal of Missionaries from.....	809	— Practical Interdenominational (a), Paul de Schweinitz.....	109
— Without Christ, Editorial.....	954	— Some Aspects of (a), A. Sutherland.....	439
Chinese Ambassador at British, Editorial.....	301	Conference (<i>Ecumenical Conference</i> , etc.).....	474
— and American Women.....	801	— Ecumenical, on Foreign Missions (a), Arthur T. Pierson.....	401
— Are the, Civilized.....	808	— of Missionary Secretaries on China (a), Arthur J. Brown.....	852
— Babies' Names.....	155	Congregational Home Missionary Society.....	881
— Blind and the Gospel.....	971	Conquerors, More than, Editorial.....	795
— Boxer Song.....	651	Constantinople (<i>Turkey</i>), What Robert College has done.....	887
— Christians, Heroism of.....	889	Contributions (<i>Donations</i>) Acknowledged.....	562
— — in California.....	225	Convention of British Student Volunteers (a), Robert E. Speer.....	180
— Emigration.....	74	Converts at Home and Abroad.....	815
— Foreigners, Treatment of the.....	890	— Mission, of the Century.....	320
— Gratitude.....	233	Cooperation, a Committee on, Editorial.....	471
— Horror, The.....	728	— Christian Union and (b), Editorial.....	218
— Houses.....	394	— in Mission Work (a), J. T. Gracey.....	912
— Ideas of Death, Editorial.....	797	Congo, Africa (<i>Kongo</i>).....	317
— Jailor, Conversion of a.....	469	Corea (<i>Korea</i>).....	156
— Love for the Gospel.....	651	Costa Rica (<i>Central America</i>).....	40
— People's Brains.....	313	Cost of Missionary Triumphs, Editorial.....	639
— Religion (a), A. Dorner.....	711	— of Missions.....	399, 816
— Riots and Reparations (a), Wm. A. Cornaby.....	620	Crime, Money Cost of.....	975
— Romanizing.....	154	Cross Bearer's Missionary Reading Circles.....	732
— Statesman's Recipe for Reforming the Empire (a), Arthur H. Smith.....	36	CUBA , Census of.....	883
— Strength and Weakness.....	314	— Christian Missions in (b).....	206
— Turkestan and its Inhabitants (a), L. E. Högberg.....	99	— Light for Darkest.....	387
Christian and Missionary Alliance.....	57, 480, 643		
— Endeavor (<i>Young People</i> , in Germany).....	228		

	PAGE		PAGE
— Under Spain and the United States (a), Rev. Geo. Lester.....	197	— Personnel of the (a), Judson Smith..	245
Cuban Teachers in Boston.....	721	— Statistics.....	480
Cumberland Presbyterian Missions.....	881	— Welcome from the Nation (a), Wil- liam McKinley.....	410
— Sound Mission.....	564, 963	Education and Christianity in Japan.....	76
Danish Evangelization in Greenland.....	67	— and Crime.....	482
Deaconess of the Lutheran Church.....	881	— Christian, in Japan (a), Eugene S. Booth	704
DEATHS. Behrends, A. J. F., Brooklyn	576	— Higher, on the Mission Field (a), D. Z. Sheffield.....	699
— A. Ben Oliei, of Jerusalem.....	656	— in China, J. H. Worley.....	710
— D. L. Brayton, of Burma.....	727, 735	— in India.....	650, 888
— F. Leon Cachet, of Holland.....	400	— — John McLauren.....	709
— John Chalmers, of China.....	160	— in the Philippines.....	814
— W. W. Eddy, of Syria.....	240	— in Turkey.....	966
— Ernest Faber, of China.....	240	— Large Gifts to.....	480
— Margaret Fuller, of India.....	736	— vs. Evangelization.....	801
— L. M. Gordon of Japan.....	976	Educational Missions, An Object Lesson in, Caleb C. Baldwin.....	710
— Cyrus Hamlin, of Turkey.....	736, 788	— in Egypt.....	971
— David Heron, of India.....	736	— Problem in Japan (a), Irwin H. Correll.	104
— George Holland, of London.....	816	— Progress of the Negro.....	882
— Daniel L. Gifford, of Korea.....	576	— Rules in Japan (a), J. T. Gracey.....	25
— F. H. Krüger, of Paris.....	806	— Work in Canton, China.....	314
— Geo. H. C. MacGregor, of London.....	576	— — in China, British vs. American.....	233
— D. B. McCartee, of Japan.....	736, 792	Educator, the Sultan as an.....	151
— John McDougall, of Italy.....	320	EGYPT , a Land of Villages.....	652
— D. L. Moody, Editorial.....	137	— and the Nile.....	810
— William Muirhead, of China.....	976	— Christian College in.....	235
— Louise H. Pierson, of Japan.....	160	— Growth of the Cairo Mission.....	571
— John Scudder, of India.....	576	— Light in.....	489
— Richard S. Storrs, of Brooklyn.....	576	— Mission Band, Editorial.....	957
— C. Stuart Thompson, of India.....	656	— Schools in.....	971
Deaths of Lutheran Missionaries in Africa	305	— New Missions Proposed for.....	571
— of Missionaries in China.....	877	— Opening the Upper Nile.....	571
Deficiencies, Benefit from.....	655	Eliot, The Missionary to American Indians (b), J. T. Gracey.....	176
Deliverances from Death in China (a), W. J. Hunnex.....	50	England.....	488
Disciples of Christ Jubilee Missionary Conventions (b), A. McLean.....	121	English (<i>British</i>) Church Army.....	227
Donations Acknowledged.....	140, 219, 382	— Presbyterian Church in China.....	652
	562, 879, 957	— Missions.....	647
Drink Traffic (<i>Rum</i>), in Great Britain..	483	— State Church Offerings.....	565
Duty of Christians to Mankind.....	503	Episcopal Missionary Council.....	65
Dufferin Fund in India.....	888	— Missions in Japan.....	489
Dutch Opposition in Java.....	893	Eromanga, The Story of (a), H. A. Rob- ertson.....	507
Early Drawbacks in Missions.....	80	Errors Noted.....	140, 879, 957
East Indies (<i>Malaysia</i>), Dutch opposition in the.....	893	Eskimo at the Paris Exhibition.....	386
Ecuador, Anti-Papal Agitation in.....	147	— Mission on Baffin's Bay.....	146
— Church Property in.....	67	Eskimos, Mission to the.....	963
— Need of the Gospel in.....	227	Ethiopian Church in Africa.....	972
— Romanism in.....	884	Europe (<i>England, France, Germany, etc.</i>)..	306
ECUMENICAL CONFERENCE, Editorial.....	379, 471	European Barbarism, Editorial.....	795
— Address of Welcome (a), Benjamin Harrison.....	407	Exhibit, A Permanent Missionary, Edi- torial.....	301
— Echoes of the (a), D. L. Leonard....	546	Failure of Missions, Minister Conger on..	656
— Expectations of Missionaries from (b), Jacob Chamberlain.....	411	Famine and Superstition.....	390
— Expenses.....	226	— Greatest of the Century (b), J. S. Stevenson and G. S. Eddy.....	369, 485
— on Foreign Missions (a), Arthur T. Pierson.....	401	— in India, Editorial.....	63, 71
— Good Results Hoped for from the (a), Symposium.....	93	— — Problems of the (b), J. T. Gracey.	537
— Machinery, Editorial.....	472	— Orphans, Aid for.....	888
— Nuggets from the, Arthur T. Pierson	502	— Relief in India.....	648
		— Ship.....	503
		— Statistics of the Indian.....	390
		Fijian Preachers in New Guinea.....	79

	PAGE		PAGE
Finland, Victories of the Czar in.....	866	GREENLAND , Danish Evangelism	
Finance of Missions.....	240	in.....	67
Firearms in the Pacific, Editorial.....	796	— Mission: The (a), Paul de Schweinitz...	109
Foreigners in America, Work among....	721	— Transfer of the.....	70
Foreign Missions and Christianity.....	874	Guam, Census of.....	894
— in 1800, and in 1900 (a), Parlon P.		— Reforms in.....	238
Beach.....	1	Guatemala, Indians of.....	307
— Results of.....	574	Guiana (<i>South America</i>), The Coolies of...	308
FRANCE , an Opportunity in (<i>McAll</i>),		Guinness, Grattan and Hudson Taylor,	
Editorial.....	641	Editorial.....	555
— Exodus of Priests in (b).....	635	Hainan, Babel of Tongues in (a), Wm. J.	
— Marseilles Mission, Editorial.....	562	Leverett.....	940
— Politics and Religions in (b), Ruben		Hall of Fame, A Missionary (a), Arthur	
Sailliens.....	34	T. Pierson.....	897
— Religious Awakening in.....	65	Hamlin, Cyrus, of Robert College (b)...	788
— Roman Catholic Crisis in (a), Othon		Hampton Institute, A Good Word for....	480
Guerlac.....	362	Harem, Visit to a.....	967
— The Y. M. C. A. in.....	388	Hartford Seminary, Mission Study at....	306
— vs. the Papacy.....	566	Hausaland (<i>Africa</i>).....	891
Free Churches, National Council of.....	563	— Western Sudan, The Entrance of,	
Freedmen (<i>Negros</i>) and Roman Catholics.	962	James Johnston.....	352
French Canadian Evangelizations.....	884	HAWAII , Missionary Blood in.....	387
— Priests Abjuring Rome.....	309	— Mission of (b), O. H. Gulick.....	840
— Protestant Mission Report.....	70	Hawaiian Foreign Missions.....	884
Friends and Foreign Missions.....	962	— Home Missions.....	883
— as Evangelizers.....	305	Haystack Prayer Meeting a Failure.....	896
— Woman's Foreign Missionary Society.	365	— — of 1806 (b), J. T. Gracey.....	178
German Beneficence.....	725	Heathen at Home and Abroad.....	574
— Deaconess Centennial.....	310	— Fetishes in Africa.....	489
— Gustavus Adolphus Society.....	648	— God's Fighting the Boers.....	392
— Missions.....	490, 566, 724, 805, 889	Heathendom, The Darkness of.....	503
— Protestant Foreign Missions (b), Count		Heathenism vs. Christianity.....	493
Andrew Bernstorff.....	133	Hereroland, Africa, Mission Anniversary	491
— Protestants, Society for.....	648	Heroism, Missionary.....	504
— Women and Missions.....	965	Hindrances to Missions, Editorial.....	298
GERMANY (<i>Basel, Berlin</i>).....	484	Hindu Christians (<i>India</i>), Occupations of	808
— Church Union in.....	483	— of South India (a), N. E. Yeiser.....	355
— Dr. Guinness in Berlin.....	310	Hinduism a Conglomeration (<i>India</i>).....	391
— Home Missions in.....	388	— End of.....	392
— Inner Missions of the Church of (a),		— Problem of (a), Robert P. Wilder.....	288
Geo. H. Schodde.....	610	Hindus, Heartless.....	967
— Woman's Work in Berlin.....	965	— How Fight the Famine.....	568
Gifts from a Penitentiary.....	801	— Tendencies Among Educated.....	649
— from Young People.....	801	— Why do not More Accept Christ (b),	
— to Education.....	480	Wilbert W. White.....	455
Giving, A Shining Example of.....	67	Holy Spirit and the Church, Editorial....	137
— for Chinese Christians.....	394	Home Church and Missions.....	504
— Enlargement from.....	655	HOME MISSIONS (<i>America, In-</i>	
— in the South Seas.....	573	<i>dians, Negroes, Chinese, etc.</i>) vs.	
— More Systematic.....	400	Foreign.....	385
God, Revelation of.....	502	— — Utah.....	961
— Wonder-working.....	502	Hore, Bishop, and the Indians.....	883
God's Jewels and How He Cares for Them,		Hospital for Women at Vellore, India....	393
Richard Burges.....	287	Hudson Bay Bishopric.....	482
— Working Force in the Mission Field		Hunan, China.....	155, 313
(a), Arthur T. Pierson.....	897	— Evangelist Peng Lan-Seng, The (b),	
Goodell, William (b), Arthur T. Pierson..	901	Griffith John.....	375
Gordon Missionary Training School....	802	— Opening of, to the Gospel.....	487
Gospel for a Witness (a), F. L. Chapell..	532	— Story of the Gospel in (a), Griffith	
Government, Missions by (b), J. T. Gracey	286	John.....	593
— Protection of Missions (a), J. T. Gracey	742	Idealism and Missions.....	494
Great Britain (<i>English</i>) Drink Traffic in.	483	Idolatry, Outline of Address on.....	541
Greek Church in Japan.....	3 5	INDIA (<i>Brahmans, Hindus</i>), Agricul-	
— of Russia (a), Budgett Meakin.....	760, 842	tural Shortage in.....	969
Greeks, Awakening (b), Geo. E. White....	456	— Anglo Education in, John McLauren..	709

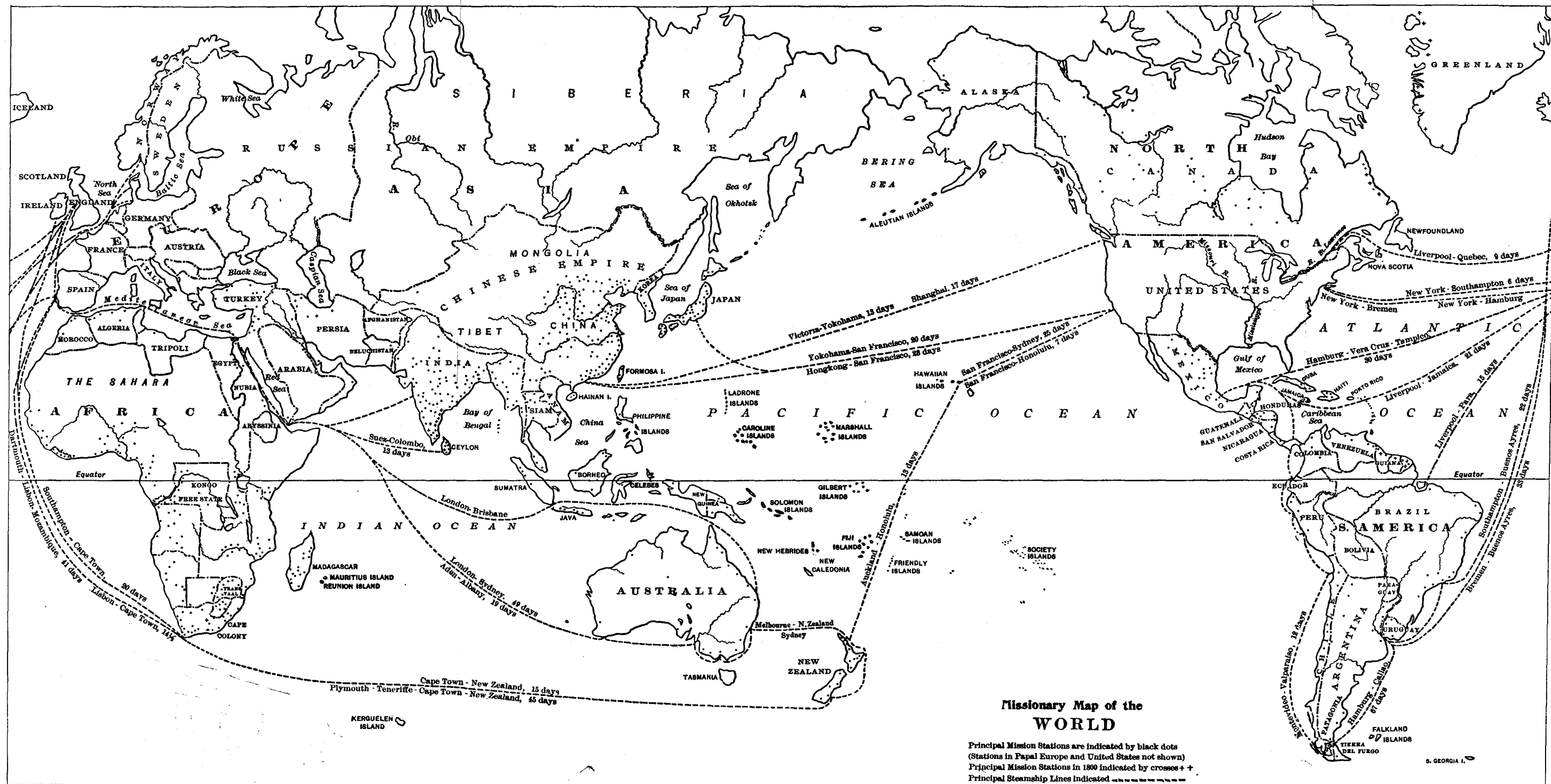
PAGE	PAGE
- Appeal by the Brahmo-Somaj of (b), J. Murray Mitchell.....	536
- as a Mission Field (a), Edward Storror.....	263
- Banking Experiment in.....	969
- Bankrupt Beggar in.....	728
- Basel Mission.....	889
- Bethel Santhal Mission.....	72
- Brahmans and the Plague.....	968
- Care for Orphans in.....	568
- Caste in.....	154, 486, 649
- Century's Progress in.....	707
- Changing for the Better.....	725
- Christ Owned and Disowned in (a), Herr Hoch.....	951
- Christians of.....	486
- Cocanada Mission.....	29, 140
- Crime to Learn in.....	486
- Degradation of Outcasts in.....	649
- Dufferin Fund in.....	888
- Education in.....	650, 888
- Erroneous Ideas Concerning Missions in (b).....	871
- Family System in.....	726
- Famine Experiences.....	567
- Fund.....	477
- in.....	63, 71, 152, 311, 381, 485
- Relief in.....	648
- Scene in.....	230
- Fruit Gathering in.....	230
- God's Protection of His People in.....	287
- Government and the Y. M. C. A.....	969
- Hardships of a Convert in.....	73
- Heat and Blessing in.....	807
- How and What the Brahmans Eat.....	153
- Islam's Aggressions in.....	72
- Madura Missions of the American Board.....	73
- Marathi Mission.....	568
- Medical Mission, Methods in.....	312
- Methodist Converts and Probation.....	312
- Missionaries in.....	239, 392
- Missionary Helpers in.....	650
- Mohammedans of.....	72, 726
- Native Church in.....	806
- Native State Opened in.....	727
- Occupations of Christians in.....	808
- Ongole Orphanage.....	568
- Opposition to the Gospel in.....	153
- Orphan Relief in.....	728
- Parsees becoming Anglicized.....	391
- Penalty of Being a Christian in.....	230
- Plague in '71.....	568
- Poona and India Village Mission.....	229
- Problem of the Famine in (b), J. T. Gracey.....	537
- Progress of Lutheran Missions.....	808
- Ramabai's Work for Widows.....	311, 648, 968
- Sacrifice to a Steam Engine in.....	486
- Santal Mission.....	484
- Self-help in.....	807
- South, The Hindu of (a), N. E. Yeiser.....	355
- Sufferings of Missionaries in.....	807
- Sunday-schools in.....	72
- Telugu Mission Growth.....	312
- Terrible Famine in (b), G. S. Eddy and J. S. Stevenson.....	369
- Tinnivelle Mission Statistics.....	230
- Travancore Mission.....	888
- Twenty-five years ago, and now in Canada (a), H. F. La Flamme.....	29, 140
- Undone Vast in.....	735
- W. C. T. A Home in.....	568
- Woman's Hospital at Sellore.....	393
- Women of.....	726
- Y. M. C. A., in Calcutta.....	650
- Zenana Work in.....	392
- Indian Famine Fund, Editorial.....	718
- Orphans, Aid for.....	888
- Famines, The Worst of.....	390
- Good News for the.....	386
- Outrage Prevented.....	802
- Wards of America.....	385, 564
- Word for Repentance.....	722
INDIANS as Citizens.....	803
- Bishop Hore and the.....	883
- in Arizona, Injustice to the.....	306
- Nez Percés, as Missionaries.....	307
- of Caledonia, Transformations among the (a), Bishop Ridley.....	528
- Presbyterian Work for the.....	883
- Industrial Missions, Editorial.....	640
- Teaching in Uganda.....	892
- Insane, Lebanon Hospital for the.....	887
- Interdenominational Mission Board, Editorial.....	556
- International Missionary Union (b), Lily Rider Gracey.....	628
- Islam (<i>Mohammedanism</i>) and the Plague.....	648
- in West Africa, C. F. Hupfeld.....	47
- The Failure of (a), D. S. Margoliouth.....	540
- Islam's Aggressions in India.....	72
- Islands (<i>Pacific, South Seas, Malaysia, Guam, Hawaii, Melanesia, New Hebrides, Samoa, etc.</i>).....	79, 238, 514, 573, 796, 814, 892
- Death and Sickness on the.....	975
- Italian Protestants.....	228
- Italy (<i>Rome</i>), Honors to the Virgin in.....	150
- Protestant Missions in (b), James Gibson.....	377
- Romanism as seen in Rome (L), Miss M. E. Vickery.....	360
- Y. M. C. A., Rome.....	311
JAPAN, Christian Education (a), Eugene S. Booth.....	704
- Christianity in Government Schools of.....	25, 76, 129, 156
- Crisis in Missions in.....	156
- Educational Problem in (a), Irvin H. Correll.....	104
- Episcopal Missions in.....	489
- Forward Movement in.....	305
- Government Edicts against Christian Schools in (b), E. Schiller.....	129
- Greek Church in.....	395
- Hon. Kenkichi Kataoka (b), H. Lomis.....	591
- How a Woman Preached Christ in.....	395
- Mission in China.....	810
- Missionary Conference, Editorial.....	879
- Modern, as a Mission Field (a), Theo. N. McNair.....	680

	PAGE		PAGE
— New Rules of the Educational Department (a), J. T. Gracey.....	25	Korean Christians.....	570
— Present Need of Mission Work in (a), Fumia Matsunaga.....	688	— Ideas of God (b), James S. Gale.....	696
— Progress in Bible Circulation in.....	76	— Politeness.....	731
— Religious Outlook in (b), J. H. De Forest.....	283	Labrador, Moravian Missions in.....	885
— Shogun on a Bicycle in.....	488	Laos, Farmer Pastors Among the.....	393
— Sociology in.....	316	— Notes from.....	231
— The Hand of God in, A. D. Gring.....	787	Leipsic Missionary Society.....	805
— The Horizon in (b).....	202	Lepers, Mission Work Among (a), Wellesley C. Bailey.....	449
— Will, Capture China?.....	488	Lessons of the Century (a), Arthur T. Pierson.....	14, 243
Japanese Blow at Missions (b), E. Schiller.....	129	Liberia (<i>Africa</i>), A Wet Spell in.....	235
— Christian Gentleman, Shosaburo Aoyama (a), Robert E. Speer.....	116	— Death of Missionaries in.....	305
— Christians.....	488, 730	Liquor Traffic (<i>Rum</i>) in Great Britain.....	483
— Immigration, Editorial.....	477	Living Links in Missions (b), Editorial....	57
— Prince's Impressions of Europe.....	489	Livingstone, David (b), Arthur T. Pierson.....	903
— Religious Laws.....	570	Livingstone Memorials (b), James Johnston.....	766
— View of Japanese Christianity (b), T. Niyagawa.....	467	Livingstonia Mission News.....	158, 397, 891
Java Pilgrims to Mecca.....	397	London Charity, a Splendid.....	804
— Some Results of Missions in (b), Warneck, John.....	790	— City Missions.....	964
— The Dutch and Missions in.....	893	— Jews Society.....	647
Jerusalem, Babel in.....	311	— Metropolitan Tabernacle, Editorial....	641
Jew, The Story of a Converted (b).....	296	— Missionary Society, Donations to the.....	885
JEWS , A Bible for the.....	805	— — — in 1800 (b).....	644
— London Society for Promoting Christianity among the.....	647	— — — Statistics.....	70
— Mission Work among the (a), Arthur T. Pierson.....	824	— Student Conference, Editorial.....	474
— Rabinowitz Mission to the.....	228	Lovedale Mission School (<i>Africa</i>).....	891
Johannesburg, Africa.....	78	Lutheran Deaconess.....	881
Journalism, Christian, Editorial.....	476	— Mission in India.....	808
Judaism (<i>Jews</i>) in Austria, Exodus from.....	151	— Missionaries in Liberia, Death of.....	305
— The Decay of (b).....	460	Macedonian Call.....	400
Judson, Adoniram (b), Arthur T. Pierson.....	903	MADAGASCAR , French Régime in.....	813
Judson's Voice.....	319	— Funerals in.....	397
Kafir Mission Statistics (<i>Africa</i>).....	77	— Heathen and Christian (a), Wm. E. Cousins.....	904
Kafirs and Hospital Nurses.....	77	— Medicine Sticks in.....	237
Kameruns Mission, Africa.....	490	— Norwegians in.....	78, 813
Kataoka, Hon. Henkichi (b), H. Loomis.....	591	— Outlook for Missions in.....	237
Kellogg Memorial Church, India.....	229	— Spirit of Giving in.....	973
Khalifa, Death of the.....	156	Malaysia (<i>East Indies, Philippines</i>), Protestants in.....	238
Khartum Mission.....	157, 396, 972	— German Mission in.....	973
— Tourist Parties to.....	156	Manchuria (<i>China</i>).....	487
Klondike (<i>Alaska</i>).....	722	— Boxers in (b), John Ross.....	829
Kongo (<i>Africa</i>), Barbarism on the.....	316	— Christianity in (a), John Ross.....	746
— Conversions Reported from Luebo.....	317	— Gospel Triumphs in (a), Duncan McLaren.....	293
— for Christ.....	572	Man, Is not a, better than a Giraffe.....	976
— Language Study.....	811	Marathi Mission, India.....	568
— State, Africa.....	731	March of Events, Editorial.....	63
— The Reign of Terror on the (a), D. C. Rankin.....	340	Marquesas Islands, Missions in the.....	238
KOREA , A Sound Conversion in.....	156	Martyn, Henry, Memorial.....	967
— How Some Things Go in (b), H. G. Appenzeller.....	261	Martyred Missionaries in China, Editorial.....	877
— Latest Advance in (b), C. C. Vinton.....	367	Massachusetts Home Missionary Society.....	721
— Methodism in.....	395	McAll Mission Report.....	309
— Manual Training in.....	234	McCartee, D. B., of Japan (b), R. S. Miller.....	792
— Presbyterian Mission in.....	76, 395	Mbanza Manteke (<i>Banza Manteke</i>) (a).....	817
— Railroad in.....	234	Medical Boards for Missionary Societies.....	239
— Sabbath-Keeping in.....	76	— Course for Missionaries.....	963
— Self-Support in (a), Horace G. Underwood.....	443	— Mission Converts in China.....	75
		— — Methods in India.....	312

	PAGE		PAGE
— Missionaries from England.....	227	— Memorial Endowment.....	175
— Honor to.....	734	Moody's, D. L., Departure (b), Editorial..	137
— Missionary College, N. Y.....	146	Mormon Monster, The.....	145
— Work, Reorganization of (b), Levi B. Salmans.....	784	— Proselyting.....	225
MEDICAL MISSIONS	80, 815, 896	Mormonism Excluded from Congress.....	225
— (b), Editorial.....	557	— Not Decadent.....	306
— Doctoring under Difficulties in Uganda, A. R. Cook.....	212	Moravian Missions.....	71, 389, 886
— Problems of Modern (a), Ernest W. Gurney Masterman.....	831	— Mission in Labrador.....	885
— Value of (a), George E. Post.....	434	— in Nicaragua (a).....	859
— Work in Arctic America.....	147	— Missions, Zinzendorf the Father of (a), Belle M. Brain.....	329
— of the C. M. S.....	309	Morocco as a Mission Field (b), Budgett Meakin.....	458
Meetings, Missionary; Taking a Church Round the World (b), Willard K. Spencer.....	291	Moskito Coast Mission, a Blow at the.....	732
Melanesia Missions.....	398, 573	Moslem Gift to Medical Missions.....	967
Mefiakahla, (<i>Alaska</i>) The Church at.....	963	Moslems, Missions to, Editorial.....	381
Methodism in Manila (<i>Philippines</i>).....	813	My Lady (Poem), Helen A. Walker.....	215
— in Mexico.....	67	Natal (<i>Africa, South</i>).....	18
Methodist Contributions to Home and Foreign Work.....	146	National Waifs Association.....	228
— Missionary Recruits.....	802	Nationality and Missions.....	494
— Society of Canada, Meeting.....	32	Native Christian Character.....	575
Methodists and Missions.....	644	Necrology (<i>Deaths</i>).....	160
Methods, Zinzendorf's Missionary.....	715	Need for Central America, A Pressing (b), J. H. Sobey.....	40
MEXICO , Methodism in.....	67	Needham, Hester, A Saint in Sumatra (a).....	44
— Progress in.....	803	NEGRO (Freedmen) as a Man and a Brother.....	572
— Protestant Christians in (a), P. F. Valderrama.....	194	— Conference at Tuskegee.....	386
Missionaries as Civilizers.....	398	— Educational Progress.....	882
— Expectations from the Ecumenical Conference (b), Jacob Chamberlain..	411	— Education and Tuskegee Institute.....	145
— Lessons for, Editorial.....	954	— Presbyterian Work for the.....	481
— Longevity of.....	733	— The Case of the, Booker T. Washington.....	145
— Three Sorts of.....	575	Nevius Method in Mission Work (a), D. Z. Sheffield.....	864
— Wanted, The Kind of.....	239, 399	New Britain, Horrors in.....	814
Missionary Administration (a), Arthur J. Brown.....	161, 276	— Caledonia, Better Days in.....	79
— Chariot.....	575	— Guinea, Progress in.....	238, 892
— Conferences, Progress in, Editorial.....	139	— Hebrides, Cannibalism in the.....	975
— Exhibit at the Ecumenical Conference, Editorial.....	473	— Half a Century Ago.....	79
— Hall of Fame, Editorial.....	474	— Heathen Honors in the.....	159
Missions and Fraternity.....	649	— Mission Work.....	573
— Grandeur of.....	503	— Mr. Gillies of the.....	398
— Importance of.....	815	— Story of Eromanga (a), H. A. Robertson.....	507
— in our New Possessions (a).....	205	— Training Institution.....	238
— of the Nineteenth Century (a), Arthur T. Pierson.....	12	— Zealand, a Good Word for.....	892
Modern Missionary Beginnings (a), J. T. Gracey.....	176	— Cannibal's Conversion (b), Donald MacDougall.....	514
Moffat, Alexander, as a Student.....	812	— Zealanders Described by a Chinese.....	574
MOHAMMEDAN (Islam) Brotherhoods (a), W. G. Pope.....	372	Nias, Baptisms in.....	893
— Pilgrims from Java to Mecca.....	397	Nicaragua Mission, Crisis in the (a), Paul de Schweinitz.....	859
— Sermon.....	896	Nigeria, Africa.....	731
— World (Islam), and the Present Opportunity, Robert E. Speer.....	41	Nightingale, Florence (b).....	577
Mohammedans of India.....	726	North Africa Mission Faith Work.....	563
Money, How Missionary is Spent.....	563	Norwegian Missionaries in Madagascar.....	813
— Cost of Crime.....	975	— Missionary Society.....	886
Moody, Dwight L. (a), Arthur T. Pierson.....	81	— Missionary's Death in South Africa.....	812
— as an Educator (a), Arthur T. Pierson.....	168	Nyassaland, Africa.....	317
		— Industrial Mission, South Africa, Editorial.....	382, 640
		Opium Suicide in China (b), John Graham.....	123
		Opportunities (<i>Appeals, Need</i>), Editorial.....	798
		Opportunity and Obligation, The Present (a), Maltbe B. Babcock.....	497
		Opportunity in India, Editorial.....	640
		— The Present Missionary (b), Robert E. Speer.....	41
		Opposition to the Gospel in India.....	153
		Optimism in Foreign Missions.....	895
		Ongole Orphanage, India.....	568
		Orphans in India, Care of.....	568
		Outlook for Missions in South Africa (b), James C. Dorward.....	24
		Ovamboland, Africa, Conversions in.....	77
		Pacific, Firearms in the, Editorial.....	796
		Palestine (<i>Syria</i>), Colonization of.....	389

	PAGE		PAGE
PAPACY (<i>Roman Catholics</i>) and Foreign Missions.....	493	Quickenings of the Century (a), Arthur T. Pierson.....	241
— Dereliction of the.....	966	Ramabai and the Famine Widows.....	311, 648
— France vs. the.....	566	Ramabai's Work in India.....	968
Papal and Protestant Missions (b), Editorial.....	474	Rabinowitz Mission (<i>Russia</i>).....	228
— Missions in China (b), Editorial.....	953	Railroad in Africa.....	77, 158
Paris Missionary Society.....	70, 309, 805	Railway to China, an All-British.....	152
Parsees, Crime of the.....	391	Red Cross Movement (a), Arthur T. Pierson.....	581
Paton's, John G. Mission in America, Editorial.....	139	Reform in China Not Dead, Editorial.....	718
— — Illness.....	976	Regions Beyond Missionary Union.....	150
Peace, Perils of.....	974	Reid, Gilbert, Defense of, Editorial.....	561
Peking, Prayer for the Relief of.....	809	Relic, A Missionary, in Salem.....	225
Peng Lan Seng, The Human Evangelist (b), Griffith John.....	375	Results of Foreign Missions.....	399, 574
Persecution of Christians in India.....	230	Revenge, The Call for, Editorial.....	716
— of Missionaries in China.....	63	Rhenish Missionary Society.....	973
Persia, Busy Missionaries in.....	390	— Mission in Africa.....	491
— Presbyterians in.....	967	Riggs, Elias, The Veteran Missionary.....	160, 382
Philippine Islands, Manila, Methodists in.....	813	Robert College (<i>Turkey</i>).....	725, 872
— Missions in the (b).....	207	— — How, Was Built (a), Cyrus Hamlin.....	872
Philippines, Education in the.....	814	ROMAN CATHOLIC (<i>Papacy</i>).....	
— First Native Pastor in the.....	893	Church in Ecuador.....	884
Plague in India.....	71	— — Crisis in France (a), Othon Guerlac.....	362
Politics and Religion in France (b), Reuben Sailliens.....	34	— — Crusade.....	644
— vs. Missions.....	308	— — Mission Forces.....	159
Polygamy (<i>Mormonism, Anti-Polygamy</i>).....	58	— — Mission in Eastern Tibet (b).....	211
Ponape (<i>Caroline Islands</i>), Reopened Mission in.....	814	— — Missions.....	576
Poona and Indian Village Mission.....	229	— — Nations Decadent.....	310
Pope on Protestantism in Rome.....	886	— — Priests in France, Exodus of (b).....	635
PORTO RICO as a Mission Field (a), H. K. Carroll.....	583	— — Troubles in Hunan, China.....	313
— — Missions in (b).....	146, 205, 803	— — Catholics and the Freedmen.....	962
— — under the United States (a), J. McElhinney.....	270	Romanism as Seen in Rome (b), Miss M. E. Vickery.....	360
Portugal and the Gospel.....	388	— — Decadent in England.....	147
Portuguese Evangelizers in Angola, Africa.....	490	— — in China.....	890
Poverty, Chief Cause of.....	975	— — Revolt from, in Austria, Editorial.....	219, 805
Power for Christian Missions (a), J. Hudson Taylor.....	515	Rome, Protestantism and the Papacy in.....	886
— — of a National Conscience, Editorial.....	58	Romish Priests Abjuring Rome.....	309
— The Source of.....	505, 515	Rum Traffic (<i>Drink</i>) in Africa, Restraint upon the.....	316
Prayer and Missions, Editorial.....	555	RUSSIA , Intolerant.....	389
— and Sympathy, Editorial.....	717	— Bible in.....	567
— Conference, Editorial.....	556	— Greek Church of (a), Budgett Meakin.....	760, 842
— for Missionaries in China.....	728	— — Protestants in.....	220
— for Missions.....	655	Russian Missionary Society.....	725
— for Peking.....	809	Sacrifice to a Steam Engine.....	486
Preparatory Work in Missions.....	815	Sailors, Good Reading for.....	643
Presbyterian Additions at Home and Abroad.....	66	— Work for.....	150, 646
— Board (North), Report.....	66	Salisbury on Missions.....	803, 970
— Church of Canada Missions.....	33	Salem Tabernacle Settee, A Missionary Relic.....	225
— (Southern) Missions Growth of.....	481	Salvation Army Work.....	308, 646, 962
— Statistics.....	801	— — Property.....	962
— Student Campaign.....	65, 962	SAMOA , Good Tidings from.....	894
Presbyterians and Missions.....	644	— — L. M. S. Work in.....	158
— Work for the Negro.....	481	— The Gospel in.....	398
— — in China.....	315	— Things About.....	974
— — for the Indians.....	883	Scandinavian Santa Mission.....	484
Present Missionary Opportunity (b), Robert E. Spear.....	41	Schools (<i>Education</i>) in Japan, Edict Against Christian (b), E. Schiller.....	129
Press and Religious Publications (b), George H. Rouse.....	783	Scientific Missionary Work (b), C. C. Penick.....	526
— in China, Christian.....	394	Scotch Free Church Mission.....	566, 966
Principles that Underlie Victory (a), Eugene Stock.....	604	— United Free Church.....	965
Prison, Gospel Mission to the Tombs.....	146	— Presbyterian Missions.....	483
Prisoners, Hope for the (a), Maud Ballington Booth.....	753	Self-Support, An Object Lesson in (a), Horace G. Underwood.....	443
Prospectus for 1900, Editorial.....	54	— and the Nevius Method (a), D. Z. Sheffield.....	864
— for the New Century, Editorial.....	952	— at the Ecumenical Conference (b), Editorial.....	556
Protestant Dissenters Increasing.....	147	Services in the World.....	655
— Foreign Missions in 1800 and in 1900 (a), Harlan P. Beach.....	657	Service of Holiness, Editorial.....	475
— Missions at the Junction of Two Centuries (a), Gustav Warneck.....	253	Shantung, The Great Knife Sect of (b), Mrs. Geo. S. Hays.....	712
Providence of God in Foreign Missions (a), Arthur T. Pierson.....	321	Shosaburo Aoyama, Japanese Christian Gentleman (a), Robert E. Spear.....	116
Publications (<i>Books</i>).....	62	SIAM (<i>Laos</i>), Enlightened King of.....	393
Puerto Rico (<i>Porto Rico</i>).....	583	— Progress in.....	569
Qualifications of a Missionary.....	233, 239, 399	Siberian Exile Abolished.....	648, 724
		Slave Payments in Africa.....	490
		Slums, Child-Life in the (a), Maud Ballington Booth.....	208
		Social Settlement, New York.....	480

PAGE	PAGE
Societies at Work in Cuba, Porto Rico, and the Philippines.....	208
Society for the Propagation of the Gospel..... 228, 723,	804
Sociology in Japan.....	316
Soldiers, Ministry to the Sick and Wounded (a), Arthur T. Pierson.....	577
Somaland, the Unknown (b), J. C. Young.....	131
Song, Christianity the only Religion of.....	493
Soudan (<i>Sudan</i>), Africa.....	352
South Africa (<i>Transvaal</i>), the Duel in, Editorial.....	60
South America (<i>Colombia, Ecuador, Guiana, Guineæ</i>).....	723
SPAIN , American School for Girls in.....	388
— Catholic Bible for.....	151
— Persecution in.....	151
— The Priests in.....	966
Statistics of American Missionary Societies, 1898, 1899 (b), D. L. Leonard.....	67
— of European Missionary Societies.....	148
— of Foreign Missions (b), James S. Dennis.....	543
— of German Missions.....	724
— of India.....	264
— of Missions in Italy.....	378
— of Missions in South Africa.....	318
— of the Century.....	258
— Some Recent Missionary, H. P. Beach.....	10
Step in Advance, Editorial.....	54
Student Campaign, Presbyterian.....	65, 962
— Missionary Campaign, Baptist.....	306
— Volunteer Campaign Meetings.....	309
— Convention in London (a), Robert E. Speer.....	180
— Volunteers Sailing in 1899.....	643
Students, World-wide Interests of College.....	482
— Day of Prayer for, Editorial.....	140
Success, Conditions of.....	505
Sudan (<i>Africa</i>)..... 156, 352,	731
— Khartum Mission.....	972
Sumatra, (<i>Malaysia</i>) A Saint in (a).....	44
Sunday Newspapers in London, Editorial.....	58
— Schools, Statistics of India.....	72
Sunderland, Duchess of, and her Work.....	964
Supernatural and Missions (b), Editorial.....	217
Swaziland (<i>Africa</i>), Flight from.....	158
Sweden, Samaritan Hospital in Stockholm.....	493
Swedish Missionary Society.....	966
— Missions at Home and Abroad.....	485
Sword and Christianity, Editorial.....	219
— Not Peace, but a.....	733
SYRIA , Beirut Mission..... 151, 887	
— Christian Endeavors in Beirut.....	152
— Demand for the Bible in.....	152
— Lebanon Hospital for the Insane.....	887
Syrian Mission, British.....	647
Taylor, Hudson, and Grattan Guinness, Editorial.....	555
Testimony of Mrs. Bishop to Missions, Editorial.....	476
— to Foreign Missionaries.....	319
— to Missions in the South Seas, F. T. Bullen.....	80
Theological Seminaries, Missions in.....	66
TIBET , A Journey into the Forbidden Land (a), Wm. Upcraft.....	185
— Patient Waiting for.....	73
— Roman Catholic Mission in Eastern (b).....	211
Training Institute, Union Missionary.....	480
— School for Missions..... 385, 802	
Translation, Is Literal Translation True (b).....	299
<i>Transvaal (Africa)</i> 18, 559	
— Languages Spoken in Johannesburg.....	78
— Wesleyan Missions in the (b).....	553
Treaty Rights and Missions (b), P. W. Pitcher.....	617
Trinidad (<i>West India</i>), Coolie Mission.....	227
Triumphs, Cost of Missionary, Editorial.....	639
— of the Gospel in Manchuria (a), Duncan McLaren.....	293
Tunis, Mohammedan Brotherhoods in (a), W. G. Pope.....	372
Turkestan, Chinese, and its Inhabitants (a), L. E. Högberg.....	99
TURKEY (<i>Armenia</i>), Christian Education in.....	966
— Gregorian Schools in.....	806
— New Outrage in.....	889
— Robert College..... 725, 872	
— Russian Claims on.....	806
— Sultan as an Educator.....	151
Turkish Government and Consular Mails, Editorial.....	300
— Harem, Visit to a.....	967
Tuskegee Institute, Alabama..... 145, 643	
— Negro Conference.....	386
UGANDA (<i>Africa</i>)..... 490, 732	
— Boy Teachers.....	972
— British Work in.....	78
— Doctoring Under Difficulties in (b), A. R. Cook.....	212
— Hospital.....	654
— Industrial Teaching in.....	592
— New Marvels in.....	872
— Prosperity of Missions in.....	654
— Railway..... 158, 654	
— Royalty in.....	237
— Victory in (a), Eugene Stock.....	604
Union Missionary Training Institute.....	480
United Brethren Woman's Missionary Association.....	346
— Presbyterian Additions..... 386, 881	
— States, Westward Movement of the Population in.....	734
— City Population.....	961
Unoccupied Fields in 1900, H. P. Beach.....	11
Utah Churches and Schools.....	961
Van Weston, Thomas, an Old-Time Missionary.....	239
Volunteers (Student) Sailing in 1899.....	643
War and Missions in South Africa.....	646
Washington, Booker T.....	643
— A Tribute to.....	963
Water Street Mission, New York, Editorial.....	798
Woman's Christian Temperance Union Home in India.....	568
Wealth of the World.....	492
Welcome from the Nation to Ecumenical Conference (a), William McKinley.....	410
Weslyan Missions.....	566
— in the Transvaal (b).....	553
Wesleyan's Centenary Fund.....	308
WEST INDIES (<i>Cuba, Porto Rico, Trinidad</i>), Race and the Gospel in the (b), Charles Buchner.....	714
Widow's Aid for Hindu Widows.....	380
Wilberforce's Prophecy.....	70
Wilson, John (b), Arthur T. Pierson.....	902
World, Christian and Non-Christian (b), Harold MacFarlane.....	43
— (<i>Ecumenical</i>) Missionary Conference, Editorial.....	55
— Wealth.....	492
World-Wide Revival, Abner L. Frazer.....	56
Woman's Missionary Societies, The Beginning of Some (b), Mrs. J. T. Gracey.....	344
— Silence in the Churches.....	655
— Work for Christ in Japan.....	395
Women and Missions in Germany.....	965
— Chinese and American.....	801
— of India, Betterment of.....	726
— Workers.....	400
Y. M. C. A., Growth of the..... 226, 723	
— in Calcutta.....	650
— in France.....	888
— in India.....	969
Young People's Gifts (<i>Christian Endeavor</i>).....	801
Zambesi Crown Prince, Baptism of a (b), M. Leonard.....	135
— Mission, South Africa..... 317, 973	
Zenana Work in India.....	392
Zinzendorf, Honor to.....	647
— the Father of Modern Missions (a), Belle M. Brain.....	329
Zinzendorf's Missionary Methods.....	715
Zionist Congress, The Fourth (b), Editorial.....	796
— London (a), Arthur N. Payne.....	926
Zululand (<i>Africa</i>).....	553
Zulus, Recent Revival among the.....	158



Missionary Map of the WORLD

Principal Mission Stations are indicated by black dots
(Stations in Papal Europe and United States not shown)
Principal Mission Stations in 1800 indicated by crosses +
Principal Steamship Lines indicated - - - - -

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PROTESTANT FOREIGN MISSIONS IN 1800 AND IN 1900.

BY REV. HARLAN P. BEACH, NEW YORK.

Educational Secretary of the Student Volunteer Movement.

In discussing so broad a topic, it is necessary to select from the wealth of available material those facts that best illustrate the missionary status at the periods under consideration. In making this selection, inheritance, *zeitgeist*, organizations, agents, the world-field, with its differing problems, are more significant factors than the most striking array of figures.

I. FOREIGN MISSIONS AT THE BEGINNING OF THE CENTURY.

To emphasize the statement that Carey is the father of modern Protestant missions is to do a real injustice to agitation and accomplishment that long antedated his important efforts.

1. *The fallow fields.*—From the initial Protestant foreign mission of 1556, which was equally a colonizing scheme and a Brazilian Plymouth for distressed Huguenots, to the close of the eighteenth century, numerous abortive attempts had been made to affect the life of heathen peoples. Switzerland and France had touched for a tragic moment Rio de Janeiro and Florida. Sweden had stretched out the two hands of government and religion to her Lapp neighbors, and had more winsomely labored for the welfare of the Indians of Delaware—then New Sweden—before Eliot had preached in the vernacular to New England Pequots. Germany had sent to Abyssinia Peter Heyling, who translated into Amharic the New Testament; and the Austrian, Baron von Welz, had uttered his oracles, laid down his honors, and died as a missionary in Surinam. Holland, escaped from her long reign of terror, had carried the Gospel into the East Indies from Formosa to Ceylon, and had set her eighty clergymen in Brazil to translating for the Indians. Cromwell had built his ambitious air-castle of propagandism that would have divided the world into four missionary provinces, with state-paid secretaries placed over them, and his commonwealth parliament had founded the Corporation for

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

the Propagation of the Gospel in New England, the nearest approach to a national missionary society ever realized. Noble Robert Boyle had sent forth an Arabic translation of Grotius' *De Veritate Religionis Christianæ*, and his Malay Gospels and Acts into homes and lands not friendly to the living epistle. John Eliot, and later the Mayhew family, had done their splendid work for our already perishing Indian tribes, while a fugitive in Boston, Rev. John Oxenbridge, was in desire going further afield in his "Proposition of Propagating the Gospel by Christian Colonies in the Continent of Guiana." Even those fields watered by the bloody sweat of Brainerd's consuming prayers, and by the no less heroic and saintly tears of Moravian lovers of the red Indian, had become fallow before our century dawned.

2. *Residuum from failure.*—Tho from the enterprises just named no statistical remnant survived to our century, beyond two now much changed societies—the New England Company, and the Christian Faith Society—and a few aged red skins, more or less Christianized, God had left a fruitful stock in the earth for the use of His observant children. He had taught that the secular arm, even when strengthened by the missionary spirit that found nominal place in the charters of most of the colonization schemes, and of the great East and West India companies, was still an arm of flesh. He would teach all men that Christianity is misused, when made the condition of office or of emolument, and that punishment visited on pagans or heathen who would ignorantly worship their chosen deities, is a mistaken measure. Christendom had learned, that missionaries sent out for terms of five years, can not hope to grapple with the vernacular, and effectually reach the heathen heart. Men like Junius in Formosa, Baldaeus in Ceylon, Eliot and Brainerd in America, had, in different ways, exemplified the true missionary norm for later workers.

More important, perhaps, than all, were the prophetic voices that had brought these failing enterprises into being, the echoes of which past on to fainting, yet teachable, hearts of a better time. Luther's on the whole despairing voice—Plitt and Kalkar to the contrary—had been too influential in his world, and men of broader horizons were demanded, who would sound out the call of humanity and of God. Such prophets were von Welz, with his three soul-piercing questions; the philosophizing missionary advocate, Leibnitz, whose principal contribution to missions was the great heart of Francke, whom he had caught in his net of thought; and the young Dutch student of theology, Justus Heurnius, who underscored his stirring appeals concerning the duty of sending the Gospel to India by his later apostolic life.

The missionary efforts of the sixteenth and seventeenth centuries emphasized the need of suitably prepared missionary candidates. Even the commercial companies felt the desirability of training institutions, and the missionary college at Leyden, which existed for ten years

under the superintendence of Walaeus, was one result of such a feeling. Baron von Welz urged the establishment of a missionary institution that would serve a useful purpose in our day, and Cromwell would have transformed old Chelsea College into a training seminary worthy of our century. As a missionary text-book, Grotius' work, above mentioned, was an excellent pioneer.

Not the least valuable product of these fallow fields was the opposition aroused which gave fiber and conviction to missionary apologetes of the eighteenth century. The great reformer's apathy or covert opposition to the enterprise, and John Heinrich Ursinus' sneering thesis in reply to Welz's appeal, with its assertion that "the holy things of God are not to be cast before such dogs and swine" as the Greenlanders, Lapps, Samoyedes, cannibals, Tartars, Japanese, and Indians, for "have we not Jews and heathen among ourselves?" are illustrations of such opposition.

2. *Eighteenth century missionary enterprises.*

Two organizations, formed in 1698 and 1701, the English Society for the Promotion of Christian Knowledge, and the Society for the Propagation of the Gospel, had existed throughout the century, but had given their energies almost entirely to colonists or to the work of publication, and the same was true of the Scottish S. P. C. K., founded in 1709.

Two other societies were, however, strictly foreign missionary in their aims. The Danish-Halle mission, dependent on Denmark for initiative and largely for support, and upon the pietistic element of Germany for men, sent its first missionaries to India in 1705, and from that time onward did a work of mingled strength and weakness in that land. Men, like Ziegenbalg, Kiernander, and the peerless Schwartz, were the foremost missionaries of their day, in spite of the fact that rationalism at home destroyed the society at the end of the century. From the Royal Missions College at Copenhagen also, missionaries went forth to Greenland and Lapland.

The second purely missionary enterprise, originating in the first half of the century, was the Moravian. Aflame already with the fire that Zinzendorf had caught from Francke and the Halle pedagogium, nothing more was needed than the stories of a West Indian negro and of Greenland's sad estate, to cause a conflagration among the warm-hearted Herrnhuters. Forthwith this poverty-stricken congregation sent unlearned men, but men full of faith and the Holy Ghost, to the West Indies, Greenland, the North American Indians, Surinam, South Africa, Labrador, and the Kalmucks. Lapland, the Samoyedes, Berbice, Ceylon, Algiers, China, Persia, Abyssinia, the East Indies, and the Caucasus, also allured this evangelizing church, but attempts to enter were either unsuccessful, or the fields had to be abandoned

before the close of the century. A marvelous record, nevertheless, for seven decades!

During this period government missions were continued in the East Indies by the Dutch, and in Greenland by the Danes, whom Egede had wearied into activity in connection with commercial and colonization schemes. The Danish crown was also largely contributory to the missionaries in India. The chartered companies of England had likewise done a little through their chaplains.

3. *Agitation and organization during the closing decades.*—It was in this century that the Wittenberg faculty called the missionaries “false prophets,” while Neumeister, the Hamburg preacher, had sung,

“In former days ’twas rightly said, ‘Go forth to every land,’

But now, where God hath cast your lot, there shall you ever stand.”

And in Britain Carey’s historic rebuke was the utterance of a far more virulent disease, prevalent among clergy and laity, and darkly witness to in the pages of Green, Abbey, and Bishop Butler. No marvel that with such religious leaders, the East India Company shareholders asserted that “the sending of missionaries into our Eastern possessions is the maddest, most extravagant, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast. Such a plan is pernicious, impolitic, unprofitable, unsalutary, dangerous, unfruitful, fantastic.”

Other more hopeful factors entered, however, into the history of these years. Von Bogatsky’s missionary hymn, “Wach auf, du Geist der ersten Zeugen,” was in idea the reveille of the new missionary day. Wesley, Whitefield, and H. Venn, warmed by the living piety and apostolic zeal of the Moravians, and by the divinely sent awakening that came to Wesleyans, Calvinists, and Evangelicals alike, were the agents used to stir longings for purity of heart and obedience of life in the Church. And external happenings also inclined men to a new missionary activity. England was becoming a great colonizing power, and her awakening conscience bade her obey her Lord’s last command. The French and American revolutions had expanded men’s thought and sympathy, and a Christian humanism, largely emanating from Wilberforce, Thornton, Charles Grant, Zachary Macaulay, and others of the Clapham sect, aroused the English world to the point of action. The way was still very thorny, but in quick succession there came into being in England the Baptist, the London, and the Church Missionary societies, and in Scotland the Glasgow and Edinburgh societies, while in Holland the Netherlands Missionary Society was organized. The Religious Tract Society, of London, also belongs to the last eight years of this century. The time was now too short for these new organizations to effect much before 1800; yet India was entered, the South Seas received their first instalment of ordained and artisan missionaries, Sierra Leone and the Cape were

tought. Dr. Coke had also for the Wesleyans projected an unsuccessful artisan enterprise among the Foulahs, and a successful beginning had been made in the West Indies.

4. *Characteristics of missionary enterprises in 1800.*—While “*Mistress Bland, of the Vineyards,*” laboring among the Indians, may be entitled to the claim of being the first Protestant woman missionary, and the two medical missionaries had been sent to India by the Danes as early as 1730 and 1732, the main responsibility of the missionary was to teach and preach the Gospel. The artisan scheme of the Sweden Missionary Society, and of Dr. Coke, and the frequent support by manual labor of the Moravians, were exceptional features. Naturally translations of parts or the whole of the Bible, and the preparation of elementary books for Christian instruction and nurture, formed part of the work of these pioneers, while for the worker’s personal use grammars and dictionaries were being prepared. Our own Eliot’s program was as symmetrical, perhaps, as that of any missionary preceding 1800.

Missionary literature was exceedingly scarce, and not widely read. Francke, indeed, had from 1710 published the first regular reports of mission work, and the pages of the *Evangelical Magazine*, together with Carey’s “*Enquiry,*” Horne’s “*Letters on Missions,*” strong missionary addresses and sermons, furnished the main printed incentives in the later missionary revival. Carey and other agitators found in Cook’s voyages also, and in other geographical works, a stimulus of the first order.

Greenland’s experimentation had shown that heathen hearts could not be won through heads alone, and the distinguished Kiernander in Calcutta perspired with embarrassment and mental distress when Charles Grant sought advice as to the way of personal salvation. On the other hand, the world had seen its finest example of utter consecration and perfect spirituality in Brainerd, and everywhere the Moravians were representatives of heart religion and missionary brotherliness.

As for the rope-holders of those who descended into heathen mines, they were few, but very devoted. They were knit together in the enterprise irrespective of church and national lines, as is seen in Dr. Haweis’ sermon at the formation of the London Missionary Society, and in its determination “not to send Presbyterianism, Independency, or Episcopacy, or any other form of church order and government, . . . but the glorious Gospel of the blessed God to the heathen.”

Christian opposition to missions is well mirrored in Mr. Bogue’s sermon on Haggai i : 2, preached at the foundation of the L. M. S., in which he combats these ten objections to the work: Arduousness of the enterprise precludes success; the millennium being still distant, the time of the heathen has not yet come; no reason why Christians

should do what their fathers had not attempted; non-Christian governments will oppose the work; religious status of the heathen unfavorable to success; a lack of proper candidates; how secure financial support; Providence opens no suitable door; no right to interfere with others' religion; and, "We have heathen enough at home; let us convert them first before we go abroad."

5. *The mission fields of 1800.*—These have already been named and can be seen at a glance on an accompanying map. Note, however, that missionaries were laboring under the sheltering or persecuting arm of European colonies, with the exception of those among the Kalmucks and South Sea Islands. It is also to be noted that lower culture groups had rendered quickest returns, and that, save in India and in parts of the East Indies, lower forms of religion, and not the great ethnic faiths, had been the factor which Christianity had to displace.

6. *Some statistical items.*—Statistics of non-Christian populations in 1800 are only the wildest guesses. Missionary returns are, however, more trustworthy. As we have seen, there were in 1800 seven Protestant missionary societies in full operation, employing, according to Professor Christlieb, 170 male missionaries, with an estimated following of about 50,000 converted heathen. This last number does not include the so-called government Christians, who in Ceylon alone numbered 342,000 in 1801, six years after the Dutch had left the island. He also states that there were at that time "only about fifty translations of the Scriptures, distributed in about 5,000,000 copies." God's glory had not yet covered the heavens; "there was the hiding of His power."

II. FOREIGN MISSIONS TO-DAY.

In our time of world-embracing secular and missionary periodicals, and of a superb missionary literature, it is unnecessary to speak in detail of missionary occupation and results; only salient features need be recalled.

1. *The fields and the powers.*—A study and comparison of the accompanying map will reveal the vast missionary expansion of our century. Instead of occupying islands, or timorously standing on the strand of unknown or unexplored continents, the Church has boldly knocked at the doors of all the great nations and has gained admittance. It is true that this entrance has been only partial; yet it is possible and dependent on the obedience and willingness of the Christian, rather than on the will of hostile governments.

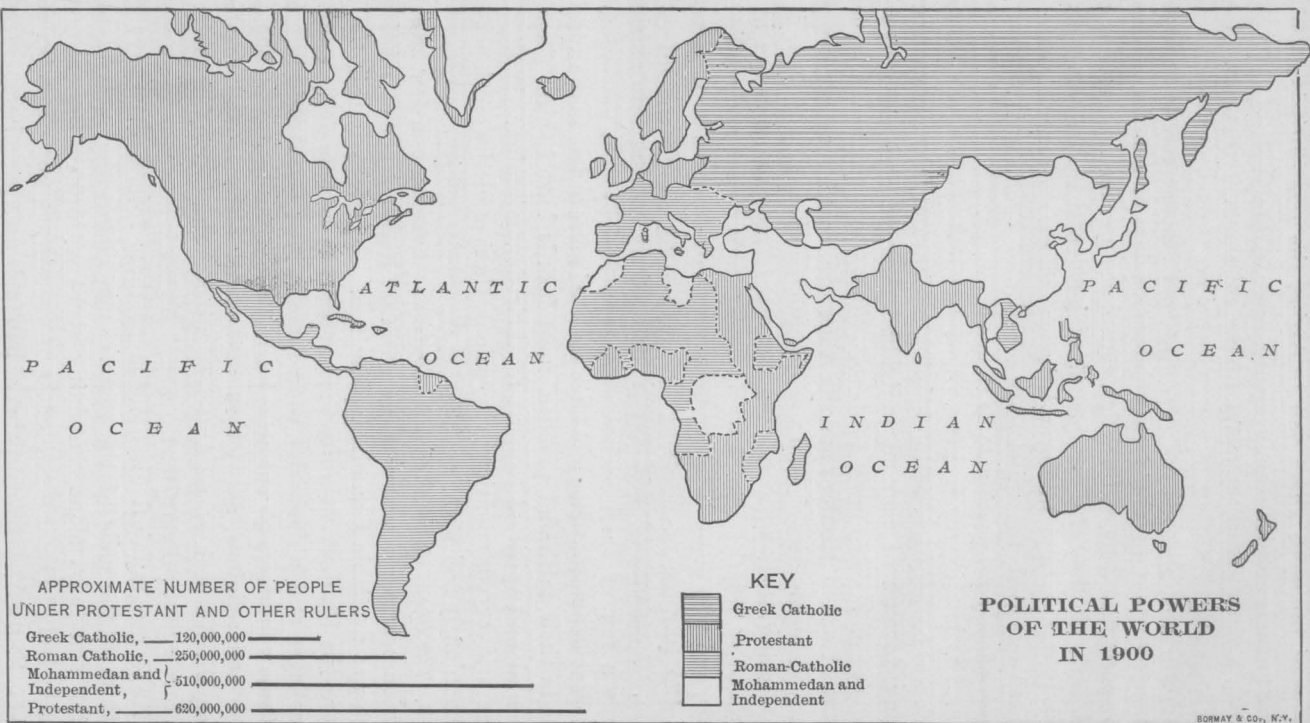
Another striking fact, made evident by our recent political maps, is the prevalence everywhere of European powers, who are either in actual possession of non-Christian lands, or else include them within their "spheres of influence." About three-fifths of the world's area is subject to Christian nations, and with the exception of Russian advances in Asia, and unimportant French, Portuguese, and Italian

spheres of influence there and in Africa, the non-Christian world is almost wholly under the protection or sovereignty of Protestant powers, a most significant fact in the missionary situation. Under their fostering care steamers and launches are threading rivers formerly unknown, and railroads are carrying God's messengers to their fields in hours instead of the former laborious days or months. When at their posts, the flags of Christian consulates are their protecting egis. Civilization, a doubtful compound of good and evil, enters with the powers to help and hinder missionary effort. Warneck years ago pointed out that the missionary activity of Protestant nations was almost exactly proportionate to their commerce.

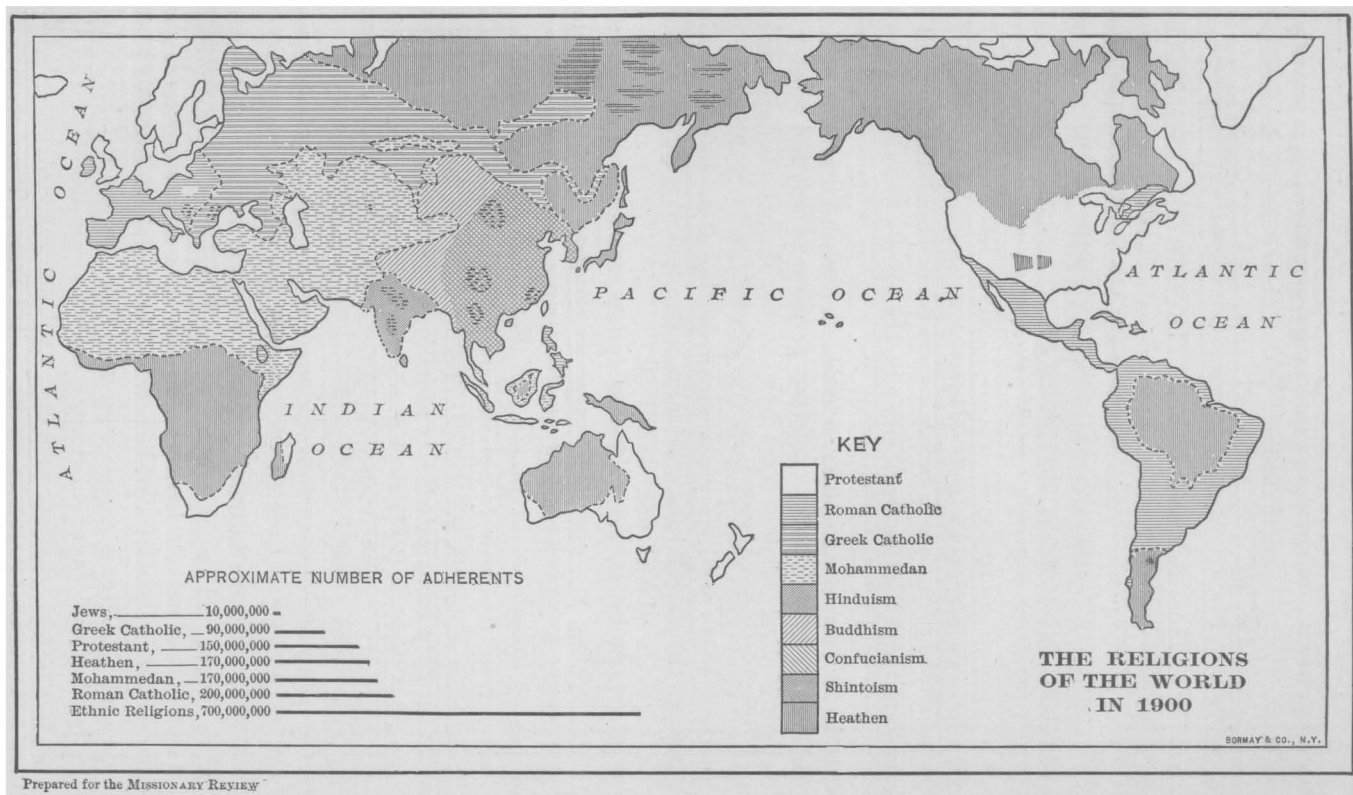
2. *The missionary societies.*—One hundred years ago missionary work was cooperative, nation helping nation, and denominations combining, because of lack of individual strength and the gregarious tendency of a consuming purpose. To-day the old union societies, like the London Missions and the American Board, have become practically denominational, and even small branches of the Church are establishing their own mission boards. These societies are in the hands of secretaries who have in many cases visited and studied the fields, and who come together in national or ecumenical conferences for the purpose of studying the perplexing problems confronting them. A science of missions is thus slowly coming into existence. While a few of these societies are supported by men and women of different denominations; and have reverted more or less to the apostolic type in their faith and practise, most boards have behind them the material and spiritual support of their denomination. With a few structural or conscientious exceptions, these societies work together harmoniously and with considerable regard for comity.

3. *The agents and their distribution.*—Excepting a few societies, mission boards are now sending out a far higher grade of missionary than was available a hundred years ago. Especially is this the case where the Student Volunteer movement has become fully established in colleges and universities, as in America and Great Britain. Most of these volunteers go out after having scientifically studied the great fields and religions, as well as missionary methods and problems. Even Dr. Warneck places American missionaries in the foremost rank for theological preparedness.

As to geographical distribution of these forces, they have gone forth to all the ends of the earth. Asia claims the most of them, China and India alone containing about a third of the entire missionary body to their seven-tenths of the world's non-Christian population. South America, in point of habitable area per missionary, is the neglected continent, while the islands of the West Indies and Oceania, with the exception of some groups, have been most fully cultivated and most nearly Christianized.



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4. *Methods on the field.*—In the great interdenominational mission lands, as Japan, China, and India, the workers have met repeatedly in prolonged conferences to discuss together their common problems and to wait unitedly upon God for the enduement of power. This has had a most beneficial effect, both on the inner life and the outward working of these men and women. The conferences have aided also in emphasizing comity and a more economic distribution of laborers.

One of the markt differences between the methods of to-day and in 1800 is the constantly expanding conception of the missionary function. Broader even than Jesus' program of St. Luke iv : 18, 19, or His parabolic scheme of St. Matthew xxv : 31-46, is the program of nineteenth century missions. Not only is the necessity of education felt in accordance with the Moravian dictum that the savage must be taught to count three before he can understand the doctrine of the Trinity, but its strategic place in the speedy and thorough evangelization and Christianization of the nations is increasingly recognized. Its necessary corollary, a varied and helpful literature with the Bible as its basis, is being magnified as never before, and most fruitfully. Medical missions have been among the notable developments of this century, as also the large use of Christian womanhood, so that to-day women constitute the larger proportion of the Protestant force. Through the merciful and gracious ministrations of these two agencies, an influence almost unknown a century since has been gained over factors powerful in every stage of culture, the grateful recipients of bodily healing and the more naturally religious and hopeful women and children. In these and manifold other ways missionaries are touching unevangelized peoples, so that Brainerd and Schwartz, if raised from the dead and allowed to read the pages of Dr. Dennis' "Christian Missions and Social Progress," would be startled by the breadth of present missionary operations. This versatility has most expended itself on the Dark Continent, as may be seen, if one examines the schemes of the 285 Protestant societies laboring among all African peoples.

5. *Some recent missionary statistics.*—Many months must elapse before returns for the final year of this missionary century can be received, yet some incomplete statistics will give a hint of the extent of the work. The annual issues of the late Dean Vahl's "Missions Among the Heathen," have contained on an average statistics of about 360 missionary societies, while a fuller list combined from his periodical and Dr. Dennis' manuscript, would increase the number working in heathen and other missionary lands to over 500. Many of these are, however, auxiliary or societies in aid, and some of them are laboring in Protestant countries, as the United States, Germany, etc. The leading societies of Christendom, doing strictly foreign mission work, reported last year the following facts: Total missionary force, 14,210;

total native force, 54,420—making the combined forces in the field 79,591; stations and out-stations, 25,070; communicants, 1,255,052; adherents, 3,372,991; schools, 20,228, with 944,430 scholars; income during the year, \$14,513,972. Comparing these figures with the meager returns of 1800, one must exclaim, Behold, what signs and wonders God hath wrought among the Gentiles! And the wonder marvelously grows, if to the above be added the sociological, philanthropic, and Bible statistics, to be found in Dr. Dennis' forthcoming volume.

6. *The regions beyond.*—Thankfulness in view of such results is tempered by the thought of much land yet to be possessed, and of conditions unworthy of the Church of the living God. While there is not a country which has not been in some way touched by work of Protestant missions, there are people in China and India, exceeding in number the combined populations of South America and Africa, who have never yet had an opportunity to hear the Gospel of salvation and divine fatherhood. In China's most fully occupied province, each station has a parish of 1,285 square miles. It is as if one town only in Rhode Island contained a church whose pastor and members were responsible for the evangelization of the entire State, and a wide fringe of Connecticut besides; while in the entire empire each foreign worker has for his share about 158,000 needy souls. And think of Tibet, Afghanistan, Baluchistan, Turkestan, Siberia, the district east of Siam, the great heart of Africa and South America, scarcely trodden by the missionary's foot, and the vast populations in nominally occupied lands just referred to!

But there are still other regions beyond that the Church must enter before Jesus sees of the travail of His soul and is satisfied. A spirit of intercession like that which marked the missionary revival of a century since; consecration of money to missions, that it may send forth the gift of young lives in our universities and seminaries; a longing on the part of board secretaries and their missionaries for such fulness of the Spirit that each may have the strength and wisdom of ten; careful and prayerful thought and cooperation that shall make native churches stronger, as well as independently aggressive and self-perpetuating; such self-effacement as shall make the societies see eye to eye in the matter of distribution of forces and readjustments, where plainly desirable; a concerted and universal advance all along the line—these are some of the outlying realms yet to be entered. For such a forward movement we need still the stirring notes of the first genuinely missionary hymn—Bogatsky's:

Awake, Thou Spirit, Who of old
Didst fire the watchmen of the Church's youth,
Who faced the foe, unshrinking, bold,
Who witnest day and night the eternal truth;
Whose voices through the world are ringing still,
And bringing hosts to know and do Thy will!

THE MISSIONS OF THE NINETEENTH CENTURY.

BY THE EDITOR-IN-CHIEF.

We now stand on a lofty height. By the prevailing, tho undoubtedly erroneous method of reckoning,* this opening year, 1900, is also the closing one of the nineteenth century, and it is natural to cast a glance backward over what the hundred years have wrought in missions.

For convenience, the century might be divided into ten decades, and its developments be studied by this simple division and classification. For, altho there is no mechanical or mathematical exactness in such arrangement of events, each decade has had its own prominent characteristic, its leading event, its conspicuous man and martyr, and its new wonder working of God—all of which serve to make its features unique.

For example, the first ten years of the century were conspicuous for *organization*, we might almost say *origination*, for missions had scarcely past through the throes of their new birth when this century dawned. In 1801, the Baptist Society and the London Missionary and Church Missionary, and the Glasgow and Edinburgh societies had already begun operations; but these were only scattered bugle-blasts calling the hosts of God to the war. The army as a whole had not yet been mobilized, and the great body of believers had to fall into line; and the movements already begun were timid, tentative, and feeble, and needed to be strengthened by numbers and by that greatest of all secrets of vigor and valor, faith in the fact of the Divine call, and in the success of the Divine cause. How rapidly organization neared its completion during these ten years, a student of missions needs not to be told. And now, not only are all the great Christian denominations fully in accord with the work of missions, but there is not a local church of any standing in Christendom that has not its missionary band, its missionary meetings, and its offerings, as an indispensable part of its work.

If we should venture to characterize these decades by some special names or titles, indicating their general character, we should perhaps say that the first ten years were those of inception and *preparation*; the second, of fuller *organization*; the third, of *occupation*; the fourth, of *expansion*; the fifth, of *open doors*; the sixth, of rapid *advance*; the seventh, of *woman's work*; the eighth, of radical *transformation*; the ninth, of the *young people's crusade*; the tenth, of world-wide *federation*. These terms may not exhaust the subject, but they briefly express the conspicuous or more prominent characteristic of the decade to which they belong.

* Which is conceded to be four years too late. See REVIEW for January, 1896, pp. 1, 2.

Each ten years has also some one or more illustrious *name* that is inseparably associated with it. To the first decade, for example, the name of William Carey peculiarly belongs; to the second, that of Adoniram Judson; to the third, that of Alexander Duff; to the fourth, that of George Müller; to the fifth, that of Louis Harms; to the sixth; that of J. C. Hepburn; to the seventh, that of J. Hudson Taylor; to the eighth, that of George L. Mackay; to the ninth, that of Robert P. Wilder; to the tenth, that of Joseph Rabinowitz. These again are not exhaustive by any means, but they may serve as examples of the fact that some one or more workmen rise into singular and conspicuous prominence in each group of ten years.

Again, each decade has also its *martyrs*; men and women, who, if they have not actually sacrificed life for Christ, have exposed themselves to death with the martyr spirit. In the first of these ten periods, we think of Samuel J. Mills, in the second, of Henry Martyn, in the third, of Asaah Shidiak; in the fourth, of John Williams; in the fifth, of Mrs. Krapf; in the sixth, of Allen Gardiner; in the seventh, of George and Ellen Gordon; in the eighth, of Bishop Patteson; in the ninth, of James Hannington; in the tenth, of G. L. Pilkington.

The century has been crowded with remarkable interpositions of God, such as the death of the Sultan Mahmoud, in 1839, and of the Siamese king in 1851, at the crisis of affairs in those two countries—the opening of doors in China in 1842 and 1860, of Japan in 1853–4, and Korea in 1884—the visit of David Abeel to England in 1834, and the departure of Peter Parker, the pioneer medical missionary in the same year; the prompting of George Williams to organize young men into Christian associations, ten years later; the Pentecosts in Hilo and Puna, Sierra Leone, South Sea Islands, Telugu country, Japan, Formosa, etc. In fact, the barest outline of the wonder-working of God through these decades would make other matter impossible in this whole number.

A century of modern missions must, however, be most valuable for its *great lessons*, and on these we may well fix our thought.

No study is more inspiring than that of God's word in the Scriptures, and His work in history. Each interprets and illumines the other. His word, wrought out in His work, becoming incarnate in action; His work, thought out in His word, and becoming its fuller expression and exhibition.

Most of all is this true in Christian missions, so far as they conform to His method and Spirit. If any one message of the Master deserves preeminence as a command, it is that last injunction, found repeated at the close of each Gospel narrative and again in the opening of the Acts; for it should be remembered that the last words He ever spoke were these: "to the uttermost parts of the earth." These words,

when duly considered, compel attention as designedly a last legacy to His Church.

So far as the history of the Church has been the actual working out of this plan of worldwide witness, that history has been sublime, and furnishes material for a sort of Divine epic. What a theme for either poet or painter! Whenever and so far as this work has been abandoned or suffered to fall into neglect, all the Church life has decayed and declined, while every advance step, reveals a wonder-working God and guide.

GREAT LESSONS OF THE CENTURY.

Perhaps the most conspicuous practical features of the whole period are found in the *permanent lessons* which as by the finger of God have been written in letters of light upon the whole missionary history of the century, lessons taught the Church for all time to come and which it is of transcendent importance that every believer should both mark and master. To those lessons we refer briefly, as the final purpose of the great Teacher, who, during all these hundred years has been patiently instructing His people, both by successes and failures.

1. The first of all these lessons is found in the *vital bond between missions and Church life*. To preach the Gospel to every creature is not only our Lord's great command, it is the "article of a standing or falling church." The question is not only, can the heathen be saved without missionary work, but can the Church itself be saved without it. When the seed is choked by the thorns of worldly care, greed, and lust, it brings forth no "fruit to perfection"; there is no seed in itself after its kind, and hence no provision for self-propagation. Whence is to come the Church of the future, if foreign missions be abandoned! The gauge of all true vitality is the vigor of the pulse, which propels the blood to the extremities; and the measure of Christian life in the individual and in the collective body of Christ is the power of its pulsations—what it does for, and how it yearns toward, others outside of self. Before the Church of the last century awoke to this duty at the blast of the trumpet of Edwards in America and Carey in Britain, apathy and lethargy were so enwrapping the nominal body of disciples that religion seemed "a-dying"—there was not only torpor, there was petrification and putrification threatening Christendom. All revivals then and now have either begun or ended in missionary uprisings.

2. A companion lesson is found in the *correspondence between home life and foreign work*. A stream can rise no higher than its spring, however complete the conducting pipe of supply and distribution, the level to which water rises being determined by natural and inviolable laws. A dead church can not send forth living missionaries. If heresy in doctrine and iniquity in practise obtain at home, they will

be reproduced abroad, first in the workers sent out and then in the converts gathered in. Japan, in 1872, seemed to be destined to become "the nation born in a day," to become the evangelizer of the Asiatic continent. Japan, in 1892, was permeated by the liberalism of the Western Church, and the whole native church seemed doomed to a condition of vital declension; the converts had become perverts, and even such a sacred trust as the Doshisha that Neesima founded was threatening to become a nursery of heresy, and even of treachery to ethical principles. Everywhere the spirit of the Church at home is found to spread into the Church abroad.

3. God is still using the *double seed of the kingdom*. In Matthew xiii, the first parable gives us the *Word of God* as the seed to be sown in the soil; but in the second parable, the good seed is represented by the *children of the kingdom*. There is no conflict in this testimony. From the beginning of the age God has used both the message and the man—the written Word and Word made flesh in the living disciple. Neither is truly successful without the other. Roman Catholic missions have been so largely a failure, even when manned by spiritual and devout and heroic missionaries, mainly by the fact that they have withheld from the people the blessed Book. Bible societies have had but a limited success as evangelizing agencies, because even those who search the Word need, like the Ethiopian eunuch, some man to guide them. But the Word of Life held forth in a believer's life, and proclaimed by a believer's tongue—the Bible, with the man behind it, believing it, translating it into action, and witnessing to its truth and power by the fact that its truth holds him like a girdle, and its power thrills and fills him—that is God's way of evangelization.

4. *Prayer is always the pivot of true success*. For a century every crisis, if met by devout and believing supplication, has been safely passed, and only so. Volumes might be written proving and illustrating this. The examples are legion, and they are found everywhere. A great cloud of witnesses testify. God waits for a waiting people. Men and money are forthcoming when prayer is urgent, importunate, and believing. Dangers are boldly confronted, and deliverances confidently expected when there is close contact with the Deliverer. Every great door has been opened by the key of prayer, like the iron gate that was before Peter. Prayer is the mantle of Elijah that smites the waters of difficulty and opens a dry path across them. Here hides the energy of faith that brings clouds of blessing to cover a heaven of brass and flood an earth of iron. All else may be wanting but, if prayer be not lacking, failure will end in success; all else may be present, but if prayer be absent, there is no true success—even success is failure.

5. A kindred lesson is, that *faith in God is always mighty*. Perhaps it would be better to write it, as our Lord spoke it: "*Have the*

faith of God ;" that is, *reckon on God's good faith*. Believe what He says, and boldly issue your *fiat*; say to the mountain, "Be thou removed," and to the sycamine tree, "Be thou plucked up by the roots." We are not to look at natural possibilities or impossibilities; for with Him all things are possible, and so they become possible to him that believeth and who by faith is vitally one with the omnipotent God. Such a career as George Müller's and Hudson Taylor's—types of many others whose names are not so famous—is proof that the God of Abraham and Moses, Elijah and Daniel, is not dead. He will be believed and trusted, if we are to be established, and enabled to accomplish anything for Him. We may *attempt* for Him, if we *expect* from Him, great things. Perhaps it yet remains for man to illustrate how great faith may be in its hold on God, and for God to demonstrate how surely and grandly He recognizes and rewards such faith. The possibilities of a believing heart and life even the angels can not estimate; they lie among the unfathomed depths—unexplored secrets of God.

6. *Suffering and success are still closely joined*. Dr. Edward Judson finely says they are "vitally and organically linked. If you succeed without suffering, it is because some other has suffered before you; if you suffer without succeeding, it is in order that some one else may succeed after you." In this great world-field it is rare that the same man or woman both suffers and succeeds. Some lay mere foundations and die without seeing the structure complete; some sow the seed in tears, and never reap the harvest of their sowing; others enter into their labors.

The devil's motto was—long before Peter became a satan by his suggestion—"Spare Thyself" (*ἰλασέω σε*). The Lord's eternal motto for us is "Deny Thyself." The corn of wheat must fall into the ground and die or it brings forth no fruit. To save your seed is to lose your crop, and to lose your seed is to find your seed again in the crop. To avoid suffering is to forfeit service.

7. *The Gospel is evermore the only hope of man*, and how simple—"Believe and Live." The gift of God is eternal life, and like any other gift, only to be received—one saving "work," to believe on Him whom God hath sent; one damning sin, not to believe. This is the message committed to us, and that it is Divine is proven by its adaptation to all men; nothing here for the wise and mighty only, but for the child and the savage as well. All through this century this message has been mighty. God's word never returns to Him void. Man's word may, but God's word never. We may not live to watch its return, but He whose promise has been given fails not. It accomplishes His pleasure in His time, and prospers in the errand whereto He sends it forth. Man's life is not long enough, nor man's vision penetrating enough, to trace every outgoing and incoming of

God's dove, but all we have to do is to let it go and fly and come back, not to us, perhaps, but to Him. Or, as the figure stands in Isaiah, it is like the rain and snow—they are going and coming. They descend visibly and audibly; they return silently and invisibly in vapor by the process of evaporation. But God sees them coming back with their report—"We have watered the earth, made it to bring forth and bud." Let us trust Him whose word it is.

8. The *day of supernatural power* is never passed. Miracles change their form and type because their mission is not the same. But God never ceases working. There is still the pillar of cloud and fire in His leadership, His hand outstretching in miracles of soul-healing and transformation; He still opens doors to nations and to human hearts; He still guides events, riding even on the whirlwind and directing the storm. Not one great event of the century that is not along the line of His purpose. These are not *disjecta membra*, but members of one organic body of history, and in His Book all were written long beforehand to be in continuance fashioned in actual occurrences. He has interposed in marvelous ways, and in none more singularly than in the synchronism and succession of workers. If the lives and labors of the missionaries of the century were put on a chart represented by lines of light, it would be seen how parallel they run in various lands, and how where one ends, another begins, as Pilkington took up Mackay's work in Uganda.

9. *Numerical standards of success are wholly untrustworthy.* Our God is a wonder-working God, and has His own lexicon of terms, calendar of events, and modes of reckoning. His mathematics are not man's. With man, one and one make two; with Him, one and one make ten, and so, while one puts a thousand to flight, two make *ten* thousand flee. One Saul of Tarsus was worth a regiment of ordinary converts. God *weighs* instead of *counting*, and weighs in His own balances. Nothing is a more awful sign of the materialism of our age than the very question, "Do missions pay?" and the attempt to settle it by comparing the number of converts with the amount of money spent! How He must hold in derision all such carnal principles of reckoning. And then, too, as if there were no results that defy not only our coarse statistics, but our very perception and conception! Our eyes are too dull and our minds too narrow to scan His doings and dealings. Eternity alone will reveal—perhaps even eternity can not *reveal*, because intelligence with us will always be finite, even then.

10. We may add one more lesson—*obedience to God is the one condition of blessing from God.* He says "go," and we stay at our peril. He says speak, and we keep silence at our cost. We must obey—nay, we *may* obey; it is not duty so much as privilege. Let us go and die, if He pleases; the blood of the martyrs is the seed of the Church. Let us give largely, freely; our scattered seed will bring its harvest,

tho after many days; in our scattering we shall increase. Let us bear witness—we have no responsibility as to the reception of our witness—tho none believe our report. There is no reason why the evangelization of this world should not be attempted and accomplished in our generation. If Ahasuerus could twice send out a proclamation to every subject in his vast kingdom, extending over five million square miles and do it inside of a year, with the slow “posts” of his day, what may not fifty million Protestants do, scattered from the rising to the setting sun, and from pole to pole, with the Bible translated into nearly four hundred tongues; with steamships and railways that can carry us at from twenty to sixty miles an hour, and with all the facilities for the work that make this the unique era of history!

A new century is about to open before us, and the end of the age draws near. The earth is depopulated and repopulated thrice in a hundred years, and every second marks a birth and a death. Our greatest need is to “*arise and shine.*” Darkness and death are abroad, and we have the Light of Life; a world famine, and we have the Bread of Life. God is calling, man is calling; the past is luminous with its lessons, the future luminous with the glory of its possibilities. O for a Church that dares to do great things for God, and to hope greater things still from Him! The God of the future is a greater God than the God of the past, to those who by faith, prayer, and obedience make possible the discovery of His true greatness.

THE MISSIONARY SITUATION IN SOUTH AFRICA.*

BY REV. JAMES CHEYNE DORWARD, NATAL, SOUTH AFRICA.

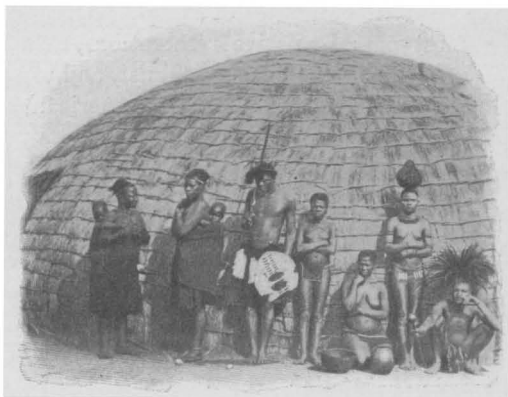
Missionary of the American Board of Commissioners for Foreign Missions.

When the American missionaries first entered the country now known as the South African Republic (1835), that country was occupied by a powerful Zulu tribe, under the leadership of Umzilakatze, the predecessor of the Matabele chief Lobengula, with whom Great

* The missionaries of the American Board were among the first to occupy Natal, Zululand, and the country now known as the South African Republic. The Transvaal has an area of 119,139 square miles. Its population, according to the State Almanac for 1898, is 1,094,156, composed of 345,397 whites, and 748,759 natives. The latter belong to various tribes of the Bantu-speaking Kafirs, as Basutos, Betchuanos, Ba-pedis, etc., etc., and are scattered all over the Transvaal. Six missionary societies are at work among them. The most prominent of these has been the Hermannsburg Mission, its work dating from 1857. Attacht to this mission there are some 20,000 black converts. In 1859 the Berlin Mission took up work in the Transvaal, and has carried it on for forty years. It numbers over 14,000 Christians. The Wesleyans from England began mission work in the Transvaal in 1875, and have several thousands of adherents. An Anglican mission, begun in 1878, has a few hundred members, whilst the Dutch Reformed Mission from Cape Colony, and a Mission Romande from Protestant Switzerland have each their own fields, and an increasing circle of converts. The American Board, and the American Methodists, have also established work in this country. The Boers have shown little interest in these missions, and the law of 1887, which limited the number of blacks on every five thousand acres to five families, if pushed to its natural conclusions would have destroyed every mission in the country.—EDITORS.

Britain had a fierce conflict only a few years ago. Their labor among that particular people was short. They had scarcely begun their beneficent work when the great exodus of the Boers from Cape Colony began. In due time the emigrants and the natives met in battle array—the Boers were victorious, Umzilakatzé, with his people, were driven across the Limpopo River, and the country was transformed in a few years into a Dutch republic. The missionaries did not follow the natives into Matabeleland, but made for Natal, where a company of their brethren had already begun to labor.

The little mission band in Natal at first seemed likely to fare but little better. The teeming native population which they expected to find had been swept away by the armies of Tyaka, the founder of the Zulu nation, only about fifteen years before. This Tyaka was a great military genius. He has been called the Napoleon of South Africa. Beginning with a small tribe of about 2,000, he gradually conquered and absorbed all the surrounding peoples from the Delagoa Bay to the St. John's River. His reign of terror lasted about twenty years, and at his death he had 100,000 warriors. He was slain by his two brothers, one of whom, Dingane, was in power when the American missionaries arrived on the scene.



A ZULU HUT AND SOME OF THE FAMILY.

It was the policy of these Zulu conquerors to keep the land immediately south of the Tugela River destitute and untilled. The inhabitants were, therefore, slain, drafted into the Zulu army, or distributed among the tribes of Zululand. Military kraals were established in Natal, but none were allowed to remain outside of them. So thorough was the desolation that, on their first journey from Port Natal to the capital of the Zulu king, it is said that the missionaries found no habitations south of the Tugela River, tho they saw the sites of many old kraals and the bones of the dead scattered all around. At that time there were only twenty-two white people in Natal, and two of these were women. The men were there for the purposes of trading and hunting.

The missionaries were cordially welcomed at first, but when the Zulu king saw his people becoming converts, and mission stations being formed, his jealousy was aroused. That first little company of native Christians was slain, and the missionaries were driven into Natal,

Then the advent of the Boers took place. By force of arms they conquered the Zulus, established themselves in Natal, raised the republican flag, and founded the city of Pietermaritzburg, which they named after two of their leaders who were slain by the Zulus. The rule of the Dutch, however, was short lived. The British government came on the scene, and the Boers retreated across the Drakensberg.

After the establishment of British rule the work of the American Board made rapid progress. Being first on the field the missionaries had acquired considerable influence over the native population, and thus their work increased very rapidly. Great numbers from the surrounding country came into Natal seeking the protection of the British flag. The Americans were useful to the British government, and in due time, as trustees for the natives, acquired control of 90,000 acres of land in twelve mission reserves along the coast from the northern to the southern boundaries of Natal. As these are also surrounded for the most part by native reservations, held in trust by a government body called the Natal Native Trust, and as the most of the natives in Natal live on these lands, the American mission soon became an important and influential body.

MISSIONARY SOCIETIES AT WORK.

There are other missions now at work in Natal, Zululand, and the Transvaal. A list of their names would include Anglicans, Wesleyans, Presbyterians, Free Church of Scotland, South African General Mission, the Church of Norway (Lutheran), the Church of Sweden (Lutheran), the Free Church of Norway (Congregational), the Hermannsburg Mission, the Berlin Mission, the Swiss Protestant Mission, the Colonial Mission Society, the Huguenot Female Seminary Mission (Boer and British), the Independent Baptist Church (African Dutch), the Boer Farm Mission (African Dutch), and others. Mr. Baker, of Johannesburg, a man of wealth, carries on at his own expense a mission operating at several points in Natal and in the South African Republic. The Roman Catholics are also at work in considerable force, but not with very marked success. The English Wesleyan mission is the only one in Natal that approaches the American mission in extent or influence, and the work of that mission is very largely with the Xosa-speaking part of the population.

In spite of the fact that so many missions are at work, many in Zululand even yet have had little or no opportunity to hear the Gospel. That land at present is closed against European occupation. There are a few missionaries, Anglican and others, but no new grants of land are now given or sold. Work in these parts must be accomplished by itinerating, and where consent of chiefs and magistrates can be secured, by placing native pastors. The scattered way in which the natives live makes the work of reaching all with the Gospel, even

in Natal, difficult and laborious. Yet the work of the missionaries has not been in vain, nor even slow in development. The result fully justifies the effort put forth. Among the Zulu people there are to-day very many homes where Christ is honored and where family worship is conducted daily. The Lord's day is observed by large Christian communities and to some extent even by heathen people. There are, at least in the American mission, a number of self-supporting native churches. The American Board still sends out missionaries but contributes nothing to the native agency. The churches of this mission have their own Home Missionary Society, which is supported by funds contributed by the native Christians. Every church is assessed according to its ability, the churches making the assessment. This society sends out and supports native agents trained and approved of by the American missionaries. Weak churches are thus helped to support their pastors and evangelists are sent into outlying districts. Many members of the native churches give, besides Sunday offerings, more than the amount of an average month's wages to the annual contribution for this Zulu Home Missionary Society.

The Theological School of the American Zulu Mission is the only one in South Africa for the training of Zulu men for the pastorate. From it many Zulus have gone out to preach the Gospel to their own people. The importance of this department can scarcely be overstated. The men in charge, however, are sadly handicapped by duties that often seem to conflict. The work is so large and is becoming so complicated, while the number of missionaries is steadily diminishing on account of lack of funds, that those in charge of the Theological Seminary are obliged to add to their work the duties of a general missionary. This often necessitates the closing of the seminary while other duties are being performed.

The field opening up for thoroughly equipt native evangelists is large and important, and the opportunities which the near future must bring can scarcely be overestimated. Africa has now been partitioned by European powers. What Roman arms and Greek literature accomplished for the ancient world, the commercial greed and lust for power so rampant to-day will accomplish for Africa. These forces will open highways along which the heralds of the Cross may enter. Railroads are now being pushed into regions hitherto well-nigh impenetrable to the missionary. Here is not only an opportunity but a resulting responsibility. The experience and strength generated during the past sixty or seventy years should now be fully utilized. The Theological Seminary may be made a radiating center of great power. The Zulu language is understood far into the interior. Native evangelists, properly trained, would be able to carry the Word as far as the Zulu language and kindred dialects are spoken. To that end a proper endowment of the Seminary would be most welcome.

One of the great services of the American mission is the translation of the Bible into the Zulu language out of the original tongues. The people had no written language when the missionaries began their work. This Bible is printed by the American Bible Society, and has gone through a number of editions. The sales are large, and increasing every year. Last year the Bible Society sent out 14,000 copies. This growing desire for the Word of God is a most encouraging feature.

The training-schools for boys and girls in the American mission are largely in the hands of lady teachers. There are three such schools for girls, and one for boys. They supply the mission with its day-school teachers and helpers, and produce its best home-makers. It should not be thought that these schools are educational centers only. They are evangelical agencies of the most aggressive sort. They are centers of light. It is doubtful if any other department of work gives more satisfactory returns. While industrial work is taught in these schools, and a fair common-school education is given, the work of the teachers is preeminently evangelistic. These pupils are taken out of their heathen surroundings and associations for nine months of the year, and brought under the refining and softening influence of American women in charge. In the class-room, in the assembly, and in private, the sweetness and light of the Gospel are so set before the pupils that a large majority of them make confession of Christ before they leave school. In many minds there is an impression that the work in these schools is secular in its tone. Nothing could be farther from the truth. But in the mission field we are made to realize more forcibly perhaps than is possible in a Christian land, that mental quickening is essential to the fullest development of the moral and spiritual nature.

THE AMERICAN BOARD IN THE TRANSVAAL.

The work of the American Board is not confined to Natal and Zululand. It has gone back to the territory it attempted to occupy in the early days before the gold fields were dreamed of. The work in the mining districts in Johannesburg is very important. One mine alone, the "Simmer and Jack," before the present war commenced, was employing 4,500 natives. The mission reckons its native district in Johannesburg as numbering from 70,000 to 100,000. In these mines are to be found natives from far and near. Many are brought down from the interior for mine work. A visitor may hear at least half a dozen languages spoken in one mine. The American missionaries are themselves limited to the Zulu tongue, but they have native Christians who have learned most, if not all, the languages spoken, and are able to preach in them. Another class of natives is reached through open-air preaching in the Market Square of Johannesburg, and still another



EDWARDS HALL, INANDA SEMINARY.
American Board Mission, Natal, South Africa.

in the mission chapels, of which there are several in the city and its suburbs. Evening schools are taught during the week in these chapels, the Bible in the Zulu language being the text-book.

Other mission bodies are also doing a great work among the various peoples of the Transvaal, and there is room for many more. An impression is being made on the great mass of heathenism. How great that mass is, and how dense the ignorance and superstition it represents, one must go there to realize in any proper measure. The farthest reach of the American mission at present is Gazaland or Eastern Rhodesia, where a small company of missionaries are at work.

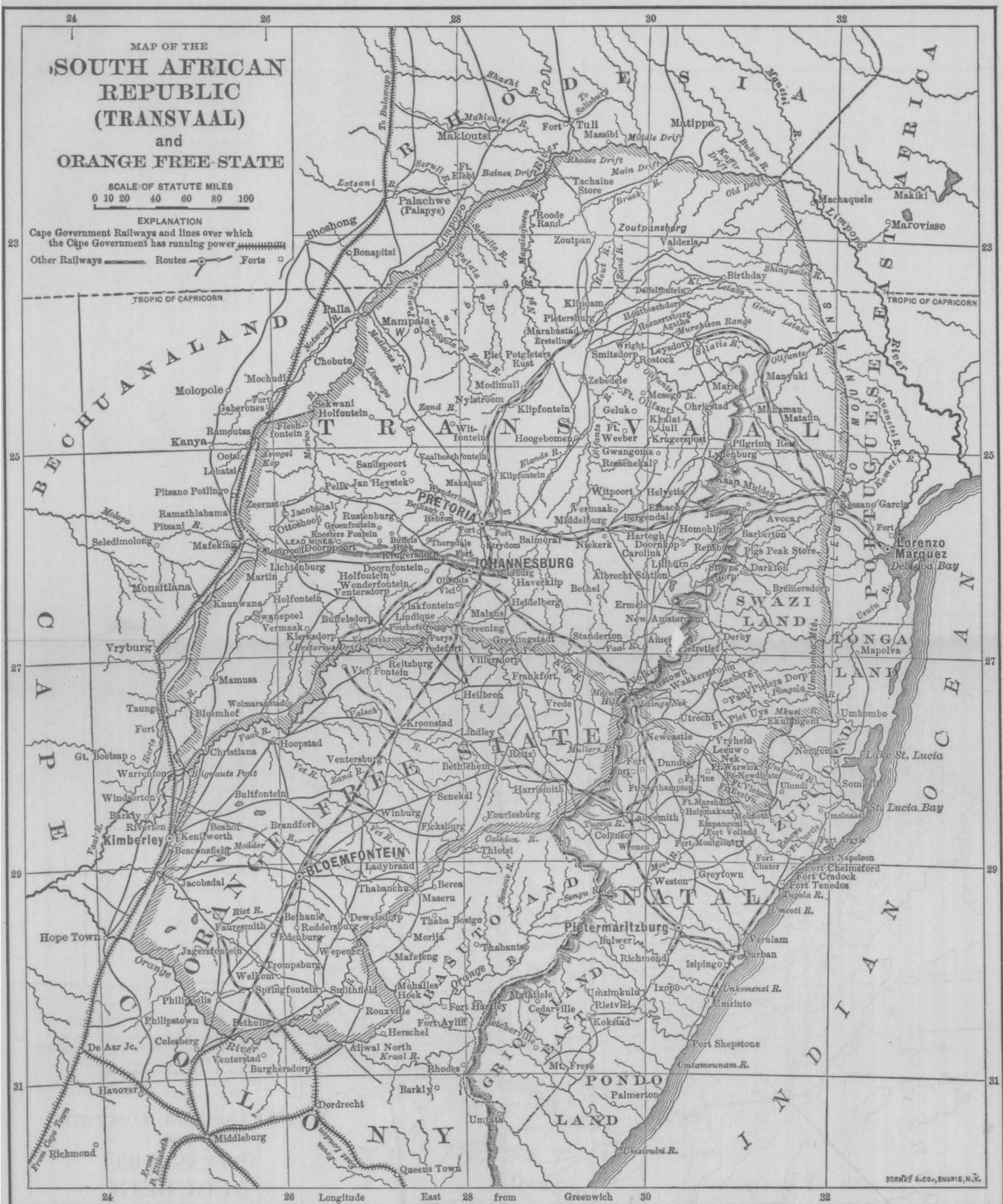
Taking into consideration the present conditions of life among the Zulu people, together with their past, their progress gives much room for encouragement. The missionaries have had to work under many discouragements. The British government has not placed the natives of Natal under English law, but under laws entirely different, namely, a set of laws called the Native Code. It would seem that in the early days, when natives sought the protection of the British flag, they might have been placed under civilized law; but instead a code was made, based on the old laws and customs of the heathen. Among other things these laws legalized polygamy, set the price of a woman given in marriage, and made her marriage legal only when the said sum was paid in the presence of official witnesses. Women are always minors and always the property of the father, his heir, or the man to whom she is married; and on the death of her husband her eldest son is practically her owner. Such things sanctioned and legalized by a professedly Christian government have been a serious stumbling-block to progress

The temptations that surround the native convert are also many and great. They are not supported against the evils that surround them by a strong moral sentiment in the community. They are not buttressed as are Christians in England and America. They are obliged to live close to the heathenism they have forsaken, and for the most part are still subject to heathen chiefs, who have magisterial power under authority from government which allows them to try cases, collect fines, and yet requires no report or return of money. Men have been fined by these chiefs for attending religious meetings.

It has been well said that where non-Christian races have a certain degree of culture, tho it be pagan, and where men have been trained by commerce and under the influence of a settled government of their own, they may, after a short period of probation, be entrusted with the management of their own church affairs and with the spread of the Gospel among their own people. This may be true of India, China, and Japan, where the people for centuries have had training in heathen culture, but it is not true of Africa. Such training has been wholly wanting among the Zulu people. For ages, until about sixty years ago, they lived without a glimpse of better things, in naked barbarism. To-day they have only such opportunities for self-development as the missionary makes for them. The British government has laid upon them absolutely no responsibilities, and since Natal has become an independent, self-governing colony, those in authority are inclining more and more to a policy that would hold the people down to the level on which they were found.

THE OUTLOOK FOR MISSIONS.

As to the future of missions in South Africa, in view of present disturbances, there need be no fears. Irrespective of the merits of the war now raging in that country, we believe that the result will be favorable to missionary and religious enterprise. The past years of jealousy and discord between the ruling powers has been a serious hindrance to religious progress. The war may be expected to clear the political atmosphere, settle great questions of government control, and usher in an era of peace with all its attendant blessings and opportunities. Africa has been brought vividly before the world, never again to lapse into its former dark condition. The opening of the continent must go on still more rapidly. The railroad is open to Bulawayo, which a few years ago was the capital of a heathen king, but which has now a population of 4,000 white people, 10 hotels, 2 club houses, 6 churches, 3 newspapers, hospitals, schools, and all that goes to make a civilized community. The prince of this world is already making strenuous efforts to forestall the missionary. A strong prejudice exists, even among many good people in the English colonies, against the work of missionaries to the natives, and as for the civilization



brought in by an army of adventurers and speculators, it may be called Christian, but it does not make for righteousness. At a way-side railroad station the writer came across a distiller's advertisement; it was a large map of the world, and across it was printed the words, "Our field is the World." Is the Church of Christ characterized by a like zeal and enterprise? The motto is also theirs.

Millions of dollars are being poured into the Cape to Cairo railroad and telegraph scheme. Yet the promoters of that gigantic enterprise probably will not live to reap dividends therefrom. They are investing for future generations. A nobler investment, making larger promises and offering greater and surer returns, is before the Christian world to-day, an investment that aims at the transformation of a continent—the redemption of millions. Ten thousand per cent. in this life and in the world to come life everlasting is the reward offered by the Almighty.

The redemption of Africa and the transformation of its trackless wildernesses, vast forests, and great lakes, now the habitations of wild beasts and, perhaps, of wilder men, is not a chimera. The same forces that wrought out the redemption of Gothland are at work there. The spread of Christianity in the Roman empire, among the Gothic races, in the British isles, with the wonderful story of transformed lands and peoples flowing therefrom, is the history of missionary enterprise. The time is as surely coming when the wilds of Africa shall be subdued, when its fever belts shall yield to sanitary laws, its great plains be converted into fruitful fields, its great lakes into centers of commerce, and the whole be inhabited by a people whose God is the Lord.

NEW RULES OF THE EDUCATIONAL DEPARTMENT OF STATE, JAPAN.

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

The Japanese school ruling, recently made, has created quite a disturbance of missionary circles in that country, and of all missionary societies having educational work there. That they clearly contravene the clauses of the national constitution, which guarantee religious freedom, is recognized beyond mission circles. The *Japan Mail*, a powerful organ, which is generally accredited with too much sympathy with the government to admit of its being relied on as independent in judgment on some questions, is very pronounced against this action of the educational department of state. It says these rules practically amount to a "veto against all religious instruction." It crystallizes the matter, saying, "To tell a man that if he chooses to send his son to school where religious instruction enters the curricu-

lum, the lad will be liable to conscription involving three years' service in the ranks, at twenty, whereas, if there be no such subject in the curriculum, he will be safe from conscription until twenty-seven, and can then escape with a year's modified service—to condemn a father to such a choice is virtually to deprive him altogether of the privilege of choosing!" It affirms that, "That is not the kind of freedom of conscience guaranteed by the constitution."

Our American readers must not mistake this for neutrality in religion in public schools or other government institutions of learning. There is no dispute over that policy. Nobody asks that taxes paid by men holding various creeds, should be given without their consent to support schools where one particular creed is taught. The contention is over schools which have no relation, direct or indirect, to support from the government. This law establishes a penalty for attending private schools where religion is taught either inside or outside of the regular school hours or curriculum, even tho the government has otherwise officially approved the curricula of these schools, and recognized the grade of their alumni. It is a bold, Jesuit-like stroke of policy, intended to drive students into the government institutions. Whether it is designed to strike at the teachings of Christianity, and thus at missionaries, need not now be asserted. If it is nothing but another instance of the extreme nationalism of some of the narrow-minded among the leaders, the effect is the same. If the government were to prohibit all private schools, and make attendance on national institutions of learning compulsory, that would be a distinct move toward nationalism. That law might or might not be proven constitutional. But to pass a law that there should be no private institutions in connection with which any religious instruction is to be given, is to invade another domain. They might extend this to say that if any religious instruction were given to the pupils on Sabbath, in churches, or at the home, the pupils were to be subject to national disabilities. It contravenes all constitutional guarantees of religious liberty.

That this sort of laws obtains in some Christian states has no relevancy. Austria even enters the home and prohibits children between the ages of seven and fourteen attending family worship in Protestant homes. But there is no profession of religious liberty in Austria. No constitution safeguards the conscience of the people. On the other hand, Japan has a constitution, and the other nations waited for ten years while the Japanese became familiar with what that meant, to a degree which gave some guarantee that it could and would be operative. Not till reasonably assured of this would they enter into treaties with Japan, placing their respective nationals under Japanese authority. And this is the specimen notion of the educational department of state in regard to religious liberty guaranteed by

the nation! Until recent enactments modified the administration, certain mission schools were exempt from conscription, having a scheme of studies approved by the government, Christian instruction being given aside from the regular curriculum. These continued to be Christian schools, and were not contravened by the government. There was hope that the government would ere long become liberal enough to accept a test of scholarship alone, leaving each school to do with the religious instruction as it pleased. A standard of educational results, no matter how reached, would have been satisfactory.

When, however, these new restrictions compelled the entire disassociation with religious teaching, in or out of school hours, the Presbyterian school at Tokyo resolved to break all connection with the government and become an absolutely private school, and so notified intending students. In view of its obligations to students who had already made their arrangements to enter the school, this was subsequently modified for the present. The rigid administration of the new regulations will remove students from mission schools numbering in the aggregate thousands, even affecting the elementary work of kindergartens.

Fortunately, this prohibition is not a legal enactment of the government, else it might be difficult to get it repealed. It is only the instruction of the minister of education, which he may be induced to modify, or which his successor may withdraw. Tho urged by the educational council to pass a law prohibiting all private schools, the government refused to do so. The *laws* of the land are not harshly hostile to mission schools. What we are denouncing is only a regulation of a government officer, tho possibly "winked at" by the government, either on principle or policy. It is like a measure here with us, amenable to public sentiment, which even the party-initiating it may withdraw, and there is reason to hope it will be modified under popular demand.

One can not be unappreciative of the progress made in Japan. Forty years ago the first Protestant missionaries entered the country, with government proclamations on every highway threatening their lives for being there at all. Now, forty thousand Japanese Protestant Christians are enrolled in churches. Japanese Christians are important government factors. The speaker of the parliament in recent years is a Japanese Christian; two out of four of the central committee which direct the dominant political party are Christians. The progress of the past forty years furnishes ground for assurance and for hope. It must not be expected but waves will recede, even when the tide may be advancing. Japan will probably right up this school matter; meanwhile missionaries must have patience. It were desirable that no such checks and setbacks should mar Japan's progress; but still she makes progress. She ought to keep scrupulous faith

with her constitution, or other nations will distrust her in other than religious and educational lines.

ACTION AT A CONFERENCE OF THE MISSIONARY SOCIETIES.*

This conference, composed of officers and members of the missionary agencies of the Baptist, Congregational, Episcopal, Methodist, Presbyterian, and Reformed churches, would express its complete approval of the resolution adopted by the missionaries in Japan, on August 16th, in the conference called to consider the question of the relation of the schools supported by these boards to the regulation of the minister of education, forbidding religious worship or instruction in all schools "whose curricula are regulated by provisions of law," to wit:

The representatives of six Christian schools, Aoyama, Gakuin, Azabu Ei-wa Gakko, Doshisha, Rikkyo Chu Gakko, Meigi Gakuin, Nagoyo Ei-wa Gakko, met in conference on August 16th in Tokyo, to consider what course to pursue in view of the recent instructions of the educational department, excluding entirely all religion from private schools receiving any recognition of the department, and decided to submit to the representatives and officials of the various Christian schools affected by these regulations, the following statement of opinion for their consideration:

The constitution of the empire grants religious liberty; the instructions of the educational department, definitely and more completely than ever, forbid all teaching of religion, as well as religious exercises, to all schools seeking government recognition. We feel that this position of the educational department is contrary to the spirit of the constitution of the empire, in practically restricting the liberty of parents in deciding upon the education of their children. We are here not raising any objections to the educational department's making such restrictions for public schools supported by public funds; but we feel that to put these same limitations upon private schools, supported by private funds, works great injustice. We feel even more strongly that these regulations make it impossible for Christian schools to secure the recognition of the government and its accompanying privileges. We are of the conviction that for any Christian school, founded on Christian principles, supported in any measure by the gifts and prayers of Christian people, to exclude in any degree Christianity from its ruling principles, or from its school life, would be disloyalty to our common Lord, and to the churches aiding our schools. We call upon all officers and teachers of Christian schools to take a firm and decided stand upon this matter, not yielding any Christian principle for the sake of securing or maintaining government privileges.

In the conviction that the great need of Japan is Christianity and Christian education, and that the members of the churches represented in this conference would not approve of the use of mission

*After the above was in type we received from Mr. Robert E. Speer, secretary, the following memorandum of action of missionary secretaries held in New York, Nov. 9, 1899. We are sure the patrons of all the missionary societies will endorse their action.—[THE EDITORS.]

funds in the support of schools in which all religious exercises and teaching are prohibited, this conference expresses its conviction that the missions in Japan should steadfastly refuse to make any compromise of whatsoever character, or however temporary or plausible, as to the religious character of their educational work. In the judgment of this conference, it will be most unfortunate if at this time the missions fail to stand together, in maintaining unimpaired the avowed and unmistakable Christian character of their schools, in all their departments, at whatever sacrifice of secular advantage or government privilege.

TWENTY-FIVE YEARS AGO AND NOW IN COCANADA, INDIA.

BY REV. H. F. LAFLAMME, COCANADA, INDIA.

Missionary of the Canada Baptist Mission.

Bishop Thoburn, in his admirable book, "My Missionary Apprenticeship," a title he applies to the account of his first twenty-five years in India, seems to indicate that as the length of time required to master the missionary's calling. The census report of 1891 for South India records the fact that at birth the India infant looks out upon the possibility of twenty-five years as a life expectancy. This statement of a veteran missionary, and this startling deduction from life statistics, solemnize us as we realize that the Telugu mission of the Baptists of Ontario, Quebec, and Western Canada past its twenty-fifth anniversary on the 12th of March, 1899. On that day, twenty-five years ago, John McLaurin, his wife, and two little girls landed at Cocanada, and took over from Thomas Gabriel, an ex-telegraph operator and an ordained minister of the regular Baptist persuasion, the mission, with one hundred and fifty churches, a handful of native agents, and a debt of 10,000 rupees. At that time, from Nursapur, fifty-six miles south, to Vizagapatam, one hundred miles north, and to Rajahmundry, forty miles inland, there was no other Protestant mission station.

In 1899, the venerable founder looked over a sea of four hundred faces, upturned in eager, intelligent, and sympathetic interest to catch his every word, as he reviewed the gracious dealings of God with the mission. These were but the representatives of four thousand in the membership of the thirty-three churches of the mission which he had established twenty-five years before. And these again were but the vanguard of a great host, the noise of whose coming mutters like the roll of distant thunder throughout the length and breadth of the mission field. The mission has past its apprenticeship; it has attained its majority; it now stands with head erect and shining face toward the

future, where all the bright promises of God lie, and henceforth it will race with the strong.

The semi-jubilee celebration, held at Cocanada, extended through four days and a Sabbath. The mornings were entirely occupied with devotional and spiritual exercises of great power and blessing. The afternoons throughout were devoted to the history of the mission. The programs of the evenings were varied, and consisted of reminiscences and experiences, and on the last night of a consecration meeting that has marked an epoch of new power and higher living in many souls, and has increased the spiritual pulse-beat of the mission. Services of song brightened the periods. Rhythmical histories of Joseph, Moses, Esther, and Christ chanted by small choruses to the accompaniment of the sitar, gave great enjoyment and large instruction. One night a phonograph reproduced among other things messages from the founder, from the sonorous and musical voice of Pastor Jonathan Burder, and some Telugu hymns, to the great amazement of many. An acetylene gas magic-lantern was a feature of some evenings.

The first day was given up to the veterans. The bitter truthfulness of the census statement that twenty-five years is the average of life in South India received sad confirmation in the absence of all but a little handful of charter members. Thomas Gabriel's grave received his earthly remains twenty-four years ago, and his spirit went home to God after what seemed to be the completion of his life work in the handing of his loved mission over to the Board. Currie Samuel, baptized among the very first, thirty years ago, away down in his village near the Colair Lake, was not able to be present. He is the mayor of his village. But his vigorous dearly loved and honored younger brother, Peter, the pastor of Gunapudi, the banner church, was present and told of the beginnings. In the place of their first sixty-rupee meeting-house they now have a chapel costing five thousand rupees, of which he and his two brothers gave twelve hundred. Other friends in India and Canada and the native Christians are clearing off the balance. They have four hundred and eighty members and raised over six hundred and twenty last year to support church expenses, five teachers, and four village schools, and to help in other directions. The church is one of the two declared self-supporting in the mission. M. Mark, the Tamil butcher, a deacon in the Cocanada church, and one of the charter members, related his early experiences. Brother McLaurin spoke with power about beginnings.

The second day covered the first twelve and a half years, 1874-1886. Mr. McLaurin and his daughter Kate, who represented her mother, and pastors Jonathan Burder and Karri Peter spoke. In the commencement, the first converts had come from the villages about Colair Lake, and so the missionaries and workers were at once led to the heart of India's agricultural village. They preached, and

taught, and pleaded with the villagers. Among them they established little schools for the children of their converts. Out from these villages and up through these little village schools came the bone and sinew of the mission's life and growth. Four mission stations were established by 1882 at Cocanada; Tunj ('78), Akidu ('80), and Samathota ('82), with boarding-school for boys or girls at each for the brighter scholars from the village school, and for such as could not get to school in any other way. A literary and theological department was added at Samathota for the education of teachers and preachers and their wives. A boarding and day school for Europeans and Eurasians was opened at Cocanada. As the burden of a successful work pressed upon them, the missionaries pleaded with the home churches for reinforcements. But from '78 to '86 none were sent. In '84 two missionaries were sent home on furlough. The intense strain precipitated a great calamity. In '85, enthusiastic, devoted, hopeful Timpany died. Returning prematurely to take his place, Currie died in '86. Craig came back just in time to take over the entire burden of the work falling from the almost lifeless hand of McLaurin, who was compelled to go home in 1887. Miss Frith, the first and only single lady on the staff, after five years' service, was then invalided home. Thus the seminary was closed, boarding-schools broken up, half the stations left vacant, and the burden of the work largely thrown on one man. Thus the first half of the mission's history closed in clouds, darkness, and great distress.

The third day dealt with the second twelve and a half years, 1886-1899. It was not till the end of '89 that all the old stations were fully manned, and the mission prepared to advance into new territory. In that year a memorable meeting of the two Canadian missions, under a profound conviction after long prayer that this generation of Christians were demanded by the commission to give the Gospel to this generation of heathen, issued an appeal to the home churches for one male missionary to each fifty thousand of the people, and single ladies in proportion. They prayed that God might greatly multiply the native agents and strengthen the native churches. The history of the second period has been the answer to that prayer. The five male missionaries and five single ladies of 1889 have increased to ten of each in 1899; the native agents from ninety-two to one hundred and eighty-two, the seventeen churches to thirty-three, the two thousand church members to four thousand, and the native contributions from 2,300 to 3,766 rupees. There is a doubling almost all round. Praise be to God! What might the response not have been had the appeal of '89 received a fulfilment?

On the fourth day of the semi-jubilee the future, its prospects and views, were looked into. The gigantic proportions of the need are apparent from the following facts: One million and a half Telugus

are dependent on this mission alone for the Bread of Life. Of these 400,000 (not including little children) pass to eternity each decade. The four thousand converts are from the lowest castes, who represent only one-sixth of the entire population. The remaining one million and a quarter of higher caste present an almost unbroken phalanx to be posset for Christ. Were the 1,500,000 equally distributed among the evangelizing forces there would be 150,000 souls to each mission station, with eighteen mission agents, preachers, teachers, Bible women, and colporteurs. Among them would be the care of and help from three hundred and seventy-five church members. Out of two thousand villages only two hundred and sixty-two contain Christians. In most of these the Christians are a mere handful from the lowest and most despised castes banisht to the outskirts of an overwhelming heathenism. With the utmost endeavor of the entire mission staff only about one-half of these two thousand villages are receiving anything like regular Gospel ministrations. In many of them only very meagerly is Christ given. In one thousand of them a few only occasionally, and some never, hear the Gospel message.

This distressing need so impresses the missionaries that they are calling for twenty more male missionaries and a proportionate number of single ladies, to be sent out as soon as possible, and are urging the native churches to increast effort.

The Sabbath of the semi-jubilee was a high day. The morning congregation of four hundred raised one hundred rupees toward a superannuated ministers' widows' and orphans' fund. The women met in the afternoon. Their aids are marching out in supporting home mission Bible women. The home mission in ten years has helpt struggling causes to four thousand rupees. What hath God wrought!

THE WORK OF CANADIAN MISSIONARY SOCIETIES.

REV. E. RYERSON YOUNG, JR., TORONTO, CANADA.

In the month of October the mission boards of the principal denominations in Canada were in session.

In the historic city of Quebec, the General Board of Missions of the Methodist Church met on October 12-17. There was a full attendance of members, every conference in the Dominion being represented. The income for last year was \$265,979, which gives the handsome increase over last year of \$22,927. In his annual report, the secretary, Dr. Sutherland, reviewed the work done in Japan, China, and other mission fields under the control of the Board. Spiritual progress was also recorded in most of the missions. The influence which the province of Quebec is exerting in the Dominion

has called forth a more aggressive mission work among the Roman Catholics of that province.

A special report concerning the foreigners who have lately settled in Manitoba was presented by the Rev. Dr. Maclean. At the present time there are within the bounds of the Manitoba conference about 25,000 Galicians and 7,000 Doukhobors. The former are chiefly from Austria, and comprise Poles and Ruthenians; the latter are from Russia. These people are chiefly located in Manitoba and the Northwest, in and beyond the Swan River district. They speak the Ruthenian, Polish, and German languages, the first predominating. Owing to their poverty, their ignorance of the English language and customs, and the difficulties incident to settlement in a new country, their social condition is not the best. They are sober and industrious, and, as farmers on a small scale, they are likely to succeed. As they are certain to become an important social and political factor in the building of the nation within a few years, the Methodists feel that something ought to be done toward evangelizing them.

The board of management of the Woman's Missionary Society of the Methodist Church of Canada held its eighteenth annual session in Hamilton, commencing on October 17th. All branches of the work under the control of this energetic society were in healthy condition. This missionary society raises its money *before* it "grants" it. The receipts of last year from the branch auxiliaries amounted to \$40,226. The Easter offering was \$7,020, and there was an additional income of \$2,400. The appropriations made for the ensuing year aggregate \$45,647.

The Board of Domestic and Foreign Missions of the Church of England in Canada met in Montreal on October 10-12. The income for the year ending in July was \$34,742, about the same amount as that of last year, which was then a gratifying increase. The Woman's Auxiliary raised in addition to this \$23,110. Grants were made to the different missions under control of the Board. A special effort will be made to organize the children and teachers of the Sunday-schools into systematic helpers. In connection with the work in Japan, the Anglican Board had heretofore handed over a lump sum to the Society for the Propagation of the Gospel in England, which money was disbursed for them. The Canadian Board has arranged to take this work off the hands of the English society and will hereafter engage, pay, and direct its own missionaries. The transfer will take place on January 1.

THE CANADIAN PRESBYTERIANS.

The executive committee of the Home Mission Board of the Presbyterian Church in Canada met in Toronto on October 10th. This board is a separate organization from the Foreign Mission Board. Grants to the extent of \$40,000 were made to mission work in different

parts of the Dominion from Quebec to the Klondike. The General Presbyterian Mission Board purposes to raise a fund of \$150,000 in connection with the twentieth century forward movement, and of this amount the Home Mission Board will endeavor to raise \$50,000. A proportion of this fund will be devoted to opening up new fields. The fall meeting of the Foreign Mission Board met in Toronto on October 17 and 18. The income last year was \$175,000. This society has missions in Central India, Formosa, Honan, China, Trinidad, the New Hebrides, as well as to the Chinese and Indians in Canada. Erromanga (New Hebrides), where the blood of two Canadian missionaries was shed, is now practically Christianized. The society, however, still retains one missionary there. Two other missionaries are on two other islands. In India a total membership of 1,010 is recorded, and 2,108 children attend the schools. There are 16,000 densely populated villages where the Presbyterian missionaries are working. In Formosa the missions have greatly suffered in consequence of the war with Japan.

In 1897, the missions in that island were flourishing, and 286 baptisms were reported. In 1898, 160 baptisms were reported. During the war 436 mission converts died, most of them by violent death. Two hundred and twenty-seven left the country. Then followed a plague of locusts, the bubonic plague, and a devastating flood. Nineteen chapels were destroyed, and, owing to the new Japanese tariff, living expenses have greatly increased. The work, however, is continued in faith. The society's work among the Indians and Chinese of Canada has encouraging features, and is earnestly pressed forward.

There are other missionary societies in the Dominion that are full of life and vigor, and many mission fields are blest by their efforts. The Baptist Missionary Union raised \$36,580 for foreign missions and \$9,078 for Indian missions last year; and, in connection with the twentieth century forward movement, propose to raise \$150,000 for missionary purposes at home and abroad.

POLITICS AND RELIGION IN FRANCE.

REV. RUBEN SAILLIENS, PARIS, FRANCE.

Underneath all the political agitation in France in connection with the Dreyfus affair, there is a great religious problem which has to be solved. The destinies of France hang in the balance; it is the old fight, renewed, between the spirit of Rome and the modern tendencies toward liberty and parliamentary government. At present Rome is doing its utmost to reconquer France, which has ever been its brightest jewel, and the fruitful field from which it has gathered

men and money in abundance. It is affirmed by good authorities that the convents and religious "congregations" hold ten thousand millions of francs worth of property (10,000,000,000!). There are religious houses, new chapels, and churches, on all hands. The amount of movable property, in stocks and funds, is unknown. All that money goes into the war: in support of daily papers, in schools competing with the board-schools, in institutions of higher learning, where young men are prepared for the army and navy, thus furnishing these staple institutions with officers who are the devoted servants of the church. And you know that "the church" is, to-day, entirely in the hands of the Jesuits; the old Gallican spirit has completely died out. It is to the influence of "the church" that the present success of antisemitism is due; those awful cries which one hears now constantly in the Paris streets, *Mort aux Juifs!* (Death to the Jews) are often led by priests, who do not even take the trouble to go about in disguise.

Along with this hatred against the Jews, the Freemasons, the Republicans, there is also hatred against Protestants. A book, which has been extensively circulated, and has brought notoriety to its writer, is called "*Le Péril Protestant*" (Protestant peril). It points out that Protestants, who are a small minority in the country, are occupying leading positions in the government, in education, etc., and attributes their superiority not to any moral cause, but simply to the power of money, and to their association with their foreign brethren, in England and Germany. It publishes a list of the most obnoxious Protestants, a list which seems to have been prepared in view of a new Saint Bartholomew. The sad part of it is, that among the masses there are those who take in this violent spirit: the poor people suffer so much by high taxation, the military system, and other evils, that they are ready to fall upon any who are pointed out to them as the causes of all this suffering: Jews and Protestants

So far our successive governments have, with more or less firmness, withstood this tremendous return of a flood, which one would have thought was dried up long ago. The present ministry, particularly, is very energetic in its defense of our republican institutions. The president of the republic, M. Loubet, is a liberal of the good old school, and all good citizens feel assured that, as long as he stands there, our liberties are safe. Moreover, in the country at large, there are cheering signs that the true spirit of a democracy worthy of the name is not altogether dead; and among the leaders of public opinion who have taken the right side, and whose efforts have so far successfully opposed Rome, one is happy to name, in the very first rank, M. Francis de Pressensé, the worthy son of a noble father.

A *League for the Defense of the Rights of Man* (Ligue des Droits de l'Homme) numbers thousands of members, and has branches all over the country. At the head of it are our most distinguished men in

letters, science, and politics. Thus, you see, the battle is raging, with able and resolute men on both sides.

Our position, as Christians of the evangelical type, is a difficult one, and which our friends in America would hardly realize. Of course, all our sympathies are on the side of a parliamentary, liberal, and orderly government. We hate the cry, *Mort aux Juifs!* remembering that our dear Lord was a Jew himself, and that nothing is so contrary to the letter and spirit of the Gospel as wholesale condemnation over a people, simply by reason of their race. At the same time the extreme views of some of the fiercest opponents of Rome are obnoxious to us, almost equally as the Romish spirit of intolerance. Come what may, we can not go hand in hand with revolutionaries and anarchists. Even in the excellent *Ligue des Droits de l'Homme*, we perceive a cause for weakness; there is no acknowledgment on the part of its leaders of the *rights of God*. We hear a great deal of the necessity to fight for justice, truth, liberty—in connection with Dreyfus—but these abstract words seem to hide from the best of our fellow-citizens the glorious name of Him without whom there would never be any justice, or truth, or liberty. In one word, while the armies of Rome march under the standard of a false religion, the armies of freedom march under no religious banner of any kind; they simply ignore the cravings of the human soul for a higher life, for an ideal far beyond this poor world of ours.

And it is this that makes some of us fear that in the end, and for some time at least, Rome will conquer. It has on its side *the religious instincts* which are never thoroughly dead in the masses.

Evangelical Christians are too few, and too poorly furnished, to create a powerful impression. Yet it is my conviction that if at this time we were able to go about hiring large halls for short campaigns in towns and cities, large congregations would gather. For it is not willingly that the people will return to priestcraft; it is for want of a better thing, as when a famished man eats what he formerly threw away for want of better food.

A CHINESE STATESMAN'S RECIPE FOR REFORMING THE EMPIRE.

REV. ARTHUR H. SMITH, D.D., TIENTSEN, CHINA.

Author of "Chinese Characteristics" and "Village Life in China."

One of the most influential officials in China is Chang Chih-T'ung, the present governor-general of Hupeh and Hunan. He was born in Chihli in 1835, and in 1882, by reason of his valuable memorials relating to the great famine in Shansi, was made governor of that province. Two years later he was promoted to be governor-general of the two important provinces of Kuang-tung and Kuang-hsi, with headquarters at Canton. In 1880 he was again transferred to Wu Ch'ang fu, which

is his present post, altho once transferred to Nanking for a year during the late war with Japan, and then returned to his former place.

He has the reputation of being a great scholar, but he has been often attackt by the censors, who have found abundant occasion for criticism in his extended schemes for iron works, cotton factories, and scientific mining, which have proved an enormous expense, and only imperfectly successful. Foreigners generally consider him as a patriotic man, with the best interests of China at heart, tho frequently mistaken in his ideas. His open advocacy of reform would seem to have markt him out for the early and condign punishment of the empress dowager when she began her career of repression last autumn. It seems not unlikely that H. E. Chang was considered somewhat too important an individual to be treated as sternly as so many others have been, hence the empress decided to show him honor instead. A special messenger was sent from Peking, with a verbal message to him, saying that the empress had always thought highly of him, and now, more than ever, relied on his fidelity. According to Chinese etiquette, the official who brought this word was received with as much honor as if he were the emperor himself, H. E. performing the kotow to him like all the rest. But the moment his errand was done, the messenger reverted to his position as a mere tao-tai, and it was now *his* duty to kotow to the governor-general.

This distinguisht statesman has within a year issued a work in two volumes, which has been enormously successful as a literary venture, for we are told that more than 200,000 copies have been sold, which must be very unusual in China. Some portions of this treatise have especial significance for those who are interested in the reformation of the Chinese Empire, because embodying in definite language a scheme by a man of great reputation, wide knowledge, and extended experience. There are three things in his excellency's discussion of each of the themes considered, which are well worth noting: his statement of the present condition of China, the nature of the change needed, and the means by which it is to be effected.

The author has a clear perception of the crisis in China, which he recognizes as being in a transition state. What is needed is the infusion of *unity* into the body politic. The state, the doctrines of Confucianism, and the Chinese race itself are in danger. This unity can only be attained by increasing knowledge, but this requires the use of *force*. These propositions are substantiated by the history of Western nations. It is shown that altho Mohammedanism is destitute of all correct principles, yet it is preserved because the Turks are fierce in battle. On the other hand, Buddhism, while not destitute of correct principles, because the Indian people could not defend it, has disappeared from India. Christianity under two forms—Protestantism and Romanism—now covers three-fifths of the globe, and is maintained by

the armies of the nations which profess it. If China were to be divided like a watermelon, the holy doctrines of the sages could not be practised. Wily and crafty men would become pastors, compradores, and secretaries. How is all this to be prevented? He says:

Let us exert ourselves to stir up sincerity and benevolence among the people. Let us seek wealth and aim at power. Let us respect the throne and reverence the gods of agriculture. Let those who administer the government inform the emperor on all matters, and focus thought to broaden his influence. Let the censors speak out and criticize fearlessly. Let the provincial rulers consider how they may provide sufficient rations for an efficient army. Let the officers of the army understand that "the principle of shame" is the force to impel soldiers to fight. Let the masses love and honor the emperor, and be prepared to die for their rulers. Let the scholars, standing together like trees in a clump, devote their powers to the understanding of the business of the times; then scholars, farmers, artisans and traders all being of one mind, China will be safe!

That is to say, if the existing evils were removed, they would not be felt! It is precisely the opposite of H. E.'s ideal state which now obtains; is it to be suddenly altered by uttering a number of Chinese verbs in the imperative mood? Chang Ta-jen can no doubt "call spirits from the vasty deep," "but will they come"?

In the final chapter H. E. Chang treats of opium and its remedy. Nothing ever published by the Anti-Opium Society in its most excited moods ever equaled the tremendous indictment here brought against this complex and deadly drug by one who has been its lifelong foe. The devastations of opium are likened to those of wild beasts, and the general deluge in the days of Yu the Great, but opium is worse than these, because these evils were limited in time and place, while opium is spread over the whole empire, and has been at work for a century. The deficit caused by this item in the trade balance is put at 30,000,000 taels (ounces) of silver. In this way China is impoverished. The ability of officials, military and civil, is impaired, and this is worse than the loss in money. Man's will and energy are weakened and his vitality undeveloped. There is listlessness in the performance of duty, children pine away, and there is no offspring. After a few years China will become a wilderness and a solitary place; a habitation of ghouls and satyrs.

The emperor has done all that he could by laws, but in vain. The growth of the opium habit is not traced to foreign compulsion, but to laziness, idleness, and ignorance. In the present condition of things farmers make no good crops, workmen have no good tools, travelers have no good roads. Hence nobody exerts himself to go beyond his own to cultivate intercourse with other people.

Effeteness has begotten stupidity, and stupidity lethargy, lethargy idleness, and idleness waste. A revival of learning would save China by directing the attention from opium to more worthy objects. Every

one would have something to learn, and those who could not actually go abroad could learn from current literature. The literati would then know about the affairs of the world, and the tradesmen and artisans would be expert in their trades. Many thoughtful people fear lest opium extirpate the race. Societies have been formed to counteract the great and growing evil, but nothing but a revival of learning will be efficient to stem the tide. This plan of reformation by learning will only reach men of discernment and the younger members of society. Confirmed opium smokers will have to be left alone, as no power on earth can save them. If the plan here outlined were followed out, in ten years young and wealthy men would have grown qualified to control their subordinates, and in twenty more opium would be eradicated! Only our Chinese people love to eat this deadly drug, and in this deadly drug we are self-steeped, seeking imbecility, death, and destruction. In all her history China has never been placed in such a frightful situation. From this we might be delivered were Confucius and Mencius to rise from the dead to teach the Chinese a proper sense of shame. This would undoubtedly be the beginning of an opium reformation in China.

We have quoted thus fully—altho but in substance—because thus only can the Occidental reader gain an adequate impression of the bent of the Confucian mind. To H. E. Chang it is no valid objection that his recipe has been (theoretically) acted upon during the past two millenniums. What else do the Chinese study, what else have they ever studied, but their own classics? Yet it is the very men who give most of their time to that study, who are the most conspicuous and the most hopeless, incorrigible offenders against that “sense of shame,” which is to be the touchstone of political salvation. There is no argument, no agency which his excellency himself, when governor of Shansi, has not tried, and there is not one of them which has not proved inert, as he himself despairingly shows. There is not a hint—so far as we can gather—as to the *modus* by which the will-power of the Chinese race is to be turned away from the terrible evil which they have deliberately chosen, toward the ideal good which they as deliberately reject. The classical theory is that influence is omnipotent. “When the wind blows, the grass bends.” When the emperor and the officials are right, the people will be right also, for the former are the dish, and the latter the water. If the dish is round, the water is round, if the dish is square, the water is square likewise. This charmingly simple theory lacks nothing but facts and experience to make it perfect. The people are *not* grass, and they are *not* water. They are sentient mortals, with narrow, bitter lives, who find in opium some respite for incurable ills.

It is rare to meet an opium-smoker who does not admit, or rather proclaim, the evil of his habit, but he does not for that reason give it up. Cognition does not in his case, nor in any other, lead to action. He smokes because he *likes* to smoke, and H. E. Chang Chih-T'ung must produce something which is to be preferred to the fascinating narcosis, or he will fail to do more than to compose a treatise, with a great deal of learning, much patriotic perception of existing evils, but not the smallest insight into the necessity of a moral renovation to accomplish what must be nothing less than a moral miracle. That miracle will only be wrought, as all other miracles have been, by the power of the Gospel of Jesus Christ.

A PRESSING NEED FOR CENTRAL AMERICA.

BY REV. J. H. SOBEY, PORT LIMON, COSTA RICA.

The rapid development of the banana industry has made Central America a center of importance. Large numbers of men are already on the plantations. Until within a few years very little was known of Central America, and very little done for the spiritual welfare of either natives or foreigners. In Costa Rica a few missionaries are at work in the interior of the country. Along the Atlantic seaboard a prosperous work exists among the toilers on the banana plantations. From the coast to sixty miles inland the soil is suited to the growth of bananas. It is to the workers on these plantations that the Jamaica Baptist Missionary Society sent and, for nearly twelve years, has sustained missionaries. Hundreds have been converted and a number of little churches formed. The present chain of stations tax the energies of the two missionaries on the field, and there are thousands around in darkness and sin. To these sheep out on the mountains wild we have been constrained to go. Evangelistic work is the great need in these parts. The Lord, through one or two of His servants, has made it possible for me to devote myself to this special pioneer work.

Some 70 miles south there are thousands without God and hope, no man caring for their souls. To reach these people, living along the shores, on the islands, and up the rivers and creeks of the lagoons or lakes, it is necessary to travel in canoes. This is uncomfortable, difficult, and sometimes dangerous. In calm weather, and under a burning sun, one is liable to malarial fever. This completely prostrates one. A naphtha launch would enable us to make the best use of our time, visiting stations at regular intervals, and thus securing larger gatherings.

It is not unlikely that among the readers of the MISSIONARY REVIEW, knowing our work to be really missionary, there are some who would like to have fellowship with us in this service, and either present a launch or contribute toward the purchase of one.

A gentleman in the States writes that he will be pleased to give \$300. We are anxious to be at the work at once, and therefore make our wants and wishes known to the Lord's stewards, that they may have fellowship with us. We require \$1,200 for the purchase of a suitable boat. When this little ship, bearing the heralds of the Gospel over these waters, becomes a fact, we hope to furnish some information of interest to the readers of the MISSIONARY REVIEW.

SELECTED ARTICLES.

THE PRESENT MISSIONARY OPPORTUNITY.*

BY ROBERT E. SPEER, NEW YORK CITY.

Secretary of the Presbyterian Board of Foreign Missions.

It is always dangerous to pray for opportunities. We have already more than we are improving, and God's answers are sure to be in excess of our expectation. Ten years ago the Church was crying for more open doors. God gave them. All doors are open now save one, and because that one remains closed the Church stands aghast before all the others until that one opens—the door of her own heart to receive the pity of God for the world and the power of God for its service. There is no need of praying for any other door to unclose. The whole world is open for whatever messengers will come. Look at the missionary opportunities it offers us.

First of all, because most shunned, is the Mohammedan world. Two hundred millions of people follow the prophet of Medina-Mecca. Sixty millions of them live under a Christian queen in India; seven million live under the shah of Persia; thirty-three million are ruled by the sultan of Turkey. The faith of these people has taught them the unity and reality of God, and made them the fierce soldiers of His sovereignty. Their prophet has taught them a bigotry and fanaticism not to be matcht by the intolerance of any other faith. From the days of Raymond Lull persecution or martyrdom has been the lot of Mohammedan converts, and of those who strove to win them. The way Islam has held the reins of civil as well as religious power in Moslem lands has made it possible for it to bar the advance of Christianity, and to deny all religious liberty. Now the rule of the Moslem in Turkey is disintegrating. The sixty millions of Indian Moslems are as open as the population of America, and in Persia a Christian has been as much tolerated as a Moslem of the Orthodox sect, while Kitchener is opening the Sudan. It is time to reach these followers of the false prophet. Heroes are needed who will hold life of light account, but who will have a passion for Moslem souls. There is an opportunity for such to carry the cross to two hundred million followers of Islam in Turkey, Persia, Arabia, India, and Africa. There never was such an opportunity before.

Mohammed arose six centuries after Christ. Six centuries before Christ another great religious teacher taught who called himself only a man, but whom hundreds of millions have made a god. His statues fill eastern Asia. In stone or bronze or marble or mud or wood they look down from the hilltops of Korea, from the temples of Japan and China, from the shrines and pagodas of Burma and Siam. Buddhism has left its devotees as feeble and needy as Islam has left its devotees needy and fierce. The whole Buddhist world has been opened up. The Gospel is preachd even in Tibet. From far northern Laos, Mr. and Mrs. Dodd write:

We have never known any people so cordial and friendly. They are so delighted to find foreigners who can speak their language. How we wish we could stay right here, and water the seed which there is only time to sow! Sometimes we realize that we have penetrated to the center of a wide field of darkness. The nearest point of light on the south is Chiung-Hai; on the west at Mone, about fifteen days from here, is the Baptist mission; to the north, even farther away in China, is the

* Condensd from *The Christian Endeavor World*.

Inland mission, while on the east, weeks away, are the French Catholics, of many of whom it may be said, we fear, that the light that is in them is darkness.

Years ago Buddhism lost what hold it had upon Korea; and the 12,000,000 of its people, fearing spirits and bowing down to devils, turn an open mind to the free teaching and an open heart to the loving spirit of the Gospel. Korea is waiting to be won for Christ or lured into a godless wilderness.

And when have China and Japan presented such opportunities? On the 17th of July the revised treaties introduced Japan to an equality with the West, and removed the sense of inferiority which under the old treaties had made Japan fretful and nervous. Free residence anywhere, and a sort of government license of evangelists and churches, of teachers and schools, capable of abuse, but still promising good, it may be hoped, make this "seem like a second opening of the country."

The greatest of all Buddhist lands, which is scarcely Buddhist, because its spirit has been so absolutely shaped by its own great agnostic teacher, Confucius, nearly fell like an avalanche into the ways of the West, and an eager study of the religion of the West as the result of the reform movement of Kang Yu Wei last year. Though that movement collapsed, these 50,000,000 homes are open to us if we will go to them. If immediate steps are taken, we may expect to see speedy and marvelous results in the turning of the millions of China to Jesus Christ, and this crisis in China made an immediate blessing to the rest of the human race; whereas, if we neglect to take adequate measures, God may take our opportunity away.

In India two hundred and eighty-six million people are living under the British flag, and civilization is eating away their inherited notions and crumbling the pedestals of their idols. Christianity is free to do just what its disciples wish or attempt. It is a matter, not of making opportunities, but of accepting them. These are recent appeals:

From Hyderabad a missionary working among the hill tribes writes, "In a population of 500,000 my wife and I are the only missionaries.

"Chanda, with an area of 10,749 square miles, with 2,700 villages and a population of over 690,000, has twenty missionaries.

"Ballia is entirely unoccupied. The population is 924,763."

As for Africa, the railroads are creeping in regardless of the lives that are spent, laid almost like ties under the gleaming rails. The military expeditions move up and down, to and fro, heedless of ruin and agony, eager for glory and national fame. Shall a continent be open to the trader and the trooper, and be shut to the messenger of the God who owns all lands and all souls?

And the countries from which the stifling hand of the Church of Rome, cold and throttling as the hand of Islam when left to work its inevitable result, has withheld life and progress and liberty, have one by one opened to light and freedom. The century has witnessed the political domination of the pope slipping off our hemisphere and off the islands of the seas. Forty million people in South America alone, only touched as yet with the message of a buoyant and delivering Gospel, contribute an opportunity lying like Lazarus at our door.

These are our opportunities. God has done His part and given them to us. As Dr. A. J. Gordon said: "I have long since ceased to pray, 'Lord Jesus have compassion on a lost world!' I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, 'I have had compassion upon a lost world, and now it is for you to have compassion. . . . I have given my heart; give your hearts.'"

THE WORLD—CHRISTIAN AND NON-CHRISTIAN.

BY HAROLD MACFARLANE.

For the purpose of this article the Christian population of the world is taken as 477,220,000 (including Roman and Greek Catholics), and non-Christian as 952,650,000, which are practically the figures supplied by M. de Flaix.

Fig. 1 shows how the different religions of the world compare in numbers one with another.

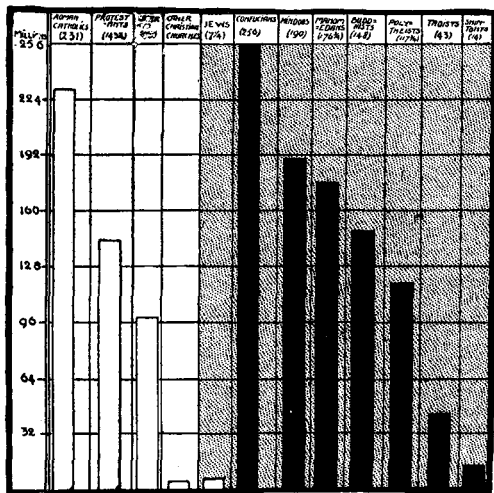


FIG. 1.—THE RELIGIONS OF THE WORLD.

If portrayed on the black square the population of England (31,000,000), would be represented by a white strip down one of its sides in the corner.

In Fig. 3 the portion of the circle that appears white represents the Christian population of the continent portrayed, the black portion being drawn in proportion to the number of non-Christian inhabitants.

The English-speaking people of the

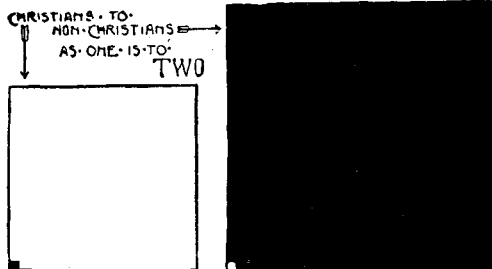


FIG. II.—CHRISTIANS (Protestant, Papal, Greek, etc.) AND NON-CHRISTIANS.

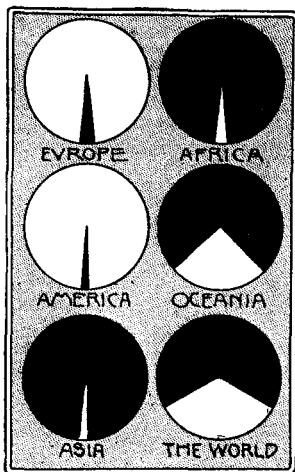


FIG. III.—CHRISTIAN AND NON-CHRISTIAN POPULATIONS OF THE GLOBE.

* Condens from *The Christian Herald*, by whose kind permission we reproduce the accompanying cuts.

earth number more than one-twelfth of the world's population. Of the English-speaking races almost a quarter are Episcopalians; three-twentieths are Methodists; one-eighth are of the Church of Rome; a tenth are Presbyterians; three-fortieths are Baptists; one-twentieth are Congregationalists; Lutherans claim $2\frac{1}{4}$ per cent.; Unitarians 2 per cent., whilst $13\frac{1}{2}$ per cent. are unclassified. There is still $4\frac{1}{4}$ per cent. of the English-speaking population to account for, but they, alas! are religionless.

A SAINT IN SUMATRA.*

THE LIFE AND WORK OF HESTER NEEDHAM.

There are lives about which we hear nothing until the light has flickered out, and somewhere the world is darkened by its loss. But the shadow is only that of bereavement, for the influence of character and work lives on, kindling new fires to the glory of God. The history of missions has attested this again and again. If, when the corn waves golden, the sowers, the glorious pioneers in the field, are forgotten, it matters little, since He who sees the beginning as well as the end, awards the guerdon of service. So will it be, we think, in the case of Hester Needham. The story of this sainted woman is a blend of Henry Martyn, Allen Gardiner, and David Brainerd. Her letters and diaries glow with a love for souls, and show the footprints of one who has walked with God.

Her foreign missionary labor began when she heard of "a place in Sumatra where for forty years the heathen have been asking for a missionary, and none have gone, and now the Mohammedans are going, but no missionary for Christ." This was her call, and she at once went to Germany to offer herself for the Barmen Mission.

She entered upon the work among the Battas of Sumatra at the age of 46, and for eight years she labored there. Then from a life of arduous toil in the teeth of extreme physical suffering and debility, she was taken to the Eternal Rest; in her own words, "Thankful to stay, but delighted to go."

In order to be appreciated, the details of her work in the East must be read from her letters, graphic and full of sympathetic humor as they are. The results can not be tabulated, for hers was essentially a pioneer work of personal influence. The real lesson of her life is—what may be accomplished in the face of the most overwhelming disadvantages. Money, social position, and gifts, and even a sphere of great usefulness she forsook, knowing that her place could be supplied, and at an age when many consider their working days over, and already suffering from a spinal complaint, she braved a life of incessant hardship and humiliation, in a trying climate.

The Battas are outwardly a singularly attractive people; refined, gentle, simple in tastes and charming in manner. Their mode of living, too, is far from disagreeable, even to a European, and Miss Needham found little difficulty in adapting herself wholly to it. Some thought that among such a race there was little need or scope for mission work. Setting aside the duty of witnessing for Christ the Lord among them, here is a specimen of what lay beneath this fair exterior:

Perhaps there may be [some] who doubt whether Christianity is

* Condensed from the *Moravian Mission Reporter*, and the *Regions Beyond*.

much needed by a simple people who live by their rice fields, so I will mention one of their former customs. They would steal a child from a hostile tribe, treat him and feed him well, and then, when the working season began, would ask him if he was willing to protect the fields from evil. He was made to say "Yes," and then taken to the fields, red-hot lead poured into his mouth, and he was buried alive and left there. As to their cannibalism, it was not merely that their enemies became their food, but they were tied to stakes, and the flesh cut in slices from their living bodies.

Others may be inclined to take the contrary view, that bringing the Gospel to such degraded beings is casting pearls before swine. Let such read the address of a Batta Christian, a poor leper, to his countrymen on Acts iv:13, on the unlearned and ignorant men of whom it was witness that "they had been with Jesus:"

"Yes," he said, "that is it; we must be *with Jesus*, and all will be well. I have to work for my living, and God enables me to work. The sun beats down upon me, but I do not mind it, because I am with Jesus; and all my limbs ache, but I do not feel it, because I am with Jesus; and the rain pours down, but I do not heed it, because I am with Jesus. When I sit at home, I am so weak and ill that I can hardly speak above a whisper; but as soon as I get into this church, I know the message must be made to reach the people, and I am enabled to speak loud because I am with Jesus. If no one helps to support me, I don't let it trouble me; but oh, I *do* get troubled when you turn away from Jesus and will not give up your sins!"

Miss Needham went out under the auspices of the well-known Rhenish Mission, which has its headquarters in Barmen, Germany, and carries on work among the Batta people in the Dutch island of Sumatra.* The success of its work has been extraordinary; but it had no representative in Mandailing, the district to which she felt specially called. The evangelization of the Dutch colonies is carried on under exceptionally difficult circumstances. A large proportion of the natives are Moslems, ruled by more or less powerful sultans (or chiefs), and in order to avoid conflict with these the Dutch authorities often refuse to grant permission for Christians to carry on any active propaganda within their jurisdiction. A hindrance of this nature stood in the way of mission work in Mandailing for several years after Miss Needham's arrival. She stayed first at one station and then at another in the Sitindung district (Mr. Johansen's), working among women and girls. Tho often unable to move, owing to her spinal complaint, she was carried from one room, and even from one village to another. When she had established the work, and built at her own expense a "Princess House," in which to carry it on, she removed to a new field, leaving other workers in her place. But all this time she never lost sight of Mandailing.

At last a native evangelist, a most devoted blind man named Bartimæus, was willing to go with his wife and family, and Miss Needham went with them to direct and help in the work, accompanied by a Christian Batta girl whom she had trained to be her personal attendant in her almost helpless state. These lived as one family in a native house. They were not allowed to carry on any aggressive work for fear of pro-

* There are now nineteen missionary stations in Sumatra, twenty-two European missionaries, and about four hundred native workers, of whom about one hundred are paid. The church members number 22,779. Dr. Scheiber, the Director of the Society, says: "I do not know of any other part of the mission field, with the exception of some parts of Java, where such large numbers of Mohammedans have been won for Christ as among the Battas of Sumatra."

voking Moslem riots—so said the Dutch controulleur—but they might visit in the surrounding villages and receive visits, and under considerable restrictions might circulate the Scriptures in the Mandailing dialect. This Miss Needham had to teach to herself, having already learned the Batta language. She wrote:

We have power and opportunity here to live out Christianity in the very midst of the people. If our singing is clear, and our meetings regular, the neighbors must needs see and hear, and so far all their houses are open to us, tho they know perfectly well by this time that paying a visit means preaching the Gospel. Even from one village to another, the news has spread that every Monday we start off for some village, spending obviously both money and strength, with the sole object of spreading the Gospel of Christ. . . .

Well done, Bishop Selwyn! I have just read in a German paper his answer to the question, "What can I do for Christ?" "*Go where He is not, and take Him with you!*" That is what I call concentrated essence of missionary teaching.

I can go and live in Mandailing or anywhere else, only I must not be called a missionary, nor build churches, nor open schools. Well, I am perfectly satisfied to be called a Christian, and do as I have been doing here to forward the things of the Kingdom. . . . If mission work is right at all, and if it is also to include Mohammedan countries, *this* most certainly is right, being contained in the Divine commission.

Illness of a serious character soon limited Miss Needham's traveling, except in a sort of invalid's chair, which gave a little ease to what she called "her poor throbbing spine." Her sufferings increast apace, but no murmur is heard, nothing but a sense of the goodness of God. She gives a pretty picture of the way she used to lie preaching the Gospel to the native women.

March 23d. A new work has just come to me. I get some one to carry my chair, and go out and sit just outside the grounds by the roadside on the three chief market days to speak to the women as they come home, between 4 and 5 P. M. Friday is the largest market, and on that day I began. Tho driven in by the rain at the end of half an hour, I had two groups round me, ten first, and fourteen others, and we had quite a nice time of singing, reading, speaking, and prayer. On Saturday and Tuesday there were fewer and more straggly, but perhaps quite as profitable, or more so, as two or three women stayed and had a long talk with me, and were quite surprised to hear that white people were sinners.

Miss Needham seems to have appealed in vain for the missionary societies to come and take up the work, and as her end drew near she turned her eyes wistfully to the Salvation Army as a last hope for the people. Too ill now to move, she began to prepare for her closing scene

Being left in peace and quietness, I took the opportunity of writing a kind of "wind-up" letter to Commandant Herbert Booth. Dropsy having set in in my feet since the middle of January and gradually creeping upward, there is no knowing how soon it may become the chariot to take me home; so I poured out my heart to him about the dropsy, Bartimeus' precarious health, and my wish to complete the chain of four houses from north to south of Maindailing, only two being as yet complete; to have an experienced Christian worker in each, living with a native evangelist and his family, to do the cooking, mind the house, teach the language, and fill up preaching, which must need be most halting the first year.

March 10th. My arms are like sticks, and my legs like pillars. Shall I not be glad when the proportion gets right, and I may fly away home, tho according to my present feelings I should prefer to be carried rather than have the exertion of flying.

On May 12th, 1897, this poor and devoted soul past to her eternal peace. She died among her black people, breathing out her last

messages of love to them, and showing forth in death as in life the praises of Him who had called her out of darkness into His marvelous light. According to her express wish, no mourning of the conventional sort was to celebrate her home-going.

In weakness and acutest suffering Miss Needham was living the daily life of the poor natives, eating their food, living in their houses, and wearing their clothes.

Were these years wasted in Mandailing, when scarce a convert could be named, and none has been found to carry on the work she only laid down with her last breath? We venture to believe that no work for the Lord is so potent nor so lasting in its effects as a simple, wholly consecrated life spent in publishing the good tidings. "Ye are our epistle," says the apostle, "known and read of all men, forasmuch as ye are manifestly declared to be the epistle of Christ." Such an epistle was Hester Needham, and such are needed throughout the Moslem world to-day.

ISLAM IN WEST AFRICA.*

BY C. F. HUPFELD.

Leader of a recent Geological Expedition along the Gold Coast.

Whoever marches from the coast into the interior will not at first see much of Islam. It is true one meets along the main routes, and especially in the larger marts, many Mohammedan dealers, mostly from the Hausa states, recognizable by their type of face, their ample clothing, their friendly and intelligent bearing toward the European. The majority are on the march, carrying their high-piled loads of European wares of the most various sorts far into the inland. Only a small proportion have settled in the more important trade centers, such as Agome-Palime. But these few people, so sharply distinct from the permanent population, can not have any influence upon its religious views.

First, in Kete, the most important commercial town of our region, do we gain a full impression of the significance of Islam. Mosques, with Mohammedan priests and scribes, call our attention to this culture coming out of the north. Thenceforth, going on into the interior, we meet with Islam at every step. In the larger towns there are everywhere well-organized Mohammedan communities, and altho the chiefs are, as a rule, heathen, yet one of their first councilors is invariably a Mohammedan, and always a particularly important personage. In the larger places we find mosques, in many smaller at least oratories, besides thoroughly organized bodies of priests; here and there even schools, in which the sons of the more influential men learn reading and writing, and something of the Koran. This, to be sure, is but a weak reflection of the glory of the Hausa states, yet enough to make an impression.

Yet we must not over-value the real might of Islam. Many regions have thus far kept themselves wholly free of it, and even in those places which at first make a strongly Mohammedan impression, we soon notice that the number of the instructed Mohammedans is but a small one. In North Togo—one district excepted—I do not believe that the number of genuine Mohammedans is more than five per cent. of the population.

Yet that Islam has hitherto been advancing in these regions

* Condensed from the *Basel Missions-Magazin* (November, 1899).

is beyond doubt. It is the weight of the superior Mohammedan culture which, at least in the north, is quite universally recognized. Conceive, on the one side, the heathen, hardly clothed, awkwardly ignorant, often hardly able to use his native tongue more than two leagues beyond his own village; and on the other the far-traveled Mohammedan, finding his Hausa language everywhere serviceable, well informed, amply clothed, often on horseback. The difference is simply immense.

To how many questions the stereotyped answer is: "We don't know that; we have to ask the Mohammedans about that!" The thought begins to glimmer in the heathen mind, that there is something higher than his fetish worship, and that for him, in the first place, can only be Islam. The number of the real Mohammedans is as yet very small, but I am persuaded that within a few decades we shall in many places have to reckon with Mohammedan majorities, and, beyond question, the political guidance of the states, if things proceed as now, will fall more and more into Mohammedan hands.

But the result of a further extension of Islam is a culture which runs exactly athwart our Christian culture, and we shall hardly find laws or men that can do justice to both points of view.

The necessary consequence of this is an antagonism of the Mohammedan element against the European control. Highly, therefore, as we value the Mohammedans now, because they are the soul of the inland trade, sympathetically as their relatively high culture now affects us, yet we must none the less be clearly aware that in a later future, when we shall really begin to rule the land, we shall find in them our most embittered antagonists. Nor may we forget that Islam is the one unifying force capable of welding together the mutually antagonistic negro tribes for a common attack against the domination of the Europeans, an attack so much the more dangerous for us, as Togo, on account of its unhealthy climate, can never be a place for European emigration; the Europeans, therefore, will always be a vanishing minority.

Accordingly, quite independently of religious regards, it lies in the national interest that as soon as possible the advance of Islam should be checkt. Of course, this can not be brought about by forcibly keeping back the heathen in their present low stage of culture, but only by offering them another and a higher possibility of development. This is the work of Christian missions.

THE CHIEFS OF BASUTOLAND.*

BY M. ALFRED CASSALIS.

With intelligent chiefs, like Khama, resolutely forsaking the old pagan routine to strike into the path of progress, one might make something out of these Basutos, who show themselves such good children. But the best efforts of the government or of the mission are too often broken on the apathy or the covert hostility of the chiefs.

* Basutoland, lying south of the Orange Free State, is British territory, and must be more or less involved in the present unhappy war. It is principally interesting to us as being the seat of the flourishing French Protestant Mission. The following is translated and condensed from the *Journal des Missions*. The author comes from a family connected with the beginning of the mission.

These chiefs, we must needs own, are sometimes irksome. But would it be well to sweep them away? They are still the one central power which maintains the cohesion of the tribe and makes of the Basutos a nation. Where they have disappeared, there is no longer a nationality. What are the Zulus, the Pondo, the Fingu, the Bapeli, the Bechuana, and the Matabele of Lobengula? The civil and political life is here concentrated around the chief. As long as he is there, there is a bond, a force of concentration and conservation; if he disappears, this will disappear with him.

Besides, to suppress them, there would needs be a war, and a war in Basutoland—oh, no; anything rather than that! Better be patient with them. Even the most disagreeable chiefs have never restrained us from founding out-stations and from evangelizing as much as we wished. It appears to me that this is all which we have a right to require of them. . . .

Nor should we forget what these chiefs have done for their people. We know what the tribe and the country were when Moshesh was a youth. The Basutos still call that epoch *mehla ea lif agane*—the time of the great wars and of the great distress! Then let us recognize that whatever wrong they may have done or may yet do to the missionary and civilizing work, Moshesh, with his subtle and tortuous diplomacy, Letsié, with his prudence and his loyalty, more boisterous than sincere, it is true, supported by a brandy bottle on either hand, have succeeded, despite a thousand obstacles, in the midst of the almost continual state of ebullition in which South Africa has been for fifty years, and with the powerful patronage of England, in maintaining their territory intact, their tribe in continual growth, and in securing for themselves a considerable measure of independence. This now is not so bad for savages, and the dynasty of the Ba-Kuena has not yet deserved ill of its country.

And then, if we are frank with ourselves we shall also be not without a certain obligation to a *mea culpa*; we have been, in the past at least, a trifle credulous with them. We have been too ready—say thirty or thirty-five years ago—to believe in the conversion of the chiefs. But they are a thousand leagues from the Gospel! They can not understand it. To convert them would require a miracle like that on the way to Damascus. All is possible to God, I firmly believe; but you will grant me that such a miracle is rare.

I believe that I do not exaggerate at all in saying that, in the whole of South Africa, from Zambesi to the Cape, and from the Atlantic to the Indian Ocean, there is but one solitary great chief that is a disciple to Christ—this is Khama. As to our chiefs here, their conversion was merely the fruit of their imagination or of their duplicity, and they have come out of the church just as they went into it, quickly and in a mass.

In brief, to strive to have with our chiefs the best relations possible, not to alienate them by too stiff and unpliant an attitude, to profit by their influence when they are disposed to put it at the service of the good cause, without for this leaning on them—the Gospel has no need of being shored up—to show them that in spite of all their opposition we love them, them whom Christ would fain embrace in His love; to pray that God may renew for them the miracle of Damascus; this meseems, ought to be our attitude toward them. As to the special problem which the question of the chiefs presents, the coming time will charge itself with that.

DELIVERANCES FROM DEATH IN CHINA.

In many lands the life of a missionary is fraught with trials and perils of which those at home have little conception. There are, of course, all sorts and conditions of mission fields, but to the true missionary none are "easy berths." We give the following incidents that our readers may be brought into closer sympathy with those who labor amid difficulties and dangers on the frontiers, and so that Christians at home may be led to pray more constantly and definitely for them. We also record, with thanksgiving, these further evidences that our God heareth prayer and careth for those who put their trust in Him.

Rev. W. J. Hunnex, of the China Inland Mission, stationed at Nanch'ang, Kiangsi province, writes of imminent peril and divine deliverance, on January 21st, 1899, when he was leaving the city in a boat with his wife and three children. He says:*

We started about 3.30 P. M., and all went well until about 5 P. M., when passing one of the busiest parts of the city, a number of boats, filled with excited men and women, suddenly surrounded us. The women were screaming and crying for their children, while the men were soon occupied in the more congenial occupation of destroying our boat and its contents. This went on for about half an hour, our chief concern being to avoid the blows aimed at us. By God's goodness, we received but little personal injury. Our boat was close to some large rafts; the people on shore, therefore, were also able to attack us. The attack on our boat became so serious that we tried to escape over the rafts. In doing so, our little girl, Louise, fell into the deep water, but I was able to rescue her. Quite exhausted, with clothes torn and wet, we struggled back into the boat, to wait until the Lord should stretch out his hand to help us.

Just at this moment, Mr. and Mrs. Pownall, missionaries from Wuch'en, came along, in their very strong boat. We sought refuge on their boat, which was immediately attacked by the mob, who could, however, make but little impression on it. At this time a military official arrived with soldiers and gunboats. The mob on shore was large and threatening. For several hours, Mr. Pownall and I, with the four boatmen, rowed hard against the strong wind, in order that we might anchor just below the city. The mob on shore followed us for a long time, and the military official was so alarmed that he made several attempts to escape from our boat, and at last succeeded. At 11 P. M. we anchored across the river opposite a quiet part of the city. A Chinese gunboat anchored near by.

The next day I past through the city in a chair without molestation, and went to see the district magistrate. He explained that seven children were missing, just at the time that we were leaving the city, and the report had gone abroad that we had the bodies of four dead children on our boat; hence the attack. He agreed to issue a proclamation to warn and instruct "the stupid people," to punish the ringleaders, and to compensate the boatman for the damage done to his boat. He also inquired as to our own personal losses.

When I reached the banks of the river, on my return, I found a large crowd assembled. Several women, greatly excited, were crying out for their children. On my approach there were loud cries of "Beat the foreign devil," "Kill the kidnapper." The mob tried to seize me, and almost succeeded in doing so, but I rushed to a small boat, followed by the evangelist, who, disregarding himself, did his best to hold back the mob.

* Condensed from *China's Millions*.

We pusht off amid a shower of stones, and it was only the presence of the gunboats that prevented the people from coming off in boats to attack us.

In the meantime we had secured another boat, upon which what was left of our belongings was placed, and we were soon on our way to Kiukiang. We were exceedingly weary, but our hearts were thankful for the manifest interposition of our Heavenly father, in thus preserving us in the hour of danger and distress.

Letters since received speak of everything being quiet in the city. The four missing children have been found, some persons have been punisht, and a very satisfactory proclamation has been put out by the magistrate.

Rev. C. H. Parsons, of Pao-ning, Si-ch'uan, writes as follows in reference to his recent wonderful deliverance from death on January 25th, when returning by boat from Ch'ong-k'ing to Pao-ning, with an escort of four unarmed soldiers, a coolie, and a Christian servant.

While stopping at a place called T'u-t'oh for breakfast, I noticed a lot of people with flags collected on the hills on the opposite side of the river. I was told they were the militia. We entered our boat, and, as a number of people collected, I suggested that we put off at once, altho the captain and one or two of the passengers were still on shore. The soldiers assented, and with the one boatman they got the boat off, intending to take on the others higher up. Then as the boat was rowed on, crowds collected on both sides of the stream and on the hillsides. It was market day, and many people had gathered. We had heard that the rebels, to the number of a hundred or two, were expected, being one of the fragments of U-man-tsi's late army. The people were evidently very excited, and the militia gathered in force. I myself thought it unlikely that the rebels were really coming. Presently the other passengers became excited and wanted to land with their luggage, but the people on both banks refused permission. The boatman became very much agitated. I urged him to go straight on and land the passengers where there were no people about, or go back toward Ch'ong-k'ing. The man would do neither. There were loud reports from the riverside, and a shot came whizzing over the boat. The soldiers got me to lie down in the boat. All seemed white with terror. The boatman lost his head, and regardless of consequences, ran the boat to the shore, in a rocky place, where a lot of people were awaiting us with spears, etc. You may imagine one's feelings. I was praying audibly in the bottom of the boat, pouring out my heart to the Lord, reminding Him that He could deliver in this extremity.

The boat reacht the land, and the passengers, who were all prepared, sprang ashore with their luggage. I saw a man who let them pass waiting with raised sword, probably for me. Then I stood up in the stern of the boat, faced the crowd, and tried to speak. I saw a man pointing a rude sort of gun full at me. Others had spears. Then several sprang on the boat, one with no weapon, and thrusts were made at me. The Christian servant stood with me in the stern of the boat, and tried to ward off the spears. I dropt over the side of the boat into deep water to escape the spear thrusts, and, having a vague idea of swimming away, tho I felt there was little hope of being saved from drowning. An oar was thrown to me, probably by the servant, but I could not get it. A few strokes, and then I saw a sedan chair, which had been carried on the

top of the boat, had floated out at right angles to the boat, and I made for one of its long poles. I believe the men on the boat were still thrusting out after me.

In my extremity the Lord wonderfully opened the way of deliverance. A Chinese gunboat had come up, and a man, I think, reacht down a pole for me to grasp. I saw another man leaning over the side with a sword in his hand, and really did not know whether they were friends or foes, but I clung to the side, utterly powerless to get on board, my wadded gown, etc., saturated with water, weighing me down. I askt the men to help, and two or three assisted me in and I lay down on the deck in a heap. Those on shore yelled for me and made as if they would fire, whereupon the gunboat men put one of their antiquated iron cannon in position, and said, "If you do, we will fire." This was repeated when the crowd again seemed to be for attacking. They cried, "Give up the foreigner." The gunboat men said, "Wait a bit and we will moor presently." They kept the boat moving from side to side of the river, the crowds on either side being equally excited. I wanted them to start back to Ch'ong-k'ing, and kept asking what they intended to do, and why delay. After a long time it was thought safe for me to move to the lower part of the boat, and the men lit a fire to warm me.

The magistrate of the place and another man came alongside and had a conversation. The former promist to get me some dry clothes, and they left. There was a long delay, another gunboat came alongside. Some of the men went ashore, probably to have dinner, and to talk matters over about my being sent back to Ch'ong-k'ing. I had askt several times about my servant, but nothing was known of him, nor of the coolies or runners.

It was 4 o'clock before we finally left, I having been on board some four hours perhaps. The two cannons were taken off on to another boat, as also swords, etc. Two or three of the men went off, and others took their place. At last we started, with three men, and two or three passengers apparently. One of the latter very kindly loaned me a dry garment. We were able to go on by moonlight, and did not moor till midnight. Previous to that we were frequently challenged by people on shore, who seemed on the alert on account of the rebels. The men had to put on their uniforms and light their official lantern, and I tried to lie as hidden as possible. The captain slept on shore, and there was a good deal of delay before we left in the morning. We reacht Ch'ong-k'ing near 10 A. M., and after some delay I came up to our own house in some of my wet clothes.

I had hoped that the servant had escaped and would have reacht here first and prepared the friends, but to my surprise, I found it was otherwise. Of course, all were surprised beyond measure, and they proceeded to do all they could for me.

One of the soldiers who escorted me returned, and reported that the poor servant's hand was injured, some fingers being cut off, and that he was held in captivity.* I praise God for my wonderful deliverance. "God is the Lord by whom we escape death." "I sought the Lord, and

* We rejoice to be able to add that still more recent news tells of the Christian servant's escape a few days later. After being captured, bound, beaten, he was carried off, and no doubt would soon have been killed. But in answer to many prayers (a day was set apart in Ch'ong-k'ing for special prayer), God delivered him, by that very night causing a deep sleep to come upon the twenty men who guarded him, and the servant, with his arms bound behind him, escaped to Ch'ong-k'ing.

He heard me, and delivered me out of all my fears." "What shall I render unto the Lord for all the benefits that He hath done unto me?" May the life so graciously spared be fully yielded to God for His service and glory!

Miss Alice Harding, of Si-Hsiang, Shensi province, also writes of perils from robbers while traveling by boat.

About midnight we were disturbed by some men coming on to our boat. At first we thought that probably the captain and some of the men had gone away earlier in the evening, and were now returning. Especially were we convinced of this when we heard the boatmen's cook begin to prepare a meal, which in due time was served. While it was being eaten our cook came to our door, called Mrs. Gray-Owen in a very subdued undertone, and said, "We have robbers on the boat; have you any firearms?" Mrs. Gray-Owen said, "No, but we have the Lord!" The man was very much distressed, and said, "What shall we do?"

We at once realized our position, and felt that we could with confidence ask help of the One who has said, "Call upon Me in the day of trouble and I will deliver thee, and thou shalt glorify Me." So we all knelt together in that dark midnight hour, feeling very helpless, for we knew that humanly speaking, we had no might against this band of wicked men. After casting the whole matter on the Lord, we felt calm, for the Lord gave us each the assurance that He would show forth His power. We decided that if the men came into our part of the boat we would allow them to look into all of our boxes and take what they wished. We prepared to receive them, for we had no doubt that they would take at least our money. We were glad that we did not have much, but the loss of the little we had would have been very inconvenient.

We sat in the dark waiting until the meal was finished. Then we heard the robbers ask for money. The captain said that he had none. Before they had eaten their meal they had made all inquiries about the passengers, and of course had been answered most politely by the boatmen, from fear of what the result might be if they were not humble before their enemies. Now they asked about our luggage. The boatmen told them that all they knew about our luggage was that we had a few boxes of books in the hold. Thereupon we heard the boards being removed. The robbers said they would open them and look for themselves. The men said that the customs house officers never looked into our boxes. They then said, "You go in and ask the foreigners for some money for us." The men said, "They are our guests; we could not think of such a thing." The robbers then said, "Well, we will go in ourselves." One of the men said, "You may if you are bold enough, but remember that the foreigners' card will take them into the presence of the mandarin." They went on talking for a little while, and then to our intense relief we heard the men going off the boat, the boatmen telling them in a very gracious way to "go slowly," while I am sure, in their hearts, they wished them to go as quickly as possible.

Our faithless hearts could hardly take in the fact that the Lord had put His fear upon these evil men, and they were really going so quietly. When they had gone we knelt again to praise the Lord for the deliverance, for we knew that it was He alone who had turned them back from coming and turning out our boxes. When they had gone the captain came and called Mrs. Gray-Owen. Poor man! he was still very agitated, for he could not understand why these men had gone off without taking anything from us. Mrs. Gray-Owen told him that we had been calling upon our God, and that He had caused them to go away, and would not allow them to return. The captain did not feel so certain about the matter, as he knew these men well, so he gave orders to have the boat anchored in midstream. The men did not return, for which we praise the Lord.

EDITORIALS.

A Step in Advance.

We believe that the slight changes which may be noticed in the make-up of the REVIEW this month will commend itself to our readers. The most prominent of these changes is the discontinuance of the *International Department*. The department goes, but its editor remains. This step is taken in the interest of greater unity in the REVIEW as a whole. Dr. Gracey himself recommends the change, and will continue to act as associate editor, representing the International Missionary Union, whose interests are so dear not only to his heart, but to all the editorial staff.

The following communication from Dr. Gracey will speak for itself:

To the Members of the International Missionary Union:

You will observe that the "International Department" is discontinued with the present issue of the REVIEW. This does not in the least interfere with any relation of the Union to this magazine, but is designed to give the excellent papers contributed by the members of the Union greater prominence in the body of contributed articles. You will have the fullest consideration in all parts of the REVIEW, and I shall be glad to receive your communications even more freely than in the past, from papers to postal-cards.

(Signed) J. T. GRACEY, President.

Rochester, N. Y.

The other modifications have the same object in view—that of increasing the unity and efficiency of the magazine as a whole. The editors will work together, endeavoring to make each part of the REVIEW up-to-date, interesting, and helpful. The important events of the month, which bear directly on the progress of the Kingdom of God, will be chronicled in the first few pages of the *Intelligence*. Events and themes of great present interest

and importance will be given the precedence in the REVIEW, but the usual scheme of monthly topics will be observed as far as practicable, so that the progress of the Gospel throughout the world will be presented in the course of the year:

January—Review and Outlook.
February—The Chinese Empire.
March—Mexico, etc., City Missions.
April—India, Woman's Work.
May—Indo-China, Malaysia.
June—Africa, Industrial Missions.
July—Islands, Indians, etc.
August—Papal Europe.
September—Japan, Korea, Medical Work.
October—Greek and Mohammedan Lands.
November—South America, Young People.
December—Jews, Educational Missions.

The Turn of the Century.

As we enter upon the last year of the 19th century, many attempts are being made to show the contrast between the present and past—100 years ago. The distance is too great, and the difference in most cases is between nothing and present results. It is difficult to attempt the comparison even with half a century ago. It is an enormous task on many lines, to make a comparison even with a decade ago.

There are some contrasts, however, not so commonly presented, that ought to be emphasized. We recognize that the best argument for Christianity is the holy living of Christians. A hundred years ago, roughly speaking, there were here and there on the outer edges of heathen lands some few "living epistles." These were not without their power. "Send me the missionary, he will not deceive me," was the way one of the princes of India bespoke his faith in the practical embodiment of the Christian creed in Schwartz. In many lands the native non-Christians reposed, and do repose, faith in the missionary not accorded to any one of their own religion. But a hundred years ago the heathen saw these evidences of

Christianity chiefly, almost exclusively, in Europeans. Now they have solved the problem whether this religion can become incarnate in the same way in their own people. Now they witness the lives, and hear the testimony, and note the manner of dying, of Christians of their own race, and tribe, and tongue.

The general moral uprightness of the native Christian community is in most countries observable by non-Christians where they dwell. Instances could be multiplied in almost every country where missions are established. Rev. Dr. Gordon, of Japan, at the anniversary of the American Board said, that one of the most instructive things in Japan to-day is the confidence which many Japanese officials and other men of influence show in their Christian countrymen, tho they are themselves more or less indifferent to Christianity. When three years ago the empress dowager died, large sums of money were handed down for benevolent uses, and in many cases Christians were called upon by their non-Christian countrymen to administer these funds. The Lord Bishop of Worcester, in his annual sermon before the Church Missionary Society last May, instanced the time of ruinous floods in northern Japan, which rendered homeless thirty thousand people. The Buddhist monks and priests of Hakodate offered to collect and distribute money and clothing among the distressed, and met with insignificant response. But when the native Christians appealed to their townspeople, and sent round carts surmounted by Red-Cross banners, the people shouted, "Here come the Christians!" and they crammed clothing into the carts, even taking off what they were wearing, and throwing them in; and "shopkeepers gave new goods out of their

stores, and some gave money as well."

Another thing which could not have been seen a century ago, is the aggressive element of the native church. When the English Bishop of Uganda visited the region of the Mountains of the Moon to the far west of Uganda, he found twelve churches capable of accommodating three thousand worshippers, two thousand of whom were able to read or were learning to read. The pioneers of this work were native evangelists.

The contrast in "open doors," or rather of "doors off the hinges," is commonly noticed, but that of the difference between the recruiting possibilities of a century ago and the present is fresh and forceful. A hundred years ago the great Church of England Missionary Society was unable to find a single missionary in England whom they could send to carry the Gospel afar, and had to turn to the Moravians for the *personnel* of their evangelistic force. They have sent over two thousand missionaries abroad, more than half of whom have gone since 1880. There are hundreds of educated men and women now waiting to be accepted and appointed to foreign service; and it is understood that none are too talented or too well-qualified for this service. The very highest order of men and women are needed, and these are available far beyond the limit of any missionary treasury.

The above hints will suggest that it is not necessary to thresh old straw, to show the contrast between the missionary status of a century ago and now. J. T. G.

The World's Missionary Conference.

Preparations continue for the great missionary conference in New York in April. One great fear is lest our brethren of the committee

be tempted to have too many addresses at a single session. Already the arrangements for one of the opening meetings include three addresses of only twenty minutes each. Such themes as the "Review of the Century," "Centennial Statistics," and "The Superintending Providence of God in Foreign Missions," are too great to be satisfactorily presented within that space of time. Perhaps it is inevitable that, with such a brilliant array of speakers, and such a multitude of themes, the time should be thus limited, but many notable speakers, like the late Dr. John Cairns and Prof. Christlieb, can scarcely get under weigh within that time. We fear that many an address may be cut off when its introduction is scarce completed.

We give space to the following communication from the program committee, whose aim it is thus to enlist prayers and cooperation in the effort to make the conference a permanent blessing to the whole Church:

If the conference is to meet in the "fulness of the blessing of the Gospel of Christ," and carry the Church forward with it into the coming century, with the impulse of a mighty movement, immediate and permanent, it must itself be lifted and carried through on a floodtide of prayers. In other words, there should be preparation on the part of the whole Church and a preparation that centers in prayer. It is no spirit of conventionalism, but a profound sense of need, that leads us to call upon the Church to pray—to pray, not once, nor twice, but continually, till it may truly be said that the whole Church is, with one accord, waiting on God for the outpouring of His Spirit upon the ecumenical conference, that through it there may be a renewal of consecration, and that the spirit of wisdom may enter into and fill the hearts and minds of believers everywhere.

If the pastors and missionary workers in the Church will excite the interest of their people by an

animated presentation of this information in their church services and prayer-meetings, as a subject of study and prayer, a work of mental and spiritual preparation may go on for the next few months which will be invaluable to the full understanding and appreciation of the great questions which will be discust at the conference next April.

The conference is interdenominational; over one hundred societies have already responded to the invitation, and delegates are expected from Great Britain and the Continent besides missionary workers from all parts of the world.

The outposts of the battle-line of the Christian Church are confronted by overwhelming numbers to be reacht, and the cry that comes back to the Church is for the ten-fold reinforcement to meet the pressure of this appalling host of men and women without knowledge of Christ. The conference ought to answer this cry by arousing the Church to a *united forward movement* for the permanent occupation of every unevangelized land with stations fully manned with those competent to teach as well as preach all things He has commanded us.

A World-Wide Revival.

Mr. Abner L. Frazer, of Youngstown, Ohio, earnestly asks God's people to make this great ecumenical council a new point of departure in spiritual life. Mr. Frazer's letter deserves to be given in substance. He suggests:

A celebration which shall emphasize "the Gospel of Christ as the power of God unto salvation, to every one that believeth." What it has done proves what it can do in elevating, redeeming, and saving degraded humanity, and in correcting crime, immorality, and vice, and in building up noble citizens of stalwart Christian character.

For such a celebration a campaign of prayer and education in every church in our country will give a fitting preparation. If a national religious revival should follow from the Holy Spirit descending upon the churches and people, they would be better prepared not only for a grand celebra-

tion, but also to enter upon the twentieth century with men, women, and money consecrated for the vast and glorious work then to be done. Such a religious revival and consecration should be the desirable and objective aim of the celebration, for which the unusual occasion is as auspicious as the necessity is great.

The first thing to be done is to arouse all Christians to prayer, consecration, and appreciating knowledge of Christian work generally, and of the missionary work especially. Necessarily this will have to begin with the comparatively few who are conscious of the necessity of a general revival, and who have faith that prayers will be answered and efforts will be blest because it is God's work, and by His power among men.

Cities, towns, and villages should work up their own celebration, for which the central committee might make suggestions.

The "Living Link".

The "Living Link" was the popular title of a new policy in missionary administration, which is in some quarters giving way to the title "forward movement." In its specific intent it means to get a special church, or Sunday-school, or college to support an individual missionary. There are many arguments urged in its favor, and some pretty stout ones against it. The balance has not yet been struck. In one instance it was suggested that a whole Methodist conference in America assume the support of a whole Methodist conference in India. One brother thought to dissipate the force of the proposition by extending it, and proposing that the whole Methodist Church support the whole church in mission lands. It was easily seen that this might be carried out to the still greater extreme of proposing that all that the churches do or ought to do at home and abroad for pastors, edifices, Sunday-schools, and all benevolent work be con-

tributed by all the churches to one common fund, and administered from one treasury, and hence with no missionary societies whatever. The truth is, that the one thing to ascertain is how to get the churches to become most intelligent and most zealous in the extension of the kingdom of Christ; and that is not ascertainable by any preconceived theory. Hence some of the great boards have decided at least to make a trial of the "living link" policy.

The American Board reports on its experiment of last year that twenty churches have each assumed the responsibility of sustaining a missionary. The financial result is encouraging. Prior to the adoption of this plan these twenty churches gave an average a little below the per capita giving of the whole denomination; they now are pledged to give twice the per capita average donation of the denomination; or, an advance from fifty-nine cents to \$1.37 per member. These are average, not exceptional churches. Their average membership is four hundred and sixteen. It is surely something, that these twenty churches advanced their missionary contribution from \$4,871 to \$15,561 in one year under the new proposal.

It is quite true that three twigs do not prove an Australian forest; and nobody jumps to the conclusion that this may be extended to all the churches at once, and that it will be maintained through any stated number of years. But the committee of the American Board having this matter in charge have no misgiving in the matter. It is believed that there are five hundred Congregational churches which can each sustain a missionary on the foreign field, besides all they are doing for their home church, and a large number which can do this in addition to their usual contribu-

tions to the American Board. It might be well to bundle together all the objections to this plan, set them to one side, and, at least, make a fair test of it. The Presbyterian Board has also inaugurated this policy to a considerable extent, and with, thus far, we believe, only satisfactory results. A great many strong arguments were made for it at the last anniversary of the American Board in Providence, R. I., which would make very instructive reading, but we have no room even to summarize them. The best way is not to bother about the "theory," but to face the "condition."

J. T. G.

Anti-Polygamy Legislation.

As we write, an earnest effort is making not only to unseat polygamist Roberts from his place in the House of Representatives, but to secure anti-polygamous legislation which shall make such a contest impossible in the future. It seems a strange anomaly that in this nineteenth century, and so-called "Christian America," a man can present himself for admission to the national legislature who is an open and acknowledged polygamist! Meanwhile the league for social service is issuing its strong booklets on Mormonism, to inform the public of the monster we have to deal with in the "Latter-Day Saints," and the women of our country are especially active and earnest in their opposition to Roberts and those whom he represents.

An anti-polygamy Constitutional Amendment, somewhat on the following lines, is proposed for adoption by Congress:

(ARTICLE XVI.)

Section 1. Neither polygamy, nor polygamous cohabitation shall exist within the United States, or any place subject to their jurisdiction.

Section 2. Polygamy or polygamous cohabitation, whether practised within the bounds of a state, or a territory of the United

States, shall be treated as a crime against the peace and dignity of this Republic.

Section 3. No person shall be Senator, or Representative in Congress, or Elector, or President, or Vice-President, or hold any other office of honor or emolument, whether civil or military, under the United States, or under any state, or territory thereof, or be permitted to vote at any election for any of said officers in either state or territory, who shall be found guilty of polygamy, or polygamous cohabitation; but Congress may, by a vote of two-thirds of each House, remove such disability in any specific case.

Section 4. The Congress shall have power to enforce the provisions of this Article by appropriate legislation.

Congress has already met and has refused to administer the oath to Roberts until his eligibility has been investigated. Should that be established, an effort will be made to expel him by a two-thirds vote.

Power of a National Conscience.

Apropos of the attempt to unseat the polygamist in the National Congress, we have had a very remarkable and almost unparalleled exhibit of the power of an aroused national conscience and vigorous cooperation, in the stifling of Sunday newspapers in London. Two prominent papers produced illustrated Sunday editions which were so much better than the week-day issues, that apart from the invasion of the Sunday sacredness, they deserved success. But it was felt that in their excellence lay their peril, and that a crisis had come. Their victory would mean a deluge of similar Seventh-day journalism, and the sweeping away of old landmarks, in the opening of shops, theaters, etc. There was a popular uprising in defense of the Lord's Day, that was both spontaneous and unanimous. An unoffending newspaper led the crusade. Circulars were sent to various religious and philanthropic leaders, and the national feeling was aroused, until there was an immense host who joined in the protest. Petitions rolled in, and Parliament appointed a committee with the Archbishop as chairman. Then came a "boycott"—which

included every publication issuing from the offending offices; but even the dropping of the circulation was not enough to bring the Sunday invaders to bay, and the last blow was struck in the withholding of the advertisements, which are the "sinews of war." Then came the collapse, in one case with, and in the other without, a dying confession. God has taught us the wisdom of that sage maxim that there is enough "virtue or piety in any Christian community to overcome its vice and iniquity," if it is properly brought to bear. While American Sunday newspapers are debauching not only religious conscience, but refined taste, Sunday journals in Britain will not be attempted again for another century.

Missionary Alliance Report.

"The Second Annual Report of the Christian and Missionary Alliance," presented April 14, 1899, has now been widely circulated. It is a somewhat glowing account of a prosperous year, during which are reported steady growth, outpourings of the Spirit on all the mission stations, gathering of sheaves in the fields of labor, etc. The constituency of native Christians has doubled, and now numbers over 1,000, and the spirit of self-support and unselfish work is said to be manifest. In Tientsin, China, during two years, about \$5,000 have been given by the native disciples to support workers in other fields, and some 22 additional missionaries are thus set at work. New openings are reported in Mongolia, Annam, and even in Tibet, etc.

As to finances, the total contributions reported are "about \$160,000 for the direct work, while at least \$100,000 have been spent in associated lines of Alliance work

by independent agencies in the same field." Nevertheless, the entire financial statement of the amounts expended is embraced in two pages, containing less than fifty lines and about one hundred and fifty words.

This statement is so vague and general that it can not be satisfactory to any business man, and it is not strange that the murmurs of dissatisfaction with the Alliance methods of conducting money transactions grow louder and more general. For example, all the expenditures of the Swedish China Mission are comprehended in one lien, whose footing is \$11,159.81. How such a sum was divided, by whom, for what purposes, does not appear. The South American Mission, about which the complaints are so bitter, has opposite it \$3,389.26, but nothing shows the mode of disbursements, or who received the money. A more detailed statement would not only satisfy donors and the public generally, but would also show whether or not the complaints against the Alliance are baseless or not; and no amount of contradiction or glowing rhetoric will ever dissipate suspicion, while such vague wholesale items are permitted to constitute the annual report. To this matter we feel compelled again to advert, as a serious and fatal defect in the Alliance methods, a defect the more serious since the Alliance centers about a man and not a denomination. It is hard to understand how a man like Mr. Simpson would hold on to a method which a rogue might adopt as a cloak of systematic fraud, and plead the founder of this great missionary organization as a precedent! We earnestly urge the officers of the Alliance to change radically the conduct of this part of the Alliance business, and give the public a report which enters suffi-

ciently into detail to approve itself as a transparent exhibition of methods that not only bear but invite and welcome the scrutiny of the most searching sunlight.

The Duel in South Africa.

In times of turmoil such as are now experienced in South Africa, it is often of great value to know what wise men had to say of the situation in the calm before the precipitation of the issue. Acting on this prompting we turned to what Stanley said several years ago about South Africa. It was not prophecy, but it was prescience, which comes with great suggestiveness at the present. Mr. Stanley wrote:

There is a peculiar condition in South Africa found in no other part of the continent, which, as we look forward along the coming century, satisfies us that there must be a troublous future in store for these colonies and states. The worst danger, I think, to be apprehended is from the stubborn antagonism which exists between two such determined races as the British and the Dutch. Years do not appear to modify, but rather to intensify the incompatibility. Already they have lived side by side under one flag for over ninety years, but the feeling has been more hostile of late years. The South African Bond (Boer) and the South African League (British) represent the variance of feeling existing. Tho the Boers are in the majority at the present time appearances are in favor of the ultimate prominence of the British.

Bishop William Taylor in the bulky volume issued by Eaton & Mains, New York, entitled "The Flaming Torch in Africa," says:

The probable changes which will take place in Africa during the next (the 20th) century may not be prophesied, but we can venture to declare that they will be startling when compared with Africa a century ago, or even at the present day.

In the British colonies of South Africa the disproportion between

the number of Europeans and natives is surprising. In Cape Colony and territories the Europeans number 425,000; the natives 1,750,000. In Natal and Zululand they number 49,000 against 490,000, or one to ten. In Basutoland they are only 1,000 to 240,000. In Bechuanaland Protectorate, 500 to 700,000, and in Rhodesia 750,000 to 1,000,000, an aggregate of 485,500 to 4,330,000. In the Dutch states there is a very different ratio. The Orange Free State has 50,500 Europeans and 150,000 natives. The South African Republic (Transvaal) has 225,000 Europeans to 650,000 natives, the aggregate of the two states being 310,000 Europeans to 800,000 natives.

It seems a thousand pities that European Christians must rush into armed strife, in the presence of a heathen population under their rule, of nearly seven to one; or, in the case of the British, of nearer ten to one. Another striking feature is that the Dutch in the two states number three-fourths as many as the British in Cape Colony and Natal. Considering the "break but never bend" nature of both communities, if unaided from without, their conflict might be a duel destructive to both. It is not our province to take sides in this sad controversy. We can only deplore the spectacle of this conflict, for it is practically a clash of two forms of modern civilization. Mr. Stanley long ago said,

The imperial supremacy . . . is not worth considering. What we want to know is that it will be of such a character as to assure us of the largest possible civil and religious liberty to the people of South Africa.

Bishop Taylor gives an account of missionary work attempted at the Kimberly diamond mines, which shows the inherent power of the Gospel even among heathen huddled in conditions most forbidding to evangelistic work. J. T. G.

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

BRITISH FOREIGN MISSIONS. Rev. R. Wardlow Thompson and Rev. Arthur N. Johnson. 12mo, 233 pp. 2s. 6d. Blackie & Son, Limited, London.

The Victorian Era has been one of remarkable and unprecedented progress in missions as well as in science. The growth and achievements of British foreign missions during the half century, 1837-1897, are well told in this volume. The territorial progress is first described and then the educational, medical, zenana and other features of the work. A statistical table and full index are included. The authors have long been students of missions and have been able not only to give many valuable facts in small compass, but have narrated as many thrilling incidents connected with missionary work as their space would permit. It is chiefly valuable as a book of reference.

THE STUDENT CHRISTIAN MOVEMENT IN GREAT BRITAIN. H. W. Oldham. 16mo, 170 pp. 1s. British College Christian Union, London.

This is a concise account of the origin and development of this modern crusade in the British Isles. It is especially interesting and useful as one of the most important chapters in the whole volume of the century's annals. It very properly finds the true origin of this great uprising in the religious awakening in the English universities as far back as 1859-61, and carries the narrative down to this year, when there are 116 Christian unions in affiliation with the British College Christian Union, of which 33 are in theological colleges.

A HISTORY OF LUTHERAN MISSIONS. Rev. Preston A. Laury. Illustrated. 8vo, 265 pp. \$1.25. Pilger Publishing House, Reading, Pa.

This brief compendium traces missions in the Lutheran body from their beginnings in the sixteenth and seventeenth centuries down to

the present year. The estimates of the various men of whom the volume treats impress us as fair and impartial, even if at times a little colored by the Lutheran associations and predilections of the author. The sketches of Schwartz, one of the model missionaries, is especially good, and of another hero not so well known, "Father Heyer," who was nearly fifty when he reached India. Altho he was compelled by ill health to leave his field and thought his "sun sinking," he returned twelve years later to place the mission on a good working basis.

This book is valuable also in that it sets forth the true principles of missions, and incidentally refers to many events and episodes in missionary history that are of interest to all who love the cause. There is connected with each survey of the various fields a brief and graphic description of the characteristic features of the people and country.

NINETEEN CENTURIES OF MISSIONS. Mrs. Wm. W. Scudder. Introduction by Dr. Francis E. Clark. 8vo, 250 pp. \$1.00. Fleming H. Revell Co.

This handbook was prepared primarily for young people, and is one of the best outline histories that we have seen. It is not only adapted for Sunday-schools and young people's societies, but for all beginners in the study of missions. The volume is composed of facts, but not of the proverbial "dry as dust" character. Much prominence is given to missionary heroes, especially pioneers, but statistics are few and far between. The first period deals with the work of the apostles, and the following periods refer to the early Church, the middle ages, the Reformation, and the nineteenth century. This last section describes the awakening of

churches and then takes up each country in turn, giving a few important facts about the land, the people, and religions, and the rise and growth of papal and Protestant missions in each.

The book would have been more complete with chapters on the present work among Eskimos and negroes in America, and would have been more accurate had Persia not been included in the Turkish Empire. The suggestive questions at the close of each chapter and the index are useful features for purposes of study and reference. We heartily recommend the volume.

THE INSTITUTIONAL CHURCH. Dr. Edward Judson. 16mo, 212 pp. Lentilhon & Co., New York.

Here we have in substance both the theory and the practical working of the church system now under control of Dr. Judson. The book may and will strike some readers as not only projecting new lines of church conduct, but as perhaps unduly innovating in its tendencies. But Dr. Judson has undertaken to solve the problem of a city church in a boarding-house district, on the very borders of the city slums. He has a somewhat elaborate and artistic church edifice in Greek architecture, with a moderate ritual and a musical program of no mean quality. Everything is done to draw and hold the people, that can be done without lowering spiritual standards. It need not be said that Dr. Judson is an evangelical preacher, and does not let down the Gospel message. It will be very interesting to watch the future of this church enterprise, with its extensive system of accessories.

LIGHTS AND SHADOWS OF MISSION WORK IN THE FAR EAST. S. H. Chester, D.D. Illustrated. 8vo, 133 pp. 75c. Presbyterian Committee of Publication, Richmond, Va.

Dr. Chester here gives us some interesting observations made during his visit to the Southern Presbyterian Missions in Japan, China,

and Korea in 1897. The story of the tour is well told and facts and impressions regarding the lands visited are fresh and important. Perhaps the most valuable features from a missionary standpoint are the statements as to the difficulties, encouragements, and needs of the work in these fields.

Monthly Missionary Bibliography.

VILLAGE LIFE IN CHINA. Arthur H. Smith, D.D. Illustrated. 8vo. \$2.00. Fleming H. Revell Co.

THE USE OF OPIUM IN CHINA: The Opinions of over 100 Physicians in China. Compiled by Hector Park, M.D. 8vo, 96 pp. 30 cents. American Presbyterian Mission Press, Shanghai.

TATONG: The Little Korean Slave. Annie M. Barnes. Illustrated. 8vo, 252 pp. \$1.25. Pres. Com. of Publication, Richmond, Va.

A JOURNEY THROUGH THE PAMIRS AND TURKESTAN. R. P. Cobbold. Illustrated. 8vo. \$5.00. Chas. Scribner's Sons.

THE CAROLINE ISLANDS. F. W. Christian. Illustrated. 8vo. \$4.00. Charles Scribner's Sons.

MYTHS AND LEGENDS OF OUR NEW POSSESSIONS. Charles M. Skinner. Illustrated. 12mo. \$1.50. J. B. Lippincott, Phila.

HAWAIIAN AMERICA. Casper Whitney. Illustrated. 8vo, 357 pp. \$2.50. Harper & Brothers.

THE SKY PILOT OF THE FOOT-HILLS. Ralph Connor. 12mo, 300 pp. \$1.25. Fleming H. Revell Co.

WINTER ADVENTURES OF THREE BOYS IN THE GREAT LONE LAND. Egerton R. Young. Illustrated. 8vo, 326 pp. \$1.50. Eaton & Mains.

THE INDIANS OF TO-DAY. Geo. Bird Grinnell. Illustrated. 4to. \$5.00. Herbert S. Stone, Chicago.

PEN-PICTURES OF MORMONISM. Rev. M. L. Oswalt. 12mo, 96 pp. 15 cents. Am. Baptist Pub. Society, Phila.

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

TO-MORROW IN CUBA. Charles M. Pepper. 8vo, 362 pp. Harper & Brothers.

NINTO: A Story of the Bible in Mexico. Annie M. Barnes. Illustrated. 16mo, 214 pp. 90 cents. Presb. Com. of Publication, Richmond, Va.

IZILDA: A Story of Brazil. Annie M. Barnes. Illustrated. 8vo, 194 pp. \$1.00. Presbyterian Com. Pub., Richmond.

HISTORY OF LUTHERAN MISSIONS. Preston A. Lowry. Illustrated. 8vo, 265 pp. \$1.25. Pilger Publishing House, Reading, Pa.

A JUNIOR'S EXPERIENCE IN MISSIONARY LANDS. Mrs. B. B. Comagys, Jr. Illustrated. 12mo, 121 pp. 50 cents. Fleming H. Revell Co.

IN JOURNEYINGS OFT: Travels in Mission Lands. 8vo, 104 pp. 1s. 6d. Church Missionary Society London.

HAND-BOOK OF COMPARATIVE RELIGIONS. S. H. Kellogg, D.D. The Westminster Press, Philadelphia.

THE MODERN JEW. Arnold White. Heinemann, London.

GENERAL MISSIONARY INTELLIGENCE.

THE MARCH OF EVENTS.

Another terrible fa-
The Famine mine is threatened
 in India. in India. Indeed it
 has already begun,
 yet few in England and America
 seem to grasp the situation. True,
 as one missionary says, "The time
 for sending *living skeletons* has not
 yet come, but it ought never to be
 allowed to come." Already the
 wails of starving and dying are
 heard. In the province of Gujarat,
 inhabited by more than 10,000,000
 people, the rains have failed for
 the first time in a century and a
 half. It is here that the Christian
 villages are located (described in
 our December number), and here
 the Methodists have over 6,000 con-
 verts. In portions of northern In-
 dia also crops have failed and the
 people are suffering and well nigh
 in despair. One missionary writes:

There is really only one thing to write about here in Gujarat, and for the matter of that in Western India and a good many other places, and that is Famine. The English papers (I don't know about yours) have so far entirely failed to realize the seriousness of the situation. It is not scarcity, but most terrible *famine*. The only real rain we had in our part was a couple of showers one night at the beginning of the Monsoon.

As most of the wealth of Gujarat was in cattle and these can not live, on account of the absence of fodder, this famine is ruining the rich and poor alike. Therefore there is no class to help the poor.

Gujarat is rich land, capable of enormous yield. This means, for this overcrowded old country, that there is a greater density of population living at the best of times from hand to mouth. When famine comes, the richness of the land is suddenly blotted out, while the enormous population remains.

Imported corn can only be sold at a rate which is almost famine rate. Besides this, the government declines to do anything which could be called interference with the freedom of trade. It will not insist on corn being sold at reasonable rates. But with caste there can be no such thing as freedom of trade. Corn is only sold by the merchant caste, and no man of that caste dare sell below the rate agreed upon; these brutes agree to raise the price up, up, up, and sometimes, with starving people around them holding out their hard-earned coins, the villains shut up their shops and refuse to sell at all—simply to raise the price. Some missionaries have suggested selling corn, but to do this on a scale which would benefit the people to any appreciable extent would take up the whole time of ten times as many missionaries as there are.

Things are very bad, and I hope America will come to the rescue. English people with

this unfortunate African war on hand will find it harder than otherwise to raise a famine fund. You in your recovering prosperity ought to be able to do something, and there are many American missionaries in the present famine area. A boy was offered for sale in Parantij yesterday for 21Rs. I would not buy him, but his father gave him to me at last as a gift! Cattle are dying everywhere and people soon will be if help does not come.

It is now too soon to send help now; it may, ere long, be too late. Money sent to the Managing Editor of this REVIEW will be forwarded immediately free of charge.

The imperial de-
Another Imperial crees in China
Decree in China. have of late been
 so frequent, and,
 as a rule, documents of such length,
 that it has taxed our space to print
 them. Nevertheless it seems im-
 portant to have these documents
 available for reference, and hence
 we make room for the following
 decree of March 18, 1899, which is
 more far-reaching than on a casual
 reading of the text it might seem
 to be.

The Roman Catholic Church has been a great while in China. It is patronized by the French government. This document is constructed in the interests of the Roman Catholic Church; but the principle of the "most favored nation" clause, if applied, will have the effect to enable missionary representatives to settle most cases of misunderstanding far more expeditiously than through their consuls, and will allow of free and frequent intercourse between missionaries and Chinese officials, which will itself tend to good feeling, and reduce the number of incidents of friction. The official doors are hereby opened to all missionaries, who can gain immediate access to all the local officials, and by their superintendent, or any one authorized by the chief official of the church, demand to see the highest

official of the province. This means far more in China than can well be measured by us at a distance.

Churches of the Catholic religion, the propagation of which has been long since authorized by the imperial government, having been built at this time in all the provinces of China, we long to see the Christians and the people live in peace; and in order to make their protection more easy, it has been agreed that local authorities shall exchange visits with missionaries under the conditions indicated in the following articles:

1. In the different degrees of the ecclesiastical hierarchy, bishops being in rank and dignity the equals of viceroys and governors, it is agreed to authorize them to demand to see viceroys and governors. In the case of a bishop being called home on business, or of his death, the priest charged to replace the bishop will be authorized to demand to see the viceroy and governor. Vicars-general and archdeacons will be authorized to demand to see provincial treasurers and judges and taotais. Other priests will be authorized to demand to see prefects of the first and second class, independent prefects, sub-prefects, and other functionaries. Viceroys, governors, provincial treasurers and judges, taotais, prefects of the first and second class, independent prefects, sub-prefects, and other functionaries will naturally respond, according to their rank, with the same courtesies.

2. Bishops will draw up a list of priests whom they will charge specially with the treatment of business and with relations with the authorities, indicating their names and the locality of their missions. They will send this list to the viceroy or governor, who will order their subordination to receive them conformably to this regulation.

3. It is unnecessary for bishops who reside outside the cities to go from a distance to the provincial capital to ask to be received by the viceroy or governor, when they have no business with him. When a new viceroy or governor arrives at his post, or when a bishop is appointed or arrives for the first time, or again on the occasion of felicitations for the new year and the principal feasts, bishops will be authorized to write private letters to viceroys and governors and send them their cards. Viceroys and governors will respond with similar courtesies. Other priests who may be shifted or arrive for the first time, may, according to their rank, ask to see provincial treasurers and judges, taotais, prefects, prefects of the first and second class, independent prefects, sub-prefects, and other functionaries, when they are provided with a letter from their bishop.

4. When a mission affair, grave or important, shall come up unexpectedly in any province, the bishop and the missionaries of the place should ask for the intervention of the minister or consuls of the power to which the pope has confided the protection of religion. These last will regulate and finish the matter either with the Tsungli Yamen or the local authorities. In order to avoid protracted proceedings, the bishop and the missionaries have equal right to address themselves at once to the local authorities, with

whom they may negotiate the matter and finish it. Whenever a bishop or missionary shall come to see a mandarin on business, the latter is bound not to delay the negotiation, to be conciliatory, and to arrive at a solution.

5. The local authorities shall give timely warning to the people of the place, and exhort them earnestly to live on good terms with the Christians; they must not cherish hatred and cause trouble. Bishops and priests shall in the same way exhort the Christians to devote themselves to well-doing so as to maintain the good name of the Catholic religion, and act so that the people will be contented and grateful. Wherever a suit takes place between the people and the Christians, the local authorities shall hear and decide it equitably; the missionaries must not mix themselves up in it and show partiality in giving their protection; so that the people and the Christians may live in peace.

The American Bible Missionaries Society is in receipt of reports in China which state that as a result of the palace

revolution last year, whereby the empress dowager assumed power and the emperor was practically imprisoned, persecutions of missionaries and Bible colporteurs are occurring in various parts of China, especially in the far interior. These reports come from Peking, in North China; from Shanghai, in East Central China, and from parts of the province of Shantung, but they relate to persecutions remote from the chief cities. In one instance the viceroy was forced to telegraph for troops.

The Chinese society known as "The Boxers" is said to be provoking agitations and antagonisms. Two colporteurs of the Bible Society visited Peh-Shui-Chiang, in the province of Kan-Soo, and were invited to circulate Bibles from a Chinese temple. As soon as they were inside of the temple the gates were closed, and the colporteurs were terribly beaten with sticks of firewood. The men were tied hands and feet to the pillars of the temple and spat upon, the people shouting, "We have tied you up as they did your Jesus on the cross!" They then began to strike them on the face and shout, "This is what your gods can do for you! Call upon

your Jesus to come and save you." By this time two of the men were insensible, and a merchant who had been living in the same inn with them remonstrated with the leaders. The crowd seized the merchant and beat him also. At last the innkeeper got the men off by going security for them that they would leave the place.

Religious Awakening in France.

In a district in South Central France not far from Lyons, where for years, perhaps for centuries, there has not been one Protestant Christian, there has recently come tidings of a remarkable movement toward Protestantism. A year ago an evangelist was sent to this Catholic stronghold, namely, to the village of Le Monteil, four miles from Chavagnac Lafayette. Now he has gathered together a Protestant congregation of over a hundred and fifty persons. Besides being asked to remain among the people as their pastor, he has been besought by the people of twenty-two neighboring villages to come and tell them the story of the Gospel. In the manufacturing town Langeac, near by, the same evangelist has built up a church of about two hundred members, many of whom were formerly atheistic Socialists. It is believed that the same startling success may attend Protestant ministrations in other parts of France which have hitherto known only the traditional rebound from superstition to atheism. The more rational reaction from ecclesiastical tyranny and ceremonialism, the turning to Protestantism, not atheism, is seen in the fact that the reformed churches of France are quite unable to supply pastors for all the demands now being made upon them. We should aid the Protestants of France, not only to give the Gospel

to their countrymen, but also to establish churches with resident pastors, thus definitely occupying that place which only organized Christianity can satisfactorily fill.*

The following **A Call to Presbyterian Students.** unanimous action was taken by the Presbyterian (North) Board of Foreign Missions in November, 1899:

"The report of the student missionary campaign for the year 1899 has been received. . . . We would commend the thirty-one students, who have shown such earnestness, such intelligent appreciation of the need of the great cause of foreign missions, and have so unselfishly devoted their summer vacation to the prosecution of this work in many Presbyteries sadly needing a revival of foreign missionary enthusiasm. We recommend that the campaign for 1900 be carried on in the same manner as in 1899."

In view of this action, Presbyterian workers are wanted for the summer of 1900. Acceptable candidates must be deeply concerned for the evangelization of the world, if not Student Volunteers. Final decisions *must* be received by March 15th. For agreement blanks write to the campaign manager, Geo. L. Gelwicks, 1060 N. Halsted Street, Chicago, Ill.

Episcopal Missionary Council. Twenty-five bishops and two hundred priests of the Protestant Episcopal Church assembled at St. Louis the last week in October to attend their annual missionary council. The most important discussion seems to have been that concerning the Philippines, Bishop Doane strongly supporting the

* Rev. Dr. David James Burrell, of the Marble Collegiate Church, New York City, is the president of the Franco-American Committee.

administration policy and making an eloquent plea for missionary equipment in the islands.

At present the greatest need is for Bibles. In discussing the report of the missionary work done among the colored people, Bishop Cheshire, of North Carolina, claimed that the colored people were growing worse instead of better. It was not expected, he said, that the people set free because of a supposed political necessity should not retrograde under the weight of responsibility which they were not prepared to assume.

AMERICA.

Of our 120 theological seminaries, with a membership of 6,500 students, 40 are affiliated with the world's Student Christian Federation. There are 18 that admit women, 56 hold regular missionary meetings, with an average attendance of 86 per cent. of the membership; in 1890 only 39 held missionary meetings, with an attendance of 54 per cent.; 48 have faculty instruction in missions; 14 have missionary lectureships. Last year 38 gave \$7,393 to missions, while in 1890, 32 gave \$9,994. There are 5 that each support a foreign missionary, 6 that each support a missionary in part and 4 that support a home missionary. In 53 institutions 392 students are preparing for foreign service; that is, 11 per cent. of the entire membership. When 89 per cent. propose to stay at home, is not the proportion too great?

Last year there were 5 Presbyterian churches that had over 100 additions on confession. These were San Ui, China; Yeung King, China; Pima

(Indian), Arizona; Jefferson Park, Chicago, and Second, Pittsburg. Yet some people question the expediency of missionary work. There were 10 of our churches that more than doubled themselves last year. Among them were 3 churches in China, Chinan Fu, San Ui, and Yeung King, and Laguna Indian church in New Mexico. It really seems as tho foreign missionary work is the most satisfactory and successful form of our modern church work.—*Herald and Presbyter*.

The Presbyterian Board reports 27 missions, 1,192 stations and outstations, 702 missionaries, 2,030 native workers, 368 churches, with 35,995 members, of whom 4,844 were added last year; 21,516 pupils under instruction, 30,235 Sunday-school scholars, 8 printing establishments, which print 85,546,787 pages during the year; 35 hospitals, 47 dispensaries, and 349,785 patients treated during the year.

Thus again we review the work of the Board in a nutshell. In 20 missions, so distributed among the great continents and nations and islands as to encircle the globe, and offering the Gospel to more than 100,000,000 souls, a force of 529 missionaries assisted by 3,155 native laborers in 1,417 strategic points preach the Gospel in 26 different languages; 492 organized churches have a present membership of 49,782, of whom 5,047 have been received on confession this year, and 1,021 Sunday-schools gather 65,903 pupils every Lord's day; 133 colleges and high schools train 9,088 pickt youth of both sexes, and 1,137 common schools provide instruction for 43,920 pupils; while mission presses send out their millions of pages to instruct the Christian communi-

ties, and hospitals and dispensaries minister relief to 120,000 patients, to every one of whom the Gospel message is given.—*Annual Report*.

A Shining Example of the true spirit in giving is instanced as the result of one of the Student Missionary campaign meetings. Two sisters of Providence, R. I., working girls, decided that they could both walk one way between their home and the factory, thus saving 10 cents each working day for missionary work, and supporting their own native preacher (\$30 a year). "Their faces as they told it were beaming, as if they were telling of a newly-found gold mine, or that a large amount of property had recently come into their possession."

Says Rev. J. W.

Methodism in Mexico. Butler: "In the last

quarter century the Methodist Board has expended \$1,039,694 on this field, and the Woman's Board \$147,311, with personal donations sufficient to bring the total expenditure up to \$1,500,000. There have been 20 episcopal visits. Thirty missionaries have been sent out by the parent board, and 21 by the W. F. M. S., whose labor has been augmented by the service of a large number of native helpers, and the visible results are 125 congregations, representing 4,694 members and probationers, and about 10,000 persons under our immediate influence. We have 4,053 pupils in our day-schools, and 2,876 in Sunday-schools. The Methodist Church in Mexico raised \$22,043 last year for all purposes, about one-fourth of the amount annually expended in the mission."

Church Property in Ecuador. A correspondent of the *Chicago Record* traveling in South America has sent the following despatch to that paper: "The Congress of the

republic of Ecuador, acting on the recommendation of President Alfaro, has past a law confiscating to the state all church property, and placing the mines, the immense cocoa and sugar plantations, and the valuable city holdings which this property includes, under the management of a board of trustees, to be appointed by the president. The proceeds of the sequestered property will be applied to the support of the state schools. Indignation among sympathizers with the church is intense, and the clergy is protesting violently against the enactment. In many quarters revolution is threatened. The Franciscan, Dominican, and other monastic orders of the Roman Catholic Church, which, being very rich, are the principal sufferers, are hurriedly making conveyance of the titles to their property for fictitious considerations to local laymen. The government, it is declared, will refuse to recognize the validity of these transfers."

P. Rüttel, Danish Evangelism in Greenland. Danish missionary on the eastern coast

of Greenland, gives in the *Dansk Missions-Blad* an account of his first considerable baptism, of eight persons, adults and children. A few individuals had been baptized before. These seem to be the first persons baptized on the eastern coast of Greenland, since the Scandinavian diocese disappeared some five or six hundred years ago, in consequence of the lines of icebergs coming down, and the last bishop sent out from the Nuth, Norway, never found his diocese, which stretch from Greenland to Massachusetts. Herr Rüttel says:

The moment that I had yearned after so long, and yet almost trembled at, was now there in all its peaceful and yet solemn reality. The countenances of the newly-baptized beamed with gladness, when we congratulated them after the ceremony. Although these persons had never before been present at a baptism, I believe that I am able to say that they bore themselves becomingly, and with dignity.

Statistics of the Missionary Societies of the

[These tables include only Missions to non-Christian and non-Protestant peoples, and so they omit the United States. The figures are derived almost wholly from annual reports, and relate in the main possible blanks, and hence where official figures were not at hand, conservative estimates have been

NAMES OF SOCIETIES.	Date of Organization.	Mission'y Income.		Missionaries.				Nat. Helpers.	
		At Home.	From the Field.	Ordained.	Laymen.	Wives.	Unmarried Women.	Ordained.	Other Native Toilers.
American Board	1810	\$644,201	\$135,987	170	16	169	174	234	2,921
Baptist Missionary Union.....	1814	563,495	118,583	159	23	171	106	280	3,254
Southern Baptist Convention.....	1845	109,267	7,110	35	0	34	13	27	101
Free Baptist.....	1833	30,662	525	7	1	8	9	6	69
Seventh-Day Baptists.....	1847	4,500	500	1	1	2	2	0	9
Christian (Disciples).....	1875	142,823	9,904	45	5	23	12	20	81
American Christian Convention....	1886	6 673	218	4	0	1	2	5	10
Protestant Episcopal.....	1835	292,179	12,745	37	11	24	24	87	327
Society of Friends	1871	38,354	2,370	12	7	18	26	7	84
Lutheran, General Council.	1869	20,303		6	0	4	4	1	142
Lutheran, General Synod.....	1837	41,200	7,308	15	3	12	9	1	461
Methodist Episcopal.....	1819	954,063	14,652	213	22	211	240	380	4,013
Methodist Episcopal, South.....	1846	220,495	13,404	65	4	59	57	87	147
Free Methodist	1882	12,932		4	0	4	4	0	13
Methodist Protestant	1888	10,896	232	5	1	6	0	5	21
Wesleyan Methodist.....	1890	7,000		4	0	4	3		5
Presbyterian.....	1837	882,087		228	55	244	175	204	1,826
Presbyterian, South.....	1861	145,000	5,446	60	7	53	35	11	81
Cumberland Presbyterian.....	1820	20,000		8	2	9	11	7	28
Reformed Presb. (Covenant).....	1856	27,351		6	3	9	6	0	37
Reformed Presb. (Gen. Synod).....	1836	6,400	300	2	0	2	6	0	45
Associate Reformed Presb., South.	1874	8,792	559	3	0	3	3	3	4
United Presbyterian.....	1859	138,932	21,216	32	8	35	37	38	600
Reformed (Dutch).....	1832	126,838	9,987	30	5	31	24	32	416
Reformed (German).....	1878	30,197		8	2	7	3	8	30
German Evangelical Synod.....	1883	17,000		7	0	5	0	12	46
Evangelical Association	1876	8,500	1,050	2	0	2	0	5	28
United Brethren	1853	75,000	600	26	18	32	0	8	30
Canada Baptist.....	1873	48,186	1,700	17	2	16	16	11	142
Canada Congregationalist.....	1881	4,500		1	2	2	2	0	6
Canada Methodist.....	1873	147,860	3,005	78	6	82	15	30	34
Canada Presbyterian.....	1844	175,223	11,984	40	22	48	20	5	290
Twenty-two other Societies.....		572,000		85	290	118	813	20	563
Totals.....		\$5,522,909	408,951	1,419	516	1,441	1,352	1,594	15,864

United States and Canada for 1898-99.

work done in non-Catholic Europe, while covering that in behalf of Indians, Chinese, and Japanese in to 1899, though sometimes the year includes a part of 1898. The aim has been to leave the fewest made, based upon former reports.]

Total Working Force.	Stations and Out-Stations	Communicants.	Added Last Year.	Adherents (Native Christians).	Schools.	Scholars.	Countries in which Missions are Sustained.
3,680	1,426	49,782	5,047	141,761	1,270	60,780	Africa, Turkey, India, China, Japan, Micronesia, Mexico, Spain, Austria.
3,993	2,586	128,294	7,575	400,000	1,375	81,254	Burma, India, China, Japan, Africa, France, Spain.
200	140	5,347	845	15,000	43	2,446	China, Japan, Africa, Italy, Mexico, Brazil.
100	13	797	62	1,708	94	3,208	India (Southern Bengal).
17	2	51	11	150	6	140	China (Shanghai).
185	64	1,717	465	4,000	22	1,570	India, China, Japan, Turkey.
22	27	332	65	1,000	1	20	Japan (Tokyo, etc.).
500	233	5,582	390	20,000	104	4,534	Africa, China, Japan, Haiti, Greece.
159	66	1,273	125	2,743	33	1,437	Mexico, Alaska, Jamaica, China, Japan.
160	198	2,412	226	5,036	116	2,719	India (Madras).
489	47	6,316	1,210	18,000	118	6,695	India (Madras), West Africa.
5,291	634	114,187	5,520	182,434	1,213	36,818	China, Korea, Japan, India, Africa, Bulgaria, Mexico, South America.
419	106	9,503	462	30,000	25	1,483	China, Japan, Mexico, Brazil.
25	14	99	25	500	5	281	India, S. Africa, St. Domingo.
41	27	410	76	1,000	25	1,165	Japan (Yokohama).
16	2	24		200	1	20	Africa (Sierra Leone).
2,728	1,192	35,995	4,844	150,000	686	21,516	India, China, Japan, Korea, Africa, Syria, Persia, Spanish America.
247	216	3,378	484	10,000	20	754	China, Korea, Japan, Africa, Greece, Italy, Mexico, Brazil.
65	13	800	100	2,500	3	200	Japan, Korea, Mexico, Indians.
61	14	293	61	1,200	12	645	Northern Syria, Asia Minor, Cyprus, China.
55	15	1,150	80	4,000	8	370	India (Northwest Provinces).
16	14	281	39	1,000	4	90	Mexico (Tampico, etc.).
751	290	7,925	573	25,000	336	18,700	Egypt, India (Northwest Provinces).
538	248	4,453	399	15,000	225	7,231	India, China, Japan, Arabia.
58	56	1,817	268	6,000	2	189	Japan (Tokyo, Sendai, etc.).
72	10	807	176	1,498	11	1,106	India (Central Provinces).
37	22	890	85	2,500	1	8	Japan (Tokio, Osaka).
114	516	4,286	149	12,000	12	600	China, West Africa.
233	71	4,200	385	12,000	75	1,200	India (Telugus).
13	2	43	9	200	2	200	Africa (West Central).
245	130	5,762	213	10,951	10	1,210	Japan (Tokyo), Indians.
425	218	3,493	458	15,000	160	6,630	China, India, New Hebrides, West Indies.
1,389	280	8,800	680	20,000	235	19,500	
22,344	8,582	410,395	31,571	1,112,381	6,223	255,913	

Transfer of the Greenland Mission.

*Periodical ac-
counts of Mo-
ravian Mis-
sions, refer-*

ring to the action recently taken by the Moravian general synod withdrawing from Greenland, and turning its mission over to the Danish Lutherans, says:

Undoubtedly the most important resolution past was that referring to the transfer of the Greenland mission to the Danish State Church. We would express the hope that this step, which was only taken after full and exhaustive consideration, will be recognized by the friends and supporters of our missions as an act of comity, and that as such it will commend itself to all who know the situation, and how faithfully the Danish State and Church have cared for the native population of their northern colony. Let us be reminded of the fact that Hans Egede, the Norwegian clergyman, went out to Greenland as a missionary of the Danish Lutheran State Church, twelve years before our two first missionaries, and that these went there expressly in order to help him, their instructions being "to offer themselves as assistants to that apostle of the Greenlanders, Mr. Egede, in case he would and could make use of them; but if he did not want their assistance, then not to interrupt him in the least." Then, too, we may emphasize this fact, that the members of the Danish Church in Greenland number 10,000, whilst we have only 1,700—that, therefore, it will be a small matter for the Danish Church to care for these in addition to the many already under their charge.

EUROPE.

It has been stated Wilberforce's recently that early Prophecy. in this century the great Wilberforce, in the British House of Commons, in alluding to the Church Missionary Society, suggested that the day might come when that society would receive an income of £10,000 a year. The suggestion was met with shouts of derisive laughter. Yet in the last year of this century

this same society reports an income of £331,000, or considerably over \$1,500,000.

At a single session in October the committee of the British and Foreign Bible Society made these grants among others: 5,000 Ganda New Testaments, with references, for C. M. S. missionaries in Uganda; 3,000 Portuguese Gospels for the Y. M. C. A. of Oporto, for free distribution among the soldiers stationed around Lisbon on account of the plague; 5,000 Chitonga St. John to be printed for the Free Church of Scotland Livingstonia Mission, Lake Nyassa; 400 Welsh Bibles and Testaments to be sent out to Welsh colonists in Patagonia, whose homes, schools, and churches had been almost all destroyed in the recent disastrous floods; a small grant of French Bibles and Testaments for evangelistic work in the villages of Haute-Savoy, Switzerland.

The L. M. S. has a force in the London Missionary Society. field of 196 men and 76 women.

Of native toilers there are 892 ordained ministers, 2,966 evangelists and preachers, 800 Christian teachers, and 226 Bible women. In its mission stations are found 52,803 communicants and 175,588 Christian adherents; in its 1,037 schools are 34,499 boys and 16,104 girls. In its New Guinea mission the 10 European missionaries are aided by 104 native pastors, mostly drawn from churches formed in the South Sea Islands by the society's missionaries in former years.

The Paris Missionary Society sounds a note of joy in its sixty-fourth annual report, as

well it may. Four years ago came two sudden and urgent calls both for more money and more men. M. Coillard asked for a great extension of the Zambesi Mission, and changes in Madagascar threw upon the Protestants of France a great responsibility in regard to the work which the London Society had carried on there previous to the French occupation of the island. In four years the special donations for the Zambesi Mission have gone up from £2,120 to £9,720, and for Madagascar from £640 to £16,000. The donations for the general work have risen from £14,720 to £18,480. The total income has risen from £18,000 to £45,320. Not only money but men have been forthcoming. Last year 12 missionaries came home, of whom 5 hope to return to their work at the close of their periods of furlough. During the same period 36 were sent out—to Lessouto, 3 returning and 1 new; to the Zambesi, M. Coillard and 10 new; to the Kongo, 4 new; to Tahiti, 1 returning and 1 new; and to Madagascar, 2 on temporary mission and 13 others. The society has now 56 European missionaries. Of these, 12 are Swiss, 6 are from Alsace, 4 from the Waldensian valleys, and the remainder French.

Moravian Mission- Figures.

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

INDIA.

The Woe of the Famine.

In a recent letter, Dr. Colin Valentine, of the Agra Medical Missionary Training Institution, writes that he has received the following information from missionaries: In every part of the Punjab where there are no canals the greatest distress prevails. Cattle are dying in hundreds. In the Central Provinces the grain is higher in price than at any time during the last famine. In Mairwarra, 40,000 out of the 100,000 population are on famine relief works. In other parts of Rajputana the people are leaving the villages by thousands. In Gujarat cattle are being sold at a rupee a head, and children for less. On Sabbath last, continues Dr. Valentine, we had 876 starving creatures at our Beggars' Church, Agra. *The Pioneer* states that the number of persons in receipt of relief during a recent week, was 107,992; that being more than double the figure for the previous week, when the total was 48,652.

The Woe of the Plague.

In Karaji, a large port in Sind (North India), the plague has made great ravages. The principal work here, among the heathen and Mohammedan population, which is difficult of access, is that of the C. M. S. Zenana Mission. Altho their schools and houses are in the midst of the native quarter, where the plague raged, yet the lady missionaries and their boards bravely held their ground, amid daily prayer, and appear to have been kept from all losses by the pestilence. Of course they had to close their day-schools. A zenana teacher gives the following account of the impression which the heavy stroke made upon the native women.

The visits to the (heathen)

women after the plague were exceedingly distressing. For a while one could do nothing more than to utter words of sympathy and consolation. It was to the last degree touching, to see the affliction of the mothers, whose daughters, our scholars, had died of the plague. They would bring out the books and slates of their children, and show us the mark drawn where these had last read. In doing this their wails were heart-breaking. "Of what use is all this now? She will never use these things again!" Many of the elder girls, thus carried off, had been attending our schools for several years, and were therefore well instructed in the truths of Christianity, and, as their mothers testified, already so far advanced, that they could draw near to God in prayer.—*Evangelisch-Lutherisches Missionsblatt*.

Sunday-schools in India number 6,348 with over 10,000 teachers and 2,500,000 scholars. Of these the Methodist Church is said to lead all other denominations, having 2,406 Sunday-schools, 3,387 teachers, and 86,068 scholars. The Presbyterians follow with 1,019 schools, 1,838 teachers, and 40,843 scholars. Then follow the Baptists, Congregationalists, Wesleyans, and Anglicans.

There are 5 stations in full work-
Bethel Santhal Mission. ing order in this mission, and during the last ten years 721 have been baptized, which brings the total number of Christians to somewhat above 1,500. At the last conference over 1,000 Christians were present. Each station has a school and orphanage attached to it, where the boys and girls get their food, clothes, lodging, and education free of charge. During the last ten years the medical staff have attended and given medicines to 30,000 patients in 5 hospitals and other dispensaries. Besides 5 hospitals, there are Christians in over 50 villages giving medicines to the poor free of charge.

A Persian emigrant-
The Bible as a ing to India re-
Missionary. ceives in the north country, on his way to Bombay, a copy of the New Testament, which is blest to his conversion. A pilgrim to the shrine of Jaganath, in Orissa, is directed to the New Testament for the true way of life, and accepts the faith of Christ. A Moham-
medan student of divinity finds among the books in the mosque a Gospel of St. John. It leads to further study, baptism, and entrance upon a course of instruction for the Christian ministry. A Brahman well read both in Sanskrit and in English, while traveling in a railway carriage falls into conversation with an English gentleman, from whom at parting he receives an English New Testament, which he promises to read. The travelers are unknown to each other, but in two years after their meeting, the Brahman is baptized, and devotes his life to the work of Christ.—*North India Bible Society Report*.

There are few
The Aggressions regions in India
of Islam in India. where Chris-
tian missions
have been carried on more vigorously, or, on the whole, more successfully, than Tinneveli, and yet it is there that Mohammedanism has had recently its most signal triumphs. Six hundred Hindus in one village were converted to Islamism in one day, and the example thus set was quickly followed in other places. What has set this current flowing? A very curious influence. It is said that the Shanars, a very low caste, are very numerous in Tinneveli, and have been of late extremely prosperous. This prosperity has made them ambitious. Many of them built fine houses for themselves, and

sought to make out that they had a right to worship in temples, from which they had hitherto been excluded. The result was a riot, in which they were badly treated by their fellow-religionists of a higher caste, and this has driven them to seek relief in a different faith altogether. "In accepting Islam the Shanars enter at once into the fellowship of the proudest and most united of the 'castes' of India—a corporation which not only never fails to defend its converts, but never dreams of giving them an inferior place."—*Free Church Monthly*.

Rev. Mr. Hackett,
Not a "Rice" for years a mis-
Christian. sionary in India,
gives this incident

relating to John Mohammed, a native pastor: "He was a man of good family and high position. Seeing one day a C. M. S. missionary preaching the Gospel surrounded by an insulting mob, whose spittle was actually dripping down the beard of the patient, long-suffering missionary, and noticing that the missionary had a difficulty with the language, he stepped to his side, and, out of pity for the man, began interpreting for him. At the close the missionary thanked him and gave him a pamphlet, which he put into his pocket with a smile, never intending to look at it, but on a bed of sickness he found this tract and read it, and through this became a Christian. When his change of religion was known he was set upon and beaten, and his body cast out on the street as tho dead. The native pastor coming along, found him, and seeing signs of life, took him home." Mr. Hackett said he never could forget the heavenly smile with which this man said to him, "I think I could allow myself to be cut into pieces by my Mohammedan friends if only I could win them to Christ."

These statements
A Well Equipped relate to the Ma-
Mission. dura Mission of the
American Board:

"It has in good working order a college, a theological seminary, 3 high schools, 2 training institutions, a Bible woman's training school, an industrial school, 9 station boarding schools, 164 day and village schools, and 16 Hindu girls' schools, in which 7,159 students are studying; with 3 hospitals and 2 dispensaries. All this is in addition to the 38 organized churches which are independent of any aid from the Board, and the evangelistic plant which covers an area of more than 9,000 square miles and reaches 2,400,000 people. There are Christians already in 461 villages in this mission alone, and 578 natives are working for the intellectual, and moral, and spiritual uplift of the people in this one field. The mission is more troubled by the hundreds who are professing Christianity and asking for preachers than by the few who return again to heathenism. The day has largely past when the missionary or the faithful native worker needs to make much effort to secure a hearing. India is all ears now, and whoever speaks the words of soberness and wisdom will have a hearing."

Rev. A. E. Funk,
Patient Waiting of the Missio-
for Tibet. nary Alliance, has

recently been in India, and extended his visit to a town on the borders of Tibet. Here he met two Moravian missionaries, Mr. and Mrs. Heyde, who for nearly half a century have been "holding the fort." Mr. Funk says they are a patriarchal couple, who came from Germany 45 years ago into Little Tibet, waiting all these years to enter Tibet proper, and gathering nearly 100 Tibetans into the

Church of Christ. They are now in the seventies, and both well and strong. With his silver locks and whiskers, white as the Tibetan snow, and his humble, Christlike appearance, he inspires one as a true father in Israel. They have never been to the homeland on furlough, and their children who went home when eight years of age, and now have children themselves of that age, they have never since seen. They have recently come 1,400 miles to this place, Ghoom, 200 miles on horseback and the rest by rail, through India, and are now engaged in the work of translating the New Testament into the Tibetan language.

CHINA.

Over 100 missionaries have signed and published a declaration of Christianity which is printed below. They represent nearly every Protestant denomination which carries on foreign missions, and they come from many nations in Europe, America, and Australia. Among the names appended are 10 Congregationalists, 13 Wesleyans, 18 Presbyterians, 13 Methodist Episcopalians, and 6 Baptists:

We, the undersigned missionaries, desiring to express to the world our heartfelt unity in regard to the essential points of our Christian religion, and longing to fulfil the desire of our best Savior and Master, express in his prayer, John 17: 11, 20-23, that His disciples should be one as He and the Father are one, hereby declare that in our united services, as well as in our daily intercourse with each other, we realize ourselves to be one in the Father and in the Savior. Christianity is not so much a system of doctrines as it is a new life, born of the Spirit of God, a life of vital union with God through the Savior. All those who, by the grace of God, have received this new life are living members of Christ's body, and are therefore one. Christ himself is the center of our union. We may still have different views and opinions on several minor questions of our religion, and may follow different methods of church policy and Christian work, as each one's conscience directs him, but yet we feel we are one by the blood of Jesus, our only Savior and Mediator, and by his Spirit, who moves our hearts. We are like different battalions of one great army, fighting under one great Captain (*i. e.*, our common Savior and Master) for one great

end—the proclamation and establishment of Christ's kingdom throughout the world. In Christ we are one.

The countries about the China Sea are full of Chinese. By their superior energy and business ability they have absorbed the trade of these lands, and pushed into the background the indolent and shiftless people of these regions. There are some 2,500,000 of Chinese in Siam out of a total population of 8,000,000. In Bangkok, the capital of that kingdom, the Chinese number 300,000 in a population of 500,000. In Singapore, that flourishing British colony in the Straits of Malacca, two-thirds of the real estate is owned by the Chinese, and they occupy positions of influence and honor, some of them being members of the legislative council. Most of the coasting trade on the Malayan peninsula is in the hands of the Chinese, and they are scattered in all the settlements and plantations on the seaboard. Fifty-five thousand Chinese arrived in Singapore from China in one-quarter—three months. From this center they are distributed to the Dutch and native territories. In the city of Manila, on Luzon, there are 20,000 of them. Most of the artisans in Java are Chinese. The Chinese form an important part of the population of the British settlement of North Borneo. They are found in great numbers in Rangoon and in other coast towns of Burma. In Saigon and the ports of French Cochinchina, most of the trade is carried on by Chinese merchants.—*Baptist Missionary Magazine*.

**More Missionaries
Wanted.**

If all the Christians but 750 were taken out of London, and their places filled by heathen, scarcely any of whom had ever seen the Bible or heard of the Sa-

vior, and among these 25 missionaries, including wives, were put to work, together with some 60 native agents, that would be a fair representation of what is being done by Protestant Christendom to win China for Christ.

A missionary writes that **Kill or Cure!** Dr. Cho Ping was summoned to the bedside of one of his patients who had swallowed an overdose of opium. First the doctor sat feeling the sick man's pulse for a couple of hours; he then wrote out the subjoined recipe, which took half a day to make up:

2 couples of salted lizards, 2 male and 2 female.

1½ oz. of Corea ginseng root.

6 dried grasshoppers, 3 male and 3 female.

1 oz. sweet-potato stalks.

1 oz. walnuts.

1½ oz. lotus-leaves.

¼ oz. tail of rattlesnake.

2 oz. black dates.

1½ oz. elm-tree bark.

1½ oz. devil-fish claw.

1½ oz. hartshorn.

¼ oz. birds' claws.

¼ oz. dried ginger.

1½ oz. old coffin nails.

The whole to be mixt with two quarts of water, and boiled down to one-half the quantity. Then let the patient drink the mixture as quickly as possible.

There was in one of the villages a **A Transformed Villain.** perfect villain. As a punishment for his misdeeds his eyes were put out. But he could still, as a blind beggar, blackmail his neighbors, and shopkeepers had a horror of him. On one occasion he found his way to an oil shop demanding money. When it was refused he swung his thick staff and hit out blindly, breaking the earthenware pots containing the oil, and as they broke and the oil ran out, he took up the broken pieces of pottery and cut himself with them, and then went to the magistrate complaining of the ill-treatment he had received. The shopman was fined \$100. He was also a heavy opium smoker, and an old lady begged him to come to the medical mission hospital to be

cured of the habit, her ulterior hope being his conversion. He came, was cured, and also found Christ. And now it is his delight to sit in the waiting-room and prove the power of God by pointing to himself. That is evidence none can gainsay. All know what he was, and that no man ever changed as he now is by the worship of idols.

Bulldozing the gods! "We have had too little rain," writes Mr. Helgesen, "and the people are now praying to their gods for it. The other day a man, supposed to be devil-possessed, was carried through the streets in a chair, followed by an idol, to 'pray down' the rain, but no answer came. Then, one evening, the people assembled in the temple, and, making a hole in the plaster of which the idol was made, they put in a *live scorpion*, and closed up the hole. At the same time they beat their drums and made their invocations with redoubled vigor. *The scorpion was put in to wake up the god!*"

A Medical Mission Convert. One man of wealth and position at Swatow was interested in what he heard of medical mission work, and gave us rice tickets for poor patients. By-and-by his wife became very ill, and was treated by us. "I would like other ladies to be treated as she has been," said our friend. And he gave us \$2,000 to help to provide a women's hospital. By-and-by he became alive to the advantages for young men of a Western education, and he has offered \$10,000 to the missionaries to start an Anglo-Chinese School. And now, after destroying idols and ancestral tablets, he is himself applying for Christian baptism.

KOREA.

Rev. D. L. Gifford, of Seoul, tells of two men who, tho seemingly Christian, for a long time kept open their places of business on Sunday. "But finally before one communion I spent an entire evening with the two men, showing them the Scripture teaching upon the Sabbath, and pointing out to them the fact that because they were in other respects such good men their example was hurting other younger men in the church. It was a hard struggle, but they decided the question aright and were baptized upon the following Sunday. Now, if you go by their shop on a Sabbath you will see a little pine board notice tacked up on the door, reading something as follows: 'We, being Jesus Christians, because this is the Lord's day, are unable to transact any business to-day. We, therefore, make this public announcement.' And all day long that little pine board notice hangs there, silently preaching the Gospel."

The Presbyterian Mission in Korea was established only fourteen years ago. During the last year 1,153 members were received, and 3,000 catechumens were enrolled. In the Pyeng Yang district alone the people built during the year 44 houses of worship. The total church membership is now 2,079.

JAPAN.

H. Loomis, agent of the American Bible Society, writes to the London *Christian*: "In nearly all cases where missionaries consent to give instruction in English, it is with the agreement that the Bible is to be one of the text-books to be used. In this way a large number of Japanese are brought under direct Christian instruction. Con-

verts are already reported in various places, and the time is yet too short to estimate the far-reaching influence of this department of religious work. This has produced a very large increase in the sale of Bibles. During the six months ending June 30, 1899, the sales by other than the colporteurs have been more than double what they were during the same period last year. A few years ago the book stores in Japan could not be used for the circulation of Scriptures, because it would injure their business if it was known that they were engaged in the circulation of Christian literature. But now there is no hesitation about the sale of Bibles in such places, and arrangements are being rapidly made to have them on sale in all the principal cities."

G. M. Fisher, college secretary of the Y. M. C. A., writes thus of a change of spirit in the government schools in Kumamoto: "As Mr. Brandram, of the C. M. S., who has stood by the work for eleven years, said, 'It's nothing less than a miracle—the change of front toward Christianity to-day as compared with five years ago. We haven't done it. Nothing but the power of God could have brought it about.' Whereas he was once forbidden to enter the grounds of the Koto Gakko (the government school), he has recently been asked to select the most suitable Bible for the school library; and 6 professors requested him to teach them in the Bible. The Flowery Hill Club, of Koto Gakko Christian Association, numbers 19 downright earnest students, and one of their Bible classes has averaged 30. Less than two years ago the intolerance of the faculty prevented anything but a secret

religious society, but a few weeks ago, when President Ibuka, Mr. Swift, and I were there, a mass-meeting of 200 students, presided over by the principal, was held in the school building, and our addresses were on such implicitly Christian themes as ‘Obedience, Education, and Religion, and True Heroism.’ The Christian Association rents three rooms in a house convenient to both the Koto and Chu Gakko, where they hold meetings, religious and social, and maintain a reading room.”

AFRICA.

Good Effects of British Rule. The results of the English occupation of Egypt are thus stated by the *Allegemeine Missions Zeitschrift*. “By the census of 1897 the population, since the English occupation in 1883, has increast from 6,000,000 to 10,000,000. This increase has been greatest in Upper Egypt, less fruitful than Lower. Then there was not one causeway; now there are 200 miles of excellent roads. In railway extension Egypt overpasses even Spain and Hungary. At gigantic cost, and by settled plan, the arable land has been enlarged by 600,000 acres. At present two mighty dams are building, as reservoirs of the rainwater, which will reclaim from the waste, at a cost of \$10,000,000, it is true, 600,000 acres more of wheatland.”

The Railways in the Dark Continent. According to the *New York Sun*, there are now nearly 12,000 miles of track between Cairo and the Cape, as against less than 6,000 miles in 1890, and 2,500 additional miles are well under way. Besides, there are other government schemes, like the German road to Lake Tanganyika, the French road from Algeria to

the Sudan, and the Belgian road from the Kongo to the Nile. Cecil Rhodes has also just secured the privilege of connecting the railroads of British South Africa with the Atlantic coast in German Southwest Africa. By the end of another decade 25,000 miles of railway are likely to be in operation.

Fruit in an Ovamboland. The Finnish Lutheran Missionary Society, which has been at work for forty years, is occupying 3 stations and 12 out-stations in Ovamboland, north of German Southwest Africa. Its agents are 6 ordained missionaries, 2 missionary sisters, and 12 native helpers. The number of converts is 700; of day-school pupils, 650; of catechumens, 190. The society’s receipts for last year amounted to \$33,500; the expenses \$27,000. The Finnish *Foreign Missionary* has a monthly edition of 27,000 copies.

Free Church Kafr Mission. Says the *Monthly*: To the recent meeting of the Synod of Kafraria, Rev. Richard Ross made a striking report on the extension and expansion of Kafr missions. He said: My first report on the Transkei Mission was in January, 1869—thirty years ago last January. The following comparison will be interesting:

	Jan. 1869.	Jan. 1899.
Main stations.....	1	6
Out-stations.....	2	62
Members in full communion.....	148	3,168
Candidates.....	10	1,014
Received by baptism....	2	262
Baptized in infancy.....	0	71
Elders.....	2	65
Deacons.....	1	58
Schools.....	1	57
Pupils.....	25	3,600
Collections.....	£8	£730

Another very serious difficulty has been introduced into South African hospitals by the establishment of the “English principle” that male patients should be nurst

by women nurses. No doubt this is an admirable working principle for civilized England, where the average man, however degraded, has a perception and instinct of respect for a refined gentlewoman. It would be impossible for me to convey even a fragmentary impression of the habits and customs practised in a Kafir ward. The language and the unspeakable conduct of the average male Kafir in hospital are such that the nursing of these patients would prove a trial to a superior native woman. Yet a Colonial or English girl of 23 is oftentimes in charge of such a ward, and at night is on duty alone among these primitive and degraded creatures, without the assistance or protection of an orderly, a watchman, or a porter.

Before the breaking out of war, Mr. Babel at Johannesburg, Goodenough, of the American Board, wrote: "We have longed for the 'gift of tongues,' and the Lord has given us the equivalent. Here is our good Joel, who teaches English, Zulu, Xosa, Sesuto, and Dutch, and here is Muti, who speaks the East Coast languages, Sheetswa, Ngitonga, and Sityopi, besides Zulu and English. There have been 225 different natives in the school at Mayfair during the year. Of these 38 have come from Mayfair, Fordeburg, Johannesburg, and the location, and the rest—147—from 9 different mines. Tribally divided, according to the language which they speak, they fall into 3 groups: (1) The Zulu group, 58, among whom are numbered, Zulus, 23; Maxosa, 15; Fingos, 2; Bacar, 1; Swazis, 2; Matabele, 5, and Madebelo, 10. (2) The Basuto group includes Basutoland Basutos, 21; Transvaal Basutos, 35; Barotses, 21, and Zambesians, 7. (3) The East Coast group, 81, includes Bat-

swai, 21; Batyopi, 1; Portuguese and Shanganes, 14, and Transvaal Shanganes, 45."

Some interesting British Work papers have been appearing in Uganda. In the *Record*, contributed by an anonymous correspondent who writes from Uganda, to indicate some of the good effects of British rule. He dwells upon the increase of wealth possessed by the natives, and its effect in stimulating commerce. He mentions that Mika Sematimba—our old friend who accompanied Archdeacon Walker to England on his last furlough—has been entrusted by the chiefs with Rs. 20,000 in government notes, which he has carried to the coast and purchased therewith the goods as commissioned, and a large caravan was subsequently sent down to carry them back. Another effect of the prosperity of the native community is, the writer states, that the church funds have greatly increased. The sum paid in purchasing books and stationery alone during 1898 was £1,400, paid in shells to the number of 6,300,000, the weight of which we calculate would be about ten tons!—*C. M. S. Intelligencer*.

"Dr. Borehgren vink," says the Norwegians in Madagascar. *Norsk Missions-tidende*, quoted in *The Chronicle*, "writes from Madagascar that the outlook of the Norwegian missions is now favorable in all directions. In Ambatolampy district, which had lately been the weakest part, a French lieutenant has been appointed as governor, who shows perfect impartiality between Protestants and Catholics. 'Our old persecutor, the native governor of Ambatolampy, sees it is time to take a reef in his sails, and has been going about rebuking the Catholics with downright hard

words for their persecuting spirit. In Ilaka, where only four or five children dared to come at our last visit, we now have at least six hundred children, and a great number of grown-up Christians have ventured to return to us. . . . It is particularly encouraging that in two districts, where the persecutions of the Jesuits have been specially severe (Soatanana and Fahisinana), we have never in any year had so rich a harvest of baptisms as in the midst of these very persecutions.' ”

ISLANDS OF THE SEA.

A half century ago the station of Anelcauhat was opened in the island of Aneityum, and the first permanent settlement was made by the Rev. John Geddie. All the 30 inhabited islands of the group were sunk in heathenism. To-day there are in the New Hebrides no fewer than 24 missionaries, 5 assistants, a trained nurse, about 300 native teachers, and about 2,800 communicants, while a training institute for teachers and hospital are established.

Better Days under the care of the London Missionary Society in the Loyalty Islands have been greatly oppressed for more than forty years. The French rule in New Caledonia, which extends to the Loyalty Islands, has been in the interest of the Roman Catholic priests, and the chief official in the group for a long series of years was a tool of the Jesuits. The story of the wrongs done the natives who were and desired to remain Protestants is too long to tell here, but is given by Rev. Mr. Hadfield in the *Chronicle* of the London society. But a better day has come, and a liberal-minded statesman is now the governor of New Caledonia, and

is doing his best to right some of the wrongs which have been committed. Two churches taken from the Protestants have been restored, and permission to build another church, long withheld, has been granted. Better than all, New Caledonia is now open to Protestant missions, and those who were compelled to be refugees have now returned, and the chiefs have been reinstated in their former rights.

A recent number of the *Australian Methodist Missionary Review* describes a farewell meeting held to bid God speed to a party of 28 Fijians going out to New Guinea and New Britain. The simple, heart-felt words of three of the Fijians made a great impression on the audience.

James said: “I am greatly glad to be here with you all, and I am thankful to go in this work. I came this far in the strength of Jesus Christ. As He came into this world to suffer, so He will make us strong to suffer, if necessary. I came with this message: Whatever God calls upon me to do, He will help me to do it, and so I fear not.”

Joni said: “I stand forth before you, a young man, to say a few words to you, my elders. While in Fiji, I heard words from New Guinea, calling for help, and I said, ‘Let me give it.’ I was told that they might kill and eat us there, but I was not afraid to meet that. It is gladness to me to take the Gospel of Christ to those in darkness. It is all right with me.”

Heneri said: “My soul rejoices to look upon you to-day. It is true that we differ. We are black, you are white, but our souls are the same, and we are alike also in faith. We have thrown away our homes and our country to do this work, and He who loves us and died for us, will care for us where we go. It is our mind to endure any suffering and pain which men may give us in order that we may serve our Lord.”

Missionary Success *Gleaner*, as in the South Seas.

"An Independent Testimony to Foreign Missions," quotes words following up those used by Charles Darwin, concerning the same regions (the South Seas), almost seventy years ago. In "The Cruise of the Cachalot," Mr. F. T. Bullen remarks:

When all has been said that can be said against the missionaries, the solid bastion of fact remains that, in consequence of their labors, the whole vile character of the populations of the Pacific has been changed, and where wickedness runs riot to-day, it is due largely to the hindrances placed in the way of the noble efforts of the missionaries by the unmitigated scoundrels who vilify them. The task of spreading Christianity would not, after all, be so difficult, were it not for the efforts of those apostles of the devil to keep the islands as they would like them to be, places where lust runs riot day and night, murder may be done with impunity, slavery flourishes, and all evil may be indulged in free from law, order, or restraint.

It speaks volumes for the inherent might of the Gospel that, in spite of the object lessons continually provided by white men for the natives of the negation of all good, it has stricken its roots so deeply into the soil of the Pacific Islands.

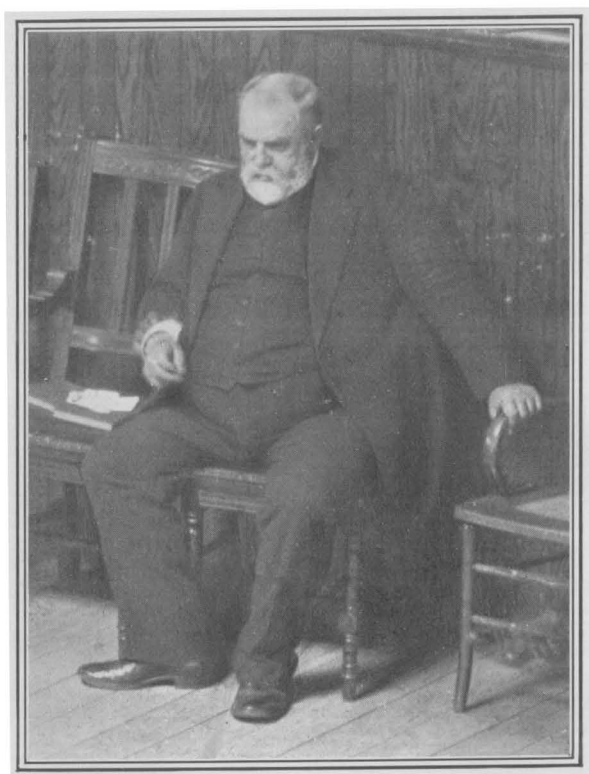
MISCELLANEOUS.

Early Drawbacks But when we go backward and in Missions. look into the last century we may well wonder how the society of the day carried on its financial transactions. To-day it is easy to transmit large or small sums; checks and postal orders may be sent at home and abroad; but when such things were not, how was money sent to London, and still more, how was it transmitted even to our nearest colonies for the

maintenance of the society's missionaries and other purposes? We read of the enormous difficulties met with in sending out clergy, of occasions when the intending missionary has been compelled to make more than one start, having been beaten back by war or tempest, of the loss of everything on the way, and of the terrible proportion who never arrived even on the shores of America, which now seem to us so near; and we may well wonder how in those days the work was carried on at all. But in this latter half of the now rapidly ebbing century all is changed; our marvelous ships convey passengers with regularity, safety, and comfort unknown in previous years, and a world-wide organization enables money to be transmitted with safety and certainty.—*Mission Field*.

An English exchange says: **Interest in Medical Missions.** "The interest taken in medical missions, manifesting itself in books of travel, in comments of the press, in speeches and sermons, and best of all, in offers of service from medical men, is one of the most conspicuous features which meet the eye and ear in contemplating the attitude of the Christian public toward missionary work at the present time."

Of the 680 medical missionaries (of whom 210 are women), the Presbyterians, North, send 83, the Methodists 29, the Baptists also 29, the American Board 27, etc. The pioneers among women physicians are Dr. Clara A. Swain, who went to India in 1869, and Dr. Lucinda L. Combs, who entered China in 1873, both of the American Methodist Episcopal Church.



D. L. Moody

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DWIGHT L. MOODY, THE EVANGELIST.*

BY THE EDITOR-IN-CHIEF.

When, on the day of the winter solstice, Dwight L. Moody said, "Earth is receding, Heaven is opening, God is calling," and departed to be with the Lord, an event of no common magnitude occurred. No death among the believers in Christ has, perhaps, affected so many persons and general interests in the Church of God, within twenty-five years, except it be the deaths of Charles H. Spurgeon, Adoniram J. Gordon, George Müller, and Mrs. Catharine Booth.

Mr. Moody will be remembered mainly as the great *evangelist* of this half century, altho for some fifteen or twenty years he has been prominent as an *educator* also; and, as the work of evangelism is so vitally linked to all missions, both at home and abroad, it becomes us calmly and carefully to inquire into the lessons taught by this life.

During between thirty and forty years Mr. Moody has been used to lead souls to Christ, probably in larger numbers than any other one man. His whole career starts the question as to the sources of such power and the conditions of such usefulness. Is such success exceptional, or are the secrets of such a serviceable life communicable?

He *began* aright. From the outset of his Christian career he thought of his surrender to Christ as taking in all that was included in himself, and it was with no half heart that he took up the service of his new-found Master. With characteristic zeal and abandonment he forsook all else for Christ. Like other men he has made mistakes, but they have been errors of judgment, and not intentional departures from principle; for no error has ever been due to the lack of a *will* to serve God, his life as a disciple having been always marked by a sacred earnestness.

In view of all later events and developments, how suggestive and

* A further sketch of Mr. Moody's life and work as an educator and organizer will appear in our March number. His only authorized biography will, at his own request, be prepared by his elder son, William Revell Moody, to whom, at East Northfield, Mass., friends are asked to send correspondence or items of especial interest pertaining to his father.

instructive are those brief minutes in the records of the Mt. Vernon Church, Boston, in which, in 1855, was first made a note of Mr. Moody's examination before the church committee:

No. 1,079. Dwight L. Moody. Boards 43 Court Street. Has been baptized. First awakened on the 16th of May. Became anxious about himself. Saw himself a sinner, and sin now seems hateful and holiness desirable. Thinks he has repented; has purposed to give up sin; feels dependent upon Christ for forgiveness. Loves the Scriptures. Prays. Desires to be useful. Religiously educated. Been in the city a year. From Northfield, this State. Is not ashamed to be known as a Christian. Eighteen years old.

Again:

No. 1,131. March 12, 1856. Mr. Moody thinks he has made some progress since he was here before—at least in knowledge. Has maintained his habits of prayer and reading the Bible. Believes God will hear his prayers. Is fully determined to adhere to the cause of Christ always. Feels that it would be very bad if he should join the church and then turn. Must repent of sin and ask forgiveness, for Christ's sake. Will never give up his hope, or love Christ less, whether admitted to the church or not. His prevailing intention is to give up his will to God.

A few short sentences here reveal the germs from which have sprung and grown, during forty-four years, all the grand results which now challenge admiration and wonder.

These entries prepare us for what follows. Within two years after, about January, 1858, we find this young disciple thus briefly announcing a new step and stage in his self-dedication: "*I have decided to give God all my time.*" And from that day on, he went about his Master's business, and more and more did he become absorbed in it, until he gave up his worldly employments to live a life of faith, doing only God's work, and looking to Him in prayer for the supply of daily need.

How short-sighted is man at the best. Here was a young man whom God had chosen, like Saul of Tarsus, to be a chosen vessel to bear His name, and yet, tho first led to God in May, 1855, it was not until after a probation of ten months that he was even admitted to the church, in March, 1856. He who was yet to be a teacher of teachers, was so imperfectly trained in Christian doctrine, as to be held at arm's length for fear of his being unsound; and, because he was impetuous in his zeal and lacked prudence, it was with difficulty that he got a foothold in service, even after he was received into membership, for his lack of good grammar and of moderation in his exhortations led his brethren to think that he was not called to speak in public, so that a church officer actually took him aside and advised him to keep quiet in prayer-meeting!

This he would not do, he could not; the fire in him must have room to burn, and must find vent in words and works. Fire is apt to burn fast and wax hot, and may need at times a little restraint, but



D. L. MOODY AND HIS FIRST SUNDAY-SCHOOL CLASS IN CHICAGO.

Red Eye. Smikes. Billy Bucktooth. Madden the Butcher. Jacky Candles. Giberick. Billy Bucannon.
 Darby the Cobbler. Butcher Lilroy. Greenhorn. Indian. Black Stovepipe. Old Man. Rag Breeches Cadet.

fire is a good thing, especially when lighted by the coals from God's altar.

Partly by the petty persecutions to which this young disciple felt himself subjected from critical brethren whose fastidious ears were offended by his uncouthness and excess of enthusiasm, he was driven to Chicago, where he hoped to find, amid a Western atmosphere, more room to burn and shine, in his way, and less hindrance to doing his own work as he felt led.

There, promptly offering himself at a mission Sunday-school as a teacher, he was brusquely informed that he could *have* a class if he would *bring* one. So, next Sunday, in he came—an engine, dragging behind eighteen boys, like empty cars to be freighted with Gospel truth. On that day he first solved the problem, “how to reach the masses”—“*Go for them!*”—and such was his motto and his method ever after.

We must not despise the day of small things! Who could have foreseen that this raw recruit, who could scarce get admission into the ranks at all, and into whose awkward hands it was feared to put a musket, would in a score of years more be not only a conspicuous warrior but a *leader* of the host! Mr. Moody himself was not unconscious of his early failures, but they did not daunt his irrepressible spirit. When he first stood up to give his testimony for Christ, he afterward said, “I trembled in every limb, and, when I sat down I said to myself, ‘Moody, you have made a fool of yourself,’ and that is what I have been doing for Christ’s sake ever since.”

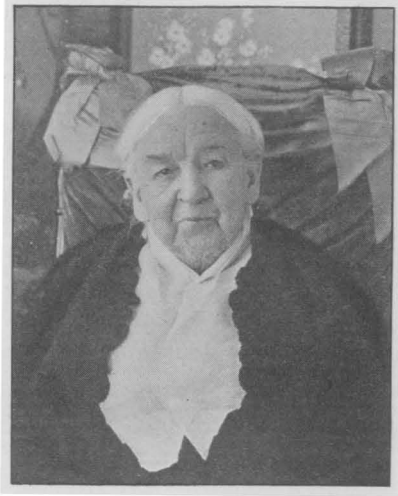
His earnestness moved him both to prayer and to that endeavor which is itself a form of the “effectual, fervent prayer”—energetic prayer. When Mr. Moody went with a dying Sunday-school teacher in Chicago to see his class, one by one to entreat them to be reconciled with God, it was a typical act affording a key to his life as a worker. He believed in communion with God in the closet, but he believed in *contact with souls* everywhere. The prophet Elijah restored the dead to life—but how? Elijah prayed first for power from above, and then stretched himself upon the dead, mouth to mouth, eyes upon eyes, hands upon hands, the living in close contact with the dead. And so must we save the lost, and bring back to the dead the breath of life; first, get power from God and then get into contact with men.

Perhaps the foremost spring of Mr. Moody’s power was his downright *earnestness*. Every truly heroic character has at bottom enthusiasm, contagious and inspiring. There was something about this man that disarmed antagonism and moved and melted men. In the Scotch pulpit, thirty years ago, scholarship and soundness were joined with an excessive and stubborn conservatism; and when Mr. Moody with his new fashions, and Mr. Sankey with his “Kist of wussels” first appeared in “Auld Reekie,” all Edinburgh was astir at these innova-

tions. But Mr. Moody won the day. And Scotchmen themselves tell how the cold and formal style of worship was invaded, when the American evangelist came there, and in the midst of the phlegmatic people of "the modern Athens" dropped his own burning, glowing soul, and set them aflame with his own fire, force, and fervor.

"Formality got its neck broken." The immovable imperturbable Scotchmen were roused under the awakening Spirit of God; the stereotyped plates of memoriter preaching, melted in the glowing furnace fires of religious enthusiasm, gave place to the inspiration of earnest, burning appeal. The calmness and coldness of religious custom and habit felt the mighty movements of a religious reformation, as a placid lake heaves before the surging of a simoom, or the Red Sea swept toward the Arabian gulf when God blew upon the waters till they stood up as a heap.

Give us such earnestness and enthusiasm, even tho at times they overleap the bounds of a strict propriety, rather than the coldness of apathy and the rigidity of insensibility. In the House of Lords culture and self-control are supposed to demand reticence and restraint, so that it is deemed coarse and vulgar for strong feeling to find vent in speech. The church is coming to be too much pervaded with like notions, and strong emotions are repressed and suppressed as out of fashion. Every vital spiritual interest suffers thereby. We need emotion—overmastering feeling, and the cultivation of this philosophy of no feeling is fatal to even a holy vitality. Why should we be ashamed to have or to show deep feeling! The Master "wept," and, "being in an agony, sweat, as it were, great drops of blood!" "It is good to be zealously affected always in a good thing." Men may sneer at it as fanaticism, but it is the only fit frame in which to think of, or to deal with, eternal interests and issues. Instead of avoiding we may well covet that passion for souls that beseeches God night and day with prayers, and entreats men night and day with tears—that bursts out in moving appeals, that can not keep silence, mind rules of rhetoric, or be kept back by formal proprieties. Equity must not be lost in etiquette, nor Divine passion smothered by worldly fashion. Some men and some churches have so lost heat that they are frozen solid.



D. L. MOODY'S MOTHER AT NINETY.

In Great Britain some twenty-five years ago, Mr. Varley said to Mr. Moody: "It remains for the world to see what the Lord can do with a man wholly consecrated to Christ." He afterward said to Mr. Varley: "Those were the words of the Lord through your lips to my soul." And so they were. He determined from that day that he would be *wholly the Lord's*, and prayed that God would *in him* make manifest how great things He would and could do for the salvation of souls. He has been a living proof of God's readiness to endue with power from on high, any disciple who will wholly surrender himself to His service. A fundamental article in our creed should be that the more honor put on the Holy Ghost as the sole source of converting power, the more honor he will put upon the instrument for the exercise and display of the power.

Another secret of Mr. Moody's success was found in promoting *cooperation among disciples*. He was wont to begin all revival efforts in seeking to arouse Christians. His motto was, first awaken disciples and then convert sinners. To get the Church awaked out of sleep, united in prayer and then in work, was the mode of his strategy. And he loved to see the flood-tide of spiritual power come in, sweeping away denominational fences and sectarian barriers, and making people of God forget everything but their oneness in Christ and their debt to a lost world. James Hamilton says, "When the tide is out each shrimp has its little pool; ocean rises, and one pool joins another in the great sea — a pity the ebb should carry each back to his pool!"

In every way a good general stimulates activity in believers, for to get ten men at work is better than to do the work of ten. Many who cry, "Alas, my leanness!" should cry, "Alas, my laziness!" Luther taught the Church that "the just shall *live* by faith." God used Mr. Moody to teach us that the just shall *work* by faith in the power of the Holy Ghost. His appeals to disciples were usually short and incisive. "Is this work God's work or the devil's? If Satan's, you ought to resist; if God's, you can not afford to stand idly by."

Mr. Moody *aimed high*, and made assaults on the gateways of hell. No small measure of usefulness contents an absorbed man. Like Carey, such a man "asks great things of God and expects great things from God." On leaving America the second time for England, Mr. Moody set before him the winning of at least ten thousand souls, and he probably reached his expectations. Of course, he neglected no proper means. He believed in approaching everybody and in going everywhere. If Pandemonium had been accessible he would have gone there to hold meetings; and if it had been possible to set up an evangelistic tent in hell, he would have been glad to attempt it. Once, visiting the Romish bishop in Chicago, he proposed that they close the interview with a prayer, without the least sensitiveness to the fact that

in the eyes of that prelate he must have been quite outside of the "pale of salvation!"

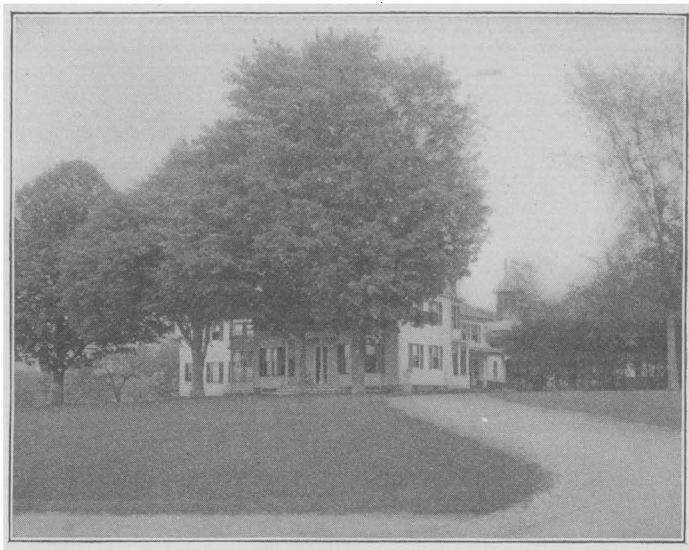
His boldness showed itself in rebukes at times, as when, on one occasion in Chicago, a meeting was held to further a great benevolent project, and he reproved the avarice of a man of wealth who was praying God to show the way to raise the needed sum (about \$1,200), remarking, somewhat brusquely, that it was absurd for a man worth half a million to ask God to *move* men to contribute.

George Müller once remarked to me that he foresaw that Mr. Moody was to be greatly used of God, because in his first visits to England he came to see him at Bristol, and exhibited such singular docility and humility. But it was not the humility of diffidence or morbid self-distrust. He was not lacking in a proper self-confidence, nor did he shrink, like Moses, from any work to which God called, or hesitate to appropriate a promise of God. His humility was that of dependence on God. He had learned that it is "not by might, nor by power," but by the Spirit of God, that all great results are secured, and he constantly urged men to be filled with the Spirit. It was perhaps to keep him humble that God had not given him the early advantage of a liberal education. Like Spurgeon, he was not a college-bred man, and he always felt his own lack of learning.

God has chosen what is weak in human eyes to work out his highest purposes. Noah was to his generation a madman and a fanatic. Joshua's method of taking Jericho by a big procession and a big blast on rams' horns, was a fool's way. Samson smote the Philistines with the jawbone of an ass, and David slew the giant with a stone from a sling, and Gideon's three hundred routed Midian by a trumpet peal and light flashed from broken pitchers. All these displays of God's power were the more striking because the weakness of the men and the method was so manifest.

In all great results wrought in advancing His Kingdom, the excellency of the power must be manifestly of God. The successful weapons are never carnal. The Lord saveth not by sword or spear, not by human might or power, not by the learning or the logic of the schools. The eloquence that wins men to Christ is that of the still small voice. And it is because very learned men are so prone to pride and self-confidence, and because others are so prone to rely on such human instruments because they seem to them conspicuously fitted for influence, that God is compelled, in choosing his special servants, often to take those who are inferior in human eyes, that he may keep men from the idolatry of genius.

It is not necessary to be a *fool* in others' eyes, but it is necessary to *seem a fool* in our *own* eyes, in order to be largely used by God. So long as we deem ourselves mighty, capable of achieving success, God leaves us alone that we may by our failure discover our weakness. But



MR. MOODY'S HOME AT EAST NORTHFIELD, MASSACHUSETTS.

so long as we heartily recognize all real power to lift and save men to be of Him, He can use us as instruments or channels by which that power shall be exerted or conveyed.

Humility shows its genuineness in the absence of all self-obtrusion. Some so-called revivalists begin their labors in such a manner as to remind one of Virgil's hero: "I am the pious Æneas!" The consciousness of weakness and consequent self-distrust have been most manifest in Mr. Moody during the years of his greatest successes; in proportion to his self-distrust has been his degree of efficiency. In attempting work in Britain, his fear was that the eyes of many might be turned to him, and so far taken off from the living God. And so he sought in every way, by personal and public appeal, to prevent leaning on an arm of flesh. The man sought to be lost sight of in his message; in fact, in many cases, so plain, simple, and unartistic was the method of his presentation of truth that, like light coming through a pane of glass, the medium of transmission was not apparent. Often the unreflecting and critical would say, "there is *nothing* in his address." Yes; but as some one has replied, "only eternity can show how much *came out of it!*"

Mr. Moody could have had no success, if he had not believed in and preached the *pure Gospel*. God has in him illustrated the power of the Cross, even when the truth of the Gospel is put before men by a man who is neither an ordained preacher nor an educated man. He had a simple aim and a Gospel message—he sought for souls and planned to reach them. He exalted Christ, and like Dr. James Alexander, made "much of the Blood."

He believed in *singing* the Gospel—using sacred song to impress the truth on men, attracting attention, and awakening sensibility. He sang, before preaching, to break up fallow ground, and soften the soil for the sowing of the seed; he sang, after preaching, to water the seed sown, and help give it permanent impression and deep root.

The Church of God is slow to appreciate the power of “spiritual songs,” songs which embody and express spiritual themes and truths, thoughts and emotions; songs through which as channels the Holy Ghost conveys spiritual life and power. There went to Britain two men: one with a Bible, and the other with a hymn book. One spake, the other sang, both prayed, and the truth which when spoken reached the head and touched the heart, was by the use of Gospel song borne deeper into the heart so that the will was determined for God.

The power of these songs depends on no lyrical excellence, for some of them are strikingly defective; in some there is little poetry, and even less melody. But when the aim which guides both the preaching and singing is to lead souls to *accept* the *Gospel*, the preaching, praying, singing, become so many rays, converging in one burning and melting focus. God always blesses singleness of aim. He allows His rays to be brought into this focal center. When singing is too artistic, art is its obvious end, but when plainly not for display, but for Gospel effect, like David’s harp, it drives away the spirit of evil.

Mr. Moody said more than once, “The secret of Mr. Sankey’s success and mine is that we have stood fair and square on the Bible truth of the Atonement—substitution—that is what a dying world needs.”

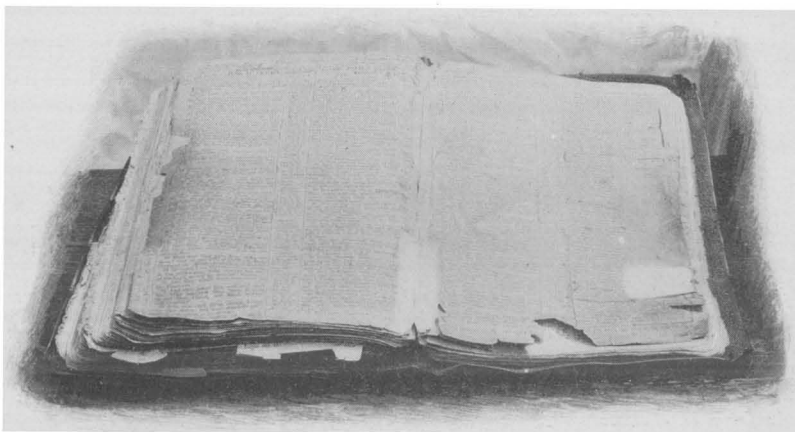
At Liverpool, a number of ministers heckled him, some saying that he was putting temperance in the place of the Gospel, others wishing to know what he thought of the ordinances and sacraments. Still others asked his creed, to which question he replied, “My creed may be found in the fifty-third chapter of Isaiah.” His own dependence on the blood of Christ and his confidence in the great fact of vicarious atonement may be illustrated by his own comparison.

Frontier men, when prairies are burning, set fire to the part near them and stand on that, so that when the flames approach them they may have nothing to feed on, and die for lack of fuel. So we are safe when we stand on Calvary, for over that the fire has swept. Christ has slain my three great enemies of whom I always used to stand in fear: Sin, Death, and Judgment.

There can be no doubt that men instinctively feel their deepest wants and cravings met by such preaching, and cases are not lacking in which even Romish priests have been led to a new life in Christ by hearing these great truths plainly presented.

No man can preach a pure Gospel without elevating the blessed Word, for what is that but the mirror in which Christ is seen? In

the great Chicago fire of October, 1871, Mr. Moody lost everything "but his reputation and his *Bible*," and to save that, he would willingly have lost much beside. For more than a year preceding he had been entering as never before into the secret things of God in Bible study. He was led to a diligent and constant investigation of its precious truths, habitually rising at five o'clock, and sometimes even at four, that he might uninterruptedly pursue his prayerful exploration into these hidden depths. The veil that had hitherto concealed the holiest place seemed rent in twain, and the secret things of God were made clear and plain. Everywhere he saw new truth, and above all, Christ. The Bishop of Manchester's fears were groundless when he expressed his apprehension during Mr. Moody's meetings in that city that "the people would acquire a craving for stimulating



MR. MOODY'S BIBLE. RESCUED FROM THE CHICAGO FIRE. OPEN AT JOHN III:16.

food, to the neglect of the wholesome diet of prayer, communion with God, and earnest Bible study."

We must not forget the prominence of the *after-meeting* in Mr. Moody's work. He always insisted on prompt decision, like Whitefield, laying great stress on instant, visible, and decisive action. In a large gathering at Birmingham, England, after a forcible sermon, opportunity was usually given for those who were desirous of being made subjects of prayer to rise. No one responded. "Is there not one soul in this vast assembly that wants to be a Christian?" said Mr. Moody. On the outskirts of the audience one young girl rose, trembling and weeping bitterly. "Thank God for one!" shouted the evangelist, and instantly from two hundred to three hundred jumped to their feet, who had been only waiting for some one to be bold enough to lead the way.

In urging souls to a decision, there is a true philosophy. Clay must be molded in its plastic state, the tree bent in the sapling, the

seal impressed on the warm wax, and the iron shaped at the white heat. Why do we not so deal with men? Preaching is meant to soften—to create conviction, kindle sensibility and emotion, and so mold the will. The pulpit should be the furnace where a fire burns, lit from God's altar, fed with the fuel of God's truth and man's own soul, consumed by its own heat. And into that flame of zeal for Christ and love for men the hearer is to be thrust and held until he also is at white heat. Then is the time for the blow! The awakened soul should be put on the anvil, and the hammer of resolve should give new shape. In every audience there are some who can live in the very fires of revival, like salamanders, and feel no heat; but there are others who, if helped at the right time, would decide for God. But if we lose hold on them then, the devil will not.

The day is at hand when the after-meeting will be held to be essential to all true, converting preaching, and provision will be made in every well-regulated preaching service for bringing men to a decisive step, as a salesman displays his goods and then seeks to drive a bargain with his customer. The difficulty is fundamental, whenever we do not *expect* immediate results, and so preach with reference to them. Were souls awakened so that the Pentecostal inquiry should be heard, "What shall we do?" not a few modern ministers would be surprised, and some, in their bewilderment, might be found inquiring, "And what shall *we* do?" Mr. Finney, in his autobiography, gives us a sadly amusing anecdote of a young man who observed that, while his own ministry was barren of results, his ministerial neighbor had a continual harvest. Meeting him one day, and wondering whether, if he borrowed his sermon to preach to his people, the Lord might not use it for increasing the fruitfulness of his field, he took one of these burning Gospel appeals and actually delivered it in his own pulpit. It was a sermon made for the very purpose, and with the expectation of bringing sinners face to face with their duty to God. And at the close of service he saw that many were deeply affected and even weeping. Whereupon he made a profound apology, saying he hoped he had not hurt their feelings, for he did not intend it!

In Mr. Moody's career of usefulness as an evangelist, God has shown us that the non-church-going masses are best reached by a free, plain house of assembly, in which the poorest can feel at home, and have the Gospel without money and without price. No candid, reflecting mind can well avoid or evade the conviction, that the large free tabernacles erected in the great cities where his greatest work has been done were inseparable from his success. And the discovery is no new one. Wesley and Whitefield were driven from the churches into the open fields, where they addressed at once a gathering equal to the *entire adult population* of a small city. Mr. Spurgeon accomplished the most colossal church work of the century, going from a



ROUND TOP—THE RESTING-PLACE OF MR. MOODY'S BODY.

small London chapel, first into the largest of the metropolitan halls, and then into a free tabernacle, accommodating five or six thousand.

The whole Christian world owes to Mr. Moody a debt of gratitude, so far as he has kindled to a brighter flame faith in the living God as the *hearer of prayer*. No great spiritual reformation or revolution was ever known, which was not preceded by earnest supplication. Edwards' sermon on "Sinners in the hands of an angry God," produced an effect, absolutely without historic parallel in modern times. It was never known until afterward, that the *whole night, previous* to the delivery of that sermon, was spent by the devout officers of his church in prayer for the power of the Spirit.

The last two campaigns conducted by Mr. Moody in New York were remarkable for the interest aroused and the permanent results manifested. In connection with the Carnegie Hall meetings in 1897, the interest was so great that a special committee was appointed to follow up the 2,000—3,000 persons who sent in their names as desiring to be Christians. These inquirers were found to be from all classes and conditions, and hundreds of them not only confessed Christ, but became faithful church members and active Christian workers.

An incident, which happened during Mr. Moody's last journey home from Kansas City, shows how far-reaching and permanent were the results of these evangelistic meetings. The train was delayed by an accident to the engine, and much time was lost west of Detroit. As they were leaving that city, the new engineer sent back to find out if it were true that D. L. Moody was ill on board. Learning that he was, the engineer sent word, "Tell Mr. Moody that I will do my best to make up the lost time. All I am, I owe to him. He led me to Christ twenty years ago." The train ran the next 127 miles in as many minutes. It was all the engineer could do to show his gratitude, but the testimony was one of thousands which might be borne to Mr. Moody's faithful preaching of Christ and Him crucified.—D. L. P.

GOOD RESULTS HOPED FOR FROM THE ECUMENICAL CONFERENCE.

A POSTAL CARD SYMPOSIUM.

A note addressed to representatives of several missionary societies, asking a "point or two" on the anticipated good results of the Ecumenical Conference, April, 1900, has brought prompt and sharply accentuated responses from which it gives us gratification to quote. There was not a doubtful hint in the entire communications. They all have the ring of assurance and triumph. The leaders see victory, and the rest of the army feel the "swing of conquest." The presence of some two thousand representatives of the missionary forces of Protestant Christendom was said to be assured at the close of 1899, and it is possible that this number may be swelled to three thousand. If gratitude is "thankfulness for favors to come," as it has wittily been described, we can already be thankful. That is not all. There never was more need for anything than there is for humility, and the most instant prayer for the Divine blessing, that the greatest good may come to every phase of the missionary work. There is no international organization of evangelicals which would render it the duty of any ecclesiastic to appoint a day of prayer for this assembly; but as Jesus Christ presides in his own parliament, and the nations find themselves governed by law they do not formulate, so the Church universal has a head, and the Spirit of God will move earnest Christians to pray for this conference.—[EDITORS.]

REV. JUDSON SMITH, D.D.

Corresponding Secretary of the American Board of Commissioners for Foreign Missions, and Chairman of the General Committee of the Ecumenical Conference.

"I hope that the conference will make a deep and abiding impression upon the general Christian public in America as to the breadth and strength and success of the foreign missionary enterprise of the day. I shall be disappointed if there is not a marked change in the public estimate of missions and missionaries, of the forces that are massed in the prosecution of the missionary enterprise, and of the wide reach of its influence, as a result of the great gathering of next April."

REV. S. L. BALDWIN, D.D.

Secretary of the Methodist Episcopal Board, and General Secretary of the General Committee of the Ecumenical Conference.

"I expect from the Ecumenical Missionary Conference a great impetus to the missionary spirit and zeal of the churches, a vast amount of valuable information, a demonstration of the unity of our Protestant Christianity, and a concentration of the energies of the Church by wise counsel and mutual cooperation, based on some sensible plan. The world for Christ in the twentieth century!"

REV. HENRY N. COBB, D.D.

Secretary of the Board of Foreign Missions of the Reformed Church in America, and
Chairman of the Executive Committee of the Conference.

"If I were to sum up all in one sentence I should say, a better understanding of the work of missions in its foundation principles, policies, and practise, and its more vigorous prosecution throughout the world.

"If I were permitted to mention even a few particulars, I would say:

"1. The solemn reaffirmation of the Divine authority, Scriptural basis, and spiritual nature of the work, in distinction from, tho not as opposed to, its social, educational, and humanitarian aspects and results. These, also, I should hope would be clearly shown.

"2. The impressive demonstration and promotion of the real unity in spirit, aim, and effort of the Christian Church in all its branches, in its prosecution.

"3. The discussion, and valuable contributions to the solution, of some of the difficult problems yet remaining; *e. g.*, mission comity, the self-support of native churches, etc., etc.

"4. The enthronement of the missionary idea and enterprise, as summed up in our Savior's last command, in the heart of the Church and of the individual Christian as never before.

"5. A distinct, determined, and (may I not say?) tremendous forward movement.

"There are many other directions in which I hope 'good' will 'come out of this conference,' but these seem to me the most important. If these are attained the good will be incalculable. If not, I shall be tempted to wish it had never been proposed."

REV. J. TAYLOR HAMILTON.

Director of the Society for Propagation of the Gospel (Moravian Church).

"For my part I hope that the apathy of many in the Church at home may be aroused through the facts placed before the public by the representatives of the various missions, and that among workers in the field itself denominational comity may be further promoted through the resolutions of the Ecumenical Conference."

REV. A. SUTHERLAND, D.D.

General Secretary of the Missionary Society of the Methodist Church in Canada.

"As the outcome of the Ecumenical Missionary Conference, I anticipate: 1. A manifestation of the oneness of Protestant Christianity. 2. A better understanding of missionary problems. 3. Practical development of missionary comity. 4. A wider recognition of Christian stewardship. 5. A great exodus of missionaries to the foreign field; and, 6. A mighty spiritual uplift throughout all the churches.

REV. W. DUDLEY POWERS, D.D.

General Secretary American Church Missionary Society.

"I expect the following results: First, The development of

a happy policy in missionary fields. Second, Device of some means by which there may be prevented the duplication of missionaries and missions by different denominations in the same localities. Third, The presentation to the people at large of the need in the mission fields, so that there will be generated a greater enthusiasm, a larger generosity, and a more decided identity."

REV. J. J. SUMMERBELL.

Missionary Department American Christian Convention; Editor of *The Herald of Gospel Liberty*.

"I hope the coming Ecumenical Conference will do good in imparting to indifferent Christians information on mission work that will stimulate them to lend a hand; it will encourage missionaries, by exhibiting to themselves the magnitude and heroism of the work they are doing; it will impress sinners with the mighty strength of the organized forces of the Gospel; and it will bind together the followers of Jesus with more tender bonds of love."

REV. A. McLEAN.

Secretary Foreign Christian Missionary Society.

"I expect the Ecumenical Missionary Conference to so emphasize the infinite need of the non-Christian world, and to so lay the claims of the same on the hearts and consciences of Christian people everywhere, that they will greatly increase the force of workers on the field, and greatly increase the contributions for their support."

REV. W. L. CLARKE, D.D.

President Seventh Day Baptist Missionary Society.

"I hope, First, That the trend of the Conference may lead us to look to Jesus for help in time of need, for without Him we 'can do nothing'

"Second, That the words of those who abide with Christ may give to the Conference a spiritual uplift, imparting new hopes, holier inspirations, and wiser plans for future work."

REV. S. H. CHESTER, D.D.

Secretary Foreign Missions of Presbyterian Church (Southern).

"One great good I hope to see come out of the Ecumenical Missionary Conference is a better understanding on the part of our home boards of many of the questions with which we have to deal oftentimes with an insufficient knowledge of the situation to enable us to deal with them wisely. But the greatest good I hope for from it is the outpouring of the Holy Spirit on the Church and on the world, in answer to the prayers of united Christendom that will be offered under the inspiration of the meeting."

REV. ARTHUR GIVEN, D.D.

Secretary General Conference Free Baptists.

"I hope that the great Ecumenical Conference will, to some extent, arrest the attention of Christian people; give them in concrete form some idea of the marvelous work already done, the world-wide

opportunities, and lead to some adequate supply of money with which to carry on the most magnificent enterprise of all the ages."

BISHOP WILLIAM NICHOLSON, D.D.

Reformed Episcopal Church.

"The approaching Ecumenical Conference will be, I can not but think, of phenomenal importance and influence. Besides the splendor of so vast an assemblage of the representatives of God's people the world over, it will have the following practical results:

"1. It will illustrate the essential oneness of all true Christians, that all who are born of God and are accepted in the blood and righteousness of Christ, however they may differ in subordinate matters, have in them the same heart-beats of spiritual life, the same sublime outreaching of love for the salvation of a ruined world. This will be a sight to see.

"2. It will quicken and enlarge the spirit of missionary enterprise. Each coal of fire will join its radiations to those of every other, and a holy flame of God-given zeal will enlighten and warm the grand assembly.

"3. Beyond doubt, its various deliberations will clarify and illustrate the great question of the modes of missionary work, illumining many a dark problem; and thus give both impulse and direction to the Church's divine mission.

"4. It may thus prove to be, by God's blessing, a great step forward in 'hastening the advent of the day of God,' when the Lord Jesus shall have His glorious epiphany, and His kingdom, in the fullness of his glory, shall be inaugurated in the earth. *Laus Deo.*"

REV. F. F. ELLINWOOD, D.D.

Secretary Presbyterian Board of Foreign Missions.

"In my opinion, the chief good to be derived by our American churches from the Ecumenical Council will be the new impression gained of the vastness of this work. Our churches have, perhaps, to a great extent, measured it by the operations of their own particular denomination. A second benefit will be the uniting in closer bonds of the friends of missions in this country with those of Great Britain and the Continent. We shall present a nobler front. A third advantage will be a better acquaintance with the variety of operations, to quote a New Testament phrase—the many lines of work, the widely-scattered fields, the complexity of administration, etc., etc. The discussions from day to day will be a revelation on these points."

REV. GEORGE SCHOLL, D.D.

Secretary Board Foreign Missions Evangelical Lutheran Church.

"The little boy that amused himself, legitimately, with a tin horse and wagon, pet guinea pigs, and a paper boat, floated in the bath-tub, has grown up to a man's size; but having failed to 'put away childish things' he still continues to amuse himself with his

tallyho coach, private yacht, and fast horses, on which he spends time, the value of which can be measured only by eternity; and money that runs up into the millions, while the world of humanity, groping in darkness, is stumbling down into death for the want of a book and a teacher that can not be sent because of the lack of a few hundred dollars.

“My hope and prayer is that the great gathering of God’s prophets and teachers from all parts of the world next spring will arrest the attention of at least some of those who are now busy exploiting the world’s wealth for their own personal gratification, and set them in the way of aiding in the great work of rescuing the heathen world from the darkness of sin and death, and building up the kingdom of God in the earth. We already have the Student Volunteer Movement, but what we most need now is a business man’s volunteer movement for foreign missions. May we not hope that such a movement will be one of the good results of the Ecumenical Conference?”

REV. J. W. LAUGHLIN, D.D.

Secretary Cumberland Presbyterian Board of Missions.

“1. I hope to see presented at the Ecumenical Conference, in an unmistakable way, the supreme and determining aim of mission work.

“2. I hope the work of world-wide evangelization will be so presented as to leave no doubt in the minds of the people as to the relative importance of the different agencies in accomplishing the work.

“3. I hope such an intelligent enthusiasm will be engendered as to send from the conference, pastors and delegates so thoroughly alive to the possibilities within the reach of the Church as to compel a redoubling of effort among the people.”

REV. W. W. BARR, D.D.

Secretary Board Foreign Missions United Presbyterian Church.

“First, The Conference can not but make a profound impression on the world by the number attending it, and the extent of its representation. Every foreign missionary board or society in Protestant Christendom has been invited to send delegates. Almost without exception these have accepted the invitation. The result will be that not less than 3,000 delegates will be present. These will come from every part of this wide world. The Conference will, therefore, be the largest and most ecumenical that has ever represented the Church in all the ages of Christianity.

“Second, The information given in the Conference in regard to mission fields, methods, work, and results, will be greater than in any missionary assembly ever held. The volumes that will contain the proceedings will be a thesaurus of the richest mission treasures.

“Third, The enthusiasm of this meeting, which will review a century of missions, will be a mighty stimulus to the Church to go forward into the opening twentieth century with zeal that has never

been witnessed, to bring Christ to every people and tongue on the face of the earth."

REV. HENRY C. MABIE, D.D.

Secretary of the American Baptist Missionary Union.

"My hope for the Ecumenical Conference is that it will awaken a deeper realization on the part of the people of the United States that there is a world yet pagan outside of America that is worth saving, and through the self-same Gospel which alone has made us to differ from them."

REV. R. J. WILLINGHAM, D.D.

Secretary Foreign Mission Board Southern Baptist Convention.

"I believe that the Ecumenical Conference will be a great blessing in many ways. The thousands who are privileged to attend will be awakened to new interest, and even enthusiasm, as they are brought in contact with the consecrated workers, and hear of the gracious work that is going on in all portions of the earth. Hundreds of thousands will be awakened through the information which will be sent out, and this Conference will draw the attention of millions to the great work of world-wide evangelization as no other meeting has ever done. Satan wants stagnation in God's work, and hence formalism has too much abounded in our churches. God's people need information, agitation, and consecration. I believe this great Conference will furnish the information which will quicken many hearts. The coming together of so many workers will awaken new inspiration.

"Of course, great good will come also from the discussion of the problems connected with the mission work. May the Holy Spirit take possession of the meeting, and make it a pentecost indeed."

REV. ROBERT E. SPEER.

Secretary of the Board Foreign Missions Presbyterian Church.

"We hope for four things among many from the Ecumenical Conference: First: A new emphasis on the missionary obligation inherent in Christian discipleship, to the effect that a man can not accept Christ for himself without incurring the responsibility of giving Christ to his brothers. Second: A clear statement to the people who look through rosy glasses at the world, of the real sin and loss of men and nations who are without Christ. Third: A new revelation of the work missions are doing in changing character of individuals, the morals and politics of nations, and the customs of society. Fourth: A new indication to the Church of the purpose of her existence, and the glory of her mission; not as a place for spiritual pleasure and cultivation, but as a force for human service and salvation."

MR. JOHN W. WOOD.

Corresponding Secretary Elect of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

"I hope that these results will follow the meeting of the Ecumenical Conference in New York:

"1. The missionary enterprise in its widest meaning may become a

reality to thousands of persons to whom it is at present only an unreal and incidental feature of Christian activity. The assembling of many men and women from many lands, for the discussion of missionary work, contact with living men and women who have given themselves to missionary work, and a candid consideration of real and pressing problems of missionary effort ought to bring about this result.

"2. That, as a necessary consequence, the immense resources of this city—boundless energy, business daring, commercial sagacity, great wealth, readiness to make a practical response to a need whose reality is once understood, by giving both financial aid and personal service and spiritual power—may be devoted as never before to the extension of the kingdom of God among men."

CHINESE TURKESTAN AND ITS INHABITANTS.

BY L. E. HÖGBERG, KASHGAR, EASTERN TURKESTAN.

Missionary of the Swedish Missionary Society.

Chinese Turkestan is situated in Central Asia. It is the most westerly province of the vast Chinese dominion, and may be reached by one of three roads. One of these runs from Central China, one from India via the Himalayas, and another from Asiatic Russia via the Tian Shan, a branch of the mountains of Pamir. For Swedish missionaries the last is, of course, the shortest, cheapest, and most convenient. But even at best the road is long and hard to travel. When the railway is completed between Samarcand and Margelan the journey will be much easier.

The journey on horseback over the mountains between Osh and Kashgar is most interesting, but most difficult. One must cross some ranges of mountains which reach an elevation of from 11,800 to 13,200 feet, and many times the road is very narrow, with a mountain on one side and a precipice on the other. Nature in this part of Asia is wild and grand. The Russian side of the mountains is more or less covered with verdure shrubs, and trees are to be seen here and there; but the Chinese side is barren and desolate. During spring and summer the traveler must frequently ford large rivers, often at the risk of his life. Some of these rivers rush along with great violence, carrying with them stones and mud, while their roar is heard for miles around. Another danger to travelers is the avalanches of snow, which sometimes overwhelm them in narrow mountain passes.

Kashgar appears to the traveler like an oasis in the wilderness. The sterile mountains and the grayish yellow "luss" give way to a rich vegetation. Wherever an artificial irrigation can be produced most of the cereals and fruits thrive. To make this irrigation possible



OFFICIALS OF EASTERN TURKESTAN AT KASHGAR.

The shenguan (mayor) is seated in the center and is a Chinese; the begs (Moslem officials) wear caps and the shaiks (Moslem religious leaders) wear turbans.

the water is led from the rivers through canals into the fields, which are divided into small square terraces. Trees are planted along the canals, and the country is made to look like a garden. But there is not the abundance of bright flowers and beautiful lawns which are so often seen in Europe. When the crops have been harvested and the artificial irrigation ceases, the ground soon becomes parched and desolate.

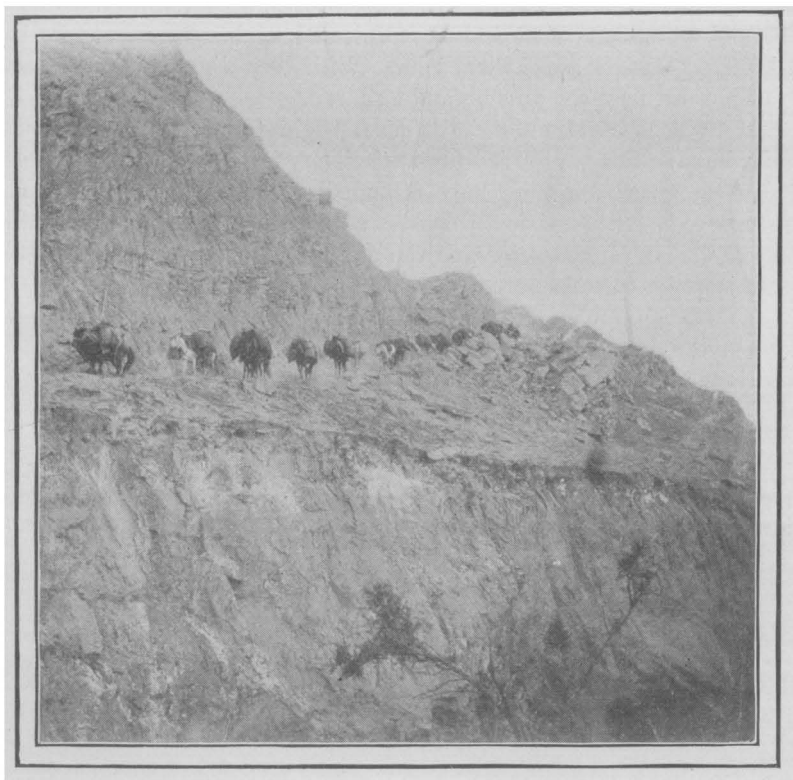
A large natural basin is formed by the Tian Shan mountains on the north, the Pamirs on the west, and the Indian and Tibetan ranges on the south. In the midst of this basin lie Tarim and the desert of Takla-makan. Some rivers and several small streams flow from these mountains, but only the largest reach the lake, Lop Nor. The cultivated country thus forms a wreath around the desert, above which rises a protecting wall of the snow-capped mountains. These mountains do not lack in mineral wealth treasures. Iron, copper, coal, sulphur, and petroleum are found in them, and gold, which is also washed from the beds of the rivers. The country generally consists of deserts and jungles, in comparison with which the cultivated portion is but a fragment. The towns and villages located in the desert show that the country has previously been more populous than it is at present, and it may have been much more fertile. The climate is healthful, and the water generally seems to be good for drinking purposes; but in some places, as in Yarkand and Khotan, the goiter is very common.

The inhabitants of Chinese Turkestan consist of a Mongolian-Tartaric tribe, and there are besides Kirghizes and Chinese, Kash-

mirians, Hindus, and some few Europeans. The government is in the hands of the Chinese, whose politic power and ability is not to be despised. As a rule the Chinese do not learn the language of the natives, and consequently the *begs* (Moslem officials) serve as the eyes, ears, and tongues of the Chinese. The religious leaders are called *shaihs* (high priests), and *imams* (local priests). Those who can read and write are called *mollahs*.

The condition of the people is similar to that of the Jews under the Roman government in the time of Christ. They are not as intellectual as the Persians, and, since the criminals are less cunning, life and property are more secure than in Persia.

Here there is little of that terrible struggle for existence which marks lands of extreme poverty. The rich man lives in ease and luxury, surrounded by his harem, but sluggishness and idleness are the characteristics of the poor. Having gathered some mulberries, they sell them, buy bread, and having regaled themselves upon it, they go to rest on a dung-hill. They take absolutely no thought for the following day, nor have the slightest ambition to rise from their low condition.



CARAVAN GOING OVER A PASS IN EASTERN TURKESTAN.

The chief amusements of the people are their feasts. In the summer these are held in the gardens, and during the winter in the houses. They have various kinds of societies formed chiefly for this purpose. Some are religious, and meet to read and discuss the sacred books of their ancestors, say their prayers, but chiefly to eat enormously. Others are musical, and spend part of their time playing simple instruments, drinking brandy, and eating, playing at cards, dancing, and singing. The dervishes drink a decoction of hemp-seed, and likewise smoke hemp until they become intoxicated. After having fallen in an ecstasy, they begin singing, panting, jumping, dancing, and praying. But they, too, come together chiefly to eat.

At the birth of a boy there is usually great rejoicing; but when a girl comes into the world sorrow reigns. A marriage without children is regarded as a calamity, and is considered a sufficient cause for the husband to give the wife a writing of divorcement. Babies spend their lives in a cradle, and are seldom taken up in the arms. Many a poor child is frozen to death in winter because of its being left alone, tied up in its baby basket. In summer the little ones run naked until they reach eight or ten years of age. In winter the dress consists of wide trousers, a shirt with long sleeves, a coat lined with cotton, and a fur cap. The feet are protected against heat and cold by a kind of leather socks with soles. With very slight variation this dress is worn by men, women, and children.

In the city children of both sexes begin to go to school rather early, but the instruction is so poor that very few have learned to read and write, even when they have attended school for five or six years. Instead of a spelling-book, they use a piece of board on which the *mollah* writes the characters, or the passage of the Koran which the child is expected to learn.

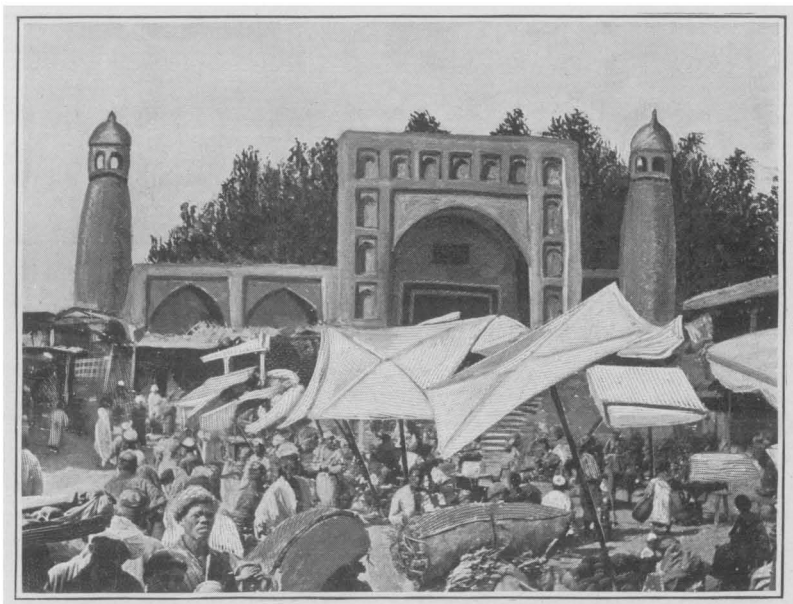
Young men are expected to be married in their sixteenth or seventeenth year, and the girl at ten or thirteen. For some time before her marriage the girl must remain in the house, put on a veil, etc. Here is an account of a marriage ceremony told by a native woman:

I was twelve years old. The friends of my mother and of my intended had settled the preliminaries of marriage. I knew nothing about it. One day a man arrived, bringing with him rice, flour, a sheep, clothes, etc., and then a great feast was prepared. I was peeling carrots, and this being finished, I ran into the garden, playing with my comrades. We were just running into the street when my brother gave me a severe blow on my ear. Upon complaining to my mother, she said that it did not suit me going on to play in that way when it was my wedding day. Hearing this, I began to cry bitterly. The guests were assembled, and I was clad as a bride. The *mollah*, being in another room, had already asked my intended whether he would marry me, and now it was my turn to be questioned. When, not saying a word, he repeated his question again and again, until I must whisper my "makol" (yes, or accepted). The

day after I and one of my playmates mounted a horse and went to the home of my husband, where the marriage festivities were continued. My husband was thirty-two years old.

The treatment which these little girls receive at the hands of their husbands can be better imagined than described. How they feel when the second, third, and fourth wives are brought into the house, can only be known by those who have had similar experiences. What it means to the wife when she is driven from home and children by her husband is indescribable. But it should be added that in many cases the women are as bad as the men.

I know of no country or people among whom the family bonds are



A MARKET SCENE IN KASHGAR, CHINESE TURKESTAN.

more lightly regarded than here. Islam is chiefly to blame for such conditions. The permission of the Koran to practise polygamy is more faithfully observed than are the restrictions of the false prophet. One of our neighbors told us that he had taken thirty-two wives; others have taken as many as two hundred. If a Moslem has not more than four wives at one time, he is obeying the law, and has a good conscience. Besides these wives who, as articles of merchandise, are going from one man to another, there is a class of still more fallen women, and in consequence venereal diseases are quite prevalent in this country.

When these people have performed, according to their law, their custom of purification, said their prayers, and kept *ramazan* (the month

of fasting, when they fast by day, and gormandize by night), they carry their heads high, with great self-righteousness. Then they consider themselves the most clean and holy people in the world, and look down with contempt even on other Moslems, not to mention the "infidels." Where vice is looked upon as a virtue, a people sinks down to the depths, and its destruction is certain. This is a dying nation.

The Swedish Missionary Society has been permitted to establish a mission in this country, and during the winter of 1891, Mr. N. F. Haijer, and a converted Mohammedan from Turkey, Yoh Aveteraujans, came to Kashgar. A few days later Mr. Haijer returned, leaving Aveteraujans alone until the writer and his family, Miss Anna Nyström, and Yosef, a Persian, arrived here in July, 1894. In the summer of 1896 Mr. Raguette, with his wife, and Mr. Baeklund arrived, sent out by the same society.

The work which is being carried on is especially of a preparatory character. Four Gospels have now been translated and printed in the Kashgarian language—an important step for the mission. The whole New Testament is translated, but has not yet been printed. This work was done by Yohannes Aveteraujans. We have now two stations—one in Kashgar, and one in Yarkand. At both these we have also medical work, with a store of drugs and some surgical instruments. Several thousand patients have been treated and relieved of sufferings.

By means of conversations, daily meetings, and tours to other villages and towns, we seek to sow the Word of Life. The visible fruits of the mission work are thus far, two young men who have confessed their faith in Christ. During eight months they have come daily for instruction. They have learned to read, and have shown much perseverance and zeal, and are living upright, moral lives. We believe that the Lord has given them as first-fruits, the earnest of larger harvests of those who shall believe in Christ, and become partakers with us in the blessings of the Gospel.

THE EDUCATIONAL PROBLEM IN JAPAN.*

BY REV. IRVIN H. CORRELL, D.D.

Methodist Episcopal Mission, Japan.

The attitude which the Japanese government is taking through its minister of education is attracting much attention, and has been made the occasion for rather severe criticism. In order that we may have correct ideas concerning this all-important question, and not misjudge the government of the sunrise kingdom in this respect, it is necessary for us to remember a few facts.

* This article has been furnished by Dr. Correll by request. There is about it a flavor of *audi alteram partem*. The italics are ours.—EDITORS.

We should not forget that Japan is not, in any sense of the term, a Christian nation. It is by no means a secret that it is not an easy matter to have and retain in state institutions and public schools such conditions as purely religious people feel to be highly important and desirable for the education of our young men and women in one of the greatest and most decided Christian nations in the world. Only a short time ago the superintendent of schools in the city of Chicago issued an order, forbidding the reading of Kipling's "Recessional" to the scholars of the Chicago public schools, because it indirectly teaches things about God. This is done in a land which prides itself in its public schools, and is recognized as one of the leading Christian nations.

The Christian constituency in Japan numbers about 120,000, of which 54,000 are Roman Catholics, 25,000 are Greek Catholics, and 41,000 are Protestants. This is about one in every three hundred and fifty of the population who makes any profession of Christianity. These three divisions of Christians are greatly at variance with each other, not only as to teaching, but also as to method of propagandism. Altho the Buddhists are spoken of as being moribund, they have, during the past ten or fifteen years, shown a wonderful degree of activity, and, altho we have faith to believe that their death is sure to come, the day for their funeral has by no means been fixed, and the government of Japan must deal with conditions as they are, and not with what may be some time in the future. It is, therefore, compelled in all its councils of state to remember, wherever the interests of religion in any way are concerned, that there are present in their country various bodies of religionists who are, to say the least, at variance with each other, if not in a state of direct hostility to each other. It scarcely seems just to censure the government in its effort to prevent the occasion for strife and discord in its schools from this source, for if one body of these religionists is admitted none can be prohibited according to the constitution. Those of us who were in Japan in the earlier days, earnestly desired and prayed for the complete separation of church or religion and state, and we felt that the final blow had been struck when, in 1889, his majesty, the emperor, promulgated the constitution which granted religious freedom. In the following year there were great changes effected in the administration of affairs, and it was generally understood that the government disapproved of, if it did not positively prohibit, the teaching of religion of any kind in its schools. The disposition of the government in this respect was clearly seen in that the curriculum which it demanded should be taught in its own schools and those which it recognized, gave no place whatever for religious teaching, so that said teaching, if done at all, had to be done at extra hours. Several of the governors issued orders prohibiting religious teaching in the pub-

lic schools of the prefects which were under their control, giving plain evidence by so doing that this was in accord with the policy of the central government.

It is undoubtedly true that for some years past the government has tried more and more to get control of all the educational institutions in the country, not by prohibiting the existence or opening of private schools, but by granting special advantages to government schools which were denied to the private institutions, under which class the mission schools were included. It was thought that private schools might receive some of these advantages if they would apply to the government for recognition as an educational institution, and promise to adopt the government curriculum which was prescribed by the educational department, which a number of missionaries believed actually precluded all religious teaching. Some of the advantages granted the government institutions, which were denied the private schools, were exemption from the conscription laws for the students and admission to the higher institutions by certificate from the lower. Some of the mission schools made application for and received such recognition. They, however, continued their religious teaching to a degree at least, and we have not heard that the government interfered in any case. It has, however, been suggested that there may be some connection between the late deliverances of the minister of education and the conduct of these schools. *It should be said that there was not a unanimity of feeling among the missionaries as to the advisability of applying for this government recognition under the circumstances, and experience has proven that the advantages gained in the majority of cases really amounted to nothing.*

The difficulties that have recently arisen are not because the government has issued any laws affecting the situation, but because of the instructions of the minister of education. The regulations recently promulgated by the government contain no reference to the teaching of religion in private schools. The only regulation affecting Christian work is No. VIII, which says, "Excepting private schools used as substitutes for public institutions of the kind, no private school may admit a child of school age who has not yet undergone the obligations of schooling." The "obligations of schooling" are between the ages of six and thirteen. The day-schools under the control of some of the lady missionaries are affected by this, but it is not an entirely new question to them. The possibility of having their day-schools recognized as "substitutes" is evident; but if they have them thus recognized, no religious teaching will be allowed, and they are thus entirely secularized. Several of these schools have been closed.

Several months ago much fear was entertained that, in accord with a petition from the higher educational council, the government would issue regulations prohibiting all religious teaching in all the private

schools. The higher educational council is composed of the most prominent educators in the empire, all of whom are, of course, connected with the government schools. It is a cause for gratitude that this was not done. The only reference made to religious teaching, as has already been intimated, is by the minister of education, who has issued the following instructions:

It being essential from the standpoint of educational policy to make the work of general education entirely separate from religion, in government and communal institutions, and in others whose curriculum is determined by law, it shall not be allowed, even at extra hours, to give religious teaching or perform religious ceremonies.

These instructions are not based upon any recent enactments of the government, but upon the opinions of some of those who have to do with the educational affairs of the empire at this time. They indicate the present attitude of the educational department, but how long the present minister of education may remain in power, and what changes may be brought about if a more liberally-minded man should become his successor, we, of course, can not tell. It will be noticed that the instructions refer only to the government schools, and such of the private schools which adopt the curriculum of the educational department, and receive government recognition, which brings them under government control, or the control of the educational department. It does not affect in the least the private schools which remain simply as private schools, as the *mission schools all were until a few years ago*, when some of them received government recognition. They can now as private schools adopt the *curriculum of the department of education*, and in connection with that teach all the religion they choose, or they can have a curriculum of their own choosing, with which the government will not interfere in the least. Their graduates can be received into the higher institutions on examination, if they can pass them, and there is room to receive them.

In the *Japan Times* of August 4th, the editor says:

It will be seen that the department of education is resolved on the maintenance of the principle of secular education in its extreme logical form. There will doubtless be an inclination among missionary circles to characterize the traditional policy of the *mombusho* (educational department) as illiberal and narrow-minded. And we ourselves are disposed to believe that there will be no harm in allowing religious teachings in schools of lower grades. But the modeling of a country's system of education being strictly its own internal affair, it will not be proper for foreign missionaries to indulge in any unseemly criticism of the policy pursued by the department of education, a policy which, we are sure, is not actuated by any anti-foreign spirit. Without attempting to thrust themselves into the domain of education controlled by the *mombusho*, the missionaries and those working with them will find ample field for exertion in purely Christian schools, which they are at liberty to establish in any numbers.

We will, of course, gladly hail the day, when the government recognizes all Christian schools, and puts them on a par in every respect with their own, all having the same curriculum as far as secular things are concerned, but we can scarcely expect such privileges until there is a sufficient Christian constituency in the empire to justify the government to make it thus. It is difficult to understand how the usefulness or effectiveness of mission schools, as such, will be very materially changed by these instructions. They will, perhaps, stand out more prominently and distinctively as Christian schools, but this will not necessarily detract from their influence. If they should adopt the government curriculum, which is generally admitted as admirably adapted to the present needs of the Japanese youth, and in addition to this, give as much true, thorough Christian teaching as possible, put forth every effort to prepare the students so that when they present themselves for examination for entrance to the higher government schools they can pass with credit to their alma mater, and in this way let the government and country know the excellent work that is being done in these institutions, it would undoubtedly be the best method of securing what we so much desire to have. It is possible that in those institutions where government recognition had been secured, there may be a falling off in the number of students, if they return the license they have received, and stand simply as private schools, but those who are brought under their influence can be very greatly benefited, and a great work can still be accomplished for the Church.

There is also a way open for those schools which desire to retain the government license. The teaching of religion "at extra hours," refers to school exercises. There remains the possibility of using another building than that in which the school is conducted, and holding religious exercises of whatsoever kind may be desired in it, and invite the students there. Attendance upon these exercises would necessarily be voluntary, and it could not be regarded as a school exercise in any sense; still such influences could be brought to bear as would secure the attendance of a large majority of the students. The day schools are really the most seriously affected. These have been nuclei for Sunday-schools, but this is now denied by the minister of education, unless the Sunday-school can be held in another building, and the children invited to come there. In cases where the day-schools are contiguous to the church, there will be very little trouble here, but this is really the most serious blow at mission work that will result from the minister's instruction.

One great advantage is gained by these instructions which prohibit all religious ceremonies in the government schools. It has long been a question whether the ceremony performed in the schools on the emperor's birthday, Nov. 3d, when all teachers and scholars are

required to pass in front of the portraits of the emperor and empress, and make their obeisance thereto, is a religious service or not, some holding that it is, and others that it is not, but this order settles the dispute, as it could not be allowed if it were a religious ceremony. This is a very important point gained. Some of the Christians who have been employed in the government schools have been placed in very embarrassing positions because of this requirement. They felt that if, as many held, it is to be regarded as a religious rite, they could not participate in it, but if they did not, it was at once taken as an evidence of disloyalty to his majesty, and both they and the cause of Christianity were made to suffer because of it.

While there may be temporary difficulty of a greater or less degree because of the recent order, we are strong in the conviction that permanent good will come out of it, and that it is exceedingly important that the greatest care be taken as to the methods employed for bringing about the changes desired.

THE GREENLAND MISSION.

PRACTICAL INTERDENOMINATIONAL MISSIONARY COMITY.

BY REV. PAUL DE SCHWEINITZ, BETHLEHAM, PA.

Interdenominational comity in foreign missionary operations has been abundantly preached. All Christians are convinced not only of its advisability, but of its absolute necessity, if the evangelization of the world is to be hastened, and the kingdom of Christ truly built up. But, alas, for the difference between theory and practise!

Reports of various mission boards rushing into supposedly promising or patriotically attractive fields to the confusion of the best interests of the people to be brought under the influence of Protestant Christianity, continue to be heard, while discouraging and unattractive fields are left severely alone, as far as competition is concerned.

Such being the case, it is encouraging now and then to hear of instances when correct principles have been not only preached, but also practised. When Germany secured its sphere of influence in equatorial East Africa, a conference of the representatives of various mission boards was held in Berlin or Bremen, and the territory amicably divided between them. That was about a decade ago. The agreement then arrived at has been, as far as is known, faithfully observed to the evident blessing and success of the work in that field. In the district assigned to the Moravians work was begun among total heathen in 1891, and in July, 1899, it embraced four stations, served by nineteen missionaries (including wives), with one hundred and fourteen converts, besides an ever-widening sphere of influence.

But the purpose of this article is to call attention to a still more

striking instance of missionary comity. It has doubtless happened, with some degree of frequency, that single mission stations have been transferred from one mission board to another; but it is a unique thing when an entire missionary province is transferred from one church to another, differing in polity, language, and nationality. That testifies not merely to the practicability of interdenominational, but also of international, missionary comity, and reveals that the ties which unite true followers of the one Lord, Jesus Christ, may be stronger than those of church or nation.

Of all the fascinatingly heroic fields of Moravian missionary labors none is more heroic or romantic than that in the remote Arctic regions of Greenland.* It is the second oldest field of this church's missionary operations. For one hundred and sixty-seven years the Moravians have sought to follow the Eskimo in his search for a precarious living on the narrow strip of inhabitable country between the treacherous Arctic seas and "Greenland's icy mountains," in order to bring him the bread of life. The influences that have gone forth from the missionary devotion displayed in that bleak and desolate country have been an inspiration for renewed zeal for the Master in other "uttermost ends" of the earth. In these one hundred and sixty-seven years thousands of souls have been "won for the Lamb as the reward for His sufferings," as the Moravians love to phrase it. This mission field was part of the missionary consciousness of the Moravian Church, and countless recollections and associations bound it up with and into every fiber of the church's being. Church patriotism, loyalty, and sentiment all clung to this field most tenaciously, and raised their voices in protest against ever surrendering this ground, hallowed by lives of unparalleled devotion to Christ, the Church's Head. That was the one side.

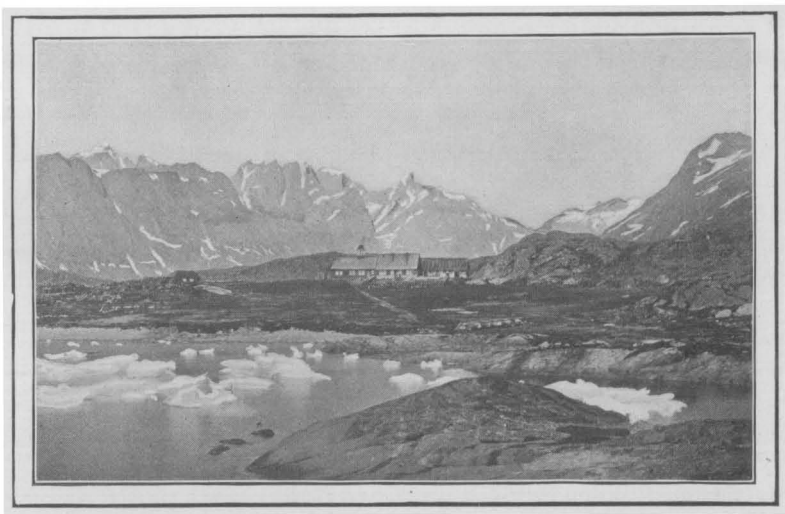
The other side was this. Constant calls to enter new fields of work came to the church. During the decade 1889-1899, five new fields were entered, but sixteen specific and urgent calls had to be declined. With 192 stations in 21 different provinces, served by 431 missionaries, having in their care 96,200 souls (July, 1899), while the home membership numbers only 38,000 souls, it was impossible to take aggressive steps for a forward movement, unless some of the older fields could be abandoned.

The church was convinced that the work of evangelization in Greenland was complete; it also realized that the maintenance of its old time missionary methods was fast becoming impossible because of the changed conditions under which the modern Eskimo must gain his livelihood; that the half-breed catechists educated by the Danish

* Readers of THE MISSIONARY REVIEW may recall an article on "The Mission in the Land of Glaciers and Icebergs," which appeared in the issue of July, 1898, and which described the missionary work of the Moravians in Greenland.—P. de S.

Lutheran State Church are in some respects better able to look after the needs of the Greenlanders than European missionaries; that as Greenland is a colony of Denmark the Danish Church has exceptional facilities for looking after all the missionary and church work of that land; that the Danish Church has, side by side with the Moravians, done noble missionary work among the Greenlanders; that the spiritual life of this church, at this present time, is of a high order, and is a guarantee that the spiritual welfare of the natives will be carefully provided for, and that there was a willingness, not to say a desire, on the part of the Danish Church to assume complete control of all the missionary operations in this colony of Denmark.

Here, too, was a body of trained missionaries, eight married



MISSION STATION AT FREDERICKSBURG, GREENLAND.

couples, who had been in the service for periods ranging from four to twenty-six years, who would be released for service elsewhere, and in the same way this part of the missionary budget could be appropriated for work among those not yet reached by the Gospel message.

It was not easy to come to a decision. The thought was publicly broached for the first time at the General Synod of the Moravian Church in 1889, but the feeling of love for this historic and heroic field of the church's missionary efforts was too strong to permit of its surrender at that time. But at the General Synod of 1899 the Lord's leading seemed so clear, that after a debate occupying parts of two days the Synod with only one dissenting vote resolved to offer this mission field to the Danish State Church. This unique decision was reached on June 21st, 1899, which marks a date of rare importance in missionary history. It is needless to expatiate on the deep emotions

that filled the hearts of all participating in this action, and which have been shared by the church at large.

Preliminary negotiations had been begun by the mission board in anticipation of this action. These have been continued, and have progressed so far, that the mission board was able to announce in November, 1899, that the final transfer of all the six stations with their 1,700 souls would be consummated in 1900, and the Moravian missionaries withdrawn, when navigation reopens. The negotiations with the Danish Lutheran Church have throughout been of the most fraternal character.

While therefore the close of the nineteenth century witnesses the close of Moravian missionary activity in Greenland, yet the influences of the precious memories and of the rich historic associations bound up with Greenland's icy mountains can not fail to bear fruit in other climes, until *all* the kingdoms of this world shall have become the kingdoms of our Lord and of His Christ.

This tale carries its moral on the surface. The real progress of the work of spreading Christ's Kingdom is of more importance than church pride, patriotism, or sentiment. If we in theory hold that our sister churches are just as truly workers in the Lord's great white harvest fields as our own church, then, when we find such a sister church better equipped to carry out the Lord's work in a certain field, then, for the sake of the Lord's work, let us put our theory into practise, and give our sister church free scope to do all the good it can, no matter how much our heart may cling to that field, and throw all our energies into fields where no others are willing to work. May the time soon come, when each new mission station founded will represent a new advance into the regions beyond, and never be an encroachment upon fields already occupied. Then verily will the coming of that day be hastened, when the knowledge of the glory of the Lord shall fill the earth, as the waters cover the sea.

THE "GREAT KNIFE" SECT OF SHANTUNG.*

BY MRS. GEORGE S. HAYS.

About the first of last March, in Western Che Mie, where Dr. Hunter Corbett's country work is situated, a new sect was formed calling itself the "Great Knife" sect. Their chief aim seems to be unrelenting hostility to the Christian religion, and the killing or banishing of all foreigners from China. They proclaim their intention of uprooting Christianity among the natives, and then all uniting in driving all foreigners out of China.

About the middle of March, this sect began the systematic perse-

* A letter received recently from my father, Dr. Hunter Corbett, a missionary in China for thirty-five years, gives an alarming picture of the present situation in Shantung.—F. C. H.

cution of the native Christians. Within twenty days the rioters had entered fourteen villages and broken into sixty homes, robbing the houses of everything; clothing, furniture, grain, and farming implements were carried off. All animals were seized and driven off and sold. Any who tried to protect their homes were savagely beaten, and some almost killed.

They looted our chapel at Who Lin Chwang and robbed the Christians in charge, of everything. Several of our families have been obliged to pay large sums of money to escape similar treatment, having mortgaged all they owned to secure the money. Nearly all the men in that whole district, connected either with our church, or the Catholics, have fled. The women and children are left to beg.

In March, a German officer, a business man, and an interpreter were on their way to visit the mines near I-Chow Fu, where we have a large mission station, composed of six or eight missionaries, their little children, schools, a hospital, and a flourishing work among the natives. These Germans stopped for dinner at a village only twenty miles east of the city of I-Chow Fu. They had scarcely left the village when they were surrounded by about three hundred people, who fired cannon and guns at them. The Germans threw themselves on their faces, and with their revolvers shot a number of Chinese and managed to escape with their lives:

The German emperor ordered troops to be sent there to demand redress. The *Che hien* (magistrate) refused to do anything, and was taken prisoner by the Germans. The *Che fu*—a lower official—ran away. The German troops surrounded the village, notified the people that all could flee through the west gate, and after all had fled, set the village on fire, and burned every house to the ground.

Large quantities of powder, which had been stored in the village in preparation for a rebellion, were exploded. Last winter the people of that village killed two members of the Catholic Church, and roasted their children in the fire, and drove off all other members.

The Chi Mie magistrate absolutely refuses to arrest any one, or do anything to protect the Christians. He fears rebellion, and has no force to control the people. The majority of his soldiers consist of farmers, who are only called in on special occasions—such as the visit of a higher official, before whom they must be reviewed. They then don the soldier's garb, shoulder the gun, and play the brave warrior for a day or two; after which they return to their farms. These soldiers (?) are all in secret sympathy with the Great Knife sect, and it would be worse than useless to call them out to fight the rioters.

In April, while Dr. Corbett was holding a service with the native Christians at Shi Keo—a town in this troubled district—the reports of firing of guns were distinctly heard. Soon word was brought that only two and a half miles distant, a Chinese mob had stoned

eight German soldiers, and three Chinese had been shot, and one wounded.

Several months ago, the Germans had gone there to see about a beacon which they had erected on their boundary line. They found that the beacon had been removed, and they warned the Chinese that they must either find and report the guilty party, or pay a fine of \$20.00. On the morning of the day the firing was heard, the Germans came back to inquire into this matter, and no one in the village would give them a hearing. The Germans found two donkeys and two mules hitched in the village, which they untied and led away, telling the people they could redeem them by paying \$20.00.

The village people rushed after the Germans, got a great crowd to join them at the market, armed themselves with stones, and hurled them at the Germans. One soldier was struck in his eyes, and will be blind the rest of his life. The Chinese paid no attention to the gun fired as a warning, so finally the Germans fired, with the result above stated. (One of the Chinese who was killed led the crowd which stoned Dr. Corbett twenty-six years ago as he rode through that village.)

All the Christians urged Dr. Corbett not to pass through that village that day, to reach an appointment he had previously made, as the people were arming to take revenge on any foreigners they should find. So, in the afternoon, he held a service in another village not far distant, and had only left it a short time when a mob came there hunting for foreigners! Thank God, he is now safely in his home in Che-fu; but it is a time of greatest danger for our native Christians and our missionaries stationed in the interior.

Dr. Corbett, one of the most optimistic of missionaries, closes his letter with these words:

If we did not have faith in God's power, wisdom, and goodness, we would feel greatly discouraged. Since the emperor was deposed last year, and the reformers executed for no crime, except trying to save China, China has been crumbling to pieces before our eyes. The famine is a terrible scourge. There has been no rain since last year, and we are now on the verge of a great famine in all this end of the province. The Moham-medans in the west have rebelled, and China is helpless.

MISSIONARIES AT WEI-HIEN, CHINA.

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

We have been carefully studying the proceedings recently received of the second Shantung missionary conference at Wei-Hien.

There is fresh air blowing through a paper which was read by Rev. J. H. Laughlin, about "Breaking New Ground." He thinks it often undesirable that the missionary shall reside at a newly opened station. His constant presence is apt to intensify native hostility to foreigners at the beginning. He secures his property only by conflict or a law-

suit, and crystallizes opposition, and converts are ostracized by the "solidified aloofness" of the community. Influential centers should be selected. The important work of the American Methodists in Shantung began in Peking. There is good sense in the suggestion that a missionary in a new place keep "open doors." "The man who wants to see me, is the man I want to see," is the proper motto. Let the women, too, open the whole house, that the people may examine closets, chimneys, and all nooks, in search of the "uncanny." Secure servants of the locality; it tends to confidence. Study *Hsing-Shan* (merit-making), that is do something for the good of the people—something they can see, by schools or medical aid. In the discussion which followed, Rev. R. M. Mateer said he had made many inquiries as to the starting of Christianity in many places, and found that invariably it was the result of some kindness.

The Rev. Henry D. Porter, D.D., M.D., read an elaborate paper on "How Far is Federation Possible Among the Native Churches," which was a strong plea for some external expression of the internal unity which exists among the several denominations on mission fields. They are practically one in theology, and in their effort to rescue the nations the missionary body "have lost their taste for separation and controversy." The Church in Christian lands has received a great impulse from the foreign missionary force toward unification. The "cordial and associated enthusiasm of the worldwide missionary workers," has had a reflex influence on the home churches. Their dwelling together in unity, Dr. Porter says, is "one of the admitted gains of the missionary service." Dr. Porter's contention was for some organization of the native churches which would make them recognize their strength.

In Shansi province five missions have met in annual conference for five years. A movement looking to such union has been inaugurated in Western Shantung and Central Chihli, where one British and three American missions have adjoining work. They propose to consider the propriety of meeting in annual conference; delimitation of fields conducive to comity; an annual certificate of membership; and an agreement not to receive as helpers or members persons dismissed by any other mission, or whose Christian character is called in question. In Shantung there are thirteen separate missions at work about equally divided between English and American. The Presbyterians number 5,000 members, the English Baptists 4,000, the New Connection Methodists 1,550, the American Congregationalists 700. Dr. Porter urges that these twelve or fifteen thousand Christians be associated in some formal federation of the whole, recognizing the individuality of the separate bodies, to secure the best educational and other methods, such as some uniformity in securing the support of the native ministry, and in the production and circulation of a Christian literature. This will deepen the sense of responsibility in the native church concerning widely extended interests, and tend to unification and the development of statesmanship in the native church.

Other papers and the discussions on the topics at this union missionary conference were brainy, and indicate that the missionary force of the dozen denominational missions of Shantung Province are no common folk. They deal robustly with live issues, and are clear-headed even when "turmoiling."

SHOSABURO AOYAMA, JAPANESE, CHRISTIAN,
GENTLEMAN.

BY ROBERT E. SPEER, NEW YORK.

The rain was falling in torrents as our comfortable little ship, the *Satsuma Maru*, came to anchor off Shimonoseki, in the straits where the Inland sea of Japan meets the waters of the Eastern, the Yellow, and the Japan seas in the Korea Strait. A large covered *sampan* came out to meet us, and we clambered over the ship's side in the rain and tumbled in, creeping at once into the covered end of the shoe-shaped boat, out of the wet. Laughing faces peered out from the clean little wooden houses as we jumped ashore, and splashed through the water to an inn. A most sweet and tasteful little inn it was, and the proprietor, an elder in the Christian Church in Shimonoseki, welcomed us most warmly as we took off our shoes and climbed up the tiny stairs to a dainty room. And there we met Aoyama. A very courtly old gentleman he was. In the old feudal days of Japan he had been a warrior retainer of the Lord of Okazaki, and his manners were as gentle and polished as tho he had been of knightly birth. Only he was a Japanese, of course, and his ways were Japanese ways.

As the rain beat upon the little inn, and made music against the panes (for it had windows of glass, and not of paper, as in most Japanese houses), and nearly hid from sight the *Satsuma Maru*, as she weighed anchor and went on to Kobe, Aoyama told us how, thirty years before, he had gone to a gun store to debate with some companions, and to prove to them that western guns were inferior to the old two-handed swords of Japan, and was worsted in the debate. Convinced, then, of the superiority of Western things, he went on to study Christianity, and, finding Christ and loving Him, had become His servant and soldier, and for nineteen years had been preaching His Gospel.

It was a sweet story, and profitable, and as nearly all the history of Japan for fifty years is illustrated in it, I want to tell it here as Aoyama told it to us, sitting, as you may see him in the picture, beside the haibaichi, or brazier, with the elder, who owned the inn near by, and with the kaikemonos on the wall behind him. Afterward he wrote it out, tho with hesitation, because he was unworthy, he felt, and needing not to speak of himself, but to seek the mercy of Christ. And this was his story:

I was born January 4, 1843, at Okazaki, a city in the province of Mikawa. My father's name was Mokuemon Yamaji, and my mother's Tayo Yamaji. From generation to generation our family served the feudal lord (of Okazaki), and my father for a long time acted as his deputy. I was the youngest of seven sons. When I was eleven years of age a relative named Aoyama, who had no son of his own, adopted me,

and I took his name. According to the custom of that time, I devoted myself diligently, day and night, to the study of literature (Chinese and Japanese), and military art. Being naturally dull, however, my progress was very slow. Every night my mother, while occupied with her household duties, required me to read a primary history, and herself told me about the heroes of ancient and modern Japan, and taught me the duties of a warrior (samurai), and endeavored to cultivate in me strength of will. Altho adopted by the Aoyama family, and often visiting them, I continued to reside with my father and mother until I was sixteen or seventeen years of age.

When Commodore Perry came to Japan I was about ten years of age. His coming awakened the country as from sleep. For more than two hundred years there had been a period of peace, but now the weapons, which had long laid hidden away in boxes, were brought forth, and there was a revival in the study of military art. There was likewise a revival in letters, and Chinese literature became very popular; but my inclinations were not toward literature, for I wished to serve my lord as a soldier. I became proficient, excelling especially in the use of the spear and in artillery practise. At the age of twenty, however, the new methods of foreign gunnery were introduced, much to my dissatisfaction (for I held to the old), and I remonstrated with my superiors. They, however, explained the shortcomings of our own and the merits of the new, and told me also about the real condition of foreign countries. I was greatly interested, and from that time became a zealous student of foreign gunnery. I also devoted myself to the study of foreign science, and, among other books, "Natural History" and "Elementary Physiology," written by Mr. Howson, a missionary to China, were of great benefit to me. At the end of these books there was an account given of Jesus Christ, and the wisdom and power of the Creator was described. This I read repeatedly. It was easy to understand about the Creator, but I couldn't understand the least bit about Jesus Christ. At this time the feeling against foreigners was intense, and the principal subject of discussion was the driving of them away, and the closing against them of our harbors; and hence even those who read such books as I did were persecuted. But the current of events was too strong for the conservatives. Civil war was breaking out. I was then twenty-three or twenty-four years old. The ancient weapons of Japan quickly proved inferior to the better foreign weapons, and wonderful changes began to work in everything. At that time I was sent to Kyoto, as a military officer, to arrange for sending forward artillery in the war with Choshu (Yamaguchi). While I was staying there I was promoted to the position of diplo-



SHOSABURO AOYAMA.

matic officer (in dealing with other feudal lords). I thus had an opportunity to increase my knowledge greatly, for I met many famous military leaders, and visited the domains of other feudal lords. Heretofore I had spent my whole life in Okazaki, and my knowledge of other parts of Japan was quite limited; but now I came to understand the condition of the country as a whole. At that time the situation changed rapidly, and battles being fought at Kyoto and Fushimi, the shogun was overthrown, and the mikado was restored to power. Meantime I had been cast into prison for opposing the government, and there I remained until the war of the restoration was ended. (The feudal lord of Okazaki was a supporter of the shogun, but Aoyama evidently sympathized with the mikado, and hence was cast into prison by his feudal lord, and kept there until the triumph of the mikado's sympathizers compelled the release of all such prisoners.) While I was staying in prison I pondered deeply over the question as to whether it was possible to harmonize Confucianism with foreign science, so that both could dwell together in the land. But the course of events was so rapid that it seemed that not one old thing was going to be left, and I searched in vain for some foundation principle that might serve as a guide for the mind of the new Japan. I thought that possibly, in the systems of foreign countries, there might be something similar to Confucianism, but I couldn't find anything.

In August, 1867, I was released from prison, but my troubles were not over. I had had much trouble from my childhood; trouble in connection with being adopted into another family; trouble inherited from the new house into which I had entered. Then, when I was cast into prison, my allowance was reduced, and when released I was in great poverty. (Samurai received an annual allowance of so many koku of rice from their feudal lord.) In 1868, however, the old officials were all dismissed, and those who, like myself, had been in prison, came into power; so the despised theorists became the high officials. The government in my feudal lord's domain was now exactly to my fancy, and I considered that the time had come when I could put into practise the new knowledge which I had gathered. But much disappointment was the result for the most part. Just at this time there was published the translation of a book called "Self-Help," by Smiles. In this book there was written much about missionaries, and the deeds of heroes, which I greatly admired. I read it several times, searching especially for the fundamentally different point of view which evidently distinguished the West from the East. At this time I was commanded to lead back to Okazaki the samurai who were gathered at the residence of my lord in Yeddo. This gave me my first opportunity to visit Yokohama, meet foreigners, and utter freely my inmost feelings. Then it was that I was told that Christianity is the foundation of Western civilization. With that began my desire to study Christianity. The national law, however, still prohibited, under the severest penalties, any such study, and as there were no books, I could not do anything. Nevertheless, I fairly hungered and thirsted with my desire. It happened, then, that one of my friends, who had been to America and Europe, returned. He had with him a Chinese translation of the New Testament, and he showed it to me. Then I told him what I wished to do, and my desire to possess the book, whereupon he gave it to me with pleasure. I was delighted, and read it many times, day and night. But the principle of it was entirely beyond my understanding, and I felt very foolish because I could not understand it, and many times

I cast it aside; but always took it up again. As I think of it now it seems like a dream. The cross of Christ was a special stumbling-block to me, and as a soldier I was greatly dissatisfied with the timidity of the disciples. I continued to read the book over and over again for four years, and gained no light. I wanted to read the Old Testament also, but could not get one.

In 1871 the Daimyates were abolished, and the present system of Prefectures was established. (This deprived the most of the samurai of their support.) Most of my friends got government positions, and went away, and it was necessary for me to find something to do, so I decided to go to Tokyo with my family. It was now the summer of 1874. It was at this time that I tried to pray to God secretly. I read books on the evidences of Christianity, and the like, and I began to venerate God. My main purpose in going to Tokyo was to obtain a chance of studying the Bible, and, as I already had three children, to give them an opportunity of being educated in the new knowledge, and to bring my whole family under the influence of the new religion. When I first came to Tokyo I was introduced to Dr. Thompson by the same friend who first gave me the New Testament. I told to him my hopes, and expressed the desire to become his pupil. He treated me with great kindness. After that, every day, in company with four or five friends, I studied the Old Testament at his house. On Sunday I went to church with my family, and studied the Gospels of Luke and John with Dr. Verbeck. I felt I was beginning to understand their meaning, which is that Christ, with a nature that is both human and divine, is our great Savior. I soon asked to be baptized, and was baptized by Dr. Thompson. My old friends sought to persuade me to get employment with the government, but Dr. Thompson told me it would be a difficult thing for me to keep the Sabbath holy, and, if possible, it would be better to seek some other livelihood. As my allowance as a samurai was still coming to me as before, I was able to get on without trouble. I taught Japanese to Miss Schoolmaker, and afterward to Dr. Imbrie and Miss Youngman. While doing this I studied the Bible, and began to tell others about the way to believe in Christ. In 1876 the theological school was established, and I studied there for over two years, greatly to my benefit. I was shamefully slow in my spiritual development; I found it hard to believe in miracles; I thought that God was not above the reason, and, indeed, that God and reason were almost the same thing. But I did not wholly reject miracles—I looked upon them as historical events, and waited for clear evidence that would allow me to believe wholly. But in the unknown time the Holy Spirit was sent. I had a great struggle, too, with my old habits. We began family prayers. The children grew in knowledge. My own weakness, and the power of old habits, were revealed to me continuously, night and day; nor had I any power to overcome them—any power of my own. I was in great distress, and could only exclaim, “O, wretched man that I am!” As I look back to that period I feel it to have been the period of my greatest suffering. Tho I believed in Christ, I did not receive His full light, I saw the dim light in the far distance; tho I was reformed, I sometimes felt hypocritical, yet I believed that God would surely help me.

For five years after I was baptized I preached the Gospel within and without the city of Tokyo. In the spring of 1878 I was told that Shimomoseki was to be made an open port. It was, therefore, my desire to begin to preach the Gospel in that place, and with my friend, Mr. S. Hat-

tori, I pledged myself to that work, and in April of that year we proceeded to that place. As soon as we began to preach there arose a bitter persecution, and we had no place in which even to stay. But in the midst of the persecution, and in a short time, many became Christians; and at various places around there were inquirers, so that, on Christmas, 1879, we were able to organize a church. Mr. Hattori then went to Yamaguchi, and Mr. Nakashima coming to the field, the Gospel was preached in Hiroshima, Yanagawa, and Kokura. As I had been ordained before leaving Tokyo, I went about from place to place baptizing the converts. In the spring of 1881 there was a revival in Tokyo and Yokohama, and some Christians coming from there, we held meetings night and day. I also received the blessing of the Holy Spirit, and from that time I was full of gratitude.

In the spring of 1883 my wife, who had been bedridden for five years, died, leaving six children, so that both within and without my household I was made to suffer; but the Lord made it all work out for my spiritual good, and led me in the true way. Afterward I became the pastor of the Yamaguchi church, and at that time there was an attack of the new theology, and it seemed as tho the churches in this region, and myself as well, would be overwhelmed; but we withstood it, and made firm the foundations. It was a great benefit to my faith, but there were many among the Christians who never recovered.

I have spent nineteen years working in this region—eleven years at Shimonoseki and at Chofu, three years at Yamaguchi, one year at Yanagawa (Kyushu), and four years in Usuki (Kyushu). During that time I have enjoyed the sympathy of Dr. Alexander, and he has done many favors to my family. I have had twelve children—by my first wife, seven, and by my second, five. By the grace of God ten are still living. The eldest son has graduated at McCormick Theological Seminary, and is devoting his life to the Gospel ministry. I rejoice in this. Dr. Alexander was a great help to him. I rejoice, too, in the fact that my eldest daughter is the wife of a pastor.

As I look back over my life I feel that I was chosen by the will of God, redeemed and consecrated by the precious blood of the Lord, and was made a servant and preacher of the Word. My joy in serving the Lord without fear is changed into overflowing gratitude. I am not looking back; but, keeping my eyes in front, I press toward the goal.

It is plain that wonderful changes have taken place in Japan since the introduction of Christianity, but the changes are so various, and the causes so mixed, that it is hard to say that Christianity is the sole cause. Nevertheless, that it was a most important cause, all must admit. Of course, for the most part, Eastern customs are sprung from Confucianism and Buddhism; such, for example, as the honoring of men and despising of women, and the division of society into ranks. But evil customs in Japan are being gradually rooted out. If it is asked why Japanese break with old customs so readily, the answer is, that they realize that this must be done if Japan wishes to rival civilized countries of the West. Feudal government has been abolished, and constitutional government established in its place with good effect. In the homes of the people the rank of women and the relations of man and woman are improving. It is impossible that educated women should be treated with contempt. There are two things, however, which are not yet established—first, the destruction of the customs characteristic of people of high

rank; and second, higher education among women generally. But it is clear that these will gradually improve. Thus the people are coming to look upon these various changes as evidence that Confucianism and Buddhism are losing their power. The new wine will not be put into the old bottles. The old house has to be broken up in order to build a new one. If they wish to associate with foreign peoples on terms of equality, our customs must be made to conform to theirs. Now, if the many changes be examined carefully, and traced to their source, it will be seen that they all sprang from ideas revealed in the Bible. So the people in our country must come to Christianity in the end. Many among the learned men, the statesmen, and the business men, often confess this. These people, however, are in no haste or anxiety for their own salvation; they favor their wives and children becoming Christians, and the country as a whole becoming Christian. This Christianity has been preached among the Gentiles, and they believed. One is surprised, therefore, at the smallness of the church; but there are reasons, both within and without, for this state. Within the church they still depend too much on the reason and knowledge of men, and not on the power of God; and the poison of the new theology is still at work. There are other causes, which I will not mention, but I believe in the final victory of the cross. I pray especially for the outpouring of the Holy Spirit upon the churches of this land.

Please pardon the confusion of ideas, and the brevity of this sketch of my life.

SHOSABURO AOYAMA.

Let us join good Aoyama in his prayer. When, later in the day, we said good-by to him, as we went aboard a tiny coasting ship for Mitajiri, it was with that sense of enrichment and satisfaction which comes from having met a good and gentle man. Who is not glad to have part in the work which produces such results?

THE JUBILEE MISSIONARY CONVENTIONS OF THE DISCIPLES OF CHRIST.

BY REV. A. MCLEAN, CINCINNATI, O.

Corresponding Secretary of the Foreign Christian Missionary Society.

Fifty years ago the Disciples of Christ organized their first missionary society. That was for them the day of small things. They did not number at that time more than 100,000. Few, if any of them, were wealthy. They were for the most part a rural people, and widely scattered over the Middle States. The American Christian Missionary Society was organized to do home and foreign work. Soon after its organization it planted missions in Asia, in Africa, in the West Indies, and in the United States.

Since then the territory and the work have been divided. A separate society was organized twenty-four years ago to carry on foreign missions. That society has representatives now in India, Japan, China, Africa, Turkey, and in different parts of Europe. The women of the church have organized a board of their own. They do

work in the United States, in Mexico, in Jamaica, and in India. A separate board has been organized to carry on work among the negroes. This board supports a number of schools and employs and directs the labor of a number of evangelists. A Church Extension Board has also been organized; this board has in its permanent fund \$250,000. Since the organization of the American Christian Missionary Board in 1849, the Disciples have raised and distributed \$7,000,000. The agents of the society have organized 2,361 churches, and have won 283,805 souls to Christ. Much work has been done that can not be tabulated. Scattered members have been gathered into churches and helped to secure buildings, and churches that were weak and discouraged and ready to perish have been fostered. The receipts for all departments of the work for the past year amounted to \$690,016.83. The Disciples are still far from being a rich people. They are growing in numbers at a very rapid rate; they now number 1,118,396.

The Jubilee Convention was held in Cincinnati in October last. There were more than 10,000 delegates present. All parts of the United States, Canada, Mexico, Great Britain, Australia, India, Japan, and China were represented. It was the largest religious gathering ever held in Cincinnati. The *Chicago Interior* states that it is conceded on all hands that this was the most successful missionary meeting of the year.

On the Sunday of the convention a communion service was held which made a profound impression upon the people of the city. Some 10,000 people assembled to partake of the Lord's Supper. The great Music Hall was full more than an hour before the time announced for the service to begin. The multitudes filled the Odeon and packed the Central Christian Church. Thousands were unable to obtain admission anywhere. One of the city papers giving an account of the communion service said that from some comes the word that the religion of the lowly Nazarene is waning; but if they had seen that mighty host that gathered that afternoon they would have been compelled to admit that the old faith is still vital with life. "It has fallen to the lot of many men high in politics to receive great and popular ovations in this city, but never to mortal man was there such a demonstration, to use secular phrases, as that accorded to the 'Carpenter's Son' yesterday afternoon. It was a crowd, too, brought together by none of the expedients usually resorted to. There was no blare of trumpets, no present or passing excitement, no furious passions of party, no distinction or place among men to gain, but the sole and abiding purpose was to eat of the bread and taste of the wine that represents the body and blood of Him who was crucified on Calvary."

The missionary work of the Disciples of Christ is yet in its infancy.

What has been accomplished is a prophecy of what shall be done in the coming years. At the convention plans were formed looking to the enlargement of the work. There is no thought of retrenchment or retreat. This society proposes to prosecute its work until the whole wide world is evangelized.

OPIUM SUICIDES IN CHINA.

BY REV. JOHN GRAHAM, TALI FU, CHINA.

Missionary of the China Inland Mission.

One of the striking things in China is the lightness with which human life is regarded, and the trivial causes which lead the Chinese to commit suicide. If a reliable record were kept of all who die in China by their own hand, the figures would be appalling and almost incredible.

While at Yunnan Fu, I kept a record of all the cases of opium poisoning which came under our notice, and the total number of attempted suicides, from January 29, 1897, to May 3, 1898 (fifteen months), was 243, and this was only a fraction of the terrible total. There was an average of over 16 cases each month, and the largest total in one month was 25.

Let us analyze the cases of which I kept a more complete record:

Girls (many of them slave girls).....	28
Boys.....	4
Women.....	145
Men.....	36
Total.....	213

By far the greater number of attempted suicides in China are by women and girls. I, or some other missionary, attended most of these 213 cases, with the following result:

Life saved.....	109
Uncertain outcome*.....	58
Dead or dying when found.....	46

Thus in fifteen months, in a city of probably 80,000 inhabitants, more than 243 persons attempted to take their own life by the use of opium. Many others doubtless attempted it, but did not seek our help. In other cities where I have lived the percentage of would-be suicides is fully as great. The estimated population of Yunnan province is 5,000,000, so that the average number of suicides may be estimated at about 1,000 per month.

The Chinese themselves are practically of no use at all in saving the lives of those who have taken opium. Their own plans are generally to give the patient oil to drink, cutting the throat of a duck and

* Many of those marked uncertain we were not able to attend ourselves, so gave medicines and instructions to their friends, and did not hear further particulars.—J. G.

scattering the blood about; burning paper, throwing rice, inviting a devil driver in, etc., etc. If left only to the Chinese probably not more than two or three per cent. would be saved. Latterly, in Yunnan Fu, the Chinese have taken to giving away small packets of sulphate of zinc to be used in opium poisoning. They expect thus to win merit for saving life, but not giving sufficient directions with this medicine, and the person gets no better, but rather worse, and the friends call in the foreign doctor. We usually ask, first of all, if they have had zinc, and often find that they have. If not too late, we give plenty of warm water, and probably the person is saved.

If in this thinly populated province there are on an average of 1,000 attempted opium suicides per month, the average for the whole of China must be not less than 600,000 per year. Dr. William Park says there are over 800,000, and that the number of deaths from opium poisoning is not less than 200,000 a year. This means a population equal to that of Glasgow or St. Louis attempt suicide every year. Probably some Chinese doctors near the coast have learned the foreign method of treating these cases, and are able to save some, but a comparatively small number are rescued either by Chinese or foreigners, so vast multitudes must die self-murdered.

Think what all these deaths annually represent, the sin, the misery, the heart-breaking sorrow, the cruelty, the strife, the wretched, unhappy home life; and in very many cases, after a person has taken opium and died, the family are involved in endless trouble and difficulty, which often leads to more suicides. The suffering and misery caused by this evil is untold and untellable.

But why do so many take opium to end their life? The causes are various: There has been a quarrel; a mistress has beaten the slave girl; a schoolmaster has "thrashed" his pupil, and the boy to be revenged on the schoolmaster, and get him into trouble, takes opium; a row over some money; a lost cat; in fact nearly every little circumstance imaginable has been the cause of some one taking opium. The aggrieved party in the heat of his or her anger, believe that if they kill themselves their spirit will take vengeance on their enemy. Opium is found in almost every home. What is easier than in the heat of anger to snatch up a box of opium and swallow the contents? If only opium could be made more difficult to obtain, many lives might be saved. As long as opium is everywhere, as it is at present, and the Chinese are as they are, this awful amount of self-destruction will go on.

Another cause is carelessness. Several times little babies have been brought to us, dying of opium poisoning. The father has been smoking opium, with the child lying beside him on the bed, and the little one has put its fingers into the box of opium, and then into its mouth. The father finally awakens to the fact that his baby has been

eating the poison, and the case is generally hopeless. Are these people who have taken opium easy to save? As a rule, they are, if we are called in time. Their anger has generally cooled down, and they are glad to take an antidote. Now and again we meet one with whom we have a desperate struggle, and are obliged to resort to force. Occasionally all our efforts prove of no avail, for the person is determined to die. Often they emphatically deny having taken the poison. Very often the other members of the family of a suicide are utterly callous, and will do nothing for the dying one. One man continued smoking his opium pipe whilst his son lay dying. Often a slave girl is cast out into the yard, and nobody cares whether she dies or lives. But happily we do come across cases where love and sympathy are shown, and where anxiety is manifested for the patient's recovery. But, strange to say, the work of saving life is generally one of the most thankless of all our labors. Most of the Chinese seem to think that saving life is such a meritorious deed that we shall have a great heap of merit in the next life, which is quite sufficient, and they need not trouble to thank us for the trouble we have taken.

May the "Sun of Righteousness arise" on the great dark sin-stricken, opium-sodden land of China, "with healing in His wings," so that from north to south, east to west, there may be a great turning to Him who alone can cast out sin, and fill human hearts with love and sympathy and Christ-likeness, and save the soul from destruction.

Opium is the curse of China, as rum is the curse of many nations. Its victims number tens of thousands yearly, and untold misery is brought into millions of homes by slavery to the opium habit. The British government is responsible for forcing China to open her ports to the traffic, and still opposes any prohibitory tariff. Over one hundred physicians have recently published their opinions on the effect of opium on China and the Chinese. This volume* is a mass of testimony as to the physical and moral evils accompanying the use of the drug in any form. It causes premature old age, and physical and mental disability; it brings about loss of self-respect, and a complete degradation of character. Nevertheless, the number of opium smokers is increasing all over the empire, even children being addicted to the habit. Its slavery and effects are far worse than is produced by the alcoholic habit. Missionaries are continually fighting against this curse, and have established many refuges, where men and women may come to be cured. Hudson Taylor and others believe, however, that *unless converted*, victims are practically incurable, altho they really desire freedom from this bondage. On what ground can England rigidly restrict the sale of opium at home, while she encourages it in India and China? It is a question of revenue only.

* Opinions of over 100 Physicians on the Use of Opium in China.—*Presbyterian Mission Press, Shanghai.*

WHAT CAN CHRISTIANITY DO FOR CHINA?*

BY REV. ARTHUR H. SMITH, D.D., TIENTSIN, CHINA.

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However inadequate or imperfect our survey of the life of the Chinese may be, it must at least show that it has defects of a serious character. It is therefore a legitimate question how they are to be remedied, on the supposition that they can be remedied at all. There might doubtless be many remedial agencies set at work with varying degrees of success, but as a matter of fact, there is but one which has been tried on any extended scale. That sole agency is Christianity. It thus becomes an inquiry of great moment what effect the introduction of Christianity, in its best form, may rationally be expected to exert upon the springs of the national life and character of the Chinese.

What can Christianity do for the Chinese family? To the Chinese girl, the practical introduction of Christianity will mean even more than to her brother. It will prevent her from being killed as soon as she is born, and will eventually restore her to her rightful place in the affections of her parents. History testifies that if Christianity begins to lose its power, the dormant forces of human selfishness, depravity, and crime, reassert themselves in infant murder. Christianity will call into existence a sympathy between parents and children hitherto unknown in China, and one of the greatest needs of the Chinese home. It will teach parents to *govern* their children, an accomplishment which, in four millenniums, they have never made an approach to acquiring. This it will do, not as at present by the mere insistence upon the duty of subjection to parents, but by showing parents how first to govern themselves. It will redeem many years during the first decade of childhood, of what is now a mere animal existence, filling it with fruitfulness for a future intellectual and spiritual harvest.

Christianity will show Chinese parents how to *train* as well as how to govern their children—a divine art of which they have at present no more conception than of the chemistry of soils. It will put an end to the cruelty and miseries of foot-binding. Toward this great reform there was never in China the smallest impulse, until it had long been urged by Christian forces. Christianity will revolutionize the Chinese system of education. To introduce new intellectual life with no corresponding moral restraints, might prove more of a curse than a blessing, as it has been in other Oriental lands. Christian education will never make the mistake so often repeated of seeking for fruits where there have been no roots. Christian education will teach the Chinese child his own tongue in a rational manner. It will abbreviate to the greatest possible extent “the toils of wandering through the wilderness of the Chinese language to arrive at the deserts of Chinese literature.” It will awaken the child’s hibernating imagination, enormously widen his horizon, develop and cultivate his judgment, teach him the history of mankind, and not of one tribe only. Above all it will arouse his conscience, and in its light will exhibit the mutual interrelations of the past, present, and the future.

Christianity will create an intellectual atmosphere in the home,

* Read before the Missionary Conference, Pei-tai-ho, August, 1899. Condensed from the *Chinese Recorder*.

causing the children to feel that their progress at school is intimately related to instruction at home, and has a personal interest to the parents and to the family as a whole. Christianity will provide for the intellectual and spiritual education of girls as well as boys, when once the Christian point of view has been attained. The typical Chinese mother is "an ignorant woman with babies." The education of Chinese women is a condition of the renovation of the empire. No nation, no race can rise above the status of its mothers and its wives. How deftly yet how surely Christianity is beginning to plant its tiny acorns in the rifts of the granitic rock, may be seen in the surprising results already attained.

Christianity will make no compromise with polygamy and concubinage, but will cut the tap-root of a upas tree which now poisons Chinese society wherever its branches spread. Christians will gradually make wedlock a sacred solemnity instead of a social necessity. Christians will gradually revolutionize the relations between the young husband and his bride. Their common intellectual equipment will have fitted them to become companions to one another, instead of merely commercial partners in a kettle of rice. The little ones will be born into a Christian atmosphere as different from that of a non-Christian household as the temperature of Florida from that of Labrador. These forces will be self-perpetuating and cumulative.

Christianity will purify and sweeten the Chinese home, now always and everywhere liable to devastating hurricanes of passion, and too often filled with evil-speaking, bitterness, and wrath. Christianity is an efficient sanitary commission which aims at removing everything that can breed pestilence. Its introduction upon a large scale will as certainly modify Chinese society as a strong and steady north wind will eventually dissipate a dense fog.

Christianity will introduce an entirely new element into the friendships of the Chinese, now too often based upon the selfish considerations suggested by the maxim of Confucius: "Have no friends not equal to yourself." Those Chinese who have become intimate with congenial Christian friends, recognize at once that there is a flavor and a zest in such friendships, not only unknown before but absolutely beyond the range of imagination. Amid the poverty, barrenness, and discouragements of most Chinese lives, the gift of a wholly new relationship of the sort which Christianity imparts is to be reckoned among the choicest treasures of existence. When once the Chinese have grasped the practical truth of the fatherhood of God and the brotherhood of man, the starlight of the past will have been merged into the sunlight of the future.

In China the family is the microcosm of the empire. To amplify illustrations of the *modus operandi* of Christianity on a wider scale beyond the family, is superfluous. What Christianity can do in one place it can do in another. Tho soils and climate vary the seed is the same.

For the changes which Christianity alone can effect, China is waiting to-day as never before. Her most intelligent thinkers—too few, alas! in number—recognize that something must be done for her. They hope that by the adoption of certain formulæ, educational, industrial, economical, China may be saved, not perceiving that her vital lack is neither capital nor machinery, but men. China must have men of conscience and of sterling character. It has hitherto been impossible to secure any such men except by importation; how is it to be otherwise in

the future? Only by the cultivation of conscience and character as they have been cultivated in lands to which China is at last driven to turn for help. Like all processes of development this will be a slow one, but it will be sure, and aside from it there is literally no hope for China.

The Christian converts are now sufficiently numerous to show in what direction their influence will be felt in the not distant future. They are keenly alive to what is taking place in the empire, and they may almost be said to be the only Chinese in it who are so. China will never have patriotic subjects until she has Christian subjects, and in China as elsewhere Christianity and patriotism will be found to advance hand in hand.

It must be understood that all which we have said of the potency of Christianity as of "unwasting and secular force," is based upon the conception of it as a moral power. It is therefore eminently reasonable to point out that under no circumstances can it produce its full effects in less than *three complete generations*. By that time Christian heredity will have begun to operate. A clear perception of this fundamental truth would do much to abate the impatience alike of its promoters and its critics.

The case for Christianity in China may rest upon the transformations which it actually effects. They consist of revolutionized lives due to the implanting of new motives and the influence of a new life. They occur in many different strata of society, and with the ever widening base-line of Christian work they are found in ever increasing numbers. At first few and isolated, they are now counted by scores of thousands. Among them are many immature and blighted developments, as is true of all transitional phenomena everywhere; but the indisputable residuum of genuine transformations furnish a great cloud of witnesses, in the presence of which it is unnecessary to inquire further what good Christianity will do the Chinese and of what use it will be to a Chinese to be "converted." It will make him a new man, with a new insight and a new outlook. It will restore to him the priceless birthright of immortality, give back his lost soul and spirit, and pour into all the avenues of his nature new *life*. There is not a human relation in which it will not be felt immediately, profoundly, and beneficently. It will sanctify childhood, ennoble motherhood, dignify manhood, and purify ever social condition. That Christianity has by no means yet done for Western lands all that we expect it to do for China, we are perfectly aware. Christianity has succeeded wherever it has been practised.

How long it will take Christianity to renovate an empire like the Chinese, is a question which may be answered in different ways, but only hypothetically. It took eight centuries to develop the Roman empire. It has taken about as long to mold Saxon, Danish, and Norman elements into the England of to-day. Each of these race-stocks was at the start barbarous. The Chinese are an ancient and a highly civilized race, a fact which may be in some respects a help in their Christianization, and in others a hindrance. Taking into account the intensity of Chinese prejudices, the strength of Chinese conservatism, the vast numbers involved and their compact patriarchal life, we should expect the first steps to be very slow. Reckoning from the general opening of China in 1860, fifty years would suffice to make a good beginning, three hundred for a general diffusion of Christianity, and five hundred for its obvious superseding of all rival faiths. Reasoning from history and psychology this is

perhaps a probable rate of progress, and its realization would be a great result. But whether it is to take five centuries or fifty to produce these effects, appears to be a matter of altogether no importance in view of certain success in the end.

A JAPANESE BLOW AT MISSIONS.*

BY REV. E. SCHILLER, TOKYO, JAPAN.

What was long feared came on the 3d of August. A brief ministerial decree runs thus:

All schools, which give a general education, shall be independent of religion; therefore, it is not permitted in government schools, and in other public schools, as well as in those schools which are guided by the ordinances touching public schools, to impart religious instruction or to celebrate religious ceremonies, whether within or without the regular school hours.

What does this decree signify? First this, that not all the hopes of the chauvinists are fulfilled. It is not required, even now, that founders and managers of private schools shall produce a Japanese teachers' certificate, and show a competent knowledge of the vernacular. Accordingly the help of philanthropists abroad or at home is not renounced, and foreigners can still set up schools for Japanese. But as schools of this kind are commonly missionary schools, those now existing are smitten in their vital nerve by the new ordinance, which renders impossible the assistance of religion in education. This seems equivalent to an annihilation of mission schools in Japan. These hitherto have flourished more and more from year to year, embracing at last 164 Protestant schools, with 12,342 scholars, an increase in ten years of 27.68 per cent. Besides, there were four schools of the Greek mission, with 199 scholars, and 97 Roman Catholic schools, with 6,550 scholars; in all 265 Christian schools with 19,091 scholars. How much religious influence has spread abroad from these schools into the land, and how many that have been gained for Christianity have owed their conversion to the direct influence of these schools! This influence is now henceforth as entirely as possible to be restrained. This is the wish of the Japanese government.

Even to a superficial observer it must be easily discernible that the disturbance of the mission-school system, in present circumstances, can not fail to involve a disadvantage for Japan. For, on the one hand, the few higher state schools that it has thus far been possible to set up, by no means suffice to meet present necessities, and for years to come the means of increasing their number will not be current. In the eight gymnasia of the land, hundreds of applicants have to be turned away yearly for no other reason than lack of room. On the other hand, the existing primary schools are far from affording room enough for all the children of the school age. In Tokyo, for instance, the attendance on all the primary schools, including the numerous Christian charity schools, is only about 67 per cent. of the children of school age. It is plain, therefore, that the stoppage of the mission schools would signify a great loss for popular culture. Moreover, in Japan, for at least a century to come, a knowledge of the chief European languages—English, German, and French—will be a prerequisite of scientific progress and of progress in

* Translated and condensed for the REVIEW from the *Zeitschrift für Missionskunde*.

general culture. This must go back even more than it has in the last decade. But the saddest loss for Japan is, of course, the ideal. The extension of a sound idealism and of a vigorous morality, both of which are presented by Christianity, will be long delayed, and the land still given over to the inadequate Confucian ethics, the Buddhist pessimism, and to an illuministic atheism and materialism. Thus the spiritual poverty, the lack of the higher ideals under which the land suffers so sorely, is likely to be confirmed for decades to come.

What now shall be done? The missionaries appear resolved not to yield. A committee of six of the higher mission schools, of the Congregationalists, Methodists, Presbyterians, Episcopalians—including the Doshisha, which has now returned to its old statutes—have summoned their brethren to abide fast by Christian principles. It is true these higher mission schools are not directly menaced with ruin; they have the means of going on, and that with religious instruction. Only then they would no longer have the character of public schools, and their scholars would be shut out from admittance into the higher gymnasias and universities, and would enjoy no military exemptions. This could not but result in a considerable reduction of the number of pupils; which in the end might endanger even the existence of these schools. Technical schools, it is true, devoted simply to teaching handicrafts, languages, theology, etc., that is, which give special, not general training, are not touched; nor the higher girls' schools, whose attendants demand nothing of the universities and gymnasias, and are of themselves exempt from army service. Indeed, imagine the result, if the women of a nation numbering about 45,000,000 of people should be shut up to the nineteen higher public girls' schools! The heaviest blow, therefore, falls on the Christian charity schools, and it is doubtful whether these can survive it.

We must bear in mind also that the decree strikes the Buddhist as well as the Christian schools. The principle of parity accordingly is respected. But it is unlikely that the Buddhists will bestir themselves to save the freedom of religious instruction. They have not seemed very much in earnest with their schools, which have been called into being not so much spontaneously as out of rivalry with Christianity, whose progress forced them to do something to meet the charge of being practically worthless, by which they would lose their standing ground. Their schools, indeed, have not been particularly flourishing. They will easily content themselves with the ministerial decree which deals so heavy a blow at their strong and dangerous antagonist, Christianity.

Nor can we hope much from the political parties of the land for all their high-sounding, liberal names. We might suppose they would, as guardians of the constitution, feel outraged by a decree which seems to violate the guaranty of religious freedom by restraining religiously-minded parents from securing to their children the blessing of religious training. But the political parties are not likely to compromise themselves with their constituencies by doing anything that favors Christianity. Again are we likely to see how strong the conservative current is in the Japan of to-day. It almost seems as if, after the strong impulse which for several decades bore Japan toward the assimilation of Western culture, she had now come to a halt. The feverish haste with which novelties—and always the newest of the new—used to be trundled in, has long disappeared. Pessimistic observers are already talking of stagnation as appearing in the most various spheres, typically, for instance, in

Tokyo, which, for five years back, has not made the least advance out of her wretched streets, deficient lighting, means of intercourse, school system, and many other proofs of backwardness. Munzinger, in his admirable book on Japan, points out that it has been so from of old. Development has not been steady, but convulsively intermittent. So it was when Japan first came in contact with the Sino-Korean culture at the time of the migration of nations in Europe; much later with the medieval Catholic culture at the time of the Reformation, and of late with our present Western culture. After each former sudden and mighty advance there has ensued a period of stagnation, a sleep of centuries. Will it be so now, after the mighty impulse called out by contact with the modern Protestant culture? God avert it, for the good of the Japanese people which has lately been striving so earnestly to assimilate this modern culture, drawing on itself the eyes of the astonished world, and awakening such high expectations!

It plainly now behooves missionary workers in Japan to use more concentration in their methods. Medical missions, so beneficent elsewhere, are not now needed in Japan, which abounds in thoroughly trained physicians. Mission schools are now to be hemmed in more and more, as was long foreseen, altho so speedy a restriction was not expected. The work in Japan is now thrown back on the old apostolic means: preaching of the Word by speech or writing, and the influence of exemplary Christian characters. It is with these means that in old times Christianity fought out her victories within the domain of the Greco-Roman culture, and it is with these that in Japan also, in our times, she will "have the strong for a prey," however, these may for a while try to stem the current of the Western religion. And, moreover, the duty becomes far more pressing now than ever, that Christian workers should steep themselves in the national speech and character. Unhappily, in this mission field, where, a decade ago, Christians, in fatal misapprehension, weened themselves almost to have won the day, this has been too sadly neglected. Perhaps the new treaties will bring in not only a new period of Japanese history, but also of Japanese missions, in which the building-up of the kingdom of God will proceed more slowly than hitherto, but all the more profoundly, securely, and more directly to the goal. Then even the new hindrances will ratify the old truth: "God sits in full control, and guides all to the goal."

SOMALILAND, THE UNKNOWN.*

BY REV. J. C. YOUNG, M.B., C.M., ADEN, ARABIA.

Missionary of the Free Church of Scotland.

Somaliland is, except to the hunters of big game, a land which well deserves its Arabic name *Bar Agam*, an "unknown land." Few have penetrated into its interior, and fewer still have mastered its language or taken pains to understand its people. Last October, however, it became a British crown possession, and great efforts will be made to open up the country. As servants of Christ it is our duty to ask, shall it, or shall it not, be opened by the Gospel?

* Condensed from *The Regions Beyond*, London.

Believing that there are still missionary societies and individuals prospecting for fields wherein to work, I venture to give a few facts about Somaliland, in the hope that these will bring some to work in the Horn of Africa, where a new mission station would form another link in that chain of mission forts, which was the dream of Dr. Livingstone's whole life.

At present there is no Protestant missionary in any part of that vast protectorate, and in only one town on the coast are the Roman Catholics at work. Yet there is very little malaria there; the climate is good, very dry and bracing, with a temperature varying in the hot season between 115° F. on the sea coast and 50° F. in the uplands of the interior. The soil, too, altho almost completely barren on the coast, is excellent in the interior, and brings forth luxuriantly trees, plants, grasses, and flowers in great variety and beauty. Already the exports from the three sea-ports, Zaila, Berbera, and Bulhar, have risen to over £300,000 per annum, and there will no doubt be a very large increase when the country is opened up for commerce. In Somaliland ruins which tell of an ancient civilization are plentiful, while the numerous flint arrow-heads found bear witness to the fact that for long ages a warlike, hardy, intelligent race, probably akin to its present inhabitants, occupied the land.

The slight build, high, arched forehead, thin lips, and general appearance of the Somali, all proclaim the fact that he is an immigrant to Africa, but whence and when he came are questions not yet solved. He himself claims to be a Shareef (*i. e.*, a lineal descendant of Mohammed), whose lineage is with the Saiyids at Wabat, and says that his forefathers emigrated from South Arabia about 500 years ago. It must, however, be confessed that there is very little in his glabrous face, swarthy complexion, lithe form, peculiar customs, and mongrel speech, to bear out this statement of late immigration; and, therefore, judging from the way in which the Somalis mutilate their female children, their rough methods of surgery, their nomadic life, and the fact that no Somali woman ever wears "the veil," I am inclined to believe that the Somalis first landed with the Himyaritic chiefs in the reign of King Africus, about A.D. 400, and settled down in the Horn of Africa, which till the present day they inhabit.

Whatever his origin may have been, there is no doubt that the Somali of the present day is a man of far better character than the Arab; for altho very lazy, independent, proud, avaricious, and fond of finery, he is at the bottom a good-hearted, straightforward, bright, intelligent individual, thoroughly trustworthy, and "quick in the uptake." Never shirking responsibility, one may rest assured that unless there be great manual labor involved, the Somali will discharge the duties allotted to him with alacrity and zeal; and surely it is on such soil that missionaries delight to spend their strength.

The Somali language, which seems to be a cross between Galla, Kafir, Dankali, and Arabic, is still unwritten; for altho the Arabic character is sometimes used for business purposes, it can not convey the true sounds of the spoken language, and this fact often leads to great confusion. Toward the end of last year, however, the Franciscans at Berbera published in the Roman character a splendid English-Somali, Somali-English vocabulary and grammar, which ought materially to help missionaries settling in Somaliland to acquire the language and translate

the Scriptures, while it gives them a basis whereon to work while imparting the knowledge after which, before many years have passed, the quick-witted intelligent Somali will assuredly seek.*

GERMAN PROTESTANT FOREIGN MISSIONS.†

BY COUNT ANDREW BERNSTORFF.

The work of foreign missions in Germany is of much more recent date than the Reformation. But, perhaps, it is asking too much to expect that in the first struggle of the Reformation era, all Christian problems should have been solved. Luther was amply occupied with the great doctrine of salvation by faith. He saw the dead masses about him. The Gentiles, to whom the Gospel should be preached, were to him those nations which, tho nominally Christian, had to be reached by the pure doctrine of Christ.

It was a Christian layman, Baron Justinus von Weltz,‡ born 1621 in Chemnitz, in Saxony, who first urgently pleaded the duty of the Church to evangelize the heathen. But tho his books may have prepared the way, no immediate result followed. The Church opposed him energetically, and made even a kind of system of rejecting the cause of missions. Toward the end of the seventeenth century the influences from Holland helped to propagate the ideas for which Weltz had so energetically fought; and later on it was Spener, the father of "pietism," who expressly proclaimed it as the duty of the Church to provide that the Gospel should be preached to all nations. August Hermann Franke, at Halle, was among the chief representatives of the new missionary movement.

Yet these ideas still lacked the practical execution. It was reserved for the small company of the Moravian Brethren to make the practical start. Their founder, Count Zinzendorf, who "had only one passion, and that was Him, the Crucified One," and who also had a great talent of organization, not only desired to bring Christians into fellowship at home, but he saw that "work must be done all over the world to gain souls for Him who gave His life for us." The first Moravian missionaries left in 1732 for the West Indies. In twenty years the Brethren had done more for foreign missions than the Church had done in 200 years. Even now the Moravians, who number only 33,000 members in Germany, do most for the great cause.

At first the example was not followed in the Church, as pietism was superseded by the rationalistic era, in which all religious warmth was quenched. But the revival of religion in Germany also gave new life to missionary work; and also for Germany the now waning century can truly be called a century of missions.

The opposition of the official churches to the work had two important

* The king of Somaliland is now in London to promote the interests of his domain. His subjects are chiefly half-naked barbarians, but, says the London correspondent of the *Manchester Guardian*, he is highly cultured, speaking English, German, French, Italian, and Spanish. The purpose of the Emir Soliman—for so he calls himself—is to civilize his people, an end for which he seeks British protection and British aid in the development of Somaliland. He confesses that five years ago he was with the Dervishes, fighting against us, but he has since become king, and has come to the conclusion, not only that the British are to be supreme in Africa, but also that they ought to be, because, to use his own words, they are the "great people." Coffee, corn, ostrich feathers, sheepskins, gum, india-rubber, ivory, and mines of silver and gold are all, according to the emir, to be had in Somaliland; but there are no engineers, no machinery, no capital, and he wants these.—*The Globe*, London.

† Condensed from the *Church Missionary Intelligencer*, London.

‡ See *MISSIONARY REVIEW*, page 356, May, 1899.

consequences. It drove the foreign mission work into the hands of voluntary associations. This we now consider as a great blessing. Even at present, when our church governments are very friendly to the work, the great missionary societies are entirely free organizations, not in any way dependent upon the consistories. Second, the want of theologians offering themselves for the foreign field obliged the societies to take simple men out of those who were being trained in seminaries. As a rule the unofficial character of German mission societies, both with reference to organization and to the persons employed, has rendered a true service to German Christendom by establishing the voluntary principle even within the State churches, and by showing that men without theological education can be effective preachers of the Gospel. Of course, this does not mean that our missionaries are sent out without thorough training. They generally pass through a course of five years, and are well instructed in Bible knowledge.

It is only in this century that the German churches were really roused to their missionary duties. In Berlin, old Pastor Jænicke created a mission school in 1800, but only twenty-four years later the Berlin Missionary Society was founded, which works in South Africa, in China, and now also in the southern part of our great East African colony. It has eighty-three missionaries; its income of 390,000 marks (\$75,000) annually hardly suffices for its growing work. About at the same time the Bâle Mission was founded, which has now 170 missionaries and 34,000 baptized adherents.* The third large society, dating from the same period, is the Rhenish Mission at Barmen. She now numbers 64,000 converts, and has 105 missionaries in the field. While the Berlin society has a specially Lutheran type and the one at Bâle more a reformed character, it has been avoided at Barmen to take an exclusive standing in this respect.

Somewhat later, in 1836, the North German Mission was started at Hamburg, and later on removed to Bremen. She works in Western Africa, and takes her missionaries from Bâle, as she has no training institute of her own. In the same year the more advanced Lutherans, wishing to have a mission worked on their principles, founded one at Dresden, which was then removed to Leipsic. She has forty missionaries, and about 16,000 baptized Christians. Her work is in India, and recently also in East Africa, near the Kilimanjaro. A third society, founded in 1836, is the Gossner Mission in Berlin, which works among the Colis in India, where thirty-seven missionaries are in the field. Forty thousand heathen have been admitted into the church. She owes her existence to the energy of one man, the well-known Gossner, originally a Roman Catholic, who afterward exercised a very healthful influence in Berlin. In a similar manner the Hermannsburg Mission owes her existence to the zeal and fervor of Pastor Harms, who turned his small country parish into an oasis of spiritual life and missionary enterprise. Fifty-six missionaries are working in South Africa and India, and have hitherto received 35,000 heathen into the Christian Church. In thirty years seven large societies, which are still working with increasing success, had been called into life by the small pietist circles of Germany. Certainly it was a help to them that the old rationalism was gradually overcome, and that true life returned into the churches. The Lord evidently blessed the obedience to His last command.

* Tho Bâle is a Swiss city, we quote this important society among the German, since she recruits her missionaries and her funds, to a great extent, in Southern Germany.

In 1842 the Ladies' Society for Missions among the Women of the Orient was founded in Berlin, in 1850 the Ladies' Association for China, and in 1852 the Jerusalem Association, which has an extensive mission in the Holy Land. Then follow, 1877, the Schleswig-Holstein Mission, which has twelve missionaries in India, especially the work of Pastor Jensen at Breklum, who thereby hoped to awaken more missionary interest in his province; and, 1882, the Neukirchen Mission. The latter has nine missionaries in Java and British East Africa. It is based on the principle of faith, and stands on the ground of the Evangelical Alliance. It is perhaps the most spiritually conducted of our missionary societies. It originated in the living circles of the Rhine province.

When in 1885 the German Empire began to acquire colonies, this naturally gave a new impulse to missions, and the East African Mission in Berlin (with thirteen missionaries) owes its existence to the colonial movement. A society formed in Bavaria for the same purpose has now been amalgamated with the Leipsic Mission. Besides this the German Methodists work at Togo, and the German Baptists at Kamerun. The circles won by the new evangelistic movement in Germany show great sympathy for the principles on which Mr. Hudson Taylor conducts his mission. We have at Barmen and at Kiel two branches of the China Inland Mission. The German relief work in Armenia will probably more and more get the character of a missionary society. At their station in Bulgaria real mission work is done among Mohammedans.

On the whole, the German missionary societies have a total of 750 missionaries, 315,000 baptized adherents, and an annual income of 3,750,000 marks (\$900,000). We are aware that in these missionary results we are still far behind England and the United States. But we praise God that we are on an ascending line. The last ten years have brought an increase of 200 missionaries, 10,000 baptisms, and nearly one million of marks. Thank God, we are in Germany in a time of spiritual revival; this will further the missionary work, and on the other side gain new strength from it. Also among the students of Germany the Christian Volunteer Movement is gaining ground, and we look forward to great blessings from the Lord.

BAPTISM OF AN AFRICAN CROWN PRINCE.*

BY M. LIÉNARD.

The important African kingdom of Zambesi is governed by King Lewanika. He is a variable and uncertain character, sometimes friendly to the French missionaries, sometimes hostile. Tho not obstinate and bloodthirsty, like Mwanga, he is not very dissimilar to him. His eldest son and heir, however, Litia, is a very different man. In 1891 he came out on the Christian side. Then he relapsed, and took a second wife. He afterward repented of his apostasy, put away his polygamous wife, and has for several years lived as a consistent Christian. The missionaries have at last ventured to baptize him. The following is the account given by M. Liénard.

Various friends of Zambesi, and of Litia, doubtless imagine that the son of Lewanika was baptized long ago, since his conversion and his faithfulness have long been known. Far from it. Abroad baptism ought not to be lightly given to proselytes. It has even been said that "the best

* Translated from the French.

mission is that which puts off baptisms the longest." This is the best way of precluding apostasies.

Litia was converted in 1891. After a defection to paganism (he then took a second wife) he came back to the Gospel, to which he has since remained faithful, notwithstanding the opposition of his kindred. After some delays, the ceremony of baptism, of himself and wife, took place on Sunday, May 25th.

Great ceremonies are not celebrated under all latitudes with an equal display of pomp. In Europe, the latest scion of the most disputed and least authentic kingling or princeling turns all the city upside down, and ransacks the gardens of a province. In a family a little *comme il faut*, a christening, especially of a first-born son, is an excuse for a thousand extravagances. And yet it is only a little unconscious being that is in question.

For the baptism of the son of a king really powerful, the son himself a man respected and a chief clothed with a great authority, the entry into the "Zambezian Church" of the heir of the Zambezian throne, for his public profession of faith, we have not undertaken to renew the luxury of those decorations wherewith Remigius dazzled Clovis at Reims. The exterior means which the Catholic Church uses and abuses, especially in her missions, will not so soon be naturalized on the Zambesi. However, there was occasion to give some visible sign that it was a festal day. Accordingly, the pulpit was draped in white; branches of jessamine and pomegranate flowers—our whole parterre in this heart of our winter—were fastened here and there upon it, and a little tablecloth was spread over the table which served as support to the font. This was a simple silver milk-jug, borrowed for the occasion from some tea service. For the neophytes, two cane-chairs, as a sort of prie-dieu, so much concession, and no more, was made to their rank.

At the usual hour, after the second summons of the bell, the people of the two villages, who had come in crowds to see an event of such unwonted significance, poured into the chapel, elbowing each other for room. Under the nave, in two columns, men and women are packed tight on the earthen benches; at the sides the crowding audience forms only one mass of sable bodies, wrapped in coverlets, or proudly draped in some cast-off clothes of whites. On the Zambesi, if you want to keep your countenance, you must only look your hearers in the eye.

M. Coillard mounts the pulpit first, and takes for text Hebrews xii: 1, 2, "The cloud of witnesses," also Philipians iii: 12, "I follow on," etc. He admonished the prince and his wife of the deep responsibilities which they assumed, to set themselves, the princes of a heathen land, on the side of Christ, a struggle beyond human power to sustain, except by ever looking at the Author and Finisher of faith.

M. Jalla, whom Litia regards as especially *his* missionary, added those personal and particular admonitions which seemed required. Litia then rose, and, recounting his Christian life, made his profession of faith, declaring to the people that he and his wife had broken forever with heathenism and all its ways, and admonishing his fellow-believers to steadfastness. There is no official liturgy in Zambesi, but the neophytes took certain engagements, above the level with which we content ourselves in France. They plainly understood what they were doing.

Litia has kept his name, that of a grandfather. The Zambezians know him by seven or eight names. His wife, Namabanda, took the name of *Mary*, under its sonorous Hebraic form *Myriam*. After the baptism of the parents came that of the younger crown prince, to whom was given the name of *David*. His three elder children, all girls, are, by a strange custom of the Barotsi, in the keeping of the heathen grandfather.

EDITORIALS.

The Holy Spirit and the Church.

Two or three correspondents have written in criticism or inquiry as to the closing paragraphs of the first paper in the December number on the possible near approach of the end of the age. It may not be amiss to add that the position as to the Spirit's withdrawal was not advocated, but only stated in that paper. Nevertheless it should be understood that the Holy Spirit bears to the Church collectively a similar relation to that borne to the individual believer. And that, as the individual, so the Church may "resist," "grieve," and "quench" the Spirit. Those who believe that the Spirit is withdrawing from the Church *as a whole*, do not hold that it is a literal withdrawal, or abandonment, but that He withdraws as the effective restraining power that hinders the full development of evil. He is the administrator in the Church, but He does not *compel* submission; and where there is either organized resistance to His authority, or such carnality and worldliness as make His effective working impossible, is it too much to suppose that, like a grieved parent, He withdraws as into some inner chamber, and leaves such Laodicean churches to their own devices? Wherever the individual or the local church seeks to be guided and controlled by Him, He is ever active and powerful. But all the history of the Church since Pentecost demonstrates that to all intents and purposes He is *practically absent* from any church or any believer where there is a habitual life of sin and unfaithfulness to truth and God. During the Dark Ages He was in the Church, otherwise the Church would not have survived; and yet it is but

too plain that for more than a thousand years He gave in the Church at large no sign of His presence, practically withdrawn because persistently grieved, insulted, and ignored. Whatever may be thought of this position held by many of the most devout souls, it can not be construed into any discouragement of missionary labor or witness to the unsaved. His practical withdrawal is only from those by whom His authority and administration are persistently disregarded. And, therefore, it does not affect, in any degree whatsoever, the faithful few who live in obedience to Him. At this very time, when in the Church at large we see so little sign of His active presence, there are scattered all over Christendom and heathendom bodies of believers, in the midst of whom He abides as in apostolic days. Again we say if He is withdrawing in any sense it is only before the antagonism of those who choose to be controlled by methods, measures, and men that are opposed to His will.

D. L. Moody's Departure.

Nothing in Mr. Moody's life bore stronger testimony to his faith in Christ and to the power of Christianity than did the testimony of his last hours. It was a glorious triumphal entry into the heavenly city of the King—his "coronation day," he called it. The influence of his parting words, like that of his lifelong witness-bearing, has already borne fruit in the quickened faith and zeal of many who are left behind.

It is especially fitting that this valiant warrior in the warfare against sin should be called to his reward almost from the midst of the battle. Six weeks after the news was flashed around the world

that D. L. Moody had broken down during a campaign in Kansas City, word was received that he had gone from his home in Northfield to be "at home with the Lord." Many immediately thought of the words with which he had so often anticipated this hour: "If you read in the paper some day that D. L. Moody is dead, don't you believe it. That which is born of the flesh may die and crumble into dust, but that which is born of the Spirit will live forever." Yes, D. L. Moody still lives; the remembrance of his life will continue to inspire many, the words which he uttered yet speak to multitudes, telling of the way of salvation; the work which he was permitted to begin still survives for others to carry on in the name and strength of the Lord.

Earth had strong ties for Mr. Moody; he loved his family, his home, and his work, and longed above all things to have a part in the Christian awakening which he believed to be imminent. And he will have a mighty part in it. His departure is a call to Christians throughout the world to "live wholly for God" and to "go forward." But strong as was Mr. Moody's love for his earthy life and work, he welcomed the chariot of God that took him home. Early in the morning of December 22d, he said as if half in a trance, "Earth is receding, heaven is opening; God is calling, do not call me back." But he did not go yet. After a little sleep from which it seemed as if he would never wake on earth, he opened his eyes again and said to his family who were gathered round him: "I have been within the gates; I have seen Irene and Dwight (his beloved grandchildren who had preceded him). If this is death it is glorious." Almost his last words were of schools which he had founded. Turning to the doctor, he said: "Now, doctor, I am

going to make my will. To you, Will, I leave Mount Hermon to look after; Percy (his son-in-law, Mr. Fitt), to you and Emma I leave the Institute; and Paul, to you, when you're a little older, I leave the seminary." He closed his eyes and repeated again and again, as the end drew near: "This is not death, this is bliss, this is bliss."

The funeral services were also triumphant throughout. The Congregational church at East Northfield was filled to overflowing by friends from near and far, and while there were many full hearts and overflowing eyes as one and another spoke words of thanksgiving for the life and work of our departed friend, Dr. Scofield had voiced the sentiments of all when he said: "We are not here to mourn a defeat, but to celebrate a victory." The exercises consisted of songs of victory and peace by the congregation, and by Mr. Moody's favorite Mount Hermon quartet, followed by words of thanksgiving to God and love to His servant, by Dr. C. I. Scofield, Mr. Moody's pastor; Dr. H. G. Weston, president of Crozer Theological Seminary; Rev. R. A. Torrey, superintendent of the Chicago Bible Institute; Bishop Mallalien, of Boston; Dr. J. Wilbur Chapman and Dr. Arthur T. Pierson, of New York; Dr. H. M. Wharton, of Baltimore, and the Hon. John Wanamaker. Mr. William R. Moody also paid a loving and soul-stirring tribute to his father, who, he said, never showed better than in his own home. It was his daily life that led all of his children to Christ. He had "crossed the bar" homeward bound, and they would not wish to call him back, but thank God for the life he had been enabled to live.

Mr. Moody's body lay in front of the pulpit, raised in such a way that it could be seen from every

part of the church. It seemed like a message of peace direct from the throne of God, when during the services, a beam of heaven's sunlight came through the western window and lighted up alone, of all those in the house, the face in the casket.

From the church the body was, at Mr. Moody's request, borne on a bier by Mount Hermon students to its resting place on Round Top, where, after a prayer, the singing of a verse of "Jesus, Lover of My Soul," it was lowered into the green covered grave—which had lost its victory as death had lost its sting. There on the spot that he loved so well and on which he had so often spoken words of life, the spot consecrated as the scene of the devotion of thousands of lives more unreservedly to their Master; there in sight of birthplace and home, the Colportage building, the Seminary, and Mount Hermon, lies all that was mortal of D. L. Moody, awaiting the glad summons of the resurrection morn.

Dr. Paton's Mission to America.

Dr. John G. Paton has come to America, not only as deputy to the Pan-Presbyterian Council in Washington, but in the interests of humanity. He is here to urge on the President and Congress that their traders on the Southern Pacific, on islands not under the protection of any civilized nation, should be placed under prohibitions similar to those Britain has decreed as governing traders on islands under her care. Some years ago, when the facts were made known as to the demoralizing and ruinous influence of drink and opium, and the many lives sacrificed by firearms, dynamite, etc., as brought to the islands by traders, and that having no game, the only use the natives could make of firearms was to

shoot each other, British traders were forbidden to carry these destructive agencies to these islands.

France at one time said that if America would join in such measures she would, but when America seemed about to do so, France and Russia united together in refusing to help on the movement. Consequently the signature of America was not obtained, and Britain stands thus far alone, tho the prohibition acts invidiously in restricting British traders in matters where others are free. It seems high time that in an affair so humane, such an enlightened country should take the high stand Britain has taken.

While Dr. Paton's main object is to secure such governmental action, he purposes to speak as opportunity affords, on missions in the South Pacific, and especially urge further effort to reach the 40,000 or more cannibals yet there; and his reception in the Southern States, where for some weeks he has carried on his work, has been most enthusiastic. From there he goes to Kansas City, Pittsburgh, New York, Canada, etc., intending to return to his island work via Great Britain and Australia. The mission in the Pacific continues to be greatly blessed, and money only is needed to enable missionaries with active help to follow up the work already done, and secure new triumphs for the cross.

It is reported that one of the native teachers at Lenukel, West Tanna, has been murdered by the savages there.

Progress in Missionary Conferences.

Apropos of the coming missionary conference, it is well to notice:

First, that it is by no means the first or second of such conferences. Back of the Exeter Hall gathering in 1888, was one earlier even than

that, held in Liverpool in 1860, at which there were 125 accredited delegates, among whom were such men as Rev. John Fordyce, Rev. Thomas Gardiner (both from Calcutta), Rev. Stephen Hislop (Nagpur, India), Rev. C. B. Leupolt (Benares), Wm. Lockhart, Esq., medical missionary, Shanghai, Robt. A. MacFie, Esq., Rev. Joseph Mullens (Calcutta), Rev. Geo. Pritchard (Tahiti), Rev. Thos. Smith (formerly of Calcutta), Rev. Behari L. Singh, native evangelist of India, etc.

At this conference papers were read on

"European Missionaries Abroad."
 "The Best Means of Exerting and Maintaining a Missionary Spirit."
 "Medical Missions in China."
 "Missionary Education."
 "Best Means of Calling Forth Home Liberality."
 "Native Agency in Foreign Missions."
 "Candidates for Missionary Work."
 "Native Churches and Converts." Etc., etc.

It is also very noticeable that at that conference in Liverpool not *one woman's name* appears. Eighteen years later, at a conference at Mildmay, only two women delegates were registered; but at London in 1888, two whole sessions were given to woman's work, and over 400 women were enrolled as delegates.

Day of Prayer for Students.

The general committee of the World's Student Christian Federation has appointed Sunday, February 11th, 1900, as the universal day of prayer for students. This committee includes official representatives of the Christian student movements of Germany, Scandinavia, Great Britain, France, the Netherlands, Switzerland, United States, Canada, Australasia, South Africa, Japan, India, Ceylon, China, and other mission lands, including 1,300 student societies with a membership of over 55,000 students and professors. During the past two years this day has

been observed in over thirty different countries by Christian students and by people specially interested in the work of Christ among students. Wherever there has been thorough preparation, and the spiritual meaning of the day as a day of intelligent and heartfelt thanksgiving and of fervent intercession has been realized, the observance has been attended with marked and blessed results.

The following objects for intercession are suggested:

1. Pray that Christian students in all lands may be more earnest in the battle against student evils and temptations.
2. Pray that more Christian students may seek by consistent life and by faithful witness to win their unbelieving fellow students to become intelligent and loyal disciples of Jesus Christ.
3. Pray that a far larger number of students may be led by the Spirit of God to devote their lives to the extension of the kingdom of Christ throughout the world.

A Correction.

Our attention has been called to errors in the January REVIEW. On page 29, line 14, "one hundred and fifth churches" should read "one hundred and fifty Christians," and in the following line 10,000 rupees should be 3,000 rupees.

In the article on Canadian Missionary Societies, it is stated that "the Baptist Missionary Union raised \$36,580." There is no society by this name in Canada. The Ontario and Quebec Mission Board of the Baptist Church had an income 1898 of \$31,807.61. The Baptist Maritime Convention Mission Board raised somewhat over \$20,000 for foreign missions.

In a REVIEW of this character it is apparently inevitable that occasional errors will appear, especially in statistics. We are always grateful to friends for calling our attention to any important mistakes, and shall correct them at our first opportunity. Accuracy is one of our chief aims and endeavors.

Donations Acknowledged.

No. 139. The Doukhobors.....	£1
No. 140. Ramabai.....	\$30.00
No. 141. The Doukhobors.....	5.00
No. 142. Ramabai.....	1.50

RECENT BOOKS ON MISSIONS AND
MISSION LANDS.

QUESTIONS AND PHASES OF MODERN MISSIONS.
Rev. F. F. Ellinwood, D.D. 12mo. \$1.50.
Dodd, Mead & Co., New York.

Anything which Dr. Ellinwood writes is sure to have a hearing, for he is a man of vigorous and striking personality, both on the platform and in the press. The book before us is a group of fourteen papers on missionary topics. The first nine are theoretical, the last five touch practical phases and historical facts. Dr. Ellinwood carefully and discriminatingly treats: Hindrances to missions and their remedies; the various direct and reflex advantages of missions; medical missions; Buddhist teachings, etc., and then gives a graphic outline of such striking events as the entrance of the Gospel into Hawaii, Mexico, etc., etc. Those who have heard Dr. Ellinwood's masterly addresses on missions will be glad to have permanent pen-work from his hand on the great matters about which he has done his best thinking.

Among other matters he touches the "Faith element" in missions, and seeks to embody wholesome warnings against presumption, under the name of faith. Personally we should have kept the element of divine healing quite separate from the faith principle in missions, as it has no necessary connection therewith.

One serious misapprehension has found its way into this admirable book, which will be doubtless corrected in future editions. On page 147 he refers to his call on "one of George Müller's missionaries," whom he found suffering from want, exposure, etc. Mr. Müller had no "missionaries" in the sense implied. He never assumed the support of one man or woman in

the foreign field. When he knew of a brother, like Albert Fenn in Spain, working on a simple New Testament basis, independently, he sent to him *whatever he could*, and at one time he thus aided over 200 laborers, none of whom he ever pretended to support as "his missionaries." He promised nothing and assumed no obligation; but as funds came in which he was free to use as he saw fit, he divided the total amount among those whom he felt led to help. That is all. The amounts he sent varied as the amounts did that came into his hands; but it should be distinctly understood that Mr. Müller sent out no missionaries on his own responsibility, and never undertook to be the head of any missionary society or support any laborers in the foreign field.

Another thing Dr. Ellinwood evidently misunderstands. Mr. Müller did *not* oppose the use of all lawful means *in others*, while he abstained from them himself. He had undertaken to prove to all who deny or doubt it, that it is safe to trust alone in God; and that an extensive work for Him can be carried on without appeals for aid to any but Himself, and even without informing inquirers as to existing needs. He was very strict in avoiding all that might impair his own testimony, while he expressly said that some of the means he forebore to use were not *in themselves* improper or objectionable. Others who did not attempt the practical demonstration he did, had no occasion to be hampered by his rules, and he consistently maintained that while all believers should exercise like *faith*, all are not called to use like *methods*.

VILLAGE LIFE IN CHINA. Arthur H. Smith, D.D. Illustrated. 8vo. \$2.00. Fleming H. Revell Co., New York and Chicago.

This is not unworthy of the author of that very unique and brilliant book, "Chinese Characteristics." It is well illustrated, but the style of Dr. Smith is so graphic and picturesque that it hardly needs pictorial aids. Seldom does one meet with any writer whose manner of presenting thought is so full of a quaint but never coarse personality. He *sees* things as few others do, and he knows how to make his pen the handmaid of his fancy. The volume is full of first-hand information about that Chinese characteristic, the village, with all its oddities and features put before us as by an artist's pencil, in a sort of pre-Raphaelite style of word painting. The last chapter on "What Christianity Can Do for China," leaves no doubt as to the conviction and faith of the author, that the Gospel both can and will transform the Chinese village, tho he does not expect such a change in ten years, nor a hundred. All such social revolutions, he thinks, are slow if they are to be real and permanent.

CHINA IN TRANSFORMATION. Archibald R. Colquhoun. Maps and Diagrams. 8vo. \$3.50. Harper & Bros., New York.

Just why the author should say that this book "makes no kind of pretensions to be a book for the student," is not quite manifest from its contents. In truth it is a book for the most advanced students of events in the Far East. To be sure these pages are written rather for the expert than for the beginner, but the style is transparent and direct, and the treatment on a large scale; just what one might anticipate from one who for a long period was correspondent of *The London Times*. If the newspapers have come to largely dominate the style of writing of the period, they have at least left small gap between

the author and reader. Mr. Archibald R. Colquhoun served in the colonial force as deputy commissioner in Burma, and administrator in Mashonaland.

The author presents the international problem raised by the affairs of China from the viewpoint of English-speaking and Teutonic races. He thinks the movements in the Far East of the gravest import to the destinies of mankind. He does not hesitate to record his conviction that ultimately will be placed the Teutonic peoples on one side of this great contention and the Slav-Latin on the other side. While he may be charged with Russophobia, there is calm judgment in the assertion that "the onward march of Russia can not be stopped even by her own rulers, unless it encounter a solid barrier," whether it be true or false that "the unchecked advance of that power seems certain to confer on her the mastery of the world."

Manchuria is, for all practical purposes, Russian; Mongolia, Ili, and Kashgaria are the czar's whenever he chooses to stretch out his hand to take them. There is a deal of significance in Mr. Colquhoun's expression, that it is hard to fight a country with "its back to the north wind."

If any one wants to understand the "open-door in China" problem, he will do well to consult this volume. Mr. Colquhoun gives the key to the policy of an "open door" in his statement that the "slumbering factors of an immense industrial production all exist in China." He calls the Chinese "an intelligent human machine," tho lacking initiative as an economical factor; "a Chinese man is turned out cheaper than by any other race." Tho progress has been at a standstill for centuries, "many products of China hold their own against the world." If modern ap-

pliances were adopted by the Chinese, they might take "a leading position" in the world's productive forces. He says "famine, provincial autonomy, and rebellion" are the three great enemies of the Chinese government. There are disintegrating forces at work; foreigners have control of the coast, and internal communication is neglected. The capital being at the extremity paralyzes the authority of the Peking government. Notwithstanding the grand canal system, which is a monument of human industry, the absence of railroads and even of good roads, results in inability to control the empire. The United States has intense interest in this subject, as it already possesses one-seventh of the foreign trade of China. To build up a great commerce with China without territorial control, but by overmastering influences, which will result in the development of the nation, is the "open-door" policy of Great Britain and the United States. J. T. G.

IN DWARF LAND AND CANNIBAL COUNTRY. A Record of Travel and Discovery in Central Africa. A. B. Lloyd. Illustrated. Maps. 8vo, 388 pp. \$5.00. Imported by Charles Scribner's Sons, New York.

"The end of the geographical feat is the beginning of the missionary enterprise," wrote Livingstone. How often Christian missionaries have been pioneer explorers and have placed the world under permanent indebtedness by opening up vast unknown regions. Mr. Lloyd is a missionary of the Church Missionary Society, and crossed Central Africa from Zanzibar to Uganda, where he was stationed for nearly five years, and thence traversed the vast forests occupied by the pygmies, to the western coast. The narrative abounds in thrilling incident and gives much reliable information on life in Central Africa, the wonderful work of God in Uganda, the

Sudanese war, and the dwarfs discovered and described by Henry M. Stanley. These pygmies occupy about 1,000 square miles of the immense forest lands east of Uganda. They are an exceedingly interesting people, and Mr. Lloyd throws much light on their character, customs, and beliefs. The author is a true-hearted man and shows how a Christian can travel in cannibal countries and not lower his standard. The Word of God, he says, is the only power that can transform Africa. Much of the Dark Continent is still unexplored and myriads of human beings are there waiting for the light of life. The book is valuable and fascinating from many standpoints and should have a wide reading.

ROMANISM IN ITS HOME. Rev. J. H. Eager, D.D. 8vo, 300 pp. \$1.00. American Baptist Publication Society, Philadelphia.

A religion can best be studied where it has had unrestricted sway for centuries, or has come in contact mainly with inferior religions. The natural results of the errors of the Roman Catholic Church are clearly seen in the superstition, moral weakness, and illiteracy of countries like Spain, Italy, South America, and Mexico. To give full credit to a religion, however, it must also be studied in a country where it comes in contact with a rival religion. Dr. Eager pictures Romanism as it is seen in Italy, and a dark picture it is. In the introduction Dr. John A. Broadus testifies to the author's talents, sound judgment, and high character. He may be charged with a lack of charity, but such a charge can have no force from any who have not had equal opportunities to study Romanism with a desire to uplift its adherents. We may love Romanists and hate Romanism. The unenlightened condition of many Roman Catholics sometimes reveals very little difference

between Romanism and paganism. Dr. Eager pictures clearly the formality, superstition, ignorance, immorality, dishonesty, idolatry, intolerance, etc., which are not only not eradicated by Romanism, but are evidently fostered and produced by some of its beliefs and practises.

The book also contains testimonies from well-known authors, Italian statesmen, etc., and men who are giving their lives for the purpose of leading the people of Italy to a simple and sincere faith in Jesus Christ.

These testimonies form an unanswerable argument for the need of sending Christian missionaries to Papal lands.

DRAGON, IMAGE, AND DEMON.—Rev. Hampden C. DuBose. Illustrated. 12mo, 404 pp. \$1.00. Presbyterian Committee of Publication, Richmond, Va.

This is another edition of Mr. DuBose's classic on the three religions of China: Confucianism, Buddhism, and Taoism. It is a valuable account of the mythology, idolatry, and demonolatry of the Chinese—one of the clearest, simplest, and most readable descriptions of Chinese religious thought and customs which have ever been published. It is too well known to need a recommendation.

JAPAN IN HISTORY, FOLK-LORE, AND ART. Wm. Elliot Griffis, D.D. 16mo. Houghton, Mifflin & Co., Boston.

The name of Dr. Griffis has been for twenty years linked with the mikado's empire, and this volume of the Riverside Library for young people gives a vivid sketch of the sunrise kingdom, its strange notions and customs, its social life, political framework, and the outward agencies and interior forces that are recreating the empire. Though written mainly for the young, it is equally valuable for the elders.

The third volume of the "Autobiography of Charles H. Spurgeon,"

edited by the careful and loving hand of his beloved widow, is now in the market, and is fully the equal of the two volumes that preceded it. If it has any fault it is that it enters too much into personal details, which seem to belong rather to the arcana of private life, and are not appropriate for the public eye. But all that concerns Mr. Spurgeon has a fascination for those who knew him, and Mrs. Spurgeon is rearing to her husband a monument more enduring than brass or marble.

Monthly Missionary Bibliography.

IN DWARF LAND AND CANNIBAL COUNTRY. Albert B. Lloyd. Illustrated. Maps. 8vo, 354 pp. \$5.00. Imported by Chas. Scribner's Sons.

BRITISH AFRICA. Maps. 8vo, \$3.50. Imported by Funk & Wagnalls Co.

VIEWS IN AFRICA. Anna B. Badlam. 547 pp. 90 cents. Silver, Burdett & Co.

TRANSVAAL AND THE BOERS. W. E. Garrett-Fisher. 8vo, 400 pp. \$4.00. Chapman & Hall.

THROUGH UNEXPLORED ASIA. Wm. Jameson Reid. Illustrated. 8vo, 499 pp. Dana, Estes & Co.

LIFE IN ASIA. Mary C. Smith. Illustrated. 384 pp. 75 cents. Silver, Burdett & Co.

BRITISH INDIA. Map. 8vo. \$3.50. Imported by Funk & Wagnalls Co.

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

MARY REED: MISSIONARY TO LEPERS IN INDIA. John Jackson. Illustrated. 12mo, 128 pp. 75 cents. Fleming H. Revell Co.

THE REAL MALAY. Pen Pictures. Sir F. A. Swettenham. \$1.50. John Lane, New York.

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

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

HAWAII AND ITS PEOPLE. Dr. A. S. Twombly. Illustrated. 384 pp. \$1.00. Silver, Burdett & Co., Boston.

THE PHILADELPHIA NEGRO. A Social Study. Prof. W. E. DuBois and Isabel Eaton. 8vo, 520 pp. \$2.50. Ginn & Co., Boston.

INDIAN CHILD LIFE. 18 short stories. 8vo, \$2.00. Frederick A. Stokes Co.

CATHOLICISM: Roman and Anglican. Rev. A. M. Fairbairn, D.D. 8vo. 7s. 6d. Hodder & Stoughton, London.

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

MODERN APOSTLES OF MISSIONARY BYWAYS.—8vo, 108 pp. 35 cents. Student Volunteer Movement, New York.

LITTLE FOLKS OF MANY LANDS.—Louise J. Miln. 8vo, 383 pp. Charles Scribner's Sons.

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

Tuskegee Institute and Negro Education. On December 4 a public meeting was held in Madison Square Garden in the interest of the

Tuskegee Normal and Industrial School for the education of negroes, with various distinguished men to speak. The meeting was to further an effort to raise \$500,000 endowment for the Tuskegee school. Principal Booker T. Washington made an address, and at that time and subsequently various large sums were promised for this purpose.

We rejoice in the success of this institution. Booker Washington has declared that "no negro educated in any of our larger institutions of learning in the South has been charged with any of the recent crimes connected with assaults on women."

This statement has been repeated in substance by the representative of the Freedmen's Aid and Southern Education Society. Dr. M. B. Neason, corresponding secretary, remarks as a tribute to the uplifting work of Christian education:

The schools of the Freedmen's Aid and Southern Educational Society have been making good citizens, educating negroes to be Christian men and women. They have not made criminals. The criminal negro never comes from the Christian school. There have been more than two hundred thousand students in these schools, and not one of them has ever been lynched or charged with the crime for which negroes are lynched.

The Case of the Negro. In the *Atlantic Monthly* for November Booker T. Washington has a notable article on this theme, in which he shows that the colored race is in the South to stay, and that the relations of the two races must be adjusted

into harmony. He notes six points of danger in the problem, such as the impatience of extremists, the discouragement of the negroes in their long, upward climb, the misrepresentation of the South by mobs and exaggerated newspaper reports, the lack of educational opportunities for the negro, and the repression of negro aspirations by unfair legislation. He proposes his own solution of the problem, which is that the negro identify himself with the interests of the South so as to make himself a necessary factor in its welfare. The negro in the South has it within his power, if he properly utilizes the forces at hand, to make of himself such a valuable factor in the life of the South that for the most part he need not seek privileges, but they will be conferred upon him. . . . The man who has learned to do something better than any one else, has learned to do a common thing in an uncommon manner, has power and influence which no adverse surroundings can take from him. It is better to show a man how to make a place for himself than to put him in one that some one else has made for him.

The Mormon Monster. Not for half a generation at least has the entire land been

so deeply stirred as over the brazen impudence of the Latter-day system, and the peril to the nation which centers in Salt Lake City. The people are nearly a unit in demanding that the most stinging rebuke possible shall be administered at Washington, by sending would-be representative Roberts back the way he came, with the chagrin of utter and overwhelming defeat to his plans. Increasingly for months the religious and political press, North, South, East, and West, has

been saying to Congress, "This shameless lawbreaker must not be suffered to enter upon the role of lawmaker."

A Medical Missionary College. An effort is now making to establish an International

Memorial Medical Missionary College in New York City. In April, 1881, more than eighteen years ago, the International Medical Missionary Society was founded, to train young men and women for service, and to reach the sick poor of the city. Nearly 150 have been aided and trained for active work, and twelve have laid down their lives in foreign lands. The purpose is to put the work on a permanent foundation by scholarships in perpetuity. \$1,000 in one cash payment is sufficient to found such a perpetual scholarship. It is also proposed to make the college a "memorial" to such friends of medical missions as Dr. John Scudder, Dr. Peter Parker, Dr. Andrew P. Haffen, and Dr. Samuel F. Green.

The Gospel Mission to the Tombs of New York City has been at work for nearly twenty years. It is managed by a board of ministers and laymen, representing the Baptist, Episcopal, Lutheran, Methodist, Presbyterian, Reformed, and Reformed Episcopal churches. The chaplain holds services Sunday and week days, and visits the prisoners in their cells at all times. In this way he comes in contact with 25,000 prisoners annually.

Methodist Money for Home and Foreign Work. Every year the Methodist Missionary committee discusses and determines anew what proportion of the funds received shall be devoted to the foreign and the home work, with a steady tendency toward an increase to the former. The ratio fixed for this year is fifty-seven and a half per

cent. to foreign missions and forty-two and a half per cent. to the home field.

On to Puerto Rico. The superintendent of the Methodist Episcopal missions in Puerto Rico will come to his work with the experience of twenty-five years of work in Spanish-American countries. Spanish is as natural to him as English. The Methodists, with statesman-like forethought, have summoned him from Buenos Ayres and put him at work in Puerto Rico. Little did they dream years ago, when the Mexican and South American missions were founded, that in that work would be trained administrators, evangelists, and teachers who one day would be set at work under the Stars and Stripes in the West Indies. The American Missionary Association is not less fortunate in having at the head of its work in Puerto Rico a minister trained to preach in Spanish by several years' experience in a Mexican mission.—*Congregationalist*.

News from the Far North. An unexpected mail reached us on

October 27th, from the Eskimo Mission on Blacklead Island, Baffin's Land. A fishingsmack having called at the island, the missionaries took the opportunity of sending home news. The Rev. E. J. Peck, in a letter dated September 30, gave a short account of the work. During the year an epidemic resembling influenza attacked the Eskimo. This was followed by famine, and again and again the missionaries had to mourn the loss of the people. Through the kindness of friends at home, who had sent a supply of rice and peas, they were enabled in some measure to alleviate the sufferings of the Eskimo. Many of the people can now read the Gospels, and during the winter a more

earnest and attentive spirit was shown. Mr. Sampson was for about four months at Kikkerton, on the northern slope of Cumberland Sound, where he lived like an Eskimo, having a snow house and using native lamps. He also had a snow church as long as the weather permitted, and afterward used the marquee sent by the Missionary Leaves Association. Mr. Peck has since reached home from Cumberland Sound. The smack, the *Alert*, in which he made the journey, was nearly shipwrecked just before reaching Peterhead.—*C. M. S. Intelligencer*.

Doctoring Under Difficulties. This was surely never better exemplified than by Mr. Sampson, of the Church Missionary Society, working among the Eskimo of Cumberland Sound, Baffin's Bay. He had some cases of pneumonia to treat. "These cases," he writes, "are rather difficult to treat in a snow hut and on a snow bed, with only a deerskin between the snow and the patient, and not enough oil to heat the den. In one case there was no door. This den was so small that I could not get in when both parents were in, so I pushed aside the old cotton skirt which served for a door, and I looked in when I wanted to give the sufferer medicine and food."

Anti-Papal Agitation in Ecuador. In Ecuador a movement has been started to restrict the clerical representatives of the Roman Catholic Church to their priestly functions, and thereby to free political life from their domination. Restrictive legislation has been achieved. During the past two years the clericals have twice vainly tried to overthrow the present government in Ecuador, but in both cases the revolutionists were defeated by the

government forces. In their turn the priests have appealed to the Vatican, and some of them have even threatened closing their churches.

EUROPE.

Romanism Decadent. The sale for £202,000 of St. Mary's, Moorfields, has left

the city of London without a Roman Catholic church; and altho it is urged that the reason for the step is simply the fact that the foundations have become "somewhat unsafe," owing to "the erecting of great piles of buildings, and the demand for more," it is understood that funds are urgently required, and are not otherwise forthcoming, for the completion of the huge Byzantine Cathedral at Westminster, which the Romanists commenced regardless of the illustration given by our Lord of the unwise man who commenced to build without having counted the cost.—*London Christian*.

Increase of "Dissenters." At the recent church congress in Great Britain, Dr. Henry Wace, formerly principal of King's College, and one of the writers of *Times* leaders, made a strong impression on the conference by calling attention to the amazing growth in numbers, unity, and influence, of the "dissenters." The facts are too important not to be recorded for permanent use. The dissenting churches had increased from a twentieth to more than a quarter, if not a third, of the population. The membership of the Anglican Church in England and Wales was 1,920,140. In the dissenting churches there were 1,897,175. Church Sunday-school teachers numbered 206,271; in the Free Churches there were 381,153. Church Sunday-school scholars were 2,410,209; and in the Free Churches 3,284,963.

Protestant peoples, and hence the figures of certain societies doing colonial work have been have been made concerning certain items omitted from some reports. Mainly in order to keep special organizations have been grouped together.]

Total Force in the Field.	Stations and Out-Stations.	Communicants.	Added Last Year.	Adherents (Native Christians).	Schools.	Scholars.	Countries in which Missions are Sustained.
1,896	1,001	53,749	2,921	170,000	650	36,320	India, China, Palestine, Africa, West Indies.
5,692	1,357	52,803	1,817	175,588	1,037	50,613	China, India, Africa, Madagascar, Polynesia.
7,319	1,420	64,904	1,950	247,566	2,181	88,094	Persia, China, Japan, India, Africa, North America, etc.
4,577	4,500	40,000	1,780	130,000	850	38,000	India, China, Japan, Malaysia, Africa, West Indies, etc.
226	38	1,815	93	7,217	72	3,245	Africa (Lake Nyasa and Zanzibar).
1,117	246	2,730	230	14,297	250	20,869	Palestine, India, China, Madagascar.
3,566	2,679	46,262	1,622	140,000	1,138	63,985	India, China, Africa (West and South), West Indies.
92	197	2,527	523	10,000	41	535	China (Shantung, Tien-tsin).
330	199	11,098	840	25,000	21	1,340	China, Africa, Australia.
98	250	3,642	620	17,000	212	5,949	N. E. India, France (Brittany).
237	195	5,943	711	18,500	10	250	India, China, Malaysia.
449	102	1,960	490	6,000	65	5,825	China, India (Kathiawar), Syria.
1,507	318	3,195	1,029	25,000	132	1,726	China (Fifteen Provinces).
656	98	2,334	251	7,000	270	15,500	India, East Africa, Palestine.
1,370	349	10,977	1,921	43,808	499	35,298	India, Africa (South and East), Arabia, Palestine, New Hebrides.
1,068	382	26,971	3,567	75,000	363	20,146	India, China, Japan, Africa (West and South), West Indies.
4,653	330	22,300	2,200	50,000	1,065	35,000	
454	218	14,452	443	40,000	354	9,944	Africa, South and West, Tahiti, Madagascar.
1,591	464	20,312	2,324	40,292	516	18,699	South India, China, West Africa.
416	233	17,583	1,400	34,877	100	6,898	Africa, East and South, China.
571	50	15,300	372	50,000	207	3,643	India (Ganges, Chota Nagpore).
616	168	23,882	610	46,372	104	6,728	India, South Africa, New Zealand.
669	199	7,995	1,155	17,882	226	6,908	South India, Burma, British and German East Africa.
2,222	192	33,764	1,764	96,371	280	24,404	South Africa, Australia, South America, West Indies, Eskimo.
84	33	1,349	148	2,257	36	979	West Africa, New Zealand.
595	270	29,700	2,943	72,367	279	12,599	Africa, East Indies, New Guinea, China.
295	100	1,420	82	5,200	35	2,250	
514	550	79,600	3,572	200,000	40	1,800	
1,877	395	37,200	2,570	90,000	430	40,200	
13,199	1,520	270,400	8,200	500,000	1,790	170,000	
57,956	18,053	911,166	48,183	2,357,594	13,253	732,747	
22,344	8,582	410,895	31,571	1,112,381	6,223	255,913	
80,300	26,635	1,321,561	79,759	3,469,975	19,476	988,660	

Abroad, Dr. Wace found something less than three and a half millions of Church of England communicants, as compared with considerably more than seventeen million Free Church members.

These facts have a peculiar significance at the very time when more than ever Ritualism and Romanism threaten the Anglican Church with disaster if not disruption. Meanwhile a new use for the Free Church catechism has been discovered. The Liverpool school-board proposes to make it the basis of its future religious teaching. This is significant, especially in view of the fact that the board has a majority of members belonging to the Established Church, and that the chairman is a clergyman.

Work for Sailors. The British Deep Sea Mission, which

for many years has done a noble work among the fishermen of Newfoundland and elsewhere, lately held its annual meeting. It was announced that the most munificent gift ever made to the mission had been received from an anonymous donor, a splendid new hospital steam trawler, costing \$50,000. The mission fleet now consists of 15 vessels, with 6 doctors aboard, and its sphere of operations includes the North Sea, the Channel, and West Coast fisheries, and the fishing grounds off Labrador, which extend six hundred miles northward by the coast line from the Straits of Belle Isle. Forty-five tons of literature were distributed in 1898; 11,085 patients were treated in the North Sea, and 2,435 in Labrador; 16,411 missionary visits were made, and 3,260 services were held at sea.

The C. M. S. Muster-roll. The roll of C. M. S. missionaries now includes 520 men, and 347 women, total 867 in all, of whom 84 are honorary or partly

honorary, an increase of 13 men and 52 women on the numbers for the previous year. In addition to the 84 honorary or partly honorary missionaries, the stipends of 303 are wholly or partially borne by the gifts of associations or other bodies (including 44 by the Colonial associations, and 49 by the Gleaners' Union and branches), and 102 by individuals, making a total of 489 wholly or partially supported.

The Regions Beyond Missionary Union. There are over 40 workers in the Kongo Balolo Mission, of which Dr. Grattan Guinness is director, and 15 in the Peru and Argentine Missions, and in addition it is proposed to undertake work in Behar, one of the most neglected provinces in India. All these missions, together with Dr. Guinness's well-known missionary training institutions in London and Derbyshire, are now worked by the Regions Beyond Missionary Union, of which the two Drs. Guinness, father and son, and the Rev. F. B. Meyer, are the honorary directors. The expenditure amounts to from £25,000 to £30,000 per annum.

Honors to the Virgin in Italy. *The Voice from Italy*, in an article from M. Meil, describes the erection of a gigantic statue of the Virgin Mary on one of the highest peaks of the Cottian Alps. The cost of the statue was £5,000, which was made up by the gifts of 130,000 children, the younger members of the royal family heading the list. The pope himself has written an inscription for it, in which he implores it to defend the frontier of Italy from all invaders. The *Voice* estimates that there are nearly 100,000 Protestants in Italy, of whom some 30,000 are Waldensians.

A Catholic Bible for Spain.

A Catholic version of the Scriptures in Spanish has been prepared in

London, with notes authorized by the Roman clergy. Wherever a text contradicts Roman theory or practise, a foot-note is appended to lessen or destroy the effect. The purpose of the work, according to the preface, is to arrest the progress of Protestantism. It seems, however, to be an almost utter failure. Very few copies have been sold, partly because the book costs three times as much as a Protestant Bible, and partly because Spanish Catholics as a whole are insensible of their need of Scripture. The Protestants have very adroitly turned what was meant to injure them into a valuable help. Every colporteur is provided with a copy of this Catholic Bible, so that when he is called to account by a priest or an official he can prove that the Protestant Bible agrees on all essential points with that issued under the sanction of the church.

Persecution in Spain.

The campaign of persecution recently organized against Protestantism in Spain has commenced, and the Protestants of Granada are passing through a severe ordeal. For some time the pupils of a neighboring Roman Catholic institute have resorted to the cowardly habit of stoning the Protestant chapel and the adjoining buildings. Before the police could interfere, a serious attack was organized by a crowd of 200 persons, under the instigation of the priests, who cried out, "Death to the Protestants," etc., and threatened to burn the building. The riot was only quelled with extreme difficulty; and it is a fact that throws light on the methods and power of the Romanist party in the country, that the only newspaper which

dared to publish an account of the outrage was afterward forced to call in all the procurable copies that had been issued.

Exodus from Judaism in Austria.

It was reported not long ago in the Jewish papers that last year 4,000 Jews were baptized in Vienna. The Jewish congregation of Vienna contradicted this, and gave the number of baptisms during the last five years as follows: in 1894, 424 were baptized; in 1895, 433; in 1896, 457; in 1897, 485, and in 1898, 468. The number of baptisms are a great deal smaller than was formerly reported. — *Jewish Daily News*.

ASIA.**The Sultan as an Educator.**

The sultan of Turkey is beginning to put himself in line, to some degree, with the educational movement of the day. Through his agency, 50,000 schools have been established throughout his empire, for girls as well as for boys. This shows he is at last wakening up to the fact that the world moves. His action marks a striking departure from the traditional usages of his race. Some of the old sultans and Turks would look upon him as an innovator of the most iconoclastic stamp. But the missionary is abroad with his school, and Islamism feels the necessity for keeping pace with the educational force which has come with an advancing Christianity. — *Presbyterian*.

The Printing Press in Beirut.

This press was founded in 1822, and is the most important Arabic press in the world. It printed last year 49,000 volumes of the Scriptures, and among its sales were 36,941 scientific books, and 18,311 tracts. One of its characteristic doings was a "Martin

Luther edition" of *El Neshra*, the mission newspaper, at the time of Emperor William's visit to the Holy Land. It contained a brief history of the causes of the Reformation, and a special copy with the first page printed in gilt letters, was presented to the emperor and acknowledged with his thanks.

Christian Endeavor in Beirut. Seven Christian Endeavor societies are organized in this

city, and more are planned for. No greater encouragement has come to the devoted workers in Beirut than the spontaneous demand among young men of the church there for a Christian Endeavor society. *They* wanted it. *They* asked for it—received help in organizing and, at the first meeting, 20 earnest young men took charge of the meeting and thrilled the hearts of the veteran missionaries who could remember when the first evangelical church was organized in Syria with only 18 members, some fifty years ago. Now there are 17 different Protestant services conducted on Sunday in Beirut, in Arabic, besides the Christian Endeavor societies, attended by some 4,000 men, women, and children.—*Woman's Work for Woman*.

"All British Railway to China." Such is the title of an article in the *Nineteenth Century* for last September.

The writer suggests that the building of the great Trans-Siberian Railway to China calls for a similar "all-British" one. The total length of such a line would be about 7,000 miles, nearly 4,000 miles of this distance being through British territory or territory under British control. The road would run from Alexandria to Akabah, thence across Northern Arabia to Bussora (Busrah), at the mouth of

the Euphrates and the head of the Persian Gulf; from Bussora through Southern Persia and Baluchistan to the borders of India; thence across Northern India to the eastern confines of Northern Burma; thence 1,600 miles farther eastward through China to Shanghai. Already it is announced that a contract has been made for the building of the road to Bussora.

Demand for the Bible in Syria. The rule now is to make every person who wants a Bible

either pay for it entirely or in part, and there were 5,000 more volumes of Scripture sold last year than the year before—and 22,000 more Bibles and portions sent out from the press for use in Syria and Egypt. In America we see sales advertised of the "best-selling books." In Syria *the Bible is the best-selling book*.

The Famine in India. Says the *Indian Witness*: "Import-

tant statements respecting the famine—its extent and the steps to be taken in coping with it—were made in the Supreme Council last Friday. Mr. Riyaz estimated the area in which scarcity or famine conditions already exist or will soon prevail to be about 350,000 square miles, affecting a population of about 30,000,000, in British and native territories. Besides these, large tracts in Central India, western districts of the North-West Provinces, and some parts of the Punjab must suffer considerably unless at least one inch of rain shall fall before the end of November or thereabouts. Summing up, he said that a much smaller area and population in British India were this year seriously affected, and a much larger area and population in the native states, as compared with the affected area and population in

1896-97. The viceroy promised most sympathetic and vigorous efforts of government to meet the dire emergency in the affected regions—Rajputana, Central India, Northern Bombay, Baroda, etc., and expressed the earnest hope that India's own sons will come to the relief of their distressed fellow-countrymen in this their hour of sore need. We are glad to see that wealthy natives at different points are subscribing liberally to relief funds."

Rev. H. Mould writes from Kherwara, Rajputana:

In ordinary years at this time the fields are full of ripening crops of maize and other kinds of grain; the hills and jungles are thick with grass, which serve as fodder for the cattle for the next ten or twelve months; the rivers and streams are full of water. But this year what is to be seen? Nothing, absolutely nothing but bare, empty fields, dry, parched hills and jungles, dried up river-beds, with an occasional pool of dirty green water. And this is to a very large extent all the peasant population have to depend on for sustenance for themselves, their families, and cattle for the next ten months at least. Already many are reduced to a diet of edible weeds with a handful of *mhova* or grain, if they are so fortunate as to get it, which is made into a kind of broth and divided out equally to the family. It is as tho the whole peasant population of England were reduced to a diet of boiled nettles or grass, on which they have to subsist for the next ten months. Imagine this to be the case, and you will have a very fair idea of the condition of a very large majority of the poor Bheels at the present time.

Miss Grace E. Wilder sends the following, which relates to a portion of the Bombay presidency:

Our rainy season is now over and the prospect of famine is most serious. It is piteous to see the second crop withering in the fields around us, as the first did. Already we learn that the Bombay government is providing for the employment of 950,000 persons. Most terrible of all is that water is short over large areas. A leading railway official has said, "In four months' time hundreds of miles of railway will be shut down and not one train of any kind will run over these sections, simply because there will not be water to fill a boiler." Some rivers have now no running water in them, and there are seven months before rain falls again. The pressure of famine grows now rapidly heavier, because this famine has so closely followed the one of 1897. At the bazaar here our people are buying grain at almost three times the usual cost. If means are provided we could open relief work for native Christians and others, deepening wells that are now drying up, etc. We shall also probably have many an opportunity to care for famine children.

Five cents will keep a person

alive for one day; \$1.00 will feed a whole family for a week and \$5.00 for one month. [The editors of the REVIEW will gladly receive and forward funds promptly.]

The Offense of the Cross. The Rev. A. Gadney, a missionary of the S. P. G.,

quoted in the C. M. I., asks why, especially, it is that so much opposition to the Gospel is to be found in India. He says: "Whence springs this antipathy? There may be several causes for it, but no one who has studied the question can, I think, do otherwise than conclude that Brahmanism is responsible for a good deal of it. Brahmins have confessed to me that they feel their 'day' to be over. And what does this imply? It implies this—that these people, whose system has taught them to consider themselves 'lords of creation,' superior to all other human beings, and altogether above law, feel very keenly the leveling influence of the present régime. 'We are treated like other people now,' said a Brahmin to me one day. It is just this that makes them ready to resent anything that they feel will place them on the level with ordinary humanity. They feel that they have to fight for that supremacy for Brahmanism that they were so cunningly able to obtain for it for so many centuries."

How and What Brahmins Eat. They sit cross-legged, and touch their food only with their right hand.

No tables, chairs, plates, knives, or forks are required by them, as they still follow the custom practised by their forefathers thousands of years ago. For plates they use pieces of the stem of the banana tree, or plates made with leaves of the banyan tree, stitched together by means of bits of grass stalks. The latter are made in large num-

bers, tied up into bundles, and set apart for use when required. A fresh leaf-plate is put down whenever food is taken, and thrown away after the meal is over, as it is defiled. There is, therefore, no washing of dishes. The plate is spread on the floor, and little weights are put on the edges to keep it flat. Boiled rice is then spread on it, and curry and vegetables are added. A small quantity is lifted by the right hand, and shot into the mouth by the thumb, which is placed behind it. This is repeated until all has been eaten. Rice is the principal food of the better classes, while different kinds of millet form the chief diet of the lower classes. Curry is universally used in India, and can be prepared, it is said, in a hundred different ways. It is composed of many ingredients, such as mustard, pepper, turmeric, ginger, coriander seed, tamarinds, onions, and coconut juice. These are ground together, and vegetables and ghee (or clarified butter) are added. This is the food of Brahmans, who, as a class, are vegetarians. The Sudras and other castes have meat or fish in addition to the vegetables and curry. Before taking food, the strict Brahman bathes, puts on clean clothes, repeats some hymn or sacred text, and marks his forehead and body with the sacred emblem of his god and his caste. He then is ready to take his meal.

The Partial Surrender of Caste.

Rev. H. C. Hazen, of the Madura Mission of the American Board, concerning the "partial surrender of caste:" In a single station boarding-school 16 different castes are represented, all sitting upon the same benches, all eating the same food, which is dealt out by the pupils in turn at meal time, irrespective of caste. All form one

happy family. On the itineracies all the agents eat the same food together, altho all castes are represented, from the Brahman to the Pariah and Chucklian. At the mission bungalow, when refreshments are offered to the agents, they take them without the slightest objection, altho those refreshments are prepared and passed to them by Pariah servants.

He writes thus concerning the removal of prejudice:

We have been particularly struck with the change in the attitude of the Mohammedan community toward us. Thirty years ago the mere mention of the name of Jesus to a Mohammedan audience would make them angry. One of my first attempts at preaching, in the year 1868, was in the streets of Madura. As soon as I began to talk of Jesus a Mussulman bitterly opposed and disputed. But during the past two years I have freely preached Jesus in purely Mohammedan villages, always with the kindest reception. In one village the people bought 7 Scripture portions, all that we had, and the head man shook hands with the missionary, giving a sort of blessing. Subsequently we found the people of that village with the same friendly spirit. Their boys and girls come to our schools, and sing our songs, and learn Scripture with the others.

Romanizing Chinese.

It has been the uniform testimony of missionaries that one of the greatest difficulties to be met with in mission work in China is the language, and especially the alphabet. Comparatively few of the common people read, and it is almost an impossibility for them to learn after they have passed youth. Some of the missionaries have urged that the language be Romanized. This has been done to a certain extent, and the American Bible Society has already printed the Gospels in Canton Colloquial, and the Epistles in Hinghua Colloquial in the Roman alphabet. The testimony on every hand is that wherever it has been tried it has proved its value. The Rev. William N. Brewster, writing in *The Chinese Recorder*, gives some interesting illustrations of the success in marked contrast with the long delay under the old sys-

tem. A year of careful study is scarcely sufficient to enable the ordinary convert to read with ease and pleasure a single page of the Sermon on the Mount in the classical language; a boy in ten days was able to do more reading on the Romanized plan than he would have in as many years on the other. Of course, it is only a beginning, and there is very much yet to be done. The conservatism of the nation will be a difficult thing to overcome, but groups are being formed in many of the stations, and the work is progressing. Many of those who have studied it carefully affirm that if this difficulty can be overcome the advance of Christianity in China will be greater than any could have anticipated. —*Independent*.

Attending a patient under difficulties. *The London Times* gives an amusing illustration of the difficulties under

which a native Chinese physician recently attended his majesty, the emperor of China. When he entered the royal apartments, he was required to keep his eyes fixed on the floor, and to ask his majesty no questions, which would have been a breach of etiquette. He was only permitted to place one hand on the emperor's wrist—not to feel his pulse, however. As the physician remarks, "Under these conditions one doctor was just as good as another;" and after a second such interview, in which it was impossible to diagnose the case, the attending physician begged to be relieved from duty on the plea of illness in his family.

Hunan Open. On November 8th Griffith John was able to send this despatch to the headquarters of the London Missionary Society: "*Yochow opened; property purchased. Greig and Peake starting.*"

Yochow is rather more than a hundred miles to the southwest of Hankow, at the head of the great Tung Ting Lake. It is thus more than half-way toward Chang Sha, the capital of Hunan.

Southern Baptists in China. The Southern Baptist Convention has 3 missions in China, the north, the central, and the south, and all three rejoiced in unwonted prosperity last year. No less than 550 were received into the churches, about double the number admitted during any preceding year.

Queer Names for Chinese Babies. W. Malcolm writes thus of the Chinese fashion of naming babies: Children

may be called after any circumstance, or thing. For instance, if a child were born during a snow-storm, or during a fair, it might be called "Snow Cow," or "Fair Cow." Or, again, if the river overflows its banks, and floods the country, a child born at that time is liable to be called "Water Cow." On our way to the hospital daily, we pass between two houses with their front doors opposite to each other. A baby having been born in No. 1 house they called it "Cat Cow." Shortly afterward, a baby was born in No. 2 house opposite, and for fear of the spirit of the cat baby, they called this one "Dog Cow." By and by another baby arrived at No. 1 house, and so that it would not be afraid of the dog, they called it "Tiger Cow"; but in the course of human events, a second child came to No. 2 house, and they named it "Rifle Cow," so that it could kill the tiger. The last arrival is at No. 1 house, and, reasoning on the same principles, they have, for obvious reasons, called it "Sledgehammer Cow." We know of one family of five girls, and when the first girl was

born, they said; We would rather have a son, so we'll call this one "Hwan Niu" (Change Cow). When the second girl was born, however, she was so pretty that they could not refrain from calling her "Kwei Niu" (Pearl Cow); but when the third girl was added to the family, they said, "Girls galore," and called her "Yu Niu" (Many Cows). Still another, a fourth daughter came, and they said: The house is filled up with girls, so they called her "Chu Niu" (Full Cow). When, however, the fifth and last daughter arrived, they were angry, and said: We have had enough, and so they named her "Kou Niu" (Enough Cows).

The Crisis in Japan. A correspondent writes from Japan:

"Not only has the cause of Christian education received a terrible blow from the government, but that of evangelization as well. Only to-day I received notice from the local authorities that no preaching may hereafter be done with open doors or in the open air, where a crowd may gather. Just how strictly this new regulation is to be enforced remains to be seen. But it indicates the spirit of the government, which is anti-religious.

"Those who would excuse the action say that Buddhists and Shintoists have not been permitted to do this public preaching before, that now Christianity is only placed on the same footing. Be that as it may, the government is very clearly violating the principle enunciated in the constitution, which guarantees freedom to all religions.

"I understand that Marquis Ito, the statesman who more than any other has made 'new Japan,' interprets the constitution as guaranteeing freedom of religious belief so long as it is confined to the

subjective, but holds that the government has the right to regulate and define all outward expressions of that belief. And that is just what we fear the government is going to do, viz., to constantly interfere in religious affairs. Japan, just admitted to the circle of civilized nations, within half a year seems in danger of showing that she was not worthy of admission. With all her boasted spirit of progress, she now is evidently seeking to turn back the hand upon the dial.

"However it is through and in spite of such things that our glorious faith thrives and triumphs: '*God is in the midst of her, she shall not be moved, God shall help her and that righteously. . . . Be still and know that I am God, I will be exalted among the heathen, I will be exalted in the earth.*'"

A Sound Conversion.—A Korean woman told of her husband's conversion in a prayer-meeting, and said: "No more drunkenness or hard, unkind words, and low, vile talk. We eat at the same table, at the same time, and out of the same dishes."

AFRICA.

What a marvel! Khartum has actually become a tourist terminus. On the initiation of Lord Kitchener, Messrs. Cook & Son have arranged a complete series of trips to Khartum in connection with their Nile arrangements, the trains being provided with sleeping-cars and dining-cars, and all other conveniences for travel.

Death of the Khalifa. Another blow has been struck at

Mahdism, and, in the words of the Sirdar, "the Sudan is now open"—open to trade, civilization, and, we hope, the Gospel. The way has been won by great sacrifice of life and treasure,

and the Khalifa has followed the Mahdi—fallen by the edge of the sword. With Osman Digna at large, however, there will doubtless be a temporary want of rest and confidence in the entire region; but it is hoped that the time is not far distant when the Word of God will have free course in the land where the False Prophet has so long held sway.

It is now feared that Menelik, the Negus of Abyssinia, may take advantage of the Transvaal war to advance against the English troops in the Sudan. His success would probably set back the opening of the Southern Sudan for several years. The British may find it even more difficult to subdue the Abyssinian forces than those of the Mahdi, and quite as great a task as they have encountered in South Africa.

On to Khartum.

For years the American Mission in Egypt (United Presbyterian) has been waiting and watching for an opportunity to advance up the Nile beyond Asyut, or the first cataract, but in various ways has been hindered. Now, however, the way is open, at least so far as finances are concerned. Some months ago the amount of money for this purpose in the hands of the society was a little more than \$5,000. A benevolent English woman had promised \$4,150 for the work. She has consented that her donation should go with the society's fund, and thus more than \$9,000 will soon be in the hands of our treasurer. In addition, another English woman offered to give the mission \$500 a year for three years, if it would advance into the Sudan, and has put the first \$500 in the hands of the treasurer in Egypt, and thus, including the amount in hand for this work from last year, the board has at

command more than \$11,000 for this object.

Here may be an opportunity for the exercise of comity between the American and English missions.

The Malarial Mosquito in Africa.

The expedition of Surgeon-Major Ross to Sierra Leone in connection with the Liverpool School of Tropical Medicine, marks an important development in the investigation of the diseases of tropical Africa. Dr. Ross has distinguished himself in India by the experiments he has made in connection with the mosquito theory of the origin of malarial fevers, which seem to prove that the mosquito is at least the chief means by which malaria is propagated. These experiments have now been repeated in Sierra Leone, and as a result Surgeon-Major Ross tells us that there is a distinct species of mosquito which is responsible for the communication of the disease. He also holds out hopes that by observing the habits of these mosquitos, which breed on the surface of stagnant pools, it may be possible to exterminate them.—*Church Missionary Intelligence*.

The War and Missions in South Africa.

The war in South Africa is especially to be regretted on account of its damaging influence on missions. Mr. Burford Hooke, the colonial missionary secretary, writes that the hindrance is terrible. In Rhodesia, 800 miles from the seat of war, the greater part of the men on Sundays spend their time in rifle practice, the chartered company having furnished each with a rifle and a hundred rounds of ammunition. And, before the war broke out, prices had advanced sixty per cent. The after condition might be judged when 200 miles of railway to Rho-

desia were in the hands of the Boers. British reverses continue.

Flight from Swaziland. Owing to the war all missionaries have had to leave.

The South African General Mission have closed up five stations of their churches. Mr. Spencer Walton went to Delagoa Bay to meet the refugee missionaries and bring them round to Durban. They left Swaziland just in time and saved both oxen and wagons from being commandeered. The South Africa General Mission station in Mazozo, Natal, has also been closed owing to the war. News has reached Durban that both station churches have been destroyed. There is some reason to fear an uprising of the natives.

Recent Revival Among the Zulus. A missionary of the American Board writes thus of one feature attending a recent revival among the Zulus: "They do not seem to be able to pray silently. At their homes they often go into the bush and pray aloud. So in these meetings, when they pray, they pray aloud—40 or 50, perhaps, at the same time. They do not pray so violently as three years ago or break out into disorder. They are intent in seeking God, each one by himself. It is fearful confusion and discord to one accustomed to quiet, but one can forget it and forgive it when he sees their peculiar nature and remembers how men awakened from sleep to find their ship sinking in the deep waters would cry out for help."

Progress in Livingstonia. The necessity of not being weary in well-doing, and the truth that in due season we shall reap if we faint not, are illustrated by the experiences of the medical missions of

the Free Church of Scotland in Livingstonia. They are summed up by the Rev. Dr. Prentice as follows: "Six years' toil and one baptism; ere the mission is twenty-four years old, 1,280 baptisms, and candidates for baptism exceeding 2,000."

The Uganda Railroad. According to the last annual report:

During the year ending March 31st, 1899, the "staking out" of the permanent alinement was carried forward to mile 418, showing an advance of 155 miles during the year; and 3 surveying parties are now employed on the remaining 137 miles or so yet requiring to be finally alined. In this latter portion the Mau range will be crossed at a point some 500 feet lower than the summit of the line originally reconnoitered. The actual laying of rails has proceeded in the year from mile 139 to mile 279, an advance of 140 miles, as compared with 98 miles in 1897-8. A large carrying trade to the coast, which has hitherto passed through German territory, is now diverted to the new line, and supplies for the German settlement on Kilimanjaro are being imported by rail from Kilindini to Voi, and thence conveyed some 65 miles to the frontier.

ISLANDS OF THE SEA.

L. M. S. Work in Samoa. In view of the withdrawal of Great Britain from the Samoan Islands, the following paragraph from Mr. Marriott, Missionary of the L. M. S. in Samoa, which was written before the agreement with Germany, will be read with mingled feelings:—"I am glad to report more cheerful news from Samoa than we have had for some time. The reaction in favor of our mission is strong and deep. The

pastors are proving veritable peacemakers. The good they are doing will only be known at the last great day. Mr. Newell reports a very successful united service in the Malua Jubilee Hall, where nearly a thousand people were addressed by him and two native pastors. Notwithstanding the calumnies of the Roman Catholic priests, and others, the people are still loyal to the L. M. S. and to Protestant teaching."

It is reported that Germany has allowed the Samoans to reinstate Mataafa, and that many of the British are leaving the German islands. It is feared that German occupation will not be altogether favorable to Protestant missions in Samoa.

Heathen Hon- Dr. Armand writes
ors in the from Santo: "This
New Hebrides. has been a great
day at the village
of Tangoa. One of the persistent
heathen there was to-day elevated
to the highest social and political
rank. To reach the top of their
ladder, which we do not consider
very high, great efforts are re-
quired. Many aspire to the honor,
but few reach it. They rise accord-
ing to the number of tusked boars
that they kill under certain strict
regulations. Here a man to reach a
coveted highest seat, must kill
about a thousand pigs. One hun-
dred of these must have tusks form-
ing a complete circle or very nearly
so. These are usually killed ten at
a time, along with a number of
other boars without those tusks.
Generally men are well up in years
before they have secured the re-
quisite number of pigs. There are,
however, some exceptions to this
rule. We have now in the insti-
tution a student who had, while a
heathen, reached the highest grade
in the chieftainship on Malekula.
He is not much, if any, over thirty
years of age."

MISCELLANEOUS.

Roman Cath- The *Evangelisches*
olic Mission- *Missions Magazin*
ary Forces. remarks that this

century has wit-
nessed an extraordinary revival of
monastic and missionary life in the
Roman Catholic Church. Since 1800
no fewer than 430 new congregations
have been founded, 100 of which are
for men and 330 for women. The
other orders, including the re-
stored Jesuits, show new energy.
In the "mission fields" there are
now laboring no fewer than 40 con-
gregations of priests and 20 of lay-
brethren, containing about 18,000
men. Of these about 600 are Bene-
dictines, 2,500 Franciscans, 700
Capuchins, 700 Trappists, 500 Do-
minicans, 500 or 600 Lazarists, and
some 400 Jesuits. The whole
number of Jesuits is now over
10,000. There are also numerous
newer associations, and from 2,000
to 3,000 missionaries who are se-
cular, or non-monastic priests.
These do not include the ordinary
English or American clergy, but
those who labor among Moslems or
heathen.

Besides these, this century has
raised up for the missionaries new
and exceedingly important asso-
ciates, the sisters. These are not
nuns, but active workers. No
fewer than 120 congregations of
sisters work abroad, and about
52,000 sisters, 10,000 being natives.

The missionary army, therefore,
is some 72,000 strong. China alone
has 760 European and 400 native
priests, 73 lay-brothers, and 979
sisters. More than 200 missionaries
have in this century shed their
blood for the faith, to make no
mention of the sisters and the
thousands of others who have
succumbed to hardships. Besides
the Carolines and Kiautschau the
Roman Church in the German
colonies has 58 main stations with
97 priests, 119 lay-brothers, and 75

sisters. It is worthy of note, that ten years ago there was not as yet one Catholic mission house, whereas now there are seven.

Elias Riggs, Said one of the the **Veteran** secretaries of the **Missionary.** American Board, speaking of Tur-

key: "It would be impossible to report this mission and not to make special mention of the venerable Elias Riggs, who alone represents the mission at the Turkish capital, and who, I believe, in the records of the mission societies of the world, stands absolutely unique, both in the length of consecutive active service rendered, and in the marvelous literary ability which he has exercised and is still exercising in the field. For sixty-seven (67) years he has stood at his post as missionary of this board, coming to this country *only once in that long period.* At a time when most men would claim they had earned a rest, he has remained at Constantinople, working several hours each day, completing during the year now under review a revision of the Bulgarian Bible dictionary, translating many hymns into Bulgarian, Greek, and Armenian, and revising the Bulgarian Bible, which he translated and put through the press nearly thirty years ago, and which he has once since revised."

OBITUARY.

Louise H. Pierson, It is a very conspicuous event, and one which we sadly chronicle, namely,

the decease of Mrs. Louise H. Pierson in Japan, after twenty-eight years of faithful and unselfish service in the island empire, in connection with the Women's Union Missionary Society of New York.

Mrs. Pierson had a hand in founding the first Christian school for girls in the sunrise kingdom, and

trained many of them to be not only Christian disciples, but Bible readers. Her work was prodigious in extent, untiring in endeavor, and wide reaching. In one year she superintended 968 Bible classes, and no other foreigner in Japan probably equaled her in the mastery of the native tongue, which she spoke like a born Japanese. Around her pretty cottage home on the bluff at Yokohama, were grouped a number of others, occupied by native Bible women, and if any missionary in Japan, man or woman, with the exception of Dr. J. C. Hepburn, has done as much for the empire as Mrs. Pierson, we know not who it is. Her work has, we believe, gone on without a vacation, and reminds us of the forty-three years of Eliza Agnew on Ceylon.

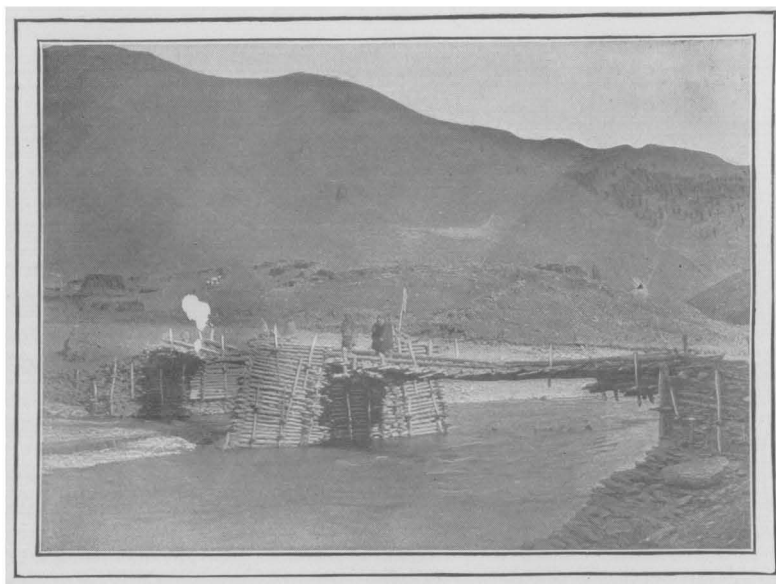
Dr. John Chalmers, The announcement of the death of Dr. **of Hongkong.** John Chalmers, the L. M. S. missionary

to China, will be received with general regret. He passed away, on November 22d, at Chemulpo, Korea. He was born at New Deer, Aberdeen, Scotland, in 1825. Many years since he went out to Hongkong, and superintended the press of the London Missionary Society. In 1859 he settled at Canton, but subsequently returned to Hongkong.

In 1897 the death of his wife was a serious blow to him. After a visit home he returned to China, and was one of the shipwrecked passengers of the *Scotsman*, which foundered at the mouth of the St. Lawrence river. He proceeded, however, to Chemulpo, in Korea, where he died at the house of his son. Dr. Chalmers' writings, whether in Chinese or English, were chiefly connected with mission work. He was a noble Christian, and an able missionary.



A CAMP OF TIBETAN NOMADS.



A BRIDGE ON THE TIBETAN BORDER OF CHINA.

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MISSIONARY ADMINISTRATION.

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

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

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

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

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

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

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

MISSIONARY BOARDS AND SECRETARIES.

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

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

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

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

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

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

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

THE METHODS OF ADMINISTRATION.

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

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

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

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

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

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

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

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

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

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

THE COST OF ADMINISTRATION.

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

(To be completed next month.)

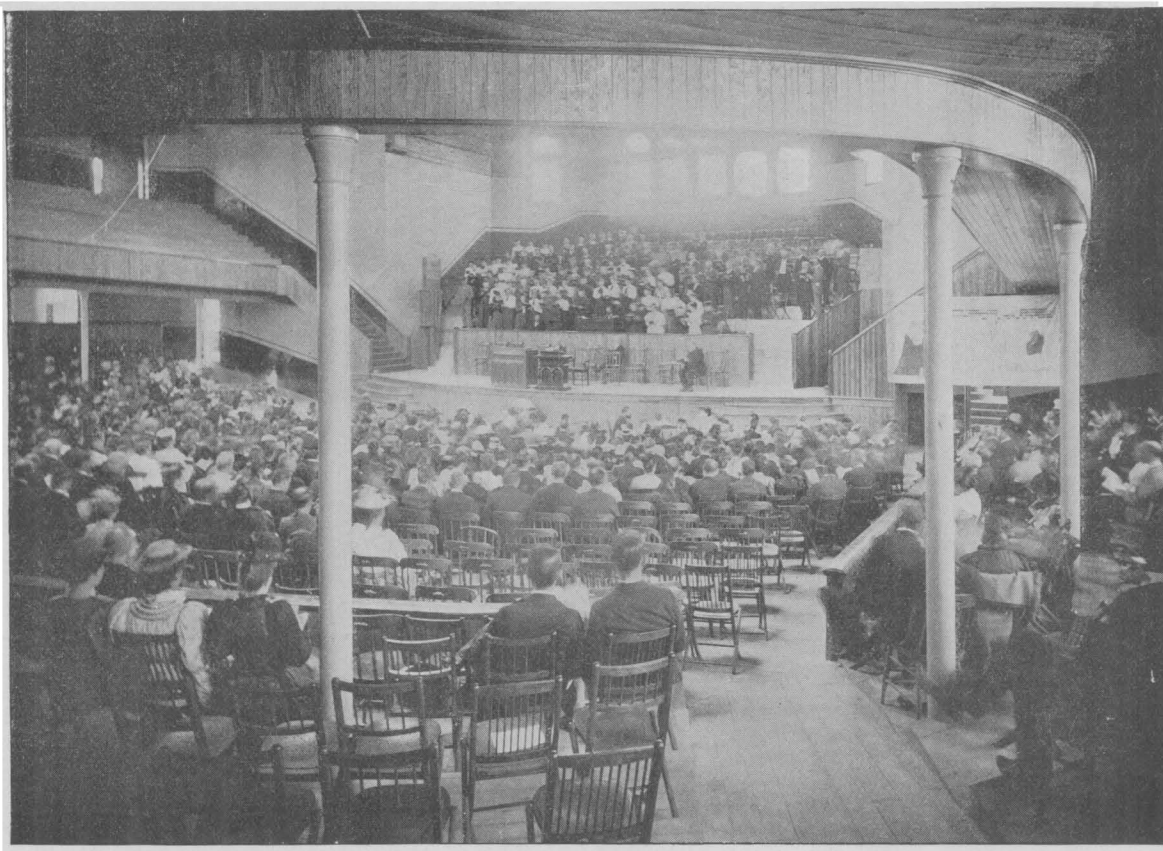
DWIGHT L. MOODY AS AN EDUCATOR.*

BY THE EDITOR-IN-CHIEF.

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

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

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



A MEETING IN THE NORTHFIELD AUDITORIUM AT THE AUGUST CONFERENCE.

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

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

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

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

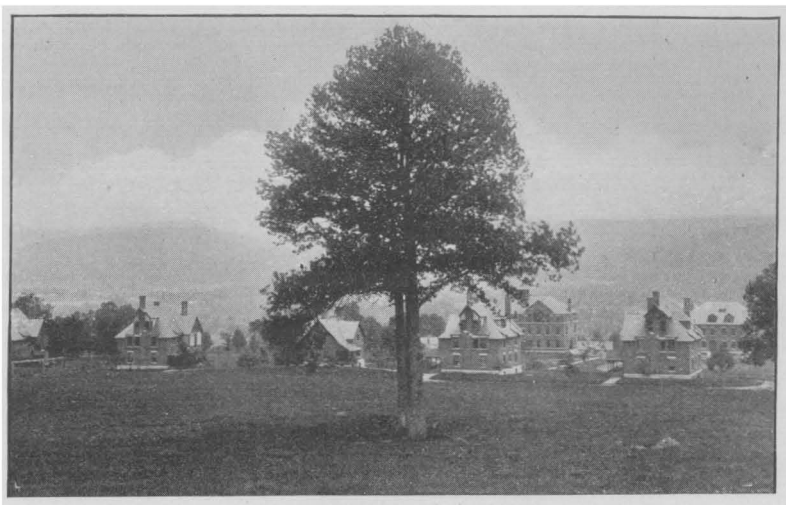
Whatever may be thought of Mr. Moody's own education, no doubt he *educated others*. To-day at East Northfield there stands a goodly array of fine buildings, dormitories, recitation halls, library, gymnasium, auditorium, etc., and some four hundred young women throng those college halls, and as many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



NORTHFIELD SEMINARY CAMPUS IN WINTER.

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

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



MOUNT HERMON SCHOOL BUILDINGS.

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

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

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

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

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



THE MEN'S DEPARTMENT OF THE CHICAGO BIBLE INSTITUTE.

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

MR. MOODY AND THE CHURCHES.

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

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

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

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

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

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

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

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

* THE MOODY MEMORIAL ENDOWMENT.

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

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

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

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

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

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

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

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

MODERN MISSIONARY BEGINNINGS.

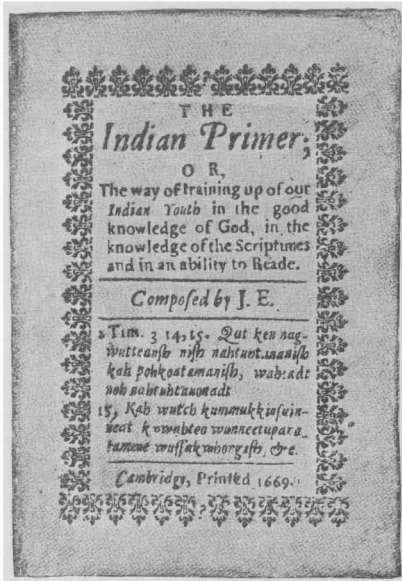
BY REV. J. T. GRACEY, D.D.

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

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

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

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



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

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

WILLIAM CAREY.

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

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

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

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

Acts v. 31. i. n. 1785
 Ἰσχυρὸν δὲ Θεὸν ἀρχηγὸν καὶ σωτῆρα
 ὑψώσε τῇ δεξιᾷ σου, δοῦναι
 μέτρον τοῖς Ἰσραὴλ καὶ ἀφαιρῶν ἀπὸ
 τῶν.

(α.) The Exaltation of the blessed
 Jesus.

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

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

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

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

—He, as a Prince, has Power to
 apply the Redemption purchased
 by him as a Priest.

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

1. — Repentance.

—Repentance is a real blessing as well
 as Pardon. — It is essential to our
 happiness, that we repent; not merely on
 account of Guilt, but on account of our
 Misery. We can have no just views, no right Dispo-
 sitions, no true enjoyment without it.

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

—Repentance does not purchase Pardon,
 since Jesus gives both.

—The commandment Repentance.

—Enforces Repentance by the temporary loss of
 the Pardon.

DR. RYLAND'S MANUSCRIPT.

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

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

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

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

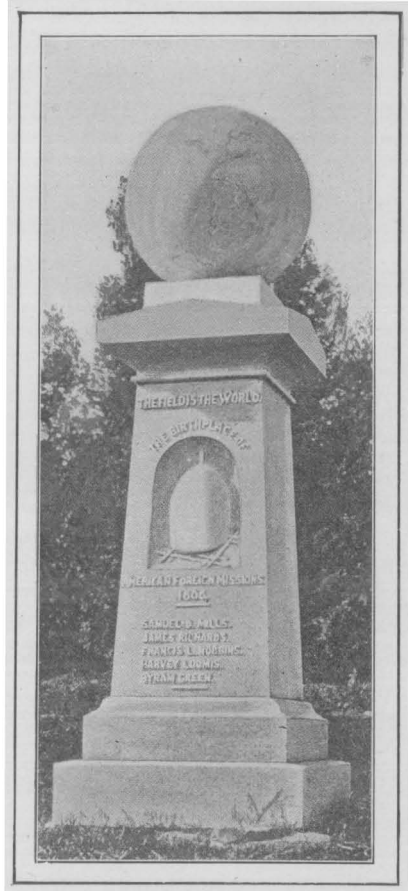
THE "HAYSTACK" PRAYER-MEETING.

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

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

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

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



THE HAYSTACK MONUMENT.

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

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

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

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

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

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

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

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

BRITISH STUDENTS IN CONFERENCE.

BY ROBERT E. SPEER, NEW YORK CITY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

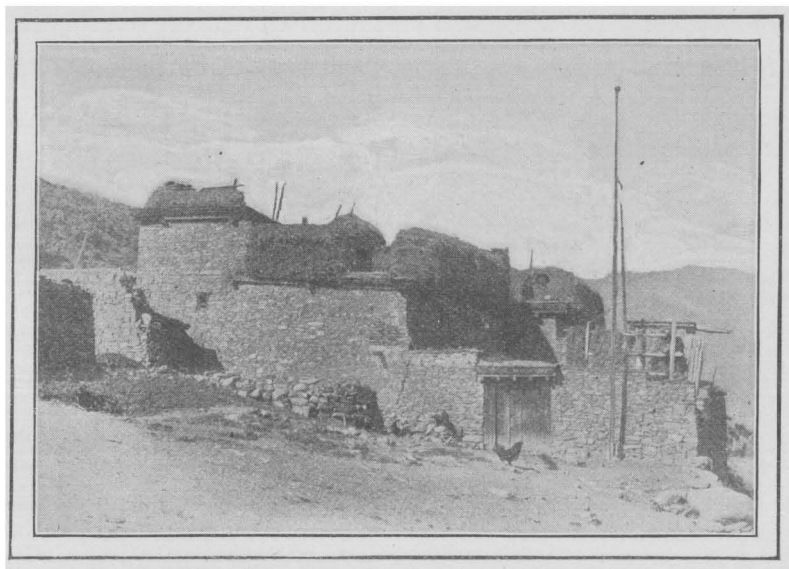
It was a great and notable conference, simple, quietly managed, without a mishap, a slip of any sort to mar it, marked by a remarkably high intellectual standard in the addresses yet filled with the spirit of devotion and prayer. The program included some of the strongest names in Great Britain in and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

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

A JOURNEY INTO THE FORBIDDEN LAND OF TIBET.

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

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



A TIBETAN FARMHOUSE WITH GRAIN STACKED ON THE ROOF.

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

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

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

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

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



A TIBETAN OFFICIAL.

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

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

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

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

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

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

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

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

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

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



A TIBETAN ON HIS PONY.

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

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

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

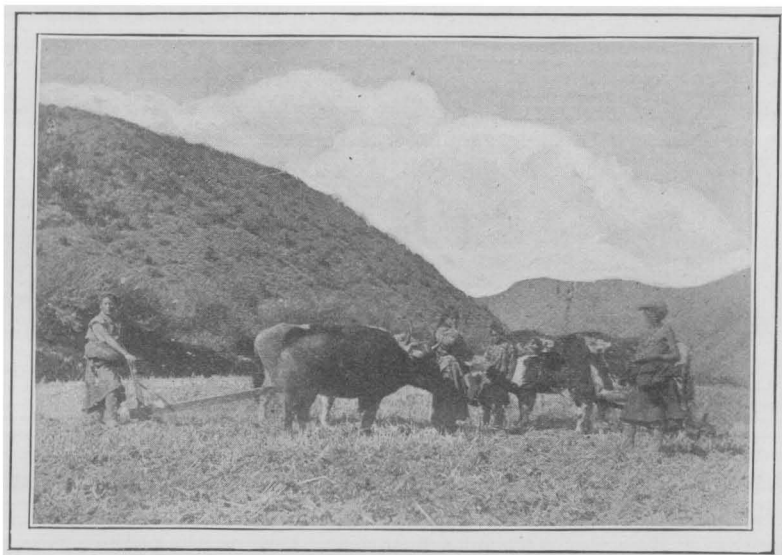
One place we passed was pointed out as the abode of the gods—a dark, forbidding canyon beneath the snowy slopes of Mount Neuda. To the good man the gods were said to show themselves friendly; to the evil man they were evil. No grace, no favor, but stern recompense. Grace and Gospel are synonymous terms,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

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

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

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

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



TIBETANS PLOWING.

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

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

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

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

THE OUTLOOK FOR AFRICA.

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

Formerly of the Protestant Episcopal Mission, Liberia.

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

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

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

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

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

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

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

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

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

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

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

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

THE PROTESTANT CHRISTIANS OF MEXICO.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

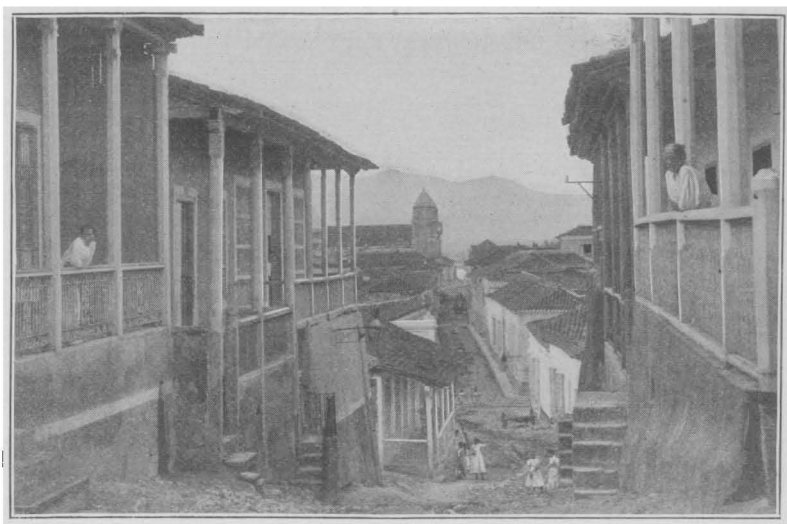
CUBA UNDER SPAIN AND UNDER THE UNITED STATES.

BY REV. GEO. LESTER, TRURO, ENGLAND.

Formerly General Superintendent of Wesleyan Missions in the Bahamas.

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

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



A TYPICAL CUBAN STREET UNDER SPANISH RULE.

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

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

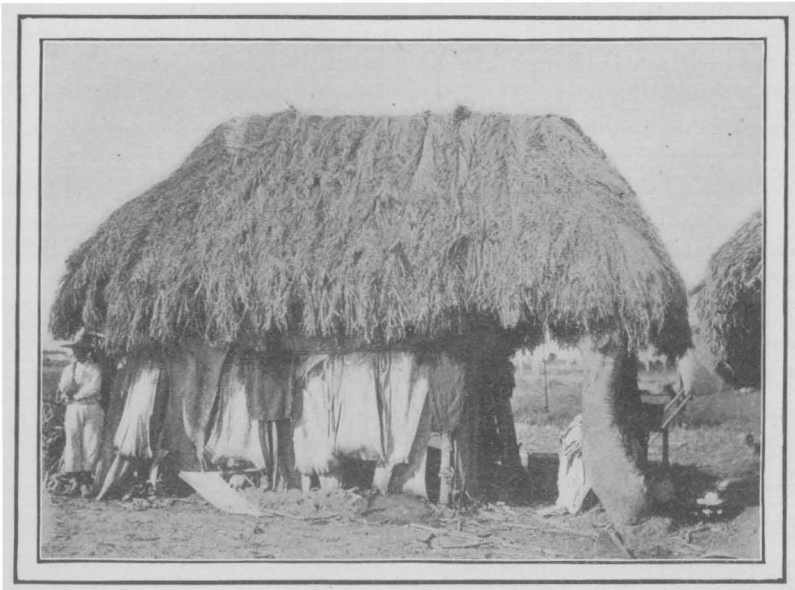
Cotton, coffee, cocoa, and indigo, are among the less prominent but remunerative industries of the island. The fruit-growing industry of Cuba, especially as it concerns exports to the United States, belongs chiefly to the region of Baracoa, and is capable of an almost unlimited development.

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

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

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

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



THE HUT OF A CUBAN PEASANT.

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

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

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

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

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

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

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



A SCENE IN THE SUBURBS OF HAVANA.

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

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

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

"In God we trust."

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

THE HORIZON IN JAPAN.*

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

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

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

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

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

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

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

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

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

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

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

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

CHRISTIAN MISSIONS IN OUR NEW POSSESSIONS.*

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

PUERTO RICO.

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

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

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

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

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

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

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

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

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

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

CUBA.

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

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

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

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

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

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

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

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

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

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

THE PHILIPPINE ISLANDS.

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

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

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

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

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

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

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

TABLE SHOWING WORK OF MISSIONARY SOCIETIES.*

PUERTO RICO.

<i>Organizations.</i>	<i>Stations Occupied.</i>
American Missionary Assoc....	Santurce (San Juan), Lares, Fajardo.
Baptist Home Missionary Soc..	San Juan, Ponce, Rio Pedras.
Presbyterian Home M. Board..	San Juan, Ponce, Mayaguez.
Protestant Epis. M. Society....	San Juan, Ponce.
Christian Home M. Society....	San Juan.
United Brethren in Christ.....	Ponce.
Meth. Epis. M. S. (North).....	San Juan, Ponce (to be occupied soon).
Reformed Catholic.....	Ponce.
Y. M. C. A. (among soldiers)...	San Juan.

CUBA.

Baptists (South. Convention)...	Havana, Matanzas, Santa Clara, Cienfuegos, Sagua LaGrande.
Baptist Home M. Society.....	Santiago, Manzanillo, Guantanamo.
Foreign Christian M. Society...	Havana.
Presbyterian Church (South)...	Cardenas and vicinity.
Protestant Episcopal M. S.....	Havana, Matanzas.
Congregational Home M. S....	Havana and vicinity.
Meth. Epis. Church (South)...	Havana, Cienfuegos, Matanzas, Santiago, Santa Clara.
African Meth. Epis. Church...	Havana, Santiago.
Christian and Miss. Alliance...	
Friends.....	
Y. M. C. A. (among soldiers)...	Havana.

THE PHILIPPINES.

Presbyterian Foreign Board..	Manila, Ilo-ilo (to be occupied).
Protestant Episcopal Church..	Manila.
American Baptist M. Union...	Negros (to be occupied).
Methodist Episcopal Church...	Manila.
Foreign Christian M. Society...	(Under appointment.)
Christian and Missionary All..	
Y. M. C. A. (for soldiers).....	Manila.

GUAM.

American Board C. F. M.....	Expect to establish a station on Guam.
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CHILD-LIFE IN THE SLUMS.†

BY MRS. MAUD BALLINGTON BOOTH.

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

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

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

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

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

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

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

CRADLED IN VICE AND CRIME.

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

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

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

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

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

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

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

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

A BRIGHTER SIDE TO THE PICTURE.

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

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

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

A ROMAN CATHOLIC MISSION IN EASTERN TIBET.*

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

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

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

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

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

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

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

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

DOCTORING UNDER DIFFICULTIES IN UGANDA.*

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

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

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

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

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

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

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

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

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

DOCTOR: What is the matter with you?

PATIENT: My name is so-and-so.

DOCTOR: Yes, but where is your disease?

PATIENT: I want medicine to drink.

DOCTOR: Where are you hurt?

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

DOCTOR: WHERE IS YOUR ILLNESS?

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

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

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

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

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

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

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

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

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

MY LADY.*

BY HELEN A. WALKER.

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

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

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

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

CIVILIZATION VS. BARBARISM.†

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

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

* From *Woman's Work for Woman*.

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

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

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

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

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

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

EDITORIALS.

The Supernatural and Missions.

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

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

became correspondingly superfluous after such confirmation had been amply supplied.

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

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

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

Christian Union and Cooperation.

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

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

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

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

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

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

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

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

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

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

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

A Revolt from Rome in Austria.

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

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

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

This revolt from Rome affords

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

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

The Sword and Christianity.

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

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

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

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

Donations Acknowledged.

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

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Monthly Missionary Bibliography.

- MISSIONARY ANNALS OF THE XIX. CENTURY. D. L. Leonard, D.D. Maps and illustrations. Index. 12mo, 286 pp. \$1.25. F. M. Barton, Cleveland.
- MISSIONARY FIELDS AND FORCES OF THE DISCIPLES OF CHRIST. W. H. Llamon. 35c. Fleming H. Revell Co.
- FACE TO FACE WITH THE MEXICANS. Fanny C. Gooch. Illustrated. 8vo, 584 pp. \$3.50. Fords, Howard, and Hulbert, New York.
- THE REDEMPTION OF EGYPT. W. Basel Worsfold. Illustrated. 8vo, 333 pp. Longmans, Green & Co.
- EDUCATION IN INDIA. W. I. Chamberlain. 8vo, 107 pp. 75c. The Macmillan Co.
- SAMUEL BAKER OF HOSHANGABAD. A Sketch of the Friends' Mission in India. Miss C. W. Pumphrey. Illustrated. 12mo, 225 pp. 3s. 6d. Headley Bros., London.
- LIGHT AND SHADE IN ZENANA MISSIONARY LIFE. Annie H. Small. Thos. Nelson & Sons, Edinburgh.

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

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

Mormonism Excluded. Roberts, the polygamist from Utah, has been excluded

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

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

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

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

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

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

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

Bread Cast Upon the Waters. A recent letter from a missionary located near Canton, China, states that

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

Y. M. C. A. Progress in 1899. The January *Association Men*, in its leading article, tells of "a half million

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

Ecumenical Conference. Preliminary meetings for the coming conference were

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

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

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

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

SOUTHERN CHURCH WORK.

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

INDIAN MISSIONS.

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

CHINESE MISSIONS, CALIFORNIA AND UTAH.

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

Evangelization of French Catholics. In addition to what the Anglicans, Methodists, and Baptists

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

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

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

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

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

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

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

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

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

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

EUROPE.

Missionary Physicians. *Medical Missions at Home and Abroad*

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

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

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

National Waifs' Asscociation, (Otherwise known as "Dr. Barnardo's Homes"). Over 5,000 orphan or waif

children are now in "Dr. Barnardo's Homes." Among these children there are 74 little incurables, deaf and dumb, blind, crippled or otherwise afflicted children. Eight souls are added every 24 hours to this great family. 38,767 waifs have already been rescued by the homes. Of these 10,660 trained boys and girls have been successfully placed out in the colonies, and more than 22,000 sent to sea or placed in situations in Great Britain, etc. Some conception of the extent of the work may be formed from the fact that during the last two years no fewer than 4,655 fresh cases have been admitted—a number probably in excess of admissions by all other existing societies put together. No really destitute child has ever been refused admission. The doors are open to the homeless freely, day and night, all the year round. No eligible case is

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

The Society for the Propagation of the Gospel, during the last 199 years (it was organized in 1701), has received the vast sum of £8,417,608. It employed for many years as missionaries many Lutherans and others from Germany, indicating its then liberal spirit. But its action now in missions is too often unfraternal and exclusive—in greatest contrast to that of the C. M. S.

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

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

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

Rabinowitz Mission. Since the death of Joseph Rabinowitz, the Rev. Samuel

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

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

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

ASIA.

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

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

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

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

The Kellogg Memorial Church. We learn that the "Kellogg Memorial Presbyterian Church," which is

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

Fruit Gathering in India. As to results in the Madura mission of the American

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

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

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

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

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

The union consists of three sections:

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

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

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

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

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

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

Circles.	Total of Adherents.	Baptized.	Communi-cants.	School children.
Palamecotta.....	5,853	5,557	1,674	1,242
Alvaneri.....	2,670	2,505	678	589
Sevel.....	2,608	2,310	476	553
Dohnavur.....	2,863	2,463	465	667
Pannikulam.....	1,958	1,778	538	827
Pannivelai.....	3,490	3,277	1,049	886
Mengnanapuram.....	5,655	5,535	1,534	900
Nalunavady.....	3,532	3,254	1,006	620
Sattankulam.....	3,055	2,934	700	834
Asirvathapuram.....	2,305	2,167	548	613
Suvisheshapuram.....	4,019	3,632	954	812
Nallur.....	4,300	4,044	848	1,543
Surandai.....	2,424	2,279	501	1,051
Sachiapuram.....	3,462	3,020	835	1,237
Vageikulam.....	3,788	3,470	849	1,173
Total in 1898.....	51,795	48,225	12,715	13,547
Total in 1897.....	50,804	47,588	12,618	13,208
Increase in 1898..	991	637	97	339

The "Crime" of Being a Christian. While in British India proper no convert to the Gospel can be subjected

to legal pains and penalties, yet in the native, or feudatory states, which cover 800,000 square miles, and include 66,000,000 inhabitants, the Hindu and Mohammedan rulers

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

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

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

W. C. Dodd says:

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

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

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

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

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

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

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

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

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

The attack upon the little village

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

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

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

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

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

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

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

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

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

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

Missionary Qualifications. In an interesting letter to the *Presbyterian Record*,

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

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

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

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

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

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

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

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

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

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

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

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

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

AFRICA.

A Christian College in Egypt.

Connected with the American (United Presbyterian) Mission in the Land of the Nile, are 180 schools with 12,872 pupils, and Asyut College as the crown. The total enrolment of the college is 612, of whom some 515 have been boarding students in the college dormitories. They come from 112 different towns and villages of the Valley of the Nile. Those who come as boarding students bring their own bedding, etc., provide their own books, and pay for their tuition and board as they are able. Notwithstanding the great poverty of the Egyptians, they pay from nothing to \$28 per student for the term of eighteen weeks, and by far the greater part of them pay not more than \$2.50 for the term, and sweep, wait on tables, teach primary classes, etc., for the balance of their tuition and board. A very large part of the students bring their own bread, according to the Egyptian custom, at the first of the term, which lasts until the end of the term, being kept dry and hard by the intensely dry atmosphere of Egypt; it is moistened in water just before it is eaten. Since 1895 one hundred and thirty have graduated, of whom 63 have entered the ministry, 32 have become professional teachers in the Christian schools throughout the Valley of the Nile, and the balance (34) have entered various kinds of business and professional life, government service, etc.

A Wet Spell in Liberia.

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

Mission Rev. R. H. Nassau,
Schools in writing from the
West Africa. west coast, says
 that in the mission
schools are to be found representa-
tives of a score of tribes, and gives
two causes:

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

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

Let Us Have The following note
Christian from *Life and*
Comity. *Work in British*
 Central Africa,
published at Blantyre by the
Church of Scotland Mission, draws
attention to a real evil which
ought to be avoided by all missions:
"Within a district around Blan-
tyre, not larger than a Scotch
parish, there are now settled repre-

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

The Popula- Approximately
tion of South these are the rela-
Africa. **tive numbers of the**
 white and the col-
ored peoples south of the Zambesi:

	White Population.	Colored Population.
Cape Colony.....	376,812	1,148,926
Natal	41,415	459,288
Rhodesia	13,000	500,000
Bechuanaland	5,254	7,471
Basutoland	578	218,326
Transvaal	300,000	649,560
Orange Free State ..	77,716	129,787
Swaziland	60,000
	817,835	3,178,958

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

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

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

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

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

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

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

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

THE ISLANDS.

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

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

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

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

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

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

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

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

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

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

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

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

MISCELLANEOUS.

An Old-Time Missionary.

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

The Beginning of the Basel Mission.

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

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

Medical Boards in Missionary Societies.

The American Medical Missionary is published at Guana-juato, Mexico. In its last issue, refer-

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

Send only the Best.

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

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

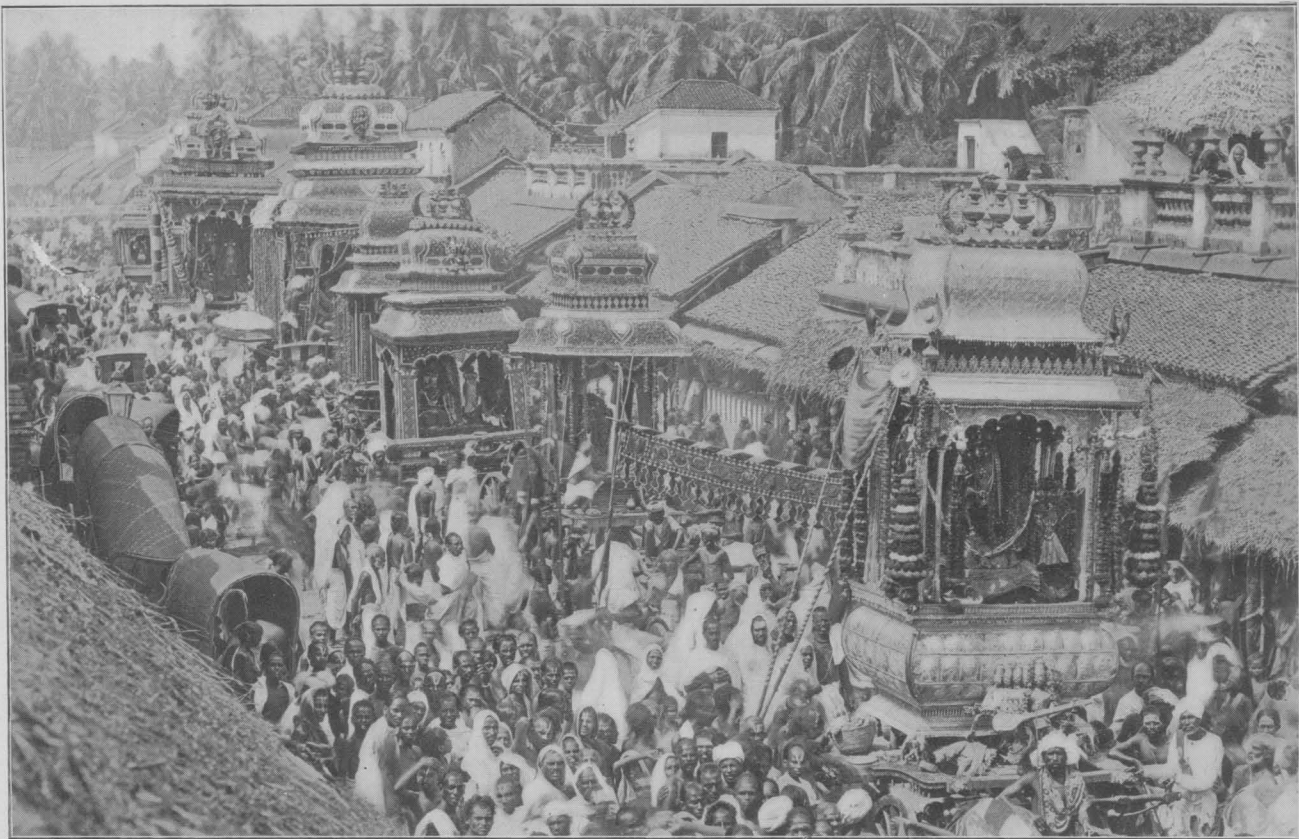
Missionary Finance. These sentences from one of the Presbyterian secretaries will help us to see how varied and complex is the task laid upon those who manage a great missionary society: "But these estimates are made out in a dozen different currencies, almost all of them silver or paper of fluctuating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

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

OBITUARY.

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

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



A RELIGIOUS PROCESSION IN INDIA.

THE MISSIONARY REVIEW OF THE WORLD.

Old Series.
VOL. XXIII. No. 4. }

APRIL.

{ *New Series.*
VOL. XIII. No. 4.

MISSIONARY QUICKENINGS OF THE CENTURY.

BY THE EDITOR-IN-CHIEF.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

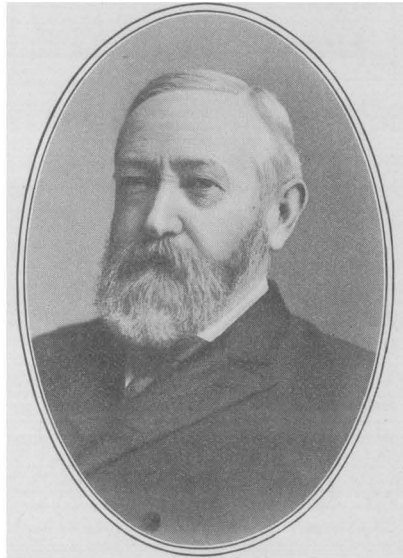
These are lessons worth learning, and they may be our guides as we enter upon a new century of missions. The secrets of success are no different from what they were in apostolic days.

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

THE PERSONNEL OF THE ECUMENICAL CONFERENCE.

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

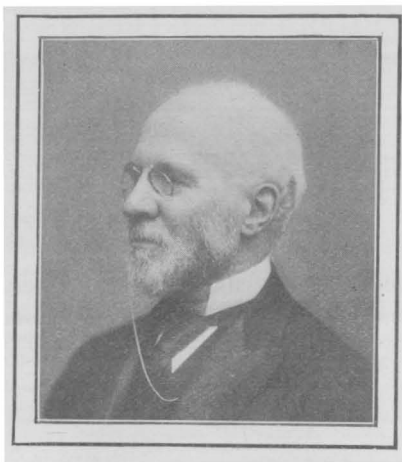
As the time draws near for the assembling of the Ecumenical Conference on Foreign Missions in New York next April, and as the program is practically completed, we are able to form some definite conceptions as to its character and promise. The world of Protestant missions is to be more fully represented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



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

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

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



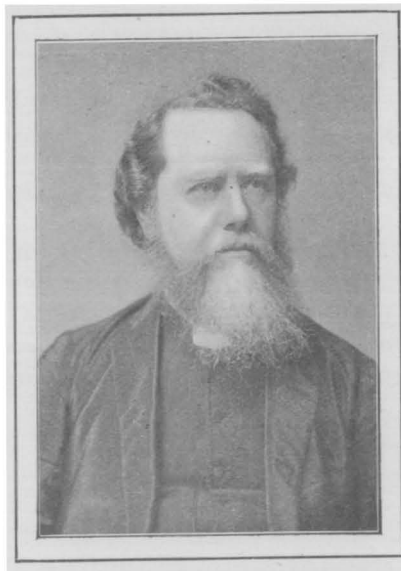
EUGENE STOCK, ESQ.

Secretary of the Church Missionary Society.

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

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

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

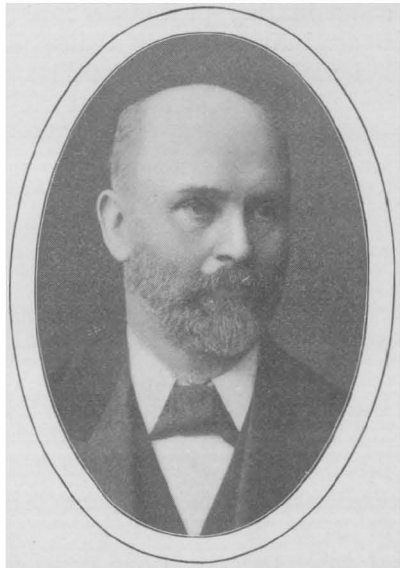


REV. J. HUDSON TAYLOR.

Founder of the China Inland Mission.

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

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



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

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

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

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

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

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

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

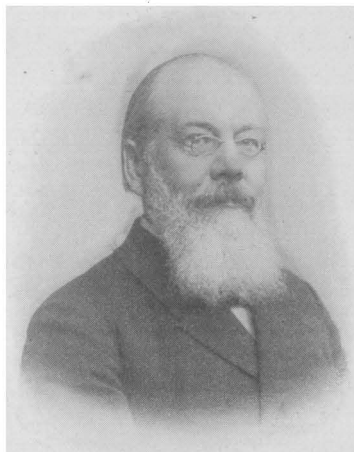
Rev. Robert Lovett represents the Religious Tract Society, one of the most effective auxiliaries to foreign missions in every land, with its wisely chosen and valuable literary products. Mr. Lovett is the author of the standard history of the London Missionary Society during its first century, a work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

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

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

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

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



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



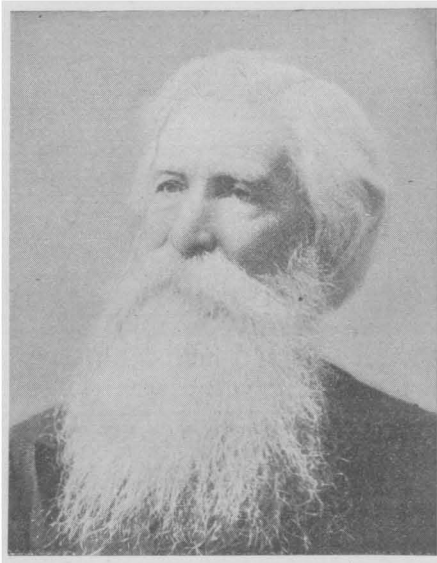
REV. WILLIAM ASHMORE, D. D., CHINA.
Missionary of American Baptist Missionary Union.

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

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

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

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



REV. JOHN G. PATON, D.D.

Presbyterian Missionary to the New Hebrides Islands.

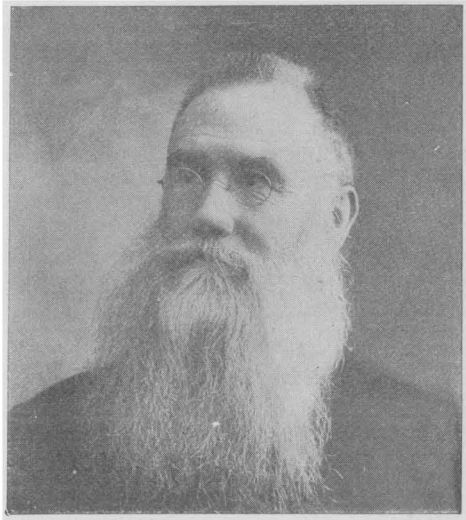
respectively the evangelistic, the literary, the medical, and the educational work of that empire. Dr. Jacob Chamberlain, Bishop Thoburn, Dr. E. W. Parker, Dr. Van Allen, Dr. J. E. Clough, and a host of others from the missions in India, will enrich the discussions of the conference and add to our practical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

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

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

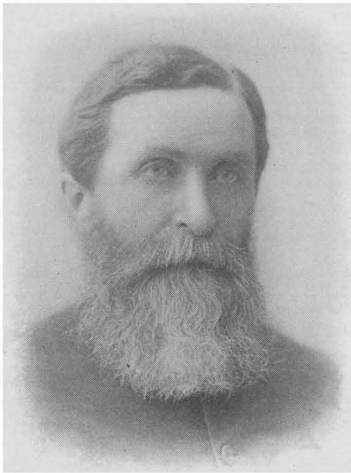
power of it all they will be ready to say: "Like a mighty army moves the Church of God."

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



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

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



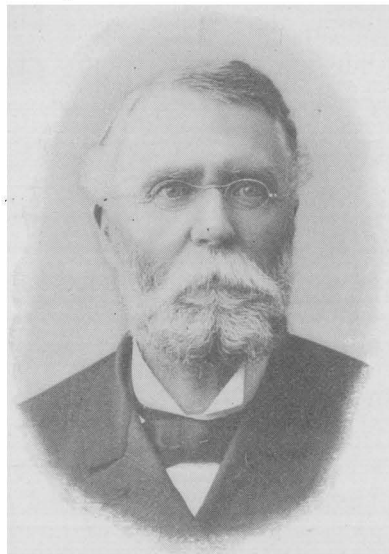
BISHOP J. M. THOBURN, D.D.

Missionary of the Methodist Episcopal Church
for India and Malaysia.

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

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

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



REV. EDWARD RIGGS, TURKEY.

Missionary of the American Board.

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

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

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

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

Editor of the *Allgemeine Missions Zeitschrift*.

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

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

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

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

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

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

THE FULNESS OF TIME.

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

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

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

THE RELIGIOUS AND MISSIONARY REVIVAL.

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

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

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

THE FIRST MODERN PROTESTANT MISSIONARY SOCIETIES.

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

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

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

SOME FACTS OF MISSIONARY PROGRESS.

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

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

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

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

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

SECOND PERIOD.—GROWTH (1859-1897).

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

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

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

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

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

INCREASE OF MISSIONARY FORCE.

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

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

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

THE HARVEST OF MISSIONS.

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

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

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

HOW SOME THINGS GO IN KOREA.

REV. H. G. APPENZELLER.

Paichai College, Seoul, Methodist Episcopal Mission.

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

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

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

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

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

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

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



WORSHIPING AN IDOL IN INDIA.

INDIA AS A MISSION FIELD.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

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

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

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

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

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

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

RELIGIONS OF INDIA.

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

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

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

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

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

The Christian population is thus distributed:

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

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

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

THE PROSPECT OF WINNING INDIA FOR CHRIST.

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

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

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

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

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

INDIA, A LAND OF PARADOXES.

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

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

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

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

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

Happily the Christian Church is growing more conscious of her



A STREET PREACHING SCENE IN NORTH INDIA.

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

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

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

SOME RESULTS OF MISSIONS IN INDIA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PUERTO RICO UNDER THE UNITED STATES.

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

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

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

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

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

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



A STREET IN SAN JUAN, PUERTO RICO.

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

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

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

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

THE WOMEN OF PUERTO RICO.

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

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

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



SELLING FRESH MILK IN PONCE, PUERTO RICO.

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

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

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

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

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

THE VEGETATION OF PUERTO RICO.

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

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

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

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

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

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

MISSIONARY ADMINISTRATION.—II.

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

Secretary of the Presbyterian Board of Foreign Missions.

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

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

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

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

A FAITH WORK.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

FUNDAMENTAL PRINCIPLES OF ADMINISTRATION.

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

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

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

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

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

THE RELIGIOUS OUTLOOK IN JAPAN.

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

Missionary of the American Board.

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

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

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

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

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

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

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

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

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

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

MISSIONS BY GOVERNMENT.

J. T. GRACEY, D. D.

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

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

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

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

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

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

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

GOD'S JEWELS AND HOW HE CARES FOR THEM.

BY REV. RICHARD BURGESS, CALCUTTA, INDIA.

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

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

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

SELECTED ARTICLES.

THE PROBLEM OF HINDUISM.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

TAKING A CHURCH ROUND THE WORLD.*

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

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

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

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

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

ENDEAVOR TRIP AROUND THE WORLD.

First Night.—From Michigan to California.

Prayer by the Pastor.

Singing.—"Faith Giveth the Victory."

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

Topic.—What Christ is Doing in Chicago.

Singing.—"Throw Out the Life-Line."

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

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

Singing.—"America."

Benediction.

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

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

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

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

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

GOSPEL TRIUMPHS IN MANCHURIA.*

BY DUNCAN MCLAREN, ESQ., EDINBURGH, SCOTLAND.

Chairman of the United Presbyterian Church Foreign Mission Board.

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

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

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

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

* Condensed from *Free Church of Scotland Monthly*.

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

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

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

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

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

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

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

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

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

THE STORY OF A CONVERTED JEW.*

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

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

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

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

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

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

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

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

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

EDITORIALS.

Hindrances to Immediate World-Wide Evangelization.

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

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

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

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

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

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

An Example of City Evangelization.

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

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

Is Literal Translation True Translation?

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

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

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

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

The Turkish Government and Consular Mail.

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

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

and instituted each its own "couriers."

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

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

The Boers and Missions.

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

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

A Permanent Missionary Exhibit.

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

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

The Chinese Ambassador in Bristol.

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

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE MISSIONARY KALENDAR, 1900. 2s. 6d., post free. Elliot Stock, London.

This illustrated record of the pioneers of the 19th century, has been designed and compiled by Frances S. Hallows. Each page, besides the almanac for the month, gives on each day a short record of some missionary event, drawn from the incidents of missionary history during the present century. The pages are surrounded by original designs, embracing seventy-two portraits of distinguished missionaries of all denominations, and twelve views from different parts of the world. *

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

The Friends as Evangelizers. The Friends in the United States number 93,250, and their "ministers" 1,219. Their missionaries of both sexes number 108; the stations and out-stations, 284; and the members of their mission churches, 4,747, of whom 550 are in Mexico and 550 among our Indians.

A Forward Movement. The first male missionary appointed in nine years by the American Board for service in Japan, recently received his commission. He is Mr. John M. Trout, a member of the present senior class at Hartford Seminary, who ranks exceptionally high in scholarship. It will be good news to the overworked force in Japan that such an efficient aid is soon to be given them. During these nine years the number of workers has been depleted by illness and furloughs until the staff is quite inadequate for the duties confronting them.

The Deadly African Fever. The Lutheran Church, General Synod, has again been sorely smitten in the death of two missionaries only a few days after their arrival in Liberia—Mrs. Emma S. Bicle and Mrs. Jonas D. Simon. Coming so soon after the lamented demise of Dr. Day, the blow is all the more crushing. At what cost must Africa be redeemed!

The City as a Mission Field. Miss Helen Clark, director of the Mott Street Evangelical Band, New York City, has been, by voice and pen, giving to the people some facts as to that city as a mission field. She claims that 65 per

cent. of the inhabitants are wholly without religion of any sort. She maintains that the *pagan* population numbers 1,300,000, exceeding by 100,000 that of Tokio, Japan. She also claims that the Gospel alone is the remedy for anarchy as well as atheism and practical godlessness, and that the vice-breeding tenements are hopeless barriers in the way of any lasting betterment. Not more than nineteen per cent. of the city population can claim American parentage, and this per cent. is decreasing. Surely here is a field for effort not surpassed anywhere. Does not God show us with increasing clearness that the Church of Christ needs a new and mighty baptism of evangelistic power?

Afro-American Baptists. These brethren muster 1,800,000 church members, and report from their missionary headquarters in Louisville, Ky., as representatives in the field, 19 ordained ministers, 35 churches, 15 out-stations, 27 Bible schools, 14 day-schools, 3 industrial schools, 25 native helpers, and about 2,050 members in Africa, and 9 African students in schools in America. Work is done in West and South Africa, and plans are forming for an early entrance into Cuba.

"**Missions Means Me**" is the suggestive name of a monthly bulletin published by the city missionary committee of the Cincinnati Young People's Union. The following acrostic is clipped from it:

M ISSIONS
EANS THE
IND, THE
OTIVE, THE
IGHT OF THE
ASTER
ULTIPLIED BY HIS
ESSENGERS.

Mormonism Arrangements for
not Decadent. the largest coloni-
 zation scheme ever
 proposed in the West have been
 consummated. The Big Horn
 Basin in northern Wyoming is
 about to be settled by Mormons.
 Arrangements have been made
 with the Wyoming authorities
 whereby the Mormons have the
 privilege of selecting 200,000 acres
 of land in that wonderfully fertile
 basin, and a committee of promi-
 nent Mormons is now engaged in
 fixing the locations. Many fami-
 lies in Utah are selling their prop-
 erty and packing up their house-
 hold goods in preparation for the
 removal, which at its beginning
 will consist of at least 30,000 people.

Baptist The first move in
Students' another organiza-
Missionary tion to advance the
Campaign. cause of foreign
 missions among
 Baptists, was made February 24th,
 at the Baptist Theological Semina-
 ry, in Rochester, where delegates
 from five Baptist seminaries met
 in conference. The day was spent
 in completing plans of organization.
 The design is to conduct a vigorous
 campaign for foreign missions
 among the churches, seminaries,
 and other institutions, beginning
 in the spring and reaching its full
 force in the summer. The move-
 ment has the approval and en-
 couragement of the American Bap-
 tist Missionary Union.

Mission Study The faculty and
at Hartford trustees of Hart-
Seminary. ford Theological
 Seminary have pro-
 vided a course of instruction in
 foreign missions which they an-
 nounce as "a new thing in theo-
 logical instruction in this country."
 The course will include numerous
 lectures by experts—missionaries,
 secretaries, and others. The theory

of missions, the missionary obliga-
 tion as taught in Scripture and
 the present religious condition of
 heathen lands, as well as the apolo-
 getic value of missionary achieve-
 ments, will be set forth; the history
 of different periods and of special
 lands will be reviewed; the methods
 of various Christian bodies will be
 compared and tested; the different
 forms of missionary activity will
 be fully described; the religious
 condition of the heathen and Mo-
 hammedan world will be examined,
 and particular attention will be
 given to non-Christian religions;
 practical topics, such as the mis-
 sionary's health, and peculiar prob-
 lems, such as self-support, will be
 discussed; some definite instruction
 and training in pedagogy will also
 be given. It is further planned to
 furnish opportunity for the study
 of various missionary languages.

This course is open to regular and
 special students. There is a mis-
 sionary library of 6,000 volumes
 and an interesting and valuable
 missionary museum. The Seminary
 proposes greatly to augment the
 instruction in foreign missions with
 the opening of the next academic
 year. It will be designed to meet
 the needs of regular students of its
 own graduates, of the graduates of
 other seminaries, and of appointees
 of mission boards. Ten per cent.
 of the graduates of Hartford Semina-
 ry have found their work in
 foreign lands.

Lo, the Poor It is hard lines in-
Red Indian. deed when self-
 supporting Indians,
 who have been successful cultiva-
 tors of the soil for a half century at
 least, should be forced into dis-
 tressing poverty and dependence
 by having the water which irri-
 gated their lands virtually stolen
 from them. Such is the case of the
 Pima Indians of Arizona, among
 whom there are to-day some 800

Presbyterian church members. These Indians have never had their self-reliance vitiated by the ration system. Must they be forced now to resort to this aid or starve? This past year nearly three-fourths of these Indians raised little or no crops. From 1,500 to 2,000 Papagoes, who are hired by the Pimas to assist in harvesting, and who depend upon their portion of the wheat, will also suffer. The government is moving in the matter in response to the importunity of the missionaries and other friends of these Indians—but is moving slowly. Meantime incoming Mormons and other settlers have diverted the water from the river, and the land of the Indians is fast reverting to arid wastes.—*Home Mission Monthly*.

The Nez Percés as Missionaries. Missionary work was begun among the Nez Percés Indians in 1837 by Rev. Henry H. Spalding and his wife. Since then, with some interruptions, the work has been carried on by Presbyterians almost entirely. There are now something over 500 members in the 5 churches. These churches are all served by Indian ministers, who were educated and trained by Miss Sue McBeth, now gone to her reward, and her sister, Miss Kate, who still labors at Lapwai, Idaho. These ministers do not confine their efforts entirely to their own churches. Much work has been done by them among the Spokanes, Umatillas, Shoshones, Bannocks, Crows, and other neighboring tribes. For many years Rev. Robert Williams, the first Nez Percés minister, led a company of Nez Percés Christians every summer on a mission to Lemhi, Idaho. After his death, his successor, Rev. James Hayes, the present pastor of the First Church of Kamiah, con-

tinued the work. In July, 1896, with 7 members of his church, Mr. Hayes went on from Lemhi to the Bannocks, a wild tribe at Ross Fork, in southeastern Idaho. They were not well received that year, but for about two weeks held Gospel meetings. The next summer about 25 members of the First Church at Kamiah went with their pastor. It required three weeks to make the journey on horseback. Once on the trip they rode 70 miles across a desert without water. To do this the company started at 4 o'clock A. M. and rode till about 8 in the evening, without stopping to feed.—*Assembly Herald*.

Blessing in Far Alaska. These glad tidings come from Juneau: "Last Sunday fully 200 natives were packed into the church. All could not be accommodated who came. Eighteen joined, making 25 adults received from September to December, and 63 have been added to the church during the year. There have been 106 baptisms. Crowds of natives are seen going to and from the services of the church."

The Indians of Guatemala. Of the 1,538,000 inhabitants of this country 517,000 are Indians, among whom no less than 12 distinct dialects are spoken, of which the following are the principal ones: (a) El Quiche, spoken by 280,000, living in 7 departments; (b) El Capchiquel, spoken by 130,000, living in 3 departments; (c) El Quekchi, spoken by 87,000, living in 6 departments; (d) El Ponchi, spoken by 20,000, living in 2 departments. All these are nominal Catholics, their ancient paganism and idolatry have only been Romanized, while there are 2,256 Protestants, composed of state and European elements that hold Protestant views.

The Coolies of Guiana.

The Congregational Union of British Guiana having agreed to undertake mission work among East Indian natives within their borders, the directors of the London Missionary Society have agreed to assist the Union by selecting a suitable evangelist from North India to take up the work, also to bear the cost of his passage from India to British Guiana.

EUROPE.

Fifty Millions for Religion.

A correspondent of the *Detroit Free Press*, speaking of the determination of the English Wesleyans to raise a Twentieth Century Fund of at least 1,000,000 guineas, says: "This scheme to push the work begun by John Wesley as it never has been pushed before—in fact, to make it, if possible, the new, but unofficial Church of England—has aroused surprising activity in religious circles everywhere, and its example is said to have inspired American Methodists to start even a greater fund, just as it has been the means of inciting the British Baptists and Congregationalists to begin vast independent Twentieth Century funds, besides furnishing a bright precedent for other important and growing religious funds all over the world, the total being estimated roughly at fully \$50,000,000."

Politics vs. Missions.

The cession of the Samoan Islands to Germany is another hard blow dealt by the government at the work of the London Missionary Society. After years of toil and sacrifice in Madagascar, where English rule was eagerly desired by the people, the Society had to endure the pain and mortification of seeing that island occupied by the French, treaty rights trampled upon, and a reign of persecution inaugurated. This was a "deal"

in return for our invasion of the Sudan. And now, for the sake of German non-interference in South Africa, comes the sacrifice of Samoa, which, like Madagascar, has been made worth occupation by missionary zeal and labor. Fifty years ago a similar experience was gone through in Tahiti. In each case the Romish Church is the gainer; in each case the same Society made the places worth the having; and in each case British rule would have been preferred to any other. The ways of statesmen are remarkable!—*London Christian*.

What Some Children did for Missions.

A number of children who recently gave their little offerings to the Centenary Fund of the Church Missionary Society, were asked to put down on paper, anonymously, the means by which the money had been obtained. The list contains much original spelling, but also reveals genuine self-denial, and often ingenuity also. Here are a few of the quainter specimens: "Earned by goin an harrant, ½d."; "Burying a rat. 1d."; "For fagging for brother during month, 3d." (this from a little girl, and the money was probably well earned); "Deniance of sugar, 3½d."; "Self-denile. By doing mangleing, 3d."; "For being a good girl, 1s. 2d."; "For being a good boy, 7d." (period over which the goodness extended not stated in either case); "Fines for elbows on the table, 1s. 9d."; "Earn it out of me wages, 1½d." Quite a number saved their little gifts by "doing without sweets."

The Salvation Army's Work for Social Redemption. General Booth reports that the "army" now has 158 shelters and food depots, 121 slum posts with "slum sisters," 37 labor bureaus, 60 labor factories for the unemployed, 11 land colonies,

91 rescue homes for women, 11 labor homes for ex-criminals, and several other sorts of institutions calculated to lift up the fallen. The total number of institutions is 545, employing 2,000 trained officers who labor in 45 countries. He affirms that over the gates of every one of these institutions there might be written with truth: "No man or woman need starve, or beg, or pauperize, or steal, or commit suicide. If willing to work, apply within. Here there is hope for all."

Student Volunteer Missionary Lectures. In connection with the Bristol Union, a new method has been adopted for awakening interest in the evangelization of the world. A course of twelve weekly lectures on missionary subjects has been arranged, a fee of 5 shillings being charged for the course, and 1 shilling for a single lecture. A syllabus and bibliography have been issued to enable members of the course to study the subjects further.

Thus far the result has been most encouraging. Over 200 course tickets have been sold, besides more than 100 single tickets for the first three lectures.

The lecture course for 1900 was as follows :

Rev. H. Arnold Thomas, M.A.—"First Principles of Missionary Work."

C. F. Harford Battersby, Esq., M.A., M.D.—"The World—a brief survey."

Rev. William Pierce.—"God's Hand in Human History."

Rev. Robert Bruce, D.D.—"The Rise and Principles of Islam."

Rev. C. T. Wilson.—"The Relation of Islam to Christianity."

Eugene Stock, Esq.—"Missionary History in the First Eighteen Centuries."

Go, Heal the Sick. Such marked development has come to the medical side

of the work of the Church Missionary Society, that an assistant secretary to the medical committee has been appointed. A medical training home for women is to be

established, while for a year already a medical prayer union has been making daily united supplication for a Divine benediction upon hospital and dispensary work.

Europe's Army Bill.

In *Pearson's Magazine* Mr. Penn has recently published

some statistics relating to the cost of the land forces of six great powers of Europe. He estimates the whole amount annually expended to be, in round numbers, \$650,000,000. This vast amount does not include the great expense of their navies. The amount is divided as follows: Russia, \$154,500,000; Germany, 135,000,000; France, \$130,000,000; Great Britain, \$90,000,000; Austria, \$86,500,000; Italy, \$53,450,000. Russia is said to have an active army of about 2,000,000 men. Besides these her territorial reserve consists of some 2,000,000 men; and the militia, which could be called out in case of emergency, of 1,200,000, making in all 5,200,000 men.

The McAll Mission's twenty-seventh annual report shows that there are more than 40 mission halls in Paris regularly occupied by the preachers of this mission, and more than forty other cities and towns throughout France are also reached.

The Paris Missionary Society during last year sent out 54 missionaries, of whom 18 went to Madagascar and 18 to the Zambesi. The income, which in 1896 was less than 500,000 francs, has risen to more than 1,000,000. The report states that no suitable candidate has ever been kept back for want of funds. The society enters on the new year with a balance in hand of 120,000 francs.

French Priests In its issue for December 30, *Le Chrétien Français*, the organ of the new evangelical movement in France,

computes that during the past two years as many as 125 French priests have definitely given up their positions in the Roman Church from conscientious conviction. The editor, M. André Bourrier, affirms that these *evadés* include a remarkable number of men holding high positions in their church, and he prints *in extenso* their letters of resignation.

Deaconess Centennial. All Protestant Germany, and with it the Lutheran and other churches in America that keep in close touch with the church of the Fatherland, have just celebrated with marked unanimity and enthusiasm the one hundredth anniversary of the birth of Theodore Fliedner, the founder of the great deaconess institution with headquarters at Kaiserswerth, on the Rhine. Young Fliedner, partly influenced by a visit to the deaconess home of the Mennonites in Holland, in 1836, inaugurated the revival of the apostolic order of the deaconesses in the midst of his little congregation in Kaiserswerth with one deaconess, Gertrude Reichardt, the daughter of a physician, and with a sick servant girl as the first patient. He proved to be an excellent organizer and agitator, and his charity propaganda spread wonderfully throughout Germany and into France, England, and America, which countries Fliedner himself visited. In 1849 he came to America, bringing with him 4 deaconesses, to enter the new home founded by Rev. Dr. Passavant, of the Lutheran church in Pittsburg. There is now scarcely a country or a clime in which the sisters are not actively engaged in good work. At present there are 80 mother houses, with 13,309 deaconesses, laboring in 4,754 fields of operation. Of these laborers 4,754 sisters are in 1,092 hospitals, and 1,974 congregations

employ the services of 3,270 sisters for the work of charity and love. The leading institution of the kind in this country is the Mary J. Drexel Home in Philadelphia, with 76 sisters. In addition the Lutherans have homes also at Milwaukee, Omaha, Baltimore, Brooklyn, Minneapolis, and Chicago; and other denominations, too, have done some good work in this direction. Of the 18 children of Fliedner a number are still engaged in the work, but the best known is Pastor Fritz Fliedner, for a generation a leading Protestant missionary in Spain.—*Independent*.

Dr. Guinness in Berlin. Within the memory of many of its inhabitants Berlin has grown from a city of less than 250,000 to nearly 2,000,000; that is to say has increased eightfold, and from the capital of Prussia has become the magnificent metropolis of the German empire, the political, commercial, and social center of the most central and influential country on the Continent of Europe, with 50,000,000 inhabitants. Accompanied by Dr. Baedeker, who has evangelized so extensively on the Continent and in Siberia, Dr. H. Grattan Guinness held a 10 days' mission in Berlin in the closing month of 1899, giving 19 addresses to audiences which generally crowded the buildings occupied, and hung on the message delivered with marked interest, and often deep emotion.

Roman Catholic Nations Decadent. The following extraordinary confession has been made by the *Civita Cattolica*, the Italian Jesuit organ, in a recent number: "Wealth and power no longer belong to the Catholic nations; they have become the appanage of peoples who have separated from the Roman Church. Spain and Italy, France, and a large

part of Austria, if compared with Germany, England, and the United States, are feeble in the military department, more troubled in their politics, more menaced in social affairs, and more embarrassed in finance. The Papacy has had nothing to do with the conquest of one-half of the globe, of Asia and Africa; that has fallen to the arms of the heirs of Plotius, of Luther, of Henry VIII. All the vast colonial possessions of Spain are passing into the hands of the Republic of Washington, France yields the sovereignty of the Nile to Great Britain, Italy, conquered in Abyssinia, maintains with difficulty her maritime influence by following in the wake of England. Here have we, in fact, all the Catholic countries reduced to submit to heretic powers, and to follow in their tracks like so many satellites. The latter speak and act, and the former are silent or murmur impotently. This is how affairs stand at the end of the nineteenth century, and it is impossible to deny the evidence of it. Politically speaking, Catholicism is in decadence."

The Y. M. C. A. in Rome. About six years ago the Rome Young Men's Christian Association began its work in rented rooms. These soon became inadequate to its growing needs, and three years later, rather than see the work hindered and the field restricted, the institution, tho still young, was compelled to secure an entire building of its own. This building stands in the center of the city, close to the principal thoroughfares and to the royal palace. It has been adapted to the many and varied requirements of Young Men's Christian Association work. A spacious gymnasium has been constructed, with hydraulic appliances for shower-baths and other improvements, and this gymnasium

has become a noted place since the athletic team which has gone forth from it gained highest honors in the recent national contests at Turin and at Rome. The Association's prominence at these contests brought its endeavors for the improvement of Italian young men to the personal notice of King Humbert, who has since manifested his deep interest in all its branches.

ASIA.

Babel in Jerusalem. The diversity of tongues is one of the difficulties of the work of the hospital in Jerusalem supported by the London Society for Promoting Christianity among the Jews. Dr. Wheeler writes: "To be able to administer to these people we have to speak three languages: Arabic, Judea-Spanish, and Judea-German. But we often have a Jew from Persia, or Bokhara, who is unable to speak any of these three languages, so we press a Jew into our service who can converse in one of these three languages and in the language of the patient."

The Dreadful Indian Famine.—The government *Gazette of India* for January 6 shows the steady increase, week by week, in the number of persons placed on relief works and receiving gratuitous relief, throughout December. December 9, total 1,960,307; 16th, 2,199,521; 23d, 2,450,224; 30th, 2,746,407. Send help *now*.

Ramabai and the Famine. In a recent letter Ramabai writes as follows: "The plague is increasing in Bombay, last week's death returns being 1,350; and this dreadful foe of mankind may again make its way to Poona. There is no peace, no certainty; and we are thankful to God for giving us a place of shelter during this time of famine and scarcity

of water. The fruit trees look very bad and dry. The garden does not produce vegetables. Our animals are looking almost like skeletons. Fodder is very dear. Starving people, the old and infirm, widows, deserted wives and orphans, the lame, the blind, and lepers flock around our establishment, in hopes of getting food. We can not eat our full measure while so many are being starved to death. So most of us, including little girls under nine and ten years of age, have resolved to give up some of our meals for the hungry poor. I have stopped the building work, and am putting all the money I can spare into deepening the old wells, and digging a new well on the Shâradâ Sadan farm. To save the girls and animals from water famine, seems to be the first duty now. The Lord bless all the donors for sending this money at this time of great need!" *

Probation Before Baptism. Rev. Rockwell Clancy, of the Methodist North Indian Mission, writes: "We are learning that we must not baptize people, who are willing to become Christians, unless we can provide them pastors and teachers. In 1898, we baptized several thousands less than in 1897, largely because we could not care for them. Our staff of workers is already far too small to properly care for the present Christian community. In one district we have 8,500 Chris-

tians, in 1,000 villages, with only 244 workers. Another has 12,000 Christians and only 158 workers. Another district has 13,500 Christians, living in 1,300 villages, with 461 workers. In another 15,000 Christians, widely scattered, have only 318 workers."

The Growth of a Decade.—The Canadian Baptist Missionary Society can report: "Our Telugu mission, in the last ten years, has doubled its staff of missionaries. The native helpers have increased from 92 to 182, the churches from 17 to 33, the church members from about 2,000 to over 4,000, and the contributions from converts from 2,300 to 3,766 rupees."

A Medical Missionary's Methods. Dr. MacNicol writes to the *Free Church Monthly* from Kolna, Bengal: "I reached here in the beginning of March, 1899, and my dispensary was opened. Even at the start we had plenty to do, having over 1,000 patients in April; but these were merely the beginnings of things. Our method is as follows: There are two waiting-rooms—one for the men and one for the women; and a Bible woman preaches to the latter, while one of our very best preachers takes the men. After the rooms are full of waiting patients the preaching begins, and then half an hour or so later the medical work is started. The women are seen first, passing in tens and twenties to the consulting-room, and thence to the dispensary. This first detachment usually numbers 100 women and children, and then the men, about as many, are taken. When these have all been dealt with, another audience is admitted and similarly dealt with; and by the time the last has been seen to it is frequently sunset—the day has gone, and we have been so busy that we hardly know how. On special

* The American Ramabai Committee call attention to the necessity of an assured annual income for the support and education of these famine-rescued girls, until they can support themselves. The desired result would be more speedily and effectively accomplished if every friend of Ramabai would interest himself or herself in the formation of new circles, with fees from \$1 upward, in increasing the membership of old circles, and in securing annual scholarships of \$100 for Shâradâ Sadan and \$45 for Mukti. For further information send to Mrs. J. W. Andrews, *Chairman of the Executive Committee, 36 Rutland Square, Boston.*

days there have been 500 or more cases treated. Yesterday we had 629. When friends who accompany the sick are included, the crowds can, perhaps, hardly be imagined by those who do not know how thickly Bengal is populated."

Number of Missionaries in China — *The Chinese Recorder* states that the Presbyterian Mission Press of Shanghai has just issued a revised list of Protestant missionaries in China. The total is 2,818, of whom 566 are ordained ministers and 858 are unmarried women.

The Chinese Americans have a People not done justice to of Brains. the Chinese character. We must not judge from the Chinese whom we see in this country, for they are, with comparatively few exceptions, from the lower class of a single province—Cantonese coolies. The Chinese might as fairly form their opinion of Americans from our day-laborers. But there are able men in the celestial empire. Bishop Andrews returned from China to characterize the Chinese as "a people of brains." When Viceroy Li Hung Chang visited this country, all who met him unhesitatingly pronounced him a great man. After General Grant's tour around the world he told Senator Stewart that the most astonishing thing which he had seen was that wherever the Chinese had come into competition with the Jew, the Chinese had driven out the Jew. We all know the persistence of the Jew. We know that he has held his own against every other people. And yet this race, which has so abundantly demonstrated its ability to cope with the Greek, the Slav, and the Teuton, finds itself outreached in cunning, outworn in persistence, and overmatched in strength by an olive-complexioned, almond-eyed

fellow with felt shoes, baggy trousers, loose tunic, fez cap, and swishing queue, who represents such swarming myriads that the mind is confused in the attempt to comprehend the enormous number. The canny Scotchman and the shrewd Yankee are alike discomfited by the Chinese. If you do not believe it, ask the American and European traders who were crowded out of Saigon, Shanghai, Bangkok, Singapore, Batavia, and Manila. **ARTHUR J. BROWN.**

The Hunan Troubles. For some time the Roman Catholics in Yochou, Hunan Province, have been in a state of constant feud with the people. Scores of petitions have been pouring into the *yamén* from the gentry and people, complaining of their doings. Last November the city was full of students, attending the district examinations. From the first there has been a great deal of friction between the students and the Roman Catholic converts. But they did not come to blows till one day four students were seized by some converts, taken to the Roman Catholic establishment, and beaten. The gentry and students resolved to have their revenge, and some thousands of them attacked the Roman Catholic establishment and smashed the doors, windows, furniture, and everything else they could lay their hands on. They were prevented from demolishing the building itself by the sudden appearance of the authorities. The students, however, refused to disperse, and the officials were compelled to spend the whole night on the premises in order to prevent further mischief. The scholars and gentry were boiling over with rage, and for days the place was covered with placards threatening the extermination of the R. C. Church in those parts. The officials were in a

state of great alarm, not knowing what to do. Lo, the foreign father in charge, was there at the time of the riot, but, fortunately, managed to make his escape by a back door. —GRIFFETH JOHN.

Chinese Strength and Weakness.

Colquhoun quotes Richthofen as saying that "among the various races of mankind, the Chinese is the only one which in all climates, the hottest and the coldest, is capable of great and lasting activity." And he states as his own opinion: "She has all the elements to build up a great living force. One thing alone is wanted: the will, the directing power. That supplied, there are to be found in abundance in China the capacity to carry out, the brains to plan, the hands to work."

Strategic Value of Shanghai. New York is not more the gateway to America than Shanghai to China.

In its harbor lie the boats of every commercial nation in the world. Passengers or cargo destined for Peking in the north, Foochow or Amoy in the south, or a month's journey inland go through here. Its handsome buildings, foreign stores, excellent streets, and the number of Europeans on every hand make one feel at first that he is in a foreign city; but the wheelbarrows, jinrikishas, and swarms upon swarms of Chinese remind you that you are still in China. You will be impressed in your first glance at these crowds at the large proportion of young men. Here flock the young men from the Anglo-Chinese colleges over the empire, who have learned enough English to do business with the foreigner; here are the wealthy who, fleeing the rapacious mandarins, have come for safety; and finally the reform politicians, who come for liberty. From Shanghai

and Hongkong and other cities of similar character, as such come into being, are to go forth the influences to mold the new China. In Shanghai also are 3 of the most influential educational institutions in the empire—2 under Christian auspices, the other a government institution, but having for its president the vice-president of our national committee.

F. S. BROCKMAN.

Canton, an Educational Center. Few places offer such inducements to an enthusiastic educationalist as

Canton. It is the great mart of South China, the most interesting spot in the vast empire to the student of history, a populous city of 2,000,000 of souls. Canton stands upon the great southern waterway of China, the Hsi-kiang, a river navigable for 800 miles inland to the west of the city. It is a strategic point, commanding the most enterprising portion of China, the people of which, owing to their thrift, are called by their fellow countrymen "Foreigners," and by other nations "Eastern Yankees." Any influence emanating from Canton will quickly reach all parts of Kwangtung province. This province, about the size of Kansas, contains 30,000,000 of people, more than one-third the population of the United States. Its people desire education; this desire is expressed every year by the appearance in Canton of 15,000 literary graduates applying for the second of the Chinese collegiate degrees. The people desire bread and are receiving stones.

Getting Angry as a Fine Art. It is frightful to see a woman deliberately "nourishing wrath," as the Chinese express it. It was once my unfortunate experience to see my nursemaid "nourish" or "kindle"

wrath. One day after having a quarrel with the washerwoman, she sat down, in spite of my remonstrances, and deliberately gave way to her evil passions. She drew her breath in with great violence, at long and regular intervals, until she became wholly unconscious of her surroundings. In this state, which lasted about forty hours, she threw herself about violently, and talked deliriously, especially after I had applied the mustard plasters which I had heard were effective in such cases. Altho I lean toward homeopathic treatment, on this occasion I made two plasters thick and strong, one foot broad by two feet long, and applied them on her chest and down her back. While I was preparing the plasters my cook told me that the Chinese would call one in this woman's condition "possessed of demons." I am glad to state that, by the aid of those mustard plasters, I expelled the demons, and, better yet, that they have never dared to return to that woman.—*Presbyterian Record*.

Presbyterian Work in China. The Presbyterian Board has 6 missions in the Chinese Empire, namely, Canton, Hainan, Central China, East and West Shantung and Peking missions, and has recently authorized the opening of a new work in the Hunan Province. We are maintaining 188 foreign missionaries and 571 native helpers, a total force of 759. Already there are 86 organized churches under our care, with 9,757 communicants, while the accessions on confession of faith during the last year were 1,545—a growth of nearly 16 per cent. We have 223 schools, enrolling 4,000 pupils; 3 printing presses issued last year 45,915,343 pages of Christian literature and of the Word of God, while 15 hospitals and 15 dispensaries treated in the

name and spirit of the Great Physician 140,000 patients.—*Assembly Herald*.

Methodists in Foochow.

The Gospel in All Lands for February states, concerning the Foochow conference: "Among the items reported by the statistical secretary are 4,349 members, 4,301 probationers, 236 native preachers, (both ordained and unordained), 682 adults and 283 children baptized, 102 Epworth Leagues with 2,419 members, 158 Sunday-schools with 264 teachers, 5,441 scholars, 247 day-schools for boys with 5,229 pupils, who paid \$5,006 toward the support of their schools. There was collected for the Missionary Society, \$204 (increase \$56.50); for self-support, \$2,771; for church building and repairing, \$1,505; for general conference expenses, \$57; for bishops, \$67; for other purposes, \$717. The total contributed during the eleven months was \$8,902.47—equal to about half that amount in gold."

Protestants Beware!

The London correspondent of the *Manchester Guardian* draws attention to a serious hindrance to missionary work in China. Nearly a generation ago Sir Rutherford Alcock told Pope Pius IX. that Christianity was then greatly hindered by the claims of the Jesuits to consider their converts under the protection of their respective governments as regards native officials. The French Ambassador at Peking has now obtained from the dowager empress an official status for the Roman Catholic ministers. An offer is being made to accord equal privileges to Protestant missionaries of all denominations. Whether this offer will be accepted depends on the point of view taken by the official heads of the various missionary societies here and in America. The

probability is that it will be declined, as bringing missionary effort into dangerous relations with civil life, with the consequent danger of friction. "My Kingdom is not of this world," is a word that seems to apply to the present situation.—*The Christian*, London.

Sociology Missionaries are in Japan. obliged to become sociologists. They

often are a long while before coming to understand customs of the society with which they deal, because they are so far unlike those to which the missionary has been used. An illustration of this of more than passing interest is furnished by Rev. J. H. De Forest, of Sandai, Japan, in the *Japan Evangelist* of November, 1899. The entire article is worthy of reproduction, but we have room only for one of these sharp distinctions. Dr. De Forest says:

Marriage "takes effect upon its notification to the registrar by the parties concerned and two witnesses." The wording of this law suggests that there are marriages that don't take effect. This is just the difference between a Japanese marriage and one in the West. Here the ceremonial marriage takes place with no reference whatever to its legality. The families concerned celebrate the occasion openly and the young couple live together as man and wife until it is convenient to have it "take effect," and then the public office is notified that such and such persons are husband and wife, which notification constitutes the legal marriage. We foreigners are always deceiving ourselves by thinking that if the ceremony is open and society recognizes the pair as married, it must be legal. There are large numbers in every considerable town who pass as husband and wife yet have no legal status whatever as such.

Even among the Christians and also among evangelists are some who are in this *dōkyū* (living together) condition, and it never occurs to the uninitiated foreign missionary that such are not truly

married. I was called on to attend the funeral of a Christian sixty years old, and learned that "his wife" had a different name. She, too, is a Christian. On inquiring into the matter, I found they were so related to their respective houses, that they could not easily be legally married, and so had only taken the first step—ceremonial marriage. I recently asked a young man, a member of the church, if he had had his wife registered as his, and he replied with regrets that, tho he had tried again and again, he could not get his relative, who was head of the house, to consent. **

AFRICA.

A Restraint President McKinley upon the has forwarded to
Rum Traffic. the Senate the text of a convention signed at Brussels on June 8 by the representatives of Germany, Belgium, Spain, the Kongo, France, Great Britain, Italy, the Netherlands, Portugal, Russia, Sweden and Norway, and Turkey, for the regulation of the importation of spirituous liquors into Central Africa. The first article of the treaty provides that "the import duty on spirituous liquors, as that duty is regulated by the general act of Brussels, shall be raised throughout the zone where there does not exist the system of prohibition provided by Article XCI of the said general act, to the rate of 70 francs the hectoliter (about 52 cents a United States gallon), at 50 degrees centigrade, for a period of six years. The President transmits the treaty for the consent of the Senate to the adhesion of the United States to the agreement. A notice is inclosed from the Belgian Minister saying:

The examination of the documents inclosed will enable your Excellency to understand the importance of the decision of the conference. The duties constitute a remarkable increase over the tariff now in force, the minimum import duty fixed by the general act of 1890 having been raised in the new

agreement to more than four times the previous rate. This result can not fail to be welcomed with deep satisfaction by all who are interested in the great cause of the regeneration and preservation of the native peoples of Africa.

Barbarism on the Upper Kongo. A strange state of affairs is reported from the Kongo

Free State to the Southern Presbyterian Board of Missions. Letters from Revs. L. C. Vaas and H. R. Hawkins, missionaries at Luebo, give accounts of the burning of 14 villages and the killing of 90 or more natives by native state troops known as Zappo Zaps. They report that some of the victims were eaten by cannibals, and that the bodies of all who were slain were mutilated, their heads having been cut off. It is said the raid was ordered because the people could not pay the exorbitant taxes demanded by the State. The missionaries say they reported the matter to the proper authorities and demanded the withdrawal of the troops. The missionaries further say the Zappo Zaps are a tribe kept by the State for its protection. They are sent out to collect rubber, ivory, slaves, and goats as tribute from the people, and can then plunder, burn, and kill for their own amusement and gain. Mr. Vaas says: "The whole country is plagued, and not a village left standing. The people are in the bush. To-night, in a radius of about 75 miles, there are possibly over 50,000 people sleeping in the bush unsheltered, and we are in the midst of a rainy season."

The Brighter Side: Luebo. A letter from Rev. H. R. Hawkins, dated September

28th, reported that more than 50 had been added to the church at Luebo during the year, and a letter from Rev. W. M. Morrison, of Oct. 8, stated: "This has been, perhaps,

the greatest day in the history of the church at Luebo. Twenty-five were baptized, the largest number ever received at any one time." No one of our missions has ever been subjected to so many difficulties and trials in its temporal environments as the mission on the Kongo, but the wonderful spiritual blessing that has attended the work there has been more than a compensation for all these.

A Basuto Synod. Just at the time of the outbreak of the

Transvaal war, a synod of the French Protestant Church among the Basuto was held at Thaba Bossiou. It was a joint conference of the missionaries and the native pastors, and was a first experiment in giving the latter a larger participation in the direction of the church. These native pastors showed great intelligence in the discussion of the various subjects of the conference, and their collaboration was felt by the missionaries to be of inestimable value. "It is through them and by them," writes M. Sacottet, "that we shall eventually realize the ideal which we have always had before us of a black church governing herself and living by her own self. The synod marks an important date in the history of the mission."—*Journal des Missions Évangéliques*.

The French Mission on the Zambesi is now cut off from all relations with the civilized world, through the blocking of the railway by the South African war. It is unable even to revictual itself, and is threatened, if the situation is prolonged, with failure of the most necessary supplies for the life of Europeans.

Marriage in Nyassaland. According to a native sent home to the Universities' Mission, the course of love does not always run smooth even in East

Africa. For: "You have heard of my boy Julius so often that you will be interested to know that he is happily engaged to be married. It is quite a business-like arrangement—no moonlight, no poetry, no fine frenzies are necessary—a sufficiency of cloth works the oracle. He wanted to marry this woman some time ago, but there were difficulties. Poor Julius' heart did not break—he made shortly after a bid for another lady, a more expensive one still, in a somewhat similar situation. That did not come off, but when he returned up this way the course of true love had begun to run smoothly. Mrs. Mother-in-law paid Julius' people a fowl to make up for the reviling, and negotiations were re-opened. After a few hitches the girl's relations accepted the cloth Julius tendered, and now the engagement is an accomplished fact. After it was settled the lady paid Julius a visit and he made her a present of a garment. To-day she was baptized under the name of Monica, and she brought Julius a present of food, so that you see delicate attentions are in full swing. Before he can be married he must, of course, build a house (it must be close to his mother's or her's) and furnish it. It will cost him, at least, 1s. to get the house built, and I don't think he can possibly furnish it under another 1s. 6d. His marriage won't involve his leaving me. His wife will live at their house and her mother (or his) will look after her, keep her company, and see that she doesn't get into mischief."

The Boers and the Blacks. Rev. J. S. Moffat, writing from Cape Town, 11th November, 1899, says that the war is watched by the Bechuana natives with intense concern. "As one of them put it to me the other day: 'If the English win, then we black men can breathe and

live; if the Boers win, then we may as well die, for we shall be no more looked upon as men, but as cattle; so we shall all go home and pray to God to make the arms of the English strong.' And this is really the question of the day in South Africa: Are we to have all men—British, Boer, and aboriginal—dwelling together with equal rights as men under the British flag, or are we to have the domination of a Boer oligarchy over British and Blacks alike?"

"In the Transvaal a black man is not a human being—he is a lower link between man and the ape, created for the service of the white man. This doctrine, originating with the Boer, has infected the Uitlander, not slow to adopt a view so convenient to his selfishness, and reacts back upon the older colonies, where it finds a congenial soil. It is only the Imperial connection and the moral influence of what is called 'Exeter Hall,' by the colonists, that prevents a recrudescence of slavery in South Africa."

South African Missions. The following catalogue of South African missions is taken from the *Neukirchener Missions- und Heidenbote*, through the *Basel Magazine*:

IN NATAL AND ZULULAND.

(1) The American Board, since 1841. 9 stations, 19 out-stations, 10 missionaries, 16 organized churches, 1,500 members.

(2) Wesleyans, 1845. 17 stations, 5,000 members.

(3) Lutherans, Norwegians. 3 stations, 3,000 baptized.

(4) Berlin (I.), since 1847. 6 stations, 11 out-stations, 21 preaching places, 8 missionaries, 1 female teacher, 2,388 baptized.

(5) Anglicans. 9 stations, 12 clergymen, 3,000 baptized.

(6) Hermannburgers, since 1854. 20 stations, 33 out-stations, 23 missionaries, 4,500 members.

(7) Free Church of Scotland, since 1867. 4 stations, 53 out-stations, 4 missionaries, 41 native helpers, 2,911 baptized, 1,559 scholars.

(8) Swedish Church. 5 stations, 3 out-stations, 4 missionaries.

(9) Free Quaker Mission.

(10) General South African Mission. 4 stations, 7 missionaries.

BASUTOLAND.

(1) Paris Mission, since 1833. 17 stations, 152 outposts, 17 missionaries, 7 ordained native clergy.

(2) Anglicans (S. P. G.), since 1874. 4 stations, 4 missionaries, about 500 communicants.

KAFFRARIA AND PONDOLAND.

(1) Congregational Union (S. A.). 11 congregations.

(2) Free Church of Scotland. 10 stations, 108 outposts, 10 missionaries, 4 native pastors, 100 helpers, 6,219 communicants, 6,418 scholars.

(3) Scottish United Presbyterians, since 1857. 9 stations, 9 missionaries, 31 native helpers, 2,487 communicants, 2,000 scholars.

(4) Wesleyans, since 1820. Independent Church. 67 congregations, 111 clergymen (48 native), 1,473 native helpers, 79,453 baptized, 17,000 scholars.

(5) Unitas Fratrum, since 1828. 7 stations, 23 missionaries and wives, 5,314 adherents.

(6) Berlin (I.), since 1837. 5 stations, 5 outposts, 6 preaching places, 5 missionaries, 1 female teacher, 909 baptized, 457 communicants and wives, 438 scholars.

(7) Anglicans. 25 stations, about 10,000 baptized.

(8) Primitive Methodists, since 1871. 1 station, about 700 members.

(9) General South African Mission. 3 stations, 7 laborers.

BRITISH CENTRAL AFRICA (Westward and Northward of the Two Republics).

(1) Wesleyan, since 1871.

(2) London Society, since 1876.

(3) Holland Reformed Church.

(4) General South African Mission.

(5) S. P. G. (6) Hermannsburgers.

(7) Berlin (I.) Several stations (among them Kimberley and Douglas).

(8) American Board.

CAPE COLONY.

(1) London; (2) Wesleyan; (3) Primitive Methodists; (4) Berlin I. (5) S. P. G.; (6) Free Church; (7) U. P.; (8) Moravians; (9) G. S. A. M. (Capetown); (10) Rhenish; some others.

TRANSVAAL.

(1) Hermannsburgers, since 1857. 26 stations, 62 outposts, 29 missionaries, 319 native helpers, 40,000 adherents, about 19,000 communicants, 5,000 scholars.

(2) Berlin (I.), since 1859. 25 stations, 95 outposts, 132 preaching places, 31 ordained, 3 unordained missionaries, 18,500 adherents, 9,000 communicants.

(3) Wesleyans, since 1875. 25 stations, 3 missionaries, 5 native pastors, 24 helpers, 3,000 members.

(4) Anglican bishopric of Pretoria, with 300 baptized natives.

(5) Holland Reformed Church.

(6) G. S. A. M. 10 workers in Johannesburg.

ORANGE FREE STATE.

(1) Wesleyans, since 1833. Several stations and colored preachers.

(2) Berlin (I.), since 1834. 8 stations, 14 outposts, 48 preaching places, 12 missionaries, 2 female teachers, 5,570 baptized.

(3) Anglican bishopric of Bloemfontein. 900 baptized.

(4) Primitive Methodists.

(5) Holland Reformed Church. 4,000 baptized natives.

MISCELLANEOUS.

Judson's Voice. At the time when Mr. Judson went to

England to seek the cooperation of the London Missionary Society, he met with a very flattering reception, for his personal appearance was much in his favor. He was small and delicate, but his voice, like that of Wesley, was much more powerful than his audience expected to hear, and consequently took them by surprise. On one occasion he sat in the pulpit with Rowland Hill, and, at the close of the sermon, was requested to read a hymn. When he had finished, this clerical oddity arose and introduced him to the congregation as a young man going out to the East to seek the conversion of the heathen, adding: "And if his faith is proportioned to his voice, he will drive the devil from all India."—*The Story of Baptist Missions.*

A Good Word for Foreign Missionaries. Over against such objections one answer is sufficient, and it is such an

answer as is contained in a remark made to me by a very eminent United States official in Japan. "When I came to Japan," said this gentleman, "a few years ago, it was with a conscious prejudice against Christian missions, but after some years of residence I have come to the conviction that Christian missions and Christian missionaries have had more to do with

the advance of Japan in the last quarter of a century than all other causes put together."—*Rev. Edward Abbott.*

Mission Converts. It is always well to treat figures in a comparative way; for instance, to say that there are to-day between 1,500,000 and 2,000,000 converts connected with the various missions of the world means something, but the statement carries more weight if you add in the same breath that at the end of the second century there were probably no more Christians in all the world than this body of adherents now actually connected with native churches, to say nothing of the 200,000 or more who have died in the faith within the century. Or state the number of Japanese Christians as about 41,000 and say that they are a few more than the members of Congregational churches in the State of Ohio to-day. The total evangelizing force in the foreign field to-day, including both the missionaries and the native helpers, aggregates in the neighborhood of 50,000, or perhaps a little short of half the number of ordained Protestant ministers in the United States. Such a comparison gives an idea of the relative scarcity of workers compared with the tremendous magnitude of the field.—*Congregationalist.*

Our Gospel Power Houses. Dr. Radcliffe said of our colleges and academies, in his sermon as retiring moderator of the last General Assembly: "They are the depositaries of power for the Church." What was his idea? The Church, a great syndicate building and operating trolley lines in this and other lands to carry people from the City of Destruction to the City

Celestial. Who is superintendent? The Boards of Home and Foreign Missions of Sabbath-school Work and of Freedmen. Who sees to rolling stock wherein people may sit on their heavenly journey? The Board of Church Erection. Who attends to the technical instruction of conductors and motor-neers? The Board of Education? Who provides sanitariums for the worn-out and pensions for the honorably retired? The Board of Ministerial Relief. Is that all? O, no; what about power plants? "Our schools and colleges," says Dr. Radcliffe, "are the depositaries of power for the Church;" and the high commission of seeing that they are built, equipped, maintained, is given to this Board of Aid for Colleges and Academies. The Holy Spirit is the power. Bringing that power into the mind, heart, and life of youth is true education. The power-house gathers electricity out of the atmosphere; our schools and colleges bring the Holy Spirit to their students through three agencies—the Word, the Workers, and the Work.—*Rev. E. C. RAY, in The Spirit of Missions.*

OBITUARY.

Rev. Dr. John McDougall, of Florence, Italy. With no little sorrow have we learned of the death by pneumonia of our personal friend and editorial correspondent, Dr. McDougall, of Florence, so long at the very front in Italian evangelization. He had in charge the Scotch church in Florence, and was one of the most courteous of Christian gentlemen. For years he has indefatigably worked to evangelize Italy and establish Christian and Protestant schools, and we know of no man, except Cav. Matteo Prochet, who has done more for Italy's spiritual uplifting. *

AS THE FATHER
HATH SENT ME
EVEN SO SEND
I YOU

NEW YORK 1900

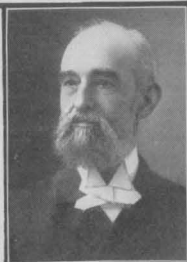
GO YE INTO
ALL THE WORLD
AND PREACH
THE GOSPEL
TO EVERY
CREATURE



S. L. BALDWIN



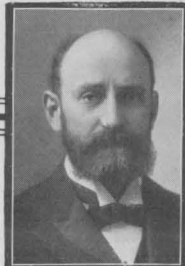
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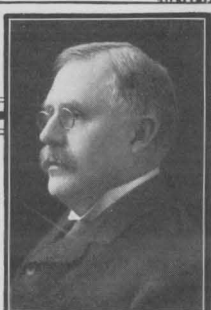
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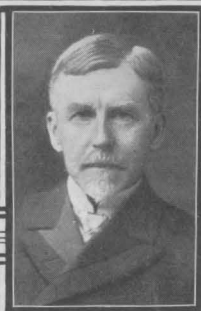


E. M. BLISS

LIVERPOOL
1860



MRS. J. T. GRACEY



J. S. DENNIS

LONDON
1888



MRS. JOSEPH COOK



H. C. MABIE

LO
I AM
WITH YOU
ALL THE DAYS
EVEN UNTO
THE END
OF THE AGE

THE ECUMENICAL CONFERENCE
NEW YORK

APRIL 21—MAY 1, 1900

GO MAKE
DISCIPLES
OF ALL
NATIONS

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New York City, April 21-May 1, 1900

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THE SUPERINTENDING PROVIDENCE OF GOD IN FOREIGN MISSIONS.*

BY THE EDITOR-IN-CHIEF.

God is in creation. Cosmos would still be chaos with God left out. He is also in history, and the whole course of missions is especially the march of God. Mission history is a mystery until read as His story.

We are now to look at the Superintending Providence of God in foreign missions. The word providence literally means forevision, and hence, foreaction—preparation for what is foreseen—and expresses God's invisible rule of this world, including His care, control, guidance, as exercised over both the animate and inanimate creation. In its largest scope it involves foreknowledge and foreordination, preservation and administration, exercised in all places and at all times.

For our present purpose the word, providence, may be limited to the Divine activity in the entire control of persons and events. This sphere of action and administration, or superintendence, embraces three departments: first, the natural or material—*creation*; second, the spiritual or immaterial—*new creation*; and third, the intermediate, *history*, in which He adapts and adjusts the one to the other, so that even the marred and hostile elements, introduced by sin, are made tributary to the final triumph of redemption. Man's degeneration is corrected in regeneration, the natural is made subservient to the supernatural, and even the wrath of man to the love and grace of God.

Thus intermediate between the mystery of creation and the mystery of the new creation lies the mystery of history, and links the other two. We are now to trace the working of the Creator and Ruler of both the matter worlds and time worlds, controlling the blind forces of nature and the intelligent forces of human nature, so as to make all events and agencies serve His ends as Redeemer.

In creation, God specially manifests His eternity, power, and

* The substance of an address delivered by appointment before the Ecumenical Conference on Foreign Missions, New York, Monday evening, April 23, 1900.

wisdom; in history, His sovereignty and majesty, justice and righteousness; in redemption, His holiness and benevolence, and, most of all, that grace which is not an essential attribute, but a voluntary exercise of His love. These positions being granted, we may expect to find, especially in mission history, proofs of God's superintending providence, and shall not be surprised to discover marks of His three-fold administration as Lawgiver, King, and Judge;* in His legislative capacity, commanding and counseling; in His executive capacity, governing and directing; in His judicial capacity, rewarding and punishing. Our brief space compels us to be content with a general glance over the whole theme as of a landscape from a mountain top.

The work of missions is preeminently God's enterprise—having on it the seal of His authority. He calls it His own "visiting of the nations to take out of them a people for His name."† Thus the whole course of missions becomes God's march through the ages. He has his *vanguard*, the precursors or forerunners that prepare His way, making ready for, and heralding, His approach. He has His *body-guard*, the immediate attendants that signalize His actual advance, bear His banners, and execute His will; and He has His *rear-guard*, the resultant movements consequent upon, and complementary to, the rest. Such is the wide field of survey which now lies before us.

To divest the thought and theme of this, its figurative dress, God's superintending providence in missions is seen from three points of view:

First, in the Divine preparations for world-wide evangelization.

Second, in the Divine cooperation in missionary activity.

Third, in the Divine benediction upon all faithful service.

Each of these, however, embraces many particulars which demand more than a rapid glance. God's preparations have reached through millenniums. But, within the century just closing, we may see Him moving before us, opening doors and shaping events, causing the removal of obstacles and the subsidence of barriers, raising up and thrusting forth workers, and furnishing new facilities; and in nothing more conspicuously than in promoting Bible translation and diffusion.

His cooperation is seen in the unity and continuity of the work, in the marked fitness between the workers and the work, the new fields and the new facilities. Startling correspondences in mission history reveal His omnipresence and faithfulness, such as synchronisms and successions among His chosen servants, parallel and converging lines of labor, and connecting links of service. All these, and much more, show, behind the lives and deeds of the workmen, One who wrought in them both to will and to work.

Mission history shows also clear traces of the *Judge*. Hindrances

* Isaiah, xxxiii : 22.

† Acts, xv : 14.

and hinderers have at times been removed by sudden retributive judgments; nations that would not serve His ends have declined and even perished; and churches, cursed with spiritual apathy and lethargy, have decayed. On the other hand, His approval has been as marked in compensations for self-denial, in rewards for service, often only after many days; in making martyr blood the seed of new churches, and in lifting to a higher level the individual and church life that has been most unselfishly jealous and zealous of His kingdom.

Such are a few of the proofs which the devout student of the missions finds of a superintending providence. The Milky Way, in the opinion of some of the pagan philosophers, was regarded as an old, disused path of the sun, upon which He had left some faint impression of His glorious presence in the golden stardust from His footsteps. To him who prayerfully watches mission history it is God's *Via Lactea*: He has passed that way, and made the place of His feet glorious.

All that can now be done is to give a few examples which justify faith in this superintending providence. Brevity forbids more than the citation of instances sufficient to demonstrate and illustrate these positions. But one thing we premise, that the evidence of Divine coworking will be clearest where there is nearest adherence to His declared methods of working; a formal obedience in the energy of the flesh can command no such blessing as the obedience of faith in the energy of the Spirit.

DIVINE PREPARATION FOR MISSIONS.

As to Divine preparation for world-wide ministries to human souls, what events and what messengers have been His chosen forerunners! The first half of the eighteenth century seemed more likely to be the mother of iniquity and idolatry than to rock the cradle of world-wide missions. Deism in the pulpit and practical atheism in the pew naturally begot apathy, if not antipathy, toward Gospel diffusion. A hundred and fifty years ago, in the body of the Church, disease was dominant and death seemed imminent. Infidelity and irreligion stalked about, God denying and God defying. In camp and court, at the bar and on the bench, in the home and in the church there was a doctrinal plague of heresy and a moral leprosy of lust.

How then came a century of modern missions? Three great forces God marshaled to cooperate: the obscure Moravians, the despised Methodists, and a little band of intercessors scattered over Britain and America. There had been a consecrated few in Saxony for about a hundred years, whose hearts' altars had caught fire at Huss's stake, and fed that fire from Spener's pietism, and Zinzendorf's zeal. Their great law was labor for souls, all at it and always at it. God had already made Herrnhut the cradle of missions, and had

there revived the apostolic church. Three principles underlay the whole life of the United Brethren: Each disciple is, first, to find his *work* in witness for God; second, his *home* where the widest door opens and the greatest need calls; and third, his *cross* in self-denial for Christ. As Count Zinzendorf said: "The whole earth is the Lord's; men's souls are all His; I am debtor to all."

The Moravians providentially molded John Wesley, and the Holy Club of Lincoln College, Oxford, touched by this influence, took on a distinctively missionary character. Their motto had been "Holiness to the Lord;" but holiness became wedded to service, and evangelism became the watchword of the Methodists. Just then, in America, and by a strange coincidence, Jonathan Edwards was unconsciously joining John Wesley in preparing the way for modern missions. In 1747, exactly 300 years after the United Brethren organized as followers of Huss at Lititz in Bohemia, Edwards sent forth his bugle-blast from Northampton, New England, calling God's people to a visible union of prayer for a speedy and world-wide effusion of the Spirit. That bugle-blast found echo in Northampton, in old England, and William Carey resolved to undertake to organize mission effort—with what results we all know. And, just as the French revolution let hell loose, a new missionary society in Britain was leading the awakened Church to assault hell at its very gates. Sound it out and let the whole earth hear: *Modern missions came of a symphony of prayer!* and at the most unlikely hour of modern history, God's intercessors in England, Scotland, Saxony, and America repaired the broken altar of supplication, and called down the heavenly fire. That was God's preparation.

The monthly concert made that prayer-spirit widespread and permanent. Other bodies of Christians followed the lead of the humble Baptists, who in widow Wallis's parlor at Kettering made their new covenant of missions; and great regiments began to form and take up the line of march, until before the nineteenth century was a quarter through its course the whole Church was joining the missionary army. And so it came to pass that, as a little while before, even clerical essayists, like Sydney Smith, could sneer at the "consecrated cobblers" and try to rout them from their nest; that which had been the motto of a despised few became the rallying cry of the whole Church of God.

DIVINE COOPERATION IN MISSIONS.

With this glance at some of the immediate precursors and preparations we turn to look at the history of the century as a missionary movement. Nothing is more remarkable than the rapid *opening of doors* in every quarter. At the beginning of the century the enterprise of missions seemed to worldly wise and prudent men hopeless and visionary. Cannibalism in the Islands of the Sea, fetishism in the Dark Continent,

exclusivism in China and Japan, the rigid caste system in India, intolerance in papal lands, and ignorance, idolatry, superstition, depravity, everywhere, but in most cases conspiring together, reared before the Church impassable walls, with gates of steel. Most countries shut out Christian missions by organized opposition, so that to attempt to bear the good tidings was simply to dare death for Christ's sake. The only welcome awaiting God's messengers was that of cannibal ovens, merciless prisons, or martyr graves.

As the little band advanced, on every hand the walls of Jericho fell, and the iron gates opened of their own accord. India, Siam, Burma, China, Japan, Turkey, Africa, Mexico, South America, the Papal States, and Korea, were successively and successfully entered. Within five years, from 1853 to 1858, new facilities were given to the entrance and occupation of seven different countries, together embracing half the world's population. There was also a remarkable subsidence of obstacles, like to the sinking of the land below the sea level to let in its flood, as when the idols of Oahu were abolished just before the first band of missionaries landed at the Hawaiian shores, or as when war strangely prepared the way just as Robert W. McAll went to Paris to set up his first *salle*.

At the same time God was raising up workers in unprecedented numbers, and men and women so marvelously fitted for the exact work and field as to show unmistakable foresight and purpose. The biographies of leading missionaries read like chapters where prophecy lights up history. Think of William Carey's inborn adaptation to his work as translator in India, of Livingstone's career as missionary explorer and general in Africa; of Catherine Booth's capacity as mother of the Salvation Army; of Jerry McAuley's preparation for rescue work in New York City; of Alexander Duff's fitness for educational work in India; of Adoniram Judson's schooling for the building of an apostolic church in Burma; of John Williams's unconscious training for his career as evangelist in the South Seas. Then mark the unity and continuity of labor. See one worker succeed another at crises unforeseen by man, as when Gordon left for the Sudan on the day when Livingstone's death was first known in London, or Pilkington arrived in Uganda the very year when MacKay's death was to leave a great gap to be filled. Then study the theology of inventions, and watch the furnishing of new facilities for the work as it advanced. He who kept back the three greatest inventions of reformation times, the mariner's compass, the steam engine, and the printing press, until His Church put on her new garments, waited to unveil nature's deeper secrets, which should make all men neighbors, until the reformed Church was mobilized as an army of conquest!

At times this superintending providence of God has inspired awe by unmistakably judicial strokes of judgment, as when in Turkey in

1839, in the crisis of missions, Sultan Mahmūd suddenly died, and his edict of expulsion had no executive to carry it out, and his successor Abdul Medjid signalized the succession by the issuing of a new charter of liberty; or as when in Siam, twelve years later, at another such crisis, God by death dethroned Chaum Klow, the reckless and malicious foe of missions, and set on the vacant throne Maha-Mong-Kut, the one man in the empire taught by a missionary and prepared to be the friend and patron of missions, as also his son and successor, Chulalongkorn!

These are but parts of His ways. The pages of the century's history are here and there written in blood, but even the blood has a golden luster. Martyrs there have been, like John Williams, and Coleridge Patteson, and James Hannington, Allen Gardiner, and Abraham Lincoln, and David Livingstone, the Gordons of Erromanga and the Gordon of Khartoum, the convert of Lebanon, and the court pages at Uganda; but every one of these deaths has been like that of the seed which falls into the ground to die that it may bring forth fruit. The churches of Polynesia and Melanesia, of Syria and Africa, of India and China, stand rooted in these martyr graves as the oak stands in the grave of the acorn, or the wheat harvest in the furrows of the sown seed. It is part of God's plan that thus the consecrated heralds of the cross shall fill up that which is behind of the sufferings of Christ in their flesh, for His body's sake which is the Church.

THE DIVINE BENEDICTION IN MISSIONS.

He who thus prepared the way, and wrought in and with the workers, has shown the same superintending providence in the *results* of missions. Two brief sentences fitly outline the whole situation as to the *direct* results in the foreign field: First, native churches have been raised up with the three features of a complete church life: self-support, self-government, and self-propagation; and second, every richest fruit of Christianity, both in the individual and in the community, has been found growing and ripening wherever there has been faithful Gospel effort. Then, as to the *reflex* action of missions on the church at home, two other brief sayings are similarly exhaustive: first, Thomas Chalmers's remark, that "foreign missions act on home missions not by exhaustion, but by fermentation," and second, Alexander Duff's sage saying, that "the church that is no longer evangelistic, will soon cease to be evangelical."

The whole hundred years of missions is a historic commentary on these four comprehensive statements. God's word has never returned to Him void. Like the rain from heaven, it has come down, not to go back until it has made the earth to bring forth and bud, yielding not only bread for the eater, but seed for the sower, providing for salvation of souls and expansion of service. Everywhere God's one everlasting

sign has been wrought; instead of the thorn has come up the fir tree, and instead of the brier, the myrtle tree—the soil of society exhibiting a total change in its products, as in the Fiji group, where a thousand churches displace heathen fanes and cannibal ovens, or as among the Karens, where on opposing hills the Schway Mote Tau Pagoda confronts the Kho Thah Byu Memorial Hall, typical of the old and the new. Along the valley of the Euphrates, churches have been planted by the score; with native pastors, supported by self-denying tithes of their members. Everywhere the seed of the Word of God being sown, it has sprung up in a harvest of renewed souls which in time have become themselves the good seed of the kingdom, to become the germs of a new harvest in their turn.

On the other hand, God has distinctly shown his approval of missionary zeal and enthusiasm in the church at home which has supplied the missionaries. Spiritual prosperity and progress may be gauged so absolutely by the measure of missionary activity, that the spirit of missions is now recognized as the spirit of Christ. Solomon's proverb is proven true, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty;" and Christ's paradox is illustrated: "The life that is saved is lost, and the life that is lost is saved." Phillips Brooks, with startling force, compares the church that apologizes for doing nothing to spread the good news on the ground of its poverty and feebleness, to the parricide who, arraigned in court for his father's murder, pleads for mercy on account of his orphanhood! The hundred years have demonstrated that "religion is a commodity of which the more we export the more we have remaining."* The logic of events proves that the surest way to keep the church pure in faith and life, is to push missions with intelligence and holy zeal. What seal of God upon mission work could be more plain than the *high ideals of character* seen in the missionaries themselves! The workman leaves his impress on his work, but it is no less true that the work leaves its mark on the workman. Even those who assail missions, applaud the missionaries. They may doubt the policy of sending the best men and women of the church abroad to die by fever or the sword, or waste their sweetness on the desert air; but there is no doubt that such a type of character as is developed by mission work, is the highest known to humanity. In this field have grown and ripened into beauty and fragrance the fairest flowers and fruits of Christian life. Here have been illustrated, as nowhere else, unselfish devotion to Christ, unswerving loyalty to the Word, and unsparing sacrifice for men. Was it not Theodore Parker who said, that it was no waste to have spent all the money

* Mr. Crowninshield objected in the Senate of Massachusetts to the incorporation of the A. B. C. F. M., that it was designed to "export religion, whereas there was none to spare from among ourselves." This is Mr. White's reply,

missions had cost, if they gave us one Judson? Here, on the mission field, are to be found, if anywhere, the true succession of the apostles, the new accession to the goodly fellowship of the prophets, and the continued procession of the noble army of martyrs.

Surely all this is the standing proof of the superintending providence of God. He who gave our marching orders, gave at the same time the promise of His perpetual presence on the march. And He has kept His word. "Lo I am with you all the days, even unto the end of the age." At every step He has been seen by faith, the Invisible Captain of the Lord's Host, and in all victories there has been, behind the sword of Gideon, the sword of the Lord.

This whole history reminds us of that conspicuous passage in the Acts of the Apostles where, within the compass of twenty verses, fifteen times *God* is put boldly forward as the one Actor in all events. Paul and Barnabas rehearsed, in the ears of the church at Antioch and afterward at Jerusalem, not what *they had done* for the Lord, but all that *He had done with them*, and how *He had opened the door of faith* unto the Gentiles; what miracles and wonders *God had wrought* among the Gentiles *by them*. And, in the same spirit, Peter, before the council, emphasizes how God had made His choice of him as the very mouth whereby the Gentiles should hear the word of the Gospel and believe; how He had given them the Holy Ghost and put no difference between Jew and Gentile, purifying their hearts by faith; and how He who knew all hearts had thus borne them witness. Then James, in the same strain, refers to the way in which *God had visited* the Gentiles *to take out* of them a people for His name; and concludes by two quotations or adaptations from the Old Testament which fitly sum up the whole matter:

"The Lord *who doeth all these things.*"

"Known unto God are *all His works* from the beginning of the world." (Acts xiv:27 to xv:18.)

The meaning of such repeated phraseology can not be mistaken. God is thus presented as the one Agent or Actor, even conspicuous apostles, like Paul and Peter, being only His instruments. No twenty verses in the Word of God contain more emphatic and repeated lessons on man's insufficiency and nothingness and God's all-sufficiency and almightiness. It was God working upon man through man, choosing a man to be His mouthpiece, with His key unlocking shut doors; it was God visiting the nations, taking out a people for His name, turning sinners into saints, purifying hearts and bearing them witness. He and He alone did all these wondrous things, and according to His knowledge and plan of what He would do from the beginning. These are not the acts of the Apostles but the acts of God through the apostles. In the same spirit the praying saint of Bristol named his journal: "*The Lord's Dealings with George Müller.*"

There is, indeed, a superintending Providence of God in foreign missions; the King is there in imperial conduct, the Lawgiver in authoritative decree, the Judge in reward and penalty: God, the eternal, marshaling the ages with their events; God, the omnipresent, in all places equally controlling; God, the omniscient, wisely adapting all things to His ends. The Father of spirits, discerning the mutual fitness of the worker and his work, raises up men of the times for the times. Himself deathless, His work is immortal tho His workmen are mortal, and the building moves on from cornerstone to capstone, while the builders dying give place to others. He has opened the doors and made sea and land the highways for national intercourse, and the avenues to national brotherhood. He has multiplied facilities for world-wide evangelization, practically annihilating time and space, and demolishing even the barriers of language. The printing and circulating of the Bible in four hundred tongues, reverses the miracle of Babel and repeats the miracle of Pentecost. Within the past century the God of battles has been calling out His reserves. Three of the most conspicuous movements of the century have been the creation of a new regiment of Medical Missions, the Woman's Brigade, and the Young People's Crusade. The organization of the Church Army is now so complete, that but one thing more is needful, namely, to recognize the invisible Captain of the Lord's Hosts, as on the field, to hear His clarion call summoning us to the front, to echo His Word of command; and, in the firm faith of His leadership, pierce the very center of the foe, turn his staggering wings, and move forward as one united host in one overwhelming charge.

ZINZENDORF, THE FATHER OF MODERN MISSIONS.

BY MISS BELLE M. BRAIN, SPRINGFIELD, OHIO.

Author of "Fuel for Missionary Fires," "Transformation of Hawaii," etc.

Two centuries ago, on May 26, 1700, in the city of Dresden, where Zinzendorf street perpetuates the name of an illustrious family now extinct, there came into the world a little child—Nicolaus Ludwig by name, Count of Zinzendorf and Pottendorf by rank—who was destined to become great in the kingdom of God. As founder of the renewed Moravian Church, and promoter of its vast missionary enterprises, he exerted an influence that has not diminished with the passing years. The two hundredth anniversary of his birth finds the mighty forces he set in motion still operating powerfully to bless the world.

Count von Zinzendorf, statesman, bishop, poet, preacher, missionary, was one of the most remarkable characters of modern times. Descended from a long line of illustrious ancestors, he owed much to heredity. His grandfather, exiled from Austria for conscience sake,

surrendered his large estates rather than deny his faith. His maternal grandmother, the Baroness von Gersdorf, a friend and disciple of the pietist Spener, was a woman of no ordinary attainments. Possessed of keen intellectual powers, she read the Bible in its original tongues, composed hymns of a high order, and corresponded in Latin with the learned men of her day.

At an early age the little count was dedicated to the service of Christ. Six weeks after his birth, his father, who occupied a high position at the Saxon Court, lay upon his death-bed. Shortly before he passed away, he took the unconscious babe in his arms, and solemnly gave him to God. After the death of her husband the widowed countess went to reside with her mother, the Baroness von Gersdorf, at Gross-Hennersdorf, in Upper Lusatia. A few years later she married again, leaving her little son to the care of his gifted and saintly grandmother.



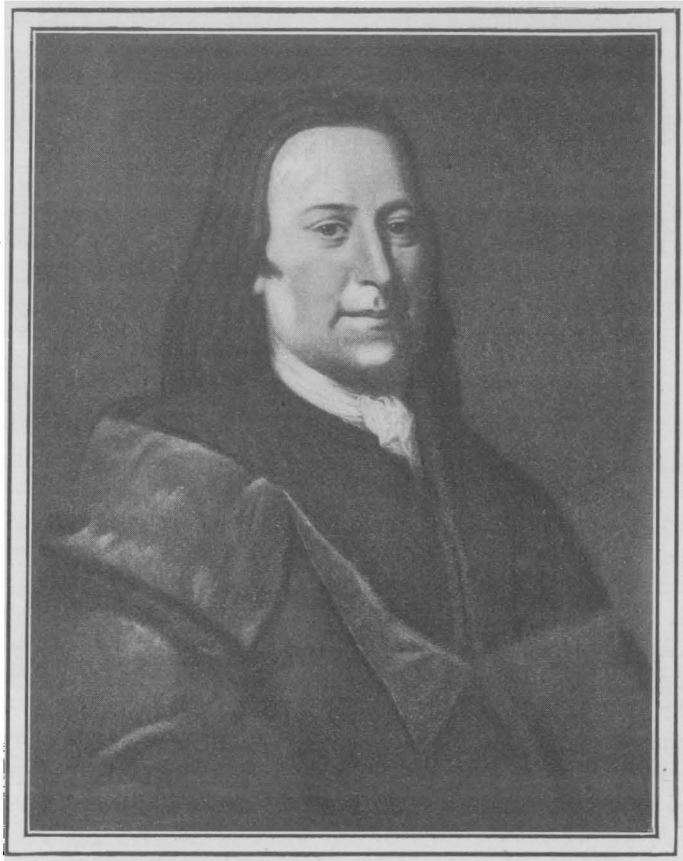
RUINED CASTLE OF GROSS-HENNERSDORF.
Showing the balcony-window from which the child
Zinzendorf threw letters of love to the Savior.

In the castle at Gross-Hennersdorf the child's environment was such as to develop the rare gifts bestowed upon him by heredity. His grandmother trained him with unusual care; his aunt, the Baroness Henrietta, prayed with him night and morning; Dr. Spener, his sponsor at baptism, watched over him with fatherly solicitude; and Edeling, his tutor, was a young pietist from Halle. Spener, Francke, and other eminent men were frequent guests at the castle. From

his earliest days the little count was much in the company of the great and good.

Reared in such an atmosphere, he early developed a precocious piety that has, perhaps, never been equaled. The story of his childhood reads less like fact than fiction. In his fourth year he began to seek after God, framing his covenant thus: "Be thou mine, dear Savior, and I will be thine." Christ was so real to him that he spent hours talking to Him as to a familiar friend. "A thousand times," he says, "I heard him speak in my heart, and saw him with the eye of faith." Visitors to the old ruined castle at Gross-Hennersdorf are still shown the window from which, with child-like faith, he tossed little letters of love and devotion to the Savior, believing that the angels would carry them up to God.

To this extraordinary child Christ was all in all. He might with



NICOLAUS LUDWIG, COUNT VON ZINZENDORF.
From a portrait by Kupetzky.

truth have exclaimed, as he did years after at Herrnhut, "I have but one passion; it is He, only He!" It was his custom to hold prayer-meetings in his private room, and to preach to companies of friends, or rows of chairs when an audience failed. This was no mere child's play, but the earnest expression of a loving heart. On one occasion, when the rough soldiers of Charles XII. invaded the castle, they came unexpectedly upon the little count engaged in his devotions. Awestruck, they paused to listen, and then silently withdrew.

At the age of ten, young Zinzendorf was sent to Francke's school at Halle. Here, for a time, his life was far from happy. Unused to companions of his own age, he was ill-prepared for school life. Unfortunately, too, he overheard his mother describe him to Francke as very talented, but headstrong, full of pride, and in sore need of a restraining hand. Put under a discipline needlessly severe, he was often flogged in public for imaginary offenses, and sometimes made to stand

in the streets of Halle placarded as a "lazy donkey." At the end of two years, Francke declared him incorrigible, and demanded his removal from the school. Through the intercession of his grandmother, however, who knew his real character, he was given another trial. Ere long complaints against him ceased, and both teachers and fellow students began to appreciate his worth.

While at Halle, Zinzendorf received his first inspiration in missions, and began his active service for Christ. From his place in Francke's household he heard accounts of the mission established in the East Indies by the king of Denmark, and occasionally came in contact with missionaries returning from the field. This stirred his young heart with longing to win the world to Christ. To this end he established prayer-circles among the boys, and founded the famous "Order of the Grain of Mustard Seed," composed originally of five pious lads, who pledged themselves to "give the Gospel to all, Jews and heathen alike." With his most intimate friend, the Baron Frederick von Watteville, a youth of his own age, he made, in 1715, the additional covenant to promote the cause of missions, especially among those degraded heathen to whom no one else would go.

In 1716 his uncle, fearing that the atmosphere of Halle would unfit him for a diplomatic career, sent him to the University of Wittenberg, where he matriculated as a student of law. His own wish was to study theology, but his relatives would not consent to it, even his pious grandmother scorning the idea of a German count becoming a preacher! Student life at Wittenberg was gay and wild, and he found himself the only earnest Christian in a company of worldly-minded young men. Nevertheless he was true to his Master, frequently spending whole nights in prayer and study of the Word. Ere long his influence became so great that he was actually chosen, by leading professors on both sides, to mediate in a great religious controversy between Wittenberg and Halle.

In 1719 Count Zinzendorf entered upon a tour of travel, thought necessary, in those days, for the completion of a young nobleman's education. His uncle hoped, too, that a sight of the world and its gaieties would "take the nonsense out of him." It had, however, the opposite effect. "If the object of my being sent to France is to make me a man of the world," he said, "I declare that this is money thrown away; for God will, in his goodness, preserve in me the desire to live only for Jesus Christ." With such a spirit in his heart, contact with the "brilliant wretchedness" of the world augmented, rather than diminished, his purpose to serve his Lord. Then, too, in the gallery at Dusseldorf, he was powerfully impressed by the *Ecce Homo* of Sternberg, under which was this inscription:

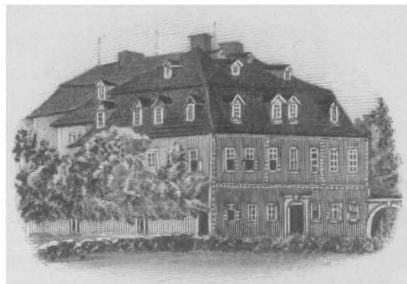
*"Hoc feci pro te;
Quid facis pro me?"*

As he looked upon the sad, expressive face of the crucified Redeemer, and felt that he had no adequate answer to the question, he renewed his consecration vows.

Returning from his travels, he visited the branches of his family at Oberberg and Castell. At the latter place occurred the romance of his life, a touching story quite in keeping with his character. During an illness that prolonged his stay, he fell in love with his cousin Theodora, and since she was a discreet and pious maiden, offered her his hand. Though somewhat cold and distant, she responded by giving him her portrait, which was equivalent to a betrothal. All went well until he discovered that his friend, Count Reuss, was also in love with Theodora. With lofty ideals of friendship, each young nobleman insisted on retiring in favor of the other. At length they appealed to the young lady herself. She promptly chose Count Reuss, and Zinzendorf bowed in submission to the will of God. "Even if it cost me my life to surrender her," he said, "if it is more acceptable to my Savior, I ought to sacrifice the dearest object in the world." With a touching spirit of resignation he composed a cantata which was rendered on the occasion of the formal betrothal of the happy pair, and at the close of the ceremony offered up a fervent and affecting prayer for their future happiness.

Two years later, September 7, 1722, he was happily married to the Countess Erdmuth Dorothea, sister of Count Reuss, a lady of exalted Christian character to whom he owed much of the success of his remarkable career. On their wedding day they covenanted to lay aside all ideas of rank, to win souls, and to be ready to go at a moment's notice, wherever the Lord might call them.

On attaining his majority in 1721, Count Zinzendorf greatly desired to enter the service of the church; his relatives, however, insisted on his entering the service of the state. With a strong spirit of filial obedience, he reluctantly declined Francke's offer of a position at Halle, and accepted the post of counselor at Dresden. The time had now come for him to take possession of his inherited estates. But, some difficulties arising concerning them, he waived his rights rather than resort to law, and purchased from his grandmother the small estate of Berthelsdorf, about three miles from Gross-Hennersdorf, his object being to make it a model Christian village. Having received homage as "Lord of the Manor," May 19, 1722, he secured the appointment of his friend, John Andrew Rothe, as village pastor, and at once

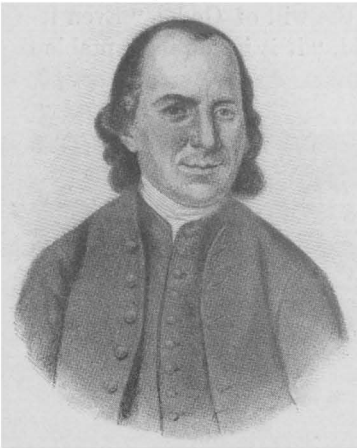


HOUSE OF COUNT VON ZINZENDORF.
Berthelsdorf, near Hennersdorf.

began to plan for the uplifting of his tenantry. At the installation service of the new minister, Pastor Schaefer, of Gorlitz, used these words: "God will light a candle on these hills which will illuminate the whole land"—a prophecy that has been wonderfully fulfilled. The year following, Zinzendorf, indefatigable in his purpose to serve God, formed with Rothe, Schaefer, and Frederick von Watteville, the "League of the Four Brethren," having as its object the extension of the Redeemer's kingdom.

Though Zinzendorf had apparently been thwarted in his purpose to devote his time wholly to the cause of Christ, it proved to be only for a time. Not long was he to spend his strength in the service of an earthly king. God had chosen him for a mighty work, and ere

long he was brought into contact with it. In 1722, shortly after the purchase of Berthelsdorf, Christian David, a young carpenter of Moravia, came seeking an asylum for some persecuted Protestants of his native land. The count gave them permission to settle on his estate, little knowing that thus was to be formed the "parish destined for him from eternity."



CHRISTIAN DAVID.
1690-1751.

The refugees for whom Christian David had come to intercede were a scattered remnant of the ancient Moravian Church, the story of which is one of the saddest, but most heroic known to history. Founded in 1457 by the proscribed followers of John Huss, wave upon wave of

persecution had rolled over it, until, at the close of the seventeenth century, it was to all appearances extinct. There remained, however, scattered through Bohemia and Moravia, little communities of secret disciples known as the "hidden seed." In 1715—the year in which Zinzendorf and Watteville made their memorable covenant—these little communities began to feel the reviving influence of the Holy Spirit in their midst. Christian David, a zealous Roman Catholic, became dissatisfied with his faith, and started out in search of truth. Finding it in Saxony through Pastor Schaefer, he returned home to preach Christ. A Protestant awakening followed, and fierce persecution broke out. Since it was evident that Protestants could not live in Moravia, Christian David sought an asylum for them in Germany, finding it, as we have seen, in Berthelsdorf. Shortly before midnight, May 27, 1722, with the greatest secrecy, he led forth the

first little band of ten pilgrims on their journey to the promised land.

Arriving at Berthelsdorf, they found Count Zinzendorf absent from home, but his steward received them kindly, and gave them permission to remain. They chose as a building site a small flat elevation, known as the Hutberg or Watch Hill. It was a barren, uncultivated spot, about a mile from Berthelsdorf; but to Christian David and his companions the name it bore came as a message from on high. "It shall be the 'Lord's Watch,'" they said; "here will we build." Such was the humble beginning of the settlement at Herrnhut. Ere long the first little company was joined by others, Christian David returning again and again to lead them out.

Count Zinzendorf's first meeting with the refugees occurred while on a visit to Berthelsdorf during his wedding journey. As he drove through his estate one evening he noticed a light in a house that had been erected during his absence. On learning that it belonged to the Moravians he entered the dwelling and gave its occupants a hearty welcome, commending them to God in prayer.

Busy with his work as a Christian landlord at Berthelsdorf, the count gave little thought to the settlement on the hill. At length, however, Herrnhut forced itself upon his attention. When it became known that he had welcomed religious exiles to his estate, persecuted Protestants of various sorts flocked thither. As a result there were in the new community men of strong will and intense convictions whose ideas clashed. The spirit of discord grew apace, and at length Zinzendorf felt obliged to take it in hand. Realizing that at heart they were true and loyal Christians, he went among them privately and endeavored to show them the error of their way. Then, gathering them together in the castle at Berthelsdorf on May 12, 1727, he submitted to them certain rules and regulations by which he proposed they should be governed. This had the desired effect. Without a dissenting voice the statutes were accepted, and in the general hand-shaking that followed, the spirit of dissension began to melt away.



THE OLD BERTHELSDORF CHURCH.

Zinzendorf now began to perceive that God was calling him to become the leader of these people. Forming them into bands and societies, he instituted religious meetings among them, and at the close of each day gathered them together for a service of prayer and praise. Gradually a great change was wrought. Discord gave place to brotherly love, theological dispute to Christian unity, and a spirit of peace and joy began to pervade the atmosphere. At length, in a most signal manner, God set the seal of divine approval upon the work. On August 13, 1727, a date regarded as their spiritual birthday by the renewed Moravian Church, while they were assembled in the Lutheran Church at Berthelsdorf to partake of the Communion, there occurred a mighty outpouring of the Holy Spirit, such as has been rarely experienced since Pentecost. The power of this revival is still felt in the church to-day, a system of hourly prayer having been agreed upon to perpetuate it.

About this time Zinzendorf found in the library at Zittau, a copy of the Order of Discipline of the Ancient Moravian Church, published by its last bishop, John Amos Comenius. This greatly stirred his heart. "I could not read the lamentations of Comenius," he says, "lamentations called forth by the idea that the Church of the Brethren had come to an end, and that he was locking its door—I could not read his mournful prayer, 'Turn thou us unto Thee, O Lord, and we shall be turned; renew our days as of old,' without resolving then and there: I, as far as I can, will help bring about this renewal. And tho I have to sacrifice my earthly possessions, my honors, and my life, as long as I live I will do my utmost to see to it, that the little company of the Lord's disciples shall be preserved for Him until He comes." Resigning his position at the Saxon court, he henceforth devoted time, money, and talents wholly to their cause. As their leader, he endeavored to shape their development, not as an organization separate from the Lutheranism of the land, but according to Spener's idea of a "church within the church."

Under his guidance a firm and stable form of government was established in Herrnhut. Men of loose views and worldly tastes were weeded out, and none but true-hearted Christians allowed to remain. The women gave up their brilliant Bohemian dress, and adopted a simple costume consisting of a plain dress and a cap tied with ribbons, the color of which indicated their position in life—widows wearing white, wives blue, and maidens red. An order of worship, with many beautiful customs, including the far-famed Easter service, was introduced, and the constant use of sacred song became one of their marked characteristics. Under the new régime life at Herrnhut became grave and serious, but happy and prosperous, combining joyous religious experience with the faithful performance of daily tasks.

The province of Moravianism, however, was not merely to illustrate

the beauties of an almost ideal Christian life at home, but also to embody the principle of apostolic obedience to the command to preach the Gospel abroad. In his dealings with Zinzendorf and the Brethren God had been slowly unfolding great plans for the evangelization of the world. Having prepared a chosen people in the furnace of affliction, he led them out of bondage, and raised up for them a leader saturated with evangelistic zeal, under whose direction they became, not only the pioneers of modern missions, but the foremost missionary church in all the world.

Missionary interest in the Moravian Church dates back to 1731, when Count Zinzendorf went to Copenhagen to be present at the coronation of Christian VI. Here he saw two Esquimos who had been baptized in Greenland by Hans Egede, and learned with sorrow that his mission was likely to be abandoned. At the same time his attendants became acquainted with Anthony, a negro servant of the Count de Laurwig, who told them of the slaves in the West Indies who desired to be Christians but had no one to teach them of God. On his return, Count Zinzendorf, as was his custom, related to the congregation at Herrnhut the principal events of his journey, dwelling especially upon the two Greenlanders and the story of the West Indian slaves, adding that perhaps there were those present who would yet preach in these distant lands. Shortly after the negro, Anthony, came by invitation to address the congregation. His words created in the hearts of two young men a strong desire to carry the Gospel to the slaves. A few days later, in a letter to the congregation, they made known their wish. During the public reading of this letter the hearts of two other brethren were moved with a strong impulse to go to Greenland.

Not for a year was the congregation ready to send them forth. Then, on August 21, 1732—a most memorable date—Leonard Dober, accompanied by David Nitschmann, who was to assist in establishing the mission and then return, left Herrnhut and started for the West India Islands. At three o'clock in the morning, each with a small bundle and about \$3.00 a piece in money, they began their journey, Count Zinzendorf taking them in his carriage as far as Bautzen, where he invoked upon them the blessing of God, and then bade them farewell. Five months later, January 13, 1733, the cousins Matthew and Christian Stach, accompanied by Christian David, departed on a similar mission to Greenland. From these humble beginnings Moravian



DAVID NITSCHMANN.

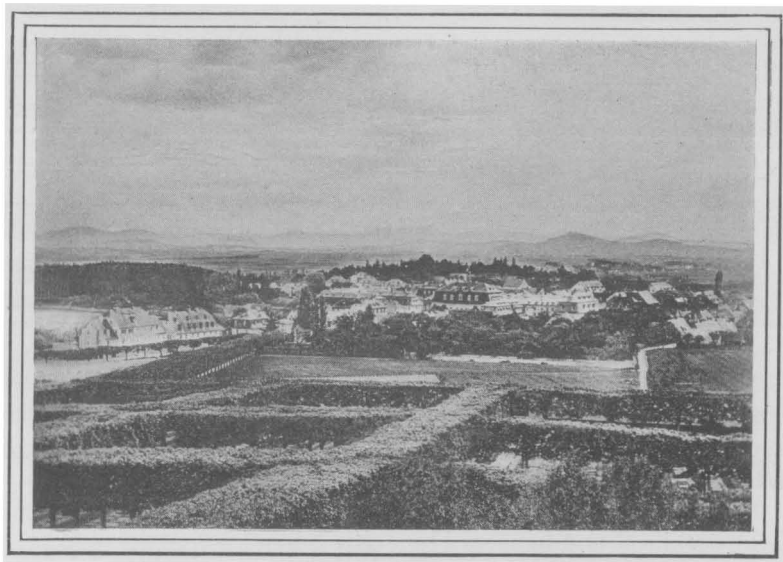
missions have spread to every quarter of the globe. On the occasion of their first jubilee in 1782, ten years before Carey preached his famous sermon, they occupied 27 stations, manned by 165 missionaries. Well may Zinzendorf be called the "father of modern missions."

Meanwhile the work was zealously pushed at home. Under the direction of their indefatigable leader, the Brethren went far and wide throughout the countries of Europe, founding new settlements and beginning the Diaspora work, the object of which was not to proselyte members from the state churches, but to foster spiritual life within them by the formation of societies for prayer.

Not without constant opposition was Zinzendorf allowed to prosecute his great work. Accused of founding a new sect, and of preaching without authority, false charges of all kinds were preferred against him and his community at Herrnhut. "The ideal which inspired him," says Bishop De Schweinitz, "was too lofty for that day of sectarian bigotry and dispute. He was more than a century ahead of his times." No man was ever more thoroughly maligned, and none ever bore slander and opprobrium more patiently. Personal malice he allowed to go unanswered, but attacks upon his people were met with tact and skill. In 1732, when complaint was made before the Saxon court that the Herrnhuters were unorthodox, he invited a body of commissioners to come and see for themselves. After a thorough investigation they were obliged to report that the "people of Herrnhut were perfectly orthodox and might continue to live in peace." In 1734, to silence further opposition, Zinzendorf was ordained a Lutheran minister with full power to preach, and in 1735 he had David Nitschmann consecrated a bishop by Daniel Ernest Jablonsky, court preacher at Berlin, to whom the Brethren's episcopate had been transmitted by his uncle, Bishop Comenius. Two years later, on the advice of King Frederick William I. of Prussia, Zinzendorf was himself made a bishop of the Moravian Church.

Nevertheless the opposition continued. In 1736, owing to the misrepresentations of his enemies, Zinzendorf was banished from Saxony. He received the news with characteristic submission to the will of God. "What matter!" he exclaimed; "even had I been allowed by law I could not have remained at all in Herrnhut during the next ten years. That place is our proper home where we have the greatest opportunity of laboring for our Savior. We must now gather a pilgrim congregation and preach Christ to the world."

He now established his headquarters in the old ruined castle of Marienborn, in the district of Wetteravia. It was a filthy place, which Christian David pronounced unfit for civilized beings. But Zinzendorf, believing it to be the spot to which God was calling him, took up his abode within its crumbling walls. With him came his family and a company of workers known as the "Warrior Band." Beginning



"GOD'S ACRE"—THE MORAVIAN CEMETERY AT HERRNHUT, GERMANY.

with the degraded tenantry around them, they pushed the work of preaching Christ to the uttermost parts of the earth. Zinzendorf himself undertook long evangelistic tours. In 1739 he visited the mission at St. Thomas, and in 1741 came to America, accompanied by his young daughter, the Countess Benigna. Here he remained for more than a year, working among the Indians and others, and establishing the church at Bethlehem, Penn. On his return to Europe he traveled through Germany, Holland, and England, remaining in the latter country several years.

During the latter part of the stay at Marienborn occurred that sad and deplorable period known as the "sifting time," when both Zinzendorf and his followers descended into a deep "valley of humiliation." Allowing themselves to be carried away by their emotions, they were guilty of many foolish extravagances of thought and speech. These are shown in the hymns of the period, many of which were composed by Zinzendorf himself. Dwelling constantly on the sufferings of Christ, they gave "gruesome descriptions of the crucified Savior," and surpassing the style of the Song of Solomon, "rung the ideas of the bride and bridegroom in keys unpleasant to the ear." At length they realized into what they were drifting, and with penitent prayer and broken hearts, humbled themselves before God. Ere long they recovered themselves, and stood on solid ground.

In 1749 Count Zinzendorf was completely vindicated of all charges preferred against him. The Saxon government not only repealed the edict of banishment, but urged him to form other settlements like

Herrnhut within their territory. In 1750 the home at Marienborn was broken up, and the count returned to Berthelsdorf, where the remainder of his life was passed in peace and quietness, some of his bitterest enemies becoming his warmest friends. In 1752 he was called upon to sustain a heavy loss in the death of his only son, Count Christian Renatus, whom he had hoped to make his successor. Four years later, June 19, 1756, his faithful wife was taken from him. He remained a widower one year, and then married Anna Nitschmann, on the ground that a man in his official position ought to be married.

The record of his earthly life closed at Berthelsdorf on May 9, 1760. When he passed away more than a hundred brethren and sisters were present in the room, among them David Nitschmann, and Frederick von Watteville, his life-long friend and helper. His last words were spoken to John von Watteville, his son-in-law (the husband of the Countess Benigna, and the adopted son of Frederick von Watteville), whom he had named as his successor.

His death was sincerely mourned by thousands in all parts of the world, who loved and honored him. His funeral was attended by four thousand persons, and his body borne to the grave by thirty-two missionaries and preachers from Holland, England, Ireland, North America, and Greenland, all of whom he had raised up for their work. The simple flat stone that marks his last resting-place in "God's Acre," the beautiful Moravian cemetery on the eastern slope of the Hutberg in Herrnhut, bears this inscription:

"He was appointed to bring forth fruit, and his fruit remains."

THE REIGN OF TERROR ON THE KONGO.

BY REV. D. C. RANKIN, NASHVILLE, TENN.

Editor of *The Missionary*.

Distressing accounts of outrages by government officials have recently been reported by members of the Southern Presbyterian Mission on the upper waters of the Kongo river. This mission, now quite a flourishing one, with three stations and some 350 native church members, was founded in 1890, and has its central station at Luebo, in the southern part of the Kongo Free State. Luebo is 1,000 miles inland, on an important branch of the Kassai, which is the largest southern affluent of the Kongo. No other Protestant mission is found in all this vast region, tho the Roman Catholics have a number of stations. This section is known officially as "the District of the Kassai," one of the twelve or more districts into which the entire Kongo Free State is divided; and the Belgian governor of it, or "Chef de Zone," resides at Luluaburg on the Lulua river, 120 miles southeast of Luebo. This official there maintains a considerable force of African sepoy, who

are chiefly representatives of the Zappo Zap tribe, living in that section, and many of them noted as being bloodthirsty cannibals. These native troops are usually under the command of a white Belgian officer, tho in the gravest of the recent troubles, they seem to have been under the command of native subordinates.

The outrages in the Kassai district seem to have had their origin early last autumn in the attempt of the Belgian authorities at Luluaburg to collect an extortionate tribute from the Bakete, the Bakuba, and other important tribes living in the field occupied by the Southern Presbyterian Mission. In September last a considerable force of native soldiers was despatched from Luluaburg for the purpose indicated, under the command of a well-known Zappo chief, Melumba N'Cuso. As the tribute demanded was out of proportion to the ability of the people, the troops at once began their nefarious work, and in a little while devastated a large section of the country, burning scores of towns and villages, and shooting down in cold blood many of the innocent, unoffending people. There was a perfect reign of terror. The people everywhere fled to the bush. After plundering their towns, the troops burnt them, and, moving from point to point, left scenes of blood and fire and desolation behind them.

As the territory of the Bakete and Bakuba tribes had for some years past been the special sphere of influence of the Presbyterian Church, her missionaries felt it incumbent upon them to investigate the reports that came to them almost daily of the distressing experiences of their people. Hence, near the end of September, the Rev. Wm. H. Sheppard, the oldest missionary at the station, a colored man reared in Virginia, and held in high esteem both in America and in Africa, was sent on a mission of inquiry. His report has already been widely published. He found that appalling as the reports had been, the half had not been told. At no little personal risk he visited the camp of these African sepoys, and had an interview with Melumba N'Cuso himself, who placed him in charge of a subordinate, and this man with remarkable frankness not only gave him a full report of their bloody deeds, but also showed him heartrending evidences thereof. The state representative had demanded a large number of slaves and much rubber and livestock. The people were unable to pay it. A few days before Mr. Sheppard arrived, a number of leading chiefs, with their people, had been invited by the state authorities to a palaver inside a large stockade. The whole affair was one of treachery, for the invitation had been extended by the state ostensibly for friendly purposes. When all were safely inside the stockade, the doors were closed, and the exorbitant demand for tribute was renewed, but without success. Thereupon the chiefs and their people were fired upon, only a few escaping to tell the story.

Mr. Sheppard refers to this stockade as the "fatal trap." In

describing it he says: "To enter the fatal trap I had to get down on my knees. A man brought me a kind of drink in a pot and placed it before me; but I refused, asking for water instead, which I could hardly drink, because the man's hands were even then dripping with the crimson blood of innocent men, women, and children. The trap is 80 yards long by 40 wide, and is full of odors of the dead lying about." By this time Melumba himself had entered, and Mr. Sheppard inquired, "'How did the fight come up?' Melumba replied, 'I sent for all the chiefs, sub-chiefs, and men and women to come and finish the palaver. When they had entered I demanded all my tribute, and threatened death if they refused. They did refuse, and I ordered the gates closed and killed them here inside the fence.' 'How many did you kill?' I asked. He replied, 'We killed plenty. Would you like to see them?' He then added, 'I think we killed between eighty and ninety, besides those in other villages to which I sent my people.' The chief and I then walked out on the plain near the camp. There were three people lying near with the flesh carved off from the waist down. 'Why are these bodies carved so, leaving only the bones?' I asked. 'My people ate them,' he answered promptly. Near by was the body of a headless man. 'Where is this man's head?' I asked. 'O,' the chief replied, 'they have made a bowl of his forehead to rub up tobacco and diamba in.' As we continued our walk I counted forty-one bodies. I asked, 'Where are the rest?' He answered, 'The rest were eaten by my people.'" Finding some corpses with right hands cut off, Mr. Sheppard asked the leader of the troops the meaning of this, and he responded that the right hand was always cut off on these raids to carry back as a proof to the state officials that they had accomplished their work. It is well known that this has been required for years past by the state officials in other parts of the Kongo Free State. Mr. Sheppard then inquired if he might see these hands; and he was accordingly led to a shed under which a slow fire was burning, suspended over which he counted eighty-one right hands, drying for the purpose of being carried back to Luluaburg as evidences of faithful service on the part of the troops.

This is not alone the testimony of Mr. Sheppard. Mr. Vass, a white member of the mission, whose father was once pastor of the First Presbyterian Church, Savannah, Ga., and chaplain of the University of Virginia, also visited the scene of these state raids among the Bakete and Bakuba, and saw with his own eyes practically the same scenes as described by Mr. Sheppard.

A reign of terror pervaded the whole country. Mr. Vass in later letters, hitherto unpublished, states that the villages and towns of the people were practically deserted, so great was the fear of the state troops, and that within a radius of 75 miles, taking the Luebo Mission

as a center, there were probably 50,000 people sleeping and hiding in the bush, and that during the unhealthy, rainy season. Of course, this has entailed much suffering and death. Vigorous complaints were lodged by the missionaries with the district authorities; and white officials, accompanied by native troops, were sent out, nominally to investigate, but really to continue on a smaller scale similar scenes of violence. One of these officials came to Luebo, and stopped for a little while with the missionaries. While there he sent out detachments of his soldiers to neighboring villages, in which for years past the Presbyterian missionaries had faithfully preached the Gospel. In some of these places numbers of men were shot down, and their homes looted. The distance between Luebo and Ibanje, the second oldest Presbyterian station, is some 75 miles. The troops raided the intervening country, driving the people into armed resistance, and thus cutting off the missionaries at Ibanje from their brethren at Luebo. When things had seemed to quiet down, the chef de zone, or governor of the district, came to Luebo, and thence proceeded through the Bakete country toward the Bakuba dominion of King Lukenga. Again there were scenes of blood and cruelty.

The latest advices from the missionaries were mailed at Luebo just before Christmas. They represent the state of the country as more quiet, tho there had been no-adjustment of the difficulties, and only a very one-sided investigation. But this is not the only feature in these outrages, which are unblushingly committed under the eye of state officials, if not directly ordered by them. These officials also throw every hindrance possible around the Protestant missions. The Roman Catholic missions are protected and granted whatever concessions they desire. Moreover, the natives living in and around Catholic concessions are protected, and a bid is thus made to Protestant natives to become Catholics from motives of self-preservation. As a result, a leading man of the Presbyterian mission, who has for some years past been a member of the Luebo church, has gone to the Catholics with his whole village. The Presbyterian missionaries have for more than a year been earnestly seeking permission to open a new station near Wissman Falls, to the south of Luebo, and at different points in Lukenga's extensive Bakuba country, north of Luebo, along the great Sankuru river. This Bakuba country has been opened to missions by the heroic efforts of the Presbyterian missionaries, and its king has cordially invited them, even pressed them, to come and live among his people. But thus far the state has refused the needful concessions, while granting all the demands of the Romanists. Such conduct is directly in the face of the acts of the Berlin Conference, one article of which expressly stipulated that "liberty of conscience and religious toleration are expressly guaranteed to the natives as well as to foreigners. The free and public exercise of every creed, the right

to erect religious buildings, and to organize missions, belonging to every creed, *shall be subject to no restrictions or impediments whatsoever.*" Yet in the face of such guaranties, made by all the civilized powers in solemn convention, the Belgian state authorities deliberately put "restrictions" and "impediments" in the way of the American Protestant missions. The wrong has been so glaring that these Presbyterian missionaries have lodged formal complaint with King Leopold himself, and the matter has been formally brought to the attention of both the United States and British governments. It is earnestly hoped that the wrong may be speedily righted; for it must be remembered that on July 3d of this year King Leopold, who has for the past fifteen years held the government of the Kongo Free State in trust for the Powers, relinquishes that trust, and Belgium assumes entire control of all this immense territory. The opportunity for foreign intervention is brief. At present the Powers, especially England and America, should demand of Leopold and his Belgian associates, that the acts of the Berlin Conference be strictly enforced and observed.

HOW SOME WOMAN'S MISSIONARY SOCIETIES BEGAN.

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In editing the historical sketches of the several Woman's Foreign Missionary Societies, prepared for presentation during the Ecumenical Conference on Foreign Missions, a number of interesting items about the beginnings of these organizations were met with, of which the following extracts are illustrations.

The Baptists of the Maritime Provinces have the honor of being pioneers in the Woman's mission work in the Dominion of Canada. The first Woman's missionary society in Canada was organized at Canso, Nova Scotia, June 18, 1870. Strange indeed were the leadings of divine Providence that brought about this result. God's Spirit entered the heart of a young girl in the small village of Canso, converted her soul, and led her to consecrate herself to His service wherever He might lead.

Her name was Miss H. M. Morris (Mrs. W. F. Armstrong). Her soul was filled with a burning desire to carry the blessed news of salvation to her heathen sisters. She speaks of it as a still small voice that made itself felt when she prayed alone, and rose up to disquiet her amid present activities. Happy in her teaching and work among the poor and ignorant at home, she thought this merely a fancy and delusion and tried to shake it off; but after laying the matter before

the Lord over and over again, she determined to respond to this call from heaven, at all costs, and move forward as the Master directed.

She offered herself to the Baptist Foreign Mission Board of the Maritime Provinces, to receive the answer "they had barely sufficient funds for the work already undertaken, positively nothing for any new enterprise."

The pillar of cloud continued to move forward, the voice within refused to be quieted, so this brave girl, putting her whole trust in the Lord who was calling so loudly, determined to start for Burma alone without any means of support. She secured passage in a steamer bound for Boston. Before leaving Halifax, a number of gentlemen, prominent members of Baptist churches, visited her on the boat, and earnestly desired that she should remain longer, visit some of the churches and enlist the sympathies and prayers of the Baptist people in this mission work.

She considered this also from the Lord, and allowed herself to be detained for a short time to appear again before the Foreign Mission Board, this time to be accepted and authorized to form Woman's missionary societies in all the churches of Nova Scotia, New Brunswick, and Prince Edward Island as far as her time would permit.

Through these provinces she went, overcoming difficulties, allaying prejudices, arousing enthusiasm, and kindling a flame in the hearts of her sisters that has ever since continued to burn. In three months Miss Morris visited 41 churches, organized 32 mission societies, attended two associations and the convention. On the 21st of September she left for Burma, all the money necessary for her passage and support for a year being secured, and she was followed by the continued earnest prayer of hundreds of her sisters.

The Friends have from their rise always given attention to missionary work among the Indians and negroes in America, but scarcely before 1860 did any of their members engage in missionary work in foreign lands. Between 1870 and 1880, American Friends opened or took charge of several foreign missions, their work being generally managed by committees of the yearly meetings, joint boards of men and women, in which the sexes had organically equal authority and participation. Much ignorance of the subject, and from ignorance apathy, prevailed in the church, but there were women in it whose hearts stirred them up, yea rather, whom the Holy Spirit stirred up, to a warmer and more active interest in the cause of foreign missions. Some of these saw the need in their church in the light of personal responsibility for supplying it, and they began here and there to organize local foreign missionary societies among the women and children. By an impulse, which we reverently attribute to the Holy

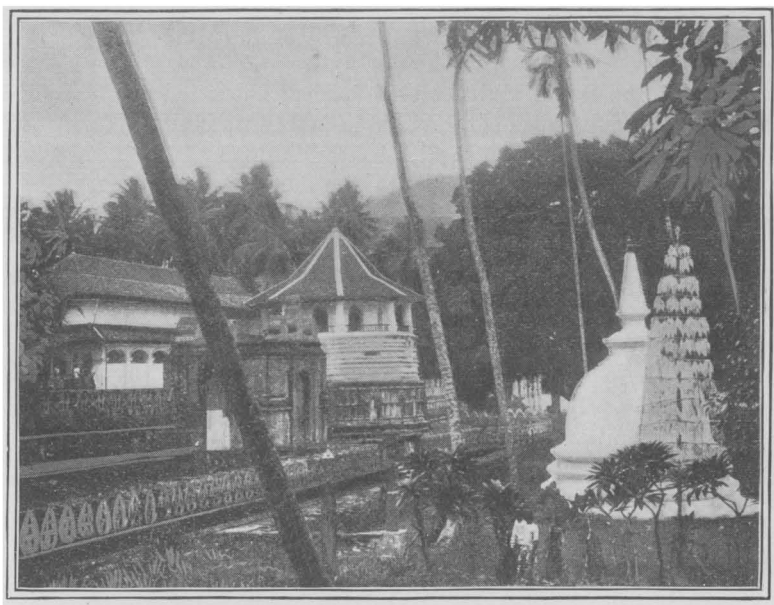
Spirit, these societies sprang up in a number of places about the same time without concert of action among the leaders, or even in some cases without their knowledge of one another's movement, and the five years following 1880, saw the formation of woman's foreign missionary societies in ten of the then eleven yearly meetings of the Friends in America.

The special missionary work of the women of the United Brethren in Christ had its beginning in a little room a few miles north of Dayton, Ohio, where Miss Lizzie Hoffmann spent the night in prayer concerning her personal call to missionary work. She did not go to a foreign land, but was led to work for the organization of the women of our church for active and special work in missions. Others became interested and prayed and planned, until an organization was effected in the Miami Conference, in 1872.

Following this a call was made for general organization, October 21 and 22, 1875. At this meeting a constitution was adopted and the "Woman's Missionary Association of the United Brethren in Christ" was effected.

On the 6th day of June, 1871, at the regular afternoon prayer meeting of ladies in the city of Honolulu, Hawaiian Islands, a momentous subject was presented for their consideration. It was, that the ladies of Hawaii form an auxiliary society to the Woman's Board in Boston. Mrs. Lydia V. Snow, one of the pioneer missionaries to Micronesia, had just arrived in Honolulu, and was to sail on the *Morning Star* in a few days for her field of labor. She had come with her intense nature glowing with the enthusiasm enkindled by two years association with the work of the Woman's Boards of the United States. To the little group gathered for prayer in the corner of the old church, she presented her appeal. With burning words and flowing tears she testified to the grand possibilities of the work. Her fervor met a warm response in the hearts of her listeners, and a resolution was carried to form such an auxiliary society immediately. Within a week, three meetings were held, at which committees were appointed, and a constitution adopted. This society was later organized, not as an auxiliary to the Boston Society, but as an independent "Woman's Board for the Pacific Islands." As nearly all the denominations, the women have organized for this work of foreign missions, cooperating with the general boards and societies; these historical sketches will be most valuable in their revelation of God's call to women to bear their part in the evangelization of the world.*

*It is understood that the sketches of the several woman's missionary societies from which these notes are culled will be printed and ready for distribution at the Ecumenical Conference.



DALADA TEMPLE, CONTAINING TOOTH-RELIC OF BUDDHA, KANDY, CEYLON.

THE BUDDHIST REVIVAL IN CEYLON.

BY OSCAR L. JOSEPH, NEW BRUNSWICK, N. J.

Ceylon is of special interest as a mission field. It is recognized as the sacred land of Buddhism by reason of the memorials of the Buddhist faith, such as the sacred Bo-tree, the sacred footprint, and the sacred tooth-relic, not to speak of the temples and dagobas which have their sacred associations. Hence Ceylon influences the Buddhist conscience of Burma, Siam, China, Japan, and India. This fact was strikingly illustrated early last year when a gorgeous pilgrimage from Burma, composed of about one thousand eight hundred priests, priestesses and laics, brought over a golden casket, embellished with rare jewels, and costing over forty thousand dollars, as an offering to the tooth-relic of Buddha in the Dalada temple, in Kandy. The present king of Siam and his predecessors have spent vast sums of money to restore some of the dagobas and temples which had gone to ruin. This royal patronage and reverence of the nations remind one of the days when kings of Ceylon, who were enthusiastic Buddhists, aided the spread of religion and encouraged the religious devotion of their people. When, however, the Malabars and Tamils from the adjacent coast of India invaded the land and took possession of it, they aimed many a blow at the national religion. Next came the Portuguese and Dutch, who successively took possession of Ceylon. They also introduced their religion and endeavored by persuasion, force, authority,

and many questionable means, to win converts. While the compromising Roman Catholicism of the Portuguese and the militant Protestantism of the Dutch did show numerical success, yet the results were not in favor of Scriptural and spiritual Christianity. How little their efforts had affected the religious convictions of the people was seen after the British succeeded to the government of the island. Many of the Buddhists who outwardly had abjured their ancestral faith at the dictation of the Portuguese and Dutch at heart clung tenaciously to it, and in secret performed its rites and ceremonies. So that when the policy of tolerance was proclaimed by England, and the people understood that official advancement did not depend upon religious belief, those who had been forced into lives of hypocrisy, at once reverted to Buddhism, and not only openly professed it, but defied Christianity. In spite of these secessions from the Christian ranks, Buddhism had now ceased to be a practical force in the lives of the people. Its priests were not the men capable of infusing life into the hearts of the people or of rousing in them an interest in religion. And the people, guided by priests themselves in need of guidance, had no concern whatever in their religion beyond attending the Vihara and Pansala on Poya days (the Buddhist Sabbath) and making offerings of flowers and money.

Thus when the missionaries and their agents commenced to proclaim the truths of the Gospel, they had to face not the opposition and arguments of men who were zealously guarding their faith, but the indifference and ignorance of men who were little interested in their own faith and less so in an alien one. In spite, however, of these discouragements, the leaven of Gospel truth and secular education, which went hand in hand, was leavening the community, and gleams of light fitfully shot through the moral darkness of the land. While converts were slowly being multiplied, there also began to be felt signs of opposition. The Buddhist priests, in keeping with the tenets of their faith, inculcating tolerance, were at first tolerant with the tolerance of indifference toward the missionaries. But when they saw that their power was gradually being undermined, they became hostile. They denounced the missionaries and their assistants, and exhorted the people not to be carried away by these new and erroneous teachings, but to be patriotic and stand by the religion of their fathers. This much-needed awakening led to many controversies which, as was to be expected, resulted in no practical good.

While things were in this state of ferment, a movement which was to become closely connected with the history of modern Buddhism in Ceylon, was set on foot in New York City in 1875. This was the Theosophical Society. Colonel Olcott and Madame Blavatsky, the joint founders of this society, in the course of their tour through the East, visited Ceylon in 1880, and met with a warm and enthusiastic

reception. Large multitudes attended their lectures, which were delivered in the courts of celebrated temples and in public halls. Their visit acted as a stimulus to the now fairly alert Buddhists, who needed some such impetus to make them take a more organized attitude against Christianity. A branch of the Theosophical Society was established in Ceylon "for the diffusion of Buddhistic knowledge, as a set-off against the Christians," who have their society for the diffusion of Christian knowledge. Most of the large villages have been visited from time to time in the interests of Buddhist education,



BURMESE CASKET WITH BUDDHIST PRIESTS AND PILGRIMS.
At either side of the casket are the high priests of Ceylon and Burma.

Buddhist literature, and funds to carry on this propaganda. It is only fair to say that the work of education has on the whole prospered. Previous to the establishment of schools by this society and, of course, not taking into account the extensive educational work of the several missionary societies, there were what are known as Pansala schools, under the supervision of the Buddhist priests. A recent director of public instruction once reported that "the education given in these schools at present, is worse than useless, consisting mainly of learning to read almost by heart a number of sacred books on olas, without

any understanding of what is read, or worse still, without being able to read anything not written on an ola, while the astrological teaching is not only useless, but absurd, and arithmetic is almost entirely neglected." In place of these defective educational institutions, of which there are still about one thousand five hundred, the Theosophical Society has succeeded in establishing schools, through which the usual benefits of civilized Western education are being imparted.

The passing of the Buddhist Temporalities Ordinance in 1889, for the better regulation and management of the monasteries and their endowments; the interest shown in Buddhism by certain globe-trotters from Europe and America, who have visited the island, and often made unguarded statements as to their admiration of Buddhism, a fact regarded by the people as positive proof that the enlightened West is accepting their religion with its foolish superstitions and myths; the aggressiveness of Christianity already referred to, and other incidental causes, have all contributed toward the present revival.

Its influence is definitely felt in the land, and its results are manifold. In addition to the spread of education, Sunday-schools have been established to teach the children the tenets of their own faith. In the department of literature, its work is seen in an English monthly, *The Buddhist*, in vernacular newspapers and periodicals, in popular lives of Buddha, in a widely circulated Buddhist catechism, and in a rapidly increasing pamphlet literature, in which Christianity comes in for a large measure of abuse and misrepresentation. The revival is also seen in the observance of Buddha's birthday as a public holiday in Wesak, the month of May, when transparencies are carried through the streets, and carols sung in imitation of Christmas hymns. There are also itinerating preachers, who harangue large crowds in the corners of the streets, and in public buildings, on Buddhist metaphysics, of which they know little; on the life of Buddha, who is represented more as a worker of absurd and impossible miracles than as a teacher of morals; and more frequently the burden of their preaching consists of ignorant and malicious attacks on Christianity, of which, of course, they have a very confused idea. Yet another result of the revival is seen in the establishment of several societies, such as *The Maha-Bodhi Society*, with the object of reclaiming the temple at Gaya in Northern India; *The Narisikshadana Samagama*, which is the Buddhist Women's Educational Society; *The Young Men's Buddhist Association*, and other recent developments.

All this and much more which I have not touched upon indicate a large amount of activity. It is needless to speculate whether the revival has reached the height of its influence and would decline. So far as its moral influence on the people is concerned, in uprooting superstition, and in placing on a higher pedestal the ethical teachings of Buddha, it can not be said that the revival has done much. One

has only to move among the people, or, better still, to live in their midst, to see how firmly they believe in charms and incantations, in demonology and astrology. In times of sickness, it is the Yakaduro—the devil-dispellers and exorcists—who are more relied upon than the Vederalas—the native doctors. And, indeed, all over the island—in town and village and hamlet—on every day of the year, may be heard the dismal drum of the devil priest, like some distant wail, which mournfully testifies that the land is still under the power of demonism and not Buddhism, and that debasing superstitions have a greater hold of the people, and are more attractive, than the moral precepts of Gautama.

Education has done something—I would even say a great deal. So much so that there is a difference between the village Buddhist and the town Buddhist. The former continues leisurely to hold to his accustomed beliefs and primeval traditions, uninfluenced by the changes going on among his coreligionists in the busy town, looking on with doubt and even contempt at what he considers to be dangerous innovations on the views held by his fathers, and confirmed in his gross views by the village priest. He is only the more confirmed in his ignorant beliefs, and gives proof of his devotion by joining lustily in processions to the temple to make his offerings, by resorting to the devil priest in the dark moments of life, and by credulously accepting as veritable truth, all that jargon of myth and miracle in the alleged birth stories of Buddha, for which he has a greater preference and a better appetite than for any of the sermons in his sacred books. The town Buddhist, on the other hand, has come under the influence of progressive Western civilization, with its mingled good and evil. He discards most of the beliefs and practises of his less instructed brother in the village, and his Neo-Buddhism is practical Atheism. His faith, or rather no-faith, consists in a theoretical adherence to the moral laws of Buddhism, in much talk of its superior ethics, as compared with Christianity, in a contemptible sneering at everything Christian, however pure and noble, and in loudly proclaiming his agnosticism, in support of which he would quote “the rhetorical *dicta* rather than sober scientific judgments of European scholars,” whose names are more familiar to him than their writings.*

But the fact of the revival remains, and has to be reckoned with. It is significant of the very strong opposition which the Christian laborer has experienced and must be prepared to meet in still stronger measure. This, however, will not discourage the army of Christians in the land, because they know from their own experience, and from the history of the Christian Church, that Jesus Christ is the living and life-giving Redeemer, and that opposition of the kind they are now encountering is but the prelude to greater success. However

* The Contemporary Review, August 1899, article by Dr. A. M. Fairbairn.

much of activity there is in the Buddhist ranks, it is at best like the efforts of a bird to fly with clipped wings, the last flickerings of a dying light. Buddhism as a religion, in spite of the patronage shown it by moral vagrants from Europe and America, is too cold and pessimistic and deadening in its moral influence to satisfy the yearnings of the human heart for rest and peace. It has no leverage that will uplift and sustain the soul in its flights toward the mountain heights of holiness. It offers practically a blank, and is at best a spiritual negation. Christianity on the other hand speaks with a truer and firmer voice, when it appeals to the sin of humanity, not to condemn but to convert, not to depress but to hold up the struggling soul and to deliver it from the thrice-burdened chains of bondage. It has a message to the woes and wants of heathenism, and many in Ceylon, as elsewhere, have heard that message and know its meaning and power, and can say with triumphant faith:

Simply to Thy cross I cling!

Their lives have in consequence been transformed and transfigured. And this most telling fact, in face of the Buddhist revival, is only an earnest of what will yet be, when those who now oppose will themselves become willing to acknowledge the greater supremacy of the Lord Jesus Christ, who verily is the Savior of all men, especially of those who believe.

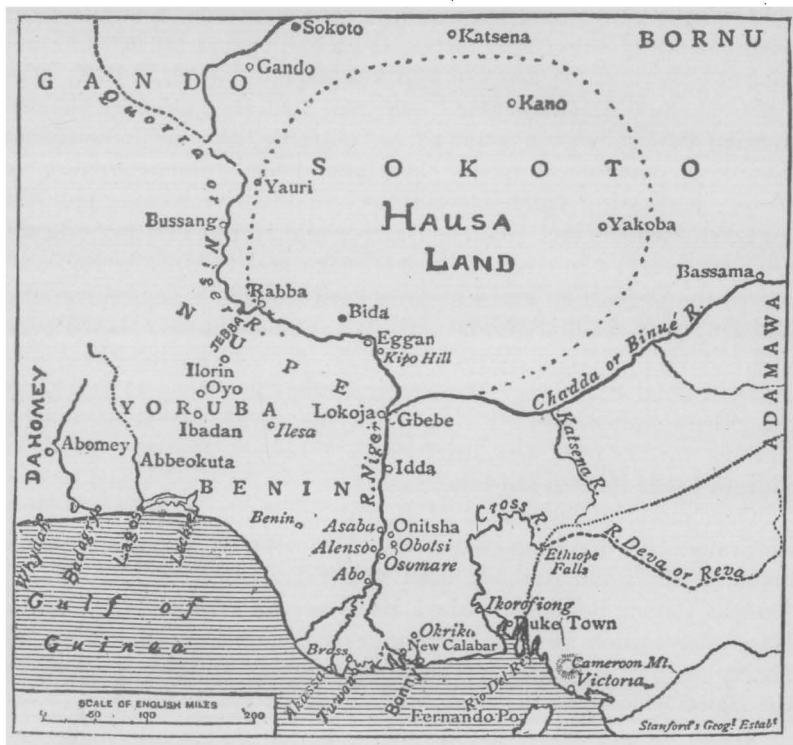
THE ENTRANCE OF HAUSALAND, WESTERN SUDAN.

BY REV. JAMES T. JOHNSTON, A. T. S., DARWEN, ENGLAND.

Again, for the second time, missionary work is being essayed in Hausaland. On November 28th, 1899, a large meeting was held in Exeter Hall, London, to bid farewell to Bishop Tugwell and his fellow-workers, Rev. A. E. Richardson, Rev. J. C. Dudley Ryder, Dr. W. R. S. Miller, and Mr. J. R. Burgin, who are to be the pioneers of the Church Missionary Society in the land of the Hausas.

No previous missionary expedition into any part of the West African Sudan has been so well equipped for the task. Most of the missionaries have already acquired a good knowledge of the Hausa language in Tripoli, and Bishop Tugwell has already had much experience in West African travel and with the African character.

The bishop and the majority of his colleagues sailed from Liverpool on December 16th for Lagos. According to present arrangements the route into the interior will be overland from Lagos to Jebba, on the Upper Niger, and thence possibly to Kano, the most important town in the Hausa country. Mr. Burgin will probably settle at Jebba, in order to superintend the furtherance of supplies, while the rest of the party make their way further inland.



Ten years ago missionaries could not go more than sixty miles inland from the coast, and only three hundred miles up the Niger; they are now proposing, mainly because of the extension of the sphere of British influence over Northern Nigeria (from January 1) to journey some seven hundred miles inland. Kano, their objective point, a great mart and the largest town of Hausaland, has been called the "Manchester of the Sudan." It has a population of at least 100,000 souls.

The Hausa states of the Western Sudan are bounded (roughly speaking) on the west by the river Niger, on the north by the Sahara Desert, on the east by Bornu and Lake Chad, and on the south by the river Binué. These states contain fifteen millions of souls who have never had a missionary living in their country. The Hausas are of fine physical and intellectual characteristics. They are the only African race that possesses a literature of its own. Their enterprise as traders, manufacturers, and travelers is remarkable. By an invasion of the Feulah tribes, a hundred years ago, the country became wholly Mohammedan; before that time it is not certain to what extent Mohammedanism prevailed in Hausaland. A large number of the people, especially in the villages, are still heathen.

As long ago as 1856 Bishop Crowther, the first African prelate of

the English Church, and Dr. Schön purposed entering Hausaland, the latter compiling a useful tentative Hausa dictionary; but nothing was done at that time. A decisive step was taken, however, in 1882, when Mr. Graham Wilmot Brooke, whose zeal had been fired by General Gordon, determined to attempt an entrance, and an independent Hausaland party was formed. This ardent soul, the incarnation of energy, journeying from Algeria, Senegambia, the Kongo, and the Niger, elicited the fact that the Niger would be the best route to the Western Sudan. In 1889 Wilmot Brooke and Rev. J. A. Robinson offered the C. M. S. to lead a party, if such could be organized, and the following year the first Hausa party left England under their leadership. After less than two years' work, scarcely having penetrated beyond the frontier, these two heroic souls succumbed to fever, and the others were invalided home. In the C. M. S. list of mission stations for 1892-93 the brief entry "Lokoja (native teacher in charge)" tells its own sad tale.

Once more, in 1894, the C. M. S. sent out Mr. L. H. Nott to Lokoja for evangelistic and linguistic work. Unfortunately he has invalided home in 1897, and has not been able to return to the Niger. In 1894-95 Canon Robinson visited Kano as the representative of the Hausa Association, and has since been engaged in literary work in the Hausa language.* Thus in spite of noble self-sacrificing endeavors the Hausa country awaits the life and light of the Gospel.

When the present outgoing missionary party disembarks at Lagos its members will march a distance of 250 miles to Jebba, where they will meet the new governor, Colonel Lugard. From thence the party will strike northeast for Kano. The whole journey will be made on foot, and allowing ten miles a day, their destination will probably be reached about May 1st.

Little is known of Kano itself, the only two Europeans who have visited it being Canon Robinson and Mr. Wallis, of the Royal Niger Company. The route from Jebba is a matter of conjecture, no white man so far as is known having traveled it.

At Kano it is proposed to open a medical mission first and, later, to begin educational work. By the end of the year 1900, it is expected that the missionary party will be increased. Bishop Tugwell will then leave for the coast. Besides the large and somewhat uncertain population in Kano, there is a considerable migratory population, approaching a million traders from all parts of the country. Between Kano and Tripoli there is constant communication, and also through the Bornu country to Lake Chad, and toward Khartum. The townspeople are mostly Mohammedans, but those in the villages are pagans. It is not expected that the natives will prove hostile.

*He has written a book on Hausaland and has recently published a valuable Hausa dictionary.

The bishop is sanguine that with this vast population, new needs will be created by contact with European civilization, and an extensive trade opened up with the Central Sudan, provided that a right administration is secured, and the importation of intoxicating liquors is strictly prohibited. Happily a guaranty of this has been given by the government, which it is hoped will be faithfully kept. Above all it is anticipated that the "living water" will be carried to this people of sturdy and intelligent character, and that this great stronghold of Islam will be captured for Christ.*

THE HINDU OF SOUTH INDIA.

BY REV. N. E. YEISER, LUTHERAN MISSION.

In South India the visible progress of missions has been from the bottom toward the higher strata of society. We need only go back a few decades to find the caste people of South India quite hostile to all efforts made by missionaries, either to influence or teach their children and families, or to have the Gospel preached to themselves. All intercourse with missionaries was avoided, and their homes were shunned. Hinduism seemed to succeed in silencing all moral convictions and putting an embargo on all independent thought and action.

Western civilization and Gospel light have, however, gradually impressed the Hindu to such an extent as to modify his views. Western science and literature are beginning to be admired by the young men of India, many of whom even make great sacrifices in order that they may acquire a liberal Western education. The mission colleges and schools in South India are now filled with India's sons representing the best homes, and the highest castes with the lowest. Caste, the chief barrier to all progress, is gradually relaxing its deep-rooted tendrils, to give place to intellectual training and a limited social intercourse, of which the past knew nothing; and every caste and creed is represented in enlightened circles.

The missionary in South India, wherever stationed, becomes the central figure among the Hindu; and there is no one so looked up to, so confided in, and so respected by all classes as the earnest well-balanced Christian missionary. His counsel is sought, his opinions are respected, and his home is frequented by all classes in his station. When on tour through the rural districts, his tent is surrounded by all castes, by some for a friendly chat, by some for help in time of trouble,

* The Hausa Association, of which Sir George Goldie is chairman, is taking great interest in the movement, and, ere long, the association may be able to take active steps in encouraging education among the Hausas, with more matured experience, brighter prospects, and even bolder plans, than their predecessors in 1890.

by others in the hope of some aid to worldly gain; but by all in the sure conviction that the missionary is a man of cosmopolitan character, who is willing and able to help all—willing, because his work is to help; able, because they believe him to possess some of that power manifested in the Western world whence he came. His work and character are always regarded as superior to the native of India; consequently the Hindu is beginning to forego his caste prejudices in order that he may be a little closer associated with men whom he believes to be strong, actuated by high and noble principles, and working for the good of those about him.

But let us see what the Hindu is, independent and apart from these influences which are beginning to draw him into a new and higher life. Dr. Phillips says:

The Hindus have no history and no authentic chronology. Life to them has always been a dream, an illusion. Their struggles were struggles of thought; their past the problem of creation; their future the problem of existence. The present alone, which is the real and living solution of the problems of the past and future, seems never to have attracted their thoughts, or to have called out their energies. Hence they have no political history like the Egyptians, the Jews, the Babylonians, Assyrians, Persians, Greeks, and Romans; and no certain date in the wide range of their literature, except what is imported from Greek history.

The faint glimpse we get in Greek history here referred to, is in the reign of Alexander the Great, when there seems to have been some intercourse with the Hindu king Chandragupta. The Hindu did not deem it necessary to concern himself with such trivial affairs when he was absorbed in the observance of the Hindu ritual, and the fuller development of caste laws now in vogue, and which restrict the Hindu to his own country. Every Hindu represents some caste or a branch thereof. The following are the castes now prevailing in South India: The Brahman; the Kshatriya, the Vaishya, and the Sudra. These castes represent "those who pray, those who fight, those who barter, and those who serve." The rules to be observed in caste are many, but nearly all pertain to the preparation and partaking of food, marriage, and pursuits in life. A Hindu can not rise higher than the caste in which he is born. He may, however, drop lower and become an out-caste or Pariah. He is measured by the Hindu ritual, which demands strict adherence to the ceremonies, laws, and rites prescribed therein. Ceremonial purity is the one thing insisted on, without regard to moral character.

Hinduism has been compared to "a great glacier slowly descending from the mountain, gathering up and incorporating stones, earth, and débris of whatever kind which comes into its way, but at the same time accommodating itself to the configuration of the mountain side." Hinduism has come down through the ages, gathering up and incor-

porating whatever gods and goddesses, saints and heroes, religious doctrines and theories, rights and ceremonies came in its way, and which could be accommodated to its purpose. It is extremely selfish, being constructed and maintained for the sole interest of one class—the Hindu. It has nothing to do with the interest of the masses. By the ingenious organization of the Panchayait (council) and the fear of the gods which it inspires, it secures its own perpetuation and the social and religious supremacy for its leaders.

Every detail of the Hindu's life is regulated by caste: when he should rise, bathe, pray; in what posture he must say his prayers, how he should purify himself, what days should be observed as holy, what are the impurities to be avoided, from whom he may accept presents, whom he should respect and whom avoid, in what water he may bathe, on how many occasions he should sip water, under what conditions he should beg, and many other important matters must be considered and observed, such as repeating the names of the gods, as "Rama, Rama, Rama," must be gone through with daily, hundreds of times. So efficacious is the repeating of the names of the gods regarded, that even when sounds are uttered resembling the name by accident, some blessing is said to follow. Such are some of the rules laid down in the Dharma Sastras for the daily routine of the Hindu.

Such a thing as a religious meeting for spiritual edification and instruction is unknown among the Hindus. Each one performs the ceremonies and rites for his own benefit, according to his understanding. In case of sickness or affliction, when he is led to believe that some god is offended, the priests are consulted, and the reason for the trouble ascertained; in such cases the priest is looked to for counsel, and whatever offering he stipulates must be rendered. Should the god first appealed to not remove the difficulty, another must be consulted, and another, and another, until relief is obtained. There must, of course, be an offering each time. Should relief not be obtained, it is the sufferer's fate, and he must submit without complaint.

When a Hindu becomes defiled ceremonially, he must go through what is termed purification ceremonies before he is permitted to partake of any food. This seems to be a wise provision. Should one who has been defiled by coming in contact with an out-caste, or in some other way become contaminated, delay in appearing for purification, he is summoned by the Panchayait, and told what will be required of him in order that he may retain his standing in the caste community. Should he refuse to comply, he is denied the privilege of taking water from the wells, which are always kept ceremonially pure; and is denied fellowship with his family, and all of his caste. If he persists in refusing to obey, he is excommunicated and ordered out of the town in which he lived, never again to regain his former standing.

This despotic power is the one agent which holds Hindu society

together, defying with the greatest determination any other influence or doctrine which may threaten to win away its adherents. The fear of losing caste, and the superstitious belief in evil influences and angry gods, in case of disobedience, holds the Hindu in his caste, in outward observance, long after he has been led to see the error of his way. It is also a great barrier in the way of the missionary in leading him into the true light, for he can neither eat nor drink with a foreigner, can not even permit the missionary into his house without defiling it, so that purification ceremonies must be performed before the house can again be occupied by his family. Hindu caste differs from social distinctions and classes in other countries, in that it is at the very heart of his religion. Observance of the caste rules alone secures for him the blessings promised in the Hindu sacred writings. It is, moreover, inherent in birth, prescribing a man's course through life, follows him into the world to come, and holds him with unrelenting fetters that no power from within or without can change.

The out-caste or Pariah, was formerly forbidden to own any property save "dogs and asses." Their hamlets are still outside the caste part of the towns and villages, but their condition has been so much improved that they can now own what property they may be able to acquire, tho it would be dangerous even now for one of these Pariahs to mount a horse or pony, and ride through a village or town in the rural districts, where the English officials are some distance away. The caste community would be likely to rise to a man and compel the poor out-caste to dismount, and perhaps see to it that he would get a good beating, before he could leave the village which he offended by his presumption.

The missionary is frequently appealed to in cases where the poor, ceremonially unclean, are imposed upon from no other reason than caste prejudice. The caste-man has been in supreme authority over all other classes so long, that it is difficult for him to realize that under the influence and power of Western thought and Gospel light, the Pariah is slowly but surely being led into true manhood, able to assert their rights and privileges as citizens.

This is what is taking place in South India. The old timeworn, weak, ridiculous customs of the Hindu must give way to the forces brought to bear upon them by the Christian Church. Of all the armies that have ever attacked Hinduism, Christianity is the strongest, the most vital. Its doctrines and methods are such as commend themselves to the thoughtful Hindu. By personal contact with missionaries, and hearing of the Word, their faith in the gurus (priests) has been shaken. Their faith in the gods is weakened, and the fear of social ostracism by caste is too often the sole reason for outward observance of caste rules, and obedience to customs prevailing among the Hindu. There are many educated Hindus who are leaving idola-

try alone as much as they can without too great earthly loss. This may seem cowardly in the light of Western civilization, but is a long way for the Hindu to have come, and justifies the hope that a few short years of intensive Christian work will so impress the Hindu that not only a man here and there will boldly declare for Christ, but when whole communities will leave every form of idolatry and openly profess Christ as their Savior.

Many of these Hindus have become enthusiastic admirers of Western thought, and are trying to get away from Hinduism, and have a strong sympathy for Christian institutions. 'Tis true, they seem perplexed and quite at a loss what course to pursue, knowing, as they do, that it will cost them their social standing, their homes, their all, to break loose. As a medium by which some have tried to make the transition, fraternities like the Brahmo Samaj and others have been formed, which being more or less of Christian character, discountenance idolatry, and profess a desire to know and worship the true God.

Such changes unmistakably indicate the attitude of the Hindu with reference to Christianity. The old errors and superstitions are beginning to lose their hold upon the educated classes, and a dim light is shining in upon the benighted institutions of India, which are recognized as the dawning light which will dispel the prevailing darkness, and reveal to India a pure religion which elevates and purifies. There can be no doubt but that the Hindu thoughts are more and more centering around Christ. The beauty and soundness of the moral teachings of the Bible are acknowledged, and Christian institutions are beginning to wield a real influence. This influence is frequently seen exerting itself openly, but more frequently discovered by the missionary where least expected, in private conversation with the Hindu. Hinduism can offer to the ordinary man nothing better than transmigration, but Christianity brings atonement for sin and eternal life. This alone satisfies the longings of the soul of man.

Many of the homes of South India are open to instruction, the children are sent to mission schools wherever established, the parents come to hear the Word at times, the missionary is regarded as a safer character to give counsel than their own priests, and in every way the Hindu seems to be favorable to missions. This may safely be regarded as an index pointing to future results. Under such favorable circumstances the result of the future can not be doubted, if the Church of Christ carries forward her work. There has never been such an encouraging outlook, never such willingness to hear the Gospel, and have the entire household brought under its hallowed influence.

The Hindu of to-day is different from the Hindu of the past. He comprehends the light, and is led by it as far as his environment permits. The beauties of Christianity seem to be his secret delight.

ROMANISM AS SEEN IN ROME.

BY MISS M. E. VICKERY, ROME, ITALY.

Methodist Episcopal Young Ladies' College.

I have to do with children and young people, but I find that all that they have ever known of religious life has been a mumbling over of beads and bowing low before shrines and images. What, tho these statues of marble and painted plaster be called, The Virgin Mary, The Child Jesus, or by the name of some saint! The people are ignorant of Bible history, know nothing of the life and doctrine of Christ, and would pray with as much ardor to any idol put before them. In fact, the great miracle-working Madonna of Rome, worshiped in the Church of St. Augustina, is only a pagan statue of the wicked Agrippina with her infant Nero in her arms. Covered with jewels and votive offerings, her foot encased in gold, because the constant kissing has worn away the stone, this haughty and evil-minded Roman matron bears no possible resemblance to the pure Virgin Mary; yet crowds are always at her foot worshiping her. The celebrated bronze statue of St. Peter, which is adored in the great Church of St. Peter, and whose foot is entirely kissed away by the lips of devotees, is but an antique statue of Jupiter, an *idol* of paganism; all that was necessary to make the pagan god a Christian saint, was to turn the thunderbolt in his uplifted right hand to two keys, and put a gilded halo around his head. Yet, on any church holiday, you will see thousands passing solemnly before this image (arrayed in gorgeous robes, with the pope's miter on its head), and after bowing before it, rise on their toes and repeatedly kiss its foot.

How can there be any spiritual life in a religion that consists only in hearing mass in a language not understood by the common people, in repeating prayers learned by rote, as children, and attending confessional, where the priest's questions are only a prying into private life? The Bible has ever been a forbidden book, and a good Roman Catholic dare not even think for himself on religious questions, he must accept what the priest says as the *final* and *only* truth. He dare not approach God directly, but only through saints, and he thinks of God as an *angry judge*, that only *Mary* can *command* to be *clement* and merciful to weak men.

How often, after talking with some of the women, have I despaired of ever making them understand spiritual things! They think the saints, the Blessed Virgin, and even the infant Christ (they are taught that the Virgin ascended to heaven with the infant Jesus in her arms), like the pagan gods, can be deceived by outward devotion or their favor bought by some sacrifice.

In one of the three hundred and eighty-five Roman churches is an image of St. Anthony, the great saint of Padua. On one side of the

statue is an iron box for offerings in money, and on the other side is a letter-box. Last Easter eve I saw the monks empty the money-box, and it required three of them to drag away the heavy sack of coin. There are always many young women to be seen before this image, for St. Anthony is the patron of marriages, and many a timid confession of love is dropped into the letter-box, and it often happens that a marriage is arranged as a result. The superstitious maiden believes that her letter goes directly to the saint in his heavenly mansion, and she has no suspicion that it is read by the parish priest.

Yesterday I watched the *Sacro Bambino* (holy baby) being carried in a pompous procession to its carriage, and then hastily driven to the bedside of some ignorant Roman woman—no, to the bedside of a prince of the church, one of its boasted intellectual lights, Cardinal Jacobini, the cardinal vicar of Rome, only second to the pope in spiritual authority. Does it seem possible that such things could occur in Rome in this the last year of the nineteenth century?

It is claimed that the *bambino*, the wooden doll, was carved and painted by the angels in the exact image of the infant Jesus, and that its mere presence in a sick room will heal the most desperate cases. A large sum of money, however, must be given to the monks before it is allowed to leave its iron safe to visit a dying person, and guards go with it for fear that it might be robbed of the earthly treasures, the diamonds, rubies, necklaces, rings, and bracelets with which it is completely covered. When taken into the sick room, if its face glows, it is a sign that the patient will get well, if it turns pale, it means that God does not will the person to live. It turned pale for the cardinal, so to-day we hear of his death. When the highest spiritual authority puts all his faith in a gaudily painted doll, what can we expect from the ignorant people who get all their light from him?

A dense cloud of paganism and immorality cuts off the vision of the Sun of Righteousness from the Italian people. One must begin with tearing down and destroying superstitions and base ideals of divinity, before he can hope to reach the hearts of these people, and lead them into the true light.

The so-called "holy year" has brought crowds of these ignorant, superstitious pilgrims to Rome. One has only to look into their faces, full of worry, fear, and superstition, to see what the Roman Church does for the masses—not a gleam of *hope* or intelligence in their *eyes*. They crowd into the churches to see pagan ceremonies, they kneel before the priest, and are touched with a rod, thus having their petty sins forgiven. They crowd into St. Peter to see the pope and his gorgeous court, devoutly kneeling as the procession passes. They crawl up the holy stairs on their knees (the same stairs that Martin Luther was ascending when the Spirit told him "The just shall live by faith"), but nothing brings a ray of *joy* or smile of *PEACE* to their troubled

faces. Patiently they go through the allotted duties of this jubilee year, repeat the prayers over and over, and confess every day—all for the vague hope of shortening by several thousand years, the long, long time they must pass in purgatory.

Will you not join us in the prayer that the Holy Spirit will use all the various branches of our work in Italy, to let in light into these darkened souls, that the pure light of the Gospel may indeed make them free.

THE ROMAN CATHOLIC CRISIS IN FRANCE.

BY M. OTHON GUERLAC, NEW YORK CITY.

Correspondent of the *Paris Temps*.

Roman Catholicism just now is undergoing a crisis in France. Many circumstances, both political and religious, different signs of more or less importance, point to a new period of hostility between church and state, second only to that which took place in 1881–82, when Jules Ferry introduced the new undenominational and compulsory public-schools system. To-day, as a result of the recent political troubles, and of the attitude of the Roman Church against the republic, there is much talk of severe reprisals and of a new anti-clerical campaign. A petition has been drawn up, asking the enforcement of the decree which expelled the Jesuits from France twenty years ago. The radical members of the Chamber and of the Waldeck-Rousseau ministry are anxious to pass a bill preventing all pupils of Catholic schools from being appointed to any office in the state. Another bill, which, if passed, would prove a severe blow to the religious communities, has been introduced, regulating the rights of associations. During the recent discussion of the budget, the annual attempt to suppress the appropriations for the church, the French embassy to the Holy See, and sundry other religious institutions, has only failed through the clever intervention of the prime minister.

For the first time also since 1881, when Jules Ferry expelled by force some monks from their convents, a religious community, that of the Assumptionist fathers, was dissolved for their interference in politics and the scurrilous and abusive polemics of their newspaper, *La Croix*. The protests raised by several dignitaries against the action taken by the government, has caused the minister of public worship to suspend the allowances of the archbishop of Aix and of the bishops of Versailles, Valence, Viviers, Tulle, and Montpellier. In view of this situation, of which these incidents are merely the signs, it may not be inappropriate to sum up the true relations that exist at the present time in France between the republic and the Roman Church.

France presents to-day the paradoxical spectacle of a country which, according to statistics, is one of the most Catholic countries in Europe,

while, in fact, it is the country where Catholicism is the most obstructed, and is reduced to a state of weakness which seems out of proportion to the number of its communicants. It may even be asserted that the very majority of the French people, altho belonging by birth to the Roman Church, is not merely outside of her, but hostile to her spirit and to her creed. That goes so far that the Catholics have long complained of being persecuted and of being treated as outlaws in a country where they have always outnumbered all other denominations, since out of 38,000,000 of inhabitants, there are not more than 750,000 Protestants and 100,000 Jews.

The complaint is ridiculously exaggerated, no doubt. The Catholic Church in France was always wont of exaggerating the persecutions she endured every time she happened to be on the same footing as other denominations, and prevented from dominating and persecuting others. Still it can not be denied that, for twenty years, she has been looked upon by the republic with a distrust which often amounted to hostility. Nothing is more characteristic of the feelings of the French people toward her than the popularity of the laws which were intended to check her power and to suppress all her privileges, namely, the law establishing undenominational schools in 1882 and the law of 1889, by which the priests were bound to serve one year in the army, like all other citizens. These laws, bitterly resented by the church, and unanimously opposed by all devout Roman Catholics, have become, for that very reason, the most precious conquest of the republican party. Nobody would claim to be a republican unless he accepted the school laws and the military law, which all agreed to consider as the "intangible patrimony of the third republic," as Jules Ferry himself used to put it.

Many have accused Ferry and his followers of trying to "dechristianize" France. The accusation, as far as Ferry and other statesmen of his standing are concerned, is unjust. Their aim was merely to oppose the church as a political power. Hence the famous motto of Gambetta, "Clericalism is the foe," which meant, not the religious body, but the political party which was often identified with it. All through the century the church was found siding with all royalist or Bonapartist governments, and with all reactionary movements. She approved Louis Napoleon's *coup d'état* and perjury in 1851, and when in 1877, in 1889, royalists or Boulangists attempted to overthrow the republic, she was with them. That is why the republicans have come to look upon her as a formidable power of reaction. Their policy has been, therefore, to watch her closely, and to grant her nothing but what is strictly prescribed by the Concordat of 1801, passed between the pope and Napoleon, and which still regulates the relation between Church and State in France. They, especially, were very sensitive on the matter of encroachment of the church upon politics,

which were, at one time, very frequent, the pulpit resounding every Sunday with anathemas against the godless schools and the so-called "persecution" by the republic. Nothing can give a more striking idea of the heat of the passions, than the number of debates which grew out of the religious question in the French Parliament. Several ministries were overthrown because of their alleged weakness in dealing with rebelling priests or bishops, and even such a stalwart republican as M. Loubet, fell once the victim of the anti-clerical spirit, when he was prime minister.

The dread of clericalism was so strong, that every religious belief of the broadest kind was mistaken for it. During the last twenty years no responsible statesman would have dared even to utter the name of God in a speech lest he be accused of violating the neutrality of the state. Many extremists are wont also, to emphasize in a manner, which is not always in good taste, their agnostic ideas. Not content with refusing the appropriation for the three state religions, some deputies tried, last year, to make a hit by asking that the inscription on French coins, "God protects France," be suppressed. One of them called it a grotesque motto, and the minister who boasted of being an agnostic himself, defended it only by arguing that the same motto was to be found on American and Swiss coin. Nevertheless, 166 representatives voted for its suppression, but the motion was lost. Again, General de Galliffet was attacked in the Chamber a few months ago for having made a speech of a religious character at the funeral of a fellow-officer.

Now, not merely do these sundry political signs emphasize the weakness of Catholicism in France, since they show, as the great historian Taine has pointed out, that from 1877 down, five or six millions of voters gave their support to the foes of the church, but the confession and the complaints of Catholics themselves, strike the same note. A keen French observer, who is a conservative and a Roman Catholic, Viscount Brenier de Montmorand, wrote this in a recent book crowned by the French Academy: "According to the most optimistic estimates, there are no more than ten millions of Catholics in France, and even these figures are exaggerated, since there are certainly not ten millions of communicants." He goes on saying that in one country place he knows of, out of 160 men there are hardly three who attend Mass every Sunday. "Our peasants have no longer any religious needs. . . . The priest is nothing more to them than an officeholder of a special kind, the presence of whom seems quite natural to them, but to whom they apply merely in exceptional circumstances and through sheer habit."

On the other side there is in the lower clergy, among younger priests who are not quite devoid of culture, a great deal of discontent which has given rise, during the last years, to a strong movement toward

Protestantism, headed by a clever convert, the Abbé Bourrier. He edits a paper, *Le Chretien Français*, published for priests who feel both the necessity of reforming the church, and of shaking off the tyrannical yoke of the bishops. The bishops in France number 90, and enjoy an unrestrained power over the large army of ill-paid priests, who find among their chiefs neither the support nor the broadmindedness and intelligence which they might have expected. Every month the papers announce new defections in the ranks of priests, and the Protestant universities reckon just now a score of them among their students.

Now, while there can be no doubt as to the actual decline of the Roman Church in France, it would be very misleading to underrate the influence she still retains with certain classes of the people.

The church, for instance, controls entire departments of the provinces. One district in Brittany has for many years sent always a priest to the House of Deputies. She has also a stronghold on the whole French aristocracy, on the wealthiest part of the bourgeoisie, and on the peasants of the western and northern part of the country.

But it is mostly to her schools that the church owes the fact that she has not lost more ground. She has denominational institutions in almost every village of France. Out of 5,530,000 children attending public schools there were, last year, 1,630,000 who received a Catholic education in private schools. The Catholic college system, too, is so strong that the government has deemed it necessary to check its progress by a bill barring from public office all those who have not passed their three last years in state colleges. Well nigh the whole aristocracy and a great many rich parvenus patronize Catholic colleges, which are fashionable, and are even more numerous as the official lycées, being 448 as to 328 colleges of the state. In these schools, controlled by the different religious communities, among which the Jesuits are the most famous, many of the would-be officers of the army, or future magistrates, lawyers, and other office-holders are brought up in a spirit which is not to be called republican, nor even liberal. Hence it is not astonishing that many Frenchmen are hostile to an educational system which is not likely to prepare good citizens of a republic. As to the girls, altho the republic has created schools of a very high standard, many families send their daughters to convents, which are generally asylums of ignorance and bigotry. A superior of one of them, who had devised a scheme for improving the system and heighten the level, has been censured and her book put on the index.

Another source of strength for the church lies in the number of her large estates scattered all over the country, and upon which live 1,468 communities of all sorts, composed of about 158,000 persons. The wealth of some of these communities, which are, by the way, great industrial firms, like the Chartreux and the Trappists, is simply

appalling. When the house of the Fathers Assumptionists was searched, a few months ago, very large sums of money were discovered, money derived mostly from the newspaper *La Croix*, and from the exploitation of some popular superstitions to which it devotes itself. One of these superstitions is the belief that St. Anthony of Padua helps people, who make him gifts, to find what they have lost. The wealth of the church, as a whole, has been estimated at two billions of dollars.

It is easy to understand that on account of the power she has not ceased to exert, the church proved a most dangerous opponent to the republic. Hence, when the heat of the first Kulturkampf was extinguished, and the work of secularization carried through, the leaders of the movement were willing to sign an armistice. As early as 1889 Jules Ferry said in a famous speech, "Let us have peace." A few years after, another anti-clerical minister, Spuller, asked in an address before the Chamber, that a "new spirit" inspire the policy toward the church. Meanwhile, in 1892, Pope Leo XIII. had urged the Catholics to give up their fight against republican institutions and to join the constitutional party.

But the majority of the churchmen and of the politicians refused to lay down their arms. Instead of accepting the armistice they tried to have their revenge on their enemies. Anti-semitism was invented by a clever and fanatical Catholic writer, Edouard Drumont, as a popular weapon against the government. Jews and Freemasons were the first scapegoats which frantic Catholic papers held up to contempt, and against whom they tried to arouse the passions of the ignorant mob. Then came the Dreyfus crisis, during which the appalling lack of moral sense and of Christian spirit, shown by the church, was a matter of shame for Catholics in all countries. The last manifestation of this strange spirit was seen in a campaign against Protestants started by a provincial ignoramus, who wrote a preposterous volume full of the most malignant and silly bigotry, entitled "The Protestant Peril." The only result, however, of this latter movement was to show the remarkable influence of the little Protestant minority in the university, the magistracy, the army, and the government, as well as the splendid attitude of civic courage displayed all through the Dreyfus case by some of its most representative men.

However, there are some redeeming features which it would be unfair to overlook in a review of the French Catholic Church. While some low politicians are thus incensing the prejudices of the masses, while some others are exploiting and fooling them with the Diana Vaughan hoax, and the St. Anthony of Padua scheme, thousands of country priests, with a salary of \$180 a year, thousands of sisters of charity are living their humble and sometimes heroic lives of self-devotion and self-sacrifice. And, again, there is a small *élite* of enlightened and scholarly men who, conscious of the limitations and

the backwardness of the clergy, are dreaming of inspiring a new life in the old Roman body, and of introducing in the French Church some of the methods and modern ideas which are supposed to have strengthened American Roman Catholicism.

"Americanism" was thus created by some broad-minded priests, like the Abbé Klein, who translated Archbishop Ireland's addresses into French, and by some *littérateurs* who, like Bourget and Brunetière, altho not believers, are Catholics through sheer loyalism. They were anxious to point out to French Catholics that their religion was not necessarily bound with old-fashioned and outgrown forms of government, but would live even in a free country in competition with other religions. Therefore, such men as Ireland, Cardinal Gibbons, and Father Hecker, whose writings breathed such a new spirit, became quite popular with Frenchmen. The enthusiastic Abbé Klein published, for the use of French priests, the life of Father Hecker, whom he upheld as a model they might pattern themselves after.

How that hopeful movement ended last year is a well-known story. *Roma locuta est.* The Abbé Klein humbly submitted and tramped under foot his dearest dreams of regeneration of his church. Now the church stands again as before, riveted to her antique forms and dogmas, steeped in her old distrust of modern ideas, and engaged in the everlasting conspiracy against human liberty and tolerance.

Her attitude during the last turmoil through which the republic passed, has aroused so bitter feelings that a well-known former Catholic publicist, M. Urbain Gohier, wrote, some time ago, the following sentence: "In order to bear all its fruits, the Dreyfus affair must be marked by the end of the Pretorian army, and the destruction, at least in France, of the Roman Church." On the other side a well-known economist, ex-minister of public works, and chief editor of *Le Siècle*, M. Yves Guyot, has advocated a conversion *en masse* to Protestantism.

Both of these threats, coming from such men, are somewhat strange, and not likely to find any serious response. But the most dangerous one for the Roman Catholic Church, that of M. Gohier, has been already in a way of realization. The Romanists begin to see that they are going to harvest what they have sown. And if they escape the punishment which threatens them, they will owe it to those liberal Protestants and agnostics who put liberty and justice above everything, stand by all oppressed and persecuted, and make it a matter of principle to grant freedom even to their foes.

THE LATEST ADVANCE IN KOREA.

BY C. C. VINTON, M.D., SEOUL, KOREA.

Missionary of the Presbyterian Board (North).

Korea is a land of rapid and wonderful developments in mission work. A letter written February 1st, by Rev. S. A. Moffett, of Pyeng Yang, says: "Our work here goes on apace, the first quarter showing 300 baptisms and 700 catechumens enrolled, while the training class was the largest ever held, and nearly swamped us, some 250 of the leading men coming in from all over everywhere. We had five conferences with them in addition to the study, discussing such questions as church government, marriage, education, holding of church prop-

erty, duties of leaders and deacons, and the like. The class was a great success and accomplished much."

This station was opened five years ago. Now sixteen adult missionaries, including wives, are working under two boards, shepherding a flock of 2,500 church members. The parish is 300 miles long, and has more than 300 preaching places. Nearly 4,000 catechumens or applicants are enrolled and under instruction preparatory to baptism. The rate of increase is 100 communicants and over 230 catechumens a month. These converts are brought in chiefly by their own countrymen, for the foreign force can find time only for instructing, examining, and baptizing. This work is practically self-supporting, except for the salaries and personal expenses of foreign missionaries, and the coming harvest promises to be far beyond the strength of the reapers, unless their number be speedily doubled or trebled.

Taiku is the capital of the most populous province in Korea, and an ancient national capital. Two years ago it was entered for permanent residence by foreign missionaries. Last October the only baptized native Christian in the district was a paid helper, who accompanied the missionaries from without. But numerous inquirers have arisen, some from distant villages, one delegation from a Roman Catholic community insisting importunately that they must be visited and taught the true faith; classes have been large, and the work has so grown upon the workers that eighteen have been received upon probation, and the prospect is of a harvest limited only by the number of harvesters.

Equally rapid has been the sequence of events in Seoul, Chemulpo, Songdo, Wonsan, Fusan, Chunju, and other stations, by which doors, many and wide, have been recently opened to the entrance of the Gospel in Korea. The missions find themselves suddenly brought to encounter the difficulty of communities seeking Christ, and absolutely no one to make Him known to them. Hence the urgent call for reinforcements in hitherto unheard-of numbers.

The native church in Korea bears some strong likenesses to that of the apostolic age. It is formed of like elements—men and women to whom true morality has been unknown, who inherit no inbred sense of Christian probity, for whom the Bible, with its laws, its ethics, and its promises, is wholly new, and who come slowly to appreciate the indispensableness of truthfulness, honesty, monogamy, chastity, temperance, Sabbath keeping, and other virtues. The offenses dealt with in the somewhat frequent cases of church discipline are the grosser ones against which Paul has more than once occasion to inveigh, and often the offender is earnestly defended by the leading members of the church.

Another point of similarity is the strong evangelizing spirit with which the body of Korean Christians is imbued. If any one have not this spirit, his fitness as a candidate for baptism is strongly doubted. Wherever a man or woman has taken the name of Christian, there the fact is being published and evidenced, according to that individual's light, by good works and by an effort to lead others to accept Christ. Each of the stronger congregations has from one to four home missionaries of its own sent out to preach the Gospel in the regions beyond. So that the infant church gives assurance of being, like the apostolic, a vigorously self-propagating one.

There is some tendency in would-be Christian communities in

Korea to strange doctrines and unwarranted observances through mere ignorance of Scripture or misinterpretation of its meaning. Frequent intercourse with those capable of enlightening them is necessary as a safeguard against such errors, but this is often made impossible by the remoteness of the district and the inadequacy of the missionary force.

The congregations of Korean Christians are uniformly without regular pastors. Large bodies of the leading men from the various communities of believers meet once or more every year in each of the mission stations for a course of systematic instruction in such branches as the missionaries see they most need. These babes in Christ are not ready, however, for deep theological instruction, but must be fed with the simple milk of the Word. On such leaders in every church and Christian community fall the chief pastoral duties, and they report, as opportunity occurs, to the missionary in charge of the district.

To what this vigorous young church shall grow, time and the Spirit will reveal. She is already too well grown for the strength of those who foster her. May their arms be speedily strengthened.

THE GREATEST FAMINE OF THE CENTURY.

The suffering of India's millions is indescribable, and the prospect for the coming months is appalling. The famine of 1897 was not so severe or so extensive as that of the present year. Recent letters from missionaries in the famine districts bring heart-stirring and *purse-stirring* appeals for help from the Christians of America. From these we take extracts, and will be glad to forward any money, free of charge, to the missionaries, who are themselves giving their time, money, and strength of heart and hand to relieve these starving millions. One dollar will feed a man, a woman, or two children for a month. Send now, or it may be too late.*

LETTER FROM GEORGE SHERWOOD EDDY, MADRAS.

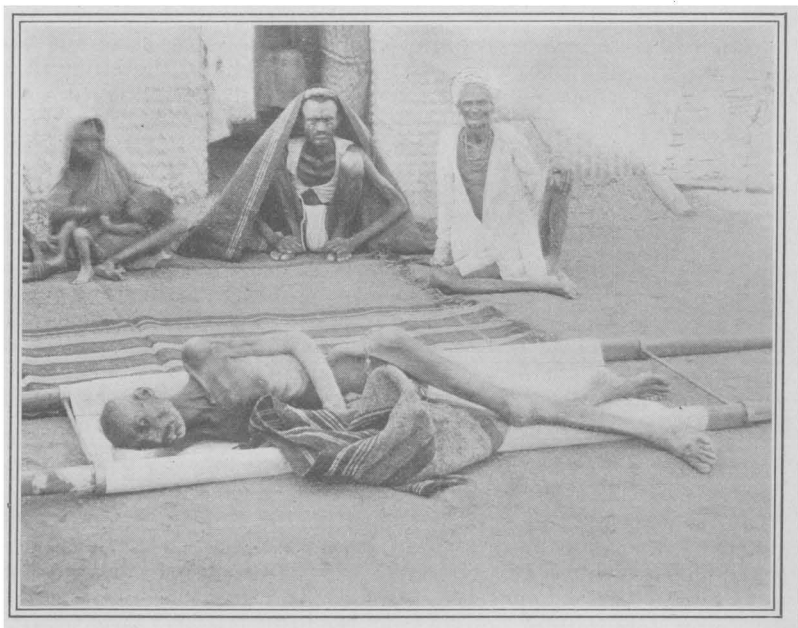
India is entering upon the greatest famine of the century. The afflicted areas comprise the Punjab, Western India, parts of Southern India, and many of the native states. Following upon two years of scarcity which have impoverished the country, the present year, with its almost total failure of rain, and the utter loss over large areas of two entire crops, leaves hungry millions in absolute and awful famine. Reviewing the situation, the viceroy said, "We are now face to face with famine of water and food and cattle which is unprecedented in character and intensity. The greatest aggregate famine area will thus be about 300,000 square miles, with a population of 40,000,000. There is a further population of 21,000,000, in which more or less general scarcity and distress prevail."

Picture the bulk of the population of the eastern half of the United States in *total famine*, without food and without money to buy grain, even if it were imported. Add to this the population of the Western States in "general scarcity and distress." Imagine outside of every city a great relief camp, with thousands breaking stone, covered with rags and bareheaded in the sun—men, women, and children silently fighting for life. A friend writes from one camp: "Poor, emaciated women, clothed only in thin rags, came and fell down at our feet and said,

* Send money orders or checks to D. L. Pierson, 914 Marcy Avenue, Brooklyn, N. Y. These will be acknowledged in the REVIEW.

‘Oh, sir, we can not live, we can not keep from starving on two and a half cents a day, with grain so high priced, and breaking stones is such hard work!’”

Already there is a population equal to that of Ireland on the relief works, and they are increasing at the rate of several hundred thousands every week. The government finds its revenues reduced by the very famine it is trying to relieve. England is overtaxed by the war in South Africa. Large famine tracts lie in the districts which have been allotted to the American missions, and hundreds of these missionaries and their people can look for help only to America. Even where the government is offering relief to the heathen native officials are often unprincipled. Some of the people are



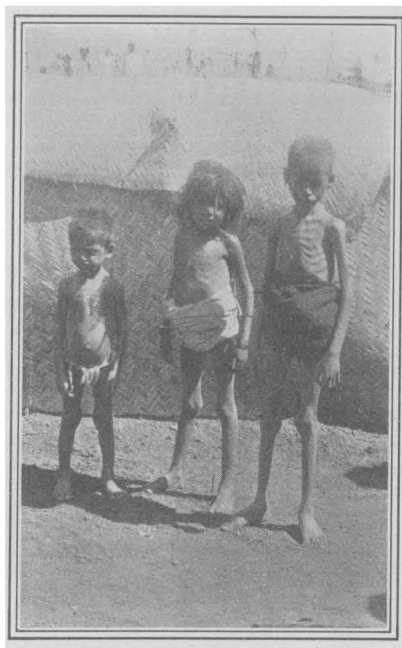
A DYING FAMINE SUFFERER IN INDIA.

deprived of part of their wages, while the relief works are often demoralizing even where they save life. A Christian woman writes of one poorhouse: “Bad men, immoral women, pure young girls, and innocent children were freely mixing. Many were suffering from leprosy and other unmentionable diseases. God help the young girls who are obliged to go to the relief camps and poor-houses.” Government is doing its best, but what is needed now is money to offer the people work in digging wells and tanks, to lend weavers yarn, and farmers seed, to provide those actually starving with grain, and build orphanages of mud or thatch for deserted children.

In South India a veteran missionary, who had been through the “great famine” of ’76, when 6 millions died, said that the present famine will be greater than that “great famine.” I saw one group of gaunt specters stalk silently in from the dusty road. They had walked 75 miles. “Sir,” they said, “we have no work, no food, no

water; how can we live?" The old missionary could only point them on, 30 miles farther, where there was work at two or three cents a day. "But our wives and children—what will become of them, how will they live?" The old man could not answer. Here in his own field were 10,000 Christians destitute of food, praying and waiting—for what? The last hope of rain has gone; there are no crops left to be saved. The people are now living on berries, roots, the thorny cactus, and grass seed, and this can last but two weeks longer. Beyond this one dreads to think. At best, no crop can come now for eight months. From April to September the famine will be at its height.

There are hundreds of men and women bravely trying to meet this famine, but who must see people die almost before their eyes because they have nothing left to give them. The missionary with whom I am staying told me this morning, that her own little girl died in the last famine because they had tried to deny themselves and give their own food to the starving natives.



FAMINE CHILDREN IN BORROWED CLOTHING.

LETTER FROM REV. J. SINCLAIR STEVENSON, PARANTIJ, GUJARAT.*

This is an awful time, a strain on one's sympathies and anxieties more a great deal than physically. It is awfully depressing to watch every few days some boy or small child slowly, and in great pain, often gasping out its life in spite of all you can do for it; to witness the great army of men and women on relief work just able to keep body and soul together; to hear every day the wail of some freshly made widow, or still worse, to witness the awful callousness which in many cases has been the result of famine on the people. It is a mixture of fearful suffering with awful moral degradation—famine on top of heathenism.

My chief work was to take care of orphans. Already I have between seventy and eighty, and they have doubled in the last ten days. But often you get them out just in time to fill your cemetery. Even here things are not as bad as in native states, where much of the relief exists only on paper, and from one of which I saw a letter the other day, containing the following: "To go out every morning, and whenever we see a child lying beside its dead mother, we, of course, take it back with us. Yesterday morning, within two hundred yards of our house, I saw sixteen corpses; to-day, within the same distance, ten." Must people really *see* ribs and skeletons to make them give?

* See article on "Christian Village System of India," December, 1899 REVIEW.

SOME MOHAMMEDAN BROTHERHOODS.*

BY W. G. POPE, SOUSSA, TUNIS, NORTH AFRICA.

Missionary of the North Africa Mission.

It is not surprising that the ordinary Moslem finds his religion insufficient to awaken earnest thought and deep emotion. There is no singing in the mosques, nothing to stir the heart of the worshiper—nothing but an everlasting repetition of the same prayers from the Koran, the same sacred formulæ, the same fasts and almsgiving, the same washing of the feet, and the return to the temptations of daily life. No wonder that the majority seek something more inspiring! This they endeavor to obtain by joining one of the brotherhoods,† which are numerous enough among Mohammedans. There are dissenting sects, but a brotherhood to be successful should be orthodox. Its members must, therefore, follow the “five rules” in addition to the prayers and ceremonies peculiar to its own society. Each brotherhood professes to offer by its mode of worship the quickest means of attaining heart satisfaction, or what the Arab rather seeks, a state of religious ecstasy or exaltation. There are seven stages on the road to this state of exaltation, and according to the disciple's fervor will be his swiftness in reaching the longed-for goal.

In every brotherhood the first thing is to accept the *Treeka*, or the “Road,” and the second is to learn the doctrines. The remaining five stages before becoming “a perfect soul” are (1) The impassioned or excited ecstasy. (2) The ecstasy of the heart. (3) The ecstasy of the immaterial soul. (4) The mysterious ecstasy. (5) The ecstasy of absorption. These are to be reached by fastings, watchings, and prayers. As the believer advances he takes different names, so that others may know what stage he has reached. At first he is only a “disciple,” then he becomes an “aspirant,” a seeker after God. The third stage is that of “*Fakir*,” which signifies, according to the Moslem theologians, “a man reduced in himself to nothingness.” Higher than this is the “*Soufi*,” “he whom God has chosen to become the object of His love.” A *Soufi*—a man pure in heart—when advanced somewhat in this stage, may have revelations and visions that he will recognize as coming directly from God. The ignorant have revelations, but are not sure whether they are from God, or are merely hallucinations from the devil. The *Soufi*, when he reaches this point, is called a “*Salek*”—“one that walks toward the end in view,” that is, God. The next stage is that of the man “drawn” to God. He rejoices continually in a state of elevation. It is then that he becomes either a “holy fool” or a “sacred teacher,” and is said to be full of the spirit of Mohammed. There is one stage higher in which a man's desires are supposed to become like those of God. In this the soul loses its individuality, and is absorbed in God. We have never known, nor even heard, of any one who reached a higher stage than that of “holy fool.” These may be found in most really Arab cities. They live on charity, tho they never beg; and sometimes, especially in Morocco, they may be seen running about the streets in a state of complete nudity.

* Condensed from *North Africa*

† There are six principal Brotherhoods in Algeria and Tunisia (1) Kadyria. (2) Taiebya. (3) Tidjania. (4) Rahmánya (5) Aisaweeya. (6) Senusya.

Very few wear any covering on their heads, and those that belong to the Aisaweeya brotherhood are sometimes dangerous.

The Kadyria order was founded by a man born near Bagdad in A.D. 1078, Si-Mohammed-Abd-el-Kader-el-Djilany by name. He is said to have lived to be nearly ninety years of age, and to have been remarkable for his sweetness of character and kindly love. He not only founded what is to-day one of the largest and most prosperous orders, but beggars, in asking for charity, use his name more frequently than that of any other saint. It is said that he had a great respect for Jesus Christ on account of His wonderful love, and it is a remarkable thing that his followers to-day manifest more regard for Jesus than do other Moslems. It is held by many teachers that in heaven the place next to Mohammed is occupied by this saint. In the province of Oran alone are more than 200 tombs and mosques dedicated to him. His name is in every one's mouth—the workman as he lifts a load, the soul in trouble, the beggar asking alms—all plead "Sidi-Abd-el-Kader."

The members of this brotherhood must (1) Repeat the confession, "There is no god but God," 165 times after each of the five prayers of the day. (2) Repeat "May God pardon me" 100 times. (3) Repeat "O God, give the blessing to our Lord and Master Mohammed in quantity ten thousand times greater than the atoms of the air" 100 times.

The one who prays must sit cross-legged on the floor, the right hand open, palm upward, on the right knee, the left hand lying on another part of the left leg. In this position the first thing the man must do is to enunciate calmly and slowly the name of God, until all evil thoughts—thoughts of persons, things, time, and money—are got rid of. This will be from 1,000 to 2,000 times. Especial stress must be laid on the last syllable—"Allah-ou." Then, turning the head from left to right, he must repeat "Allah-a" until good thoughts come. Finally, bowing the head, and letting go all good thoughts, he must say "Allah-ee" until but one thought absorbs the mind—God.

The "initiated," who give all their time to prayer, fasting, and study, have to do much more than this. They first have to undergo a complete washing, and pray twice the ordinary prayers; then, seated before the sheik in a praying attitude, they recite some very long prayers, and make a statement of faith. The sheik then cuts off two locks of hair from the head of the novice, saying, "May God thus cut off all unholy thoughts!" Replacing the cap on his head, he says, "May God thus crown thee with His favor!" After this he gives him a cup from which to drink, and recites certain verses of the Koran. The neophyte must also learn a lengthy catechism. He is shaved and clothed with a mantle belonging to the brotherhood. He is then examined in the catechism, and initiated into the revelations of the order. A lot of curious interpretations are then gone through concerning secret names and ideas which the novice has to learn. For instance:

"How many letters are there, and what are they?"

"Four—*t*, *m*, *h*, and *n*."

"What is their signification?"

"The first, *t*, means *trab* (dust), and signifies that the companions of the carpet must be low as dust.

"The second, *m*, means that we must be pure as '*ma*' (the water).

"The third, *h*, means *houa* (a sweet zephyr), to breathe on those around us the breath of life.

"The fourth, *n*, indicates that we must be *nar* (fire), to consume the perverse and evil."

In Algeria alone may be counted about 30 schools, 370 chiefs, and over 15,000 brethren belonging to the order of the Kadyria.

This short account of the Kadyria will show the methods usually employed by the Mohammedan with a view to "growth in grace"; but the proceedings of the fanatical Aisaweeya, which are entirely different from the rites of the other orders, deserve notice.

The brotherhood of the Aisaweeya was founded in A. D. 1523, by Mahmed ben Aisa. Its members are generally little understood, even by Mohammedans. Some take them for fools, and others for saints. Their practises are of the most vile and revolting character.

In Algiers some Aisaweeya, who are not very true, get up spectacles in Arab houses, and send notices to the hotels that strangers may, for a small sum, be admitted to see them acting their religion. At these performances they do not show themselves as they really are, and they may be seen free of charge in Morocco, or on the frontier of that country, by any one willing to risk his skin in such an adventure.

The following story is told of the origin of the order. Si Mahmed went to Mequinez to establish his brotherhood, but the people flocked to him in such numbers that the sultan turned both him and his followers out of the city. After wandering for some days in desert places, and finding nothing to eat, they implored their leader to help them. Accordingly he commanded them to eat whatever they could find—glass, serpents, poisonous herbs, scorpions, dirt—everything nourished them, and nothing hurt them. When the news of this miracle reached Mequinez, greater crowds than ever flocked after Si Mahmed, and the sultan, fearing to lose all his subjects, permitted him to return and continue his practises as he pleased. His tomb is still to be seen at Mequinez, and adjoining it is the chief house of the order, which is at present occupied by a khalifa, or lieutenant, and thirty-nine chiefs, who form the supreme council. These only come out of their monastery once a year. On that day all the sick and afflicted who are fortunate enough to manage to touch them are said to be immediately healed, for Si Mahmed gave to his disciples the gift of healing, as well as power to withstand all poisons. We have been present at some of their meetings. Joining hand in hand, they sway from side to side under the guidance of their sheik, repeating the name of God hundreds of times in unison. The excitement rises as they go on; sometimes they will shout "Allah, Allah," 5,000 or 10,000 times, finally leaping, and yelling at the top of their voices. They continue until they faint, when they are dragged aside and others take their places. Some one will fetch a huge bundle of the prickly pear and carry it on his naked back, and finally *roll on it*. Others will breathe the poisonous fumes of charcoal until they are almost senseless, and will stick skewers into their eyes, cheeks, tongues, and sides. Some will stand and jump on the edge of a sharp sword, or allow the point of a sword to be placed against the skin and the handle hammered by a boot or stick. We have seen them work themselves up to a state of frenzy, and the sheik, when he considered them ready, would give them a living sheep. In less than ten minutes scarcely a bone or piece of refuse would be left! They would fight like mad dogs for the most disgusting portions; and all this is done in the name of God! This is going on to-day, and probably while you are reading these lines, thousands of Aisaweeya, who

firmly believe in their sheik, are torturing themselves to obtain the "exaltation" promised by *Souf yism*. No wonder that the poor men's lives are shortened by such undue and terrible excitement, and after this life what hope have they?

This account of Mohammedan brotherhoods may serve to show something of how mighty are the forces of Satan among the people of these lands. How blinded are the men who use such "vain repetitions"! How cruel and diabolical is what they do in the name of God! But they know no better. Light can not evolve out of darkness. Christ is "the light of the world," and, "Ye are the light of the world." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

PENG LAN-SENG, THE HUNAN EVANGELIST.

BY REV. GRIFFITH JOHN, D.D., HANKOW, CHINA.

Ten years ago Peng Lan-Seng was not only a heathen, but, like most of his fellow-provincials, bitterly anti-foreign and anti-Christian. He thoroughly believed in the bewitching power of Christianity, and had a wholesome dread of entering a missionary's house or chapel, lest he might be turned into a "foreign devil." The missionary's tea and cake he regarded as poison, and dared not touch either. He was a thorough believer in the whole Hunan story about the inhumanity of the foreigner, and the bestiality of the foreign religion.

Peng was also a notoriously bad man. He is never weary of telling people the story of his conversion; and when he does so, he never fails to remind his hearers, that of all the sinners in China, he himself was the chief. About three years ago Teng, a native of Changsha, came to my study and said: "I have come to Hankow to see what it is that has worked such a change in Peng Lan-Seng. He is a native of Changsha, and an old comrade of mine. He used to be the worst man in Changsha; but he has given up all his bad habits, and is now a new man. When I ask him the reason for this great change, he tells me that it is the Gospel that has done it. I have come down to find out the truth about this matter."

When, in 1892, Peng presented himself as a candidate, we all—the native helpers and the foreign missionaries—stood in great doubt of the man. Many rumors reached us about his past life, which made us hesitate to admit him into our communion. He waited, and waited long. When at last he was admitted, some of us had grave doubts as to the wisdom of the step. Some were strongly in favor of prolonging the time of probation. But Peng immediately began to work for Christ. He was ever to be found at the Kia-Kiai chapel, preaching with all his might. Some of us felt that it was somewhat early for him to begin to exercise his gifts in this particular way, but Peng was irrepressible. Preach he must, and preach he would. Very soon the salvation of Hunan became the center of his thoughts. He began by working for the Hunanese in and around Hankow. His prayers on behalf of Hunan in those days were something indescribable. They were impassioned pleadings with God on behalf of his own people—his kindred according to the flesh. The missionaries of other missions were very much struck with them, and would sometimes speak of them as *the thing of the meeting*. Peng is a thorough believer in prayer. A gentleman of the place invited

Peng, Mr. Sparham, and myself to a feast yesterday. There were several others there, among them Chang Chihtung, a nephew of the viceroy. Peng gave them the story of his conversion and subsequent trials. "I tell you what it is," he said in conclusion, "if a man wants to be a genuine Christian, he must *pray*, and he must pray till the tears flow from his eyes, and the perspiration runs down his back. That has been my experience."

All this time Peng was working without pay. But at last he came to the end of his resources, and was planning to leave the place in order to make a living elsewhere. He made known his circumstances to Mr. Sparham and myself. Feeling that he was by far too good a man to be lost to the work in Central China, we found out a way to help him without drawing on the funds of the society. Peng's heart was in Hunan, and to Hunan he must go. The story of his entering Changsha with his Christian books; of his visit to the Yamens and presenting the officials, from the highest to the lowest, with Scriptures and tracts; of his trials with his clansmen; and of the plot laid against him by the gentry and his narrow escape, is full of interest and inspiration. But his great work in Hunan began with our visit to Heng Chou in March, 1897. He accompanied Mr. Sparham and myself on that journey, and was our fellow-helper and fellow-sufferer in all our work and trials. He was with us when we were pelted out of Heng Chou, and acted splendidly right through that trying time. Soon after we returned to Hankow we resolved to send him back with the view of establishing a mission in the city of Heng Chou. It required no small courage to return to that city so soon after the bitter experience through which we had passed. But Peng went joyfully. He managed to buy a house which he turned into a chapel, and began to work with his wonted energy and zeal. No sooner was the mission fairly started, than the place was attacked by an infuriated mob, and the entire building was leveled with the ground. Peng and his family escaped without hurt, but all their property was stolen, and they were left penniless. Thinking that all was over, for a time at least, he left for Hankow. He had not proceeded far, however, before he was overtaken by a number of messengers from the Heng Chou officials. They were sent to entreat him to return to Heng Chou and get everything settled quietly there. On his arrival at the city, he found the officials in a very willing mood. They offered to indemnify him for all his losses, and to put up another chapel according to any plan he might propose. He accepted their terms, and we have now at Heng Chou a fine chapel, built in foreign style.

But this is not all. There is a little church of from 50 to 100 people meeting regularly at Heng Chou for worship. And this is not all. Peng has succeeded during these two years, with the help of a few fellow-workers, in establishing some ten to fifteen mission stations in the Siang Valley, of which five are in walled cities. The converts in many places are providing themselves with places of worship. Peng has brought down with him several deeds of land and houses, gifted to the mission by the native Christians. He says that there are more than 1,000 inquirers in connection with his work, and that he has great confidence in the character of some hundreds of them. Should it be necessary to make a deduction of 50 per cent., there will be left sufficient grounds for great gratitude and praise.

PROTESTANT MISSIONS IN ITALY.*

BY REV. JAMES GIBSON, D.D.

The number of Protestants in Italy is approximately 100,000, or one in 300 of the population. These are roughly divided as follows:

Waldensians in the valleys.....	23,000
“ in the rest of Italy.....	10,000
Evangelicals of other churches.....	10,000
Foreigners	55,000
	<hr/>
	98,000

The views of the general social and moral condition of the country differ according to the writer's standpoint. The Italian ambassador, addressing the London Chamber of Commerce last February, said: “Italy is an element of order among the nations, a country true to her friendships, incapable of violating her pledges, and whose highest aspiration was to walk side by side with her sister states in the path of progress and freedom. The country is progressing visibly; her industries are prosperous, and her trade is increasing.”

On the other hand, the Rev. Johnston Irving, for many years minister of the Free Church of Scotland in Naples, writes a year ago in his Report on the Harbour Mission, which he superintends: “Italy has profoundly disappointed her best friends. . . . She is to-day poor materially, and, if possible, still poorer morally. It is, perhaps, a symptom of better things to come, that one or two Italians of influence have voiced her deepest need, and advocated the giving of the Bible to her people.”

In more hopeful strain the Rev. E. J. Pigott, of the Wesleyan Church, Rome, writes: “Politically, commercially, and socially, the country is slowly recovering from the disasters of the last few years. . . . I am hopeful. Certainly the great conspirator remains, the pope and the papal party; but there are signs of revolt among the parochial clergy, who live in touch with the people, and are growing impatient of the long ostracism of the church from the national life.”

Most sanguine of all is the Rev. Dr. Robertson, of Venice, who wrote to the *Rock* some time ago: “Italy, but for clerical agitators, would soon become contented and prosperous. No papal nation has made greater progress during the last five-and-twenty years than Italy. Under papal rule there were no roads, no railways, no lighting, no drainage, no water supply in the cities, no education, no security of life and property. Under Pope Pius IX, 85 per cent. of the Roman population could neither read nor write. The mortality of children in Rome was something like 75 per cent.; now it is about 30. Much is said about taxation; rates and taxes on real property do not amount to 20 per cent. on rental and ownership. Wages are low, but native food is cheap. The chief thing that Italy wants in order to have internal peace, and to enter on an era of progress, is to get quit of the papal church. All her evils are created by that mundane, anarchical organization. . . . The destruction of the papacy is a matter of life and death for Italy.”

For the moral and spiritual regeneration of nations, as well as of individuals, the prime necessity is the coming of the Holy Spirit to con-

*Condensed from *The Mission World*.

vince of sin. Regarding this the Rev. S. Frapani, of Frabia, writes to the Roman *Bulletino*: "The only things recognized as sins before God, are those which the human penal code recognizes; while all sins of thought, bad language, uncharitable judgments, offenses, and blasphemies against God and Christ, public scandals, concubinage, usury, selfishness, and such like, are for Italians but trifles or natural defects not worth calling sins."

To meet the spiritual need of Italy, the following churches are at work: I., the Methodist Episcopal (American); II., the Wesleyan Methodist; III., the Baptist Mission; IV., the Italian Evangelical (native); and V., the Waldensian (native). The following are the latest statistics of each that I have been able to procure:

	Churches.	Stations.	British Pastors.	Native Preachers.	Evangelists.	Colporteurs Bible Readers.	Communicants.	Local Contributions.	Regular Attendants.	Occasional Attendants.	Day Scholars.	Sunday Scholars.	Catechumens.
I.	30	10	2	23	9	513 ^a	1,482	\$4,200	?	?	680	1,063	573
II.	20	55	3	23	2	8	1,937	14,500	3,500	500	850	1,180	?
III.	19	50	5		13		790	?	?	?	?	?	?
IV.	36	10		14	5 ^c	22	1,831	4,000		15,404	944	1,276	494
V.	46	68		48	16	12	5,613	17,500	8,144	89,495	2,704	3,707	1,009

^a "Catechists." The number of pastors and evangelists is only approximate.

^c So returned on one page of last Report; but on another page, 17.

The ancient but ever young Waldensian Church is much the most important member of the Mission Brotherhood in Italy, its communicants more than equaling those of all the other churches. Its stations are also the most widely spread. It is not only a native church, but the *most* native, for all the rest are more or less under foreign control, whereas it neither requires, nor would it submit to, outside interference. It is doing a great work by means of its day schools, especially in Sicily. In Riesi, for example, a town of about 15,000 inhabitants, the superiority of their teaching over that of the communal schools is so great that the municipality, though composed of Romanists, lately offered to make over the latter to their charge. Want of funds unfortunately prevented the acceptance of this flattering proposal. A very interesting and hopeful work has recently been begun in Calabria, the center of which is Falerna, a town of between three and four thousand inhabitants. The work originated with some Italians who had emigrated to America, and been brought to Christ there, and who, on their return home, began to hold Gospel meetings. A colporteur also did much by distributing tracts. The result was that the people sent a request to a Waldensian pastor in Naples to visit them, and there is now a regular minister settled over them, and the priest of the district finds his services deserted.

The newspapers report that the pope is much concerned about the spread of the "Protestant Propaganda," and has called upon the faithful to rally their forces against it. Legitimate opposition would do good instead of harm; but the opposition of the priests and their partisans is not always of the legitimate kind; threatening and bribery are by no means unfamiliar "arguments" with them.

EDITORIALS.

The Ecumenical Conference Report.

This conference which has just convened (New York, April 21 to May 1, 1900), will be an extraordinary gathering, the largest and most important missionary conference ever held, in which for ten days over 2,000 delegates, gathered from every mission field of the world, will discuss the great problems of missionary work, reviewing the past and seeking encouragement and counsel for the future.

Every one who is interested in the great cause of missions, whether as a worker in the field or as a supporter, counselor, and sympathizer at home, will wish to know what takes place at this conference; but, of course, the number attending must be very limited, and few, if any, can be present at all the sessions in Carnegie Hall, and none could attend the sixty and more meetings that will crowd the ten days.

A full report, however, will be published in two volumes, carefully prepared and edited, so as to exclude nothing essential, and include nothing non-essential. This report will be in three parts:

I. The story of the conference, its origin, conduct, and personnel.

II. Contributions of the conference: papers, addresses, and discussions.

III. Appendix, including (1) a list of foreign missionary societies with official addresses; (2) the organization and roll of the conference; (3) a summary of missionary statistics; (4) a selected bibliography; and (5) an index.

This report should be read by every pastor and missionary worker, and find a place in the library of every church, Sunday-school, and Christian Endeavor society. It will be invaluable to the student of missions, and it will bear testimony to the power of the

Gospel to uplift fallen humanity and establish Christian society in all lands and among all peoples.*

The finance committee of the conference is still in need of funds to meet the expense of entertainment, transportation, etc. Any contributions for this purpose should be sent to Mr. Geo. F. Peabody, Treasurer, 27 Pine Street, New York. *

Territorial Divisions among Denominations on Mission Fields.

There is quite a shifting of the basis of missionary comity imminent in India. The Anglican Conference in Calcutta in the early part of this year, declared that it would hereafter recognize the development of missionary work "on a diocesan as distinct from a society basis, where local circumstances facilitated action." It said that "in view of difficulties which have arisen from territorial agreements made between different missionary bodies," it now proposes to abandon such policy, and claims the right to carry its administrations to all persons connected with, or preferring, the Church of England. It announces as a concomitant obligation, that every Christian congregation should become the center of missionary activity. It commends the spirit which led to territorial divisions between missionary societies in the past, but would "deprecate any such territorial agreement in the future."

Understood aright, and administered aright, this is the only wise policy for the future in a large pro-

* To put the volumes within reach of all, the retail price has been fixed at \$2.50, but those who subscribe before May 1st will get them for \$2.00, by ordering them from the Publication Committee, Ecumenical Missionary Conference, Room 823, 156 Fifth Avenue, New York City.

portion' of the missionary work in India. Of course, the Church of England is a state church, and in a sense continues to be such in the colonies, and also, of course, this church has recognized no boundaries of its activities in reaching out by its ministry to all colonists. It has generally, and perhaps generously, operated to follow the most isolated Britisher through the church and the Society for the Propagation of the Gospel. But the general missionary society of that church has, in a way, accepted the conditions incident to other missionary societies; and has agreed to territorial assignment of its operations. This policy is what it is proposed to abandon, prospectively.

There is nothing in this change of policy, which in itself is unworthiness of the church; nothing which other societies will not have to come to in numerous instances, without in the least abandoning the spirit of comity which instigated and promoted the original principle of allotted territory to the several societies.

Experience has shown that geography is not alone to be considered in the division of labor. There are languages which penetrate these geographical divisions, and there are tribes which are not bounded in their habitat by either geographical or political divisions, and it has been shown that here "blood is thicker than water;" a river does not bound the racial nor the linguistic type, nor the religious sympathy.

Some years since Bishop Thoburn, in a discussion in the Calcutta Missionary Conference, took the position that the geographical allotment was often an obstruction. In working among a scattered tribe or nation, if a work developed it could, in India, be best pursued by the "scarlet thread" of

the tribe. Both the tribal and the language type often have a distinct religious type.

The Methodist Church had a large opening thirty years ago in North India, among low-caste and non-caste peoples. Success led them out on this line, and following up their converts, they were obliged to overleap the boundary of the Ganges—the geographical division they had agreed upon with other missionary societies. No one else could get access to these people, and the "line of succession" was the line of success. Clear away into the great Nerbudda Valley, tens of thousands of these classes sought to learn of Christianity through the Methodist missionaries in territory outside the metes and bounds set by alignment of the comity of geography.

There may be contention and waste if either policy is not administered with broad Christian charity and sympathy. Signal opportunities to reach even millions of souls may be lost by the uncharitableness which would restrict a society from moving on clearly providential lines, because of a technical understanding about a geographical division of labor. This does not apply in the early stages of mission distribution over a vast territory, like China, nor was it unsuited to the incipient movements of the several missionary societies in India, but where growth reduces this policy to an arbitrary technicality, it should be set aside.

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Missionary Candidates.

One of the secretaries of the Presbyterian Board of Foreign Missions in the United States (Dr. Brown) states that in the last third of the year 1899, thirty-three out of thirty-eight applicants for the foreign field have been rejected. The letter of Dr. Brown, published

in the *Evangelist*, exhibits a determination on the part of the board which we can not but commend, to maintain a high standard of fitness for the great work, and exercise jealous care in choosing from candidates offering for the field abroad.

There is urgent need for more well qualified preachers, doctors, and teachers—for men and women who seek the foreign field, not simply as a place of service, but as *the* place to which God has called them.

Dr. Brown says in part:

In the missionary force now at the front there are very few incapables, and those the board is gradually weeding out. As a class the missionaries of the Presbyterian Church are magnificent men and women. My position enables me to know them, to see their faults as well as their merits, and I unhesitatingly declare that in character, in ability, in consecration, they average higher than any other class I know. And the board is determined not only to maintain, but if possible to raise that average. It is disastrous to the work, unjust to the missionaries already on the field, and wasteful of the money of the Church to send out incompetent men and women.

While we think there may be often a mistake in pressing a high *educational* or intellectual standard, and forgetting how many of the most successful men and women in this great work have lacked in this respect, but have more than made up for such lack by their high spiritual character and qualifications, we think that such a form of service demands the best men and women that the Church has in her membership. *

The Famine in India.

The accounts of the famine in India reveal a condition of things that beggars description. No such disaster has come upon that empire since English rule swayed it. Four millions of people are now depending on private or public charity if they

are to be saved from starvation—twice as many as in the famine of 1897. The outlook for the months to come is even worse. Already an area of 300,000 square miles, with a population of 40,000,000, is involved, but a further area, half as large, and with a corresponding population, is likely to be similarly stricken, and already there is more or less suffering.

Relief works for laborers have been established by the government, and the announcement is made that no one need die of hunger, if there is a prompt making known of the need. But notwithstanding the pains taken to provide against the awful destitution, the natives are dying by hundreds and thousands. The rice crop, the main stay of the people, is more completely lost than four years ago, and the millets have fared little better. So of the cotton crops in the fertile Berar. All other crops have failed entirely. There is great scarcity also of fodder, and of water. The drought is so severe that in some parts the missionaries have to send clothing thirty or forty miles to be washed; skeleton forms are all about them, and plague, smallpox, etc., follow in the track of the famine. The editors will gladly, and without any cost of exchange to donors, forward any gifts designed for the relief of famine sufferers. *

Missions to Moslems.

Mr. George Parker, of Honan, one of the oldest and ablest China inland missionaries, writes as follows:

Missions to Moslem countries and popish should not be organized nor have periodicals. Rome and Cairo get to know of stirrings of dry bones and immediately take means to frustrate. Nothing about Roman Catholics and Mohammedans getting interested should appear in Christian papers.

In an earlier letter he says: "The

time has come for the formation of a Mohammedan missionary society, or rather mission to the Moslem world, but it would be supported only by those who are content without organized results and without statistical tables. My work among them in Kausu (and now here) was most interesting." *

Blantyre and the Nyassaland Industrial Mission.

In the March issue of this REVIEW, page 236, reflections are made by a correspondent upon what is evidently regarded by him as a serious case of "overlapping" in the Blantyre district of British Central Africa, where five distinct missions "are huddled together in one corner of the Dark Continent, not larger than a Scotch parish."

Mr. Alfred Walker, general secretary of the Nyassa Industrial Mission, writes as follows:

"It should, in fairness, be pointed out that Blantyre is the commercial center of the whole province, and it is almost essential that all missions (especially industrial missions), tho working in other parts of the district, should have a station in Blantyre, even if only as a depot for supplies, etc.

"With regard to our own plantation at Likubula (Nyassa Industrial Mission) we were not in the first instance responsible for the choice of that position, as the estate was offered on the express condition that it should be developed *as an industrial mission*, and at that time there was abundant scope for such work; in fact, this offer was the origin of our mission.

"So soon as we had opportunity of extension we went to Cholo, some forty miles from Blantyre, in a region hitherto entirely unevangelized, and are now contemplating the opening of new plantations in districts similarly unoccupied.

"It is difficult to see how this new work is to be maintained without retaining Likubula as a center, and our superintendent reports that the good work which is being done there would not be accom-

plished from any other mission station, if we were away.

"I may say, however, that if in our case there is any real ground for the charge of 'overlapping,' we would gladly consider any suggestions from other missions in the district likely to remedy the difficulty and prevent its recurrence in the future." *

Corrections.

Two possibly misleading paragraphs recently appeared in the REVIEW in regard to Dr. Elias Riggs, the veteran missionary of Constantinople. Dr. Riggs has not returned to America for over forty years, and does not now intend to return at all. His son, Rev. Edward Riggs, has recently returned, and that together with the fact that Dr. Elias Riggs' name was especially honored at Andover last fall, was probably responsible for the error. Dr. Elias Riggs sailed first for Greece soon after his marriage, and spent six years in Argos. He will be ninety years old next November. He is now one of several American Board missionaries stationed in Constantinople; he is connected with the Bulgarian work of the European Turkey mission.

In the January REVIEW (page 71) the work of the Church of England Zenana Mission at Karachi was attributed to the C. M. S. The C. E. Z. M. S. is the largest society exclusively engaged in working on evangelical church lines wholly for the evangelization of the women of the East.

Another slight error appeared on page 170 of the March REVIEW, where the words "who Halicarnassus was" should of course read "where Halicarnassus was," that ancient Greek city of Asia Minor, not being personified in our reference.

Acknowledgments.

No. 146.	Indian Famine Sufferers.....	\$ 20.00
No. 147.	" " ".....	5.00
No. 148.	" " ".....	5.00
No. 150.	George Junior Republic.....	150.00
No. 151.	Ramabai, India.....	5.25
No. 152.	Indian Famine Sufferers.....	6.00
No. 153.	" " ".....	10.00
No. 154.	" " ".....	3.00
No. 155.	George Junior Republic.....	25.00

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

THE YANGTZE VALLEY AND BEYOND. Isabella Bird Bishop. Illustrated. 2 volumes, 8vo. \$6.00. G. P. Putnam's Sons, New York.

Mrs. Bishop, the world traveler, has given us another book, combining her observations as a keen-sighted and intelligent woman, with important and valuable comments on all she sees and hears. The book is particularly valuable to us for its incidental reference to the work of missions. Mrs. Bishop, as a candid observer, cordially witnesses to the immense value of Protestant Christian missionary labor. On *medical* missions she is enthusiastic, but hers is a "zeal according to knowledge," for she has visited nearly fifty medical institutions among heathen peoples, and has a broad basis for her induction. Her description of the hospital and its work at Hangchau, with her tribute to Dr. Main and his coadjutor and assistants, is a testimony which ought to be printed separately and sown broadcast as seed of the kingdom. She demonstrates that such work is the nearest approach to that which our Lord both commanded and practised, in which healing and preaching go hand in hand.

Mrs. Bishop has written no more interesting book than this. There are some blemishes in style which seem to indicate hasty proof-reading, but the contents are very valuable. Of the idols made at Hangchau she says (p. 103): "None of them are treated with even scant respect until the ceremony takes place which *invests them with the soul*, represented by silver models of the 'five viscera,' which are inserted at a door in the back!"

Her words as to the contrast between the ascetic habits of Romish missionaries with the self-indulgence of Protestants should be

carefully considered. She adds that the Chinese appreciate the celibacy, poverty, and asceticism of the former, and that "every religious teacher, with one notable exception, who has made his mark in the East, has been an ascetic." (p. 153.)

We were greatly surprised at the revelations of Chapter XVII. on "Chinese charities," which she claims are both numerous and active. Their asylums and almshouses for the blind, for aged persons without sons, soup kitchens, etc., foundlings, orphans, strangers, the drowning, the destitute, and the dead, and various other classes are objects of organized benevolence. Benevolent guilds supply coffins and burial in free cemeteries for those whose poverty precludes them from proper sepulture. There are "bureaus for advancing funds" to the poor, free dispensaries, life-saving institutions, free ferries, beggars' refuges, invalid homes, widows' relief societies and widows' homes, humane societies, etc. Mrs. Bishop fails, however, to say how far these many forms of organized charity may owe their development, if not their inception, to the entrance of Christian teachers.

She pays a beautiful tribute to missionaries who after coming into contact with the intolerable repulsiveness of Chinese life in the inland cities, after a period of rest and vacation, "*come back, knowing what they come to!*" There lies the heroism, after the romance has faded and given place to the rude reality. *

SAMUEL BAKER OF HOSHANGABAD: A Sketch of the Friends' Missions in India. Caroline W. Pumphrey. Illustrated. 12mo, 228 pp. 3s 6d. Healdy Brothers, London.

The title of this book discloses the fact that the history of the Friends' mission in India is made

to be the environment of the personal biography of its senior missionary, who died last year after rendering twenty years of patient, wise, successful service in the conduct of this mission in the central provinces about Hoshangabad, nearly five hundred miles north from Bombay. Between Jabal-pore and Indore there was no mission work whatever when this mission was begun in the Nerbudda Valley. Hoshangabad is the head of a political division, and the law courts draw a great many different sorts of people there, and, besides, it is a place of Hindu pilgrimage from great distances to worship "Mother Nerbudda," that being a sacred river, and thus somewhat Hoshangabad becomes to the region what Benares is to the Ganges. It contains 14,000 population. Every form of missionary agency is in operation, and a chronological table in this volume shows the dates of the several beginnings of medical, orphan school, and evangelistic work. There is a good map of the district, and eleven well-executed half-tone illustrations.

We know or rather hear so comparatively little of the quiet worthy work of foreign missions of the Friends that this is a valuable contribution to missionary literature. Samuel Baker was a typical Friend, and without ostentation did a vast deal of most excellent missionary work, and was a character worth knowing. **

A TEN YEARS' WAR. An Account of the Battle with the Slum in New York City. By Jacob A. Riis, author of "How the Other Half Lives." Illustrated. 12mo, 267 pp. \$1.25. Houghton, Mifflin & Co., Boston.

This story of manly battle with the slums with their tenement houses, gangs, dives, saloons, and brothels, is written in Mr. Riis' peculiarly interesting and effective style. It has one idea—to let light into the reader's mind as to the conditions of the lowest of our city

population, and the efforts made to uplift them. It is one of the great questions of our day, one in which Christian philanthropy, and philanthropy that does not call itself Christian, works incessantly, and we are glad to say effectively. Prince Albert counted it a matter for royalty to concern itself with, and himself devised model houses for the working classes. The fact is, if you don't remove a cesspool it will remove you, and all these curses of our civilization demand a remedy, if they are not to reach with baneful effects all classes of the community. Mr. Riis has here given us a valuable contribution to our suggestive and practical literature on this subject. He is a man personally cognizant of the facts and himself one of the most active and able of reformers. *

Monthly Missionary Bibliography.

- STUDENTS AND THE MISSIONARY PROBLEM.** Addresses delivered at the International Student Conference, London. Charts and diagrams. 8vo, 591 pp. 8s. Student Volunteer Missionary Union, London.
- A TEN YEARS' WAR.** Jacob A. Riis. Illustrated. 12mo, 267 pp. \$1.25. Houghton, Mifflin & Co., Boston.
- SAMUEL OCCOM AND THE CHRISTIAN INDIANS OF NEW ENGLAND.** W. De Loss Love, Ph.D. 12mo, 390 pp. \$1.50. The Pilgrim Press, Boston.
- SOUTH AMERICA, THE DARK CONTINENT AT OUR DOORS.** Emilio Olsson. Illustrated. 16mo, 89 pp. 50c. M. E. Munson, N. Y.
- PIONEERING ON THE KONGO.** Rev. W. H. Bentley. Map and Illustrations. 2 vols., 8vo, 16s. Religious Tract Society, London.
- LETTERS OF HENRY DOBINSON, ARCHDEACON OF THE NIGER.** Map and Illustrations. 290 pp. 3s. 6d. Seeley & Co., London.
- PILGRIMAGE TO AL MADINAH AND MECCAH.** Capt. R. F. Burton. 2 vols., 8vo, 846 pp. and 479 pp. The Macmillan Co.
- WHILE SEWING SANDALS.** Tales of a Telugu Pariah Tribe. Emma Rauschentusch-Clough, Ph.D. Hodder & Stoughton, London.
- A LIFE FOR CHINA.** Memoir of Rev. Jno. Chalmers, LL.D. By Geo. Cousins. (Paper.) 12mo, 52 pp. 1s. London Missionary Society.
- MY TRIP IN THE JOHN WILLIAMS.** Rev. R. Wardlaw Thompson. Illustrated. 4to, 224 pp. 2s. 6d. London Missionary Society.
- CHRISTIANITY IN POLYNESIA.** A Study and Defense. Rev. Joseph King. 2s. Wm. Brooks and Co., Sydney, Australia.
- HAWAII NEWS.** Mabel C. Crafts. Illustrated. 12mo, 197 pp. Wm. Doxie, San Francisco.
- GARDEN OF SPICES.** Song-book with missionary and other hymns. Edited by Flora B. Nelson, Fannie Birdsall, and Thos. H. Nelson. 347 hymns. 30c. Grace Publishing Co., Indianapolis, Indiana.

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

Home Missions These wise words of *vs. Foreign*. Rev. Joshua Coit, secretary of the Massachusetts Home Missionary Society, are eminently in season: "It is said that we all rejoice in gifts for education. And we do. Such giving is thought to be wise because of the permanence of the college or university. There is reason in that thought, but in permanence no more than in value can the college compare with the church. Money put into schools and colleges may be lost and at best affects favorably intellectual advance. The cultured graduate may use the advantage gained by his training for anything but the good of the community. Money put into the Church of the living God starts motives and influences of the highest kind that tend to the best things and that endure forever. So plain are the advantages of a church to any community that irreligious men have given large sums, here and there, simply to enhance the value of their real estate. But why argue as to what every one readily admits? Simply to make the cause for alarm stand out plainly to men of means and to all our churches. There is danger here in Massachusetts, and still more in the newer regions of the West, that the preaching of the Gospel will not be provided or maintained in any degree commensurate with the demands of God in His providence. There are many corrupting influences at work all over our land, and it is time for the Church to "arise and shine."

A Missionary Training School. The French Protestant college in Springfield, Mass., is an institution of this kind. Of the 81 pupils 71 are

Protestant, 7 are Catholics, and 3 of the Gregorian Church. Those who come as Romanists, as a rule, soon become Protestant, less by any explicit efforts to withdraw them from the Roman Church than by the teaching of the New Testament and the manifestation of a New Testament life. The students are of 11 different races. Of the French 32 are Canadians, 3 continental, 4 Swiss; there are 15 Italians, 12 Armenians, 5 Greeks, 4 Yankees, 1 Englishman, 1 Syrian, 1 Japanese, 1 Puerto Rican, the latter coming under the auspices of the Cuban Education Association, of which Gen. Joseph Wheeler is president. The average age of students is eighteen and a quarter years. Sixteen are in the college proper, of whom one is a young woman, a sophomore. The institution faces not only Quebec, but all southern Europe. All these people are affiliated through a common ecclesiastical and political *régime* and ideals.

Gifts to India's Starving Ones. As specimen cases of works of mercy now in progress, these may be noted: The *Congregationalist* has started a famine fund which has passed the \$40,000 mark and with \$50,000 as the goal. The *Christian Herald* had telegraphed \$10,000 more than a month ago, while the *Advance* and the *Union Gospel News* each reports more than \$4,500.

Concerning America's Indian Wards. These statements, taken from a Presbyterian exchange, are interesting: Among the denominations that have engaged resolutely and prayerfully in Indian work the Presbyterian Church stands prominent. Our missionary to the Iroquois, now settled upon their reservation near Tonawanda, N. Y., asserts

that there are nearly as many of these living yet as in the days of Brandt and Cornplanter, of whom about 300 belong to Presbyterian-Indian churches. The Dakota Sioux, who were removed to their present locations after the New Ulm massacre of 1862, now assemble from 1,000 to 1,500 strong every autumn to celebrate together the Lord's Supper. The Nez Percés, to which tribe the great war chief Joseph belonged, enroll 500 adults in their Presbyterian churches, and this year they have been sending out missionaries of their own to the Bannocks of southeastern Idaho. New Metlahkatla, upon our extreme northwestern border, moved in from the British territories on account of persecution by traders, shows us one of the finest industrial and religious communities on the Pacific Coast, wholly managed by native Indians, who live in a well-built town of their own erection. One-tenth of our home missionary force is at work among 32 tribes of Indians, and our annual expenditure for these wards of the nation and original inhabitants of the continent amounts to about \$100,000.

The American Missionary Association has at work 672 teachers among Indian, Chinese, colored, and white peoples of the Southern and Western States and Puerto Rico. It has charge of several universities in the South, besides many normal, graded, and common schools among those who would otherwise be without educational privileges. There are 211 churches under its care in the South, besides 19 among the Indians.

The United Presbyterian Church in the United States gained only 343 members last year. But its mission in Egypt reports a gain of 438 in a year. If it pays to support the church at home, do not missions pay?

Tuskegee Conference. These annual gatherings of negroes are growing steadily in interest and importance. Of the ninth conference, recently held, one report states: "Many of the delegates had traveled 40 and 50 miles on muleback, in ox teams, and afoot, and it was a unique experience to sit on the platform in the big, handsome, new church, and look out and over that interested and enthusiastic audience, which filled the edifice, to listen to the simple reports and eloquent utterances which told the story of general racial improvement, through a growing intelligence, better farming, liquidating mortgages, and making no new ones, building new homes, schoolhouses, and churches, lengthening school terms, avoiding lawsuits and traveling agents, who take advantage of the people's ignorance, and other like evils. There was many an outburst of fiery eloquence, and not a few touches of real pathos in the telling of those stories of progress and development, of struggle and suffering, of defeat and victory, for the benefit of friends and neighbors."

Eskimo at the Paris Exposition. The statement appears in *Periodical Accounts* that 33 Eskimo, of all ages, including a one-year-old babe, have arrived in London on their way to the Paris Exposition. They were to remain in London during the winter, and meanwhile were to give exhibitions of their manner of life. For this purpose they were supplied with sledges, dogs, kayaks, etc. These people were members of the Moravian Church in Labrador, and the missionaries there had done all in their power to dissuade them from the long and perilous journey, but in vain.

Good News for the Indian. "Mis-

sionary," said an old Indian of Nelson River, "you just now said *Notawenan*, 'our Father.'" "Yes, I said 'our Father.'" "That is something new for us and refreshing to hear. We have never viewed the Great Spirit as our Father. We heard Him in the thunder, we saw Him in the lightning, the storm, and the driving winds, and we were afraid. When now you talk to us about the Great Spirit as our Father, that is precious for us to hear."—*Nordisk M. T.*

Light for Mr. Alexis E. Frye
Darkest Cuba. has established a general public-schools system in Cuba, with over 2,000 schools in operation and more than 60,000 children enrolled. And President Eliot, of Harvard University, offers to provide, free of charge, for 1,000 Cuban teachers to attend a six weeks' course of study at Harvard next summer. If this is done, an army of Cubans will return next autumn to teach the children of their country the feelings of the people of the United States toward them, and to show them the spirit of kindly interest which prompts this country to make sacrifices in their behalf.

Missionary An interesting table
Blood in is given in *The*
Hawaii. *Friend* of Honolulu in reference to the descendants of missionaries of the American Board in the Hawaiian Islands. From this table it appears that there are 155 sons of missionaries still living, 91 of them in Hawaii; 145 daughters, 73 of whom are resident in Hawaii; of the 224 grandsons 101 are in Hawaii, and of the 197 granddaughters 73 are also there. It appears thus that there are living 300 children and 421 grandchildren, and of this total number (721) 338 are resident in Hawaii. This is said to be about one-twentieth of the white popula-

tion, exclusive of the Portuguese. It has been quite common to call the whole white population of Hawaii "the missionary party," and it is commonly said that this party rules the islands. The descendants of missionaries take leading positions, and the vigor and spirit of industry inherited from their parents, as well as their Christian training, account for their prominence in public affairs. They form the best element in the population of Hawaii.

EUROPE.

Home Sir Henry Burdett,
Expenses of who presided at the
Missionary annual meeting of
Societies. the Paddington Ridecanal Association

of the S. P. G., pointed out that 145 missionary societies expend about £2,500,000 per annum. The cost of foreign missions (13 societies) is about £1,167,000 per annum, of which £118,000 is spent in the cost of management, or over 10 per cent. Of these 13 foreign missions, 6 are Church of England societies, expending upward of £546,000, and £71,000 of this, or over 13 per cent., is spent on management. The remaining 7 are non-church societies, expending upward of £620,000, of which £46,850, or about 7½ per cent., is spent on management. Thus it costs £25,000 more to raise and expend £546,000 on foreign missions by the church societies than it costs to raise and expend £629,000 by other religious communities. Again, the Church Missionary Society, expending some £315,000 a year, costs 11½ per cent. for management, whereas the S. P. G., expending £133,000, costs 13½ per cent. for management—that is, ½ per cent. more than the average expenditure on management by all the church societies combined. Further, the London Missionary Society, a non-

church society expending £158,000 per annum, conducts its affairs with such economy that the management expenses amount to less than 7 per cent., or about one-half of the cost of the S. P. G. Facts like these afforded abundant food for reflection, and might account in some measure for the relatively small interest taken in foreign missions by the laymen of the Church of England as a body. He understood that the business affairs of the S. P. G. and other Church societies were not managed by laymen, a fact which might account for the enormous expenditure on management.

British Beneficence. Notwithstanding the fact that the Mansion House Fund for the relief of the Transvaal sufferers from the war has reached about £720,000, it speaks volumes for the generosity of the British public that the Indian famine contributions amount to about £100,000 already. A recent telegram from the viceroy to the secretary of state for India gives the total number of persons in receipt of assistance as 3,913,000. The widespread nature of the famine makes it extremely difficult to deal adequately with the appalling distress. One sure channel of relief should be through missionaries on the spot. Many of them are in the closest touch with the most destitute sufferers.—*London Christian*.

The Y. M. C. A. in France. There are now 90 associations, with 4,542 members, in France, an increase of 60 per cent. in five years; with expenses \$25,000. The Central Association at Paris has 1,000 members of 25 nationalities; all associations have Bible classes; 53 occupy their own buildings or rented rooms; 14 have physical training, and 43 athletic

games and sports. There are 42 student branches, and 40 for boys' work, with 1,186 members. A deep spiritual purpose characterizes the work.

American School for Spanish Girls. Mrs. Gulick is making strenuous endeavors to raise money in behalf of her international institute, which during the Spanish-American war by a fine piece of strategy was removed from Spain to France. As it seems impracticable to remain in Biarritz longer than the present year the case is specially urgent, and the corporation requested Mrs. Gulick some weeks ago to come to this country to help raise the amount necessary, \$125,000, to purchase a building admirably adapted to the purpose in Madrid. She has been holding most successful parlor meetings in New York and Boston to explain the present situation; and at the annual meeting the treasurer was able to report, as the result of years of effort, about \$24,000 received and about \$30,000 more in pledges.

Portugal and the Gospel. Cheering news is to hand of the progress of Protestantism in Portugal. Those who belong to the Reformed churches in that country are but a feeble folk, their numbers being only 15,000 in all, with but 2,000 or 3,000 communicants. There are 4 Protestant churches in Lisbon, 2 being Anglican, 1 Presbyterian, and 1 Baptist. These are united by the closest fraternal bonds, and work well together, and the number of converts is constantly increasing.

Home Missions in Germany. The revised "Statistics of Interior Missionary Activities," by Dr. Warneck, has appeared. The voluminous book is divided into 10 principal and 70 subdivisions. The ten principal parts,

which enumerate hundreds of agencies, are these: 1. Care for children. 2. Care for the young people. 3. Care for tramps and others out of work. 4. For the advancement of Christian and church life within the congregations. 5. Work for Protestants scattered among Catholics. 6. Hospitals, homes, and poorhouses, etc. 7. Private agencies. 8. Christian publications. 9. Societies and conferences for the advancement of inner missionary work. 10. Personal work.

Moravian Missions.—The *Unitas Fratrum* cultivates 21 fields, with 138 stations, and 54 out-stations. The missionary force includes 376 Europeans and Americans, of whom 172 are wives, and 1,942 native helpers. The baptized members number 92,071, and the communicants 33,764. The income reached £78,506 last year, of which £50,000 was derived from the mission fields, £11,978 from legacies, only £4,118 from the Brethren's churches, and £12,409 from other churches and friends.

Intolerant Russia. Russia must be suffering greatly from the loss of so many of its noblest-minded citizens. Only a year has elapsed since it expelled the 10,000 Quakers, who found a home in Canada; it keeps up a pitiless persecution of the Stundists; and now the Finns are leaving their country to seek a better lot in the United States. Whole communities are said to be going forth. If the strength of a country be its people, then Russia is doing itself a great wrong, and will, sooner or later, proportionately suffer. When the best of its citizens are gone, where will be the salt to purify the community? It is a strange madness to drive away those who are the most peaceable,

the most industrious, the most law-abiding, save that they claim to worship God in the way approved by their consciences.—*London Christian.*

ASIA.

A New Outrage in Turkey. News comes of outrageous treatment visited upon two women, one an

American missionary, Miss Barrows, and the other an English woman. They were bound for Van, and when they reached Erzerum the governor sought to prevent their leaving that city, putting a guard about the premises, and ordering the gate-keepers not to let them go out even for a ride. The American and English consuls stood manfully for the rights of their countrywomen, and after securing the reversal of the order took them in sleighs and drove for eighteen hours to a point where they were transferred to missionary escortage. But all along the route officials to whom the Erzerum governor had telegraphed, undertook to embarrass them, and in one instance guns were drawn on both sides. The American vice-consul, Mr. Ojalvo, who accompanied them through to Van, did everything in his power for their comfort and safety.

The Colonization of Palestine, by evangelical Christians, is a plan which has grown out of the Emperor William's journey to Jerusalem a year ago. The great seat of the colonization society is Berlin, and branch societies are being established at all the principal cities of the empire. The provisional capital has been placed at a hundred thousand marks only, which is thought sufficient for all present purposes, the first endeavor being to secure a strong organization in Germany.

Two busy Missionaries. Mr. Coan, of the Presbyterian mission in Persia, writes thus of what he saw in Van of the "wonderful work that is being carried on here by these two giants, Dr. Raynolds and his wife. Think of a man as at once station, treasurer, distributing relief all over the plain, and keeping the accounts involved, and sending the reports that are required, keeping up preaching services in two places, four miles apart, superintending the care of 500 orphans and 400 day pupils, the 500 not only cared for physically, but taught and so utilized as to in part pay their own expense. For example, there are trades taught, and half the day is given to trades, and half to study. All the cloth used is woven by the children in the looms on the place, the skins of the oxen and sheep eaten are cured on the place, and boys make them up into shoes of three grades. Carpentering and blacksmithing are also done, and all the work needed on the place is done by the boys. All the food needed is prepared on the place, thus training up another corps as bakers and cooks. So you have every day on the place, being taught how to live useful Christian lives, not far from 1,000 children. Then add to all the above the medical work here, to which three afternoons are given, and you have at least a part of the duties of this couple."

The Worst of Indian Famines. It was recently stated officially in Calcutta by the government, that the present famine is by far the most severe since India came under British rule. To the 300,000 square miles of famine area, with its population of 40,000,000 (*half that of the United States*), must be added a region, in which food is scarce, and distress is wide-

spread, of 145,000 square miles, and 21,000,000 inhabitants.

Statistics of the Famine. Rev. J. E. Abbott writes to the *Congregationalist*: "The 300,000 on relief works have multiplied into 3,750,000, and those who are now seeking these centers of work are not strong men and women seeking employment, but swarms of living skeletons to be counted by the thousands. They have waited until the last possible source of food has vanished, and with starving bodies, naked frames, and in almost dying condition, are making their way to these relief camps, to die on the way or to die at the camp, or to get there just in time to save their lives by the food given them in charity. And their wives and children, who knows? Families have been broken up, children abandoned, or else as families of living skeletons somehow they make their way over the miles of foodless, waterless plains to these centers. Four months still remain before the usual rain can be of any value to the people. It requires no prophet to prophesy that in this period the heart of humanity will be staggered by the awful tales that will come across the sea. The government faces the alarming possibility that of this 50,000,000 soon twenty-five per cent. will be on their hands for support, and before the rains well on toward one-half. And then the farther problem that when the rain does come, who is to furnish them with seed? And how are they to till the soil with their cattle dying off as they are to-day by the hundred thousands?"

Famine and Superstition. *The Times of India* publishes a curious account of how the distress in Rajputana is being intensified by the depredations of countless pigeons, which, as sacred

birds, are protected by law. After describing the pitiable condition of famine people, who can scarcely be kept outside the station limits, so keen is their desire to glean the waste grain, the correspondent says:

It is difficult for an Englishman to tolerate, with any patience, the contrast between the bunya's treatment of his starving fellowmen and the treatment he demands for the lower animals. To the former he grudges (of course, I do not deny there are exceptions) a handful of grain sweepings from his bursting bags, while for the pigeons, which in countless hundreds ravage his consignments to the extent of mounds at a time, he graciously sets troughs of water to make it unnecessary for them to desert the scene of their devastations even for the short time needful to quench thirst.

The pigeons attack the grain trains, pick holes in the grain bags, and eat or waste grain, it is calculated, to the extent of six mounds between the time of a train's arrival and the time for unloading. The writer continues:

It would seem to be time for the government to reconsider the orders given some time back, prohibiting the shooting of pigeons in Rajputana, and placing them in the same category as the much more sacred, much rarer, and less greedy peafowl. The former rule, forbidding them to be shot within five hundred yards of villages, was an ample concession to prejudice. It is of prime importance at such a juncture as the present to reduce the adverse elements in our struggle with the famine, among which it is no exaggeration to assert that, at any rate in Rajputana and Central India, pigeons take a place by no means low or insignificant. Not only are they absorbing many tons of grain which should feed human beings, and will continue to do so, but their numbers ever multiplying by reason of their immunity, will affect the success of the next sowings and harvest, as they will then turn their attentions to the fields.—*Bombay Guardian*.

The Crime of the Parsees. In the judgment of Sir George Birdwood, the Parsees have committed an unpardonable crime. "They have given up all their immemorially ancient characteristics, preserving their religion only in its forms, which are now inspired and animated by a purely Christian spirit. . . . In a word, the Parsees of Western India gradually become an essentially English people, and no longer interest one." We do not understand what kind of philanthropy this is which loses interest in a people so soon as one mode of thought is exchanged for another. Nor can we allow that any race is under obligation to constitute itself an object of *virtu* in the world's great curiosity shop in order that *esthetes* and *dilettanti* may gratify their taste for the antique.—*Harvest Field*.

Sir George Birdwood ought to lament the decline of the good old days of highwaymen and swinging gibbets in England, with their loads of dead men. These add so much point to stories that surely they must have been very picturesque in reality. And even the revival of prize-fights hardly pays for the abolition of gladiators. Sir George has fallen on evil days.

Hinduism, a Conglomeration. In taking up the study of such a complex subject as Hinduism, it must be

borne in mind that it is not, as its name would perhaps imply, a religion which is one in its broad principles, the presenting varieties in detail, as are Christianity and Mohammedanism. The various phases of what we call Hinduism are not merely differing branches arising out of what is fundamentally one root system; they represent, in fact, different religions. Hinduism is a conglomeration of diverse forms of belief, something like, if we may

use the illustration, the well-known pudding-stone of the geologist—a jumble of gravel and pebbles of various kinds, gathered together by the divers changes of time, and then hardened into a compact mass by means of some natural cement-like binding substance. Hinduism is the religion of the old Aryan immigrants mixed up with phases of the various forms of faith with which it came in contact in the course of slowly passing ages. From one point of view Hinduism is as rigid as cast-iron; whilst, from another, it is as receptive and accommodating as the vast ocean which refuses nothing that is poured into it. Hence the Hinduism of the present day has, under this designation, forms of belief differing as much from each other, not only in detail, but in fundamental principles, as the chief religions of the world differ among themselves. It is at once theistic, atheistic, and pantheistic; it embraces every form of religious belief and practise, from the pure speculative theories of the mystic philosopher, to the debased forms of demon-worship practised by the lowest classes; and the whole mass is bound together by the strong cement of *caste*. The late Sir M. Monier-Williams said that to give anything like a comprehensive view of Hinduism it would be necessary to include something from every religion and philosophy the world has ever known.—*Church Missionary Intelligencer*.

The Missionary Force in India. The Protestant missionary directory of India for 1890 has appeared. The number of Baptist missionaries in India is 436, showing a decrease of 17; Congregationalist, 159, increase of 8; Church of England, 528, increase of 33; Presbyterians, 467, decrease of 2; Methodists, 298, increase of 23;

Lutherans, 263, increase of 68; Moravians, 27, increase of 20; Society of Friends, 25, increase of 4; female missionaries, 108, increase of 9; independent missionaries, 400, increase of 178; Salvation Army, 86. Total, 2,797; increase over all, 329.

The End of Hinduism.—The *Evangelisch-Lutherisches Missionsblatt* remarks that according to widespread Hindu belief 1900 is to see the end of the Hindu religion, accompanied by plague, famine, and other calamities. "Then," say they, "the holy rivers will lose their power to wash away sin."

Heathen Gods Fighting the Boers. Says a native journal: "It is announced that Pandit Hara Prashad Shastri, Mahamahapodhyha, and professor of Sanskrit at the Calcutta Presidency College, is arranging, in association with some leading Hindus, to celebrate a *Kali Pujah* at the Kalighat Temple, for the purpose of invoking the dread goddess to confer victory on British arms in South Africa. Well, this is one of the numerous ways in which citizens of the British empire can find a vent for their loyalty and affection for the British Raj."

Zenana Work in India. The Church of England Zenana Missionary Society has for the last twenty years been sending workers among the women of India and China, to preach the Gospel and to heal the sick. In the beginning there were many difficulties to overcome, but now the door of opportunity is opening wide. From all parts of the field we hear of blessing and encouragement. A lady writes during an itinerating tour in the Punjab villages of the eager way in which the people, especially the Mohammedans, listen to the Word of God,

and in some cases the men are reading it aloud to the women. When we look back upon the intense bigotry of the Mohammedans in that district some years ago, and their unwillingness to let their women be taught, we may well take courage and go forward.

Dr. Clough, of India, reported some time ago: "I preach seven sermons a day on an average of seven days in the week, beginning at 6 A. M. in one city and taking seven cities a day, always leaving behind me some native preachers and colporteurs to hold the congregation and illustrate the truth and answer inquiries." No wonder that he can not accept the invitation of the executive committee to come home for the Ecumenical Conference in New York.

A Woman's Hospital at Vellore, India, is to be established by the Woman's Board of the Reformed Church in America, which has received from Mr. Robert Schell, of New York, a gift of \$10,000 for the establishment. It will be called the "Mary Taber Schell Hospital," in memory of Mrs. Schell. *

An Enlightened The reigning Buddhist King. monarch in Siam is Chulalongkorn. His father spent a number of years in the royal monastery of Bangkok. Even while wearing the yellow robe of a monk he devoted himself to the acquisition of the English language and of the rudiments of a European education, rather than to researches in Buddhist lore. Among the missionaries upon whom he was wont to call for instruction and advice were Mrs. Smith and Mrs. Chandler, and when he ascended the throne, upon the death of his brother, these ladies were invited to come regularly to the palace in order to teach the princesses and other ladies of the court. When Mrs. Smith died,

the king sent a state carriage to attend the funeral out of respect to her memory.—*Baptist Missionary Magazine.*

Farmer Pastors Six years ago we among the Laos. inaugurated a new plan in the Lampoon province of the Laos field; that is the settling of "farmer pastors" over native churches, thus making them self-supporting. The plan was merely to have the mission-school provide their pastor with a rice field, and give him some assistance in the working of it. We succeeded in settling pastors over the two country churches in Lampoon on this basis. The principal features of plan were:

- (1) Expense to the field and salary in a decreasing ratio for four or five years.
- (2) A residence on the field for at least five years.
- (3) Supervision by the local church, and stated reports made to it.

In all these cases it was made obligatory for the church to procure a rice field. The Laos are so utterly indifferent to the future that most of them would take their allowance, eat it up, and then come back on us for more, or give up their work. Their most common expression in regard to the future is "Soot taa Prachow" (as God pleases). Proper precautions must be taken to prevent nonsense of this kind. A residence of about five years was required, because they so dread any unpleasantness that they would flee at its approach. It is better that the supervision of the mission should be through a committee of the church, because this relieves us of direct business relations with the evangelists, and so prevents much possible friction. The committee is more likely to give a fair salary, because they understand the whole situation better.

But more important than all else, this method trains the churches in self-support. Nan church is the youngest, and one of the smallest in the country. I know of none that has so practical a knowledge of Christianity, nor in which so large a majority of its members take an active part in church work. Here is the secret of it, I believe. The church controls everything, and not the foreigners.—ROBERT IRWIN in *The Presbyterian Banner*.

The Christian Press in China. In a single month, January last, the Presbyterian Mission Press in Shanghai sent forth no less than 25 publications in both Chinese and English, including books, magazines, tracts, reports, etc. Among them were the *Medical Missionary Journal*, vol. XIV., No. 1; Shall we all Smoke Opium? Anti-Foot-binding; Life of Christ, vol. III.; Old Testament History, vol. III.; Christianity and Confucianism, etc.

How Chinese Christians Give. The first Presbyterian church of Canton paid \$3,000 for a new site for a sanctuary and woman's dispensary, and all was contributed by the Chinese. At Tung Tsin a \$1,400 brick chapel was erected without foreign aid. At No Fro another was built at a cost of \$1,300 and all but \$150 given by the native Christians. At Shi Tui another, costing \$1,000, and besides one of the number gave the site.

Doctoring the Emperor of China. The London *Times* describes the visit of a celebrated doctor named Chen upon the emperor. He was commanded to appear, and 6,000 taels (about \$4,500) was paid to him in advance for his traveling expenses and fee. He was told that the emperor was suffering in his organs

of breathing, from feverishness, and general weakness. He was not allowed to ask his patient a question, and, though admitted twice to his presence, he was compelled to cross the room upon his knees, keeping his eyes constantly upon the floor. The empress described to the doctor the patient's symptoms, but he was not allowed to feel his pulse, though he might lay his flat hand upon the person of his sovereign. Dr. Chen is said to have remarked that, under these circumstances, one doctor was as good as another, and he petitioned that he might be allowed to return home on account of the sickness of his aged mother. This form of excuse is so common that the matter was inquired into, and Dr. Chen was able, by expending 180,000 taels, to prove that he had in fact an aged mother, and that she was sick, and so permission was given him to return home.

Chinese Houses. The houses of the Chinese in P'ang Chuang are usually of the sun-dried bricks, one story, and usually two rooms, the larger separated from the smaller by a partition. The roofs, nearly flat, are of corn-stalks or reeds, with a thick covering of mud. The better class of people make the foundations of burnt brick, and a tile roof marks some wealth in the family. The houses are smoothly plastered with mud both outside and inside. The ceilings are the new rafters, with their covering of reeds, and, before blackened with smoke, and dust, and cobwebs, look very fresh and clean. No glass is in the houses, unless a small piece found in the yard where the missionary lives has been picked up. The windows, usually a fair-sized one in each room, are of lattice framework, covered in winter with light brown paper, oiled to make it both firmer

and to give more light. When summer comes, the simple method of ventilating is to tear off as much of the paper as one desires. The doors have no foreign hinges, bolts, or knobs. They are in two pieces fitted into sockets, and just meet when closed, and by horizontal pieces pushed back or forth, are closed and locked. Each individual family, often several in one, is in a courtyard, surrounded by a wall which takes the same place as our old-fashioned fences. If the family is large, and the sons married, there may be houses built on all four sides of the court, leaving an open space within. Of these houses the parent, or oldest son, would occupy that on the north side; this house is a little higher and better in all respects than the others.

Methodism In a recent letter from the Rev. George Heber Jones, acting superintendent of the Methodist mission in Korea, the following good news is reported: "I visited the northern end of my circuit recently, 100 miles from here, and found that over 100 families had abandoned heathenism to follow Christ since my visit in the spring. This means an accession of 300 probationers to my pastoral care. In one village of snake worshippers, I received 20 entire families on probation. People are turning to Christianity by scores and hundreds. I have 4 native chapels awaiting dedication on my circuit. They have all been built with native money. I dedicated a chapel for Brother Noble, of Pyeng-Yang, on this trip."

Presbyterian The annual report
Statistics of the Council of
from Korea. Presbyterian Mis-
sions in Korea con-
tains an interesting table of statis-
tics, showing the results of the
year extending from September,

1898, to September, 1899. Four bodies cooperated in this council, viz.: the Presbyterian Mission North, the Presbyterian Mission South, the Canadian Presbyterian Mission, and the Presbyterian Missionary Women's Union of Victoria, Australia. The table referred to only gives the statistics from the native standpoint. There was a total of 69 native helpers, 274 regular places of meeting, 188 churches imperfectly organized, 186 churches entirely self-supporting, 2,873 communicants, 865 added during the year on confession, 9,878 adherents, 24 Sunday-schools with 1,141 pupils, 145 chapels and church buildings, 50 of which were built during the year.

Greek Church Bishop Nicolai en-
in Japan. tered Japan in 1861
as the pioneer of
the Greek Catholic Church. Dur-
ing the first eight years of his resi-
dence he received only 3 converts.
But he spent the time in a diligent
study of the language, history, and
religion of the people with whom
he had cast his lot. In 1874 he
opened a training school for native
evangelists. In 1883 he was able
to report 8 ordained pastors, 85
catechists, and 3 foreign mission-
aries, including himself. In 1893
there were still only 3 foreign mis-
sionaries, but the native force had
increased to 27 ordained pastors and
190 evangelists. Now, after the
lapse of forty years, the work is
carried on entirely by a native
ministry, under the supervision of
Bishop Nicolai, there being 34 na-
tive pastors and 148 native evan-
gelists. The total number of mem-
bers of the Greek Church in Japan
to-day is 25,000.

How a Woman Very few preachers
Preached Christ in Japan have had
in Japan. as large audiences
as the late Mrs.
Draper, with her Bible cart, ac-

accompanied by her grandchildren, to distribute, and an evangelist, that each written work might be emphasized by the spoken and each spoken word by the written. Sometimes the crowd would block the street so that the police were obliged to disperse them. This method of carrying the Gospel to the people gave her special joy, a joy which, no doubt, made part of the wonderful radiance that illuminated her entrance into the kingdom of the risen Son.

AFRICA.

Mission Plans At least two missionary bodies, the

English Church Missionary Society and the United Presbyterian Mission, in Egypt, are waiting, and watching, and preparing to ascend the Nile at the soonest, to occupy the region so recently the scene of the Mahdi's fanatical career. Last January Dr. Watson, with the Rev. J. K. Giffen and the Rev. A. A. Cooper, agent of the British and Foreign Bible Society, Alexandria, were on the way to Khartum, and perhaps farther south. Messrs. Cook & Son had afforded them special facilities for travel as far as Halfa. Beyond that they expected to "rough it." The Church Missionary Society delegation had preceded them about two weeks. "We hear that they are in Um Durman, staying in a room in the Mahdi's palace. What a change in a little over a year and a quarter! Then the Khalifa was all-powerful in that region, with an immense army ready to beat back the infidels who were advancing toward his capital. Now his palace is occupied by the 'accursed Christians,' and his hosts are nearly all killed, and he among the number, while one of his sons and other relatives are prisoners of war under surveillance at Rosetta, on the shores of the

Mediterranean!" Before leaving Cairo, Dr. Watson had an interview with Lord Cromer, and also with the head of the Egyptian army, in which he told them of the projected visit of himself and Mr. Giffen to Khartum, in order to report to their headquarters in the United States, preparatory to commencing missionary work somewhere in the Sudan. He was received very kindly by both of the officials, but both were very positive in saying, "that no missionary work would at the present time be allowed among the Moslems. A place in Khartum might be allowed as a base of operations for work among the brother tribes at Fashoda, or farther south and west, but nothing must be attempted among the Moslems for the present." Dr. Watson thinks that it will not be long, however, until the restrictions will be removed, "and missionaries working prudently will have a free hand."

The War's Confusion. Dr. Ed. Harms, the nephew of Pastor

Louis Harms, of Hermannsburg, who the last two years resided at a mission station not far from Ladysmith, Natal, has been thrown into prison by the British on the charge of treason, preferred by some natives who saw some Transvaal riders stop at his house before the outbreak of the war. Dr. Harms is the resident director of the Hermannsburg missions in Natal, Transvaal, and Bechuana Land, and quite naturally was in communication with all the missionaries. About 40 of the missionaries' sons, who were born in Transvaal, and therefore were subject to conscription, are now fighting in the ranks of the Boers. Some of them rode over to Harms' residence to tell him of their call into the army, and this was interpreted as treason.

Livingstonia Dr. George Smith
Mission News. writes thus in
Chambers' Journal:

"As a mission to the dark races, that which so worthily bears Livingstone's name may claim, in this the twenty-fifth year of its operations, to be the most thorough and complete in its methods, and the most rapidly and permanently successful, in both its direct and its secondary results, of all Christian missions, ancient and modern. Preaching has the direct and immediate aim of conversions, resulting in a self-governing, a self-supporting, and a self-extending native church. Here, before the eyes of this generation, the process has been evident and rapid, in a way rarely seen elsewhere. How soon may a new mission be expected to see true and working converts? The question shuts out the old system of mass movements such as brought into Christendom our fathers, and consolidated the great Russian church. On the individualistic system of at least Scotch missions, the early result must be slow, but all the more thorough and certain in the future. In British Central Africa the first Chinyanja convert dates from 1881, six years after Laws began his Bible translation; in 1883 there were 9, of whom 2 were women; in 1889, 48; in 1894, 277; in 1899, about 1,300. Among the lately bloodthirsty Ngoni around Ekwendeni, as among the once enslaved Atonga around Bandawé, there have of late been scenes of almost national covenant-making and personal consecration, such as have not been surpassed in the revival and hill-side sacramental seasons of Scotland, but free from all excess and physical manifestations."

Funerals in Upon the death of
Madagascar. any man of position in Madagascar, on the day of the funeral the wife

is placed in the house, dressed in all her best clothes, and covered with her silver ornaments, of which the Shinaka wears a considerable quantity. There she remains until the rest of the family return from the tomb. But as soon as they enter the house they begin to revile her with most abusive language, telling her that it is her fault that her wininiana, or fate, has been stronger than that of her husband, and that she is virtually the cause of his death. Then they strip her of her clothes, tearing off with violence the ornaments from her ears, and neck, and arms; they give her a coarse cloth, a spoon with a broken handle, and a dish with a foot broken off, with which to eat; her hair is disheveled, and she is covered up with a coarse mat, and under that she remains all day long, and she may not speak to any one who goes into the house. She is not allowed to wash her face or hands, but only the tips of her fingers. She endures all this sometimes for a year, or at least for eight months, and even when that is over, her time of mourning is not ended for a considerable period; for she is not allowed to go home to her own relations until she has been divorced by her husband's family.

THE ISLANDS.

Pilgrims from Throughout the Java to Mecca. month of June the various stations on the railway from Batavia to the interior of Java are scenes of much ovation and rejoicing, owing to the return of pilgrims from Mecca, who, after disporting themselves in all the glory of new apparel in the capital, disperse in dribblets to their respective villages, to become new centers of influence in strengthening and extending Islam, and new opposing forces to the spread of Christianity. These voyagers

expend sums of money varying from 400 to 800 guilders (about £34 to £66) representing to many the savings of a lifetime. Having arrayed themselves in religious merit to that amount, as many sincerely believe, they can hardly be blamed, from a business standpoint, for using every effort to retain the same, and indignantly repudiating any suggestion that perhaps, after all, their labor has been in vain.

Melanesian Mission Notes. The Church of England began her fruitful mission in Melanesia fifty years ago, under Bishop Selwyn. Perhaps this mission is best known through its martyr bishop, John Coleridge Patteson. It now consists of 1 bishop, 12 English clergy, 2 English laymen, 12 native clergy, 400 native teachers, and 7 English women. It embraces 170 stations, found on 26 different islands. There are 12,000 baptized Christians, and as many more under instruction. The principal station is on Norfolk Island, where a training school has long existed.

Mr. Gillies, of New Hebrides. The Rev. Alex. Gillies, missionary on Tanna, New Hebrides, who was reported to have been killed by the natives, has arrived at Sydney, N. S. W. It appears that the heathen natives of Tanna have repeatedly sent threatening messages to Mr. and Mrs. Gillies, not that they were hostile to them personally, but because they do not approve of the introduction of Christianity by any one into the island, many of those in the interior still practising cannibalism. One of these tribes, a short time ago, surrounded the mission station of Mr. Gillies, and threatened to kill him and his family, but were frightened away by the dogs. The Rev. Frank Paton, another missionary on

Tanna, has also been fired at, and a native teacher at one of the inland villages has been killed.

The Gospel in Samoa. The London Missionary Society reports that 29,000 out of 35,000 of the population belong to churches connected with the society. These churches are supporting their own pastors as well as their educational work. The training school at Malua has over 100 men engaged in preparation for the ministry, and there is a corresponding school of high grade for girls.

MISCELLANEOUS.

Missionaries as Civilizers. Dr. Dennis, in his book on "Christian Missions and Social Progress," says: "The service of missionaries, altho a quiet factor in the growth of civilization, making no great stir in the world, produces effects which are of decisive import in social, and even national, development. When we consider the comparatively small number of laborers—only a few thousand, widely dispersed in many lands, and in the case of medical missionaries only a few hundred—the results are remarkable in their volume and dynamic force. This, however, is a point which may well be left to the judgment of intelligent readers, who, as they scan these pages, will recognize hidden currents of power revealed in missionary influence, and discover marvelous sequences of spiritual forces which work and give no sign until suddenly—sometimes unexpectedly—mighty social changes come quietly to pass and silently join the march of history. In a sense altogether unique, Christian missionaries may be regarded as the makers of the twentieth-century manhood of advancing races. They stand for upward social movements

among backward peoples. They are indications that strong and earnest minds in Christian circles fully recognize this fact, and regard the foreign mission enterprise with deepening interest and ampler vision. The transcendent significance of the purpose of God is becoming more apparent; the sublimity of the task as a divinely-appointed method, its power as a divinely-commissioned agency, its increasing momentum as a world-embracing movement, are arresting, perhaps as never before in modern times, the attention of all who hope and pray for the coming of the Redeemer's kingdom."

Some Fruits of Missions. The veteran historian of Protestant missions, Herr Warneck, estimates the total number of converts from heathenism in the different Protestant churches at about 4,000,000. Of these, 1,465,000 belong to Asia, 1,145,900 to America, 1,080,000 to Africa, and 306,700 to Oceanica. The number of ordained missionaries is given at about 4,500. There are 1,500 more who have not been ordained, and 3,300 unmarried lady missionaries. Duly trained medical missionaries number about 400. The annual expenditure of the various missionary societies is estimated at from £2,500,000 to £2,750,000.

The "Waste" of Missions. General Howard says that it costs \$100 to fire a twelve-inch gun, but nobody complained when several hundred thousand dollars' worth of ammunition was hurled against the Spanish earth-works with comparatively little result. On Thanksgiving Day we eat \$14,000,000 worth of turkeys, and in a year we pay for poultry and eggs \$560,000,000, but no one objects. The money which Presbyterians put into foreign missions

for an entire year would not build a third-class war vessel. It would not run a metropolitan daily newspaper six months. Who objected to the \$500,000 spent in welcoming the heroic Dewey on his return to his native land? The lumber for stands alone cost \$174,575. If we ungrudgingly pay such prices for other things, how much ought we to pay for souls?—REV. A. J. BROWN.

Only the Best Wanted for every foreign mission field in the world a missionary is an educator, a creator of literature in various languages, a preacher of the Gospel, an evangelist, an organizer of a new society, the personal representative of the best Christian civilization and life, a director of native forces in every kind of Christian work, a foundation layer of future Christian institutions, and a multitude of other things besides. Missionaries are compelled to assume the position of leaders and directors; even when they do not appear so to do, they must be able to wisely shape the Christian thoughts of the people and lead them into right methods of work. In most fields they have as their associates well-educated native men and women, some of whom have taken university courses in Europe and the United States. Colleges and theological seminaries have been planted and are filled with native students who are not one whit behind in ambition, mental acumen, and intellectual ability the students in American seminaries, colleges, and universities. The missionary must command the respect of such men and their native teachers so as to exercise the right influence and leadership over them in matters of education, religion, and in Christian work,

A Sensible System Wanted. Well does the *Standard* (Baptist, Chicago) say, every word swelling with righteous indignation: "There is a phase of our missionary beneficence that would be amusing, if it were not so inexpressibly pathetic. The extension of the kingdom of God, so far as the giving of some churches goes, depends upon the weather in March. A couple of wet Sundays reduces the contributions by thousands of dollars. Think of the British government recalling Lord Roberts because there had been a foggy week in London and the taxes could not be collected! Imagine the United States abandoning the sanitation, educating, and civilizing of Cuba because there had been a blizzard in the Northwestern States, and the people could not buy revenue stamps! The pity of it all!"

The "Man" of Macedonia. It is very significant that "the Macedonian cry" came not from a man of Macedonia, but from God. No one over there was calling for the Gospel, for they knew nothing about it, nor did they welcome it when Paul brought it, but mobbed and imprisoned him. But the most merciful God, who "does not wish that any should perish, but that all should come to repentance," saw them sunken in idolatry and ready to perish, and therefore sent an apostle to offer them His salvation. Not that they called for it, but He knew their need and sent Paul to awaken their sense of it and tell them of "Jesus, mighty to save." Just as the maker of a new article for trade has first to create a demand for it before he can sell it, so the apostle must arouse conviction before he can expect their conversion.—REV. C. A. VOTEY.

Woman Workers.—Bishop Lightfoot (quoted in the *C. M. I.*) speaks, in reference to the neglect of female laborers, of "the Church's folly in trying to do her work *with only one arm.*"

OBITUARY NOTE.

F. Lion-Cachet, Holland has lost a Dutch Leader her foremost missionary spirit. When already well advanced in years, and in by no means strong health, Rev. F. Lion-Cachet undertook a visitation of the Java missions, and in his noble volume, "*Een Jaar op Reis in Dienst der Zendig,*" published in 1896, he fearlessly criticized the older methods and style of work, and urged on the Church in Holland the adoption of new and better lines of missionary labor. Not less boldly did he write and speak against the attitude of the Dutch Colonial Government in its upholding of Mohammedanism, and in its hampering and cramping of missionary efforts. Mr. Lion-Cachet died on November 27, 1899, when on a visit to Bergen-op-Zoom, whither he went to lecture on the Transvaal, where he had labored for many years.

NOTICE.

The seventeenth annual meeting of the International Missionary Union will be held at Clifton Springs, N. Y., May 30-June 5, 1900. All foreign missionaries of evangelical boards are eligible to membership and entitled to free entertainment. Missionaries or other persons desiring further information, address Mrs. C. C. Thayer Clifton Springs, N. Y.



Photographed for the New York Tribune.

THE OPENING SESSION OF THE GREAT ECUMENICAL CONFERENCE.

At this session Gen. Benjamin Harrison presided, and among others on the platform who made addresses were Dr. Judson Smith, Rev. Wardlaw Thompson, of London, Dr. Jacob Chamberlain, of India, Dr. Schreiber, of Germany, and Dr. Joseph King, of Australia.

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THE GREAT ECUMENICAL CONFERENCE ON FOREIGN MISSIONS IN NEW YORK CITY.*

BY THE EDITOR-IN-CHIEF.

How awe-inspiring is the perpetual recession of events toward the past eternity! One of the greatest assemblies of history is now locked in its chambers of silence and darkness, never again to emerge into the busy world of active life; and the Ecumenical Conference of Missions is no longer a reality of the present, but a memory of the past.

It is both natural and needful, however, to review what has passed before us. Happily there is little to regret or repair, while the grounds of gratitude and gladness are countless. The weather, rainless, and almost cloudless, was a symbol of the smile which beamed upon us from a higher heaven and a greater Sun. The audiences are estimated to have reached a grand aggregate of about 170,000, and the visitors at the exhibit over 50,000. The total number of meetings held from April 21st to May 1st, was seventy-five, exclusive of those outside the conference proper, but which were also addressed by delegates.

The constituency of any gathering is what gives it character, since it *constitutes* the very assembly, and this conference was great, first of all, by reason of the men and women who composed it.

There were missionaries from all parts of the world field; to the number of 600, and fifty countries were represented; but the most impressive sight was that of the *veterans* from far-off lands. They reminded one of the first great Ecumenical Council, at Nice, nearly sixteen centuries ago, "the great and holy synod," the older and major part of whose members had passed through the last and worst of the persecutions, and came up to the council like a remnant from some fearful fight or siege, their ranks decimated, their bodies mutilated by the hardships of the campaign and the cruelties of their foes, bearing the scars of sufferings under torture as well as of wounds

* The photographs which illustrate this article were kindly loaned by the New York *Tribune*, which has gathered together its excellent reports of the conference in an *Extra* edition of 16 full pages, illustrated with numerous views and portraits. Copies may be had at 10 cents each. Address *The Tribune*, New York City.—EDITORS.

in battle. Seldom have a score of men and women been found in one gathering, who have given to the work of missions such a length of life and such a depth of love. There was John C. Hepburn, M.D., who sixty years ago went as a medical missionary to Singapore, thence to Amoy, and afterward to Japan, where, after fifteen years of medical work as a pioneer, he entered the educational field and gave the Sunrise Kingdom a grammar, a lexicon, and a vernacular Bible. There was Cyrus Hamlin, the grand old hero of Turkey; John G. Paton, the white-haired "St. John" of the New Hebrides. There were three missionary bishops—Ridley, of Caledonia, B. C., Penick, of Cape Palmas, South Africa, and Thoburn, of India and Malaysia. There were the two Chamberlains—Jacob, of India, and George W., of Brazil. There were William Ashmore and D. Z. Sheffield and J. Hudson Taylor, of China; Joseph King, of Australia; Robert Laws, of Livingstonia; William E. Cousins, of Madagascar; George Washburn, of Robert College, at the Golden Horn: and such women as Isabella Thoburn, Mrs. Armstrong, Mrs. Howard Taylor, Dr. Mary P. Eddy, and Corinna Shattuck. In the persons of such as these we felt that we were in touch with the great fields of the world, and with the major part of the mission century.

What a contrast was suggested with that feeble few who, a century ago, began to kindle the fires of missionary zeal on the altars of an apathetic and even antagonistic Church! Here a hundred and fifteen mission boards and societies were represented by fifteen hundred delegates, besides the missionaries themselves, and vast multitudes for ten days thronged the places of assembly eager to hear every word spoken. Could William Carey have sat on that platform, and glanced over those enthusiastic and intelligent crowds, he would have seen the strange folly of the conservatism that bade the "young man sit down, and leave God to convert the heathen!" And could Sydney Smith have been there, he would have found Carey's schemes something more than "the dreams of a dreamer who dreams that he has been dreaming," and have seen how vain it was to attempt to "rout out" a "nest of consecrated cobblers" when God's Spirit brooded over the nest!

The conference was memorable for the presence and cooperation of distinguished Christian laymen, who were friends, supporters, and advocates of missions. When before has a missionary meeting had for its honorary chairman an ex-president of the United States, who sounded such bugle blasts for missions as Benjamin Harrison, and been addressed at the same time by the actual president of the republic and the governor of the state? But the merchant princes, the men of affairs, were there, such as Morris K. Jesup, William E. Dodge, William T. Harris, Samuel B. Capen, James B. Angell, Dr. Henry Foster, John Wanamaker, Eugene Stock, of the Church Missionary

Society, Duncan McLaren, of Edinburgh, and many more of like capacity and sagacity. The kings of the mercantile, educational, and professional world thus gave sanction and aid to missions as an enterprise and an investment. Ex-President Harrison, at the reception given at the Hotel Savoy to Lilivati Singh, of India, said that, had he been rich enough to have given a million dollars to missions and got no returns beyond that one educated native woman, he would have reckoned it a good investment! And, as the same distinguished speaker remarked, the great commercial metropolis halted in its march of greed, to consider the meaning of this convention, and there was not a great mercantile house in the city in which it was not a theme of interested discussion.

And well might it be so, for a glance at the program will show that the subjects covered were universal in scope and ecumenical in interest. That program was not hastily prepared. It cost months of studious and prayerful preparation. The whole bearing of missions, the conditions of success in evangelistic, educational, medical, and literary work on the field, and of intelligent, prayerful, benevolent cooperation at home, with all the mutual relation and interaction of these apposite forms of activity, found a place in the wide range of treatment. Not always, perhaps, in the proportion some would desire, for to every delegate there would be some one or more special phases of the general subject, which seem to need and deserve ampler consideration; but it was easy to see that those who conducted the conference to its actual consummation, had sought to give a just hearing to all that had a claim to a hearing; and the permanent preservation and wide dissemination of this valuable matter in the reports, which will fill two large volumes, and be published at the nominal price of one dollar, will make the conference in a new sense ecumenical, making a vast host of readers virtually delegates who hear through the eye and attend the sessions at a trifling cost.

Very notable in this conference was the prominence of *women*, both as delegates and as speakers. Hundreds of the best and most able of the Christian sisterhood of all lands took part, admitted to an undisputed equality of privilege; and the manner in which they bore themselves more than justified the prominence accorded them. The epiphany of woman has come—her emergence out of the obscurity of the ages into her true and rightful sphere of influence. Ever since, sixty-six years ago, David Abeel's trumpet appeal roused British women to plan work for the secluded women of the Orient, Christian womanhood has been moving to the front in missions. All denominations have now their female boards and auxiliaries, and every alive church has its band of earnest women spreading information, gathering offerings, and offering prayers for missions. The papers and addresses of the women ranked with the best of the convention, and

there were at least three of them—and one by a native of India—that few men on the floor of the assembly could have equaled.

Equally notable was the presence and prominence of the *younger* disciples. The fact compels recognition that the Church army knows no longer any distinction of *age*, as well as none of *sex*. Since 1844, when George Williams gave crystalline form to the idea of a Young Men's Christian Association in London, the youth of the Church have been organizing as a department of the Church's working force. The Young Women's Christian Association naturally followed the young men's, and then came the Young People's Society of Christian Endeavor, and the Student Volunteer Union, the growth of all of which has been both rapid and gigantic. Fifty years ago who would have thought of putting on such a platform, and even into the chair, such young men as Messrs. Speer, Mott, Duncan, and Guinness, or asking addresses from such young women as Miss Price, Miss Shattuck, and Miss Singh? Yet there seemed to be nothing unfitting or unseemly in all this. The utterances of these younger members of the conference were wise, spiritual, mature, and helpful.

It was a cause of devout thanks that, throughout these ten days, uninterrupted *harmony* prevailed, representatives of all branches of Christ's Church dwelling together in unity, no discordant note or bitter controversial word being heard, the candor prevailed and existing methods were sharply criticized. Charity and catholicity rose above all preferences, and even prejudices, and there was, from first to last, no offense taken, nor any spirit provocative of it. If, once or twice, the attitude of a speaker seemed almost belligerent, it was seen to be only the earnestness of conviction. Truth was felt to be entitled to a hearing at all costs. All seemed intent on discovering the mind of the Master, and getting at the best working basis for all departments of missions. Hence even Dr. Nevius' "methods," so long held in esteem, were subjected to a heavy fire of criticism, and hindrances of every sort to effective prosecution of missions were fearlessly attacked, even tho sheltered behind the sanction of established custom.

The committees having in charge the various matters of the conference, all received, as they deserved, unstinted praise. The whole vast machinery was complete and worked without friction. Nothing seemed to have been forgotten. A map of the world, gigantic in dimensions, fifty feet long by twenty-five feet high, completely filled the space at the rear of the stage, and was an inspiration. It was made for the conference at the cost of four hundred dollars, and was a specimen of the pains taken to make the occasion fruitful of good.

The conference compels an *outlook*, and the view is inspiring. One thing needs no statement: the prejudice against missions can find root only where it grows side by side with ignorance, and ignorance nowadays must be wilful, for the days of darkness are past. Indifference



Photographed for the New York Tribune.

W. HENRY GRANT. J. T. GRACEY, D.D. JOHN B. DEVINS, D.D. MISS E. THEODORA CROSBY.
IN THE SECRETARIES' ROOM AT CARNEGIE HALL.



Photographed for the New York Tribune.

THE TURKISH COURT AT THE MISSIONARY EXHIBIT.

This court contained a model of a Turkish minaret from which the Moslems are called to prayer; Turkish rugs and other articles of interest from the Ottoman Empire. The exhibitors wore Turkish costumes.

can survive only where there is a feeble church life or individual life. The work of missions has conquered not only a peace but a praise; it has won the unhesitating confidence and cooperation of the intelligent and genuine disciple. Not only is the whole Church enlisted but its whole membership feels the claim as never before. We have never heard positions so emphatic and advanced taken at a missionary gathering before, but the more emphatic the assertion of their rightful claims the more demonstrative the applause. Instead of making apologies for missions, it was those who take no part in them that were driven to the wall to find an excuse for apathy. In that atmosphere antagonism and even indifference must have been stifled. Dr. Greer referred to the common excuse for neglecting the heathen abroad that "we have heathen enough at home," and well added that this is proven to be true by the fact that the excuse is itself a *heathen* one! Charity is like a circle which begins anywhere and ends nowhere. It was a bold advocacy of missions which through ten days admitted no room even for a question as to either their authority or efficacy. No pastor was allowed to be well trained or equipped for his work who has not the missionary spirit, who is not able to lead his people, instructing them in the needs of the world and inspiring them with zeal for its evangelization. The common conviction gradually found expression, with more and more abundant ground as its justification, that with missionary facts well known, and praying and giving well used as God's helpers to preaching of the Word, one decade of years will show more progress than the century soon to be left behind us.

The rich things provided at this feast will be spread in abundance before our readers as far as space permits, and we shall hope to give a choice collection of nuggets of wit and wisdom from the mines of suggestive thought opened in the conference, even when it may be impracticable to reproduce all the addresses in their completeness. Meanwhile again we recommend to our readers not only to buy the forthcoming reports for themselves but to send quantities of them to those who may thus be made partakers of the wealth of instruction, information, and suggestion which they contain.

This conference had an immense "apologetic" value. It was itself an evidence of Christianity, and a proof of a superintending God in history. Those ten days made more than ever gigantic the folly of the atheistic fool who says in his heart "there is no God," and the rationality of the devout believer who sees in everything God present and presiding. The universe is well named (*uni-vertens*), *turning about one center*. God is a threefold Creator, and not only the worlds of life which are called beings, and the worlds of space which we call spheres, but the worlds of time which we call ages or cycles or centuries, are products of His creative power. If "the undevout

astronomer is mad " because, while he sees the rolling orbs, he sees not the divine Sun which is the center of their measureless orbits; if the unbelieving biologist is mad because, while he watches life's vital stream, he neither traces it back to its divine fountain nor forward to its divine ocean; surely the faithless historian is also a fool, for he studies the cycles but does not see that all time is but one arc of God's eternity, and that it can be understood only in its relation to an eternal purpose.

The missionary century must be viewed as a cycle of God. We must tread softly along its paths, for everywhere and from all directions they lead to the burning bush where His presence becomes visible and vocal. He is everywhere to be found controlling the worlds of space and of time, so as to fit them to the purposes of the worlds of being and all together to His final end as the Redeemer of man. And, in its incentives to such devout study of the past and such reverent watching of the future, lies the main value of the great Ecumenical Conference of 1900.

THE ADDRESS OF WELCOME TO DELEGATES.*

BY GENERAL BENJAMIN HARRISON, LL.D.

President of the Conference, former President of the United States.

I count it a great honor—a call to preside over the deliberations of this great body. It is to associate oneself with the most influential and enduring work that is being done in this day of great enterprises.

The gigantic engines that are driving forward a material development, are being speeded as never before. The din of the hammer and the ax, and the hum of wheels have penetrated the abodes of solitude—the world has now few quiet places. Life is strenuous—the boy is started in his school upon the run, and the pace is not often slackened until the panting man falls into his grave.

It is to a generation thus intent—to a generation that has wrought wondrously in the realms of applied science—that God in His Word and by the preacher says: All these are worthy only and in proportion as they contribute to the regeneration of mankind. Every invention, every work, every man, every nation, must one day come to this weighing platform and be appraised.

To what other end is all this stir among men—this increase of knowledge? That these great agencies may be put in livery and lined up in the halls of wealth to make life brilliant and soft; or become the docile messengers of a counting-house or a stock exchange; or

* Condensed from the opening address at the conference, delivered in Carnegie Hall, New York, Saturday afternoon, April 21, 1900.

the swift couriers of contending armies; or the couriers who wait in the halls of science to give glory to the man into whose hand God has given the key to one of His mysteries? Do all the great inventions, these rushing intellectual developments, exhaust their ministry in the making of men rich, and the reenforcing of armies and fleets? No. These are servants, prophets, forerunners. They will find a herald's voice; there will be an annunciation and a coronation.

The first results seem to be the stimulation of a material production and a fiercer struggle for markets. Cabinets, as well as trade chambers, are thinking of the world chiefly as a market-house, and of the men as "producers" and "consumers." We now seldom have wars of succession or for mere political dominion. Places are strategic primarily from the commercial standpoint. Colonies are corner stalls in the world's market-place. If the product tarries too long in the warehouse, the mill must shut down and discontent will walk the streets.

The propulsion of this commercial force upon cabinets and nations was never so strong as now. The battle of the markets is at its fiercest. The great quest of nations is for "consumers." The voice of commerce is: "And my hand shall find as a nest the riches of the people, and as one gathereth eggs that are left, will I gather all the earth."

But with the increase of commerce and wealth the stress of social difficulties is not relieved, but increases in all of the great nations. The tendency is not to one brotherhood, but to many. Work for the willing at a wage that will save the spirit as well as the body, is a problem of increasing tangle and intricacy. Competition forces economical devices, and names wages that are, in some cases, insufficient to renew the strength expended. It suggests, if it does not compel, aggregations of capital, and these in turn present many threatening aspects. Agencies of man's devising may alleviate, but they can not cure this tendency to division and strife, and substitute a drift to peace and unity. Christ in the heart, and His Gospel of love and ministry in all the activities of life, is the only cure.

The highest conception that has ever entered the mind of man is that of God and the Father of all men—the one blood—the universal brotherhood. It was not evolved, but revealed. The natural man lives to be ministered unto—he lays his imposts upon others. He buys slaves that they may fan him to sleep, bring him the jeweled cup, dance before him, and die in the arena for his sport. Into such a world there came a King "not to be ministered unto, but to minister." The rough winds fanned His sleep; He drank of the mountain brook, and made not the water wine for Himself; would not use His power to stay His own hunger, but had compassion on the multitude. He called them He had bought with a great price no more servants,

but friends. He entered the bloody arena alone, and, dying, broke all chains, and brought life and immortality to light.

Here is the perfect altruism; here the true appraisal of men. Ornaments of gold and gems, silken robes, houses, lands, stocks, and bonds—these are tare when men are weighed. Where else is there a scale so true? Where a brotherhood so wide and perfect? Labor is made noble—the King credits the smallest service. His values are relative; He takes account of the per cent. when tribute is brought into His treasury. No coin of love is base or small to Him. The widow's mite He sets in His crown. Life is sweetened; the poor man becomes of account. Where else is found a philosophy of life so sweet and adaptable—a philosophy of death so comforting?

The men who, like Paul, have gone to heathen lands with the message "we seek not yours but you," have been hindered by those who, coming after, have reversed the message. Rum and other corrupting agencies come in with our boasted civilization, and the feeble races wither before the hot breath of the white man's vices.

The great nations have combined to suppress the slave trade. Is it too much to ask that they shall combine to prevent the sale of spirits to men who, less than our children, have acquired the habits of self-restraint? If we must have "consumers," let us give them an innocent diet.

The enemies of foreign missions have spoken tauntingly of the slowness of the work, and of its great and disproportionate cost, and we have too exclusively consoled ourselves and answered the criticism by the suggestion that with God a thousand years is as one day. We should not lose sight of the other side of that truth—one day with Him is as a thousand years. God has not set a uniform pace for Himself in the work of bringing in the Kingdom of His Son. He will hasten it in His day. The stride of His Church shall be so quickened that commerce will be the laggard. Love shall outrun greed. He exacts faith. He will not answer the demand to show a course of stone in His great cathedral for every thousand dollars given.

But it may be justly asked that the administrators of our mission treasuries justify their accounts; that they use a business wisdom and economy; that there is no waste; that the workmen do not hinder each other. The plowing and the sowing must be well done. These may be and should be judged; that is men's part of the work. But the care of well-planted seed is with God. We shall have reports from the harvesters showing that He has given the promised increase—some thirty and some an hundred fold. Gifts to education are increasingly munificent. University endowments have been swelled by vast single gifts in the United States during the last few years. We rejoice in this. But may we not hope that in the exposition of the greater needs of the educational work in the mission fields, to be presented in this conference, some

men of wealth may find the suggestion to endow great schools in mission lands? It is a great work to increase the candle-power of our educational arc-lights, but to give to cave-dwellers an incandescent may be a better one.

Not the least beneficent aspect and influence of this great gathering will be found in the Christian union that it evidences. The value of this is great at home, but tenfold greater in the mission field, where ecclesiastical divisions suggest diverse prophets. The Bible does not draw its illustrations wholly from the home or the fields, but uses also the strenuous things of life, the race, the fight, the girded soldier, the assault. There are many fields; there are diverse arms; the battle is in the bush, and the comrades that are seen are few.

A view of the whole army is a good thing; the heart is strengthened by an enlarged comradeship. It gives promise that the flanks will be covered and a reserve organized. After days in the brush the sense of numbers is lost. It greatly strengthens the soldier and quickens his pace when he advances to battle, if a glance to right or left reveals many pennons, and a marshaled host moving under one great leader to execute a single battle plan.

During the Atlanta campaign of our civil war the marching and fighting had been largely in the brush. Sometimes in an advance the commander of a regiment could see no more than half of his own line, while the supports to his right and left were wholly hidden. To him it seemed as if his battalion was making an unsupported assault. The extended line, the reserve, were matters of faith.

But one day the advancing army broke suddenly from the brush into a savannah—a long, narrow, natural meadow, and the army was revealed. From the centre, far to the right and left, the distinctive corps, division, brigade, and regimental colors appeared, and associated with each of these was the one flag that made the army one. A mighty spontaneous cheer burst from the whole line, and every soldier tightened his grip upon his rifle and quickened his step. What the savannah did for that army this World's Conference of Missions should do for the Church.

THE WELCOME FROM THE NATION.*

BY WILLIAM MCKINLEY.

President of the United States.

The story of Christian missions is one of thrilling interest and marvelous results. The sacrifices of the missionaries for their fellow-men constitute one of the most glorious pages of the world's history. The missionary, of whatever church or ecclesiastical body, who devotes his life to the service of the Master and of man, carrying the torch of truth and enlightenment, deserves the gratitude and homage of man-

* Extracts from President McKinley's address, on Saturday evening, April 21, in Carnegie Hall.

kind. The noble, self-effacing, willing ministers of peace and goodwill should be classed with the world's heroes. Wielding the sword of the Spirit, they have conquered ignorance and prejudice. They have been the pioneers of civilization. They have illumined the darkness of idolatry and superstition with the light of intelligence and truth. They have been messengers of righteousness and love. They have braved disease and danger and death, and in their exile have suffered unspeakable hardships, but their noble spirits have never wavered. They count their labor no sacrifice. "Away with the word in such a view and with such a thought," says David Livingstone; "it is emphatically no sacrifice, say rather it is a privilege." They furnish us examples of forbearance and fortitude, of patience and unyielding purpose, and of a spirit which triumphs not by the force of might, but by the majesty of right. They are placing in the hands of their brothers, less fortunate than themselves, the keys which unlock the treasures of knowledge and open the mind to noble aspirations for better conditions. Education is one of the indispensable steps of mission enterprise, and in some form must precede all successful work.

Who can estimate the value of foreign missions to the progress of the nations? Their contribution to the onward and upward march of humanity is beyond all calculation. They have inculcated industry and taught the various trades. They have promoted concord and amity and brought nations closer together. They have made men better. They have increased the regard for home, have strengthened the sacred ties of family, have made the community well ordered, and their work has been a potent influence in the development of law and the establishment of government.

May this great meeting rekindle the spirit of missionary ardor and enthusiasm to go and "teach all nations;" may the field never lack "a succession of heralds who shall carry on the task—the continuous proclamation of His Gospel to the end of time."

SOME EXPECTATIONS OF THE MISSIONARIES.*

BY REV. JACOB CHAMBERLAIN, M.D., D.D., MADANAPELLE, INDIA.

It is with earnest longing and ardent expectation that we missionaries on the distant forefront of the conflict have been looking to this gathering of Immanuel's followers. Shall I voice a few of the helps to ourselves, to our work at the front, to our home churches as well, for which your missionaries are thus looking?

The first is the *impetus of enthusiasm*. We look for an enthusiasm that shall nerve your soldiers at the front, whether veterans or

* Condensed from a response to the address of welcome, on behalf of the missionaries, delivered in Carnegie Hall, Saturday afternoon, April 21, 1900.

raw recruits, officers or native levies on the field, nerve them to a more impetuous assault on the enemy's entrenchments; a cheer that will smite as with an ague the courage of the foe; a cheer that will cause their Jericho walls to fall flat before the victorious Church of our Joshua Jesus.

Second, we look for *help in tactics and strategy*. We missionaries on our various battlefields in the actual conflict are indeed trying diligently to study the situation, planning ever for new aggressive movements, while to the utmost using the forces we have; here utilizing secular education in the way of siege operations, to cause their ancient faiths and beliefs to crumble; there with girls' schools and zenana work, quietly, unobserved, undermining in the family the bastions of their ancestral superstitions; here with our medical work making a flank attack, getting within the lines of their softened hearts by the merciful power of the healing art; there making a direct assault on their strongholds, by the oral proclamation, in their own tongue, of our one Savior and King, in their markets and their fairs, in their city streets and under the shadow of their hoary temples, seeking to win back the adult classes and masses to their allegiance to the King of kings; there, as in an artillery duel, engaging their chosen champions in close discussion, to show that our God-given system alone can meet the needs of man; yet we know that engrossed and hampered as we are with each day's conflict, we may fail to discover even more available tactics, and that others not in the thick of the battle, viewing the field as from a captive balloon, may perchance discover openings for more effective strategy, may discover better measures for sooner planting a self-supporting, self-governing, self-propagating native church in each new country or part of country won.

We also earnestly hope for more *unity, comity, and cooperation*, and less of unholy rivalries concerning and on the fields of conflict. Among the missionary forces on the field facing the common enemy there is probably less of denominational jealousies than anywhere else in Christendom. Fronting one foe we cannot afford to fight one another, and, as a rule, we stand shoulder to shoulder and lock arms for the conflict. Yet there are sometimes rivalries and interferences, two or three rival bodies elbowing one another in a circumscribed territory, while beyond are unoccupied regions in which one of the rival organizations, removing thereto by direction of its home board, might do far more effective work, reap a far richer harvest. For this greater unity of counsel at home, greater harmony of action abroad, do we look and pray.

Again, we believe that the time has come for the world-wide Church in council to recognize, and declare in unmistakable terms, that this conquest of the world for Christ is *the fundamental object*

of the Church's existence; that the command given to the Church, "Go, evangelize all nations," was not to a subsidiary work, but that that was the divine object for which the Church was constituted; that only to the extent in which she fulfils this God-appointed destiny will she be blessed of God; that the time has now come for each church to support two pastors, one for the thousands at home, another for the myriads abroad.

We hope, however, that from this conference will emanate such an influence as shall rivet in the heart of each Christian, hoping for salvation through Jesus Christ, a new conviction dominating his whole life, a conviction that it is his privilege, his high honor, his exalted duty, to become a junior partner with that Christ in the salvation of the world. Oh, the glory of the thought that, when Christ might have chosen to accomplish the work without us, He in the infinity of His condescension offered us each, small or great, a working partnership with Him in the establishment of His Kingdom, bidding each believer to go, or send and offer pardon to every creature! Can we ever again, any one of us great or small, pray "Thy Kingdom come," without taking hold in some way to help make it come? For such an influence do we look to this conference.

We missionaries on the distant watch towers, at the forefront, planning the attack, seeing the myriads of the enemy, seeing the massive bulwarks of their ancient systems, seeing the paucity of the invading armies, yet believing, for God has said it, that the battle will be won, seem to hear again the voice that Zerubbabel heard saying: "Not by might nor by power, but by my spirit, saith the Lord of Hosts." And our eyes and yours are longingly, believingly resting upon this Jerusalem council here assembled, as we mightily pray for such a Pentecostal pouring out of the Holy Spirit upon it, and upon the work here represented in all the world, as has not been witnessed since that Pentecost of old.

THOUGHTS ON THE MISSIONARY CENTURY.*

PROF. WARNECK, D.D., HALLE, GERMANY.

Looking back upon the very small beginnings of the missionary activity of the nineteenth century, which to-day has assumed truly vast dimensions among the ancient Christian churches and in the non-Christian world, the Ecumenical Mission Conference can not but have the character of a *jubilee* centenary celebration in the most specific

* Condensed from a communication to the Ecumenical Conference on Foreign Missions, which Dr. Warneck expected to attend personally, but was prevented by illness. Prof. Warneck has made the historical and theoretical study of missions his special work for over thirty years, embracing more and more the full extent of the field. This work has become his very life, so that as a veteran in mission service, his thoughts and hopes here expressed are especially worthy of notice. They are drawn from missionary experience of the past and are of importance for the mission work of the future.—EDITORS.

sense of the word. We can not render sufficient praise to God, that He has opened the door of faith for the heathen in this century as never before. Let our praise be a sincere and humble *Soli Deo Gloria*, and let us avoid even the appearance of any praise of men. The success of mission work hitherto achieved may be called great or small, according to the light in which it is viewed. In making our estimate let us endeavor to be both careful and sober. *Sophrosyne* is also a great mission virtue, likely in the long run to win more friends for the mission work at home, and to be of greater service abroad than pious rhetoric endeavoring to startle by exaggeration.

The nineteenth century is rightly called a missionary century. In the number of mission workers, the total of mission expenditure, the extent of mission enterprise, and the organization of mission activity, this century has no equal in forming missionary periods. Through God's grace much has been done; but we ought to have the humility and the courage to examine honestly whether everything has been done well. Only a self-righteous adherence to preconceived theories shuts the eyes against the teachings of experience which shows us our mistakes.

The mission century behind us has accomplished great things, but greater things are expected from the one before us. The longer we study them the more clearly should we not only understand theoretically the special *mission problems*, but also be better able to solve them practically. This, however, can not be done by catchwords. Rhetorically dazzling, these catchwords are more apt to confuse than to enlighten, and not seldom they are romantic will o' the wisps, showing a wrong road on which much generous energy is lavished almost uselessly, and to return from which requires rare courage. Solid work is the only road by which to arrive at an intelligent understanding of the mission problems, and wisdom and discretion alone will help to solve them.

What we need, besides expert mission directors, is above all *missionaries really equal to their great work*. The general cry is *more missionaries*—and let me add emphatically, *more men*. But the petition that the Lord of the harvest should send workers into His harvest also has reference to their *quality*. Missionaries must be weighed, not only counted. Spiritual equipment is of course the chief consideration. But the teaching of more than a hundred years of missionary experience should prevent us from again falling into the mistake of thinking that this alone suffices without a *thorough training*. More than enough male and female missionaries have been sent out who were not even capable of learning to speak the foreign language fluently.

It is a hopeful sign of the increase in missionary interest that a growing enthusiasm for mission work is spreading among young men

and students. May God raise up from among them large-minded men with real insight into the mission problems, determined to make mission service their calling *for life*, and not willing to turn aside after the first few years have barely completed their apprenticeship.

Very energetically are the watchwords promulgated nowadays: "expansion," "diffusion," "evangelization of the world in this generation." I will not deny that in view of the present openings all the world over such mottoes are entitled to consideration, and so far as this is the case, I certainly have no wish to weaken their force. But without due limitation and completion I consider them dangerous. The mission command bids us "*go*" into all the world, not "*fly*." *Festina lente* also applies to missionary undertakings. The kingdom of God is not like a hothouse, but like a field in which the crop is to be healthily grown at a normal rate. Impatient pressing forward has led to the waste of most patient toil, and more than one old mission field has been unwarrantably neglected in the haste to begin work in a new field. *Patience* fills a large space in the missionary program, and to patience must be added *faithfulness in steadily continuing* the great task of building up in the old mission fields. Here are ripening harvests calling for reapers. The non-Christian world is not to be carried by storm. Mission history should also teach us not to specify a time within which the evangelization of the world is to be completed. It is not for us to determine the times or the seasons, but to do in this our time what we can and to do it wisely and discreetly. The watchword "diffusion" is really a caricature of evangelical missions, if its antithesis "not concentration" leads to the destruction of organization. If evangelical missions are suffering from one lack more than another, it is the want of organization, in which the Roman Catholic missions are so much their own superiors. Nor will the great spiritual war, which the missions are waging, be decided by hosts of francs-tireurs, but by *organized concentration*. The many so-called free-lance missionaries are not an addition of strength to the evangelical missions, but a waste of strength. Neither is it well to go on establishing new missionary societies; rather let the watchword be *join and support the old and experienced ones*. Nothing is more painful than for old-established societies to be obliged to reduce their work, because new undertakings are absorbing men and means without making up for their losses by their own successes.

Perhaps the greatest of all mission problems is the implantation of Christianity into the foreign soil of heathen nations in such a way that it takes root like a native plant and grows to be a native tree. No doubt the first object of mission work is to bring the individual heathen to the faith, and through faith to salvation. But the object of mission work must also be national and social, to permeate whole heathen nations with the truth and the power of the Gospel, to gather

in them a Christianity, and to sanctify their social and natural relations. If the native Christians become estranged from their national and popular customs, Christianity will never become a national and social power. There is a great danger of confounding the spread of the Gospel with the spread of European and American culture, and as far as I can see this danger has by no means been avoided everywhere. If I am not greatly mistaken, a chief reason why the success of missions is not greater is to be found in the fact that the national character is lacking to-day in so large part of the Christianity of mission lands. A not inconsiderable percentage of native helpers, Chinese perhaps excepted, and of the young people who have passed through the higher schools, is more or less *denationalized and miseducated*. Hardly any mission has been saved from this experience, but it is chiefly noticeable in many English and American mission fields. We must have the courage to *see* this, if there is to be an improvement. Where the evil is not even seen, how can it be corrected?

While a proper position as regards the customs of the natives has in many cases not yet been found, another side of the problem in question claims particular attention, viz: the fostering of their *own languages*. Without doubt evangelical missions of all nationalities and denominations, have in the course of this century produced excellent results as regards native languages; there are among evangelical missionaries linguists to whom is due a position of honor in the science of languages. Also the principle is generally accepted: each nation has a right to hear the Gospel in its mother tongue. But on the other hand the fact can not be denied that this principle is not always put into *practise* in our preaching and teaching. There are plenty of missionaries who never become independent of the help of the interpreter, nay more, who had scarcely understood the language problem at its real root. This problem is the difficulty of becoming so completely acquainted with the spirit, the whole mode of thinking and reasoning of the foreign people, as to be able to render Scripture terms into the native language so correctly that the truth of the Gospel, naturally foreign to them, shall be fully understood by the natives. This is perhaps the greatest intellectual task demanded of the missionary. As a foreigner to them, he must himself understand the natives before they can understand him. English has become the language of intercourse throughout the wide world, but that must not tempt us to make it the language of missions. The missionary command does not say: *Go ye and teach English to all nations*. Not more, but *less English* in the missions; that should be the watchword of the great missionary problem to be solved.

In conclusion one more point. It is now generally acknowledged among exangelical missions that the aim of the work is the formation of independent churches of native Christians. This has only been

perceived in the course of the work; the beginning of missionary activity seldom took the roads to reach this goal. And to this day there is, in many missions, a neglect in this respect which should be remedied. On the other hand too much *haste and unwise impatience* have been shown in placing native churches on an independent footing, especially where republicanism has joined hands with ultra-independent theories. The result has been unsatisfactory everywhere, it has even damaged the young churches, because they were not yet ripe for full independence. The latest experiment of this kind, the so-called Ethiopian Church in South Africa, is generally admitted to be a danger actually threatening Christianity there. Here we have another great mission problem toward the solution of which catch-words will not help. It can only be solved by slow and solid work carried on with patient wisdom, and keeping the end aimed at always in view. The great majority of those upon whom our missionary efforts of to-day are exercised can not be treated as Englishmen or as Americans, nor as the Greeks were treated in Apostolic times; differences of race, of education, and weakness of character forbid it. Let us pray for both patience and wisdom, that we may under the guidance of the Holy Spirit become in every respect true educators and not spoilers of the nations to whom by the will of God we are permitted to bring the Gospel.

UNIQUE ASPECTS OF MISSIONS TO WEST AFRICA.

BY REV. ROBERT HAMILL NASSAU, D.D., GABUN, WEST AFRICA.

Missionary of the Presbyterian Board.

There are some respects in which missions to Africa are unique.

First.—As to health, their conditions are the most insalubrious, not excepting those of Siam.

It is with no satisfaction that, in the effort to be a truthful recorder, I admit this bad eminence. Other countries have each their special causes of ill-health. For instance, lower and middle India, their fearful heats and their liability to scourges of cholera. But for general prevalence of malarial conditions, with the certainty that foreigners will, all of them, suffer from intermittent fever, and the expectation that many will sicken with bilious remittent (otherwise called pernicious or malignant) fever, and the probability that some will die of the globo-hematuric fever, the African missions, eastern and western, both on the coasts and up the rivers, have had a sad record.

When, forty years ago, I offered myself for foreign service, with an expressed preference for Africa, I was accepted, partly because of that preference. So much had the fear of Africa's fatality to white life impressed the public, that few parents were willing to allow

their children to go. The foreign board itself was so far influenced by this public opinion that it rarely took the responsibility of asking the theological seminarians to go to Africa, much less of turning their thoughts thither from other fields. In the case of other missions, candidates for foreign missionary service were turned aside from one field at the call of special necessity in another, *e. g.*, for China as against India, or for India as against Syria, or for Syria as against Persia, etc. But rarely from any one of these countries for Africa. She got only those who offered for her. If they succeeded in escaping, overcoming, or disregarding the opposition of relatives and acquaintances, they themselves assumed all responsibility of taking



A NATIVE CANOE ON THE OGAWAI RIVER, WEST AFRICA.

In these canoes the missionaries travel thousands of miles on preaching tours, and traders journey in search of ivory and india-rubber.

their lives in their hands. That responsibility was not shared by the board.

It was at that time also currently believed by the public, and by many missionaries themselves, that white maternity was necessarily fatal in Africa. That idea sent me to Africa a celibate. Celibacy, for the kingdom's sake, is not a possibility for all men. Some gave up the mission. Others, whose wives survived, were faced with another then universally-accepted belief, that white infant life could not be preserved in Africa. They, therefore, returned with their families to America. In all cases the recorded reason for return, and for resignation from service, was African "ill health." Poor malarious Africa had a terrible record run up against her account.

I have admitted the charge of preeminence in bad malarial condi-

tions, but I wish to minimize some of the specifications. It is not true (myself have proved it untrue) that white maternity is necessarily fatal, or that continued missionary infant existence is impracticable in Africa. Only there are needed, as they are needed in healthful America, and as provided by the considerate forethought of attentive husbands and fathers, certain comfortable, restful prenatal surroundings of nurse, companionship, special foods, and appropriate medicines.

For the safety of foreign lives in Africa, my experience of thirty-eight years there shows me that it is important to have a reasonable knowledge of physiology (not necessarily of medicine), and of the functions of our chief organs—stomach, liver, kidney, bowels, and skin. A careful daily observation to see that these organs, like parts of an engine, are each uncongested and in harmonic exercise of their offices, goes far to prevent the development of malarial germs, or furnishes good ground for effective operation when the need for the employment of medicine is actually indicated.

It is also just to Africa that the foreigner shall not eat, drink, dress, work, and live exactly as and how he does in his own country. In all these matters he should make modifications and limitations. I have had occasion to see reason for criticism on these points, even in the lives of fellow-missionaries. As to the other foreigners, traders, and government officials, so utterly unhygienic, not to say reckless, are the lives of most of them, that, friendly as are my business and social relations with many of them, I wonder, not at their death, but at their existence at all.

A DESPISED RACE.

Second.—Africa and its people are outside of public sympathy. This quiet, if not expressed, contempt for a race, unconsciously extends itself to the men and women who go with the Gospel to that race. They may be respected for their devotion, but they are pitied for their “folly.” Shortly after I had been accepted by the board for Africa, in making a good-by call on the home of some friend, I met ladies visiting, and I joined them in a summer evening stroll. I mentioned my expected departure for Africa, and, considering its insalubrity, the probability that I could not live to return. I remember, as yesterday, the scorn of the thin curved lips that turned on me with, “And you ought to die for being fool enough to go to such a country!” The acme of the folly being that I was going to “niggers” and “darkies.” (May my negro friends forgive me for writing those two words. I never speak them. I feel hurt when they are spoken, sometimes by lips that should not utter them. “Black,” “African,” “colored,” and “negro,” are all of them good, kind, respectable, Christian words; leaving neither right or duty for the use of the two above-named offensive ones.)



HEATHEN DANCERS OF THE FANG TRIBE, GABUN, WEST AFRICA.

These men and women are cannibals arranged for an immoral heathen dance. Their musical instruments are two drums, which are also used as signal drums in time of war.

The dancers hold sticks in their hands, with which they beat time.

Had I gone to proud philosophic India, or to Syria redolent of sacred story, or to esthetic Japan, or to celestial China, or even to American Indians, noble under the glamor of romance, I should have been given at least sentimental sympathy. There would be no "disgrace" in acknowledging acquaintanceship with a missionary to those countries and their peoples. Even to-day, observe the distinction that would be held against a negro from Africa, as compared with mission pupils from other countries. Let a missionary, to please a pupil, or for foreign missionary interest, or under family necessity for a servant to assist in care of young children in returning on furlough to this country, bring a young man or young woman, a Hindu, or Syrian, or Japanese, or of other nationality. He has little difficulty in finding transport for them on railroads, or entertainment at hotels. Even in private houses, most patrons of foreign missions are willing to give them food and lodging, the house servants do not rebel at serving them, and the family is pleased to exhibit their foreign curiosity, albeit there be Japanese and Chinese on the street galore. But, when I returned in 1891 with my six-year-old motherless daughter, accompanied by the educated native African Christian woman, who with rare skill and utter devotion had nursed, saved, trained, and guarded my child, and whose aid I needed on the 6,000

miles from Gabun to Liverpool, on her pleading still to be allowed to care for my little one in America, I refused to bring her hither, knowing that a negro would not be kindly treated. Unkindness to one whose incomparable service has made me always her debtor, would have hurt me more than unkindness to myself.

White missionary men, for reasons good and sufficient to themselves, have married a yellow Chinese, a dark Armenian, a bronze Hindu, and a half-breed red Indian, and their names and work are held in special praise, and honors are heaped on them.

There are instances of French, German, and English missionaries marrying negro women who had grown up in their mission schools to be refined lady-like companions. These marriages were eminently useful, the women furnishing their husbands intimate information, counsel, advice, and warning about and even against their native peoples, which gave those men special knowledge and power. But, if an American missionary should contract such a negro marriage, he would be condemned to perpetual exile; and probably a petition would come to the board, requesting that he be dropped from the service.

Third.—Missionaries in Africa are off the line of the world's travel, and thus fail to obtain the interest and cooperation which arise from intelligent acquaintanceship. Only four classes of persons go to the east and west coast of Africa. (The northern and southern ends,



A CHRISTIAN MARRIAGE IN LIBREVILLE, GABUN, WEST AFRICA.

The bride and groom are in the center and belong to the better class of the native community. The bride is a native of Dr. Nassau's church, and the groom is a member of the congregation.

being in healthy temperate zones, are constantly visited by all classes of tourists.) Those four are: (1) Missionaries, for sake of the Gospel; (2) traders, for sake of wealth; (3) government officials, for political position, and (4) travelers, for science. Men, and even women, come to search in the almost untrodden paths of African zoology, botany, geology, and entomology. Miss Mary H. Kingsley, a niece of the late Canon Charles Kingsley, was sent out to investigate the single branch of fresh-water fishes. Along with that she gratified her own literary interest in ethnology and comparative religion by a research into fetishism, in the pursuit of which she exposed herself to all the usual and possible risks under which men so often sink, of heat, storm, swamp-malaria, hunger, thirst, dangers of all kinds, isolation, travel, robbery, and wild heathen nature. In this she experienced most of the adventures met by any of our missionaries, came successfully through, and all for science. She has told a most graphic story in her "Travels in West Africa," a book that repays reading, however much most Christians will differ from her conclusions on some points of African sociology.

The government officials, most of them, with no love for, little understanding of, or slight interest in the negro as a person, or Africa as a place, are willing to come and worry through their two specified years of what they, with profane expletive, call an "exile," for the sake of promotion on the civil list, these years in Africa counting almost double for service elsewhere.

The young white clerk of eighteen years of age comes, at a small salary, on a two or three years' contract, at the end of which he has a six months' furlough and goes home, sometimes in debt, rarely with much money to his credit. What could have been saved by economy, has gone in drinks and dissolute revelry. If he has not followed the majority in death by the way, he returns again at a better salary—his experience in trade commanding a higher figure—and he is on the road to an agency with its power and wealth.

But rarely a visitor, Christian or otherwise, visits any of the mission stations on the entire eastern or western African coasts. Visitors—Christian gentlemen and ladies of means and literary tastes—frequently tour to China, they constantly go to India, they throng Japan, they overrun Syria. They personally inspect, and some are entertained at the mission stations in those countries. It is a recreation and a social blessing for the missionary to have their intellectual life to vary and brighten the routine of his life. The missionary is pleased to go to some unusual expense at table in order to entertain his guests. And the guests come back to their country with glowing missionary interest, and tell a story that helps to swell the next annual collection.

I am sincerely glad those countries have that benefit. But in all

my thirty-eight years—tho we frequently have visits of passengers spending a few hours ashore from the steamer in port, members of adjacent missions going to and from their furloughs, newly-arrived traders or scientists—there has been but one Christian visitor who came solely for friendship and without any personal ax to grind. The late Rev. Dr. Pinney, formerly of Liberia, after many years of retirement, wished, in the closing years of his life, to look on the land where had been spent the strength of his manhood. He revisited Liberia, and continued his journey as far south as the Equator, giving the Gabun and Corisco mission, for a few days, the benison of his presence, counsel, and patriarchal prayer.

Why East and West Africa are avoided by tourists, I do not know. Perhaps because we can show no gems in architecture, no magic of music, no grace of art, no monuments of the past; perhaps because



THE MISSION HOUSE, LIBREVILLE, GABUN, WEST AFRICA.

The house is built of imported timber and thatched with palm leaves. The trees in front are coco-palms and those in the rear are breadfruit and mango plum trees.

Nearby are the flagstaff and the church bell.

the negro is not by most persons regarded as a thing of beauty; perhaps because of the dreaded malaria. Whatever the reason, the enormous fact stands that the missionary, in going to East or West Africa, is left severely alone there by all the world, except the board's secretaries and treasurers, and his few loving friends, who write him the monthly letter that is one of the ropes by which they help to keep him from sinking in the depths of obscurity and often depression. His song is often a *De Profundis*; the *Te Deums* come just in time to save him.

Fourth.—Something is noticeable about our mission finance. Our payments to natives are mostly in barter. To only a few of the more educated, or only in part to others, do we pay wages in hard

cash. Thus the salaries and expenses of our African missions (except in such civilized cities as Freetown, Sierra Leone, with its 20,000 inhabitants, and Lagos, with its 40,000, and other cities) are less than in any other country. The preposterous slander that "it takes a dollar to send a dollar," if it could possibly be true of any mission, is expressly untrue in Africa. That it is true nowhere, any candid mind that desires to know the truth can easily find by reading the annual audit of the treasurer's accounts of foreign missionary boards. It is true, indeed, that five per cent. is retained at the Presbyterian Board office, 156 Fifth Avenue, New York. The remaining ninety-five cents go out in bills of exchange on London or Paris, and are cashed at Hongkong, Beirut, Bombay, and other cities, and in the missions in the countries of those cities native employees are paid in actual cash.

At the financial center of our mission in the Gabun, these bills of exchange are thus accepted for us by the English, German, Portuguese, and French merchants of the town of Libreville, the headquarters of the French colonial government of the Kongo Français. But instead of cash, we take, in part payment, large amounts of trade goods, calico prints, hardware of all kinds, crockery, utensils, and haberdashery. These require for each of our stations a little shop; the missionary in charge of each station is, at least for an hour a day, a shopkeeper who buys native food and supplies, and pays native workmen and evangelistic assistants. Just as do all business men all over the world, we add to the invoice price of these goods a per cent. of from forty to sixty. No injustice works to the native. He prefers to have the goods. The gain does not redound to the pecuniary benefit of the missionary personally. It reverts to the mission treasury, and, in our actual operations makes the church's ninety-five cents equal one hundred and forty cents. Only in the case of the missionary purchasing his daily food, or paying a personal employee, such as cook or laundress, does the per cent. assist him pecuniarily. Because of that assistance he is able to live on a salary less than is given to any other foreign missionary.

A PLEASANT COMPENSATING FACTOR.

Fifth.—It is worth while to point out as a pleasant compensating factor in this unique life of the missionary to Africa, the ease with which the native language can be acquired. This is especially true of the mission located below the 4th degree of north latitude. All Africa below that line is covered by the Bantu negro stock, the grammatical structure of whose language is the same, however the dialectic variations may differ, among the thousands of tribes, from the Benga on the west to the Ki-Suahili on the east, and down to the Zulu in the south. These variations are only of vocabulary; a simple exercise of memory acquires them. Any missionary living in any part of that

entire southern third of Africa, and speaking the dialect of any one of its tribes, could, in a few months after removal to any other tribe, speak the dialect of that tribe. Any missionary of university education and of ordinary diligence, can, within a week after his arrival at his station, read (of course, in a parrot fashion) the native language, and thus be able to conduct a religious service with Bible and hymn-book. If he does not do that within one month, I would regard him, if not incapable, as open at least to the charge of unfaithfulness and lack of diligence. One who will promptly on arrival, and with



A CIVILIZED FAMILY IN WEST AFRICA.

This is a well-to-do Impongwe family of Libreville, Gabun. They are dressed in the best African style, the children are in European clothes.

ordinary daily zeal, take up the practise of the language by actual attempt of conversation with the village natives, can be preaching in a twelvemonth. No new characters have to be learned, as in Chinese, Japanese, Arabic, and other languages. The pioneer of our Gabun and Corisco mission, the Rev. J. L. Wilson, D.D., found that the Roman letters would express almost all the sounds found in Bantu. The spelling is phonetic, with the signs for vowels the same as in continental Latin. Every vowel sound has its own separate sign. There are only two or three rules for pronunciation. The formations of verbs and of other parts of speech are wonderfully regular. There are few

strange or unusual sounds. No "tones" to mislead by their shadowy differences. Everything is distinct, clear, indisputable, and regular.

The Bantu is Semitic in its structure; the negro ancestors may have derived it from Semitic sources. If themselves evolved it, they must have been a cultivated race, to have formed a language so full in its verb forms. No less wonderful is the preservation of that same unwritten language in its beautiful regularity by the tribes in their gradual dispersion, subdivisions, and descent to their present low stage in which civilization and Christianity have found them.

ASIA'S GREAT NEED.*

BY MRS. ISABELLA BIRD BISHOP, LONDON, ENGLAND.

Author of "Korea and Her Neighbors," "The Yangtze Valley and Beyond," etc.

The great creeds of Asia and their founders undoubtedly started with much that was noble in their teachings, and with ethical standards higher than the world then knew. But the good has been lost out of them in their passage down the ages, and even Buddhism, the noblest of all, in its eastern march of triumph, has incorporated so much of the gross idolatry, superstition, nature-worship, and demonism of the nations which it subordinated, that in the crowds of idols in its temples, in the childish superstitions of its votaries, in its alliance with sorcery and demonolatry, and in the corruption and gross immorality of its priesthood, it is now little raised above the cults of the inferior races.

The study of these Oriental creeds and their fruits compels me to the conclusion that there is no resurrection power in any of them, and that the sole hope for the religious, political, and moral future of the countries of Asia lies in the acceptance of that other and later Oriental creed which is centered in that Divine Person, to whom, in spite of her divisions, Christendom bows the adoring knee.

Among the prominent and outstanding fruits of these religions, which have fallen so low, are shameless corruption, and infamies of practise past belief in the administration of government, which have obtained the sanction of custom. Law is simply an engine of oppression, and justice a commodity to be bought and sold like any other, and which the poor have no means of buying. Lying is universal, and no shame attends the discovered falsehood. There are polygamy and polyandry, with their infinite degradation, and the enthronement and deification of vice, many of the deities of India being the incar-

* Condensed from a paper by Mrs. Bishop, read at the Ecumenical Conference by Mrs. Joseph Cook, in Carnegie Hall on Thursday evening, April 26, 1900.

nations of unthinkable wickedness. There are unbridled immoralities and corruptions, and no public opinion to condemn them or to sustain men in doing right. Infanticide is openly practised. There is no truth and no trust between man and man, and no man trusts any woman. Every system of medicine in the East is allied with witchcraft, sorcery, and demonolatry; immorality prevails universally. Some of the nations are given up to unmentionable infamies, and nearly always the priests and monks are in advance of the people in immoral practises. Superstitions, childish or debasing, linked with every circumstance in life, enslave whole populations, and piteous terrors of malignant demons or offended ancestral spirits shadow this life, while a continual dread of being exposed hereafter to their full malignity darkens the prospect of the next. Speech, the index of thought, is foul with a foulness of which, thank God, we have no conception, and each generation from the cradle is saturated with an atmosphere of pollution. The distinction between right and wrong is usually lost, and conscience is deposed and destroyed. The corrupt tree of the dead and degenerate faiths of Asia brings forth corrupt fruit from the Black to the Yellow Sea, and from Siberian snows to the Equator. The whole head is sick, and the whole heart faint, and for the grievous hurt there is no balm in Gilead, and no physician there.

Let us bear in mind that to-day, nineteen centuries after the birth of our Lord, one thousand and fifty millions of our race are un-Christianized, and eight hundred millions have never even heard His name. Let us also steadily bear in mind the fact, that tho during this century nearly four million persons won by missionary effort, have been baptized into the Christian Church, there are now more than one hundred million more heathen and Moslems in the world than when the century began. We must face the truth. Much as we congratulate ourselves, missionary effort has but touched the fringe of the darkness of this world—the *Io pæans* of victory are not for us to sing.

Of the Christless population of the world over five hundred million are women. Throughout Asia, the natural distrust of women by men, and of the degrading views held concerning women is seclusion behind high walls, in separate houses, known to us as the harem, the zenana, and the andron. I have seen much of the inmates of all, owing to detentions in traveling, which have made me frequently their unwilling guest, and have unveiled for me the mysteries of their secluded lives. Such contact has banished from my mind, so far as Asiatic countries are concerned, all belief in purity in women and innocence in childhood. We know what Christianity has done for us. We know, or rather guess, but that only in part, what Islam and heathenism have done for our sisters. May God give us sympathetic instincts, by which alone we may realize their contrasting lives.

I have been a storm or peril-bound guest in more than fifty women's houses, including the women's tents of the large nomadic population of Persia. In all the arrangements, so far as means allow, are the same. The women's rooms are built around a yard and have no windows to the front; a room near the entrance is tenanted by eunuchs, or by an old woman who acts as custodian or spy in the husband's interests. Such secluded women can never stir outside except in rigidly closed chairs, by day, or in some cities on foot at night, properly attended, along streets from which men are excluded. In many countries it is a crime or folly to teach a woman to read; in some, a lady loses caste by employing her fingers even in embroidery. They know nothing; they have no ideals. Dress, personal adornment, and subjects connected with sex, are their sole interests. They are regarded as possessing neither soul nor immortality; except as mothers of some they are absolutely despised, and are spoken of in China as "the mean ones within the gate."

With dwarfed and childish intellect, is combined a precocity on a gigantic scale in the evil passions of adults—hatred, envy, jealousy, sensuality, greed, and malignity. The system of polygamy, the facility for divorce and the dread of it, the fiendish hate, the vacuity and apathy, and the tortures inflicted by the ignorance of the native female doctors, specially at the time of "the great pain and peril of childbirth," produce a condition which makes a piteous appeal to every woman here.

In a rich man's harem there are women of all ages and colors, girl children and very young boys. There are the favorite and other legitimate wives; concubines, who have recognized but very slender rights; discarded wives, who have been favorites in their day, and who have passed into practical slavery to their successors; numbers of domestic slaves and old women; daughters-in-law, and child or girl widows, whose lot is deplorable, and many others.

I have seen as many as two hundred in one house, a great crowd, privacy being unknown, grossly ignorant, with intolerable curiosity, forcing on a stranger abominable or frivolous questions, then relapsing into apathy but rarely broken but by outbreaks of hate and the results of successful intrigue. It may be said that there are worse evils than apathy. There are worse evils, and they prevail to a great extent in upper-class houses. On more than fifty occasions I have been asked by women for drugs which would kill the reigning favorite, or her boy, or make her ugly or odious. In the house of the Turkish governor of an important vilayet, where I was storm-bound for a week, the favorite wife was ill, and the husband besought me to stay in her room lest some of the other women should make away with her. My presence was no restraint on the scenes of fiendishness which were enacted. Scandal, intrigue, fierce and cruel jealousies, counting

jewels, painting the face, staining the hair, quarrels, eating to excess, getting rid of time by sleeping, listening to impure stories by professional reciters, and watching small dramas played by slaves, occupy the unbounded leisure of Eastern upper-class women. Of these plays, one of which was produced for my entertainment, I can only say that nothing more diabolically vicious could enter the polluted imagination of man, and it was truly piteous to see the keen, precocious interest with which young girl children, brought up amid the polluting talk of their elders, gloated over scenes from which I was compelled to avert my eyes.

Yet these illiterate, ignorant women, steeped in superstition, despised as they are in theory, wield an enormous influence, and that against Christianity. They bring up their children in the superstitions and customs which enslave themselves. They make the marriages of their sons and rule their daughters-in-law. They have a genius for intrigue, and many a man, in the confidence of a ruler or another, loses his position owing to their intrigues. They conserve idolatries, and keep fetish and demon-worship alive in their homes. They drag the men back to heathen customs, and their influence accounts, perhaps, for the larger number of the lapses from Christianity. It is impossible to raise the men of the East unless the women are raised, and real converts among Asiatic women, especially among the Chinese, make admirable Christians.

But owing to social customs, mission work among Eastern women can only be done by women. The medical woman finds ready access into their houses; for the non-medical woman the entrance into such a mixed crowd as I have described is a matter of difficulty, and requires not only the love of our sisters for Christ's sake, but for their own, much, very much, of what has been well named "the enthusiasm of humanity." Everywhere I have seen that it is the woman richest in love who is the most successful missionary, and that for the unloving, the half-hearted, and the indolent there is no call and no room.

The magnitude of the task, not only of conquest but of reconquest, which lies before the Christian Church, is one that demands our most serious consideration. To bring five hundred millions of our fellow-women to the knowledge of a Savior is the work especially given to women. I will not make any plea either for funds or workers. The Master, whom we all desire to honor, has made a distinct declaration: "He that reapeth receiveth wages and gathereth fruit unto life eternal," a promise of a reward for work which can never fail. Yet, far away, on a thousand harvest fields, earth's whitened harvests, ungarnered, *die!*

THE PRESENT SITUATION IN CHINA.

REV. ARTHUR H. SMITH, D.D., TIENTSIN, CHINA.

Author of "Chinese Characteristics" and "Village Life in China."

The second month of this last year of the century marks the opening of what is known as the XXVith year of Kuang Hsü, a term which denotes "Continuance of Glory," in allusion to the title of the third emperor preceding, whose reign was designated by the title "Glory of Reason" (Tao Kuang). So far as the present emperor is concerned, it would be difficult to fix upon a style for a reign which should embody more satire in compact compass. His majesty, despite the highly unfavorable conditions under which he was brought up, proved to have an active mind with a high degree of intelligence. There is no doubt that it was his sincere desire to extricate China from the slough of humiliation into which she had fallen, and that the general line of policy which he had outlined was based upon real patriotism, animated by considerable acquaintance with the actual condition of his realm, and the nature of the obstacles which he would have to front. Principal among them was his dowager aunt, and in the twinkling of an eye she proved too much for him, and the emperor was instantly snuffed out.

In the long annals of this great empire there is no parallel to the situation of the past year and six months. The emperor has not been made way with, he has not been deposed, there is no sign of a definite plan to name a successor. He has simply been caged and put under effective guard, his name used when it happened to be convenient, and ignored at all other times.

The reaction against the causes which led the emperor to desire reform began nearly a year and a half ago. It is idle to speculate what would have happened had it not crystallized. China is a country hard to understand. Movements, which in China are propagated from above downward, do not necessarily spread like "wild fire," as in some Western lands under the same conditions. They do not even advance with the slow motion of water on a slightly sloping plain. They may rather be compared to the progress of lava after it has lost something of its original propulsive force, yet retains enough to give it some of the properties of solids and some of liquids, making it practically irresistible.

The Germans had two Shantung missionaries killed in 1897, and they pounced upon Chiao Chou. The Russians had not any one killed, so they pounced upon Port Arthur. The British for a similarly cogent reason pounced upon Wei Hai Wei. The French merely wished "the earth." The Italians, ashamed not to be "in it," asked for a bay that nobody ever heard of, and which to this day we can not find on the map. It is called simply *San Men* ("South Side"). At

this point the Chinese government (of the dowager section of it) drew a line. It is said that "one has to draw a line somewhere," and she drew it at "San Men," altho the Peking authorities knew no more where it is than the rest of us. For the first time in the series of aggressions, the Chinese refused to grant anything. This made matters serious. The "face" of Italy as well as that of China was at stake. Reports have been somewhat contradictory as to what Italy intends to do. There is little doubt that China means to resist. There have been wild rumors that the Italian fleet was off this coast and off that, and the mass of the Chinese people seem to have got an idea that at last a firm resistance is to be made to somebody about something, and in their sluggish lava-like way, they have resolved to bear a hand.

More than two hundred and fifty years ago, when the Manchus first got into the Chinese saddle, there were phenomena like this. A swarm of "sects" originated then, which have survived ever since, and have adopted the "practise of virtue" as their motto and aim. The shrewd Manchus know "virtue" when they see it (from descriptions of it in the classics) and forbade all these societies with rigid impartiality. Potential treason lurked in them all. Within one hundred and fifty years past there have been uprisings of what were styled "Fists of Just (or Public) Harmony," meaning societies to do something *pro bono publico* (in theory), by extensive cooperation. As a rule the Chinese are as ignorant of the "public good" as of fluxions, and the government took pains to wipe out these risings, which had their origin in a superstitious belief that the laws of nature can be repealed in favor of spirits when adroitly worshiped, so that the worshipers can be made impenetrable to bullets and sword-proof. To the Chinese this program has an ever fresh attraction. The belief in it has one of the peculiarities which we are accustomed to associate with "kind words"—it "can never die." Last year it came to the front with amazing power, and strange to say, in the face of an hundred defeats remains there still.

There is no doubt that the behavior of the Romanists throughout China has been smoke to the Chinese eyes, and vinegar to the Chinese teeth, and not without reason. After all allowance has been made, it is certain that the Roman Catholic Church in China is almost everywhere an irritant in a sense not true of any species of Protestantism. There is no space here to present the overwhelming evidence for this fact, but the fact itself must be borne well in mind in order to understand the course of current events. Within a few months the Chinese government has conceded to the hierarchy of the Roman Church the right to interview the high Chinese officials upon equal terms, in cases appertaining to church interests. By way of balance to this, a like privilege was offered to Protestants. The latter have no head center,

but there is a certainty that as a body the Protestants would not take the privilege under any conditions, altho not altogether at ease as to the advantages which the Roman Church will thus gain. The concession thus made must have been a potent ingredient in the active hostility of the government to foreigners in general, and apparently to missions in particular. A little more than a year ago the empress was issuing stern decrees denouncing attacks upon missionaries and missions, declaring that they "must cease." This seems to have really meant that no more excuse for Chiao Chou aggressions must be given. But it would not be strange if it should eventually prove to have been an understood thing that altho missions could not be *openly* assailed, yet they could be got rid of otherwise. If an animal will not leave his den, smoke him out. If an undesirable lodger will not vacate his apartments, set the house on fire and he will be glad to go.

THE "FIST" ORGANIZATION.

The "Fist" organization (called for brevity "Boxers") began their attacks upon Chinese Christians in the province of Chihli last June, and in September they began to be heard from in Shantung. They have been antagonized by troops and shot down by hundreds, yet the rising is not stopped, even if it is seriously checked. The Manchu governor of Shantung fostered the Boxers by his removal of all officials who actively operated against them, and by his release of those who were captured, with the exception of three, who, after long delay, were beheaded. It became known later that this governor has sent a secret memorial to the throne, saying that the Boxer movement was too strong to be put down, and should rather be utilized to drive out foreigners withal. Soon after this governor was removed, but he was ordered to Peking, where, instead of being impeached and degraded, as he deserves, he has been loaded with honors, recommended to the throne as an exceptionally trustworthy official by another favorite of the empress, who has been exalted to a new and important post; and unless he is punished at the imperative demand of foreign powers is likely to have a long and a dangerous lease of obstructive opportunity.

The appointment in his place of the phenomenally able and energetic Gen. Yuan Shih-k'ai led to strong hopes of the prompt disappearance of the Boxer rebellion as a factor in current history. Events have shown that the web is too tangled to be so easily unraveled. He had scarcely taken over the seals of office and set himself to his work, before the new governor began to have orders not to be too rash or too impetuous, not to confound harmless militia with rebels and the like. As a matter of fact, rebels under guise of militia constitute one of the greatest dangers of the government in China, because the most formidable opposition to law may thus be secretly fomented and perfected without detection, much less prevention. As a rule, the

government has wisely forbidden militia organizations, except under strict surveillance. The relaxation of its restrictions must have a settled purpose.

The barest recapitulation of the injury done to Christians in Chihli and Shantung would occupy far more space than we could afford at this time. Suffice it to say that throughout distances of hundreds of miles there do not seem to be any Roman Catholic families who have not been pillaged or else heavily fined, and scarcely a chapel which has not been either looted or demolished, unless it had been turned into a species of fortress and defended. In the region under the care of a single Italian priest, he reports that between five hundred and six hundred families had thus been plundered, ten persons killed, and fully five thousand persons rendered homeless refugees.

Three Protestant missions have also suffered, that of the London Mission in Chihli, which has had about one hundred families robbed or fined; the American Presbyterian Mission in Chi Nan Fu, whose sufferers, scattered over a large territory, are almost or quite as numerous; and two stations of the American Board, one in the village of P'ang Chuang, the other in the city of Lin Ch'ing, who have had forty or fifty families plundered and fined. These three missions have also had, perhaps, a score of chapels looted or wrecked, and in one case a building intended as a temporary home for missionaries when touring to a great degree was also destroyed. An English missionary was murdered barbarously, which brought Great Britain to the forefront.

The sufferings of the poor Christians have been severe, not only from the most inclement winter ever known in North China, but from the still greater bitterness of neighbors and relatives who have turned to fierce foes, adding insults to reduplicated injuries. It would not be strange if under such treatment, often long continued, some of the weaker Christians fell away, as has been in some cases the result. But for the most part they have been surprisingly loyal in the face of tests to which it might not be safe to subject many churches in "nominally Christian lands."

The beginning of the Chinese New Year finds large districts occupied by troops for the restoration of order. Mission stations are guarded by companies of soldiers for the first time in thirty years' experience. Many Christian communities are yet in imminent peril, and there are still bold threats that in the spring there will be a forward movement, when the Boxers will advance upon Tientsin, cooperating with the foreign-hating Gen. Tung Fu-hsiang, and drive all foreigners into the sea. Such an extended program is probably beyond their powers, but the situation is full of serious peril. The government studiously refrains from doing the only thing which could put an end to the rising at once—arrest the main leaders and

hold them to a strict responsibility through influential bondsmen, who are strong enough to take the risks involved. Long before these lines can get into print something decisive must be done, but the existing conditions ought to be comprehended by all who wish well to China.

It is not in the north only that these ominous risings take place. The empire is so large, and so loosely interrelated, that there may be extensive rebellions, of which even well-informed foreigners in China never hear, owing to the lack of any means for diffusing intelligence. The causes which have produced this state of unrest being general, the results might naturally be expected to be so also. In the northern part of the empire there is in addition an unexampled failure of rain in the autumn, and for the first time in the remembrance of most Chinese, no winter wheat of any consequence is to be seen, and grain is high. Fortunately the superabundant supplies elsewhere will prevent a famine, but the cold has been intense beyond example, and the sufferings of the poor everywhere have been greater than usual.

Mission work of almost all varieties has been suspended. Schools have been disbanded, and school-buildings and hospitals turned into barracks. The incidental expenses of this anomalous state of things have been heavy, and the strain upon the nerves of sympathetic men and women has been such as without the manifold grace of God giving strength according to the day, must have been insupportable.

All friends of China who are students of Christian history will feel sure that out of this apparently chaotic welter of wild forces, the Lord intends to bring some greater good. "The future is the present of God, and to that future He sacrifices the human present. Therefore it is that He works by earthquakes. Therefore it is that He works by grief. O! deep is the plowing of earthquakes! O! deep is the plowing of grief. But oftentimes less would not suffice for the agriculture of God. Upon a night of earthquake He builds a thousand years of pleasant habitations for man. Upon the sorrow of an infant He raises oftentimes for human intellects glorious vantages that could not else have been. Less than these fierce plowshares would not have stirred the stubborn soil."

THE VALUE OF MEDICAL MISSIONS.*

BY GEORGE E. POST, M.D., BEIRUT, SYRIA.

If the Good Samaritan had sat down by the side of the wounded man who fell among thieves, and preached the law and the prophets, our matchless parable would never have been told, and the lawyer would have been as uncertain as ever as to who was his neighbor. But when the Samaritan bound up the wounds and poured over the bandages oil and wine, the best antiseptic dressing in his power, and

* Condensed from a paper read at the Ecumenical Conference, in Carnegie Hall, Monday morning, April 30, 1900.

then made an ambulance of his ass, and took the injured man to the nearest inn, and made provision for his nourishment and nursing until his return, he became a true medical missionary, and gave to our Savior a luminous illustration of His own Golden Rule.

Nothing is clearer in the story of Christ's life than the fact that human suffering appealed to His sympathy and stimulated Him to the exercise of His power. He healed from the instinct of kindness, and made no previous conditions as to whether or not his sick folk would hear the Gospel. We believe that medical missions will have their full and legitimate influence only when they follow the same order, and show forth the same spirit, heal the sick, and preach the Gospel to them by the act of healing a suffering brother, then tell him that Christ sent you because He loved him and yearned for the salvation of his body and his soul.

Medical missions are the natural and inevitable expression of Christianity; that is, of the Golden Rule. It is the glory of Christianity that its author and finisher is the "Son of Man," and that he lost no opportunity of showing his regard for the welfare of the bodies of men as well as their souls. He fed them, healed them, raised them from the dead. He took their form, bore their pain, and shared their temptations. His principles have emancipated man and woman, abolished polygamy and slavery, built innumerable hospitals, asylums, orphanages; reclaimed the vicious and restored them to virtue. The humanity of Christianity, as much as its godliness, is capturing the hearts of men.

Medical missions are *the pioneers of evangelism*. They can be planted where no other branch of evangelical work is possible. They are founded on a need which is universal. The doctor, therefore, has welcome access to vast numbers who neither wish nor will have any intercourse with other missionaries. Some savages can not be persuaded by a lifetime of effort to be decently clothed. Many can never be induced to sit on a stool. The desire for education, especially of girls, is often a very slow growth. Above all, a yearning for the higher spiritual life usually comes after long and patient training, and then only to a comparatively small number of those who hear the saving message of the Gospel. But from the moment that the doctor pitches his tent in an Arab encampment, or by an African kraal, or opens a dispensary in a Hindu village, or itinerates among the teeming multitudes in China, or opens a hospital in any of the cities of heathendom or Islam, he is besieged by applicants for his healing skill. Often those who have for their lifetime scoffed at Christ and spit upon his followers, will beg in the name, and for the sake of Jesus, that the doctor would take pity on them, or their father or brother or child. A doctor may live in security among robbers and thugs. He can visit districts closed to all else. He is called

to the inmost recesses of the harem and the zenana. He is a welcome guest in the houses of Jewish rabbis, of Mohammedan ulema, of Druse 'akkals, of Hindu and Buddhist priests. He is regarded as a guardian angel by the poor, and he stands as an equal before rulers and kings.

Medical missions are permanent agencies of evangelism. Were the offices of the doctor merely a bribe to induce men to listen to the Gospel, they would soon lose their power to draw men to Christ. Long after the work of preaching, printing, teaching, and civilizing has been firmly established, medical work should be continued. In many instances its form may advantageously be changed. Instead of being pushed through the country by foreign doctors, schools of medicine may better be established by means of which native men and women may be trained to carry forward the good work. Model hospitals and dispensaries are required to make possible the ripest results of modern science, and to give opportunity for prolonged instruction both in medical treatment and medical evangelism.

MEDICINE VS. QUACKERY.

Medical missions are the only efficient opponents of the quackery which is so intimately associated with religious superstition. Those living in Christian lands can have little conception of the extent and power of quackery in the unevangelized world.

Among the lower types of humanity in Africa, Polynésia, and aboriginal America, religion is quackery. The abject fear of the unknown on the part of the people, and the devilish cunning and malice of the sorcerers and the medicine men or witch doctors, have given to the latter an incredible power for evil. The people believe that woods, fountains, caves, rivers, are inhabited by malignant spirits, or the ghosts of dead men. They believe that disease is produced by such spirits, and that wizards and witches have the power to afflict their victims with all sorts of complaints. The witch doctors diligently foster these superstitions, and pretend to be able to find out by their incantations who the wizards and witches are. If the witch doctor can not exorcise the sick person, the friends usually torture and kill the alleged wizard or witch. These somber beliefs beget a contempt for human life and for suffering. In proportion to the rank and power of the afflicted parties is the number of victims sacrificed to promote recovery, or revenge death, or provide for the repose of the dead. Human beings, sometimes by the hundred, are hacked to pieces, pierced by spears and javelins, poisoned, drowned, burned, or buried alive, during the sickness, or at the burial of the chief. This compound of medical and spiritual quackery destroys the sentiment of human brotherhood, and annihilates sympathy for suffering, prevents the sick man and his friends from attributing disease to its

true causes, and seeking rational means of relief. By fostering suspicion, cruelty, and revenge, it develops the worst qualities of the soul, and urges it more and more into the path of sin.

Medical missions break the power and destroy the prestige of the medicine men and witch doctors. They teach the true nature of disease and death, and their independence of the malignant spirits which are supposed to be their cause. They urge the use of the means which God has given to men to cure the one and ward off the other. The care and tenderness of the missionary doctor and nurse for the sick enhance the value of human life, and teach sympathy with suffering. Thus through beneficence to the body the doctor undermines the quackery which has so long crushed the soul, and unveils the face of a merciful God, who seeks to save body and soul together from suffering and sin.

It is not only among barbarians, however, that quackery prevails in intimate association with superstition. The masses of Asia, notwithstanding the ethical principles of Brahmanism, Buddhism, and the other ethical religions, are sunk in a quagmire of bodily and spiritual quackery. The belief in the transmigration of human spirits into the bodies of animals, emphasizes the kinship of man with the brutes, and tends to lower man to their level. If a child sickens in China, at first the parents may go to much trouble and expense to treat it. The quacks prescribe disgusting mixtures of ordure, punctures with hot needles into the joints and cavities of the body, searing with hot irons, the use of amulets and charms. If the child gets well, the quack assumes all the credit. If he becomes worse, the parents are assured that he never was their child, and they lay him on the floor near the door, and pay no more attention to him until death relieves him of his sufferings. They then throw him into the street to be devoured by dogs, or picked up by the scavenger, and thrown out on the garbage heap outside the town, to be carrion for hyenas, jackals, and vultures. How different is it with the missionary physician! His potent medicines soothe pain, cool fever, assuage thirst, remove weakness, bring back health and vigor. His surgical operations restore sight to the blind, hearing to the deaf, make the lame to walk, remove all manner of tumors, and repair all sorts of injuries. The power which works such wonders seems little short of miraculous to those accustomed to the crudities and cruelties of the native charlatans.

Medical missions are peculiarly adapted to work in Moslem lands. The intense fanaticism of Mohammedan men makes direct evangelism well nigh impossible. Street preaching is wholly out of the question. The death penalty always impends over a convert from Islam. The mere fact that a Moslem is reading the Scriptures, or conferring with a Christian, exposes him to most serious peril. But Moslems sicken

and suffer pain like other men, and, notwithstanding the fatalism which leads them to attribute disease to direct divine appointment, they have a traditional respect for doctors. The missionary physician is a privileged person among them, and when his healing work is done, he can fearlessly explain to them the person and doctrines of Christ.

Mohammedan women are no less fanatical and far more difficult of access than men. Medical missions, however, have broken down this barrier. Under the stress of pain and danger the doctor is called, or the sick woman comes to him, and so hears the Gospel of Christ. Nothing is more encouraging in all our labors than the eagerness with which Mohammedan and Druse men and women listen to the story of Christ from the lips of their doctor in our mission hospitals and dispensaries.

All the influence of medical work should be diligently utilized for the winning of souls to Christ. The ministry of healing has a motive and an end in itself, and to be effective as an evangelistic agency it must be unencumbered by any conditions as to religious teaching. But the ministry of healing has also a motive and an end above itself, which raises it to the highest plane of Christian service. This motive and end are the saving of the soul from sin and death. There is a peculiar appropriateness in the association of bodily and spiritual healing. During sickness the soul is usually open to conviction of sin, and after the restoration to health, is often strongly moved by gratitude to God. The physician who has given his knowledge and strength to the sick man, has a special right to speak to him on the state of his soul, and the patient will listen to him with a confidence and affection which he can have for no other man. If the doctor is filled with love for souls, and has the gift of utterance, he can never fail for illustrations to enforce his appeal. Even if he has the gift of healing, but not of teaching, his brother missionary stands upon the vantage ground won by the doctor's skill and devotion, from which to reach and capture the healed man for Christ. It may be safely said that no opportunity is more carefully used in mission work than that growing out of medical relief.

Missions of every Christian nation and of all denominations have, by a common consent and an unerring instinct, established and developed medical work, and every year sees a wider extension of its sphere and usefulness. Worldly people, who look askance at other forms of mission work, applaud medical missions, and give of their substance to sustain them. Kings and rulers in Mohammedan and heathen lands have built hospitals, and given means for their endowment. Far out on the picket line of evangelism heroic men and women gather around them such crowds as collected on the pathways where Christ was wont to walk. Fearless of death, they grapple with cholera,

plague, leprosy, smallpox, scarlet fever, diphtheria, and other contagious diseases. In the tainted atmosphere of the dispensary they toil on hour after hour to relieve the mass of misery. They go late to sleep, and often rise a great while before day, to watch the crisis of disease and operations. They remain in sultry, fever-stricken cities of the coast during the long tropical summer, if haply they save some of God's poor. They travel under the burning sun, or through blinding storms to reach new centers, and open up the way for a farther extension of the work. The church which sends them knows the value of that work. The sick whom they cure have given proof of it. He who maintains them in all their arduous labors will say to them: "I was sick, and ye visited Me. . . . Forasmuch as ye did it unto the least of these, My brethren, ye did it unto Me."

SOME ASPECTS OF MISSION COMITY.*

BY REV. A. SUTHERLAND, D.D., TORONTO, CANADA.

General Secretary of Missions, Methodist Church of Canada.

In discussing the subject of mission comity it is not to be assumed that there is any friction between the boards at home, or any conspicuous lack of brotherliness among missionaries abroad. There are no breaches to be healed—no quarrels to be made up. But in the rapid development of missionary enterprise now taking place, and the still more rapid development that may be expected in the near future, it is quite possible that mistakes made in the home fields may be repeated on a larger scale abroad, resulting in waste of money, waste of effort, the retarding of self-support, and the creation of jealousies and antagonisms among missionaries of different boards. The conviction is evidently growing that a time has come when these possibilities should be honestly faced, and such mutual understanding reached, as will obviate the overlapping of work, and the unnecessary multiplication of agencies in fields that are fairly well supplied, so that destitute fields may be more quickly reached and occupied.

It should also be understood that the advocates of an enlarged measure of comity in foreign mission work are not aiming at a comprehensive organic union of Protestant churches at home, or even abroad, but only at such mutual adjustment of plans, and distribution of territory, as will result in efficient work, rapid extension, and economical administration. However much we may seek to minify the differences which separate the great divisions of Protestantism, it still remains true that each division stands forth as the exponent of certain aspects of truth which it regards as fundamental; and it would not be reasonable, nor in accord with Christian charity, to expect men to

* Condensed from an address delivered at the Ecumenical Conference, Carnegie Hall, New York, Thursday morning, April 26th, 1900.

surrender, at a word, even methods which they deem important, much less principles which they hold sacred. It is believed, however, that without the surrender of principle it is quite practicable to substitute cooperation for competition in the foreign field, if not in directly evangelistic work, at least in those undertakings in which concentration tends to efficiency, such as printing and publishing, hospitals, and higher education.

At the same time we should not forget that there has always been a tendency in human nature to exalt opinion into dogma, and to mistake prejudice for principle; and this tendency is responsible for not a few of the divisions so characteristic, alas! of Protestant Christianity. When closely and impartially investigated, the causes which keep evangelical Christians apart shrink into small proportions, too small to plead as a justification of rivalry, wasted resources, and vast proportions of the vineyard left untilled. And altho the time may not be opportune to introduce the large and complicated question of the organic union of Protestant Christendom, yet in presence of the colossal problem of the world's evangelization there are strong reasons why at least churches holding the same general system of doctrine and church order should consider whether a closer or even an organic union would not be in the interest of the work of God among the heathen. The comparatively recent union of five Methodist bodies in Canada and of the Presbyterian churches in both Canada and Japan are illustrations of what may be accomplished in this direction, if only there be first of all a willing mind.

As to the desirableness of comity and cooperation in foreign mission work there is now a remarkable consensus of opinion among missionaries, and also among leading members of the home boards. This indicates not so much a change of opinion as a growth of conviction. A quarter of a century ago it was only an occasional voice that could be heard echoing the sentiment of Dr. Duff denouncing rivalry and pleading for comity; but this was not because the missionaries were opposed to a policy of comity and mutual helpfulness, but because few of them had come as yet into personal contact with the evils arising from the undue multiplication of agencies and the organization of rival churches. Until recently there has been a strange misapprehension as between boards and missionaries on the question of comity. Boards seemed to think that cooperation was desirable but impracticable because of opposition on the mission field, while missionaries thought it quite feasible if only the boards would consent. At the present time there need be no doubt as to the attitude of these two parts of the missionary force. The almost unanimous approval given to the report of the committee on comity and unoccupied fields by the conference of mission board representatives in New York, in 1899, shows clearly that the principal boards, on this con-

tinents at least, are prepared to consider practical proposals; the pronounced utterances at the Ecumenical Missionary Conference in London, in 1888, show that the trend of thought across the sea is in the same direction, while the desire of the missionaries finds expression in numerous letters and addresses, and also in the action of such assemblies as the mission conferences at Bombay, Shanghai, and Chungking.

Assuming then that comity and cooperation in the foreign field at least is both desirable and practicable, the way would seem to be open for a consideration of underlying principles, of the direction and limits of practical comity, and of the methods to be pursued to accomplish the best results. Among the principles to be kept in view are the following:

1. That the supreme aim of all missionary effort is the establishment and extension of the kingdom of God among the heathen; hence, everything which does not contribute to this end should bestudiously avoided.

2. That in prosecuting this aim each mission has rights which every other mission is bound to respect, and the measure of that respect is indicated by the precept, "Whatsoever ye would that men should do unto you, even so do ye also unto them."

3. That rivalry in the Lord's work, or striving against each other, is altogether foreign to the spirit of the Gospel. "For one is your Master, even the Christ, and all ye are brethren."

4. That wasting resources is as much to be deprecated as hoarding them; hence all unnecessary expenditure is to be avoided if we would escape the guilt of the unrighteous steward who was accused of wasting his Lord's goods.

If these principles are valid, the application of them will go far toward solving the problem of mission comity. They also indicate to some extent the scope and limits of the problem. But in what direction and to what extent is practical comity possible? In directly evangelistic work, perhaps only to a limited extent—at least at the present time. Missionaries of different boards have their own methods of working, and may not be disposed to change them; and each missionary, as things now stand, will feel an obligation to gather his converts into his own denominational fold; but this need not hinder—has not hindered—meetings for mutual consultation and prayer, nor need it hinder united efforts in evangelistic services, and a frequent interchange of preaching between missionaries of different boards. These are measures well calculated to promote the spirit of comity, and would probably bring before native converts a wider range of truth than under the labors of a single missionary.

But there are other directions in which practical comity may be worked out in a more definite way. Among these may be reckoned:

1. *Printing and Publishing Interests.* On the very face of it, it is vastly cheaper to equip and maintain one printing and publishing house than two or three, and where one mission has established a press sufficiently equipped to do all the work required by the various missions, it should be an understood principle that no other mission should enter the same field.

2. *Hospitals and Dispensary Work.* Even in large, populous centers, one commodious hospital, well equipped and well manned, with outlying dispensaries where really needed, would be far better and would do far more efficient work than several half equipped institutions could possibly do.

3. *Higher education.* Here, if anywhere, the principle of cooperation should not be difficult of application. There is no sectarianism in mathematics, and it would be difficult to import denominational peculiarities into the classics or the sciences.

4. *The Division of Territory.* It should be an understood principle that where a town or village is so occupied that the religious needs of the people are fairly well provided for, other missionaries shall refrain from entering; and even where there is room and need for additional workers there should be consultation as to the ability of the existing mission to provide reinforcements; and only in case of its inability to do so should another mission feel justified in planting a station. There might also be a readjustment of boundaries, or even exchange of stations, when, by so doing the work of God will be promoted; and when by the union of several weak congregations, belonging to different missions, a strong self-supporting church can be formed, there should be no hesitation in taking steps to that end. The policy of several missions competing for a foothold in communities where agents of one society can reach all the people, is utterly without excuse, either at home or abroad.

5. *The Employment and Remuneration of Native Helpers.* Comity demands that the agents of one mission shall not offer inducements to the native helpers of another mission to change their church relations, either by promise of preferment or higher pay. An approximately uniform scale of remuneration would hinder native workers from seeking transfers from mercenary motives, and in any case transfers should not take place without the consent of the mission directly concerned.

What has been said is sufficient to indicate the principal directions in which practical comity is desirable in the foreign mission field. A word or two in regard to the best methods of achieving the desired results will now be in place.

Methods like the following would be found helpful:

- (1) Instructions from the home boards to their missionaries.
- (2) Conference between representatives of the home boards as to the lines on which comity and cooperation are especially desirable.
- (3) Instructions from the home boards to their missionaries not only to cultivate assiduously the spirit of comity, but by conferences with other missionaries to promote the policy of cooperation in mission work.
- (4) The formation in each foreign field of a committee of consultation and reference, composed of representatives from each mission willing to cooperate, such committee to consider the larger questions of practical comity. The judgment and recommendation of said committee to be embodied in a report, and sent to the home boards for approval or otherwise.

A universal acceptance of such suggestions as I have made is hardly to be expected in the immediate future. Indeed, some may consider the whole thing as visionary and impracticable, but I submit that nothing has been suggested beyond what ought to be done, and I cherish the unwavering belief that what *ought* to be done *can* be done, and in the not distant future *will* be done. If in this way we can

reduce to a minimum the evils of rivalry and competition, guard against the sin of wasting our Lord's money, give increased efficiency to existing agencies, spread the Gospel more swiftly in the regions beyond, unify the aims and efforts of the native churches, and demonstrate before the world the essential oneness of Protestant Christianity, such results will justify a far larger sacrifice of denominational preferences and prejudices than we have yet been asked to make, and will do much to hasten the fulfilment of the Savior's dying prayer, "that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that Thou didst send me."

AN OBJECT-LESSON IN SELF-SUPPORT.*

BY REV. HORACE G. UNDERWOOD, D.D., SEOUL, KOREA.

Every church in its mission work is desirous of establishing in the fields in which they have missionaries a self-supporting, self-propagating, and self-governing church. The question is, whether self-support can be most satisfactorily accomplished by the granting of generous aid at the beginning, or by pushing the idea of self-support from the very opening of the work. This paper presents an object-lesson of a field and mission where the self-support principle was strenuously pushed from the very first. The Koreans are not rich, but extremely poor. There are no large guilds of wealthy merchants, and a small sum of money is a fortune in Korea. A man with a capital of one or two hundred dollars, would be considered well-to-do, and almost a gentleman of leisure. The poorer classes, from whom in the main our church members come, live largely in low, thatched mud huts with one or perhaps two small rooms, eight feet square each, with a hole in one side covered with paper, in lieu of a window, and a small rough lattice door. As we sailed down the Yalu River, with China on the one side and Korea on the other, the contrast was most marked. On that side the Chinaman with his stone-built and well-tiled house, strongly made, expensive boats, his well-built wagons, the wheels of which were studded with iron nails, his fur clothing and every aspect of substantial means, while on our own side we saw the Korean with his thatched mud huts, and their little paper windows, his poor rickety boats, his cotton clothing, and every appearance of poverty. It certainly can not be said that the measure of success that has been meted to our work is due to Korea's wealth.

The general principle on which we work is, that the missionary is a leader who has to gather his workers from among the people—that each missionary shall be allowed one paid personal helper, but no one

* Condensed from a paper read at the Ecumenical Conference, Carnegie Hall, New York, Friday morning, April 27, 1900.

shall be used as a paid helper unless he has proved himself qualified for the position. When a man's work becomes so large, that with thirty or forty churches to oversee he is unable to superintend the work with only one helper, he may, by vote of the mission, be granted an extra paid helper. No evangelist or pastor is paid with foreign funds—*i. e.*, with the board's money, funds provided by friends at home or drawn from the missionary's own pocket. The missionary needs his helper to keep in touch with his field and to properly oversee his work, but the real evangelistic work and the paying of evangelists, and the carrying of the Gospel into new districts, we place on the shoulders of the native church. The building of their churches and chapels, as well as their primary schools, is borne by the natives, and during the last few years we have asked the natives to carry on the native church schools, altho in the beginning assistance may be rendered to the extent of one-half their expenses. We have tried from the start to put the burden of propagating the Gospel on the natives. We have striven to make every Korean realize that the Gospel has been given to him not for himself alone, but in order that he might carry it to his neighbor, and that it was his *privilege to become a coworker with God*.

When we started out with this plan we were almost startled, and tempted to think that we would have to wait a long while before we could see any great results, but I believe the progress of the work here is very largely *due to God blessing the method that we have adopted*. The very fact that the burden of preaching the Gospel is put upon the natives has given to us a church of earnest Christian workers, who are fast carrying the Gospel throughout the whole land. To-day we have in Korea, out of 188 imperfectly organized Presbyterian churches (last September's figures), 186 *that are entirely self-supporting*. In them we have an adult membership of 2,873, of whom 865 were added during the year. They contributed for

Congregational expenses.....	Yen 2,525.90
Education.....	411.89
Church buildings and repairs.....	3,099.53
Home and Foreign Mission.....	237.11

A total for the year of.....Yen 6,274.43 (about \$3.200).

These do not represent a large amount given in grain, eggs, products of various kinds, and a great deal of voluntary labor, not only in preaching, but in the building of churches, etc.

It should be noticed that in the capital, and in the open ports, where labor commands a higher wage than anywhere else, the wages of an artisan will be about fifty sen (about 25 cents), and of a laborer not more than 30 sen a day. Thus, in a place where the laborer gets \$1.50 a day, the above amount would represent 62,744 yen and 30 sen (\$32,000).

THE SORAI OR CHANG YUN CHURCH.

Some ten or more years ago, when this church had a membership of ten or a dozen, they sent a delegation to Seoul, to let me know that they were desirous of securing a church building for their neighborhood. I expressed joy at their decision, but when I found that they were expecting the mission to provide them with a church, I soon disabused their minds, and informed them that they must put up their own building. When in reply they said it would be impossible, I pointed to the fact that they had wood on their hills, axes and tools in their homes, God-given muscles in their arms, and told them that if they had decided to build a church, and would let me know when they were going to begin, I would come down and lend a hand in cutting down the trees, and in erecting the chapel.

A few years later the Rev. Mr. McKenzie, from Canada, arrived in Korea, and settled in the little village of Sorai. His earnest Christian life there soon brought a change among the villagers; Christians that had become cold in the Lord's service soon had their faith rekindled as they saw his devotion, and it was not long before they decided to build a church. One gave the trees as they stood, others offered to go and cut them down, others volunteered the use of their ox carts to haul them to the site, a poor widow woman gave the lot on which the church stands, others gave grain to feed the men who volunteered their labor, a few gave money. Brother McKenzie did not live to see the completion of the work; the same messenger from Sorai brought me a letter from him asking me to go there to dedicate the church on the first Sunday in July, 1895, and a notification of his decease.

This church, the result of so much native labor, the proof of so much zealous love for the Master, was dedicated July 7th. It was a substantially built chapel, 35 by 20 feet, with a tiled roof. It was in the center of a farm village of about sixty houses. Before a month was passed, under the unpaid ministrations of Brother So Kyeng Jo, the building was too small, and steps were taken for its enlargement. Before a year was out its capacity was doubled, and two neat classrooms were added.

The church to-day is one of the strongest that we have in Korea. It has become the center for the whole of the Chang Yun circuit, and from it has grown twelve other churches. This church, in addition to paying all its own expenses, supports an evangelist, who, under the direction of the elder and deacons, travels from church to church, and from village to village, and for whom they have built a house. It supports its own church school, which, through the generosity of the church members, has from time to time received endowments in fields which now almost meet the entire school expense. In addition to this, they are very liberal in assisting other churches and chapels, from time to time send out companies of Christians to preach Christ

in villages where He is not known, and they take up collections for mission work, and on two occasions, that of the Indian famine and the Turkish atrocities among the Armenians, collections were voluntarily taken up. When it is remembered that the people are largely paid in kind, and that their wage is not ten cents a day, the above voluntary contribution alone represents no small deprivation. Brother So Kyeng Jo, the elder in this section, has informed me that if the native convert would but be as generous in the worship of the true God as he was formerly zealous for the heathen deities, the Korean Christians would have more than enough money to build their own churches, carry on their own native schools, pay for their own books, and when all this was done, they would have quite a sum left over toward the salaries of the missionaries whom they need as leaders.

THE SAI MUN AN CHURCH.

About the same time that Mr. McKenzie began planning for his church, the little building on the mission compound in Seoul became too small, and it was necessary to enlarge it. In a city like Seoul, where everything was so dear, and where all our members were poor, we thought that we might make an exception to the general rule, so we called the church together, and told them that we were planning for a building that would cost in the neighborhood of one thousand yen. We asked them what they could do. After considerable discussion, our hearts were very much cheered when the latter told us that they had raised a little over twenty yen. We thought that the little handful of people in our Seoul church had done nobly, and the missionaries took steps toward raising the balance of the money for the new building among themselves. A site was secured, and we were getting ready to begin work, when one day, at a little prayer-meeting, our deacon, Yi Chun Ho, startled the Koreans, as well as the missionary, by the suggestion that the natives should put up the new church without foreign aid. I at once said: "You have raised twenty yen, and believed that you had done all you could; it will take almost one thousand yen to put up the church. Can you do it?" I felt strongly rebuked by his quiet reply: "We ask such questions as 'can you do it' about men's work, but not about God's work." The following Sunday one or two members made the proposition to the people, and, in several strong speeches, proposed that they put their shoulders to the wheel, that those who could not give money, should give labor; and those who could not give labor or money, should gather the materials, and that all of them should unite and make up their minds that they could put up a church for themselves.

The proposition was enthusiastically accepted, and they determined to see what could be done. The women, of their own accord, agreed to have in the kitchen a Lord's basket, and of everything that

they cooked or made they set aside a small portion, which was to be sold for the church. Boys, who had no means at all, gathered up stones that could be used in the building. Men who had never done a stroke of work volunteered to do what they could. It was decided to begin operations just as soon as there were any funds to commence with, and to go as fast as the funds would allow. Some Christian carpenters, men who are simply day laborers, said, as their families were dependent upon them, they could not do so every day, but they would gladly work for nothing every alternate day. The mission gave nothing but the site, tiles, and a few timbers from an old building. The missionaries threw off their coats and assisted in the work, and on Christmas day of the same year we were privileged to dedicate the Sai Mun An church that had been put up entirely by the natives, at the cost of seven hundred and fifty yen. It is only thirty-five by twenty-five feet, but the natives look upon it as their own church. From the very start we have been crowded, and, did the lot allow it, we would have ere this commenced the erection of a more commodious building. The example set by the Chang Yun and Sai Mun An churches, and almost at the same time by one or two congregations in the province of Yeng Yang, has been followed all over the land wherever Presbyterian work is starting, and it is not an uncommon experience, and certainly a pleasant one, for the missionary, on his visiting a station, to find that the natives have ready a church or chapel for him to dedicate. These are but samples of what is being done in Korea, and the way in which the Koreans are helping on the work of the Lord. The above instances were chosen simply because they were best known to the writer, but they are by no means exceptions.

SOME PLANS FOLLOWED IN OUR WORK.

First.—We do not foist a completely organized church upon the native infant church. The organization is as simple as possible, and the leader may be one of the deacons or an elder, if they have them.

Second.—We endeavor to plan our church architecture in accordance with the ability of the natives to build, and the styles of houses generally used. This is a very important feature in the successful carrying out of this plan of self-support.

Third.—We try to place the responsibility of giving the Gospel to the heathen upon the Christians. Our aim is that every Christian shall become an active worker. We try to make every one feel that it is his privilege to tell to others of Christ, and in fact, we refuse to receive into church membership a man or woman who tells us that he has never tried to lead others to Christ. As a result, from a number of congregations the most intelligent Christians will be sent out

to other places; in some cases the expenses are paid by the natives, in some cases they pay their own expenses.

Fourth.—Wherever congregations warrant it, there are church schools supported by the church, and under the supervision of the missionary in charge, stewards, deacons, or elders, as the case may be. It is the aim of the mission to make all its church schools entirely self-supporting. They are for the sons and daughters of the Christians, but they are also patronized by outsiders, and thus are becoming a valuable evangelistic agency.

Fifth.—The mission has now a number of church primary schools, which are largely supported by the natives, and from which there are coming out young men and boys who have a strong desire for further instruction, who are ready to work to obtain it. It is the aim of the mission to provide high schools or academies at its larger stations; the mission must provide the foreign teacher, the salaries of most of the native teachers, the beginning of an educational plant, but from the start the current expenses, the lighting and heating, janitor's wages, and the board of the pupils, will be entirely borne by the natives.

Sixth.—In the training of our workers we meet with the most serious problem and the one as yet unsolved, but we believe as we go on step by step, God will solve it for us. We see no reason to believe that in the early church there was a regular stated pastorate, and we are not yet urging this upon the Koreans. However, some few years ago the Sai Mun An church did issue a call to one of our most able workers to come up and take charge of its work, and the little Chan Dari church has now for the past two years told the young man who started the work there to give most of his time to preaching of the Word, and has promised to supply whatever he or his family may lack.

Once or twice a year the leaders in our country and city work are gathered together in Bible and training classes. These classes generally last about a month, and with the Bible as text-book, we try to direct the studies of our leaders and to fit and prepare them for their work. One or more missionaries are usually associated in these classes, and church history, outlines of systematic theology, and Bible exegesis are taught. The practical is never lost sight of and these class meetings are always made times of special evangelistic activity in the cities in which they are held.

In addition, on our evangelistic tours, a number of these men accompany us, sometimes at their own expense, sometimes at the expense of the church to which they belong, and sometimes the expense is borne by the missionary. In this way, these men receive a practical training in preaching and organization, that they could get in no other way. The foreign missionary with such a company has

his peripatetic school, and generally finds himself forced to be prepared to answer questions on almost every subject and in almost every science.

At the present time it is our aim to take the picked leaders, and by means of this summer and winter training and Bible classes, supplemented by the practical training that we can give them by associating them with us in our work, and having them accompany us in our itinerating evangelistic tours and assist us in the organization of churches, to train up a class of thoroughly equipped leaders, well grounded in the faith, who know their Bible and are able to give a reason for the faith that is in them.

Seventh.—A decidedly new departure in mission work has been made in the matter of books and publications for the natives. They not only pay for them, but pay a price that very nearly approximates to the cost of production.

Eighth.—The same element is made to appear largely in our medical work. Medicine is given to the poor, but the rich are expected to pay full price for medicine and for visits to their homes.

After fifteen years of work in Korea, the Presbyterian churches who have followed this system are able to report one hundred and eighty-six out of one hundred and eighty-eight self-supporting native churches with a baptized membership of over three thousand, contributing during the year nearly seven thousand yen, and almost entirely supporting and carrying on their own work.

MISSION WORK AMONG LEPERS.*

BY WELLESLEY C. BAILEY, EDINBURGH, SCOTLAND.

Secretary and Superintendent of the Mission to Lepers in India and the East.

Lepers abound in the world in the present day; there is scarcely a country where the disease is not to be found. Even in Great Britain a few lepers are always to be discovered if one takes the trouble to look for them. India is said to have half a million lepers, China has probably a like number. In the former country the disease is more evenly distributed than in the latter, being found from the Himalayas to Cape Comorin, in the mountains and in the plains, inland and on the sea coast, in dry arid regions as well as in the damp and swampy places, tho it must be allowed that the damp regions seem to favor the disease. In China leprosy is more prevalent in the south and southeast than in the north and northwest. Japan has two hundred thousand officially registered cases of leprosy, and it is known to abound in the Malay Peninsula, Siam, the Malay Archipelago, and the Philippines, also in Korea; so that, speaking of India and the East,

* Condensed from a paper read at the Ecumenical Conference, May 1, 1900.

we are well within the mark if we place the leper population at one million and a half.

The disease is found to a large extent in Africa and Madagascar; more or less in North and South America; in the West Indies and in the Hawaiian Islands. In Hawaii and the Philippines, the United States will find themselves face to face with a very serious leper problem.

Without going into any further statistics, it will be seen that here is a vast field for missionary effort if we are to reach the lepers with the Gospel.

It is now generally admitted that the leprosy of the present day is the same disease as that of which we read so much in the Word of God, tho from the Old Testament records it is quite evident that there was a good deal of confusion in the minds of the people as to what constituted true leprosy. But may not the same be said of the ideas prevalent in the present day? Many people are still of opinion that a leper is of a sickly white color, while there are some who believe that there is a special mark upon his upper lip.

The fact that at no time in the world's history from the first mention of the disease, have we been without leprosy, also goes to show that ancient leprosy and present day leprosy are one and the same disease.

Leprosy is undoubtedly contagious, tho not infectious. It is conveyed from the diseased to the healthy by actual contact; but it can not be highly contagious, for very few of those who have been ministering to lepers have ever contracted the disease, so few indeed, that we may almost say that all workers among lepers are exempt.

The nature of the contact necessary to produce risk, and the manner in which the *bacillus lepra* is received into the system are matters still hotly debated in the medical world. A very popular mistake about leprosy is that it is hereditary. And yet in the report of the commissioners appointed by the National Leprosy Fund, under the presidency of H. R. H., the Prince of Wales, K. G., we find the following:

1. No authentic, congenital case has ever been put on record, nor was one seen in this country (India).
2. Many instances occur of children being affected while their parents remain perfectly healthy.
3. The percentage of children, the result of leper marriages, who become lepers, is too small to warrant the belief in the hereditary transmission of the disease.
4. The facts obtained from the Orphanage of the Almora Asylum (a home for the untainted children of lepers) disprove the existence of a specific hereditary predisposition.
5. Only five or six per cent. of the children, born after manifestation of the disease in the parents, become subsequently affected.

The histories of the brothers and sisters of leper parents with a true or false hereditary taint seem to show that little importance can be attached to inheritance in the perpetuation of the disease.

The disease may certainly be regarded as incurable. The Berlin Conference in October, 1897, says on this point: "The disease has hitherto resisted all efforts to cure it."

The condition of lepers in the present day is scarcely less terrible than at the most barbarous age of the world's history. Certainly, while one can not but acknowledge that comparatively speaking, a great deal is being done to ameliorate the unhappy lot of the leper, there are yet instances occurring from time to time in different parts of the world which go to show that the unfortunate leper is still treated with as great barbarity as ever he was. In China, a missionary tells us: "Many years ago a mandarin determined to stamp it out, and took the following manner of doing so. He invited all the lepers to a great feast, set fire to the building, and all who escaped the fire perished by the swords of the troops surrounding the building." While within the last few months a terrible story has reached us from one of the missionaries of the Rhenish Missionary Society of the burning alive of at least four lepers in Sumatra.

We are told by lepers from Nepal in the Himalayas that to be a leper there is to incur the death penalty, and in order to avoid this fate they sometimes flee into British territory. Even in many places where the leper is not allowed to be put to death he is treated with great barbarity. In Japan they are called "hinim," which means "not human." In India they are often driven out of house and home, sometimes being "stoned away" from their villages.

The writer has himself come across them in different parts of India, in a most helpless and hopeless condition, wandering about without a friend in the world. After they are driven away from their village they will wander away into the jungle, where they build themselves a little mat or reed hut, and eke out a terrible existence, living on roots or on whatever may chance to be thrown to them by passers-by. They will sometimes take up their abode in a cave or in a hole under some great rock. It must be borne in mind, too, that these pitiable objects are sometimes women and children of tender years. Sometimes a mother will be hunted from her home with a babe at her breast. In many instances the victims of the disease are absolutely helpless, having lost fingers and toes, or even hands and feet, leaving nothing but useless stumps, which continue to waste and slough, and the disease will sometimes have robbed them of sight and almost of the power of speech.

Then consider that these people are not only without hope of bodily relief in this life, but that the unknown future upon which they are to enter is without one ray of light, and I think we have

established this fact that there is no class in all the world more needing the Gospel of Jesus Christ.

When the Lord Jesus was on earth, He was specially tender in His dealings with the leper. He not only relieved the poor body of the victim, but also led the sufferer to Himself. Surely, with this example before us, we are bound to follow in the Master's footsteps. As of old, the leper cried to Jesus, "Lord, if Thou wilt, Thou canst make me clean," so to-day they seem to cry to His followers, "Christians, if you will, you can make us clean. You, in the name of your Master, and in the power of His Holy Spirit, can cleanse us with a better cleansing than any mere bodily healing." Missionary work among lepers naturally falls, like medical mission work, into two grooves, the physical and the spiritual.

Mission work has been carried on among lepers for many years. Roman Catholics in olden times were very devoted in their attention to lepers, and all the leazar houses were looked after by priests or nuns. Roman Catholics still have institutions for lepers in different parts of the world.

Among Protestants the Moravians were probably the first to take up this work, as far back as 1819, when they began their noble work at Hemel-en-Aarde (Heaven and Earth) in South Africa. Their first regular missionary was Leitner, who, with his English wife, entered the leper settlement. For six years did Brother Leitner continue his arduous and Christ-like work in that terrible abode of living death, a work that resembled in most respects that of Damien; and, like him, he fell at his post, tho, happily, not a leper.

At present, as is pretty generally known, the Moravians have an interesting leper home near Jerusalem, where there are men and women who, for Christ's sake, are in hourly attendance on the suffering inmates of that institution.

In India and China, individual missionaries and others have for many years been ministering to lepers as they found opportunity, and have done noble service in this direction. Such names as Ramsay, Budden, of the L. M. S.; John Newton, American Presbyterian; Vaughan, C. M. S., were well known in India for their devotion to the leper; and in the present day one might mention among many others working in connection with the mission to lepers, Hahn and Uffmann, of Gossner's Mission; Nottrott, of the German Evangelical Missionary Society of the United States; Bulloch, of the L. N. S.; Cullen, Guilford, and Main, of the C. M. S.; Herron, of the Reformed Presbyterian; Bestall, of the Wesleyan Missionary Society, and Byers and Mary Reed, of the Methodist Episcopal Society, whose pathetic story has sent a thrill of sympathy through the world. These are just a few of the outstanding workers, but they by no means exhaust the list.

It remained, however, for the "Mission to Lepers in India and the

East" to be the first to enter this field as a society, founded wholly and solely for the benefit, physical and spiritual, of lepers. This society, founded in Dublin in the year 1874, was originally aimed at reaching lepers in India only, but as time went on, the work extended to China and Japan, and so the title of the society was enlarged from that of the Mission to Lepers in India to its present one—Mission to Lepers in India and the East.

The society is now at work in fifty-six centers: in India, Burma, Ceylon, China, and Japan, and is about to extend its operations to the Korea and Sumatra. It has twenty-four asylums or homes of its own, fourteen homes for the untainted children of lepers, and aids fifteen other institutions.

It is interdenominational and international in its constitution, and in its working. It carries on its work in cooperation with the missionaries of twenty-two different societies, among which are several American and German societies. Its principal offices are in Edinburgh, Scotland; London, England; and Dublin, Ireland; while it has auxiliaries, not only in Great Britain and Ireland, but also in the United States and Canada.

The most effective way of reaching lepers has been found to be by gathering the helpless of them into asylums or homes, and there ministering to their wants, spiritual and temporal, and where this is being done the results are truly marvelous.

The writer has recently been making up some statistics of the work for the year 1899, and finds some remarkable facts. Of a total of one thousand, three hundred and twenty lepers, and one hundred and eighty-eight untainted children of lepers, gathered into nineteen Christian institutions, watched over by missionaries, there are one thousand, one hundred and forty-seven professing Christians, of whom three hundred and sixty-five have been baptized during the year!

In other nineteen institutions aided by the society, many of which are government or municipal, and in some of which there are only occasional visits from missionaries, the results are very different. Of one thousand, one hundred and thirty inmates, only four hundred and thirty-four are professing Christians, while the baptisms were only thirty for the year. This clearly shows the immense advantage of having such institutions completely under Christian control.

DEPARTMENTS AND METHODS OF WORK.

The two main departments in the work of this mission are: (1.) That of ministering to those actually afflicted with the disease, and (2.) That of saving the as yet untainted children from falling victims to the disease. For the former we can do but little, from the physical point of view, at least, so far as any hope of cure is concerned. At the

same time, we can do a great deal to relieve suffering, and to improve their general health; and then we have for them the great consolations of the Gospel. For them, of all people, surely it is sweet music to hear: "Come unto me all ye that labor, and are heavy laden, and I will give you rest;" or, "Thine eyes shall see the King in His beauty . . . and the inhabitant shall not say, 'I am sick.'" But for the latter we have, thank God, a double salvation.

If the children of lepers, who are as yet untainted with the disease, can be separated from their leprous relatives, and can be taken out of all leprous surroundings, there is every reason to hope that such children may be saved. Acting on that idea, the mission to lepers has for some years been making efforts to save the children. The method adopted is to build, in connection with asylums for lepers, homes for their untainted offspring, and to invite the lepers to give up their children into the charge of the missionaries. This has been carried on now for a considerable time with very marked success; with one or two exceptions, none of the children thus separated having since developed the disease. Many of them are now in the world doing for themselves; some of them are married and have children of their own. Not only are these children saved from the physical taint of leprosy, but, through the grace of God, many of them are being saved from a far worse moral taint. This work for children, therefore, is most hopeful, for not only are we saving the children for their own sake, but we are assisting largely in putting an end to one of earth's greatest scourges.

A third and very important branch of the operations of this society is that of providing religious instruction for the inmates of government and municipal asylums, where otherwise they would have no opportunity of hearing the Gospel.

From every point of view, the results of this leper work are most striking. It is a work upon which God seems to have set a special seal. As a class the lepers are easily reached, and as a class they readily respond to the Gospel invitation. Many splendid trophies of Divine grace have been won from among them. To this almost every one who works among them bears testimony. In a word, this work gives quick returns of a good quality. Not only are the results good as regards the poor sufferers themselves, but they are good in their effect upon others. This work has a wonderful effect upon the surrounding heathen, and influences them in favor of Christianity. A Christian leper asylum is a sermon in itself. To see a European or American lady binding up the sores of a poor leper, or a medical missionary operating on a deceased limb, in order to give even temporary relief, is an object lesson not easily forgotten by the heathen. Many missionaries bear testimony to the fact that this leper work has been an effective agency in opening the way to heathen hearts and homes.

The results of this work upon the Christian converts too are very good, for when they see their missionaries ministering with their own hands to the poor outcast leper, it teaches them a wonderful lesson in self-sacrifice, and helps to make them willing to deny themselves for others.

We have tried to give some idea of "the little done" and of the marvelous results that have followed; but how are we to give even the very least conception of the "undone vast!" Who can tabulate that! When one thinks of the terrible agony, mental and physical, in which many hundreds of thousands of these unfortunate sufferers drag out their miserable existence, and realizes that a great amount of that might be relieved and is not, when one knows that there are hundreds of thousands of these people who might be trophies of Divine grace and are not, who might have the comforts of the Gospel and have not, but are dying unrelieved and absolutely hopeless; when one thinks of the hundreds of thousands of little children living in leper haunts of vice and misery, in surroundings that appal us even to think of. in hourly danger of contracting this loathsome disease, and realizes that these, His little ones, might be rescued and are not, one wonders how long it will be before the Church of Christ fully realizes the importance of Christ's command to his apostles, "Heal the sick, cleanse the lepers."

WHY DO NOT MORE HINDUS ACCEPT JESUS CHRIST?

BY DR. WILBERT W. WHITE.

More than once during my recent tour in India, I addressed Hindus on this topic. In the introduction, I stated that my purpose was not controversial, but that as a fellow-student I desired to inquire earnestly and faithfully into the actual situation for the benefit of myself and my hearers. I stated my belief that human nature is the same in every country, and that many of the reasons to be given in India why Jesus Christ was rejected would be the same as those assigned in other countries. I intimated that in a little while the meeting would be thrown open for any one to give reasons why more Hindus do not accept Jesus Christ. Thus I sought to make my hearers feel as much at home as possible, so that they might speak frankly and freely on the subject.

The first two considerations which I stated were those that would not likely be cited. (1) It is not because Jesus Christ is not willing to receive all Hindus who would come to him. He included members of every race when he said, "Come unto me all ye that labor and are heavy laden." "I, if I be lifted up, will draw all men unto myself." (2) It is not because He is not able to save Hindus. Thousands of

Hindus who have experienced His saving power, testify that He does not lack ability to save, "even to the uttermost."

When the meeting was opened for responses, the following reasons were given: (1) The Hindu mind is inclined to study into the philosophy of religion, and is not disposed to be practical.

(2) National pride, caste pride, and personal pride are in the way of accepting Jesus Christ.

(3) Inconsistent lives of Christians.

(4) Fear of persecution.

(5) Lack of historical sense.

(6) Disposition to emphasize objections, and to ignore positive evidence.

(7) No deep sense of sin.

These are the chief reasons given, and from them the reader may be able to understand something of the religious situation among the educated Indians.

In going among the college students of various lands, I have been struck by the fact, that the needs and difficulties are, in the main, everywhere the same. A successful personal worker in India needs the same qualifications which are required in Canada or in the United States.

After drawing out the hearers, I proceeded to give reasons which the Gospel by John presents why the Jews of Christ's time did not accept Jesus Christ. I verily believe that, in that Gospel, every case of unbelief of the present day can be explained. Let me mention a few of the reasons there found. (1) Merely superficial and intellectual knowledge of the Scriptures: John vii:41, 42; v:38. (2) Because few of the great believe: vii:48. (3) Fear of losing position and influence: ix:21, 22. (4) National pride: xi:47. (5) They sought the glory of one another, and not the glory of God: v:44. (6) They had no deep sense of sin: see passages in the eighth chapter. (7) They lacked a sincere desire to know the truth: v:42. (8) Inability to explain processes: iii:9; vi:42, 52. (9) A bad life: iii:19-21. (10) Unwillingness to do the will of God in the face of ample evidence: v:40; viii:31.

AWAKENING GREEKS.

BY REV. GEO. E. WHITE, MARSOVAN, TURKEY.

If a church sleep shall it wake again? This is one of the most important questions in the East, where the Greek and other Oriental churches exhibit so beautifully the form of Christianity with often so little of its power. Awakening must begin with individuals, and there are hopeful cases.

A few years ago a new priest came to the Greek community in one of the cities of Asia Minor, occupied as a station of the American Board. He soon became a frequent attendant at the Protestant church, and his striking figure with the long hair and beard, the solemn robe and cap of the Orthodox Church, was often seen in the

devotional or other exercises of the missionary schools. Indeed he might be called the chief patron of a primary department, opened to prepare pupils who mostly came from his congregation for the regular classes.

Some of his congregation advised him not to attend such services, urging that it did not look well for him, the priest of the Orthodox, to frequent places of Protestant worship and education. He answered them in effect:

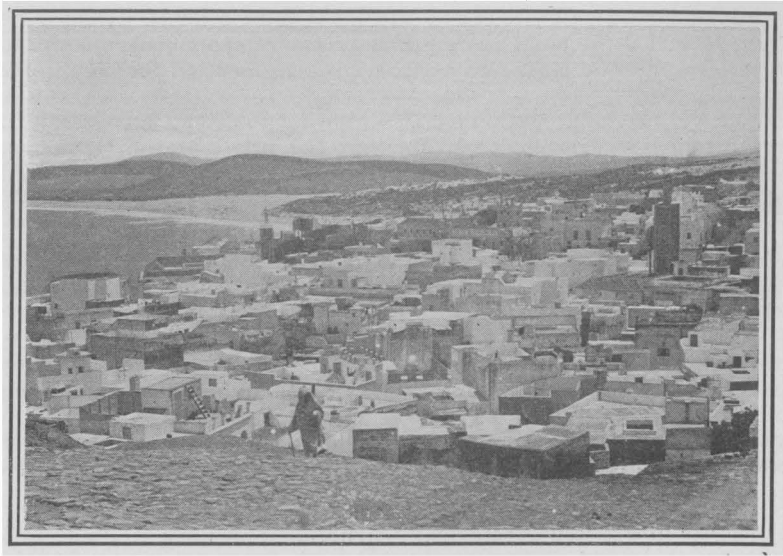
"Friends, you know that I am a villager, and have always been a village priest until the opening here brought me to this city. At home I have my own house, and field, and vineyard. I was glad to come here, chiefly because I hoped in the city to learn something. I want to learn enough to save my own soul, if I can not save any one else. And where in this city can one learn anything except at the Protestant church and the schools of the missionaries? I am not dependent upon the support that you give me. I can return to my village, and live in my own house on the produce of my field and vineyard. But while I remain here, I can not neglect my opportunities to learn of God, His Word, and the way of salvation."

He has now tasted theological instruction, and finds it good. He is in the habit of daily attendance on the expository exercises in Isaiah and Romans, and is drinking in the truth they convey. He is a simple-minded, simple-hearted man, apparently led by the Divine Spirit.

There are others. At the other end of the same plain is another Greek community, which was visited some time ago by a theological student. A friendly priest invited him to preach in his church. He did so, and subsequently met with a storm of threats and opposition. They lay in wait for him with stones and clubs. But he was not harmed and he did not fear. He stayed some time in the town, preaching in another place, and spending most of his evenings with the teacher of the Orthodox school. They talked of God and prayed together. The teacher is now engaged to preach this year, as he did last, every Sabbath day in the Greek church. The priests perform the prescribed ceremonies; the teacher has the mind and heart that fit him to preach. He is believed by those who know him best to be a regenerate man, prepared by his own spiritual experience to be a spiritual guide to others.

A Greek Protestant preacher on the Black Sea coast has recently left his little congregation to preach to each other, while he made a fifty days' evangelistic tour to towns not often hearing the Gospel. In one of these, the most spiritually alert person, except the one Protestant brother of the place, was the Greek priest. His congregation declined to allow the visitor to address them.

These are, of course, the scattered Greeks of Asia Minor, who have been left, as it were a Christian seed, among Mohammedans. So far, most of them who have accepted evangelical truth, have come out, or been driven out, of the old churches into the Protestant organizations. Hopes of the old churches becoming reformed and revived from within, vary according to the nature of the observer. The great Greek Church is a standing challenge to the prayers of evangelical Christians that God may breathe through its venerable forms the breath of divine life and activity.



From a Photograph by Molinari.

A VIEW FROM A HOUSETOP IN TANGIERS.

SELECTED ARTICLES.

MOROCCO AS A MISSION FIELD.*

BY BUDGETT MEAKIN, LONDON, ENGLAND.

Author of "The Moorish Empire," "The Land of the Moors," etc.

Protestant mission work in Morocco is of altogether recent introduction. The first society to enter the field was the "London Society for the Propagation of the Gospel among the Jews," which established its only station in Mogador in 1875, under the Rev. J. B. Ginsburg, who fitted up, at his own expense, a large room as an English church. This still continues to be used, and is the only permanent church hall in the country, except one in Tangier, where, in 1885, a temporary iron structure was erected by subscription as the pro-church of St. Andrew. Recently this was sold to the North African Mission for the Spanish Protestant congregation, and a building of stone was begun in the later morisco style. The chaplaincy, maintained by the Society for the Propagation of the Gospel, assisted by local contributions, is usually only occupied in winter, and is included in the diocese of Gibraltar.

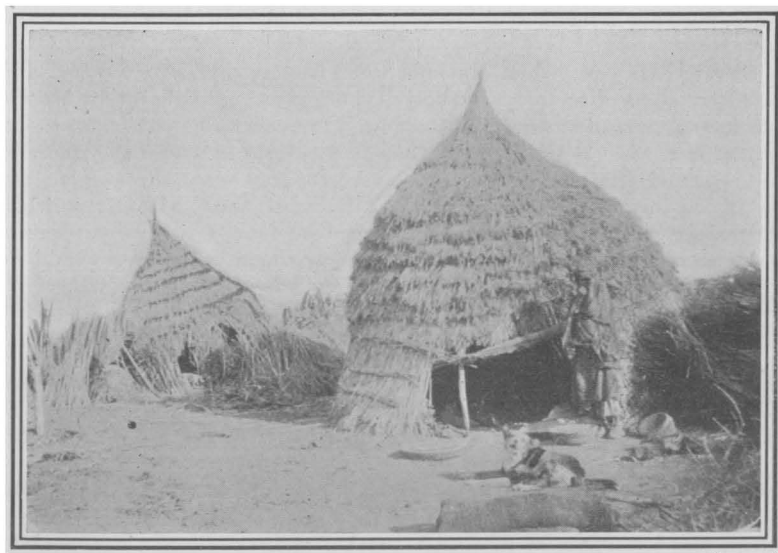
For definite work among the Moors the British and Foreign Bible Society was first in the field, appointing an agent to Tangier, in 1883. Next year the mission to the Kabyles and other Berber races of North Africa—now known as the North Africa Mission—acquired a valuable property on the Marshán plateau outside Tangier, which has since been its headquarters for Morocco. The work later extended to Azeelah, under the most capable direction of Miss Emma Herdman, who, in 1888, took two other ladies to Fez. There, in the face of every obstacle and

* From "The Moorish Empire." By Budgett Meakin. The Macmillan Co.

discouragement, they bravely settled and established a medical mission, which they still carry on, having since been reenforced by others.

Medical work from the first formed part of the operations in Tangier, and in 1867 the Tulloch Memorial Hospital was erected beside the mission house there. Laraiche, Tetuan, and Casablanca were made stations during the next few years, and at present the mission supports in Morocco ten male, and twenty-seven female workers, three of the former, and one of the latter, being doctors. In Tangier they have a second hospital for women only, supported by the Countess of Meath, and a general one in Casablanca. In Tangier there are also elementary schools for children, and an incipient boys' industrial home, and a shelter for beggars at the market. One branch of the labors of this mission lies among the Spaniards in Tangier, and it is here that visible results are greatest.

In 1886 the Presbyterian Church of England established a mission at Rabat, directed by Dr. Robert Kerr, who in 1894 resigned his connection with that body, and has continued his work as the "Central Morocco Mission," which is steadily making practical Christianity known among the Berber tribesmen who crowd in to the good doctor's dispensary, and bid him welcome to their homes. In 1888 the Southern Morocco Mission came into existence as a result of the interest in the country of Mr. John Anderson, of Ardrossan, whose sturdy Scotch friends have earned an excellent name for themselves and their Master in Mogador, Saffi, Mazagan, and Marrákesh, their headquarters, where they have a small hospital. Spasmodic efforts have been made from time to time by the Mildmay Mission to the Jews, the efforts of which are, as its name implies, restricted to one race, tho their representatives have always lent assistance to the others. Finally, in 1895, the Gospel Union of Kansas City, U. S. A., sent missionaries to Morocco, under the direction of Mr.



From a Photograph by Dr. Ruddock.

HOMES OF THE MIXED RACE OF CENTRAL MOROCCO.

Nathan, a Christian Jew, who, from Tangier, supervises stations in Mequinez and El Kasár.

Only the first-named society is denominational, and all work together in harmony, their only object being to set forth Christ, and not to spread sectarianism. Altho from the nature of the ground they occupy speedy results are not to be anticipated, numbers of conversions have taken place, and there can be no doubt that only the fear of the powers that be keeps many more from confessing Christ. The prejudice and misconception in the native mind as to the facts and aims of Christianity are so great that it is not till they have long and closely watched the lives of those who come to teach it that they can be influenced by their message. If nothing else had been achieved during these years beyond raising the Moorish ideas of Christians, a good work would have been accomplished. That this has been the case wherever they have gone, and often far beyond the limits of their journeys, I am abundantly able to testify from personal experience, and I am always proud to count among my friends the emissaries of the Christian Church among the Moors.

The methods employed by all the agencies at work in Morocco are identical, consisting chiefly, in addition to the medical work, in visitation of the women by their Christian sisters, who are able to enter doors closed to men, and all having some practical acquaintance with medicines and nursing, are made heartily welcome where there is suffering; invariably in itinerating through the villages, which affords the best of opportunities for personal dealing and the dissemination of the Scriptures; in tending beggars and providing for orphans, and in elementary schools, tho educational work meets with most opposition. Sometimes the missionaries wear the garb of the country, especially in the interior, where "Christian clothes" excite more curiosity than is convenient, and more prejudice than is desirable. Most Moors appreciate the brotherly feeling shown by adopting their dress, and those who find themselves at home in it experience a wonderful bridging over of the gulf between east and west.

Some years ago, when stations were first opened up country, and there were signs of an increased activity, efforts were made by the Moors, with the support of France and Germany, to prevent a further extension of mission work. It was alleged that it seriously menaced the peace of Morocco, and that European lives and property were threatened; but experience has thus far proved the fallacy of these alarms, political rather than genuine, and no trouble need be feared till there comes a Pentecostal wave of conversion, for which the missionaries would be willing to lose everything.

THE DECAY OF JUDAISM.*

There can be no more effective witness to the hopeless decay of Judaism than Professor Márks, the Nestor of Jewish reform in this country. He was the soul of that movement, when it was started some fifty years ago, with the object of lifting the synagog out of the old rut of Rabbinitism, and putting a new, purified life into it. And now, as he looks back upon the fruits of his labors during this long period, he cries out, in the bitterness of his heart: "Alas! the sanctuary is nowadays almost deserted. As for the Sabbath of the Decalogue—that outward and

* From *Jewish Missionary Intelligencer*.

visible sign of the inner spirit of Judaism—its observance threatens to become almost obsolete. A large and increasing number of Jews do not hesitate, on the one hand, to sacrifice to the pursuit of material gain, and on the other hand to regard its observance as a pure matter of convenience.”*

So far has the neglect of the Sabbath gone that even *Truth*, which is not noted for its religious zeal, says “that it is time public attention were directed to the ignoring of all religious and moral laws by Jews who open their warehouses, especially in Houndsditch, seven days in the week. It is a scandal and disgrace that they can not be made to close at least one day in the week. From early morning till late at night these shops are open for trade all the year round. On the Kippur (Atonement) day alone do they close.”

Still more emphatic, if possible, is the orthodox rabbi of the Hempstead synagog, who says: “With exceptions, of course, but with appalling generality, there is sweeping over modern Judaism such a strong wave of callous, contemptuous indifference, that we are beginning to wonder, how much of that religious tenacity that we praise in the past may have been due to religious persecution from without, rather than to religious conviction from within. It is impossible to find anything more degrading than the attitude of the modern Israelite in this country to what is called—poetically or sarcastically, as you please—the faith of his fathers. The rabbi administers a synagog service that he knows to be replete with incongruities. He preaches the word of God in synagogs, where the only response he is encouraged to feel is the echo of his own voice out of the hollowness of an empty building. He sees the most cherished institutions of Judaism flagrantly violated, all of them growing into desuetude, some almost forgotten. The membership of the Jewish community in London threatens to degenerate into a merely superstitious tie to the Burial Society of the United Synagogue; (*i. e.*, its one and only object is to secure interments among Jewish relatives); the United Synagog itself is wholly absorbed by its balance sheets, with no soul above pounds, shillings, and pence.”†

To what extent religious worship is neglected in the provinces may be seen at Cardiff. There, according to a report in the *Jewish World* (August 11), a synagog has been built at a cost of £8,000, in which a service, held once a week, is attended by fifteen worshipers all told, out of a population of 1,000 Jews.

And these services are generally debased by the indecorous behavior of the few who do attend. “On the great Day of Atonement,” writes one,‡ “when the building was crowded, the scene was at times painful in the extreme. Groups of three and four men were to be seen in all parts of the building, holding converse with each other in such a loud tone as to interfere with and annoy those whose thoughts were centered on the solemnity and importance of the great day. And this was carried on during the entire twelve hours over which the service extended.” The reason he assigns for “this deplorable state of affairs, which prevails in many of the metropolitan and provincial places of worship, is the utter ignorance of the great bulk of the worshipers—shall I say nine-tenths?—of the sacred tongue in which the prayers are offered up. Personally, I know scores of young men who attend a place of worship only on one

* *Jewish Chronicle*, September 8, 1899. † *Ibid*, February 3. ‡ *Ibid*, October 6.

day in the year, but who are unable to read a line of Hebrew, while a great many others who can, with difficulty, read that tongue, do not in the least understand the meaning of what they read."*

The ignorance, however, of the Hebrew language, tho a powerful, is not the primary cause of the rapid decay of Judaism. It is itself the result of another factor which all thoughtful Jews perceive, tho none dare, or care, to say so explicitly. The study of Hebrew is abandoned, because the belief in the supernatural origin of Judaism is almost gone; and what remains of that creed are the wornout rags of the old religious habits. Orthodox and Reform Jews, whom secular education has taught to think for themselves, are alike told that they can obtain favor with God by their own unaided efforts, without the help of any medium whatever. All they have to do is to resist evil and do that which is good. And if wrong has been committed, which one would think is the more unpardonable, as it can be easily avoided, provided it is not an indictable offense, for somehow human law will exact its penalties, if it is not to be mere advice—repentance and amendment, and, where possible, restitution will set the offender right again. In other words, religion is confounded with ordinary social morality. What need, then, is there for creeds or supernatural religion? If it is for the sake of a deterrent or an operative sanction, is not this abundantly supplied by the police courts and the dread of social disgrace? And if there is no need for creeds, there is none for the study of Hebrew, except for archeological purposes, and none also for religious ordinances and observances.

THE BOERS AND CHRISTIANITY IN SOUTH AFRICA.†

BY NINE MINISTERS OF THE DUTCH REFORMED CHURCH IN SOUTH AFRICA.‡

I. *Misunderstandings*.—History proves too clearly that reforms can never be forced upon nations, states, or individuals. In every free country political, social, municipal reform has had to proceed slowly from precedent to precedent. To expect from a young republic in a few months what has cost European nations years of constitutional struggle, is certainly unreasonable. The massing of troops on the borders of the republics was naturally considered by their respective governments as a menace to their independence and the admitted right of internal self-government. We can not but regret that the suggestion made by the Transvaal government to submit the questions at issue to arbitration in the spirit and on the lines suggested by the Peace Convention, recently held in Hague, was rejected; more especially, as all parties are now fairly agreed, that the proposals of the Bloemfontein Conference had been virtually accepted by the Transvaal.

* *Jewish Chronicle*, October 8, 1899.

† Condensed from *The South African News*, Wednesday, February 28, 1900.

‡ The authors of this paper are ministers of the Dutch Reformed Church, occupying influential positions in South Africa, who consider it their duty to give public expression to their views regarding the present war between Her Majesty's government and the two republics. Their names are: J. H. Hofmeyr, A. Moorrees, J. P. Van Heerden, Andrew Murray, J. H. Neethling, N. J. Hofmeyr, J. I. Marais, P. G. J. De Vos, C. F. J. Muller. They are members of the Moderamen of the Synodical Mission Board, and professors of the Theological Seminary.

Mr. Chamberlain is reported to have said before the war: "To go to war with President Krueger in order to force upon him reforms in the internal affairs of his state, with which successive secretaries of state standing in this place have repudiated all right of interference, that would have been a course of action as immoral as it would have been unwise."

Had these principles been acted upon by the British government, the war would have been prevented. We put on record our solemn conviction, that war might have been prevented by a little more patience or a little more consideration for the rights and privileges of the two free and independent republics on the part of the British authorities.

II. *Accusations* have been freely made against the Colonial and Republican Dutch, which, in our opinion, can not be borne out by fact.

1. It has been said that before the outbreak of hostilities, a combination against Her Majesty's government existed among the Dutch-speaking inhabitants of the queen's dominion. No proof for such an assertion has been forthcoming; not a trace of such conspiracy has been found to exist. Knowing South Africa intimately, coming into daily contact with its people, speaking on behalf of thousands and tens of thousands of our church members, we maintain, without fear of contradiction, that the paramountcy of Great Britain was unchallenged and undisputed by Her Majesty's subjects of Dutch extraction before the war.

2. To aggravate the difficulties of the present situation, the Republican Boers have been represented as "barbarians," "vermin to be exterminated," "slave-drivers," and "slave-owners," or prospective slave-owners, eagerly watching their opportunity to enthrall the natives dwelling in their midst. Stories of Boer atrocity, as outrageous as they were imaginary, have been the order of the day. Perhaps a few facts and considerations coming from ourselves as men well acquainted with the Boer's character and with the Boer history, may not be out of place:

(1) British soldiers wounded on the battlefield have met with every consideration at the hands of their foes. Prisoners of war at Pretoria have been treated with uniform kindness. Those who know them and have won their confidence, have learned to respect the Boers.

(2) Slavery is not tolerated in the Transvaal. It is as contrary to Republican as it is to British law.

(3) Even the so-called "apprentice-system," tolerated in the colony under the British flag, was shorn of many of its abuses by the moderation and watchfulness of ecclesiastical and political authorities.

(4) The late Rev. Lion Cachet, for many years a prominent member of the Dutch Reformed Church in the Transvaal, remarked: * "Sometimes Kafir children were removed by Boer commandos after a war, and apprenticed. The Kafirs do not wage war like civilized nations; women fall as well as men; the weak and the children are left behind in sudden flight. The Boers had frequently to choose between leaving them to die of hunger, or else removing them. According to existing laws, such children are apprenticed in the Republic till their majority. This system was certainly liable to abuse. On the borders, Kafir children were 'exchanged' by traders. It is true, also, that a Boer here and there did exchange or accept in exchange such children. But this happened in direct transgression of the law of the land. The Boers themselves have

* *Worstelstrijd der Transvalers.*

made an end to this practise. It is, therefore, unreasonable and immoral to rake up the past, and bring this accusation against the present generation."

(5) More recent still is the testimony borne to the Boers by the "Aborigines Protection Society"—an organization by no means predisposed to favor the Transvaal. Its official journal, the *Aborigines' Friend*, for November, says: "The treatment of blacks on Boer farms, and also on the 'Dutch' farms in Cape Colony, contrasts favorably with that of the blacks in the employment of many English and other settlers in South Africa. Cases of cruelty are far more frequent than on the farms of easy-going and more or less lethargic 'Dutchmen,' whether in our own colonies or in the Boer Republics."

(6) That the wars of the Boers were not wars of extermination, nor mere marauding raids for securing cattle, even men by no means partial to the Boer methods of government, have freely testified. These testimonies are borne out by Boer traditions. When the emigrant farmers left the colony and sought a home in the desert, they published a manifesto, of which the following clauses have more than ordinary significance :

We are resolved, wherever we go, that we will uphold the just principles of liberty; but, whilst we will take care that no one is brought by us into a condition of slavery, we will establish such regulations as may suppress crime and preserve proper relations between master and servant.

We solemnly declare that we leave this colony with a desire to enjoy a quieter life than we have hitherto had. We will not molest any people, nor deprive them of the smallest property; but, if attacked, we shall consider ourselves fully justified in defending our persons and effects to the utmost of our ability against every enemy.

That this purpose was carried into effect, as far as possible, is borne out by historical testimony. Indirectly by their kindness and humanity, the Boers were instrumental in introducing the Gospel into Basutoland. At any rate, they prepared the barbarians for looking with favor upon the European missionaries who came shortly afterward to minister in Basutoland.

Bearing all this in mind, we, as ministers of the Gospel of Salvation, which knows no distinction between barbarian and Scythian, bond and free, solemnly declare that the fear of slavery and oppression of the natives by the Boers is chimerical. We are devoutly thankful to God that a better spirit is being extensively manifested, and that Boer and black have been drawn more closely together in the bonds of the Gospel.

III. *Boer and Missionary*.—It has been said that the advancement of God's Kingdom, the salvation of the heathen, the extension of mission work, necessitate the prosecution of this war to its bitter end, because the Boers are intensely hostile to the missionary and the Gospel he preaches. This accusation is frequently made in ignorance of the real facts, and has its origin in a one-sided view of the relationship between Boer and black, or is based on events which have happened in a distant and forgotten past. In other cases it rests on flagrant, culpable, and malignant misrepresentation and distortion of facts.

We deny most emphatically that the Boers resist the spread of Christianity among the heathen, or display an indiscriminate hostility to the missionary as such. They have sometimes come into collision with individuals, but not with the cause they represented. A careful examination of all the facts will show that the fault did not always lie

with the Boers, but often with the missionaries themselves. And yet instances are by no means rare of missionaries commanding the highest respect of the early Dutch settlers.

Full liberty to minister to the heathen is granted in both Free State and Transvaal. The Berlin and Hermannsburg societies are largely represented there. At the end of sixty years the stations of the former in South Africa numbered fifty-five, half of them in the Transvaal.

The colonial branch of the Dutch Reformed Church is represented in the Transvaal by several stations and out-stations; their missionaries are honored and respected by the neighboring Dutch farmers.

Among the Natal Dutch the same spirit prevails. Many of them are emigrants from the colony or descendants of emigrants who had escaped the dreadful assegai of the Zulu. Not long ago the Natal Boer Mission was started for the evangelization of the natives in the Umvoti district. A congregation of Kafirs exists as a fruit of the labors of these Dutch Boers.

In the Orange Free State mission work has been fairly organized. In almost every village or township either the pastor of the Boer congregation, or an ordained missionary with a number of native evangelists, labors among the blacks. Lately that church has gone further afield, and is now supporting two missionaries in Central Africa.

The history of missions in South Africa is in many respects a sad one. But for the last sixty or seventy years this country has been in a state of political turmoil. Racial problems are still unsolved among us, prejudice and suspicion are strong forces of disintegration; patience and conciliation are sadly needed. Good and earnest men sit in judgment upon the Boer, ignorant of his history, his language, and his political, social, and religious institutions; ready to find fault, and to magnify abuses which time will and must efface; censuring harshly where the blame is not rightly apportioned. The Boer again, smarting under constant misrepresentation, is equally liable to give way to prejudice, not distinguishing between the cause advocated and the advocate of the cause. In the missionary he sometimes discovered the political pamphleteer, who appealed by his writings to a European court, where the Boer's voice is never heard.

We are thankful to God that Boer and black have come to understand each other better than ever before. It is sad to think that Boer and Briton are at dreadful feud.

IV. *The Dutch Reformed Church and Missions.*—The attitude of the Dutch Reformed Church toward mission work has been strangely misunderstood, and sometimes ignorantly or wilfully misrepresented. Perhaps we ourselves are to blame in the matter, inasmuch as we have never courted publication or advertisement in foreign periodicals or religious journals. We stand alone, receiving no support from any European organization, and responsible to no religious body across the sea. Our missionaries have to be found within our own domain; have to be trained in our own institutions; are supported by our own church members. They have to be sought in our own homes, to be gathered from our own farmsteads. With increasing gratitude to God we have found our congregations responding to our call, awaking to their responsibilities; while their sons and daughters are yielding themselves to the work of the Lord among the heathen at our doors, and further away in the heart of this continent.

No church in South Africa takes a keener interest and is more heartily in mission work than ours. Our church clerk reports that the colonial branch of our church, with 98,144 communicant members and 223,000 souls under its charge, contributed to missions in the past year £10,150, *i. e.*, at the rate of more than two shillings per communicant.

The number of missionaries supported by our church throughout South Africa is about sixty, with an equal number of evangelists and lay helpers. These numbers do not include the work done by the Transvaal, Free State, and Natal.

From this it will appear that there is a measure of missionary activity in the church for which it has hitherto received little credit. We have not gone very far afield, but our work has been carefully organized. The Colonial Church has two committees, appointed by its synod: a Foreign and a Home Mission Committee. The foreign field lies in the Transvaal, in Mashonaland, Bechuanaland, and the Lake country of Central Africa, with some thirty-five missionaries and lay assistants, and a number of native evangelists. This work is gradually extending, and embracing an increasingly wide area. The home mission includes all that is done by us among the Dutch-speaking colored natives in the colony. Thirty-five of these congregations have been formed into a "Mission Church," embracing a number of parishes, having its own synod, its own presbyteries, administering its own affairs, subject, however, to the control of the Home Mission Committee of the Dutch Reformed Church. Several congregations have not as yet been organized, and therefore are not affiliated to the General Assembly of the Mission Church. Year by year this area also increases, as the Mission Church enlarges its borders.

The example set by the colony has been followed by the republics and Natal. There, too, the church as such undertakes mission work, and tho the area of its operations is by no means large, yet the missionary spirit is by no means absent, missionary enthusiasm is by no means lacking. The same process of gradual extension and organization, so characteristic of our colonial work, is met with in the Transvaal and the Free State; and the day, we hope, is not far distant when the republican "Mission Church" will show itself equal to the task of organizing and consolidating the work within its own special domain.

Various agencies within the church contribute their share toward extending our operations. A "Woman's Mission Bond" was started in 1889, with the special object of supporting lay teachers and native evangelists. The "Theological Students' Missionary Society" has its field in Natal, where a school for training evangelists has been started. Our Young Men's Christian Associations have a mission branch among their various agencies, and support a missionary in our foreign field. A Children's Missionary Society has been organized, whose contributions are not to be despised. The Societies for Christian Endeavor, which have their representatives even in the Transvaal, are actively engaged in Christian work, and take their share in building up the missions of the church. The Christian Students' Union, with its branch of missionary volunteers, has taken strong hold of the hearts of our young men and young women, with the gladdening result, that more than one department of the work in the foreign field has been strengthened by accessions from their ranks.

As long as the Dutch Reformed Church was unable to fill her own

pulpits she had to cooperate with European societies in their labors among the natives beyond the borders of the colony. Up to 1852 her own mission work had been confined to the colored classes in the colony. Attention was now turned to the heathen world beyond. But how to obtain laborers for that field was the perplexing question; for the supply had to be obtained from Holland, where Dutch colonists had to be prepared for the ministry of the Word. Hence, when in 1857 the committee entrusted with the mission work of the church reported that the time had not yet come for extending our missionary operations beyond the boundaries of the colony, the synod appointed a new committee to take the matter in hand, and determined upon establishing its own theological college at Stellenbosch. The college was opened in 1858, and not long after the Rev. Dr. Robertson was sent to Holland and Scotland to obtain ministers and missionaries to inaugurate the new departure undertaken by the church. Rev. H. Gonin, from Switzerland, was sent to the Rustenburg district in the Transvaal, where he still labors with great acceptance; and the Rev. McKidd, from Scotland, who had married a Dutch lady, went north to the Zoutpansberg district, where he died not long afterward, and was succeeded by the Rev. S. Hofmeyr, whose labors have been eminently blessed to white and black alike. This was the beginning of a work which has since extended in all directions.

Prejudice against mission work still exists; but it is not confined to the republics, nor to the Dutch Boer. As our own sons and daughters are entering the mission field that prejudice dies away. Outside of the Dutch Church the number of colonial-born missionaries is small; within our church the number of such missionaries is increasing year by year.

These are dark days for South Africa; the century closes in deepest gloom. There are ruined homes, shattered lives, and broken hearts among us. Our sons, our brothers, our relatives have settled down in the republics; many of them have been called to the front. Some have already laid down their lives in fighting for their adopted country. How long is this to last? It rests with the Christians of England to make themselves heard. If they persist in fanning the flames of race-hatred and national pride, if they echo the cry for vengeance which is heard everywhere, the war will be pursued to its bitter end. But it will leave behind a long track of wo and of sorrow which years will not efface.

A JAPANESE VIEW OF JAPANESE CHRISTIANITY.*

AN INTERVIEW WITH REV. T. MIYAGAWA, KOBE, JAPAN.†

Pastor of one of the leading Congregational churches in Japan.

Globe-trotting Englishmen frequently give us their hasty impressions of Eastern lands and peoples, but it is not often that we learn how the Occident strikes an intellectual Oriental. Japan is the enigma of the nine-

* Condensed from *The Christian World*.

† Mr. Miyagawa is now on a grand tour round the world, upon which he has been sent by his church, as a celebration of its silver jubilee. A splendid specimen of Japanese intellectualism is this keenly observant traveler. His face is an index to his mental alertness and receptivity. He speaks excellent English, and tho his accent is distinctly foreign, the scope of his vocabulary and his faculty for using, not appropriate words, but exactly the right words to express his meaning, prove his grasp of our language. He attended the recent International Congregational Council in Boston.

teenth century, and the Japanese are the most fascinatingly mysterious people of our time. The civilization of Japan is scarcely half a century old, and yet Japan is the England of the Pacific Ocean, and the Japanese the most progressive and strenuous people of the Orient. Mr. Miyagawa is but forty-three years of age, but his memory carries him back to what we Europeans call the Japan of barbarism. Mr. Miyagawa resents that idea. "Europeans," he says, "are surprised to see that Japan has become a civilized nation; but they ought not to be surprised. They forget that for the last 300 years Japan has had a civilization of its own. We retain the best of our old Oriental civilization and have adopted the best of your Occidental civilization. We took our public school system from America, founded our military system upon those of Germany and France—but improved on both, and now have a system peculiarly our own; we planned our navy on the British model and constructed our railways on the English plan, but introduced German and American methods. We have now 4,000 miles of railways, of which 1,000 belong to the state. We have our telegraph system, which is state property; our mail system, with the penny post in operation; and our police system, which, I think, is ahead of anything I have seen in Europe or America. We have adopted your Western civilization while retaining what is best in our old Japanese civilization."

Is Christianity making great strides in Japan? Mr. Miyagawa answered the question by recalling a little of recent Japanese history. "Ten years ago," he said, "there was a great opening in Japan for the Christian missionary. The government wanted the country Europeanized, and the growth of European influence which resulted from that policy acted favorably toward the spread of Christianity in Japan. A large number of Japanese came into the Christian churches, but, unfortunately, a great many of them were merely nominal Christians, with no real faith in Christianity. Then a reactionary movement set in. The Buddhists, Shintoists, and educators worked against the European influence and against Christianity. The nominal Christians then dropped out of the churches. So the Japanese Christian churches have been sifted like wheat. We have been going through a stern discipline and trial for the last eight years, but what we lost in quantity we gained in quality. But last year another change of policy was made. The extra-territorial law was abolished, and the whole country was opened to foreigners who are willing to conform to Japanese law. The immediate consequence has been an alteration in the official attitude toward Christianity. Up to that time Christianity was considered to be an illegal religion; the government did not recognize it. Last year, however, the government reversed that policy, publicly recognized Christianity as one of the religions of Japan, and declared the Christian pastors entitled to all the privileges enjoyed by the priest of other churches—Buddhist and Shintoists."

Has the new policy affected the outlook of Christianity in Japan? "Unquestionably. It has made a great difference in the attitude of the people toward the Christian religion. But, unfortunately, the educators are still opposed to Christianity, and the minister of education has issued instructions that no religious teaching shall be given, or religious ceremony performed in the schools. Buddhists, Shintoists, and Christians alike are forbidden to teach their religions to the school children. Our system of education is consequently severely secular. The education minister's instruction has had a most damaging effect on the mission

schools, which were started to teach Christianity, and are now unable to fulfil the object of their foundation. Personally, I am in favor of the education minister's instruction, so far as government and public schools are concerned, but I hold that the private schools ought to have the privilege of teaching any religion they wish. Of course, the private schools can teach religion if they forego the privileges given to the national schools, *i. e.*, the exemption of their scholars from compulsory military service for certain years, and the opportunity of passing to the higher grade schools and state university. If the mission schools want to teach Christianity they must forego these privileges; but if they do that they get no good students. So, practically, the mission schools are being ruined."

Is it true that the Congregational churches of Japan are rationalistic in their theology? "We have a very broad theology in our churches, and for the last seven or eight years we had a great deal of difficulty, because some of our pastors read German theological books—Strauss, Bauer, Kine, and Pfleiderer—and their preaching became rationalistic. The missionaries raised a hue and cry, and the Congregational churches were said to be going to pieces on the rocks of rationalistic tendencies; but there are still thousands of faithful Israel who do not bow down to Baal, and faithful pastors who try to build up their converts in good Christian faith."

Can you give me an outline of the Christian theology generally taught in the Japanese churches? "We do not care to teach theological views, but we do endeavor to teach the fundamental truths and principles of Christianity, such as the existence of a personal God, the Sonship of Jesus Christ, the sinfulness of sin, the way of salvation by belief and trust in Christ, the sanctification of the Holy Spirit, and the infinite love of Jesus Christ as the motive power for ethical training. We do not speak of the Atonement. There are so many stories and theories of the Atonement that we do not care to use the word, but we teach 'the way of salvation,' which really includes the Atonement. Our teaching is religious, moral, and ethical, not dogmatic and theological."

Do you teach the doctrine of the Trinity? "Oh, we do not say much about the Trinity, but we say that in the Bible we find the Father, the Son, and the Holy Spirit, and we teach the Fatherhood of God, the Sonship of Christ, and the power of the Holy Spirit. We emphasize Bible facts first; but we hope that in some future time great Japanese theologians will arise, who will teach theological doctrines."

Japan presents many difficulties to the missionary, but the outlook for Christianity in the islands was, Mr. Miyagawa says, never more hopeful.

CONVERSION OF A CHINESE JAILER.*

The Philippian jailer has lately had a colleague in China, who also, tho not by the shock of an earthquake, found the same Savior with his Macedonian mate. Like him, tho in another way, he came out of heathenism to a life and death in the faith of Jesus.

This Chinese, named Ti En, had been anything else than a pleasant and considerate custodian. He used to maltreat and half starve his

* Translated from *Dansk Missions Blad*.

prisoners in order to extort money from them or their friends. Meanwhile he had become more and more given up to opium, and thereby excessively weakened, so that he himself saw that the habit must be checked, or that it would end in madness. He, therefore, entered the missionary hospital at Pao-Ring, in Si-Chuen. He looked wretchedly emaciated. The physician and other missionaries said to him that he could not by his own strength be raised up and delivered from the yoke of opium, but must seek strength of God. He answered that he would gladly hear and read what the foreigners said and wrote about God, received a book called "The Way of Salvation" to read, and read it attentively. The first Sunday he was at the hospital he spent in hearing God's Word. The next Friday evening he was again at the meeting, and there the Word took hold of him with power and might. He looked into his own heart, saw his sinfulness and wretchedness, sought out a Christian Chinese, and said to him: "My sins are too many to be forgiven; it is too late for me to turn and serve the Lord." But the Christian to whom he was speaking told him of Peter's fall and Peter's restoration, of the laborers in the vineyards, and exclaimed that we can never come too late to the Lord Jesus, the gracious and long-suffering Savior, if we only mean what we say. The jailer took courage, believed in Jesus' grace, and the next day he came to the missionaries with beaming countenance. Now, also, he had power to strive victoriously against the miserable and destructive opium habit.

Ti En came also to resemble the Philippian jailer in this, that not only he himself believed, but also witnessed before others, before the prisoners in the prison. A number of these were persuaded by him, when their time was out, to listen to the words of the foreigners. The change they could see in the men once so brutal and merciless, supported his testimony, and made a strong impression on those that were in his power. The year after, 1896, both Ti En and his wife were baptized. For awhile he gave up his place and opened a business, but at the solicitation of the missionaries he resumed his former calling, as the new jailer proved incompetent, and there was always an uproar, while the Christian Ti En had known how to keep order and maintain peace. He held on the way of which the Psalm says (in the Danish version): "Believe and confess until the end of the days: this is the way of salvation."

His work, however, was not to continue very long. There broke out an epidemic of typhus in the town, and Ti En too was attacked. When his wife asked him whether he was afraid to die, he answered: "Why should I be afraid to follow Jesus? He comes to take me to Him." And so he died. The Lord, who had called the husband, comforted his widow, so that she could confidently "wait on the Lord's time."

The prisoners contributed money to buy a coffin for the jailer who had been so kind to them, and who had become so dear to them all. The day when he was buried was a general day of mourning in the town. On one side of the coffin was inscribed: "The blood of Jesus Christ cleanseth from all sin;" and on the other: "I shall be satisfied, when I awake in Thy likeness." Two banners were carried, one before the coffin, and one behind. On the one was to be read: "Peace in the faith of Jesus;" on the other: "I shall rise again."

EDITORIALS.

The Ecumenical Conference.

The Ecumenical Conference of Missions was opened, according to the announcement, on the afternoon of Saturday, April 21st, at half past two, at Carnegie Hall; the audience completely filling that great auditorium.

The opening prayer was offered by Dr. Henry C. Mabie, of Boston, and was uplifting, and comprehensive, and spiritual. Ex-President Harrison's address was every way worthy of the occasion, and met with a warm reception from the vast audience. It was terse, sagacious, and inspiring. Many of its sentences were full of meaning and deserve to be recorded as maxims. He showed a firm grasp of fundamental principles and a wise comprehension of the vital relations of Church life to missionary activity. It struck a keynote for the conference and worthily opened the sessions. It was wholesome and strengthening to have the Honorary President remind us in such well chosen and emphatic words of the one greatest need in all work for God—the need of prayer; and to hear him ascribe all permanent power in missions to the Spirit of God. There was no doubtful theology in the address—no uncertain sound as to the need of mankind or the sufficiency of the Gospel; neither was there any low conception of the duty and privilege of the Church in relation to the great commission. The whole address was vigorous. It had behind it brain power and deep spiritual conviction, and the noble keynote for the conference struck in that address proved a prevailing one throughout all its deliberations.

This great assembly broke up Tuesday night, never again to reassemble until the greater final gathering together unto Him who is

head over all to the Church which is His body.

It was good for us to be there, but we can not even on such heights make our tabernacles. From the mount of privilege we must go down to the common level of service and suffering for His sake.

This thought of *serving and suffering* is the keynote of every consecrated life. They are vitally and inseparably linked. As Dr. Judson has reminded us, if we succeed without suffering it is because some one else has suffered before us; and if we suffer without succeeding, it is in order that some one else may succeed after us. Christ's law and Christ's life both teach us that to lose life is to save it, as to bury the seed is to insure the crop. Every oak stands in the grave of the acorn, and every harvest-field has its roots in the furrows where the grain of wheat falls in the ground to die that it might bring forth much fruit. But life is not measured by length of days, but by love, and love is also the measure of its reward, and sets the jewels in its crown.

Our Lord bids us "have faith in God," or, as those four words doubtless mean, *count on God's good faith*. The prayer that trusts His word of promise, the faith that dares to will what He wills, and to go where He leads and to do what He bids—these are the secrets of triumph over even impossibilities.

*

A Committee on Cooperation.

At a post conference meeting, held at the Central Presbyterian church, Wednesday morning, May 2, about two hundred delegates, missionaries, and missionary secretaries, met. Dr. Ellinwood offered the following:

Resolved, That it be the sense of the meet-

ing, composed of missionaries and representatives of missionary boards and societies in Europe, America, Germany, and Scandinavia, that the executive committee of the Ecumenical Conference in New York, and the corresponding committee in London, Germany, and Scandinavia, should be requested to consider the question of appointing an international committee, who by correspondence or conference, or both, shall deal with certain practical questions of co-operative work on mission fields, and shall make known the results of their deliberations to the societies which have been represented in this conference.

This resolution, after debate, was unanimously adopted. Of course, it is not of the nature of a legislation, but of recommendation only, meant to promote cooperation and decrease friction by eliminating unwise and ungenerous competition, which easily degenerates from wholesome emulation into a carnal rivalry.

For some years we have advocated publicly and privately the creation of a sort of interdenominational and international board and bureau combined, which shall be composed of twenty-one representatives—ten on this side the sea and the other eleven on the other—to whom all matters needing wise and impartial adjustment shall be referred as a sort of committee of arbitration, the two committees to confer by correspondence in all ordinary cases, coming together when great issues seem to demand, either as a whole or by subcommittees. We have suggested the large number of twenty-one that all denominations and interests might be represented. And we believe that some such arrangement might command such confidence as to remove all occasions of overlapping, interference, alienation between brethren working on the same or contiguous fields. Such wise and generous men as Eugene Stock, Walter B. Sloan, Duncan McLaren, Wardlaw Thompson, Judson Smith, S. L. Baldwin, Matteo Prochet, Gustave Warneck, David

H. Greer, Robert E. Speer, Theodore Monod, James E. Mathieson, D. Stuart Dodge, ex-President Harrison would inspire universal confidence.

The Conference Machinery.

Those who have not borne the burden of organizing and carrying to a successful conclusion a great conference, can have no idea of the amount of thought and labor involved in the executive part of the great missionary gathering, which has recently closed in New York City. The thanks of delegates and, indeed, of all Christendom, is due to the various committees and secretaries, who labored night and day to make the machinery run smoothly and successfully. The power and wisdom came from above, but men and women were the willing instruments by means of which the success was attained. Many who labored most untiringly received no recognition or word of thanks from the public who benefited by their self-sacrifice; but work well done does not lack for reward.

Twenty-eight hundred delegates were present, the majority of them being entertained through the Hospitality Committee. Hundreds of churches were supplied with speakers on two Sabbaths through the Pulpit Supply Committee. Daily bulletins were issued and hundreds of daily and weekly newspapers supplied with information by the Press Committee. One hundred and fifty thousand tickets of various kinds were issued and distributed by the Executive Committee in addition to its other endless labors. A splendid missionary exhibit was arranged and kept open day and night, and freely and fully explained to the public by the Exhibit Committee and its helpers. Stereopticon lectures were also given twice daily. The finances of

the conference were largely managed by New York business men, who also contributed very largely in other respects to the success of the conference. The business men's meeting was one of the most inspiring of the series. The women's meetings were also of great interest and value, and the women were among the most efficient members on many of the committees.

Many others of the most able addresses and papers we publish in this number of the REVIEW. The very able paper by Canon Edmunds, and others of equal value, will appear later.

We wish to express our hearty thanks to the officers of the conference for their many courtesies.

The Missionary Exhibit.

The missionary exhibit in connection with the great conference was a very creditable one, albeit the accommodations, tho the best available, were inadequate. A building of five times the capacity could easily have been utilized. The abundance of material far outran the amplitude of the space for them. The effort was made to present to the eye, by models, maps, photographs, curios, costumes, idols, decorations, etc., the actual surroundings of the missionary on the various fields of missions; and as far as possible, to present the contrast between the old and the new. The Exhibit Committee had entered into correspondence with about 800 missionaries and 500 societies and boards. Many contributions that did not arrive in time for this temporary exhibit, will be of use in the permanent missionary museum and library, to be located in the fine fire-proof buildings of the American Museum of Natural History, on West 77th street, near Central Park.

By the kindness of the rector of

the Church of Zion and St. Timothy, its parish house, No. 333 West 56th street, was offered without charge. The three floors of this spacious building were well adapted for exhibit purposes; and as it was less than two blocks west of Carnegie Hall, the location was convenient and accessible.

There were two classes of exhibits: the first including articles which have to do with the home activities of the various boards, and missionary literature not published by missionary organizations; the other class being made up of curios, photographs, models, etc., illustrating the life, surroundings, and work on the mission fields. A collection of articles and pictures bearing upon medical missions, and the methods of nursing, etc., in Christian lands, in contrast with those found in non-Christian countries, had special interest for physicians.

The aim of the Exhibit Committee was to reproduce in each court the environment of the country to which it is devoted. Its form and ornamentation, as well as the curios and pictures, made each of these like a portion of a foreign land. The courts were as follows: Alaska and the North American Indians; Latin America; Oceania; Japan and Formosa; Korea; China and dependencies; Siam, Laos, and the Malay Archipelago; Burma and Assam; India and Ceylon; Turkey and Persia; Syria, Egypt, and Arabia; Africa and Madagascar; medical missions, and the Library and Missionary Literature Court.

To make the exhibits intelligible, they were clearly labeled, and a large corps of helpers were on hand to answer questions, each court being under charge of a responsible head. Brief talks were given by missionaries at various times in the chapel of the parish house, and, in

the illustration of the life and work of mission lands, there was a series of lectures illustrated by stereopticon views. *

The London Student Conference.

A Norwegian has given his impressions of the recent London Conference of the Student Volunteer Missionary Union, at which some twenty of his countrymen were present.

The strongest and best of these impressions was that they *met Christ there*. He was especially moved by the hearty and united singing, which seemed a realization of the Latin motto on the great organ, "*Ut omnes unum sint*," and a prophecy of the speedy union of all nations in the coronation of Jesus as Lord of all.

There are now seven Volunteers in Norway, and all the delegates received impressions that will never be effaced; and one result is a very strong "missions-study class," in which twelve Norwegian students are studying Africa. *

A Missionary Hall of Fame.

Miss Helen Miller Gould has offered \$100,000 for the "Hall of Fame" connected with the New York University. It will take one hundred years to fill up the hundred and fifty tablets. We recall Dr. Bell's famous qualifications of the ideal Esculapius—that he must combine the brain of an Apollo with the eagle eye, the lion heart, and the woman's hand. We felt as the great conference was in progress that mission history is itself a temple of fame reared by no human hands, and it has already thousands of immortal pillars inscribed with names that neither God nor man will let die. They have sought no human crowns, or honors, or awards. They have had the four master passions: the passion for

God, for truth, for man's salvation, and for unselfish sacrifice. Without going back beyond Carey, it would be easy to name five hundred men and women in the mission field of whom the world is not worthy; the uncrowned and untitled heroes of humanity. Man may build them no temple of fame, but they are already pillars in the temple of God. *

Papal and Protestant Missions.

There seems to have been all through the century an inevitable and persistent antagonism between Romish and Protestant missions. The record is a humiliating and shameful one. No sooner have mission stations been established by any Protestant organizations than counter-movements have been begun in almost every field by representatives of the Papacy, and this not in a spirit of emulation or generous rivalry, but of Jesuitical interference and opposition, as in Africa, Japan, China, India, and the islands of the sea.

During the closing months of the year 1899 the Cardinal Archbishop (Moran) of Sydney has been publishing a series of letters as to the history of Protestant missions in Oceanica. He has declared it to be his aim to "unmask the humbug of Protestant missions in the islands of the Pacific, and to stop the contributions" toward their support and further prosecution. He has assaulted both the work and the person of the missionaries in the Samoan, Fiji, and Hawaiian Islands, etc., in a recklessly abusive spirit. If Cardinal Moran is to be trusted, they have been carrying on a system of trading, and a worse course of habitual drunkenness, and their so-called successes have been only an empty shell of pretense. Chiefs have been persuaded nominally to embrace Christianity, and their influence has naturally

been used to secure a following from the natives whom the missionaries have degraded into practical serfs. The American Board, which has been prominent in this quarter, has come in for a special fusillade. Their agents have been abused as tyrants and usurpers, who have seized the best lands, enriched themselves at the expense of the poor natives, and used them as beasts of burden, and one instance is cited in which the "cruel missionaries imposed as a penance the dragging of a heavy wagon by fifteen harnessed females."

Rev. James D. Murray, writing of this abusive attack, says that tho these charges have been shown to be unfounded or unjust, and to have originally emanated from hostile writers and travelers, there has neither been a word of apology or retraction. Samoan Protestant missionaries have been by this same cardinal accused of seeking to induce British naval commanders to shell Catholic houses of worship, which again has been officially denied, but not recalled. The effect has naturally been not only to discredit Cardinal Moran with intelligent and fair-minded people, but to stir up enmity between Protestants and Catholics.

The careful student of missions is not unaware that mistakes have been committed, and in some cases power has been abused even by the missionaries of Protestant societies. There is no work done by the Church in which serious flaws and blemishes may not be detected. Unworthy men find their way even to the mission field, and so the vices of the human heart reappear even there. But the student of missions also knows that these are the rare exceptions in a long history of unselfish and Christlike labor. If anywhere on earth the spirit of the Master has been reproduced, it is in the field of world-

wide missions. If these false charges shall only compel a more thorough and intelligent scrutiny of mission work, the ultimate outcome will be rather a more enthusiastic support.

Meanwhile another aspect of Roman Catholicism is claiming public attention in the trial of the Catholic order of the Assumptionist Fathers by the Correctional Tribunal of Paris for sympathy and aid in the recent royalist conspiracy. These clericals used their organ, *La Croix*, to appeal to the army to curse "Jews, Protestants, and traitors," and secure military ascendancy. The premier has proceeded against these clericals, and the outcome is likely to be a serious blow to their supremacy and that of the Catholic Church in France. *

The Service of Holiness.

The following words from Mark Hopkins, one of the wisest and best men of the century, should be written in letters of light on all missionary movements.

What should hinder our going forward with increased momentum to the conquest of the world? The obstacles appear to be many. There is but one: *The reluctance of men to serve the holy God by being holy.* The holy God can be served only by being holy. Now Christianity is itself holiness, providing a method for sinners to be holy. But the aversion to this is so great that men either deny the necessity of it, or they substitute for it something which they call religion; something which, substituted for holiness, has been and is one of the greatest obstacles to the progress of Christianity. So it was at its beginning. The Pharisees were religious—especially so—but they crucified Christ when he was on the earth, and have been doing it ever since. Instead of seeking to be what they ought to be inwardly, they sought—and the Pharisees of all times have been doing it—to appear well outwardly, thus substituting formality for holiness. Asceticism, heathen and Christian, is religious. The ascetic

will endure anything, but he substitutes gratuitous suffering for repentance and the love of God. The merely emotional are religious. They groan and shout in the meetings, and steal chickens on the way home. The true orthodox are religious. Their belief is right; they will abide by it at all hazards, but they drive sharp bargains and rent buildings to be used for immoral and infamous purposes. The brigand is religious; he will not eat meat on Friday, but he will rob you and hold you for ransom. And so it is the world over. Men will do anything and be anything rather than accept Christ fully and wholly as the ground of their salvation, and serve the holy God by being holy. Here, then, is our one obstacle. If this is not overcome, no missionary work is done. If individuals are not brought to serve a holy God by being holy, and thus fitting for an eternal life of holiness and joy and higher service, no distinctive and proper missionary work is done. *

Mrs. Bishop's Testimony.

We have elsewhere referred to the remarkable confession of Mrs. Bishop, in her last book, *The Yangtze Valley and Beyond*. She says that during the earlier eight years of Asiatic travel, the subject of missions had little or no interest for her. "I may even," she adds, "have enjoyed the cheap sneers at missions and missionaries which often pass for wit in Anglo-Asiatic communities, among persons who have never given the work and its methods one-half hour of serious attention and investigation; and in traveling, wherever possible, I gave mission stations a wide berth. On my last journey, however, which brought me often for months at a time into touch with the daily lives of the peoples, their condition, even at the best, impressed me as being so deplorable all round, that I became a convert to the duty of using the great means by which it can be elevated. To pass on to these nations, the blessings which we

owe to Christianity—our eternal hope, our knowledge of the Divine Fatherhood, our Christian ideals of manhood and womanhood, and a thousand things besides—is undoubtedly our bounden duty. It is surely the height of unchristian selfishness to sit down contentedly among our own good things, and practically to regard China merely as an arena for trade. Is it not also the height of disloyalty and disobedience to our Master, whose last command we have been satisfied to leave unfulfilled?"

Christian Journalism.

There have been two experiments in Christian journalism, by Mr. Sheldon and Dr. Joseph Parker, trying to float a daily newspaper notwithstanding the supposed too heavy cargo of religious truth and moral reforms. It might be well to remember that, as another says, M. Eugene Reveillaud has been doing a work of this sort successfully in France for years. His paper, *Le Signal*, is a Protestant daily journal, literary, political, religious. It is the organ of French Protestantism, defensive as to the faith, aggressive as against all "immorality, alcoholism, and licentious art and literature." It is safe reading for even the young, and yet it is full of interesting matter. On the last page is a standing column, "Our Propaganda," which announces a series of brief tracts on subjects vitally connected with morals and faith, and appeals for volunteers to aid in their distribution. The paper has no Sunday issue. It is outspoken and fearless, boldly Protestant and evangelical, not simply anti-clerical like M. Bouchard and Gambetta, but dealing in positions rather than negations, "*Pro*-testant and not merely *contra*-testant," as Bishop Doane says. M. Reveillaud has been a power in the Evangelical

Protestant community of France for twenty years and more, with his uplifting daily journal; and the movement known as the decatholization of France is largely due to his leadership. During the year past forty-five villages have asked for Protestant teaching and preaching.

Rev. Mr. Myers writes: "In some instances practically the whole community has abandoned Romanism and placed itself under the preaching of the Gospel. A notable example of this kind is the village of Madranges, in the department of Correze."

There is no more hopeful or fruitful missionary field in the world than France. The Franco-American Committee of Evangelization (of which the Rev. David J. Burrell, D.D., of New York, is president) collects money and sends it to the united committee of several missionary societies, and so helps the descendants of the old Huguenots to give the Gospel to their own countrymen. And when the Reformed Church of France sends a missionary to a place, the preaching of the Gospel usually results in the organizing of a church, which becomes a permanent lighthouse for all the region in which it stands. *

Japanese Immigration.

A correspondent writes that, since the treaty of last July in Japan, there is a marked trend in the direction of immigration to America. One Japanese, Ko-mori, went from Portland, Oregon, to Lake Jackson in Tallahassee, Florida, walking two hundred miles of the way, hoping to further a plan for a Japanese Christian colony in the United States. He has a consuming desire and prayer for this, and land and buildings have been offered him free on the thousand acres of Prof. Edward

Warren Clark, at Shid-zuoka plantation. Another party, Mr. Thomas Hall, has offered a thousand dollars' worth of hotel fittings. The climate and the gulf are solike Japan, and the fisheries so inexhaustible, that it is thought the Japanese, who are great fishermen and farmers, will eagerly embrace the opportunity of colonizing here. Should this dream materialize, we shall watch its progress with deep interest; but we have some doubts as to its practicability, partly from its remoteness of location from the great seaports. *

Indian Famine Fund.

No. 156.	Indian Famine Sufferers.....	\$.50
" 157.	" " "	22.00
" 158.	" " "60
" 159.	" " "	5.00
" 160.	" " "	5.00
" 162.	" " "	7.00
" 163.	" " "	3.00
" 164.	" " "	5.00
" 165.	" " "	5.00
" 166.	" " "	16.50
" 167.	" " "	20.00
" 168.	" " "	6.75
" 169.	" " "	6.01
" 170.	" " "	10.00
" 171.	" " "	1.00
" 172.	" " "	25.00
" 173.	" " "	9.00
" 174.	" " "	10.00
" 175.	" " "	12.15
" 176.	" " "	6.60
" 177.	" " "	1.00
" 178.	" " "	10.00
" 179.	" " "	10.00
" 180.	" " "	8.00
" 181.	" " "	20.00

Since January 1st we have received and despatched to India \$389 76, which has been distributed as follows:

To Rev. J. S. Stevenson, Gujerat.....	\$162.15
" Rev. C. S. Thompson, Rajputana...	60.00
" Dr. Colin Valentine, Agra.....	53.00
" G. S. Eddy, Calcutta.....	37.01
" Presbyterian Board Missionaries...	27.60
" Bishop Thoburn Fund.....	23.25
" American Relief Committee.....	20.00

This money has been contributed by many of our readers and has often meant real sacrifice to them. The recipients have written letters of warmest appreciation, which tell of the suffering relieved and the lives saved by this timely aid. Some of these letters we will print later.

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

JAPAN: COUNTRY, COURT, AND PEOPLE. By J. C. Calhoun Newton, D.D. Published at Nashville, Tenn., by the M. E. Church, South. Price \$1.00.

This book is written by a man resident in Japan and engaged in missionary and educational work, and its aim is to help readers to understand that Sunrise Kingdom, its needs and its risks, and the great opportunity it offers for evangelization. The author traces its history from its mythical beginnings, its governmental changes, its arts, sciences, costumes, and customs, its popular life and religions, and gives part third to the new Japan. The last chapter is occupied with the outlook. We might not agree with all the author's views as to the outlook, but the book is entitled to a careful reading, and is full of information. He makes Joseph Neesima the greatest of Christian Japanese, and prophesies that Japan will be the first great Oriental nation of modern times to embrace the religion of Jesus, and will have a tremendous influence on China and Korea. *

MARY REED, MISSIONARY TO THE LEPERS IN INDIA. John Jackson. Illustrated. 12mo, 128 pp. 75c. Fleming H. Revell Co., New York.

This pathetic story is one of heroism in doing and enduring. It is already familiar to the women of our churches especially, and to all who take any special interest in missionary service and sacrifice. Miss Reed during a visit home discovered that she had *leprosy*. She kept the secret to herself until she was once more on her way to the East, and went to the very home of the lepers, henceforth to identify herself with them. Ample reference has been made in these pages to this romantic life story. (See vol. XI., p. 337.) *

STUDENTS AND MISSIONARY PROBLEMS. 8vo, 591 pp. 8s. Student Volunteer Missionary Union, London.

This is a volume of addresses given at the students' late conference in London, January, 1900, published at 22 Warwick Lane, in London. It is a noble volume of 550 pages, and contains much notable matter. We have found special help and inspiration in Dr. Moule's address on the Presence of the Ever-living Christ, and Rev. R. J. Campbell's on the Inadequacy of the non-Christian Religions. Dr. George Smith is always inspiring and helpful, so is Rev. E. A. Stuart, who spoke on giving. Dr. J. H. Bernard treated of the advance in missionary education, etc. The appendix is very valuable, with its bibliography, diagrams, etc. *

PIONEERING ON THE CONGO. Rev. W. Holman Bentley. Map and Illustrations. 2 vols. 8vo. 16s. Religious Tract Society, London. \$5 00. Fleming H. Revell Co., New York.

Many books have been written on the Kongo region of Africa, and the opportunities and progress in Christian missions to the heathen of that dark territory, but none of them is as complete as that by Mr. Bentley, and few are as authoritative, especially from a missionary standpoint.

In the last twenty years the Kongo basin has been wonderfully opened up to civilization and to Christianity. Unfortunately these terms are not always synonymous, since so-called civilized nations are responsible for many evils which prevail in West Africa, notably, bloodshed and the liquor traffic. Mr. Bentley has known the Kongo for over twenty years, and while he views things from a Christian standpoint, this only enables him to see them more clearly in their true relations and proportions.

This book is historical and descriptive, beginning with the ancient history, so far as it is known, and narrating the important events down to the present year. The country, people, and religions, and the progress of political and missionary movements are all described in a graphic and interesting style. The illustrations are very numerous, and many of them are unique.

No missionary library, and no library on Africa, is complete without this book, and all will be repaid in reading it.

WINTER ADVENTURES OF THREE BOYS IN THE GREAT LONELAND. Rev. Equeston R. Young. Illustrated. 8vo, 377 pp. \$1.50. Eaton & Mains, New York.

Mr. Young's books are always in demand for old and young. He has already a reputation in Britain and America for his thrilling stories of life and adventures in Northwest Canada. This volume is a sequel to "Three Boys in the Great Northland," and is quite equal to its predecessor. The interest never flags, and incidentally a great deal of information is given on the missionary work among the Indians of that vast territory. It is a book which brings the people and the work closer home to our hearts.

THE SKY PILOT. "Ralph Connor." \$1.25. Fleming H. Revell Co.

This tale of the foot-hills is very nearly as strong and fascinating as "Black Rock." It gives a picture of life in Western lumber camps which will not be forgotten. The need for Christian men to preach Christ among these rough, often hard but manly workers, is powerfully shown. One chapter, "Gwen's Canyon" would make it worth while to read the book. The conception and description are extremely beautiful and inspiring.

A LIFE FOR CHINA. Memorial Sketch of Rev. John Chalmers, LL.D. By George Cousins. 1s. L. M. S. London.

Dr. Chalmers, who died last year at the age of 84 after over forty-

five years of labor in China, was an able and devoted missionary of the L. M. S. in Hong Kong. The sketch of his life portrays a man of modest but noble character, who served Christ in China amid many perils and hardships, and after a brief furlough in England returned to China at the age of 84 to continue his work. He was, however, called home while on a visit to his son in Korea.

ECUMENICAL CONFERENCE REPORTS. 16 pp. 10 cents. New York Tribune.

This *Tribune* "Extra" gives an excellent idea of the greatest missionary conference ever held. Full reports of many of the addresses are included, with extracts from others, and descriptions of all the numerous meetings held. One of the valuable features, which will not be contained in the bound volume, is the large number of portraits of speakers and officers, views of the sessions, the places of meeting, and the missionary exhibit.

Monthly Missionary Bibliography.

ARABIA: The Cradle of Islam. Rev. S. M. Zwemer, F.R.G.S. Illustrated. 8vo, 400 pp. \$2.00. Fleming H. Revell Co.

HISTORY OF THE MELANESIAN MISSION. E. S. Armstrong. Illustrated. 8vo, 372 pp. 10s. 6d. Isbister & Co., London.

JAPAN: The Country, Court, and People. J. C. Calhoun Newton, M.D. Illustrated. 8vo, 432 pp. \$1.00. Publishing House of M. E. Church, Nashville, Tenn.

LIFE IN JAPAN. Miss Gardner. Illustrated. Quarto, 187 pp. \$1.50. Cumberland Presbyterian Publishing House, Nashville.

MODERN SPAIN. Martin A. S. Hume. Illustrated. 12mo. \$1.50. G. P. Putnam's Sons.

MODERN ITALY: 1748-1898. Pietro Orsi. Illustrated. 12mo. \$1.50. G. P. Putnam's Sons.

THE COBRA'S DEN. Jacob Chamberlain, M.D., D.D. Illustrated. 12mo, 270 pp. \$1.00. Fleming H. Revell Co.

ADDRESSES ON FOREIGN MISSIONS. Richard S. Storrs, D.D. 12mo, 187 pp. A. B. C. F. M. Boston.

THE CITY FOR THE PEOPLE. Frank Parsons. 8vo, 597 pp. C. F. Taylor, Philadelphia.

OUTLINES OF PRACTICAL SOCIOLOGY. Carroll D. Wright, LL.D. 8vo, 431 pp. Longmans, Green & Co.

HEAVENLY SUNLIGHT. 113 Sacred Songs and Hymns. 12c. each. \$9.50 per hundred. MacCalla & Co., Philadelphia.

ABOUT MY FATHER'S BUSINESS. Austin Miles, \$1.50. The Merston Co., New York.

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

Ecumenical Conference Statistics. These statistics are only approximate, but they will serve to show something of the magnitude of the great Ecumenical Conference which met during the last ten days of April in New York City:

Boards and Societies represented.....	115
Countries represented.....	48
Delegates.....	1,500
Missionaries.....	600
Number of meetings held.....	75
Estimated attendance.....	163,000
Attendance at Exhibit.....	50,000

A Good Word for Hampton. Albert Shaw, in his article on Hampton

Institute in the *April Review of Reviews*, says that "if he paid \$10,000 a year for it he could not possibly give his small boy anywhere in or about New York City the advantages of as good a school as the raggedest little negro child of Phœbus, Va., freely enjoys whose education is under the care of the Hampton Institute," and he affirms unhesitatingly that "by all odds the finest, soundest, and most effective educational methods in use in the United States are to be found in certain schools for negroes and Indians, and in others for young criminals in reformatory prisons." And this because they give what he calls "integral education." He saw no evidence at Hampton of that "pressure or anxiety, or that pitiable condition that results in schools where learning is merely based on books, and where the supreme test of knowledge is the successful passing of examinations."

Large Gifts for Education. *The New York Times* has procured from the publishers of Appleton's Annual Encyclopedia advance sheets of the estimate

of the benevolent gifts of the year, which that valuable annual of late has compiled and published systematically and carefully. The table shows a total of nearly \$62,750,000 given to educational, philanthropic and religious institutions during the year 1899, in sums of \$5,000 or more, which added to the gifts similarly contributed during the years 1893-98 gives a total of \$266,550,000.

Union Social Settlement. Union Theological Seminary of New York City has a

flourishing social settlement located at 237 East 104th St., in which are combined more than a score of such forms of service as these: Settlement houses, fresh air work, kindergarten, mothers' meetings, sewing school, Sunshine Club, cooking class, athletic club, Sunday-school, Sunday afternoon preaching service, library, fresh air home, etc. About a dozen men and women are residents, and had 140 friends as assistants during the last year.

Missionary Training Institute. The Union Missionary Training Institute of Brooklyn is

designed to supply those wishing to be missionaries with opportunities for Bible, missionary, medical, and linguistic instruction to fit them for work in foreign lands. There are 24 instructors, and 76 students have already gone to 16 countries under 12 missionary societies. The expenses are only \$100 per year.

"Missionary Standpoints of The Christian and Missionary Alliance." *The Christian and Missionary Alliance* in a recent issue gives these as the peculiar features of the evangelizing work it represents: The obligation of missions is para-

mount and constitutes the principal work of the church. This work is looked at from the premillennial standpoint, and the object is to gather out of the nations a people for His name. It believes only in "Holy Ghost missions," the Spirit calling, and qualifying for the work, and being the divine administrator therein. The principle of faith is recognized in a very direct way, the society trusting to God to send its resources. The principal of economy is rigidly followed. Its missions are evangelistic rather than educational, aiming to give the message speedily to all men than to establish permanent institutions. "The spirit of sacrifice is the deepest element of power."

Disadvantage A Catholic temperance apostle of Buffalo, N. Y., in a dispute with Archbishop Corrigan quotes a communication regarding the letter published in *The Catholic News*, of New York City, last September: "His grace, the Archbishop of New York, told us that the clergy of his diocese did not propagate temperance societies because it was found that when a man became a teetotaler and began to save up money, he did not contribute as liberally to church purposes." Probably that is due to the fact that they are not made to "do penance" as much as formerly. The intervention of the priest is not thought to be as urgent as before.

Southern Baptist Missions. The Southern Baptist Board of Foreign Missions has missions in China, established in 1845, with centers at Canton, Shanghai, and Pintu, 22 churches, 33 out-stations, and 1,892 members; the Yoruba country, Africa, begun in 1850, with 6 churches, several out-stations, and 341 members; Italy, estab-

lished in 1870, and now including 22 churches, with 518 members; Mexico, begun in 1880, and now returning 26 churches, with 1,091 members; Brazil, begun in 1882, the series of 23 churches and 30 out-stations being planted along a distance of more than 3,000 miles, and recording 1,524 members; and Japan, where the mission is ten years old. The board has in its service 82 missionaries and 122 native workers, supplying 100 churches and 140 out-stations, with which are connected 5,347 church members and 2,446 members of Sunday-schools.

Growth of Southern Presbyterian Missions.—The following tabular statement shows the growth of the work and its cost per missionary for the past ten years:

Year.	Missionaries.	Receipts.	Disbursements.	Cost Per Missionary.
1891	85	\$112,795	\$111,795	\$1,317
1892	102	133,015	121,225	1,188
1893	106	133,900	143,165	1,350
1894	130	143,775	140,500	1,080
1895	135	133,330	133,710	990
1896	141	142,100	141,235	1,000
1897	150	143,710	154,405	1,029
1898	155	146,478	146,841	947
1899	155	145,236	145,343	937
1900	163	161,162		

It will be seen from this statement that within this period the missionary force has increased from 85 to 163 and the annual receipts from \$112,795 to \$161,162.

Presbyterian Work for the Negro. The Presbyterian Church was among the first to begin educational and evangelistic work among the Freedmen. The Committee on Missions for Freedmen, which afterward became the Board of Missions for Freedmen, with headquarters in Pittsburg, Pa., has been working for thirty-five years in establishing schools and organizing churches among these people.

There are now about 330 churches and missions under the care of 200 colored Presbyterian ministers. These churches have a membership of about 20,000. Schools are being supported to the number of 70, in which are gathered nearly 10,000 pupils.

A Hudson Bay Bishopric. According to the *Greater Britain Messenger*, Arch-deacon Lofthouse recently stated that the new diocese of Keewatin takes in the whole of the country on the west side of Hudson Bay, and also a great part of the Indian work in Rupert's Land. His own little parish covers 100 square miles. The nearest outlying parishes to which he has to minister, is just 200 miles away. He thinks nothing of snowshoe tramps of 500 or 600 miles, sleeping at night in the woods, with the thermometer all the time from twenty to forty, or even fifty, below zero. The far north is entirely barren, and can never be opened for settlement, unless minerals are found. Food has to be brought from Winnipeg, costing four dollars per hundred pounds for freight. Nevertheless they have some flourishing mission stations.

World-wide Interests of College Students. Probably never before have students in New England Christian colleges been so well informed as now concerning the personal life of men and women in foreign countries, nor so interested in promoting their highest welfare. In all these institutions are definite efforts to instruct students in Christian missions. In Smith College 2 well-attended mission study classes meet weekly, studying the work not only in well-known lands but in regions less known. Among their beneficiaries are a medical missionary in China, a scholar in Calcutta,

Bible women in Madura, the institutions for educating Negroes and Indians in Hampton and Carlisle, and the work of Bishop Hare in North Dakota. These classes have heard addresses from a number of well-known experts in missionary work, such as Robert E. Speer and Henry van Dyke. Five mission classes for mission study in Wellesley College meet weekly with Miss Woolley, and number about 80. They have been studying Japan with text-books published in connection with the Student Volunteer movement, which is this year represented by 5 members in the college. Boston University has classes for similar studies, and supports work in missionary fields. These examples might be multiplied, and we believe the time is coming when it will be considered an essential part of a liberal education to know what is being done in the name of Christ to uplift humanity in every part of the world.—*The Congregationalist*.

EUROPE.

Education and Crime. That our system of government is not perfect may be freely conceded. We are even accused by our Continental neighbors of being as greedily aggressive as Russia. But this at least can be said, that we do not absolutely shut our eyes to the wants of the home population. Among other things, we have given some attention to their education. And we have had our reward. Sir George Kekewich, the Secretary of the Education Department, is reported to have said a little while ago: "Every time I hear of a new school being opened, I say to myself, 'There goes another prison.'" The exclamation sounds a little oversanguine. But the following remarkable table, prepared by *The Schoolmaster*, shows it to be justified:

Years.	Scholars.	Prisoners.
1870.....	1,690,000.....	20,050
1880.....	2,893,000.....	29,719
1890.....	4,804,000.....	19,806
1899.....	8,901,000.....	17,087

If the ratio of prisoners had kept pace with the population, there would have been 40,000 in prison to-day, in place of 17,000. In 1870 one in fifteen was at school, and one in 775 was in prison; now one in six is at school, and one in 1,833 is in prison.—*Free Church Monthly*.

Drinking in Great Britain. Dr. Cunningham Geikie gives the following saddening

report of the prevalence of drinking habits in England: "Temperance has done much in the last generation to oppose this mad passion, but even in America victory is still far ahead. Here in England the woes of intemperance may be judged by its sad commonness, for the consumption of strong drink in the States is not much more than half, per head, of that with us. Were our outlay on alcohol no higher than yours, it would save us no less than \$285,000,000 a year—and how many woes would that heal? Our drink bill for 1898 was nearly \$772,500,000, which comes to nearly \$33 for every living creature old enough to crave such drink. In my parish I found many workmen who drank over \$7.00 a week out of a wage of \$10.00. Workingmen are three-fourths of our population, and it is believed that they spend \$500,000,000 yearly on worse than useless drink. An American in my congregation told me he had to close a factory opened by him at Wolverhampton, from his workmen never making a whole week, some coming to work only on Wednesday, and even then they would get boys to smuggle beer into the factory. No wonder we have 126,000 public houses in the United Kingdom, with a capital of \$1,150,000,000!"

Scotch United Presbyterian Mission Work The statistical returns received from foreign mission fields again show a

gratifying increase in the number of communicants. The total membership is returned as 30,330, or 3,359 more members than were reported for 1898, the increase being more than double that reported by the congregations and stations of the home church. In every one of the fields (except Japan, whose return is not yet to hand) an increase of communicants is reported; Manchuria, however, contributing more than two-thirds of the total addition, and now having nearly as large a number as is reported by the Jamaica's. There are 22,189 scholars in the Sabbath-schools of the 6 fields reporting, an increase for the year 1899; and there are 6,923 inquirers.

Church Union in Germany. The leading question in evangelical

circles in Germany is that of union among the various national churches. All the provincial synods of Prussia are to consider the matter. A paper of Professor Beyschlag, of Halle, on the subject has been spread through all Germany, and many are talking of a "Church of the Empire." Associations of "volunteers" are to be formed first, then a national conference is to be called of all Protestants; and the resolutions of this conference are to be presented to the church authorities for their action. An article in the December number of the *N. Kirch. Ztft.*, however, argues that "the formation of a legal union among the German evangelical national churches is not an urgent necessity of the times, but rather a threatening danger of the times. The danger consists in sacrificing evangelical truth to unity of church organization. Such union is urged (1) to

better provide for Germans in foreign lands; (2) to better present church matters to the imperial and other governments; and (3) to develop uniformity of procedure in church work." The statement seems incredible, and the fact approaches perilously near to the scandalous, that "at present there is no bond of union, official or recognized, between the *four dozen* state churches of Protestant Germany, nor do they *cooperate in any work or enterprise!*" And yet the Redeemer's prayer was, that they may be one.

Scandinavian One of the most interesting of all the **Santal** Scandinavian missions is the **Mission.** Scandinavian mission is the Scandinavian Santal Mission, or, as it is known in this country, the Indian Home Mission to the Santals. The mission is supported not by one country alone, but by Norwegians, Danes, Swedes, at home, and Scandinavians in America. Santalistan is a region some 250 miles north of Calcutta, occupied by a race 3,000,000 in number, belonging to one of the original Indian peoples of low grade, but interesting because they have retained their independence and ancestral customs. They differ from the Hindus in being strongly built, almost black, with low brows, smooth black hair, dark eyes, thick lips. They are semi-naked, dull, lazy, given to drink, but not dishonest or deceitful. The women are on a higher stage than most heathen people. In 1867 work was begun among them by Skrefsrud and Borressen, and a Baptist missionary, Johnson. The mission employs 10 Scandinavian missionaries, 5 native pastors, 13 catechists, some 20 deaconesses, and about 150 native preachers. Nearly 500 young men and women are being trained as teachers. Work is being carried on at 30 stations; and last year upward of 220 baptisms took place.

The total number of Christians connected with the missions runs up to 11,000. The mission work is supported by well-wishers from the various countries in the proportion shown by last year's income: Norway contributing £1,215; Denmark, £1,230; Sweden, £345; Scandinavians in America, £825; friends in this country, £170. The income from all sources amounted to nearly £4,000.—*Missionary Record*.

Berlin Society The Mission Semijubilee and nary of the Berlin **John Jänicke.** Society (I) has lately celebrated its semi-centennial jubilee. It has sent out in all 230 missionaries. About 100 are still working for the society. The founder, John Jänicke, was the son of a Bohemian brother, banished for his faith. At the time of his death (July 21, 1827) an English sheet remarked that Berlin had never known what she possessed in this man. However, at his funeral it did not look as if Berlin was unconscious whom they were burying. For on Tuesday, July 24th, one could not see to the end of the multitude of people who had gathered before the door of the Bohemian manse in the Wilhelmstrasse. Before the coffin went maidens, three and three, strewing flowers. A choir of boys followed. A band played chorals. Just before the body, went a missionary carrying the Bible; twelve pupils of the Seminary, twelve University students, and twelve Bohemians acted as relays in bearing the coffin. Then a number of clergymen in their robes—among them Schleiermacher, whom the deceased had so often publicly attacked as an heresiarch—then a long train of mourners, followed by 30 or 40 coaches. The head of the procession had already arrived at the distant cemetery, when the rear was yet before the manse. Thus did Berlin honor that

man in death whom she had mocked and condemned while alive. Here was one of those "prophets," stoned in their lifetime, but honored with monumental sepulchers in after times.—*Der Missions-Freund*.

Swedish Missions at Home and Abroad. Sweden has a population of only 5,000,000 or something over, but missionary interest and activity are fast increasing there, from Queen Sophia and the Prince and Princess Bernadotte down. We take the following from the *Nordisk Missions-Tidskrift*: "The Evangeliska Fosterlands Stiftelse (Evangelical National Institute), during the years of its existence (from 1856), has advanced to a truly many-sided and comprehensive activity. Within its first and original field of effort, the Inner Mission, there are now laboring about 160 traveling agents and colporteurs, whose business is to proclaim and diffuse God's Word, to visit the sick and poor, and also to endeavor to work for living Christianity and love to missions. Moreover, the Stiftelse acts as a Bible and tract society of no mean extent; its depository of religious books is, indeed, the next largest after that of the British and of the American Tract Society. Thirdly, the Stiftelse has in hand the 'Outer Mission,' as it is called from of old. In this is to be reckoned the seamen's mission, from 1869, with 8 stations in foreign ports; also its mission in East Africa, resolved on and prepared for from 1861, begun 1865; its mission in India, opened in 1898."

ASIA.

The Greatest Famine of the Century. By statistics lately compiled in London, it is shown that the present famine in India is the forty-fifth that has

occurred in that land within the present century, and that it is the most severe of the entire number. It thus appears that almost every second year the scourge has come, and that its coming instead of growing less frequent is occurring oftener as the years go by. There have been 16 famines, affecting more or less of the country, in the last twenty-one years. This increasing affliction, too, has been occurring under the beneficent British government, and notwithstanding all its efforts to improve the condition of the country. Had it not been for the expenditures of the government in the line of irrigation, and the employing of tens of thousands of people in accomplishing this, the suffering from the famines in late years would have been much greater than has been experienced.

Giving for Famine Relief. Touching incidents of self-sacrifice, in order that the starving millions in India may be fed, continue to come to hand. The list of acknowledgments this week includes one gift of \$30 from a laboring man whose daily earnings are \$1.50. Another man is sending each week as much as his board costs him. A father forwards certain sums of money which had been given his little son, who died nine months ago, and writes that he knows of no better use to which to put them. A similar spirit prompts a mother to send what had been put in the bank for her little girl, who also has passed away recently. Certainly the children in one way and another are having a splendid share in this relief work.—*The Congregationalist*.

The Horrors Increasing. Famine reports from India are more gloomy every week, more than 4,500,000 people are now

subsisting on government relief. "No such number of persons," says Lord Curzon, "has ever before been simultaneously relieved by any government in the world's history." It is becoming very evident that many missions which at first seemed outside the famine area, are threatened with serious distress.

The Curse of Caste. When it was proposed, at Ahmednagar, to open an industrial school, it was a great surprise to me to find strong opposition to it among the native Christians. They considered manual labor a mark of servitude, or at least of poverty. About fifteen years ago, an English officer visiting Ahmednagar, offered to teach a trade to any native Christian boy that I might send to him. In a few days I sent a young man, the brother-in-law of the pastor, to learn blacksmithing. Imagine my surprise when, a week later, I was told by this pastor, with sobs, that I had ruined his influence forever. "What," said he, "will my congregation think of me when they learn that my own brother-in-law is a blacksmith, and what respect can I look for from Hindus after this? If you had made him a preacher or a teacher, I would have thanked you as long as I live; but a blacksmith! Oh! Oh! What shall I do?" This pastor reflected the prevailing sentiments of the time and place regarding manual labor. He echoed merely what he had been hearing all his life. We missionaries felt that the opposition of the native Christians was another and an overwhelming reason for founding an industrial school.—*Rev. James Smith.*

A Crime to Learn. The Rajah of Cochin issued a proclamation against a Madras gentleman because he had been to England for

study. The punishment entailed is that he and his wife shall not enter any temple nor touch a tank or well, and their families even are prohibited the temples, until the case is disposed of.

Not "Rice-Christians." "From first to last during my sojourn in India I saw many native Christians. Those that I saw are a remarkable and impressive body of men and women. I was always saying to myself, 'They are like the people of the Bible.'"—*Julian Hawthorne.*

Some Hindu Christians were once holding an evening prayer-meeting in a dimly lighted room. They were reading the Bible together, choosing especially those texts which treat of the love of God as impelling to the love of all men. All at once they were startled by a rushing noise, and out of a dark corner sprang up a heathen man and burst out into the night, flinging behind him as he went the words: "This stands written in your book; but you do it not."—*Evangelisch-Lutherisches Missionsblatt.*

**A Sacrifice to An Indian news-
a Steam- paper reports a case
Engine. of a Hindu laborer
who lodged a complaint at the police office at Hingoli.** He was horribly burned about the head, arms, and chest, parts being absolutely charred. He complained that as he was passing a cotton-ginning mill, some men (natives) asked him to enter the compound, and then seized him and forced him into the furnace. He managed to free himself, and got back to his house and to the police station, but eventually died of tetanus. *The unanimous opinion among all the natives is that the wretched man was offered as a sacrifice to the steam-engine, which had not been working satisfactorily.*

The Christian Conquest of China. But tho the difficult task and slow progress, the faithful effort to arouse the Chinese to their need for the Gospel can have but one result. When we recall that modern missions in China began less than a century ago, and that it was not till 1860 that the country became in any general sense open to outside influence, while now there are more than 80,000 native Christians, there need be no discouragement. "It took eight centuries," says Dr. Arthur Smith, "to develop the Roman Empire. It has taken about as long to mold Saxon, Danish, and Norman elements into the England of to-day. Each of these race-stocks was at the start barbarous. The Chinese are an ancient, and a highly civilized race, a fact which may be in some respects a help in their Christianization, and in others a hindrance. Taking into account the intensity of Chinese prejudices, the strength of Chinese conservatism, the vast numbers involved, and their compact, patriarchal life, we should expect the first steps to be very slow. . . . Putting aside all consideration of the time element, . . . what Christianity has done for us it will do for the Chinese, and under conditions far more favorable, by reason of the high vitalization of the age in which we live, its unfettered communication, and the rapid transfusion of intellectual and spiritual forces. The forecast of results like these is no longer the iridescent dream which it once appeared. It is sober history, rationally interpreted."

The Opening of Hunan to the Gospel. *The Chinese Recorder* states that tho the Society for the Diffusion of Christian and General Knowledge among the Chinese was only

founded ten years ago, the results of its work have been remarkable. Viceroy Chang Cheh-tung in 1894 sent 1,000 taels (\$800), and other influential Chinamen, unasked, have sent smaller sums to aid the society's work. With its headquarters at Shanghai, the society has come into contact with many Chinese of high standing, including Li Hung Chang and many of the doctors of Chinese literature. The province of Hunan has been for many years the hotbed of anti-Christian literature, but after two years perusal of the society's books, the chancellor of education for the whole province has invited the society's Chinese editor to become professor in the chief college of the provincial capital.

The Growth of These statistics re-
One Year. late to communi-
cants received in
Kwang-tung and Kwong-sai dur-
ing 1899:

Presbyterian Mission.....	575
Baptist.....	546
Berlin I.....	373
Congregationalist.....	265
Wesleyan.....	143
London (L. M. S.).....	113
Church (C. M. S.).....	87
United Brethren.....	24
Christian Alliance.....	20
American Scandinavian.....	17
Total.....	2,163

Manchuria In the *Missionary*
for Christ. *Record* (United
Presbyterian) Rev.

Mr. Douglas reports a wonderful readiness to listen to the Gospel. On his tours he finds the people not merely ready to receive him, but forward in their preparations for Christian work. Of one place he says he was met at the door of a blacksmith's forge by a company of men who, led by the blacksmith, took him to a neighboring house which had been beautifully fitted up as a place of worship. There were no baptized persons there and no preacher, but there were 20 or

30 young converts who were waiting for the missionary. It was a surprise to find that the women came forward with the same eagerness as the men. At another place where 5 persons had been previously baptized, there was a company waiting his arrival at the door of a church of their own providing, and along with them some 50 new candidates whom they had gathered round them. At another place, where Mr. Douglas was once mobbed, he had a reception which he speaks of as "more like that of a high-grade official than of a humble missionary." At this place, too, they had provided a church at their own expense. Many of these people have suffered much persecution. In one place a man was found unable to leave his bed, having been beaten nigh to death because he had followed the new faith. But he said to Mr. Douglas, "Is it not enough for the disciple, pastor, that he be as his Master?" One of this man's daughters came forward for baptism. She was a girl of fifteen and was asked, "What if you should have to suffer like your father?" and her quick answer was, "Has not our Lord said, 'Rejoice and be exceeding glad, for great is your reward in Heaven?'" When converts are made of such stuff as this, it is not strange that the kingdom advances.

Some Japanese Christians in High Positions. In the present Japanese Diet there are 13 or 14 Christians. The president of the lower house is a devoted elder in the Presbyterian Church, and the recent chief justice is a member of the Congregational Church. The minister of foreign affairs and the secretary of the prime minister are Christians. The captain of the largest vessel in the navy is a Presbyterian elder, who was also for a time president of

the Y. M. C. A. in Tokyo. In the faculty of the imperial university there are 3 or 4 Christian professors, and in the agricultural college the president and a large part of the teachers accept the Gospel.—*Rev. H. Loomis.*

A Shogun on a Bicycle. Says a Japanese paper: "One of the sights of Tokyo is Prince Tokugawa Keiki, the last of the Shoguns, riding on a bicycle. The prince is some sixty-four years of age, but time has dealt lightly with him. He can do his twenty miles on a bicycle or tramp by the covert's side from dawn to darkness, gun in hand, without giving any indication that his years have become heavy to carry. There are, happily, many veterans as hale and hearty as the prince, but there is only one last of the Shoguns who rides a bicycle; and to us who remember what the Shogun's court was thirty-two years ago, how sacred was his person, how inviolable the seclusion in which he lived, how austere and elaborate the ceremony that attended his least important goings and comings, this spectacle of the once magnificent ruler bestriding a vulgar bicycle almost crowns the pinnacle of Japan's radicalism."

Will Japan Capture China? The *Jiji Shimbo*, a Japanese paper, states that a number of influential men, together with leading physicians and medical societies, have arranged to send doctors and nurses to China. "Just as Europeans send missionaries, we send these, because the Chinese are more susceptible to bodily benefits than to spiritual." The Japanese believe that they will thus gain a greater influence over all classes, especially the mandarins, than Christian missionaries have done.

Impressions of Prince Konoye, of a Japanese Prince. Japan, has recently made an extended visit to Europe. On his return to Japan he gave an account of his impressions. It is particularly interesting to note that he made one discovery that has led him to serious reflection. He "found," says the *Japan Mail*, "that when people in Europe spoke of a 'gentleman' they referred to a man's moral qualifications rather than to his material condition. A 'gentleman' was a man of honor who scrupulously fulfilled all his engagements, and who forfeited his right to the title at once if he committed any of the acts which in Japan are condoned or overlooked. The prince thinks that an immense reform is needed in this country. He disclaims any advocacy of the introduction of Christianity, but he had no hesitation whatever in asserting that the 'gentleman' of the Occident is a product of Christianity, Christianity taught in the nursery and permeating the atmosphere of the schools and universities, as well as of society in general."

Episcopal Missions in Japan.—An article in the *Japan Mail* says that of all the missionary work carried on in the empire, that of the Episcopalians stands first as regards rapid development. The number of baptisms for the past year was 518. This includes baptisms in the Church of England mission as well as those in the American Episcopal Church mission.

AFRICA.

Light in Egypt. While all eyes are now turned upon the unhappy strife in South Africa, there are peaceful revolutions going on in the North. Egypt is being evangelized. During her suzerainty there, England has literally been "preparing the way

of the Lord." Twenty-one years ago there was hardly a mile of good wagon-road in Egypt. Within seven years England has built more than 1,000 miles of good roads and 1,400 miles of railroad. She has changed the oppressive taxation which has reduced the peasantry to the most wretched poverty to a moderate amount, and the Egyptian farmers are now thriving and contented. Egypt is again exporting surplus grain to the neighboring lands. But the evangelistic effort which is to change the character of the country is still more remarkable. A great preparatory work has been done by the United Presbyterians of America, and there are now evangelical schools in every one of the 180 provinces, with 12,800 pupils. Of these, in 1898, over 2,000 were Moslems, and nearly 4,000 were *girls*! There are 83 chief towns, and Christian work is going on in 55 of them. Nearly 19,000 Bibles were distributed in Egypt last year.

Heathen Fetishes. It is amusing to note the varying degrees of confidence or mistrust with which the heathen regard their fetishes.

Thus in West Africa a man who had a piece of paper inscribed with Arabic characters, and sewed up in a bag, declared that it rendered him invulnerable to bullets, and that experience had confirmed its value. He was asked if he would wear it and let himself be shot at, but declined. However, he hung it up on a tree and defied the challenger to hit it. Unluckily for him, the first shot struck it and went through the tree. The second knocked it to pieces, and brought down a good piece of the tree. Such repeated ordeals at last destroy superstition, provided there is a positive faith to offer, and provided there is not, as in Christen-

dom before the coming of Anti-christ, the wide-spread love of a lie, ready to believe the most driving imposture rather than to rest in the Son of God.

Payment The temptations
Made in put before Chris-
Slaves. tian converts in mission fields are often very great, and the wonder is that they are so often resisted. Mr. Stover, of Bailundu, West Africa, writes that one of their young men has become so skilful in the building of houses that the Portuguese and the "half-breeds" are presenting to him all sorts of inducements to give up the Christian work and build houses for them. One man offered Keto three slaves if he would build his house for him, to which offer the reply was made: "The servants of the Americans do not deal in slaves." The incident illustrates the character both of the converts and the Portuguese.

A Prosperous About fourteen
German years ago, when
Mission. the German government took possession of Kamerun, the mission work of the English Baptists there was taken over by the Basle Society. The work was only in the pioneer stage, and the methods of English missionaries seemed to their successors too democratic and casual; but they acknowledge that in all the stations there were good Christian elements, and that the reputation of the English stood them in good stead when the work was extended into the interior. The last ten years have been full of progress. There are now three times as many European missionaries and head stations. The sub-stations have increased to 129, the 160 church members to 2,025, the 233 children in schools to 3,278.

Portuguese This province of
Evangelizers Angola is a large
in Angola. field, and has been under Portuguese control for more than 400 years. Rev. E. C. Withey, who has spent sixteen years in Angola, says: "Portuguese rule has put an end to many barbarities practised under the old native *régime*, and in the present day at least it is not in Africa intolerant of Protestant missionary work. On the other hand, the Portuguese policy has never been to study the good of the conquered country, and many cruelties have been inflicted by them in the prosecution of the slave trade, which still exists, tho carried on covertly under guise of the 'contract system.' The government has been and continues to be one of oppression and extortion, and is corrupt. Almost no improvements in the line of roads, bridges, etc., have been made in the country during all these years, so that for transportation, people in the interior are still dependent upon the primitive mode of carrying things on the head."

The White Population of German East Africa, in 1899, was found to be 1,058, of whom 842 were Germans. There were 164 male, 33 female missionaries, 29 wives of missionaries, 15 female nurses. The negro population is reckoned at seven or eight million.

Missionary While the cry of
"Luxury" in missionary luxury
Uganda. is sometimes raised, the opposite charge of neglect of our missionaries' comfort is also made now and then. One illustration of the reasonable care which the committee take of the missionaries will be interesting to our readers. It is well known that on the journey up to Uganda it has been difficult, if not impossible, to employ beasts of burden

successfully. The committee, feeling that the lady missionaries ought to be saved the strain of marching some hundreds of miles under an African sun, have hit upon the expedient of supplying them with one or two *jinrikishas*—in reality a form of light wheel chair—each to be drawn by one man. The experiment has been rendered feasible by the construction of a good path to Mengo, which replaces the narrow and winding tracks of old time.—*C. M. S. Gleaner*.

From Night to Day in Africa.

One of the missionaries of the Basle Society at Coomasie gives a pretty account of an excursion—half school treat, half preaching tour—made in what was a few years ago one of the blackest and bloodiest districts in Africa. For two days this man marched with his school children, two and two, clad in white garments, and singing as they went, from village to village, visiting sixteen in a short circuit. Everywhere there was a welcome, a brief talk about the Gospel, and the children were regaled with fruit and other native delicacies. Order and peace seem now to reign in this once savage region.

The Blacks in Basutoland.

Basutoland, in which the French Protestants are the chief missionary influence, is, as we know, under British supremacy, indeed, but perfectly free in its inner affairs. The official reports—not merely those of the missionaries—show, as is remarked by the *Missions-Freund*, that the blacks develop better under white influence but without compulsion from the whites, than where—as in the Transvaal—they are under coercion. Agriculture is increasing, many Basutos are learning trades, and during the last year 30,274

passes had to be made out to men who were going out of the territory to look for work in the villages or mining towns of the neighboring colonies. This means that a fifth of all the men went abroad to seek work.

News from Wellington, South Africa.

A recent comer to this famous educational center writes: "Mr. Murray's schools here are more numerous than I knew. First, there is the girls' seminary, started twenty-six years ago by Miss Ferguson and Miss Bliss, with five or six buildings as dormitories and class-rooms, including Goodnow Hall, a fine recitation building with a large audience room. Then the college in Cummings Hall; the Institute, over which Mr. Clinton Wood presides—a real 'Bible Institute;' a normal training school for teachers; a large boys' boarding school; and what is called an industrial school, where poor girls get a little schooling, and also training in housework, sewing, etc., such as will make them good servants or house mothers. All these schools, including over 700 students, are under Mr. Murray's supervision, and are for the white population. Eighteen young men and 6 young women are training for mission work in the institute, and 50 have already gone into the mission field. Besides that number there are multitudes going from the college and seminary who carry the mission spirit into their home towns, and are doing beautiful service for the Master. The strong temperance spirit emanating from the schools here is a great blessing in this wine-producing land."

Anniversary of the Hereroland Mission.—The station of the Rhenish Missionary Society at Ujimbingue, Hereroland (German S. W. Africa), has celebrated its fiftieth

anniversary. During the half century it has been more than a dozen times attacked, plundered, burned. More than once it has seemed to have perished. Yet, by God's mercy, it not only survives, but is the center of a Christian congregation of 752 souls.—*Rheinische M. G. Berichte*.

The admirable German governor, Lieutenant Leutwein, we are glad to see, is still in the colony.

Christians of South Africa. Pastor Dietrich, of Breitung, in

Thuringia, a member of the committee of the Berlin Society, gives a pleasant account of a visit to the native congregations in the Cape Colony. Says he: "God, in my old age, has fulfilled a wish of my youth: I see and am journeying through the land in which our Berlin Society since 1834, along with other societies, has been working for the kingdom of God. The brown and black people, among whom I and my wife are daily passing to and fro, are for the greater part baptized Christians, our evangelical brethren. I have already preached twelve times in their handsome and pleasant churches.

"I have visited a good deal from house to house. Their rooms look neat and cleanly; the table is always decked with nosegays, procured from their pleasant gardens. The favorite flowers are roses, geraniums, mignonette, narcissus, pomegranate blossoms, and callas. They show much pleasure that one of the 'Fathers' (of the society) is visiting them. Church attendance on the Sunday and in the week may be said to be very good; the houses of worship are filled, and the congregations very attentive to the sermons. Many have to travel two or even three hours to reach church.

"The people are diligent workers, either on their own land or on

the neighboring Boer farms. The schools are prosperous, often having 200 to 300 children. Besides the missionaries the teaching is done by colored teachers, male and female, who have passed examination before the government inspectors. They accomplish as much as our county schools. The pupils are well-behaved, courteous, obedient, and fond of their teachers. I have stayed in the schools whole days, enjoying the scholars' answers. Bible history, catechism, proverbs, psalms, hymns, sit fast in their memory, and in answering Bible questions the children show much justness of apprehension." —*Calwer Monatsblätter*.

MISCELLANEOUS.

Business Men and Missions. If as business men we can not serve

Christ as direct ambassadors, we can serve Him by sending others, and promoting His work. When interest in missions is sincere, when the obligation is fully realized and met, and when business men apply to the work of missions, the same energy and intelligence which govern in their commercial ventures, then the proposition to evangelize the world in this generation will be no longer a dream.—*John H. Converse*.

The World's Wealth. Mulhall, the most noted of statisticians, has recently

revised his figures representing the wealth of the leading nations in the world, with the following result: United States, \$51,750,000,000; Great Britain, \$59,030,000,000; France, \$47,950,000,000; Germany, \$40,260,000,000; Russia, \$32,125,000,000; Austria, \$22,560,000,000; Italy, \$15,800,000,000; Spain, \$11,300,000,000. The foregoing computations are based upon values shown by real estate records, buildings, merchandise, railways, and the circu-

lating medium of each nation. He notes the fact that, while most European nations have attained their growth, the United States is apparently at the threshold of an industrial development which it has never dreamed of before. According to Mr. Mulhall, the wealth of the United States in 1850 was \$7,136,000,000; in 1860, \$16,160,000,000; in 1870, \$25,982,000,000; in 1880, \$43,642,000,000; in 1888, \$61,600,000,000; in 1898, \$81,750,000,000. The increase of wealth during the past ten years is nearly half as much as the total in 1880.

The Papacy and Foreign Missions. Why is it that Protestants display greater zeal for the world's evangelization than Catholics do? While from Protestant sources missions received last year nearly \$15,000,000, the great Propaganda was able to gather from all Catholic peoples together only a paltry \$1,333,311, which is less by \$500,000 than the income of the Church Missionary Society alone, is not much more than the Methodist and the Presbyterian churches in this country give, and only about twice the receipts of the American Board. The giving of Catholics by countries is in this order: France, \$818,417; Germany, \$79,516; Belgium, \$72,779; Italy, 56,936; United States, \$53,642; South America, \$32,894; Spain, 27,202; British Isles, \$25,860; Holland, \$19,485; Austria, \$12,578; Mexico, \$12,253; Portugal, \$5,056, etc.

The Samaritan Hospital of Stockholm has been notified that it is to receive a \$30,000 legacy by Jennie Lind-Goldsmidt. Otto Goldsmidt, one of the executors of his late wife's will, writes from London that the executors have selected the Samaritan as the institution coming within the terms of the legacy.

Christianity vs. Heathenism.—We must never forget the great contrast, already expressed: In heathenism man seeks God; in the Gospel, God seeks man. And only thus can man find Him.

Christianity the Only Religion of Song. The Christian religion is the only religion of joy in the world, and hence the only religion of song. No hymns are sung in Hindu temples, Buddhist pagodas, or Mohammedan mosques. Even in Jewish synagogues the tendency of the music, as I have observed, is to drop into the minor. It was a Christian apostle who said: "Be filled with the Holy Ghost, singing." Real Christian praise is the beginning of celestial and eternal psalmody. Such was the song of Paul and Silas in the prison at Philippi, when, as their biographer tells us, "the prisoners heard them," the poor captives, loaded with chains, raising themselves up from the cold ground to listen with wonder to the unwonted sound of those two voices pealing forth the praises of Christ in the midnight darkness of the dungeon. Heaven, too, listened to that song, and answered with the earthquake, which opened every door and set every captive free, as tho to teach the lesson that the liberation of the soul which finds its expression in joyful Christian praise is the prelude of every other form of liberty.—*Henry Grattan Guinness.*

Bible Societies. There are 73 Bible societies in the world, chiefly, of course, in Europe and America. The most prominent of these are the British and Foreign Bible Society and our own American Bible Society. The former was organized in 1804 and has since that time printed and circulated 160,000,000 copies. The American Society was

founded in 1817. Its output has been 66,000,000 volumes. It is estimated that the combined circulation of all Bible societies is about 280,000,000 copies. And trustworthy authorities say that adding to that of the Bible societies the output of private firms, 500,000,000 copies of the Sacred Scriptures have likely been circulated in the world during the present century. To-day indications are that in the coming century the spread of the Bible will astound even the most hopeful.

Missions and Nationality. Missions have an innate sense for the articulations of mankind for *nationalities*. Go hence and make all nations my disciples, saith the Lord. And Pentecost lays on the Church the charge of proclaiming the mighty works of God before all the races under heaven in the tongue wherein they were born. A predominant race, as now the European, will always be inclined to impose its culture and its speech oppressively upon the subordinate peoples, and so to bring about a uniformity, which is not of the nature of mankind. When missions come to a heathen people their first business is to learn that people's own tongue, to speak its own tongue, to render this its tongue capable—often with great labor—of giving expression to the lofty maxims of the Gospel, and to seek out the points of connection within this people's human traditions, from which the Gospel can most easily and naturally be proclaimed before it. And missions proceed to give the people the Holy Scripture translated into its own tongue, and thereby, when the necessary conditions of vital energy and of a measure of previous culture exist, missions supply the basis on which there may arise a new Christian people, with its comparatively in-

dependent development. On the whole, missions seek to spare and strengthen national peculiarities, so far as they are not evil. It has no interest in bringing about a uniformity in which they shall perish, but much interest in the various and manifold riches which God has deposited in the one nature of mankind, and in which the riches of the one Gospel are variously reflected. Altho missions well know how to value the culture which for many centuries back has grown up on Christian grounds, yet they do not cling superstitiously to the special European culture. The Savior of the world was, after the flesh, not of European stock, but of Semitic; He means that other races and other peoples shall also have somewhat to accomplish, and shall have their contribution also to make, and that, perhaps, by no means an insignificant one, to the collective life of mankind.—GUSTAV JENSEN, *Nordisk Missions-Tidskrift*.

Missions and Idealism. Missions give an important additional influence to the intellectual and spiritual life of our age by their *ideal character*. There is no surer death for all intellectual life than the materialistic way of thinking, which only asks how one can best enjoy the world that now is, and get the most satisfaction out of it. Missions are in thorough antagonism to materialism, inasmuch as they induce men to give up many or all the advantages involved in civilization and easy circumstances, in order to carry out the high aims of God's Kingdom. In the circle of home they have force to lift men above the often very narrow bounds which close in upon their life, and to bring them to serve the highest interests of universal mankind. Business enterprises, tho legiti-

mate, nevertheless aim at reaping gain among the non-Christian peoples, with whom they come in connection. The great European states are appropriating to themselves as much as they can of these peoples' territories, in order to give an outlet to their overflowing population, and to secure and extend their position in the clash of interests. Even the famous discoverers, whose names we mention with admiration and gratitude, are *seeking* something, namely, knowledge, which urges them forward, amid toil and self-sacrifice, through the unknown regions. They have little to give those to whom they come. Missions alone come not to take anything, but to give. They come, as was said of old, without money and without price, to give that which is greatest: a part in the kingdom of heaven. It is superfluous to speak of the privations and sacrifices which missionary laborers have to go through for the sake of the cause; in some of their places of labor there is now a reasonable measure of security, in others, little or none. Yet it must be acknowledged, that missions as a whole, in their comprehensive work over the whole earth, are a very especial witness to unselfish devotion for ideal interests. They are thus a distinct protest against all materialistic, soul-killing, ways of thinking, and a quickening leaven of all noble human life and aims.—GUSTAV JENSEN, *Nordisk Missions-Tidskrift*.

Missions in Church Life. It must be acknowledged that missions in *church life* are as yet far from having secured the position which appertains to them, and, therefore, the position which belongs to them in the intellectual and spiritual life of our time as a whole. Yet there are signs that the sense of missionary duty and

missionary work is not retroceding within the Christian Church, but is, as we hope, vigorously advancing. Let me mention a sign from the world of science. The well-known German missionary theologian, Dr. Warneck, demands that missions shall not be put on a level with any single branch of church work here at home, but shall, as representing advancing and conquering Christianity, have a right to an equal sum of energy and means with the whole of the upbuilding forces of Christianity within Christendom. There is also another feature to be noted out of practical church life: the now familiar movement among the student youth of the Christian nations, which largely bears the missionary imprint, and even ventures to speak and work for the fullest development of missionary action within a nearer future than is commonly accounted possible. Yet a greater thing will it be than any particular signs if the whole Christian Church, with voluntary devotion, will, with growing energy, raise up missions among the nations as her second grand concern alongside of her upbuilding work at home. For this we hope in God. Then will missions have a firmer position, and enter more deeply into the spiritual life of the twentieth century than they have yet been able to do in the century which is hastening to its end.—*Ibidem*.

Missions and Civilization. The two words—*Civilization* and *Missions*—which are here conjoined, most commonly call up the image of an antagonism, a conflict, between rivals, not to say enemies. But however strong a warrant present facts may seem to lend to this apprehension, we must not forget that these are facts which ought not to be, and that

their mutual relations offer other aspects, other possibilities. It is an opposition between near kindred, indeed, you might almost say between the child and its mother, at least its foster-mother. The civilization of which we are here speaking, and which is now making the circuit of the heathen world, whose missions are doing their work, is itself the child, or at least the foster-child, of missions. We have not here in mind the original heathen civilization, which has its home in the great communities of South and East Asia. This also is a mighty antagonist to missions, an antagonist whose strength and power of resistance are decidedly undervalued by most friends of missions. These talk much too airily about Christianizing India or evangelizing China, as if it could be accomplished all at once. They do not consider, that these are lands, or rather grand divisions of the world, whose population makes up half mankind. They confront missions, not in a state of barbarism, not with a feeling of deep destitution and longing for the gifts of the Christian world, but with the proud consciousness of an ancient culture, deeply rooted in the hearts, and in the social development of each people. This culture they are not in the least minded to exchange for the new foreign doctrine. Missions have thus far hardly taken a true aim against this antagonist. Still less have they dealt it a mortal wound. It will be the great question for the missionary history of the next century to answer, whether missions will then win or merely approach, the decisive victory over this cultivated paganism, while the now expiring century has only been witness to the partial victory of missions over uncultivated paganism.

But it is not this heathen civili-

zation we are thinking of in bringing together the two words civilization and missions. It is that civilization which has become the possession of the white race and the Christian peoples, and which now, with this imprint upon it, is journeying out among the other races. This civilization has not grown up on heathen, but on Christian soil. It may, indeed, derive its descent from the ancient Greco-Roman culture, but it has only reached us after having been adopted, cleansed, and transformed in the crucible of the Church. It has been brought to us along with Christianity, and is among us only as its child, or, at least, as its pupil, even tho it may in part have forsaken its mother and learned to despise her. And now it is roaming around in strange parts of the world, largely like a truant and degenerate child, that has forgotten his Christian training and learned evil things of the street boys. With all its disorders it too is, in its way, a missionary force in the heathen world, only its missionary influence is not for Christianity, but for the culture of the Christianized whites. This culture it displays to the heathen not in its nobler form, as raised and cleansed by the Gospel, but largely in its degenerate distortion, its apostasy from Christianity. This is that missionary work of culture, which in the outposts of civilization, abroad in the heathen world, encounters the missions of Christianity. And this encounter is often antagonism and conflict. One must be blind not to see that civilization in this form raises up great obstacles to missions and hampers their work. But we should none the less be blind not to see that this is not the normal, divinely intended relation between civilization and missions.—V. S. *Nordisk Missions-Tidskrift*,



PANAPA TENIHOTITI AND TOPOPOKI.

Two Maori Chiefs of New Zealand.

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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

* Condensed from an address delivered at the Ecumenical Conference on Foreign Missions in Carnegie Hall, Tuesday evening, May 1, 1900.

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.

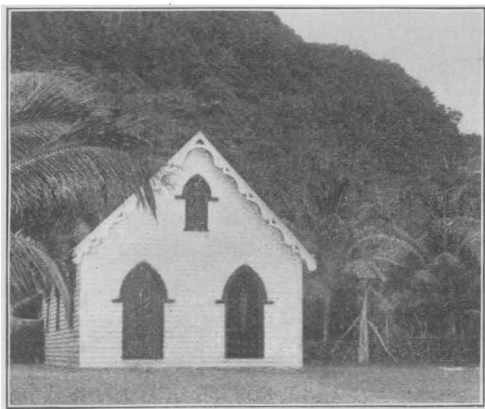
LIGHTS AND SHADOWS.

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.

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

* 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.

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

* 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.

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

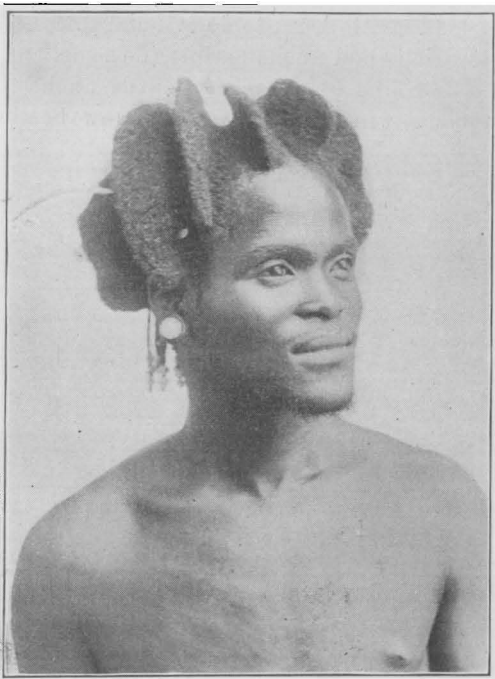
* Mr. Searle has been for over seven years engaged in work in South Africa, and has intimate knowledge of the whole situation. During his residence in Pietermaritzburg he was pastor of three congregations, white (European), black (Zulu), and colored (Griquas or half caste), but for the last two years 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

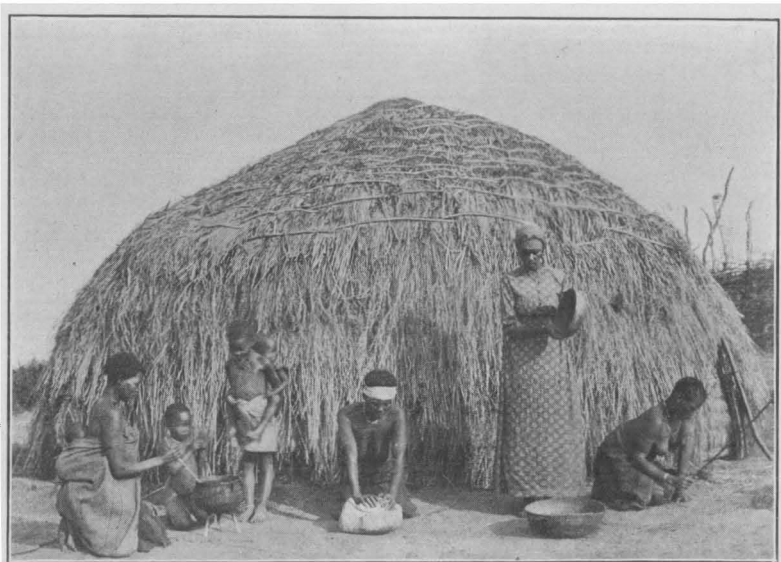


A ZULU MAN.

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.

THE GOSPEL FOR A WITNESS.

BY THE LATE REV. F. L. CHAPPELL.

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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.

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 ¹	\$19,126,120 ²	5063	484	218	1470	3567	3403	15,460

¹ 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"

² 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, Deacons, 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." **

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.

No 182.	Indian Famine Sufferers.....	\$ 1.00
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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, arrowroot, 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 ingatherings 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 Évangéliques*.

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.

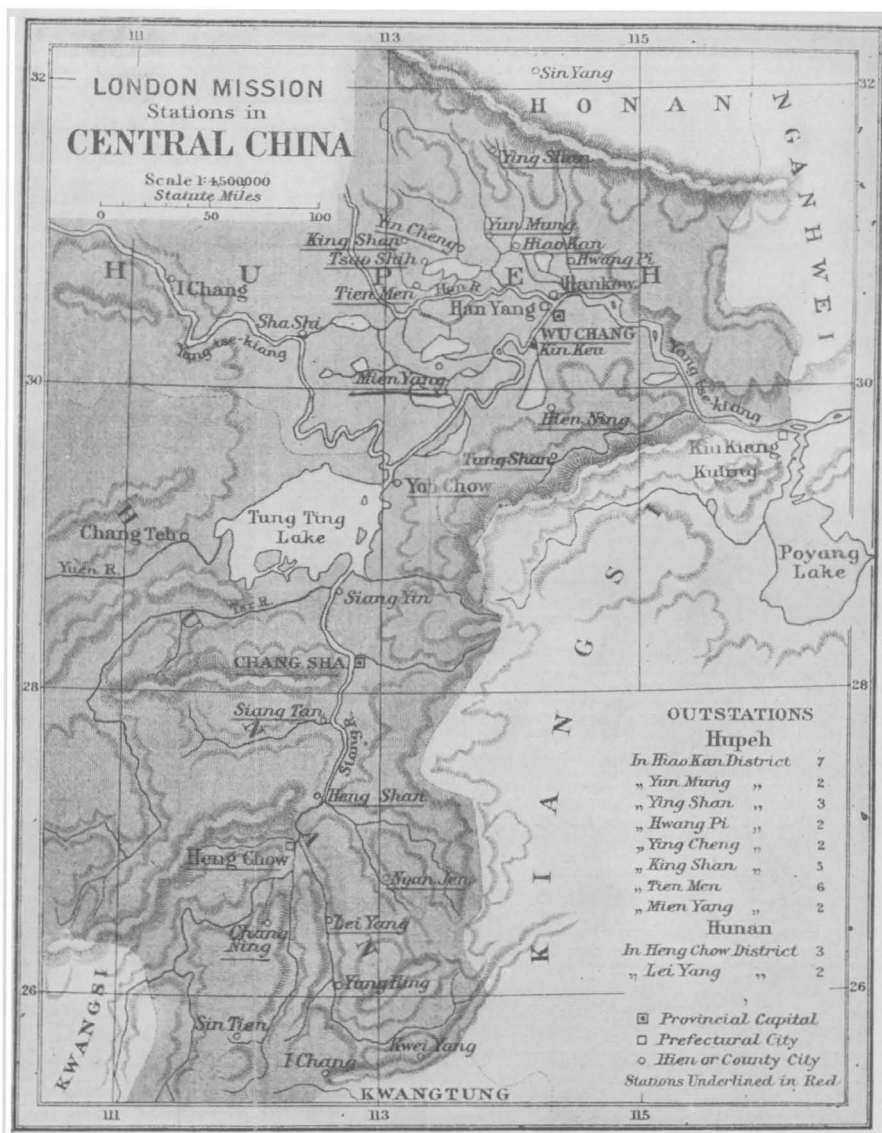
He was the eighth and youngest son of Dr. John Scudder, the first medical missionary sent out from America to India, in 1819. Of those eight sons, all born in India or Ceylon, seven were at one time members of the Arcot Mission,

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.



MISSION FIELD OF THE LONDON MISSIONARY SOCIETY IN CENTRAL CHINA.

Map furnished by Rev. Griffith John, D. D. (See p. 593).

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THE MINISTRY TO THE SICK AND WOUNDED SOLDIERY IN WAR TIMES.

BY THE EDITOR-IN-CHIEF.

The name of Florence Nightingale is inseparably connected with a new form of woman's ministry to man, generally, in a widespread movement for the *reform of sanitary conditions in the camp and campaign of soldiers and sailors.*

She was an Italian by birth, being born in Florence, Italy, in 1823, of English parents. Highly educated, brilliantly accomplished, of refined sensibility, every inch a woman, and with none of the masculine traits often associated with women of public action, God prepared in her a mighty force for the relief and, in fact, reconstruction of unhealthy and abnormal conditions in the British army, and through her success there inspired similar movements elsewhere.

She early showed intense interest in the alleviation of suffering, which, in 1844, at the early age of 21, led her to give close attention to the condition of hospitals, so that she, like John Howard, and Elizabeth Fry, who was called the "female Howard," undertook a personal visitation and inspection of the civil and military hospitals all over Europe. She studied with the sisters of charity in Paris the system of nursing and of management in the hospitals, and in 1851, at 28, herself went into training as a nurse in the institution of Protestant Deaconesses, at Kaiserwerth on the Rhine. Thus qualified, on her return to her own land, England, she put into thorough working order the Sanitarium for Governesses in connection with the London institution. All unconscious of the wide work for the world and the ages, for which God was thus fitting her, she had thus served a ten years' term of apprenticeship for the sublime and self-sacrificing career that lay just before her.

In the spring of 1854, when she was in her 32d year, war was declared by Britain against Russia, and a force of 25,000 British soldiery embarked for the Golden Horn. The battle of Alma was fought on September 20, and the wounded, with the sick, were sent

down to the hastily improvised hospitals made ready to receive them on the banks of the Bosphorus. Crowds of men in every stage of sickness, and suffering from wounds unskilfully treated, and, still worse, neglected, were there huddled together. How unsanitary the conditions were may be inferred from the average rate of mortality. The hospitals were more fatal than the battlefield—the ordinary casualties of the fiercest battle being insignificant in comparison to the death rate in the wards.

Dr. Hamlin well remarks that the Crimean War brought out both the noblest and basest attributes of human character. There were Hedley Vicars among the officers, and Dr. Blackwood among the chaplains, and his noble wife, Lady Alicia, and Florence Nightingale in the hospitals, that will forever stand out as the glory of our common humanity and Christianity. But the same events gave opportunity to exhibit the meanest selfishness and sordidness.

In the great hospital at Scutari the greatest sufferings were in the night. At 10 o'clock the lights were put out for the night, and no one came near the sufferers until the morning. The night was made hideous and horrible by agonizing cries for water, groans of the dying, and ravings of the delirious. Dr. Hamlin offered Dr. Menzies, the chief physician, his own help and that of a dozen or fifteen of his most trustworthy students as night watchers, but the proposal was not only rejected, but rejected with asperity. He went further, and applied to Gen. Posgaiter, commissary general, offering to organize a relief force of volunteer night watchers from American and English residents, and obey all rules, subject to Dr. Menzies' orders, simply to relieve the awful and needless sufferings of the sick and wounded soldiers. The only result was another repulse, when the commissary general forwarded Dr. Hamlin's note with his own, the doctor replying curtly, "We can not admit any outside interference." And so thousands of brave sufferers were cruelly left to agony of thirst, torture of pain, and even to suffering of death, in the darkness of a doubly unrelieved night.

Of course, in such a hospital the conditions were horribly unsanitary. The smell was like that of a dissecting chamber where corpses lie in all stages of putrefaction, nauseous in the extreme, and showing not only neglect, but downright incapacity on the part of medical attendants. Dr. Menzies was finally removed and in disgrace.

Dr. Hamlin tells also of the condition of things in the Kulelie hospital. The battle of Inkerman was fought in November, 1854. A week or so later, the *Himalaya*, the huge English iron merchant steamer, was lying at Kulelie, and 250 wounded were in the cavalry barracks and some Russian wounded on the float wharf. Both the English and Russian soldiers' blankets were full of lice, and Dr. Hamlin says: "I picked off 11 of the most atrocious beasts I ever saw from my woolen gloves." The English wounded had had no washing done for

five months, for lack of wood and water, and their underflannels were such nests of vermin that they preferred the suffering from the cold. There was plenty of clothing, but it could not be worn. Dr. Hamlin appealed to the chief physician about the washing, but met only another surly reply, "It could not be done." When a way to do it was suggested, he damned Dr. Hamlin as an intruder, his dirty meerschaum hanging in the corner of his dirtier mouth. Dr. Hamlin then found the "sargeant" of the clothing, who showed him a great hall where were piled up garments for 1,000 men. The place was a plague breeder, unventilated, with beds, and bedding, and clothing taken from the wounded and the dead, filthy and full of vermin, and such looking animals, overgrown, fat, *hellish* looking, their bite like that of a scorpion, irritating and maddening, producing fever heat and burning itch. Dr. Hamlin says that they killed more men than the bullets. In despair of cleansing such clothing a furnace was built to burn it.

Florence Nightingale, with her nurses, appeared on the scene of the Crimean conflict, and all was changed in these hospitals. She had many coadjutors, and evinced large capacity to deal with the conditions she found. One improvement followed another in rapid and glorious succession, until the hospitals became models of sympathetic care and sanitary provisions. The tedious nights of suffering were relieved and shortened by the tender, sympathetic hand and heart of woman—all presided over by one woman who combined in herself marvelous common sense, sound judgment, and intelligent Christian capacity.

The crisis in the Crimea which led Florence Nightingale to offer herself as a missionary to the sick and suffering at Scutari, was one of what Dr. Croly called the "Birth hours of history." The reorganization of that nursing department at Scutari meant a reform in all the treatment of sick and wounded soldiers and sailors in war times, and a permanent and world-wide advance in this department, even among semi-civilized peoples.

Lord Herbert, then at the War Office, gladly accepted her offer, and within a week after, Miss Nightingale was on the way with her nursing corps. She reached Constantinople in November, 1854, just before the battle of Inkerman, and the beginning of the terrific winter campaign, in time to receive from that second battle the wounded, tho the wards already had in them 2,300 patients.

History, poetry, and art have vied with each other fitly to represent the heroic devotion of that woman of thirty-one, to the sufferers from that cruel war. She was known to stand on her feet twenty hours at a time, without once sitting down, that she might personally see sufferers provided with such accommodation and care as their condition called for. The following spring, while in the Crimea organizing the nursing departments of the camp hospitals, she herself paid the penalty of her

untiring toil and unsparing self-sacrifice, in a prostrating fever. Yet she refused to desert her post of duty, recovered, and remained at Scutari until the British evacuated Turkey in July, 1856.

How many soldiers owed life and health to her we know not, for of some facts no history has ever been adequately written. But the mental and physical strain told upon her naturally frail constitution. She, like her Master, saved others; herself she could not save. She yet lives, but is an invalid, withdrawn from public life into the quiet of her rural home—modestly shrinking especially from the visits of the curious, who would like to see the heroine of the Crimean hospitals, but still devising means for the improvement of the health of the soldier.

In 1857, when a commission was created to inquire into “the regulations affecting the sanitary conditions of the British army,” she supplied a paper of written evidence, in which with peculiar force she emphasized the great lessons learned in the Crimean War, which she fitly characterized as a “sanitary experiment on a colossal scale.” During her experience there, the results which accumulated under her own eyes proved that, with proper provision for food, clothing, cleanliness, nursing, and various sanitary conditions, the rate of mortality among soldiers may be reduced to *one-half of the average death-rate in time of peace and at home!*

Such discoveries naturally fixed her mind on the general question of sanitary reform in the army, and, first of all, the army hospitals. In 1858 she contributed other papers on hospital construction and arrangement to the National Association for Promotion of Social Science. Her “Notes on Hospitals,” clear in arrangement and minute in detail, are alike valuable to the architect, engineer, and medical man. Her “Notes on Nursing” is a text-book in many a household.

The results of her work in the Crimean War prompted a fund to enable her to form an institution for training nurses, which yields an annual interest of £1,400 sterling. No separate institution has been formed, but the revenue is applied to training a superior order of nurses in connection with existing hospitals.

How highly Miss Nightingale's opinions are held in esteem even by the British Government is evinced, for example, by one fact. When, in 1863, the Report of the Commission on the Sanitary Condition of the Army in India was made, in two folios of 1,000 pages each, the manuscripts were forwarded to her for her examination, and her observations are inserted with the published report. In these observations and comments there is such a masterly array of facts, such clearness of statement, and such incisive force that they render it one of the most remarkable papers ever reduced to written form, and it marks a new era in the government of India.

As already hinted, the study of Miss Nightingale's career natur-

ally suggests a comparison with the singularly parallel career of John Howard, who attempted his circumnavigation of charity in the interests of the prison reform, and of Elizabeth Fry, who, born ten years before his death, in a remarkable manner took up and carried on at Newgate and other prisons of Britain the work he began. It is another curious coincidence that each lived about the same period—65 years.

The labors of Miss Nightingale have led to the formation of the *Red Cross Association*, which had its origin, nine years after the Crimean War called her to the scenes of Oriental conflict, in a proposal made in February, 1863, at a meeting of the *Société Genèveise* by Henry Dumant, who had witnessed the horrors of Italian battlefields, whether it would not be possible in time of peace to form societies for the relief of the wounded when war should again break out. A committee appointed to examine into the matter called an International Congress at Geneva in the autumn of the same year; and another general congress convened in Geneva in 1864, at which sixteen European powers were represented, and the terms of a treaty were signed by twelve delegates and later by four others. The principal terms of this convention were that in time of war the hospitals and all pertaining to them be considered as on neutral ground, and wounded or sick soldiers shall be cared for to whatever side they belonged in the conflict.* It

* ARTICLE I.—Ambulances and military hospitals shall be acknowledged to be neutral, and, as such, shall be protected and respected by belligerents so long as any sick or wounded may be therein. Such neutrality shall cease if the ambulances or hospitals shall be held by military force.

ARTICLE II.—Persons employed in hospitals and ambulances, comprising the staff for superintendence, medical service, administration, transport of wounded, as well as chaplains, shall participate in the benefit of neutrality while so employed, and so long as there remain any wounded to bring in or to succor.

ARTICLE III.—The persons designated in the preceding article may, even after occupation by the enemy, continue to fulfil their duties in the hospital and ambulance which they serve, or may withdraw to join the corps to which they belong. Under such circumstances, when these persons shall cease from these functions, they shall be delivered by the occupying army to the outposts of the enemy. They shall have the special right of sending a representative to the headquarters of their respective armies.

ARTICLE IV.—As the equipment of military hospitals remains subject to the laws of war, persons attached to such hospitals can not, in withdrawing, carry away articles which are not their private property. Under the same circumstances an ambulance shall, on the contrary, retain its equipment.

ARTICLE V.—Inhabitants of the country who may bring help to the wounded shall be respected and remain free. The generals of the belligerent powers shall make it their care to inform the inhabitants of this appeal addressed to their humanity, and of the neutrality which will be the consequence of it. Any wounded man entertained and taken care of in a house shall be considered as a protection thereto. Any inhabitant who shall have entertained a wounded man in his house shall be exempted from the quartering of troops, as well as from the contributions of war which may be imposed.

ARTICLE VI.—Wounded or sick soldiers, whatever their nationality, shall be cared for. Commanders-in-chief shall have the power to deliver immediately to the outposts of the enemy soldiers who have been wounded in an engagement, when circumstances permit this to be done, with the consent of both parties. Those who are recognized as incapable of serving after they are healed, shall be sent back to their country. The others also may be sent back on condition of not again bearing arms during the continuance of the war. Evacuations, together with the persons under whose direction they take place, shall be protected by an absolute neutrality.

ARTICLE VII.—A distinctive and uniform flag shall be adopted for hospitals, ambulances,

was necessary, according to Article VII., to have a flag or sign to distinguish those laboring under the direction of this organization. A red cross upon a white background was chosen. This choice was for the purpose of honoring Switzerland. It shows the flag of that country reversed. In 1867, at Paris, the rules of the Convention were extended to naval conflicts also. The beneficence of the Red Cross Association was soon and very grandly proven, in the wars of 1864 and 1866, and subsequently in the Franco-Prussian, Russo-Turkish, American Civil War, American-Spanish War, etc. In the war of 1866 nearly 14,000 Austrian wounded were cared for by the Prussian Society of the Red Cross, at a total expense of over \$1,500,000, and in the Franco-Prussian War the Red Cross had 25,000 beds in towns between Dusseldorf and Baden alone.

In 1883 Queen Victoria instituted the Red Cross Order in behalf of the British army, with a fitting decoration.

With the Red Cross movement in America, the name of Clara Barton is conspicuously linked. Every country in Europe and almost every nation on the globe has signed this treaty, the United States being almost the last formally to accept its humane principles.

During the late war, among women were many who followed the American armies, and cared for the wounded upon the battlefield and in the hospital. One of the very best of these nurses was Miss Clara Barton. With untiring zeal she worked, with her heart of love, through all those years of the civil war. Her labor for others did not close when the war was at an end. Many an anxious parent or friend had sons or loved ones asleep in nameless graves. Miss Barton began the great task of marking the graves of those who fell in that war, and for three years she labored and toiled, until success beyond all expectation crowned her efforts.

The close of this task found her, like Miss Nightingale, broken in health, and her physicians urged her to go to Europe for a change of air and rest. Not long after the Franco-Prussian war broke out, and the sufferings incident to war led her again to enter the battlefield to alleviate them, and here made her acquainted with the work-

and evacuated places. It must on every occasion be accompanied by the National flag. An arm-badge shall also be allowed for individuals neutralized, but the delivery of it shall be left to military authority. The flag and arm-badge shall bear a red cross on a white ground.

ARTICLE VIII.—It is the duty of the conquering army to supervise, as far as circumstances permit, the soldiers who have fallen on the field of battle, to preserve them from pillage and bad treatment, and to bury the dead in conformity with strict sanitary rules. The contracting powers will take care that in time of war every soldier is furnished with a compulsory and uniform token, appropriate for establishing his identity. This token shall indicate his name, place of birth, as well as the army corps, regiment, and company to which he belongs. In case of death, this document shall be withdrawn before his burial and remitted to the civil or military authorities of the place of enlistment or home. Lists of dead, wounded, sick and prisoners shall be communicated, as far as possible, immediately after an action, to the commander of the opposing army by diplomatic or military means.

The contents of this article, so far as they are applicable to the maxim, and capable of execution, shall be observed by victorious naval forces.

ings of the Red Cross. She saw how incomplete was her labor in the American Civil War, through inadequate organization. The Red Cross supplied the lack. The child bearing a cup of cold water to a wounded soldier was absolutely safe in the enemy's ranks, with the Red Cross on the arm.

Miss Barton returned to America, resolved to have the principles of the Red Cross adopted by the United States. She visited President Garfield, who had been a soldier, and knew how much suffering might be alleviated by proper means, and he promised to do all in his power for the new movement. He brought it before his cabinet, and had it brought before congress, and through his labors it passed both houses. Laws regulating the action of the nation in times of war, were changed to conform with the regulations of the Red Cross. Just as the treaty was ready for his signature, the assassin's bullet took his life.

This treaty of the Red Cross is one of the missionary movements of our century. It has caused all nations to see more fully the cruelty and horrors of war, and has tended toward the settlement of national difficulties by arbitration, rather than by arms, thus, indirectly, furthering peace and unity among nations. Even outside of the miseries of war, this organization has for its prime object the relief of suffering. Muskets and cannon may be silent for a while, but the warring elements, fire, water, and wind, may cause suffering at any time. With this in view, there has been added to the original what is called the American amendment. At Washington, D. C., is stationed a field agent, who visits in person every place where aid is rendered. In 1881 it relieved those who suffered from the effects of the forest fires of Michigan; in 1882 the suffering incident to the Mississippi overflow; in 1883 from the disaster of the Ohio River, and the Louisiana cyclone, etc. War will never again be attended with the nameless and needless terrors and horrors of the Crimean hospitals. Christianity has indirect as well as direct effects; and her mission in the world is not only glory to God in the highest, but on earth peace, good will toward men.

PUERTO RICO AS A MISSION FIELD.

BY H. K. CARROLL, LL.D.

Late Commissioner for the United States to Puerto Rico.

Puerto Rico is not a large field, but an interesting and important one. It is important, because it is soil of the United States, and is destined to become a winter resort and a fruit garden, like Florida; because its people, tho simply described as "citizens of Puerto Rico," in the civil government law just enacted by Congress, will undoubtedly become in fact and in form citizens of the United States, like the

Spanish populations of New Mexico and Arizona. It is interesting, because it is, so to speak, virgin soil. The people, tho Catholics, and Catholics exclusively by birth and training, seem to have little or no prejudice against Protestantism. It is curious that in the mind of the common people of Puerto Rico, all who are not of the Catholic faith are classed as "*Judios*," Jews. No instances of religious hatred came under my notice. Nobody asked me whether I was a Catholic, or what my faith was, altho I talked to scores of people on the subject of religion. I met no native Protestants, and believe there were few or no Jews in the island prior to its acquisition by the United States. There was a small Protestant church, of the Anglican order, in Ponce, chiefly, if not entirely, for the benefit of foreigners, and another church of the same denomination in the island of Vieques, off the east coast of Puerto Rico. The latter had a colored man as pastor, and probably was for the accommodation of Protestant negroes from other West India islands, who had been brought there to work on the large sugar estates. I did not see the latter church. The one in Ponce was a modest, wooden structure.

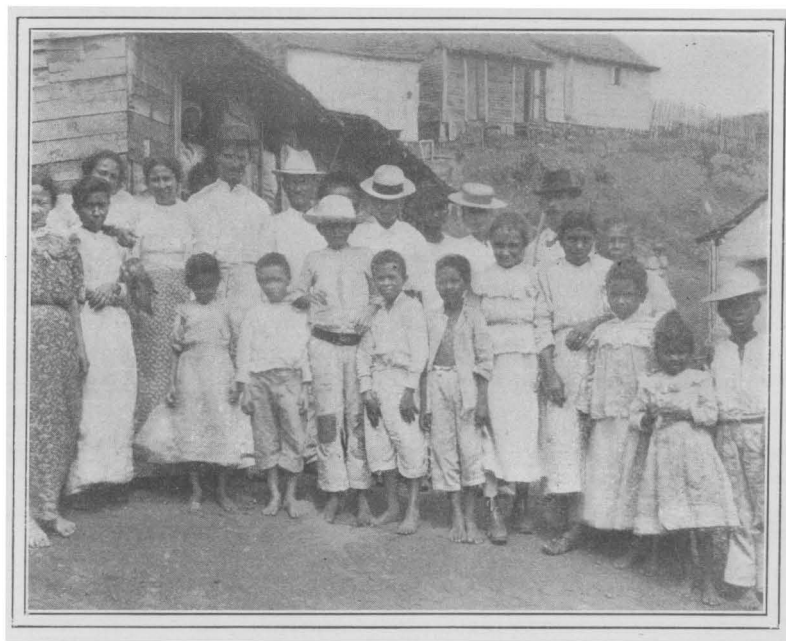
THE CHARACTER OF THE ISLAND.

Before describing the religious character of the people, and the kind of church accommodations they have been accustomed to, I must say something about the island itself. Puerto Rico is a strikingly beautiful country. Around the shores of the island, which is nearly a parallelogram in shape, about forty-five by ninety or one hundred miles in size, there is a strip, varying in width, that lies at or just above the level of the sea. This strip is wider on the northern than on the southern side. All the interior is mountainous. Roughly speaking, there are two chains running east and west, but the traveler will find great difficulty in making out any direction or orderly arrangement of the very irregular elevations. The mountains and valleys appear to have been thrown together in delightful confusion. One valley opens into another; one mountain appears to rise out of another mountain. Mountain and valley are covered with the richest verdure. The only barren faces to be seen are those which look toward the Caribbean, where there is an arid belt. From base to summit of the highest peaks tropical vegetation abounds. In crossing the island one may see a tobacco farm extending from bottom to apex of one of these mountains, covering the whole side. It is marvelous how the peon contrives to work on the precipitous side with hoe and machete.

The trees and plants are those usual to the tropics. All varieties of palms, including the royal and the coconut; banana, breadfruit, orange, lemon, the beautiful and showy flamboyant, the wild almond, the nispola, which bears a very sweet fruit, the quenepas, with its small regular leaves, forming a wondrously thick foliage, the tama-

rind, with its refreshing fruit, the lime, etc. The highest mountain is five thousand feet above the level of the sea, and there are many which range from two thousand to two thousand five hundred feet. The scenery is grander than that of the Catskills, but somewhat less rugged than that of the Rockies. The valleys and lowlands grow great crops of sugar cane; the higher lands tobacco, and still higher lands fine grades of coffee. The soil is very rich, and seldom fails to give good results to the husbandman. The chief industry is agriculture.

The climate is equable. The range of the thermometer is very small. In New York it is more than a hundred degrees; in Puerto Rico scarcely thirty. It is never extremely hot. The mercury seldom



A GROUP OF PUERTO RICANS NEAR YAUCO.

climbs to ninety-one or ninety-two, hardly once in a generation higher; cool winds blow constantly, tempering the heat, and the nights are invariably cool. From October to April the weather is nearly perfect. In the summer it is slightly warmer, and considerably more humid. It is naturally a healthy island. With care as to the sanitation of the cities, there is no reason why the bill of health should not be as good as in our own country. The prevailing diseases there, as here, are malarial fevers, consumption, and rheumatism.

The population numbers, according to the census recently taken by the United States, about nine hundred and fifty-seven thousand. Considering the area, which is about three thousand six hundred

square miles, Puerto Rico is a densely populated country. The traveler, however, is not impressed at all by this statistical fact. The cities are not numerous, nor very large. The people are chiefly in the rural districts, and yet along none of the routes I traveled, and I visited nearly every considerable place in the island, did I see many houses or huts. The tendency of the peasant population has apparently been to scatter, and not concentrate. This is a fact of very great importance, as I shall show further on.

The people are chiefly of Spanish and African descent. Slavery was abolished in 1873. Since then the black race has been decreasing in numbers, doubtless due to the fact that intermarriage between the whites and blacks is quite general among the peasant class, who know no caste. According to the Spanish census of 1897, about sixty-five per cent. are whites, twenty-six per cent. mixed, and nine per cent. black. The negro does not differ very much in appearance and physiognomy from our own colored man, a little more inclined, perhaps, to leanness. The native whites are thin, spare, undersized people, alert, active, industrious, but not very strong. Their poor and insufficient diet of course accounts for their weakness. Native rum, of which they have become latterly large consumers, does not tend to invigorate them. Between them and the Spaniards, that is, those born in the peninsula, there is dislike on the one side, and contempt on the other. All the offices and the government favors went to the Spaniard, while the Puerto Rican has been a hewer of wood and drawer of water. The merchants and bankers, and moneyed classes, were Spaniards or Germans, or other foreigners; most of the farm-owners, the peasants, and the artisans generally, natives. The Spaniard was generally an oppressor, and the natives hated him accordingly. This is a fact which it is necessary to keep constantly in mind in order to understand the political, social, or religious condition of the people.

THE RELIGIOUS CONDITIONS.

The Catholic religion was, of course, the one religion for the subjects of Spain. It was the religion of the state, and the governor-general was *Patronato Real*, and governed the Church pretty much as he governed the State. Associated with him in his council was the bishop of the diocese, which belonged to the province of Santiago, Cuba. The State annually made appropriations for the repairs of the churches and for the support of the priests. The churches were built in part by donations, in part or in whole by municipal funds, raised by taxation, or subscription, which was practically an assessment, and in part by insular appropriations. The title to this property was not recorded, because the law forbade it. The church now claims it, and so do the municipalities.

The priests were nearly all Peninsular Spaniards. Paid by the

State, they were regarded as partisans of the governor-general. In the years of persecution of the natives, it was thought that priests betrayed the secrets of the confessional to the State, and got husbands punished through the confessions of their devout wives. Many of the priests were not good men. They were avaricious and thought more of their fees, which were contrary to law, than of their duties, and lived lives which were not exemplary, to say the least. Mr. Brau, the historian of Puerto Rico, himself a Catholic, says, "In this island are many priests who do not lead very moral lives, and who frequent gambling houses." He speaks of priests who gamble, dance, go to the cock-pit, enter into the practises of the money-changer, and associate with the dissolute, and says their mode of life seems more akin to that of oriental seraglios, than to the austere silence of the rectory. Not a few of the priests who had livings when the Americans came, had amassed much property and were quoted as rich. On the other hand, the few native priests were poor, but bore an excellent reputation.

The monastic orders never obtained a very strong foothold in Puerto Rico. The government broke up, many years ago, the two orders which had houses in San Juan, and took possession of the property, allowing the chapels to be used for religious services. The friars, who became a scourge in the Philippines, were fortunately kept out of Puerto Rico.

There are no very fine churches in Puerto Rico. They compare well enough with other buildings, but are not imposing nor very richly furnished. The cathedral in San Juan is in no wise a remarkable edifice. As is usual in Spanish countries, the church invariably occupies a prominent position on the chief plaza. San Juan is well supplied with churches, much better than other cities. The ecclesiastical property in the capital is very valuable, as the area of the city is limited, and there is but little land. The church in the island is, however, far from rich. It depended on the State for its running expenses, and not at all on the people. When the State failed it, it was bankrupt, having no endowment or property yielding income. It had never taught the people to give, and they had no mind to give, anyway. They had no confidence in the administration. They did not fall away from the church, they did not abjure the faith; they simply neglected the services of the church, and only called on the priest when they wanted to be married, christened, or buried—not even then in about half of the cases.

I found a few freethinkers or secularists who were entirely alienated from the church. There are also some Freemasons, who are looked upon by the church as deniers of the faith; but there are no atheists. The people believe in religion, and grieve that the church fell into bad hands in so many instances. This was the situation as I found it in 1898 and 1899.

So far as I could ascertain, nothing, or next to nothing, was being done to cure the existing evils of indifference on unwedded unions, and the frightful proportion of illegitimate births, or to extend the ordinances and blessings of the church to those who were practically isolated from it. There was catechetical instruction in the public schools, but that only reached a minority of the children; there were no Sunday-schools; the nuns did faithful work among the orphans in the beneficencia in San Juan; there were two or three church schools, but the great majority of the people seldom had the services of a priest or went to confession.

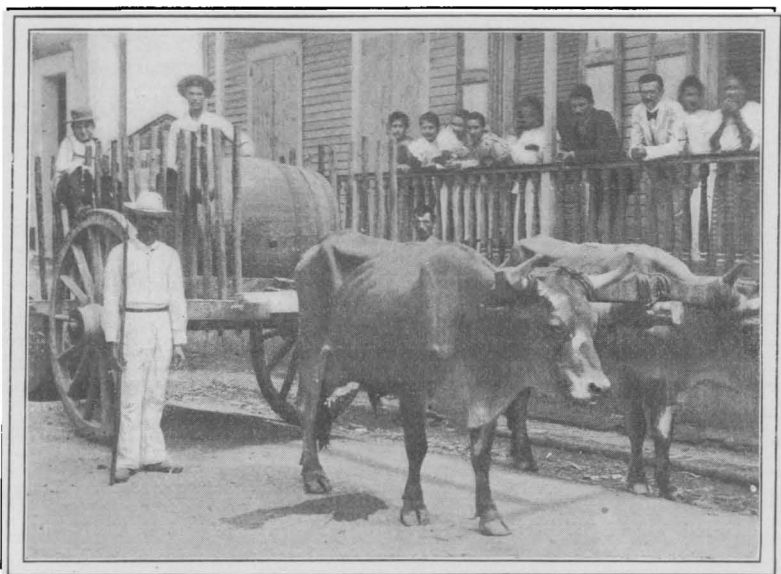
This neglect was due in large part to the fact that the rural population is so widely scattered. The public school system tried feebly to reach the peasant class, but could not or did not to any appreciable extent. The church provided for regular Sunday services in the chief cities and towns, but not in the rural districts. It should be remembered that a municipal district in Puerto Rico is like a county in the United States. It takes its name from a large town or city where its seat of government is. There is often four or five times as many people outside one of the chief cities or towns as in it, and with bad roads it was not to be expected that people would travel for miles to go to confession. This scattering of the people is a serious matter for government, society, and church. How shall these peasants on plantations be reached with civilizing influences? How are their children to be educated? How is the church to bless them with its ministrations and instructions? The government must adopt some policy of concentration that will draw the people together into villages and hamlets. Here is a problem for the missionary, to reach this immense neglected rural population. It can not be solved in a day. The children must be educated, but they must be clothed before they can be gathered into schools. The peasant lives in the most extreme poverty, and he is hopeless of better things. He must be instructed and encouraged, and it will require all the wisdom that Christian missionaries are master of to accomplish this task.

SUPERSTITIONS AND AMUSEMENTS.

The peasant is superstitious. Their lot is hard and they have no recreation and no rational amusements. They go to the cock-fight Sunday afternoon, to the rude dance Sunday evening, and they love to gamble. With these things they mingle religion in this way: They promise a mass to the Virgin if she will help them to select the right lottery ticket; they burn a candle to the favorite saint that they may dream on which cock to bet, and they dedicate a rosary to Saint Anthony of Padua, if an unusual result is secured. In the feast known as the Candelaria days and nights are given up to gambling in market-places and in stores, in the most public way. Boys and girls invest their

pennies, and senoras and señoritas, as well as men of all classes, try their chances at fortune's wheel. I saw a large city in the feverish excitement of gambling in this religious celebration. There was no disorder, and many seemed to regard it as simply a pleasant pastime; no doubt there were some who staked their all on a turn of the wheel and developed the passion which this vice always excites. The city fathers excused rather than defended the annual suspension of the laws against gambling, and said it was a holiday for scores of country people who came to the city to take their chances and also to do their shopping. They say for most people the betting of pennies is a harmless amusement.

Superstition is general. After the Sunday morning mass I have



A STREET SCENE IN PONCE.

seen, particularly in country churches, devout colored women going from shrine to shrine, from statue to statue, bowing and worshipping, telling their beads, kissing the feet of the tawdry representations of the Virgin, and showing the utmost religious fervor. But the services were generally attended by only a handful. Women predominated, and colored women seemed to be the most fervent. There was every sign of neglect in the cathedral at San Juan. There were several large confessional boxes, indicating that at one time there had been many devout Catholics; but when I first saw them, immediately after the Spanish evacuation, they were covered with dust and festooned with cobwebs. Of the persons present at mass nearly half were Americans.

The first Protestant worship in San Juan was begun in the large

opera-house, under the auspices of a Christian association, representing several denominations. It was well attended at first, but the small congregation was lost in the large, gloomy, cheerless place, and the natives were not attracted to it. The Disciples of Christ, the Lutherans, and other denominations began services in small, out-of-the-way rooms, exciting little interest. What is needed is neat, attractive churches, with audience rooms on a level with the street. The Presbyterian services, recently begun in Santurce, a suburb of San Juan, are very popular; so are those established in San Juan, in April, by Dr. Drees, representing the Methodist Church. He proposes to have two services in English, one for Americans, another in a different quarter for colored people, and a third in the Spanish.

I think there is little doubt that Protestant worship, in neat, attractive churches, with plenty of good singing (the natives are fond of music), with Sunday-schools, young people's societies, etc., each church becoming a social center, would command many worshipers. The people do not hesitate to send their children to Sunday-school. One bright little fellow of nine asked the missionary, "What kind of worship is this, Catholic?" When told that it was not Catholic, but Protestant, he responded, "I like it better than Catholic worship." He said he kept his Sunday-school tickets in his missal!

The social feature of Protestantism would alone commend it to the people of Puerto Rico. Belonging to the Latin race, they are naturally fond of social pleasures. Of these they have but few. They have balls and occasional theatrical performances, but little else. The church is not a center of activity as it is here. It has no guilds or societies, nothing to bring the people together except its regular services. There is little visitation between families, on account of the difficulty and expense of travel. There are no vacations or excursions; the books are few and the readers fewer; there is a woful lack of rational amusement and recreation for both young and old. For this reason, Protestant churches, with their many sources of interest, would be attractive and helpful.

Education, both primary and secondary, needs to be provided. At first I thought the government would be able, in a short time, to provide all that is necessary, but I have changed my mind on that point. It will take years, with immense sums of money, to supply the needed accommodations. Meantime the churches might do a vast amount of good by opening both primary and secondary schools in certain localities. The high schools already opened under missionary auspices are crowded. Parents are very anxious for their children to learn English, and there are many who can afford to pay for advanced instruction for boys and girls who have already a fair primary education.

Medical work ought also to be begun. There is a great deal of suffering among the poor for lack of medical attendance. All the

municipalities pay "titular doctors" for service of the poor, but the poor get, for various reasons, little attention. If the municipal doctor shows reluctance to respond to a call, the people hesitate to go to him again. They are sensitive, and never demand as a right what the law provides for them. I questioned many of them in the poor quarter of Arecibo, Yauco, and other cities. Some said that the titular doctors were unwilling to come to their homes, but would give them medicine if they asked for it. They seemed to have a horror of going to the hospital. They would shake their heads, and say: "People who go in there come out dead." Forbidding-looking places they were, some of them. One of the best physicians in the island told me that hardly one person out of a hundred among the peasant class has a doctor at death. These common people are full of sympathy for one another, and a kindness done to them would win their hearts. When one of them is sick, the neighbors will unite in care of him, and furnish him food out of their own scant store.

Something ought also to be done for homeless children. There is an excellent Catholic orphanage in San Juan, but in many parts of the island no public provision is made for bereaved or forsaken little ones. Small homes are needed in many places for the care of these unfortunates, who will otherwise grow up vagabonds, if they grow up at all.

There is a loud call for immediate Christian and charitable work in Puerto Rico, particularly among the peasant class. Much could be accomplished for humanity and the Master. There are masses of people who are practically without religious instruction and wholesome religious influence. They can be won, if taken in time.

HON. KENKICHI KATAOKA.

BY REV. H. LOOMIS, YOKOHAMA, JAPAN.

Agent of the American Bible Society.

Spending the Sabbath in Osaka some years ago, I went in the morning to worship at one of the Presbyterian churches.

After waiting some time beyond the regular hour for the services to begin, one of the officers of the church went forward and announced that, for some unknown reason, the preacher who had been expected had not come; but, he continued, "we have with us to-day Mr. Kenkichi Kataoka, and we shall be glad if he will speak to us."

Mr. Kataoka then went forward, and in a quiet and modest way made a very helpful and interesting address. No one would have thought from his humility and religious fervor that this was the vice-president of the Liberal Party, and one of the most prominent political leaders in Japan, whose influence and reputation are not only national, but a credit to his country.

He first came in contact with Christianity in 1871, when on a visit to the United States and Europe. The modesty, kindness, and faithfulness of the missionary who acted as interpreter and guide made a deep impression upon his mind. Also the effect of Christianity as seen in the homes, schools, and benevolent institutions in America. And when in England he discovered that the larger part of the middle and upper classes, including such men as Mr. Gladstone, were sincere believers in Christianity, and their faith was in direct proportion to the nobility of their character. The result of his observations was that he came back to Japan filled with the idea that many and very important reforms were needed to secure the highest welfare of his countrymen, and with a true, patriotic, and self-sacrificing spirit he set about the introduction of a new and better state of things. In 1873 he and his friends started a political association, of which he was made the president, and through magazines, newspapers, and lectures he propagated his principles of reform. Missionaries and evangelists were welcomed to his province, and, together with some of his political friends, Mr. Kataoka began the study of Christianity. In May, 1885, he made a profession of his faith in Christ, and from the first took a decided and prominent position in religious matters.

Some time after his conversion he went to Tokyo with one of his friends to petition the government for freedom of speech and of the press and other important objects. Just at that time there was a regulation passed by the government excluding all men from his province from the capital except such as were permanent residents. Mr. Kataoka and his companion felt that the order was unjust, and refused to leave until they had accomplished the purpose of their visit. They were, therefore, arrested and imprisoned. This seemed at the time a most unfortunate affair, because Christians would consequently be accused of being unwilling to obey the laws of the country, and thus the work would suffer.

But God overruled it all for the best. These two men were permitted to have a Bible, and the time spent in prison was devoted to a careful and prayerful study of God's holy word. Others were instructed in its truths; and when Mr. Kataoka and his companion were released, they came out thanking God that this season of freedom from the cares and duties of ordinary life had brought them such a new and wonderful revelation of the riches of God's grace as revealed in the Gospel of Jesus Christ. From this time forth they have testified, as never before, of the joy and comfort that they experience in the study of the Scriptures and in daily communion with God.

In the course of time, the Liberal Party became the most powerful political organization in the country. Mr. Kataoka has been the vice-president for many years, and has steadily grown in the respect and esteem of the people of all classes. He has been a member of the

House of Representatives at every session of the Diet since its first establishment, and a trusted and recognized leader. In the last three sessions he has filled the office of president.

There was some fear that in the important position which he was thus called to fill, he would be less zealous and faithful as a Christian. But the true and noble qualities of the man have shone forth as never before. Like Daniel in the court of a Persian monarch, he has not denied his Lord, but in the face of every obstacle, gone boldly forward in the path of duty.

At the close of the Diet, one year ago, he invited his Christian associates and other friends to the official residence for a prayer-meeting, and then announced publicly that he had not sought the office of president, but accepted it as a duty given him of the Lord; and he had gone forward trusting in Divine strength and guidance.

The great and continued confidence that has been shown in Mr. Kataoka's character and his continuance in such an important and honorable position, is most remarkable, and shows what a strong foothold the religion of Jesus Christ has gained in Japan.

THE STORY OF THE GOSPEL IN HUNAN.

BY REV. GRIFFITH JOHN, D.D., HANKOW, CHINA.

Missionary of the London Missionary Society, 1855.

During the past ten years Hunan has drawn much attention to itself. The prayers offered up on its behalf have been innumerable. It almost looked at one time as if our prayers were never going to be answered; but, thank God, the time to favor Hunan has come, and the hearts of many are made glad.

Hunan is a noble province. Its area is about eighty-three thousand square miles, and its population is not less than twenty-one millions. Of the eighteen provinces, it is one of the richest—richest in mineral wealth, richest in navigable waters, richest in cultivated lands of exhaustless fertility. The area of the coal fields of Great Britain is estimated at twelve thousand square miles, and the aggregate area of all the coal fields of the principal coal-producing countries in Europe is given by Professor Astead at twenty thousand seven hundred and twenty square miles. Now that of Hunan is estimated at twenty-one thousand square miles; that is, the area of the coal fields of Hunan is somewhat larger than that of the whole of Europe, and nine thousand square miles larger than that of Great Britain. And the coal is of every kind and quality—lignite, anthracite, and bituminous. And this is not all. Side by side with these immense coal beds we have iron ore and iron stone in rich abundance and of the best quality. The province is rich also in timber and stone. All the

timber and granite stone used in the lower Yang-tse Valley comes from Hunan. It is also a well-watered province. Its four principal rivers are fine streams. In many parts the scenery is very fine. The valley of the Siang is exquisitely beautiful. It is now nearly twenty years since I visited it for the first time. I fell in love with it then, and I have loved it ever since. At Heng-Shan you have the celebrated Nan-yoh, one of the sacred mountains of China, with its seventy-two peaks, ten famous caves, thirty-eight springs, and twenty-five streams. Thus Hunan is a little kingdom in itself, and a very rich one, too.

The Hunanese are looked upon as comparatively brave, manly, and straightforward. They have more character than the people of this province (Hupeh). "Hupeh men," say the Hunanese, "are made of bean curd, but the Hunan men are made of iron." The suppression of the Tai-ping rebellion is to be ascribed principally to the skill and courage of the Hunan people. The great Tseng Kwo-fan, the deliverer of Nanking, the grand secretary Tso, the conqueror of Cashgar, and Peng, the famous admiral of the Yang-tse, were all natives of Hunan. For many years Hunan men have been everywhere occupying the very highest positions as civil and military officers. There are living in the province itself a host of retired officers, many of whom are men of great influence on account of their past services to the state, as well as by reason of their high official rank.

PLACARDS AGAINST CHRISTIANITY.

All this has made the Hunanese proud, exclusive, and anti-foreign to a degree that is extraordinary even in China. This hatred of the foreign barbarian is a provincial characteristic. The gentry and scholars of the province have been looking on Hunan as the palladium of the empire; and the ultimate expulsion of the foreigner has been a fixed article in their creed. It has been a real grievance to them to see the foreigner showing his "impish head" inside their beautiful province, and it has been their fixed policy to so embitter the experiences of the intruder as to make a second visit impossible. The method of procedure has been generally something like this: As soon as the foreigner arrives at a place, placards are issued in great profusion by the gentry and scholars, in order to inflame the people and secure his immediate expulsion. Then an attack is made by the mob, and the unfortunate visitor has to make a rush to his boat and be off. The placards evince the intensest hatred. The charges brought against us are simply monstrous, and the language is often too vile for translation into any European tongue.

Christianity is represented as a system which aims at the subversion of all order and as the enemy of all virtue. The foreign teachers are denounced as perpetrators of the most unnatural crimes—crimes,

as far as I know, that do not exist, except in China. One of the placards obtained by me many years ago at Changteh opens thus: "The English rebels have their vile abode on the margin of the sea. Their ruler may be either man or woman. As to their species, they are half men half beasts. In the 'Book of the Hills' they are called *Lo chung* (naked vermin), and in the language of China, *shih jen* (mud fish)." Then the placard goes on to draw a frightful caricature of both the *foreign devil* and his religion. Another of the placards, taken down from the walls of the same city, reads thus: "From the creation of the world till now, what has given China the headship on earth is her reverence for the orthodox doctrine (Confucianism). Where this is, there is preservation; where it is not, there is destruction. There never has been an instance of forsaking the orthodox doctrine and following the heretical which did not end in extermination. How much more must it be so when the conscience is annihilated, modesty banished, public morals corrupted, the fundamental principles of government demolished, and the cardinal relations of life brought to an end, as is the case in what is called these days the *foreign religion*. The desire of the *foreign devils* is to defile China with their religion; and, because of this, there is not one among us, in whom a particle of a man's heart remains, who does not deeply hate them, and who does not feel that he can not stop till his hope for their complete extermination is gratified." The placard closes with the proposal that a band of men be engaged to waylay foreigners who may visit in the province, and to so treat them as to render it impossible that they should have the hardihood to return. "Moreover," says the placard, "a large number of men, in whom both skill and courage are combined, should be secretly engaged, and having been liberally supplied with traveling expenses, they must be sent to patrol the water-courses and highways. Should they come across a *foreign devil*, they must act as may be most expedient in the circumstances, and rob him of his money, or strip him of his clothes, or deprive him of food, or cut off his ears or nose."

Exciting placards of this nature have been posted in every city in Hunan by the hundreds and thousands. Moreover, anonymous publications of a similar stamp have been scattered over the whole province by the millions. These publications have had for their authors men of education, position, and rank. For many years the notorious Chou-Han, a man holding high official rank, was at the head of the Hunan reptile press, and some of the vilest and most inflammatory of its publications are to be ascribed to him. The effect of such a crusade on the popular mind may be easily imagined. In course of time the people were brought to look upon the foreigner, and dread the foreigner, as a veritable incarnation of everything that is monstrous in nature and vile in morals. In my travels in Hunan I have met

with people who seemed much surprised to find that, in spite of all they had heard to the contrary, we looked so much like human beings. "Why! they are just like ourselves; only their clothes are different." Such exclamations I have often heard.

DANGER OF TRAVEL IN HUNAN.

Till quite recently traveling in Hunan has been extremely trying, and not without danger. My first visit to the province was in 1880, my second was in 1883, and my third was in 1897. On these three journeys I had to encounter not a few obstacles and risks. On the first journey I had a narrow escape at Siang-tan, the largest mart in Hunan. Mr. John Archibald, of the National Bible Society of Scotland, was with me on this occasion. On our arrival at the place we went on shore, and at once began to preach and distribute books. The people at first were quite quiet; and among them there were some who recognized me as a missionary whom they had seen and heard at Hankow. Presently certain officials came and requested us to return to our boat, and meet the authorities who were awaiting us on board one of the gunboats hard by. There was no alternative but to go and talk matters over with them. They tried to persuade us not to go on shore again, as it might involve us in trouble and danger. Seeing that we were bent on going, they gave us their permission to do so, and promised protection if we would only wait till proper arrangements were made for our safety. For some time messengers kept flying to and fro between the gunboat and the *yamen*. At last our escort turned up, and I heard one of the messengers from the *yamen* tell the officer in charge of the escort that, if we went on shore, he must see to it that when beaten we were not to be struck on the head. That is, "Beat them as much as you like, but don't kill them." While waiting, and when everything seemed to be ready for the start, there was a sudden cry of fire, followed by a loud beating of fire gongs. We looked out and saw smoke and flames rising from the yard of a temple right in front of us. It turned out to be a mock fire, got up for the express purpose of drawing a crowd. The straw fire soon died down; but it brought together an immense concourse of people, who, finding that there was no fire to attend to, began to amuse themselves by cursing and pelting us. The shouts, "*Beat the foreign devils, kill the foreign devils,*" became uncomfortably frequent and loud. To avoid their missiles we pulled out and anchored in midstream; and, being now late in the afternoon, we told the officials in charge of us that we would defer our landing till to-morrow. They expressed themselves as highly pleased with this wise resolution of ours, and promised to be ready for us at an early hour on the following day. We then retired into the boat, hoping to spend a quiet night at Siang-tan. But it was not to be. Before the lapse of many minutes another tremendous

shout greeted our ears. We went out to see what it meant, and, to our unspeakable horror, we saw a big junk sweeping down upon us, filled with buckets containing unmentionable filth, and with men well armed with long handled ladles. It was not difficult to take in the situation. It was their intention to pour this filth into our boat, and dose us with it as well, this being one of the methods prescribed by the Hunan scholars and gentry to keep foreigners out of the province. That was an enemy with which we could not fight; so without a second thought we got up anchor and sail, and hurried away as fast as the wind and current could take us.

On my second journey I was again accompanied by Mr. Archibald, and we passed through some bitter experiences at Yochow and Lung-yang. Everything went well with us while traveling in Hupeh; but the moment we stepped into Hunan a great change took place. On our arrival at Yochow we were made to feel that we were in another world, and that we had to deal with elements very much less controllable than those which we had left behind us in Hupeh. We preached and sold books in the suburbs without much difficulty; but no sooner did we enter the city than the cries *beat and kill* began to rend the air. The pelting soon followed, and we were compelled to beat a quick retreat. We left Yochow at once, crossed the lake, and reached Lung-yang late on the following day.

Early on the following morning we went on shore and began our work of preaching and book distributing. For an hour or so everything went on very smoothly, and I thought that I had never seen a people more inoffensive than the citizens of Lung-yang. But the placards began to make their appearance, denouncing the foreign barbarians, and calling upon the people to rise *en masse* and cast them out of the city. Soon an immense crowd gathered around us and was becoming every moment more and more excited. There was nothing for us now but to go and see the magistrate. We went in search of the *yamen*, and with the help of the children who were following in the crowd behind us, we managed to find it. The grown up people, some from fear and some from spite, positively refused to give us any help in the matter. At the *yamen* an attempt was made to keep us out, and, having got in, another attempt was made to persuade us to leave without seeing the magistrate. After long waiting and much useless quibbling on the part of the underling, we were introduced to the great man. We were not with him many minutes before we discovered that the placards had been written in the *yamen* itself, and that the men who carried them about the city and posted them on the city walls and gates, were *yamen* runners. The entire plot had been hatched in the *yamen* by the gentry, with the magistrate himself at their head. Very soon the large square in front of the *yamen* became crowded with an excited mob. The gentry and the magistrate had

succeeded in rousing the fears and rage of the people to a pitch which no ordinary method could control. The one question now was how to get back to our boat and away from the place without further molestation. The magistrate himself felt the gravity of the situation and sent for a detachment of *braves* from a camp hard by to escort us to our boat. We owe it to those men that we reached the boat without being seriously injured, perhaps murdered. Even with this strong guard we escaped with difficulty. One fellow, a perfect cutthroat in appearance, made a rush at me in the street and would have prostrated me but for the intervention of the *braves* in charge. He had a stout iron bar in his right hand, and this he tried to bring down on my head twice. The *braves*, however, were on the alert, and the blows were warded off. The boat was reached at last, and we left at once. Any attempt at delay would have led to an assault on the boat, and that would have landed us in inextricable difficulties.

My third visit was full of incident and strange experiences. I had for my traveling companion the Rev. C. G. Sparham, one of my colleagues in the Hankow mission. Our main object in going to Hunan this time was to visit a group of Christians at Hengchow, a large and important city in the Siang valley, and distant from Hankow about 460 English miles. Some years since, a young man, named Wang Lien-King, was baptized at Hankow. He was at the time in the employ of a Hunan official residing at this place. Soon after his baptism, the choice of renouncing his faith in Christ, or giving up his situation, was placed before him. Without a moment's hesitation he chose the latter, and returned to his native home at Hengchow. There, as a self-supporting evangelist, Mr. Wang began at once to work for God, and the result was the ingathering of an interesting band of Christians in this, the most anti-Christian province in the empire. Such was the beginning of the L. M. S. work in Hunan; and our chief aim in visiting Hunan on this occasion was to see this work and help it on.

We hoped that we might be permitted to enter Changsha, the provincial capital, on our way to Hengchow; but that was a mere hope, and we built nothing upon it. With regard to Hengchow, we had no doubt whatever as to the heartiness of the reception awaiting us there. One of the chief gentry of the place, a son of a late governor of Canton, and a man of considerable wealth and influence, had sent me a cordial invitation to come and visit him, and went so far as to say that he would be glad to have me as his guest during my stay at Hengchow. As we drew near the city our hearts throbbed with high hopes and glowing visions. We were going to a place prepared for us, as we thought. With the people we were going to have pleasant times, and delightful intercourse with the converts. We had no apprehension of a repulse at Hengchow. Imagine, then, our disap-

pointment when on our arrival we found a large crowd of ruffians standing on the left bank of the river, all armed with stones and mud, and waiting our approach. No sooner did we come within the reach of their missiles than the cursing and pelting began. We hastened to cross the river, and made for the anchorage in the immediate vicinity of the Bible depot, where several gunboats were stationed, and under whose protection we wished to place ourselves. We sent our cards to the naval officer in charge of the gunboats, and hoped that he would give us the necessary help. He, however, took but little notice of us. He sent one of his gunboats to anchor alongside our boat, but he declined to pay us a visit, or send his card even. Then we knew that mischief was brewing. Nevertheless we had a quiet night. Early next morning the gunboats moved off, and the space between the shore and ourselves was cleared for action. Then the hooting and pelting began. For hours the stones kept descending on the roof of our boat like hail. Crash went the window-glass, and for a time it looked as if the boat itself was about to be smashed up. The depot was attacked and looted. Books, clothes, and furniture were all stolen. All this was going on in the presence of the magistrate, but he did not interfere. A number of soldiers were on shore when the raiding and the pelting were going on, but they did nothing to prevent either the one or the other. It was my impression that they were acting as instigators all the time.

THE COMING OF THE CRISIS.

Matters were now hastening to a crisis, and we felt that a decisive step must be taken at once. We had to think of the safety of our converts as well as of our own. So, addressing ourselves to the naval officer, we said: "Can you, or can you not, protect us? If you can, do so, and put a stop to this dangerous pelting. If you can not, please call a gunboat, and have us escorted down the river." "I can not protect you here," was the reply, "but I will give you two gunboats to take you as far as Siangtan." He thereupon gave his orders, and in less than five minutes we found ourselves between two gunboats moving down the stream. Now for an interesting story. On our arrival at Hengchow several of the converts came to see us, and we were told by their leader, Mr. Wang Lien-King, that there were between twenty and thirty candidates waiting for baptism at the place.

We felt that we could not return to Hankow without seeing something more of these neophytes. Having drifted down the stream about two miles, we ordered a halt for the night. Some of the candidates were with us on board at the time, and others soon followed. The question of their baptism came up, and it was soon found that it could be solved only in one way. They begged us to baptize them.

We called their attention to the circumstances in which they and ourselves were placed, and suggested delay. "You see," we said, "that we can not protect you in the event of difficulties springing up. We are driven out of the place, and are helpless to protect ourselves. What could we do for you should an attack be made on you? Had you not better wait a while and seriously count the cost before taking this important step?" "We have waited long," was the reply, "and can not wait any more. We can not allow you to return without baptizing us. We are not afraid of the consequences. Please administer to us the rite of baptism, and admit us into your fellowship." After some consultation with each other, we resolved to comply with their wishes. We examined them carefully, and were delighted to find how well they had been taught by Mr. Wang. We could not but feel that it was a brave thing on their part to identify themselves with us in the circumstances in which we were then placed. The examination over, we had a service, at which Mr. Sparham and myself preached, and at the close of which the rite of baptism was administered to thirteen men. Under the circumstances, nothing could be done for the female converts. To allow them to come on board the boat would have been suicidal, and to visit them at their homes was out of the question. Had we been allowed to remain at Hengchow a few days, the accessions would have been larger.

It was to us joy unspeakable to admit these thirteen into our communion. There were at the time a goodly number of Hunan men connected with us as church members, who had been baptized at Hankow and elsewhere. But these thirteen were, so far as I know, the first baptisms witnessed in Hunan itself. That day, the 6th of April, 1897, I *shall* never forget. And the service held on board our boat that night I *can* never forget. It was a glorious ending to a very stormy day. If there has ever been a Bethel on earth, our boat was a Bethel that night.

This ends the period of trial so far as my experiences in Hunan are concerned. Last year I paid two visits to Hunan, one in the spring and one in the autumn. On the first I was accompanied by my colleagues, Messrs. Sparham and Greig, and on the second by Mr. Greig only. Soon after our expulsion from Hengchow, we sent Mr. Peng Lan-Seng, one of our helpers at Hankow, and a native of Changsha, to that place to look after the converts whom we had left behind. Our main object in visiting Hunan in the spring was to inspect Mr. Peng's work, and to do what lay in our power to help it on. The accounts which had reached us of the work were so glowing, that I thought it best to say nothing about it till I had seen it with my own eyes. Well, I saw it, and I can truly say, that the picture drawn by Mr. Peng was not an exaggerated one; on the contrary, the reality exceeded our most sanguine expectations. We found ourselves, not-

withstanding all that had been said, not prepared for what we saw and heard.

The journey itself was in every way a remarkable one. The round trip was 1,076 English miles. We traveled 926 miles by water and 150 by land. From first to last we were treated with the greatest courtesy and consideration by the local officials. They did all in their power to protect us and make the visit a pleasant one to us. For this we are mainly indebted to Chang Chih-Tung, the viceroy of Hupeh and Hunan, and to Pelham L. Warren Gage, H. B. M.'s consul at Hankow. But for the kindness of the British consul in bringing the case before the viceroy, and the stringent orders of the viceroy to the Hunan officials with regard to our safety and comfort, the journey would have been a very different one. The local officials were all attention everywhere, and always, and consequently the people were perfectly quiet and inoffensive. We visited many cities and towns, and preached to thousands of people. Some of the congregations were very large, and the rowdy element was not always absent. But we encountered no persecution anywhere, nor even trials of any kind. This was my fourth visit to Hunan, but the first on which I was not made to feel that my life was in danger. The friendly bearing of the officials toward us will account for the change. In China, the eyes of the people are on the officials, and their conduct toward us depends on what they suppose to be the mind and policy of the officials with regard to us. On this occasion there was no mistaking of the official mind, and hence the friendly attitude of the people.

The warm-heartedness and unfeigned kindness of the converts made the journey a very pleasant one to us. The Christians everywhere gave us a right royal reception. Their fearlessness and generosity struck us as something remarkable, and made a deep impression on our minds. The multitude of inquirers also astonished us, and the manly character and bearing of many of them filled our heart with gratitude and hope. Not a few of them reminded us not so much of the neophyte as of the tried and experienced Christian.

The admission of so many Hunanese to church and fellowship added a deep interest to the journey. There were baptized in all 192 persons, of whom 173 were adult believers. We might have baptized hundreds more, for there were many hundreds of candidates at the various stations waiting our coming. It seemed to us, however, that we could not be too careful in regard to this matter at this initial stage of the work in Hunan. The 173 adult believers were admitted only after very careful examination, and may be regarded as the very pick of the candidates who came before us.

Another event of deep interest to us was the setting apart of six evangelists for six of the most important stations. All these men had been actively engaged in Christian work for some time, but it was on this occasion they were formally set apart for the office.

One of the most important events connected with the journey was the procuring of a house at Changsha, the provincial capital for missionary purposes. No foreigner has ever held property in Changsha

till now. Even the Roman Catholics have not succeeded in gaining a footing there. We, however, have succeeded; and we have done so with the cognizance and permission of the local authorities. But this is not all. We succeeded, also, in purchasing a house at Siangtan, the largest and most important commercial center in Hunan—the place from which Mr. Archibald and myself were so ignominiously driven away in 1880. Few things on this visit gave us greater joy than the securing of a house in Siangtan. It was the next thing in point of importance to procuring a house in Changsha. I may add that we have now a goodly group of believers meeting regularly for worship in the Siangtan house.

It was, as I have already stated, on Tuesday, April 6, 1897, that Mr. Sparham and myself were pelted out of Hengchow by a furious mob. That was a dark day. Little did we think then that it would be our privilege to see, within so short a time, what we saw on this journey. That repulse looked at the time like a failure; but we know now that it was not a failure, but a link, and a very important link, in the chain of events which has led up to the present state of things in Hunan.

In the autumn of last year I paid my fifth visit to Hunan. I was accompanied by my colleague, Mr. Greig. Our object in visiting the province this time was to purchase land and houses at Yochow, with the view of establishing a station there in connection with the London Missionary Society. I have already spoken of my trials at Yochow in 1883. Other missionaries have visited Yochow since that date, and all have had but one tale to tell. One brother was stoned to the river brink, and managed to escape only by rushing into the stream and swimming to his boat. In the past Yochow was looked upon as one of the most anti-foreign, anti-Christian cities in Hunan. All this is now changed; and so great is the change that I found it almost impossible on this visit to realize that the Yochow of to-day could be the same place as the Yochow of former days. When walking through the streets of the city I often stood still and asked myself: "Can this be Yochow?" I found it difficult to believe my eyes and ears. It seemed too good to be true! The magistrates gave us a most cordial reception, and the people could not have behaved themselves better than they did. No stones were thrown after us, no opprobrious epithets were hurled at us, and no black looks were to be seen anywhere. We walked about in every direction, both inside and outside the city, and found the people perfectly friendly. As to houses and land, we found the people not only willing, but extremely anxious to sell. More than twenty offers were definitely made, and we went to see more than ten. It was difficult to make a choice in the midst of so many offers, but we succeeded at last in fixing on one of the best sites in the place. The deeds were taken to the district magistrate to be stamped, and he not only stamped them, but did so without charging the usual *yamen* fees, in order, as his grandson told us, to show his good feelings toward us. He also issued a very satisfactory proclamation, explaining the object of our coming, and calling on the people to treat us with consideration and respect. Such was my experience at Yochow on this, my last visit. I need not add that I returned to Hankow with a heart overflowing with gratitude and praise.

Mr. Peng Lan-Seng was left behind at Yochow to superintend the

work that had to be done on the houses just bought, in order to fit them for the use of the mission. As soon as they were ready, our two missionaries, Mr. Greig and Dr. Peake, left Hankow for Yochow, in order to commence work there. Now that we are in possession of Yochow, we shall have no difficulty in working the whole of the Siang Valley. Yochow is an important place in itself, and will make an attractive mission station. But it is also the key to the whole of Hunan, and especially to the cities on the Siang, the sphere of the L. M. S. in the province. Our Hunan missionaries will find at Yochow a quiet home and a safe retreat, should there be any trouble, or fear of trouble, in the more inland cities. We might have begun at Hengchow, but the risk of temporary failure would have been greater. At Yochow there is not now, as far as I can see, any risk at all. It will be as easy and pleasant to carry on work there as it is here at Hankow.

Just a word, in conclusion, on the present aspect of the work in Hunan. In the south of Hunan, on the Canton border, in the Lin-wa district, the American Presbyterian Mission has a station. In the east of Hunan, on the Kiangsi border, in the Cha-ling district, the China Inland Mission has a station. At Chang-teh, in the west, the Alliance Mission, the Cumberland Mission, and the China Inland Mission all have stations. The work of the London Missionary Society lies mainly in the Siang Valley. It has already extended into nine counties, or districts, and in these counties there are seven central mission stations, and fifteen branch stations. We have taken possession of, and are holding property in seven walled cities. There are in all twenty-three places of worship, of which six have been provided by the society and seventeen by the converts themselves. Of the seventeen provided by the converts, four are rented houses, and thirteen are houses actually made over to the society, and for which we hold title deeds officially stamped. At and around the various mission stations, there are about two hundred baptized Christians and about two thousand inquirers. Over all this work there are at present two foreign missionaries and seven paid native evangelists. Among the evangelists the most promising is Mr. Peng Lan-Seng, who during the past three years has proved himself to be a real apostle to his people. His whole soul is in the mission, and all his energies are given to it. He has been working in season and out of season, and his abundant labors have been wonderfully blessed. He is greatly respected by the officials and the people, and his influence over the converts is very great. His fellow-workers find in him a strong man and a safe guide.

Such is the present aspect of the work in Hunan. As for myself, I find it impossible to think of it without asking with wonder and gratitude, what hath God wrought?

P. S.—I am rejoiced to find that the American Presbyterian Board is about to commence work at Siang-tan, in the Siang Valley. There is abundant room there for both missions. But I am surprised to see that the board speaks of Hunan as “a province strangely neglected by all the great missionary societies.” The board is evidently behind the age in its information with respect to the past history of Hunan, and the amount of work that has been actually attempted and accomplished there by the societies in Central China. This letter may help the board to a better understanding of the state of things in Hunan, both in these days as well as in the days gone by.

THE PRINCIPLE THAT UNDERLIES VICTORY.*

ILLUSTRATED FROM THE STORY OF UGANDA.

BY EUGENE STOCK, ESQ.

Editorial Secretary of the Church Missionary Society.

MR. CHAIRMAN: It has occurred to me that it might be helpful and encouraging to our dear missionaries, at whose feet I am most thankful to sit when I get a chance, if I were to remind them and those here with us, who have not the great honor of being missionaries ourselves, first of the great principle involved in the cause, and to illustrate that principle by the consideration of a particular mission field that I have been fairly familiar with.

Now you will remember, perhaps, that on a certain Tuesday, the Tuesday before the day which some of us call Good Friday, that Jesus Christ was in the temple at Jerusalem, being catechized by the Sadducees and Herodians. That it was on the Tuesday I will not stop to show. It was on this day that he uttered the striking sentence which is in the 12th Chapter of John, 23d verse. Now for the first time he says, "The hour is come." What led to his saying that? It appears that just before that, certain Greeks had come to Jerusalem inquiring the way to God, as taught by this Galilean teacher, and they come to one of the disciples, Philip and Andrew, and say, "Sir, we would see Jesus," and Jesus answering them (Philip and Andrew), says: "The hour is come that the Son of Man shall be glorified." One could imagine that the intelligence of the Gentiles coming and wishing to see Him, was the vision of the great heathen world as it shall come to Him, and that is the glorification of the Son of Man. But they heard these words with misunderstanding. Some of them were looking out, as you will remember, for an earthly kingdom, and some came and asked that they might have the best seats, one on the right and the other on the left. When they hear this, "The hour is come," did they think He was going to sweep away the great Roman city and start the Kingdom on earth anew? He went on and said: "Verily, verily, I say unto you, except a grain of wheat fall into the ground and die, it abideth by itself alone; but if it die it bringeth forth much fruit." You know it was just the indication that suffering would come to Him before victory; that humiliation was to come before triumph; that death was to come before life; that the cross was to come before the crown. He went on presently, and after some little further utterance, we come upon this: "I, if I be lifted up, will draw all men unto Me." But He was referring evidently to the double meaning—humiliation and triumph. To me, dear friends, is enumerated the great principle of missions, the great principle for which

* Stenographer's report of an address delivered by Eugene Stock, Esq., before the International Missionary Union, in the Tabernacle, Clifton Springs, N. Y., June 4, 1900.

Christians love and work, and may we take it home to ourselves that death must come before life, humiliation must come before triumph, suffering before truth, cross before crown. If we are to truly live we are to die first. I say that is the great principle in missions, and I have no doubt whatever that many missionaries will agree with me in this statement.

In the year that Queen Victoria came to the throne in England there was a young German, Louis Krapf, who after some years of struggling and suffering in Abyssinia, found his way to a place absolutely unknown at that time, on the east coast of Africa, and fixed upon this place as a place to begin pioneer work on that side of the Dark Continent. The trade of this country was entirely in the hands of the Arabians, and Europeans knew nothing at all about it. In the year 1851 the President of the Royal Geographical Society stated that Africa, with the exception of the coast line, was a blank on the map. This young German was the first man to begin the discoveries, and how did he begin? My dear friends, he began by digging a grave, and "except a grain of wheat fall into the ground and die it bringeth not forth fruit." His young wife was taken ill and died there by his side on the islet, and her body was carried across in a little boat to the mainland, and there she was buried on the rising land of the mainland. Krapf wrote this message to the missionaries: "Tell our friends at home that they have now a Christian grave in East Africa, and as the victory of the Church is gained by stepping over the graves of her members, you are now sure that you are summoned to evangelize Africa from its east side." And then he says in his letter how the heart and body wept for many months. Another year three more were sent, and that three made journeys, studying the language, and trying to get at the interior geography, and tried to get at the different tongues, of which there are any amount. At length Krapf came to England with a great proposition, that he should have an expedition and walk across Africa. Six or seven men were told off as the ones to do that. I was present myself, as a boy, on the 2d of January, 1851, and said good-bye. But the expedition ended in despair. Krapf was lost in Africa, narrowly escaping with his life, and he said: "I see now that the resurrection of Africa is to be accomplished by our death." He went on with his inquiries, and by and by one of his companions, with his help, constructed a map from the information they had gathered from the expedition, showing that the interior was not a desert, but that there were many sheets of water there. One of them is the second largest lake in the world. Your Lake Superior is the largest, and this is second. The map was sent to England, copied on a large scale, and hung up in the geographical rooms of the society, and the result was that another expedition was sent out, and they visited this very lake and other lakes in the interior, and they named that Lake Victoria Nyanza.

"But," say some friends, "where was Livingstone all this time?" Livingstone did not go out until afterward, and he was many years laboring in search of Krapf. Others went to Africa on exploring tours, and the cause of missions almost died out. Krapf came home sick, and went to Germany, where he died, and his companion remained twenty-nine years and never came home, and nothing was done for many years.

Then this great principle was illustrated. Livingstone died and Livingstone's death accomplished for Africa what his life never did or could have done. The grain of wheat fell. In fact the world woke up when Livingstone died and said, "We must do something for Africa," and the awaking that took place when that great man's death was heard of was remarkable. I remember very well hearing the black boy, who was with him at his death, give the account. He had been trained at the Church Missionary Society school and he was one of the party of attendants who were with Livingstone when he died. He came home with the body, and when he was able to tell all that had happened he told how he had taken the little prayer-book from the doctor's pocket and read it over the little grave in which were placed the heart and other parts of Livingstone's body, and then, having done what was necessary, they fired a salute over the grave. Those faithful lads carried that body through hostile tribes and countries; then when it got to England it was identified with the particular bite of a lion, and his remains were placed in Westminster Abbey. Take it home to your hearts, dear friends, that when death comes, if it is true death, life will follow, and when we hear of the dear brothers in China who lay down their lives, be sure there is going to be a blessing presently. You will remember that Stanley went out a second time after Livingstone's death, and visited Uganda on the north side of that lake, and from there he sent home a letter challenging Christendom to send missionaries to a most interesting and intelligent people to be met with in the Dark Continent. "And now then, gentlemen of the missionary societies, are you going to send missionaries here?" Within two days the Church Missionary Society was offered two gifts amounting to \$50,000 to send missionaries there, and a large number of persons applied, as might be expected in such a case, but out of that large number eight were chosen, one of whom has been speaking in the cities of your states and is at present in Virginia, Mr. Wilson, and one was Alexander Mackay; there were others. Within fifteen months of their starting there were only two left, the others were dead or had returned home sick. There is the principle again. Wilson after two months was left alone in the heart of Africa, Mackay having been sent back to the coast, and he was alone with no European within 1,000 miles. He is a very gentle Christian man, but he is a man who can stand hard knocks. He had been the

first man to preach at Uganda. The history of the mission for the next few years was full of interest and with many disappointments, and apparently again and again collapsed. I have seen respected ministers and laymen in our board rooms in London rise up and say, "Why don't you give up this mad enterprise? Surely we must send to withdraw these men, the whole thing is a mistake." But God had his purpose. He sitteth in the heaven above, and whatever differences we may have His plans stand.

In the meantime a settlement for rescued slaves had been started close to the town of Monangese, at which place Krapf had gone to work thirty odd years before; and when the piece of land was purchased upon which this rescued slave settlement was to be established, it was found that within that area lay the grave of Mrs. Krapf, and it was literally true that there was seed-grain in the earth, and where she died, on the very spot, you may see the largest congregation in East Africa, of rescued slaves worshiping God, and suffering and laying down their lives for Him and His cause. But to return to the interior mission. In due time a very interesting man went to the interior to reenforce, and his name was James Hannington. I knew Mr. Hannington well, and a more true-hearted, able-bodied man never walked this earth. He went out; was taken sick after marching about one hundred miles, and he had to return to England. The doctors said, "Never can you return to Africa." He went to another doctor, and you know doctors differ sometimes, and was told he could go back. He went this time as a bishop, and upon his approach to the borders of Uganda that event occurred which has had so much influence on the Christian world; he was cruelly murdered by order of the young king. His diary of his last few days, written up apparently to the very hour of his death, and the photographs afterward published, touched the heart of England as very few things have done. A remarkable result has occurred, I may say, in the publication of his memoirs. Mission books were a drug on the market of England. There was no market for mission books at all, but the life of Bishop Hannington had so large a sale that now every publisher is glad to get mission books. This goes to show how God is working to bring life out of death. Well then, the king having put Hannington to death, turned upon the converts—at least, after each period, there were a few converts—and three lads were seized and roasted alive, and Alex. Mackay wrote that on their way to execution they sang a hymn to a translation which was sent home to us, and Mr. Ashe came home afterward and sang it to us. It is a tune I do not think you know. He walked across my drawing-room and played it upon my sister's piano. I have never heard it since until a few weeks ago, when I was in a Sunday-school in Philadelphia, and they sang that tune. I inquired about it, and found it was not in the book that was being used by

them. This same king put to death two hundred Christians not long afterward. Another bishop went out and died on the bank of that great lake of fever.

A day came in 1890 when Alexander Mackay in desperation wrote for more laborers. He was there with only two others and they were two hundred miles away from him. I wrote to him myself saying, "Will you come home to England?" And in June, 1890, he sat down and wrote a letter to me. "What is this you say? is it the time to desert one's post? Send me twenty men and then I will come home and help you find another twenty." But the Lord needed Mackay for His purpose and his death was to be used, for he died within three weeks after writing that letter. He never knew it, but at the time there was a party being made up in London, one of whom was George Pilkington, who devoted himself body, soul, and spirit to this work; and, I may say here, that the preparatory work began by those who had gone before, began to show up. And now to make a long story short, what do you see now? You see in that country of Uganda twenty-five thousand baptized Christians; you see probably another one thousand who read in their Bibles. You find the translation of the Bible made by Mackay and his companions. You will find five hundred buildings, almost, in that country, and every one of them put up with not one cent sent from England or American missionaries; you will find one thousand five hundred native evangelists, not one of them supported by England or America, but all supported by the Christians themselves; and these are not only going up and down the country preaching the Word, but also going out into regions beyond Uganda. Ah, dear friends, there is one more thing I think you will see, and that is this: that this has been a very profitable commencement, and you see the great principle illustrated all through this early period of Uganda. But I am going to illustrate it in another way. What I am going to say is a very solemn thing. I simply give it to you as a report, as a statement of fact. Five or seven years ago, I think, the missionaries were not quite happy; they had a good many converts, then churches were being built, schools were being prepared, but yet somehow or other they had a feeling that there was a great dissatisfaction and they began to tremble as to what the result would be. One day George Pilkington, while visiting some islands near by, and while being paddled in his canoe, was reading a book written by one of the native evangelists who knew English, and this little book revealed—or rather the will of the Holy Ghost revealed to Pilkington's heart that there was a higher blessing to be had and that he might be filled with the Holy Spirit as never before, and that perhaps was the secret of dissatisfaction. He went back where his fellows were and he told them what he had felt, and then they went and prayed together, and they prayed earnestly and fervently that the Lord would show

them their shortcomings, and the next morning at the great service, at which two or three thousand people would come, they came and told the people that they realized that they had not been living such holy lives, and had not been filled with the Spirit as they might have been, and they asked the converts pardon for coming to them without that fulness of the Savior. The result of it was a great revival among the native Christians. We did not believe it at first, but when Pilkington and Baskerville came to England the great truth dawned upon us and we thanked God for his goodness. In Uganda there was a joy unknown in the forgiveness of sins, in the love of Christ, such as never came to that people before, and they found for the first time what a mighty power there was in God. There had been a death of human ideas and dissatisfaction—I can find no better word—and from that day the Word of God has gone all over the land.

Now let me say one word of caution in closing, and that is simply this, dear friends. Bear in mind that whenever there is a great movement or movements toward Christianity, there must be a large amount of nominal Christianity in it. It is sure to result that the nucleus of true Christianity carries with it a mass of secondary Christianity, and there are things to mourn over, and then the world notices that. There must be tares and wheat, and when we hear of a successful mission you may depend upon it that unless we pray and work Satan will be there.

I will give you one more illustration before I close, and that is this. When I was in Australia a few years ago, I went to see a lady to whom I had a letter of introduction. I did not know anything about her, but I went to see her, and I was shown into the parlor, and presently a young lady came in and took me to where her aunt was in bed, and she told me how her aunt had been an invalid for twenty-three years. Her aunt told me that she had been one of eleven brothers and sisters, ten of whom were all strong and healthy, but they all were dead except her. She said, "Mr. Stock, the Lord wants me, I am His remembrancer, and I am kept alive." She told me that her niece would procure all the missionary journals and read them aloud to her, and as they would come to a certain part where there was need, she would say, "Stop a moment, my dear," and then pray for a blessing upon the place or person she had just heard about. I can only say, dear friends, I felt as if for a moment the veil that hides the invisible God was withdrawn. It is not in our great gatherings in London or New York; it is not in our great organizations, it is in the quiet silent prayers of God's people that blessing will come, and therefore when you hear of these missions that we all pray for, remember, dear friends, that tho we stay home in the ordinary humble life of love, our prayers may be the means of bringing this or that soul into the Kingdom. We may not see it now, but in the future perhaps Paul or the Angel Gabriel in our heavenly home may come and say to you, "Allow me to introduce this Chinaman, this Hindu, this Japanese, or this Arab, whom your prayers have brought to the Lord."

"INNER MISSIONS" OF THE CHURCH OF GERMANY.

BY REV. PROFESSOR GEORGE H. SCHODDE, PH.D., COLUMBUS, O.

The Protestant Church of Germany has recently celebrated the semi-centennial of the inauguration of that many-sided and extensive activity of Christian love, commonly known in the Fatherland as "Inner Missions." It is fifty years since Wichern, of the Raue Haus, in Hamburg, recognized by all hands as the "Father of Inner Missions," at the great church convention at Wittenberg, from Luther's pulpit, sent out his herald's cry that "Saving love must become for the Church the great instrument through which to give proof of her faith." Some months later he published his "Appeal to the German Nation," and through these measures, and his unbounded enthusiasm, was begun and organized a work of love for the neglected and lost that in magnitude and systematic operation can not be paralleled anywhere.

"Inner Missions" is not the same as "home missions." It includes this latter, but embraces vastly more. It is a work that aims in the name of Christian love to take care of the maimed, the halt, and the blind, physically, mentally, and spiritually, and thus to make Christianity and Christian principles the controlling factor and force in the care of those who can not or will not care for themselves. Not as tho the German state had neglected to take care of its work, but Inner Missions aim to do all this from the standpoint of positive and evangelical Christianity, and not as a matter of secular concern. It purposes not to antagonize or undo what the civil authorities may have done for the unfortunates and the violators of public order, but rather to supplement this work and to enlarge it in such a way that permanent good results may be achieved, and that the progress of evil and misfortune through the establishment of Christian convictions may be hemmed in and prevented. In Germany, officially, everybody is born into the church, and it is comparatively rare that people claim to be neither Protestant, Catholic, or Jew. But countless thousands of these nominal adherents are in reality estranged from Christianity, and the church having a claim upon them aims, through its Inner Mission work, not only to win them for active church membership, as, *e. g.*, is done through the great city mission societies in Berlin and elsewhere, through the sermon distribution, which disposes of fully 120,000 evangelical sermons every week among those who can not attend Divine service, but especially by active Christian work to regain the unfortunate lost, and thus to make Christianity the leading power in the life of the nation. This is the ideal which it is aimed to realize.

Inner Missions did not start out from, nor does it as yet possess, a

fixed program of its spheres of operation and its various works. It made use of whatever beginnings it found, as was the case in regard to the institution of deaconesses, and added to its fields whenever opportunity presented itself, doing whatever it could wherever the needs of the hour called for its endeavors and wherever the Lord opened a door. Its operations have no connection whatever with the state churches or with the officials of the state churches. It is entirely a voluntary organization, the membership of the various branches and departments consisting of those whose love for the work has prompted them to offer their hand and their heart and means for the thorough Christianization of the masses. In all kinds and phases of Gospel work, other than providing for the immediate church wants of the people, the German church authorities do nothing, leaving it to the promptings of Christian charity to engage in mission work, both foreign and home and otherwise. In judging of the credit to be given to the German churches for their activity this feature should not be lost sight of, that all things there are the result of volunteer promptings of Christian conviction. Inner Mission work is thoroughly organized, territorially and otherwise, the head management being in the hands of a central committee, at the head of which is always found some prominent Protestant leader, either clerical or lay. Wichern himself held for a number of years this office. The present incumbent is a layman, namely, Councillor R. Goebel, the head of the Imperial Insurance Department of the German Government. Congresses or conventions are regularly held, at which the leading theologians and churchmen are present. The famous court preacher, Stöcker, has long since been a power in these assemblies, and among the participants are generally the chief conservative theological teachers of a number of the universities. Regular courses of instruction are given in the various branches for those who want to devote their life to this task, these courses having last year been given in Berlin, Breslau, and Stettin. There exists already a pension fund for those who have grown old and poor in the service.

Some idea of the progress during these fifty years can be gained from the summary published by Pastor R. Schneider, in the "Theologisches Jahrbuch," for 1899, where (page 327) he says:

What a work has been done and how it has developed! In 1848 there were 200 deaconesses in connection with the German churches, and now there are 16,000; then there were 48 *Rettungshäuser*, now there are 343; then scarcely any young men's associations, now there are 1,700, with a membership of 85,000; then no *Herbergen*, now there are 460; then no city missionary, now 50 in Berlin alone; then no Christian press for the people, now 1,500,000 copies of religious papers issued every Lord's Day, etc.

Probably the clearest idea of the character and activity of the

Inner Mission enterprise can be gained from a bird's-eye view of the various fields of operation, giving these in the historical order:

1. *Deaconesses.* The revival of the apostolic order of deaconesses is not primarily to be credited to the Inner Mission movement, but the latter has made this revival what it actually is at present. It was Pastor Fliedner, of Kaiserswerth, the father of Pastor Fritz Fliedner, who for a generation has been the leading Protestant missionary in Spain, to whom this revival must be credited. But in accordance with the program of the Inner Mission worker, they made use of whatever they found at hand for their purposes, and expanded it to the fullest extent. It has been chiefly through them that the deaconess movement has become practically international, as far as the Protestant world is concerned; that mother, or training, houses have been established throughout Protestantism; that over against the unevangelical principles that obtain in the Roman Catholic system of nuns, truly evangelical methods and manners prevail in the Protestant order, and that untold blessings have emanated from the activity of these sisters. According to the latest reports there are eighty mother houses in connection with the Kaiserswerth Association of Deaconesses, found chiefly in Germany, but a goodly number also in other lands, nearly 29, with 13,309 sisters in all, working in 4,745 fields of operation, of whom 2,764 are in non-German countries. In addition there are about 800 sisters not in connection with the Kaiserswerth Association, making a total of about 16,000. In other words, there are nearly half as many Protestant deaconesses in Germany as there are Catholic nuns, and it is even more common to see the deaconess' garb on the streets and in public places than the nun's uniform. The work of the deaconesses is varied. Much of it is given to hospitals and charity, under proper authorities, to education and the like. Many of the large congregations employ one or more deaconesses to aid the pastor in his work among the poor. They are called upon to act as nurses among both rich and poor, and their work is exceedingly popular and very much appreciated, also by non-church people. As a rule, the deaconesses are finely-educated women, coming from the best of families; many of them are titled, and, in fact, it is not at all uncommon to find noble men and noble women, of ancient and influential families, engaged in this and other kinds of church work in Germany, where Christianity has a strong hold on the upper classes.

Thirty-four of the deaconesses' mother houses are connected with the order of St. John, the historical association that takes a particular interest in caring for the wounded in battle.

The order of the male deacons has not been so fully developed, but, nevertheless, there are 43 brother houses in Germany, with 2,000 deacons, who are particularly engaged in the care of those kinds of invalids, such as epileptics and the insane, who can not, for physical

reasons, be entrusted to women. In addition they are used as heads of various institutions, where good executive qualities are in demand.

WORK FOR THE POOR.

2. *Rettungshäuser*. Under this head are to be included a vast variety of institutions of many kinds, the object of each and every one of which is to provide for the wants of the poor and neglected, and needy. The model for the majority of them is the great orphan home in Halle, originally established by August Hermann Francke, but it includes other establishments than orphan homes, such as houses of refuge, homes for the blind, the deaf and the dumb, and unfortunate outcasts of various kinds and character. Nowhere else is there a larger collection or a greater variety of such homes than is found in Bielefeld, near the Rhine, where there is a regular Inner Mission colony, consisting of perhaps twenty-five different houses, all managed by the organizing and administrative genius of Pastor von Bodelschwingh, formerly a high Prussian official, but now a most successful servant for a higher Master and King. The income of these institutions, which is derived almost entirely from charity, is more than a million marks per annum, the motto of the indefatigable leader being that "the needs are never greater than the Helper." The Bielefeld collection of homes, in which not only the various needs of modern charity are taken into consideration, but even the various stations and ranks of the applicants and inmates, is one of the sights of Germany, and an object-lesson for the Christians of the world. Fully four thousand unfortunates of various kinds are here taken care of. The German emperor has repeatedly recognized the vast good that has gone out from Bielefeld, and only recently again he and the empress made a visit to this colony. In all there are 343 *Rettungshäuser* in Germany. Wichern's Raue Haus in Hamburg was originally an institution of this kind, a school for poor boys and girls, in which both were thoroughly equipped for life by learning a trade and domestic work.

3. *The Young Men's Societies* of Germany are in many particulars closely akin to the Y. M. C. A., and many of the former belong to the international association of the latter. Probably the leading characteristic of the German societies consists in the close connection between them and the congregations, as would be natural in a country where all are nominally at least in connection with the church. The object is stated to be "the training of Christian personalities for church and congregation." They have in recent years been particularly active in city mission work, especially in Berlin, where among the scores of colporteurs who each Sunday go to the restaurants, hack stands, and wherever men are to be found who can not attend public service, offer a printed sermon, there are many members of the Young Men's Chris-

tian Societies. Indeed, it is claimed that fully 1,700 men of this kind are engaged in some form of mission work for the church in the various centers of population in the empire. For this reason the congregations have in recent years been taking a warmer interest in the affairs of the Young Men's Societies. The total number of societies is 1,700, with a membership of 85,000.

4. *Young Women's Societies.* The woman question is very much in the forefront in Germany at present, and the Young Women's Societies aim to make use of this movement for the needs and requirements of Christian charity. There is a national organization of this character, consisting of 2,730 societies, and with several papers devoted to their own needs. In general, the object of the societies is to cooperate in works of love and charity wherever the help of women is required. Its sphere of usefulness is unique in many particulars, *e. g.*, in the so-called "Depot Mission," which arranges to have some representative at the station in large cities to take care of those girls who come in from the country to seek employment, and to provide them with a Christian home until they have secured service.

5. *Workingmen's Colonies.* These are peculiar and very useful arrangements established by the Inner Mission propagandists. The object is to counteract the tramp system, by offering a temporary home and self-supporting employment to all who are out of employment, but are willing to work. Of these colonies there are about two dozen in Germany, chief among which is at Wilhelmsdorf, near Bielefeld, managed by Pastor von Bodelschwingh. Each applicant receives pay for his work, and arrangements are made for permanent employment by the time he leaves the colony. Thousands of worthy poor have been helped this way, and much good has been done. The whole movement has a central organization, the leaders meeting annually at Wilhelmsdorf colony. Nine thousand colonists have been taken care of in the past sixteen years, the average stay being over two months. Three such colonies have also been established for women, and all of these are under Christian influences and direction.

6. *Workingmen's Associations.* These are societies organized among the workingmen for the special purpose of counteracting the baneful influence of social democracy, and of keeping the workingmen in the churches. The Protestant societies of this kind number 90,000 adherents, while the Catholic societies have a membership of 154,000. The head of the national Protestant association is the active agitator, Pastor Weber, of Gladbach, near Munich, who is also a leader in the Christian social movement, which has in general a similar purpose, namely, of keeping the masses out of the clutches of the godless social democratic party. The means of agitation are meetings, literature, and the like.

7. *Herbergen zur Heimat.* Throughout Germany, in all the larger

cities and towns, homes have been established for the entertainment of the traveling public, who need not go to the public hotels, but can go to these Herbergen, where morning and evening worship is held, grace is said at table, services are held on Sunday, prayer-meetings regularly conducted, and the traveler is sure to find congenial Christian companions. Many of these homes are particularly adapted to the needs of workingmen, who thus are kept out of the public houses and drinking places. There are 455 such homes, which, in 1897, lodged 1,613,000 guests, and secured work for 113,000 of these visitors. In connection with about half of these homes there are hospital rooms. Charges are made just high enough to pay expenses.

8. Other branches of this work of Inner Missions are seaman's mission, the propaganda directed against the evils of intemperance, against the evils of the press, and the like. Especially in regard to the last-mentioned department much good has been done. Aside of the sermon distribution department, Inner Mission in Germany makes use of the Sunday paper, and all of the periodicals there issued and distributed on the Lord's Day are in the interest of Christianity. Some of the Sunday church papers in Berlin and Stuttgart have a subscription list reaching a hundred thousand and more. Different kinds of literature are published in the shape of books, booklets, pamphlets, etc., of a distinctly Christian type, that are spread in thousands of copies, and often succeed in crowding out the baneful literature of the day.

Indeed, it is almost impossible to report in full the many good things that the Inner Mission workers in Germany have been doing and are still doing. Probably the best commentary on this usefulness is the fact that the Catholic Church has been compelled to follow the example of the Protestants. In this regard it has three years ago organized its "Charitas" movement, which is practically the same as the Inner Missions of the Protestants. Germany, which is unfavorably known in many circles on account of its negative criticism, tho this is really only the work of some savants and not of the church in general, deserves to be better known on account of the vast Christian enterprises of its Inner Mission work, in which virtually all Germany participates, and which is the best expression of the real faith and conservative Christianity of the church in the land of Luther. While, on account of peculiar circumstances and conditions, the mission work of Germany could not be in all of its features reproduced and repeated in other Christian lands, the intense enthusiasm of its workers deserves commendation, and many of its features, *e. g.*, the work of the deaconesses, in congregational activity could readily be adopted anywhere, especially in larger cities. Inner Mission work, as an expression of extensive Christian activity and as a blessed fulfilment of the law of love, deserves close study.

RECENT TROUBLES IN CHINA.

BY REV. J. H. WORLEY, FUCHAU, CHINA.

Missionary of the Methodist Episcopal Church, 1884.

Several hundred years ago, China was conquered by the Manchus or Tartars, and since then the emperor and about half the officials have been Tartars. The other half of the offices have been distributed among the Chinese to placate them. The government, in order to prevent uprising, have stationed several tens of thousands of Tartars in every provincial city as a sort of home-guard.

After the subjugation of China, secret societies were formed all over the empire, the object of which was to overthrow the Tartar rule. From time to time they have menaced the government, but have met with summary treatment, and, for a time, would quiet down.

The secret societies have always been most insolent when the country was engaged in war, or when the power of the government was weak. Five years ago, while China and Japan were at war, the society in Southern China, under the name of Vegetarians, committed one of the most atrocious massacres in history, about a hundred miles from Fuchau, known as the Hwasang Massacre. The Vegetarians are the most harmless people in the world, and they assumed this title as a blind; so at present the name "Boxers" is simply an assumed name, while in reality they are the old, original, secret society organized to overthrow the present dynasty. Chinese Minister Wu, at Washington, is probably right in saying he knows nothing of the "Boxers," but he is not ignorant of the secret society, and he ought to know that "Boxers" is simply a new name for an old society, whose object is well known.

The secret society then was for the overthrow of the government, and not to oppose the missionaries or foreign merchants. They know the best way to accomplish their end is to bring the government of China into conflict with western nations.

The government of China has been hastening to its fall since the China-Japan war, and has been held up principally by England and Japan, with America added since the Spanish-American war. England's guardianship being largely withdrawn on account of the war in South Africa, the secret society men have arisen as never before. Just what part the Empress Dowager and Russia have in this, of course, we cannot say, but probably a large share.

The Empress Dowager has been determined to suppress the reform movement, and check the spread of Christianity, even at the cost of turning over the country to Russia. She set the Emperor Kwang Hsu aside because she had the leading officials on her side. We had great hopes that China would be speedily redeemed, but our hopes were blasted. At that time some of the more intelligent Christians said it

was evidently not God's time, and we must wait, and perhaps pass through sore trial. And now, it seems, that prophecy is to be fulfilled.

Had the emperor not been interfered with, we should doubtless have seen the most radical reforms instituted the world has ever witnessed. The emperor had already issued an edict abolishing their civil service examinations, which consisted in some poem or essay on literary style, and introducing mathematics, geography, and elementary sciences. A decree had gone forth appropriating the idol-temple for public-school houses. It is a notable fact that all these young reformers had been trained in mission schools, and one of them is an active member of our church at Fuchau.

Every day it looks more as if Russia meant to take this opportunity to dismember China. Our government has declared that it will not be embroiled in China and will only protect American interests. If England were free from war in South Africa, China might be saved from dismemberment.

When the news of Dewey's victory in Manila harbor reached us in China, Europeans and intelligent Chinese said China would not be dismembered. All felt that this added power, providentially thrust out in the Orient, would insure China's redemption. A few months ago, when Secretary Hay maintained the "open door" in China, we were again reassured. But now the future looks dark. Let us pray earnestly that God will overrule and protect His servants now in danger, and if it be His will keep China intact, that the Gospel may have free course. There is no part of the world-field which needs our prayers and sympathy more than China.

TREATY RIGHTS AND MISSIONS.

BY REV. P. W. PITCHER, KULIANG, CHINA.

Missionary of the Reformed Church, 1885.

We have listened with all due respect to exhortations about never trusting in "the arm of flesh."

Have we any more right to say that another is relying on "the arm of flesh," when he appeals to Christian governments to assist him in his grand work—the noblest that ever engaged the attention of mortals—than we have to say that we rely on "the arm of flesh" when we trust in human wisdom, talent, and other means to advance the Kingdom of God? Let us not get befogged. We are, every one of us, in a sense, trusting in "the arm of flesh." But what we mean in every case is that God works through them all, whether it be wisdom, or talents, or money, or Christian governments. And such a trust, we believe, is legitimate and scriptural.

This is not the day of miracles, as we understand the expression. It is through human agency that God works; hence we may rightly

suppose that Christian governments have a part to perform, and therefore we may look to them. And we are glad to record and bear testimony to the fact that in some parts of China this sympathy and support that we seek are most freely and loyally given. But there are places where they are not given, and the question arises, Why is it? Why is there no uniform action in this matter? What is good for one part of China is surely good for all.

Whether the word "missionary" occurs or not in the treaty with China, *we are citizens*, and no less citizens because we are missionaries, and as citizens we should claim our rights, and the treaty rights of those in whom we are deeply interested.

There are circumstances when our Chinese friends have a claim upon us. As their foreign teachers they do look, and have a right to look, at times to us for direction and help on account of their unbearable burdens.

Yet it will be well for us if we are frank with them, and tell them what their relation as Christians to their government is, what our relation as foreign teachers to them is, what they may and what they may not expect of us. A suggestion of some such line of action has already been made public in a pastoral letter drawn up by a body of missionaries assembled in convention at Kuliang, near Fuchau, August, 1896. "They should understand that they are amenable to the laws of the land, and have no right to expect exemption from punishment because they become Christians." And, moreover, that they have no right to expect that their foreign teachers can or will use any influence to invoke foreign aid to shield them from *justice*, such as their laws impose.

If I am rightly informed, it has been the practise in some parts of this province for Chinese church members, when they become involved in difficulties, to at once proclaim the fact, as a defense, "We are Christians," and insinuate, "You had better keep hands off." It is a fatal error. Nothing will so tend to antagonize the officials and place an odium upon Christianity; and no position will be more likely to defeat their plans, in the long run, than this. We must teach our Chinese friends that such a line of action is bound to meet with failure. They are citizens of China, and upon this ground they alone have a right to expect equity and justice—not because they are Christians.

Having set this side of the case frankly before them, our duty is yet unfulfilled. The additional duty is hinted at in Art. VII. of the above-mentioned letter, viz: "In cases where religious liberty is at stake, every effort should be made, by those concerned, to settle them amicably, and thus avoid appealing to the courts. Where this can not be done, they should appeal to the officials (*as citizens*) in the ordinary way, paying the usual fees. In no case should they look to

the missionary to take the initiative." That is not so harsh as it may at first appear.

It is just and fair, and if followed by all missionaries, it will check that undue haste shown by some, of rushing into court with any and every kind of case presented, which is just as erroneous and fatal, as when the natives declare: "We are Christians, you had better keep hands off." These words by no means convey the idea that either sympathy or help are to be denied those in trouble. The objection is only raised against taking the "initiative." When our Chinese friends have *honestly* acted as Chinese citizens, and failed in securing their rights as such, then, and only then, have they a claim upon us, which should be conscientiously and loyally rendered.

There are instances of persecution "for the sake of Christ," where national resources have become so distorted by prejudice and hatred, that no native Christians can ever hope for justice.

In many cases, *they are not accorded the rights every Chinaman is entitled to*. They are not treated as Chinese subjects. The officials constantly discriminate between "Christian" and "heathen" (1) In the administration of justice; (2) By betrayal of trust; (3) By the use of terms.

Facts may be had to prove, if necessary, statements under (1) and (2), but in regard to (3) it may be briefly related here, that in their despatches the officials employ such terms in describing native Christians as intimate that they are a proscribed class. Accordingly they use the term "*ming*," "people," to describe the heathen, and "*kan*" "doctrine," to describe the followers of Christianity. Again, by the use of "*ping ming*," "peaceable people," in describing the heathen, and "*kan ming*," "doctrine people," evidently to designate a turbulent people, odium is ever being cast upon Christianity, while its adherents are held up as objects of distrust and hatred.

The "heathen" are not slow to recognize this distinction, and thus both officials and heathens combine to rob the Christian Chinaman of his most sacred rights—religious liberty, and his social rights, as well.* Here, then, comes the time for us to do our part by invoking the influence and aid of our governments to secure those sacred rights which the Chinese Government refuses to grant.

If this united front is not presented, what then? So far as one can read the signs of the time, a reign of terror would be instituted, and the iron heel of oppression begin and continue grinding and crushing until cruelties and horrible atrocities similar to those of Armenia be visited upon the people.

* It is also reported that three district magistrates near Fuchau have publicly avowed that they will have nothing to do with complaints of native Christians. A missionary, a short time ago, sent a letter to one of these officials, and it was returned unopened, and the native who took it was told that "in the future you *kanming* must look to yourselves."

What can this mean save that the "Christians" will be left to such persecutions as the "heathen" may impose upon them, and that these magistrates are fulfilling the desires of their superiors?

These are not the words of an alarmist, but of one deeply interested above all in the salvation of this nation, and whose only desire is to prevent, if possible, any disaster overtaking the work so well begun and developed. No more are these words the advocacy of a new policy. They refer to an old policy, somewhat neglected and fossilized, which should be revived *everywhere*, so that every missionary, as of old, could feel that he has not become expatriated (he can not be) by being one, but has the sympathy and support of his government, as well as the merchant and to the same degree.

CHINESE RIOTS AND REPARATIONS.*

BY THE REV. WM. ARTHUR CORNABY, HANYANG, CHINA.
Wesleyan Missionary Society. Editor of the *Chinese Missionary Review*.

A more than melancholy aspect of the after-history of Chinese riots has been brought before the readers of the *MISSIONARY REVIEW* (October, 1899) in an article condensed from *The Times of India*. The article is a timely one, and supposing the leading facts of the case to have been given, the inferences are most logical. But as several main elements have been omitted, the deductions may be more or less open to modification. It is my purpose merely to state those fuller facts and leave the reader to make his own deductions.

The case, as stated in *The Times of India*, is that missionaries have been slaughtered, and that instead of "prompt reparation" there has been "wholesale spoliation." By justifiable reparation is meant the full penalty inflicted upon the guilty, the punishment of officials convicted of complicity, and a reasonable indemnity when persons dependent upon victims are left without means of support.

(1) From the massacre at Tientsin (June 21st, 1870) till the end of 1898, there is no proof of a single *anti-Christian* riot, all have been against foreign merchants, or even Confucian foreigners, but the result might have been the same. In India religious feeling is strong, and the Indian mutiny was largely a religious riot on a massive scale. In China religious feeling is practically non-existent, and the riots have been anti-foreign.

(2) Punishment of actual offenders has been found impossible of attainment. Up till very recent time the "officials convicted of complicity" have been acting on definite if secret instructions from Peking "to harass and drive out foreigners from the interior to treaty ports." The local authorities have merely been following a well-defined policy, to which they were committed by the fact of their relations to the government.

Who is the culprit then, and how is he to be punished?

* This article was written some months ago and refers to previous riots, but, as it has a bearing on the present situation, we publish it now.—EDITORS.

These secret instructions become public. In connection with the reform movement, which disannulled them. A friendly mandarin in the Canton province shows the secret edict to a consul, and another friendly mandarin in Hupeh assured an English friend that the difficulties under which his friendliness had been hitherto shown, were now removed. The secret edict has been seen by a consul and a prominent missionary in one province, and has been definitely referred to by a high official in another province.

That Chinese mandarins, like Saul of old, should have endeavored to screen themselves by crying "the people" is only natural in this land of dragon-like machinations; that mandarins should have caught at the theory (first stated by an Englishman in Shanghai) that secret societies were to blame, is also natural. But that the "secret society" behind the riots has been composed of mandarins engaged in fulfilling definite instructions signed, sealed, and delivered, is a fact that can not be refuted.

The mandarins carried out their secret instructions: (1) By spreading inflammatory rumors through the mouth of their underlings; and (2) by encouraging the diffusion of the filthy "Hunan placards," whose main purpose has been to prove that the potency of all "foreign" drugs is owing to their containing preparations of scooped-out eyes and brains of Chinese children. Human flesh is supposed to be wonderfully curative. I have myself seen a woman who was minus the biceps muscle on one arm. She had previously cut it off to make broth for her sick father. Some time ago the erection of a small bungalow as a summer sanatorium on the Yang-tse, gave an opportunity for the spreading of these rumors, which, in this case, were traced to the underlings of the officials. Then a man was seen carrying one or two babies in baskets, en route for the Romish Foundling Home at Kiukiang (twenty miles away). And the smoldering feelings immediately became a blaze. The premises of the only mission in the place were attacked, ladies were driven out and ill-treated, and an English baby was only saved by being thrown over the heads of the crowd, and caught by a townswoman. The officials refused shelter to the ladies, who had to hide in a hut for two hours. As the premises had been set on fire, the customs officer and a missionary of another part who happened to be waiting for the steamer, ran to help, and were killed, without a hand being raised to save them, tho a considerable time elapsed, in which official aid could have been effected.

For a whole month the Viceroy Chang Chih-tung did nothing in response to consular representations. And meanwhile, a trusty old member from another part, went attired as a beggar, and during three days, discovered the names of all the leaders of the mob. They were all mandarin employees.

Lord Salisbury's instructions having been received, the British Consul pressed for a settlement of the business. The result was that two previously condemned criminals were executed, a mandarin removed—to be granted a higher post after a while, for his obedience to government instructions; and as both young men had widowed mothers depending upon them, a sum of money was voted sufficient to assist those ladies, and also to rebuild the destroyed premises. This sum of money coming, as it did, out of the funds of the Imperial Customs, was felt by no mandarin. And it was just a fraction of the Hupeh government revenues, supplied by government in connection with acts for which the government was responsible, as the viceroy's secret instructions proved. As a general blind, an imperial proclamation was put out for the eyes of natives and "foreigners." But for six months after, every mission in Hupeh was in danger, and those foreigners who were connected with missions having headquarters in or near the "Concession" in the treaty port of Hankow, had to go and reside in that treaty port in accord with orders from the high officials, given through their respective consuls.

In this case, the only item of reparation which at all touched those "convicted of complicity," *i. e.*, the Chinese Government, was the sum voted for rebuilding of premises, and the assistance of dependent mothers. And that, being such an insignificant fraction of the national revenue, would not be felt at all.

In all the Chinese riots there have been, of course, distinctive features just as there are distinctive features in every Chinese face of a given family. But the family likeness has been the chief characteristic. Anti-foreign feeling, stirred up by the *literati*, inside or outside the circle of actual mandarindom, in accord with the anti-foreign feeling at headquarters; generally a date fixed for the demolition of foreign premises; that demolition effected, generally no other reparation demanded than the rebuilding of the premises, but when foreign lives have been taken in violation of treaty regulations and passport provisions, an attempt to gain moderate and "prompt reparation,"—which has invariably failed. Then in some cases an ultimatum, affording the government ample opportunity to act; that ultimatum disregarded, and thus some larger reparation demanded from the chief offender, the government.

Had that government kept its written and sealed promises, there would hardly have been a riot these twenty-seven years, still less a fatal riot; had China set about the barest reparation for her broken promises, there would have been no renting of "concessions,"—as we call the foreign settlements at the treaty ports—and other trading privileges forced upon her.

The history of large reparations is before the world, but not so the history of riots, where hardly the barest reparation has been claimed.

In a riot of 1891, the British flag was torn down and subjected to unmentionable insult, yet only a damaged consulate was repaired. A year or two after, a medical missionary was suspended by his bound wrists and his quene to a beam in a temple, and no consular aid or other reparation asked for. And the patience of Western representatives under circumstances of violent insult and injury, with the officials as the chief parties in the case, would form a very long chapter.

The apparently large reparation for one riot, then, has often been a reparation for many of which the world has not heard.

That some recent demands have been exorbitant, no missionary will deny, but the case must be looked at in connection with the whole history of the riots, and of the attempted reparations which have failed to be effected.

One new element has come to the front of recent months. In many parts, the country is riddled with old feuds, some of them of a hundred or even two hundred years' standing. The Romish Church is popularly reported to accept all comers, lawsuits and all. And tho this is denied by the Romish priests (see MISSIONARY REVIEW, August, 1899), the facts seem to contradict such a denial. Once within the Church, Clan A now feels strong enough to be openly hostile to Clan B. Clan B, previously hating Clan A, now includes the Romish Church in its hatred. Perhaps Clan B seeks to join some Protestant Church, and wo betide the church which shelters Clan B. Or if that move fails, if persecution becomes unendurable, and negotiations fail, there may be an anti-Romish riot,—not even then a riot against Romish missionaries *as such*, but against the body of foreigners who have apparently made the quarrel of Clan A their own.

These are the facts, and the reader, weighing and measuring them as a whole, may safely draw his own conclusions. They may or may not correspond with those of *The Times of India*, except in one particular, namely, *the pity of it*. On that point all Christians will agree.

THE CLASH OF CIVILIZATIONS IN CHINA.

BY J. T. GRACEY, D.D.

How far is the missionary to blame for present conditions in China? Some blatant politicians are calling on the government to antagonize missions as provoking conflicts with non-Christian countries.

The impact of the European civilizations on what we may, for convenience, call the Mongolian, can not be stopped. It is as certain to continue as gravitation. The friction will vary in acuteness, but the present generation, and the next, will not see the end of it. It will be a part of the world's phenomena throughout the twentieth cen-

ture. It is well, therefore, to put this down, not as a prediction, but as a recognized and necessary condition. All missionary operations in the far east will for fifty or a hundred years to come have to be adjusted to this, which may, by accommodation, be called the *status*. Christian missions will have to be projected, in anticipation of this clash, between eastern and western civilizations.

But it is little use for anybody to think to secure pacification by withdrawal of missionaries. A steam-engine and a telegraph-pole are revolutionary; so is a gunboat or a newspaper. The conquering civilization of to-day demands right of trade; it can make more by commerce than by tribute. It seeks not political control but a market. It says "you *shall* buy and sell with us." It is only a change of the old formula; it means tribute by indirection.

It is useless to blame missionaries for being agitators. They are part of the civilization. It is useless to plead, on the other hand, the popularity of the missionaries with the people, their inoffensiveness, their benevolence, their contribution to justice and humanitarianism, their elevation of the intelligence of the people, and their contribution to the pacific material development of the land. They are distinctly revolutionists. They seek to change the conditions, and, however indirectly, they necessarily aid in imposing the new civilization in place of the old. If the steam-engine is a democrat, so is the missionary; if the Standard Oil Company, the Waterbury watch factory, the Lancashire mills are revolutionary, so is the missionary school and printing-press. They are only different parts of the same civilizing force. The new plow develops the resources for export as well as creates a demand for imports. The "anti-footing binding society," which the missionary fosters in China, is a part of the social revolution implied in a new civilization; so is his hospital. The missionary is often the advance courier of the new order, and a part of the reflex benefit to Christian nations from foreign missions is the enlargement of commerce.

The people of the secondary civilization are easily astute enough to discern that the missionary is a component part of the new economy. All this is apart from the missionary as a religious propagandist. His family life, his very presence, is revolutionary, and he can not dissociate himself from the clash of the two civilizations.

It is not clear, therefore, why so much effort should be wasted to charge the missionary with being a disturbing factor in non-Christian lands. He certainly is that. The Turk knows him as a miner and sapper. The Chinese governing classes recognize him as such. The missionary himself would retire if he did not expect to succeed in the expenditure of this revolutionary energy; otherwise he and his mission would be a failure. Nobody is deceived about it, tho sometimes the gauze of a thin sophistry is sought to be thrown about it.

On the other hand, it is equally idle for the diplomat, the politician, the merchant, or the scientist, to fancy that no conflict would be precipitated but for the missionary. The merchant is a revolutionist. He seeks to impose a new civilization which must sooner or later provoke opposition. New industrial conditions, new appliances from the west will destroy the occupation of millions, without giving them any substituted avenues of support. When men are beggared by a change in economy they will run into riot. When the collision reaches a crisis the government becomes involved, and the new gunboat says the new plow must stay. In the duel the weakest goes to the wall. The "survival of the fittest" is the new phrasing of the old formula,

He may take who has the power,
And he may keep, who can.

It may be, in its ultimate analysis, true, as Prof. Frederick Starr, of the Department of Anthropology in the Chicago University, said the other day to his class, that "the introduction of Christianity into China is a measure of hostility to the existing government of the empire," but the merchant, the scientist, and the diplomat are equally hostile to it. Li Hung Chang is reported to have said that the raising of the Roman Catholic missionaries to the grade of mandarins is responsible for the present outbreak. Another high Chinese functionary blames the Germans for their violent seizure of a geographical section of the country as precipitating the present uprising.

These, doubtless, have contributed to the present disturbance, but Wau Sing, a Chinese banker, had it all in better form when he is quoted as saying to a reporter in Chicago the other day: "The advance of the so-called civilization is responsible for it all. I hate every step of it." Prof. Goldwin Smith, in Toronto, in June last, said: "There is no reason why the pacific influences of commerce and intercourse should not act on them (the Chinese) as they have acted on the Japanese, who, half a century ago, might have been deemed subjects for philanthropic aggression." But in the case of the Chinese, he himself says, "The people are frantically opposed to foreigners, as, in truth, considering the opium wars, they have too much reason to be."

Undoubtedly China's governing classes feel very bitterly the encroachments of which their country has been the victim in recent years, and resent the "attempts to exploit her natural resources in foreign interests." The treaty powers resent the resentment, and say they can not have their nationals exposed to such perils and alarms while they are imposing this new civilization on unwilling millions, and talk of dividing China into districts which they will respectively police, that the finale toward which events tend shall not be too remote. China has found her safety in the mutual jealousy of the foreign states, and this is perhaps her only resource for the future. She may not see it in this light, and it is possible that Mr. Goldwin Smith has

it correctly when he says, "A fearful vista of slaughter and desolation may presently open."

Personally, we do not see this to be probable, except as the Chinese fall foul of each other in contention over the reigning dynasty, which is always included in their antipathy to foreigners. Another Taiping rebellion is always possible. But the "industrial morality" of the vast hordes of the population of China always makes against any "slaughter of millions."

That the western civilization might be peaceably and with justice imposed on China, is a reasonable desire from a Christian standpoint, and the devoutest may well pray that God will "restrain" the "remainder" of human "wrath," and limit the greed of the treaty powers, as well as the "rage" of the "heathen."

"BUT GOD"—A BIBLE READING FOR MISSIONARIES.

BY W. PERCY KNIGHT.

Missionary of the China Inland Mission. 1892.

The little word "but" is full of sad significance from the human standpoint, yet when used with regard to God in His gracious dealings with His people it is seen to be full of glorious meaning. As we shall see, it puts His grace over against man's sin, His strength for human weakness, and brings God into the inner circle of life, with all its circumstances of trial and difficulty.

1.—Eph. ii: 1-4. "Dead in trespasses and sins. . . . living in the lusts of our flesh . . . by nature children of wrath. BUT God being rich in mercy, etc." Here we have a full-length and life-like portrait of the sinner and God, in His wondrous love and grace, coming into relation with Him in His mercy in Christ Jesus. It is *God in relation to new life*.

2.—1 Cor. i: 26-29. "Not many wise after the flesh, not many mighty, not many noble. . . . BUT God chose the foolish, etc." In this passage we see *God in relation to Christian service*, and three times in verses 27, 28, find the word "chosen." It is God's purpose and plan to use the weak, the despised things of this world, to bring to naught the things that are mighty. Compare Ps. viii: 2: "Out of the mouths of babes and sucklings hast thou established strength, because of Thine adversaries, that Thou mightest still the enemy and the avenger."

In view of the hoary systems of idolatry, the missionary has to meet the deep-seated prejudice and superstition to be overthrown in heathen lands, and his deep realization of inability to do the work, this thought of God's choice of the weak and despised to do His mightiest works should fill all hearts with joy and encouragement.

3.—1 Cor. ii:9, 10. "Things which eye saw not and ear heard not . . . BUT GOD revealed them unto us through the Spirit." Here we have *God in relation to teaching*. Above and beyond all other teachers, however learned and able to impart knowledge, is the Spirit of God, who alone can enlighten the heart to Divine truth. He alone is able to take of the things of Christ and make them real and actual to the inner life. Verse 11: "As the spirit of man alone knows the things of man, so the things of God none knoweth save the Spirit of God." With all the dulness of the native convert how wonderful his progress when taught by the Spirit. Let us thank God for the revealing power and light of the Holy Ghost. Of these mysteries of Divine grace we are told, "BUT GOD hath revealed them unto us by the Spirit."

4.—In the following three passages we see *God in relation to circumstances*.

Gen. xlv:8. Joseph, speaking to his brethren, says, "So now it was not you that sent me hither, BUT GOD." Gen. i:20. "Ye meant evil against me, BUT GOD meant it for good." Acts vii:9. "The patriarchs sold Joseph into Egypt, BUT GOD was with him."

This is one of the hardest lessons to learn, and yet fraught with infinite blessing, to place God in the inner circle of life, all circumstances alike of difficulty and trial, or sorrow caused us by others on the outside, and say with Joseph, "BUT GOD meant it for good." In spite of all the machinations of his brethren, the anguish of soul, the carrying into Egypt, false accusation and imprisonment, Joseph did not lose sight of the working and loving purpose of his God; and bringing that loving Lord in between himself and all his untoward circumstances, he could say as in Rom. viii:28, that all things were working together for his good. We have a very striking illustration of this truth in Numb. 13 and 14. The spies had returned to Moses and the people of Israel from spying out the promised land; the report of the ten caused the heart of the people to melt. Forgetting their covenant-keeping and wonder-working Jehovah, and all that he had done for them in the past, these spies told only of the sons of Anak and strongly-fenced cities. Caleb and Joshua, the two faithful spies, would not allow the Anakim and the great cities to blot out their sight of the Lord; putting obstacles and difficulties without, they said, "The Lord is with us," and looking into His face remained calm and restful in spite of the foe.

As we know, the counsel of the ten prevailed, and putting circumstances before the Lord, the carcasses of those who murmured fell in the wilderness.

5.—Ex. xiii:17, 18. "God led them not by the way of the land of the Philistines, altho that was near; for God said, lest peradventure the people repent when they see war, . . . BUT GOD led the people about."

Lastly we see in this passage *God in relation to guidance*. Israel did not as yet know God sufficiently, they were untrained and unorganized, and knowing that the experience in the land of the Philistines would be too hard for them, we read that "God led them about."

Our God deals very tenderly with us, and is never in a hurry. How often do we want to take what seems the most direct way to Christian work or experience, yet the Lord "leads us about." He knows that that work would involve responsibility for which we are not yet prepared, would bring burdens that would crush us, and so we are kept as Moses was kept for forty years for training in the wilderness, and further fitted by the Lord for future service. It may be we cry out, "Lord give me the blessing such a man has," yet the Lord knowing that his spiritual experience would bring to us fierce temptations and deep trial, of which we are all unaware, withholds the coveted experience, and gently leads us by a longer road.

Let us trust our Jehovah more simply and implicitly. He makes no mistakes, and with tender individual guidance suited to our several needs, will lead us in the paths of righteousness for His name's sake.

THE INTERNATIONAL MISSIONARY UNION.

BY REV. J. T. GRACEY, D.D., PRESIDENT.

The seventeenth annual session of the International Missionary Union, was held a little earlier than usual this year. It convened in Clifton Springs, N. Y., May 30th, and continued for one week. The meetings were marked with their usual enthusiasm and earnestness. Quite a number of those present at this year's meeting were prominent speakers at the recent Ecumenical Conference. The following is the roll of missionaries in attendance:

YEARS OF SERVICE.	NAME.	FIELD.	YEARS OF SERVICE.	NAME.	FIELD.
1892	Abell, Miss Annie E.	Micronesia	1893	Eddy, Mary P., M.D.	Syria
1900	Alby, Miss Libbie.	Korea	1884	English, Miss F. M.	India
1847-95	Baldwin, Rev. C. C.	China	1893	Evans, Miss Sala.	Japan
1888	Baskerville, Miss Agnes E.	India	1883-93	Foote, Rev. Frank W.	India
1894	Belton, Miss Alice E.	Japan	1883-93	Foote, Mrs. Frank W.	"
1853	Blodget, Rev. Henry.	China	1861-68	Gracey, Rev. J. T.	"
1886-89	Bond, Rev. G. A.	Malaysia	1861-68	Gracey, Rev. J. T.	"
1887-96	Bostwick, H. J.	China	1873	Graybill, Rev. A. T.	Mexico
1887-96	Bostwick, Mrs. H. J.	"	1883	Graybill, Mrs. A. T.	"
1880	Bruere, Rev. W. W.	India	1878	Gring, Rev. Ambrose D.	Japan
1874	Butler, Rev. J. W.	Mexico	1892	Guernsey, Rev. P. B.	India
1878	Butler, Mrs. J. W.	"	1892	Guernsey, Mrs. P. B.	"
1887	Carleton, May E., M.D.	China	1871	Gulick, Rev. O. H.	{ Japan { Hawaii
1892	Chittenden, Miss Caroline E.	China	1871	Gulick, Mrs. O. H.	"
1883-92	Cole, Rev. J. T.	Japan	1871	Hallam, Rev. E. C. B.	India
1892	Crane, Rev. H. A.	India	1866	Hallam, Mrs. E. C. B.	India
1892	Crane, Mrs. H. A.	"	1893	Hart, Edgerton H., M.D.	China
1886-98	Crosby, Miss E. T.	Micronesia	1884-92	Inglis, Rev. T. E.	India
1878-79	Cushing, Rev. C. W.	Italy	1884-92	Inglis, Mrs. T. E.	"
1887	Day, Mrs. D. A.	Africa	1890	Kay, Miss Lydia J.	China
1873	Downie, Rev. David.	India	1881	Kingsbury, Rev. F. L., M.D.	Bulgaria
1873	Downie, Mrs. David.	"	1892	Knight, W. Percy.	China
1876-90	Dowsley, Mrs. A.	{ India { China	1890	Knight, Mrs. W. Percy.	"
1892	Dudley, Rev. T. P.	India	1883	Ladd, Mrs. E. H.	Colombia
1892	Dudley, Mrs. T. P.	"	1879	Leitch, Miss Margaret W.	Ceylon

YEARS OF SERVICE.	NAME.	FIELD.	YEARS OF SERVICE.	NAME.	FIELD.
1869	McLaurin, Rev. John.	China	1873	Rouse, Mrs. George H.	India
1869	McLaurin, Mrs. John.	"	1873	Shattuck, Miss Corinna.	Turkey
1885-95	Merritt, C. P. W., M.D.	"	1892	Snodgrass, Miss Mary A.	China
1885-95	Merritt, Mrs. C. P. W.	"	1879	Stone, Rev. Geo. I.	India
1892	Miller, Rev. F. S.	Korea	1879	Stone, Mrs. Geo. I.	"
1892	Miller, Mrs. F. S.	"	1868-73	Thayer, Rev. C. C., M.D.	Turkey
1884-99	Monroe, Rev. D. C.	India	1868-73	Thayer, Mrs. C. C.	"
1888	Munro, Miss Jessie K.	Japan	1869-72	Thompson, Miss Mary A.	China
1892	Palmer, Miss Mary M.	"	1891	Vinton, Rev. C. C., M.D.	Korea
1858	Paton, Rev. John G.	New Hebrides	1891	Vinton, Mrs. C. C.	"
1878-90	Priest, Miss Mary.	Japan	1890	Webb, Miss Mary G.	Turkey
1869	Riggs, Rev. Edward.	Turkey	—	Whytock, Rev. Peter.	Africa
1891	Riggs, Miss Mary E.	China	1882	Winn, Miss Mary L.	Japan
1879	Roberts, Mrs. W. H.	Burma	1882	Worley, Rev. J. H.	China
1889-98	Rogers, Miss Martha.	India	1882	Worley, Mrs. J. H.	"
1900	Roberbaugh, Miss Lillie M.	Japan	1894	Worrall, H. R. L., M.D.	Arabia
1861	Rouse, Rev. George H.	India			

SUMMARY.—By Countries: Africa, 2; Arabia, 1; Bulgaria, 1; Burma, 1; Ceylon, 1; China, 20; Colombia, 1; Hawaii, 2; India, 26; Italy, 1; Japan, 11; Korea, 5; Malaysia, 1; Mexico, 4; Micronesia, 2; New Hebrides, 1; Syria, 1; Turkey, 5.

By Societies: American Board, 18; American Baptist Missionary Union, 10; Canada Baptist, 2; China Inland Mission, 4; Canada Methodist, 2; English Baptist, 2; Established Church Scotland, 1; Free Baptist, 2; German Reformed, 1; Lutheran, 1; Methodist Episcopal, 19; Presbyterian, North, 12; Presbyterian, South, 3; Reformed, Dutch, 2; Regions Beyond Missionary Society, 3.

At different session several of the veterans in the mission fields gave accounts of their varied experiences. Among these were Rev. E. C. B. Hallam, who went to India in 1856; Rev. John McLaurin who went to the same field in 1869; Rev. Edward Riggs, who went to Turkey in 1869; Rev. C. C. Baldwin, who was in China from 1847 to 1895; Rev. David Downie, who went in 1873 to the Telugus, then called the Lone Star Mission, but which now has four mission stations. Among prominent women in attendance were Miss Corinna Shattuck of Turkey, Miss Mary Pierson Eddy, M. D., of Syria, and Miss Hays of Mexico.

Miss Shattuck at the time of the late Armenian massacres, held back an angry Turkish mob in Armenia, and prevented them from destroying the mission buildings. Dr. Eddy was the first woman physician whom the Sultan of Turkey allowed to practise medicine in his realm.

Among the most popular meetings was that given to the consideration of the work of the Young Men's Christian Association throughout the world. Among the speakers, Rev. Dr. Gulick of Hawaii said that during the last twenty months thousands of young men from America had been in Honolulu on their way to Manila, and had been welcomed by the Y. M. C. A. He spoke of the work of the Christian Endeavorers, and especially of the Japanese branch there. Dr. Merritt spoke of the far-reaching work that the translation of "In His Steps" had wrought among the students of a theological seminary in North China. Mr. Bostwick told of a "Society for Mutual Improvement," which was started some years ago in Tien-Tsin, China, now merged into a Y. M. C. A., and which, after a secretary had been sent out to them, received a gift of \$10,000 from a lady for the erection of a building.

Rev. Dr. Gring of the Protestant Episcopal Church in Japan,

delivered one of the most eloquent addresses heard before the conference. Rev. T. Whytock, of Africa, gave an interesting talk on work on the Kongo. He said that eleven years ago the first mission was started when eight missionaries went out, now there are seven stations 100 miles apart and nearly 70 workers. He told many interesting incidents, and spoke of the change that had come over the cannibals in these regions. Many conditions are changed, and a railroad that now goes to Stanley Pool makes journeys more feasible and the work more accessible.

Dr. A. D. Graybill of Mexico, in giving an account of his work, said in part: There are people who think we ought to make an apology for taking the Gospel to Mexico; that we are infringing on the rights of the priesthood. It is the people who have asserted themselves and have risen *en masse* and declared that the church must be separated from the state; that the people should not be forced to pay tithes, but should give voluntarily. The government built schools and religious liberty was established in 1847. Three hundred years ago the people said: "If you send Bibles we will burn them; if you send missionaries we will imprison them." Now they say: "Send on your Bibles and we will read them; send your missionaries and we will hear them." Not only has the call come from the people, but from the government.

A woman's meeting one afternoon was addressed by a number of women missionaries representing work in China, Japan, Ceylon, Hawaii, India, and Africa.

Rev. Dr. Judson Smith, who was general chairman of the Ecumenical Conference, and is now recuperating at the sanitarium, attended some of the sessions. Mr. Eugene Stock, of London, England, who came expressly to America for the New York conference, spent two days in Clifton Springs as a guest of Dr. Henry Foster of the sanitarium. Mr. Stock was delighted with his American visit; with the picturesqueness and location of Clifton Springs, with the opportunity of having seen one of the country's most famed health institutions, and stated that had he known of the character of the gathering of the International Missionary Union, he would have cancelled engagements and spent the entire week in attendance. Mr. Stock has been for years the editorial secretary of the Church Missionary Society of England, which is one of the oldest missionary societies, having the largest income of any Protestant society in the world. Mr. Stock was invited by the union to give an address, and delivered the masterpiece of historic grouping of the History of the Uganda Mission, which will be found elsewhere in this number of the REVIEW.

The "Apostle of the South Seas," Rev. John G. Paton of the New Hebrides, delivered one of his characteristic addresses, and stirred the audience, as he does all audiences, with the thrilling story of the triumphs of the Gospel, and the grim fact that forty thousand cannibals remain unreached in the South Sea Islands.

SELECTED ARTICLES.

CAUSES OF THE TROUBLES IN CHINA.*

BY REV. W. O. ELTERICH, CHEFOO, CHINA.
Missionary of the American Presbyterian Church, 1889.

For the last three years the province of Shantung has attracted a good deal of attention politically, and in view of the continued disturbed condition of the country, is still drawing considerable notice upon itself.

It is an axiom that wherever Roman Catholics are found in China, there, sooner or later, disturbances are sure to arise. The only parts of this province which have been exempt from disturbances are those sections where there are no Roman Catholics. The troubles that arise through them are due mainly to the agents they employ, and the methods used to carry on their propaganda. Their so-called evangelists are not what we would regard as evangelists, as they do but little, if any, preaching, except to set forth the advantages—and that political rather than spiritual—of becoming members of the Roman Catholic Church.

When they learn that some one has a lawsuit—and these are only too numerous—they hunt up the parties, and decide which to favor. This party is promised help, and a successful issue of his case, on condition that he become a member of the Catholic Church. The foreign priest will back up the case before the native official, and if he refuses, threatens him with the power of his country. This threat is not an empty one, for both Germany and France, especially the latter, have always stood by their Roman Catholic missionaries, and seen that their demands were fulfilled. The expression constantly heard among the people in reference to the Roman Catholic Church is that it uses force. As a consequence, the native officials are filled with disgust, and the parties losing the lawsuit are filled with hatred against those who have helped the other side. Hatred and dissension is everywhere sown by these procedures, and now and then breaks out in open rebellion.

At present there are two Roman Catholic missionary societies working in Shantung—a French, with French and Italian priests, occupying the northern and western part of the province, and a German, occupying the southern and southwestern part. The head of the German mission is Bishop von Außer, said to be a very able man, from one of the most influential families in Germany, and who received special marks of favor from the Emperor of Germany. Thus far the German Catholic mission has been the most aggressive in the province, and has come most in conflict with the people. In the autumn of 1897 two of their missionaries were murdered in the southwestern part of the province by members of the so-called "Big Knife" society. Germany, which had been for some time surveying the east coast of Shantung, and looking for a suitable harbor and coaling station, made this affair an occasion for seizing on Kiao-chow. Thus the German government was brought on the stage of action, and with them a new element of disturbance in the province.

The German Catholic missionaries were delighted with the advent of their countrymen into the province, and realized the immense political power this would give them—a power which they sought in every way to make full use of, and abused not a little. They wanted Germany to take

* Condensed from *The Presbyterian Banner*.

full possession of Shantung, but for this Germany was neither ready nor willing. Finding their efforts of pressure on the German officials in Tsing-tau (Kiao-chou) in vain, some of the priests went so far as to place themselves in circumstances as to invite attack, and thus cause riots, on account of which their government would be compelled to interfere. This occurred at least in two instances, one to the north of Tsing-tau, the German port, and the other to the south, toward the city of Ichao. In the latter case the whole district rose in rebellion, and began persecuting the Roman Catholic native Christians, driving them out of their homes. This rioting spread to the neighboring district, where were some outstations under the care of Presbyterian missionaries at Ichou-fu. The missionaries were placed in imminent danger, and had to be rescued by soldiers. The whole section of that country rose in anarchy, which was only quelled when thousands of soldiers were sent to the disturbed districts. Everywhere native Christians, Protestant and Catholic, were driven out of their homes and deprived of everything, and missionaries were for a time in great danger. Protestant native Christians after a year's time obtained only barely what they had lost, while the Roman Catholics made heavy demands, which were granted without much trouble. In addition to the demands made by the German officials at Tsing-tau, Bishop Auzer went to Chinan-fu, and tried to intimidate the governor to meet his demands, threatening him with German soldiers and cannon, if he did not accede, claiming that the German naval and military forces were at his command.

In view of this and other investigations, whereby the fact was revealed that the Roman Catholics were not without blame in exciting these riots, the German authorities became very loath to take up their cases, and guarded against becoming involved with the Chinese government. By their engineers exploiting the province for mines, and the surveying and laying of railways, serious disturbances were created in the eastern and central portions of the province, which have only recently been settled, but not till after many native troops were sent to the scene of the troubles, and they themselves marched an expedition inland. The disturbing of graves by the laying of the railway, and the belief that the railway embankment would interfere with the running off of the water from their lands during the rainy season, caused thousands of villagers in the districts of Kao-mi and Kiao-chou to band together to resist the Germans at all costs.

These disturbances in the southern and eastern portions of the province have been furthered also not a little by the famine-stricken condition of the people. During the past year there has been but little rain in the province, in some regions none worth speaking of for over a year. In addition to the drought a severe and extensive caterpillar plague raged last summer, destroying what was left. As a consequence, people were rendered desperate, and lawlessness of all kinds prevailed.

THE EMPRESS DOWAGER AND THE REFORMERS.

But probably, that which has helped most to engender anti-foreign and anti-Christian feeling, and to foster and increase the disturbances was the *coup* at Peking, by which the Emperor Kwang Su was deposed, and the Empress Dowager took the reins of government. Ugly rumors began to spread through the country to the effect that all foreigners in

China were rebels and were to be killed. This was due to the murder and banishment of the reformers, the friends of the emperor, the governor of Shantung, and other officials who had shown themselves friendly to the missionaries.

The new governor, Yu Hsien, was a bitter anti-foreign Tartar general from Nanking, who before long showed that his purpose was to do all he could to hinder the progress of Christianity in the province, and to bring about the expulsion of the foreigners. This he tried to accomplish through a secret society called "Boxers," "Fists," or "Big Knife" society, who were protected and secretly fostered by him. This society spread through the entire western portion of the province, and the scene of the disturbances now shifted from the southern to the southwestern part of the province. There is a Presbyterian mission station at Chining Chow, and a number of out-stations connected with it. Native Protestant Christians, together with many Roman Catholics, were severely persecuted by the "Boxers," last summer, and in early autumn. Later they began in the southern part of the neighboring province of Chili, and from there extending over the border into northwestern Shantung, and southward until they were frequent about the capital of Shantung.

The American Board has a flourishing work in northwestern Shantung, and their native Christians were deprived of all they had, and driven from their homes, and those of our mission at Chinanfu suffered likewise. The Roman Catholics also suffered very severely. The American Board missionaries were seriously endangered, and soldiers had to be sent to their protection. Soldiers were also sent out to quell the riots, but did nothing. A band of Roman Catholics fortified their village against attack, and warding off repeated assaults of the "Boxers." This matter was made a ground of non-interference by the Tsung-li Yamen at Peking, and of reluctance on part of the foreign ministers to make a vigorous demand from the government for a cessation of these disturbances. It was said that the arming of the native Christians incited to lawlessness and riot. One official, who was friendly to foreigners, and who went to the rescue of some missionaries who had been endangered, and succeeded in defeating a band of "Boxers," was reprimanded and degraded for his excessive zeal. It is no wonder that in that same region a few months later, an English missionary was murdered by the "Boxers."

THE "BOXERS."

These "Boxers" are a secret society, the members of which go through a drill, in which they invoke certain spirits by incantations, and then beat their bodies with a brick to harden the body until they can endure the pounding by knives without injury. This drill probably originated the popular nickname of "Big Knife" society. They call themselves "The Society of United Boxers," and are supposed to have an incantation consisting of nineteen characters. Those who know eight, can fight ten thousand men, and those acquainted with sixteen or seventeen characters can pull down foreign houses as easily as they can move a tea box. These stories are believed by the ignorant multitude, who are also convinced by being allowed to fire guns at them only a few paces distant. This is usually managed so that no serious consequences follow, but not always. They claim to be patriotic in their aim, their purpose being to preserve the land to the natives, and to drive out all foreigners. Their motto is "Protect the Dynasty. Exterminate the

Aliens!" One can readily see that a band of men with such a purpose, and filled with superstition, believing themselves invulnerable, and able to overcome all enemies, are very dangerous.

Chinese officials are practically all in sympathy with them, and the governor of Shantung secretly fostered them. Affairs finally became so bad, that a forcible demand was made by the ministers of the Tsung-li Yamen that he be removed. The Tsung-li Yamen had to yield, and ordered Yuen Li Kai, who was holding an important position in Korea, to proceed to Shantung, and take Gen. Yu's place. He had 10,000 foreign-drilled native troops with which to put down the disturbances. Much was expected from him, for on his arrival he issued a strong proclamation threatening the "Boxers" with extermination if they did not at once cease their disturbances. He proceeded vigorously to work, and captured some ringleaders, who were executed. He had not accomplished very much, however, when the Rev. S. Brooke, an English missionary, was brutally murdered by the "Boxers."

The foreign ministers at Peking were aroused to more vigorous action. The governor was ordered to arrest the murderers, and after a long and unnecessary delay they were arrested and tried, and several of them have been executed. The real cause of the murder, Governor Yu Hsien, not only escaped scot free, tho charges were brought against him with abundant evidence that he secretly fostered the "Boxers," but he was received with special marks of favor by his imperial mistress, the Empress Dowager, on his arrival in Peking, and in spite of the protests of the foreign ministers, received the appointment of governorship of the province of Shansi. Governor Yuan, too, suddenly lost his ardor in punishing the "Boxers,"—a hint from Peking cooled his zeal. The "Boxers" might prove very useful in carrying out the designs of the Empress Dowager, and hence they were not to be molested too much.

Just before the Chinese New Year, the Empress Dowager planned another *coup*, which was only partially successful; it was the complete abdication of the Emperor Kwang Su. Opposition came in the form of numerous telegrams sent by leading Chinese men from Central and South China, begging that Kwang Su be allowed to continue to reign in spite of his ill-health. The intimate advisers of the Empress Dowager warned her to desist from her step or a rebellion would be precipitated. She had to yield, but ordered the arrest and summary punishment of these loyal, patriotic men, who dared thus to thwart her in her schemes.

In the meantime in Shantung a number of ineffective proclamations were issued. In the prefecture where Mr. Brooke was murdered, the prefect issued a proclamation blaming the native Christians as a cause of all the disturbances. Another method was employed by the governor, and that was to restrain the missionaries from traveling except under military escort, and protection promised only under such circumstances, and demanded also the names and places of native chapels, persons in charge, etc. These demands were made through the American minister at Peking and acceded to by him. The design of the governor was not to stop the disturbances by restraining native evil-doers, but by restraining the missionaries and their converts. The *North China Daily News* commented as follows on these restrictions:

The real object of the Empress Dowager's government is herein clearly displayed. Governor Yuan can not but know that the abandoning of their work in the country by the missionaries will not only check

the propagation of Christianity, but will leave those already enrolled as converts to the brutal mercies of the 'Boxers.' In this way the avowed purpose of the latter, viz., the suppression of Christianity, will be greatly furthered. These restrictions are, of course, in reference to travel, entirely contrary to treaty rights and to any number of imperial proclamations. They might be allowed if the country were really in rebellion, and the government making an honest effort to pacify it. But to make them in deference to a lot of bandits, who are actually encouraged by the authorities, is an insult to all foreigners that the legations should instantly resent."

The missionaries of the Chefoo station made a vigorous protest to the minister against these demands, showing how useless it would be to try to itinerate with a military escort, defeating the very purpose of itineration, and being of no value as a protection. They also pointed out that the information required as to the chapels, natives in charge, etc., would brand these places in the eyes of the people as evil resorts, and the native Christians as lawless evil-doers. The missionaries of Tungchou, Hwang-hien, and Wei-hien also protested against the restrictions on travel. The minister made the plea that these restrictions were only temporary, and acceded to in order to prevent the fate of Mr. Brooke being repeated. The protests thus made were strongly indorsed by our able United States consul here at Chefoo, John Fowler, Esq., who has had ten years of experience with Chinese officials. The source of all these troubles undoubtedly lies in Peking, and as long as the conservative and anti-foreign element is in authority, disturbances will continue.

THE EXODUS OF PRIESTS IN FRANCE.*

There have been during many years past here and there French priests who for one reason or another have abandoned their calling. The celebrated Protestant pastor and senator, E. de Pressensé, who died several years ago, was much interested in these men and did much to help them; but he found the greatest difficulty in this task because of the inferior character of these "demitting" priests. This was not invariably the case, for one of them, Mr. Huet, has for several years been an evangelist in the employ of the McAll Mission, latterly in charge of the mission boat the *Bon-Messenger*.

But the conditions have entirely changed within the past five years. Among the "evading" priests are now some of the brightest minds of the French clergy, and men who occupied posts of importance in the Catholic Church. All that such men need is a helping hand at the start to enable them to take an honorable and independent position in society.

To lend this initial help with the least expense and the most effectual, two *maisons hospitalières* have been opened in or near Paris—temporary asylums where evading priests may find a home, advice, and the initial means of fitting themselves to gain a livelihood. One of these, in Courbevoie, a suburb of Paris, is under the care of Professor Bertrand, well known and thoroughly trusted in this country, where he has represented the causes of the McAll Mission and of the French Protestant Societies. This home is conducted strictly on evangelical lines; no one is admitted who does not give good evidence of a true change of heart; and the pur-

* Condensed from *The Watchman*.

pose of the patrons of this home is to fit its inmates for religious work as colporteurs, evangelists, or pastors, according to their ability.

The other *maison hospitalière*, at Sèvres, is under the care of Pastor Bourrier, himself an ex-priest, now pastor of the Reformed (Presbyterian) Church of Sèvres. Its scope is far more wide, and, in a sense, free, than that of Professor Bertrand's "home," since it does not require conversion to evangelical doctrines as a condition of entrance! In fact, the majority of the more intelligent "evading" priests quit their functions not because of a soundly evangelical conversion, but because their consciences revolt at the tenets and the methods of the Church of Rome. As honest men they can no longer exercise their functions, and this revolt becomes the more imperious in proportion as they are in positions of honor, in the line of advancement, and therefore able to appreciate the true spirit and purposes of the church to which they belong. It is mainly men of this stamp who find their first refuge in the "presbytery" of Sèvres, and it is the influence of these men—men like the recently dead and deeply regretted Abbé Philippo; men like the eloquent preacher Abbé Charbonnel, men like the now well-known lawyer, Ferdinand Tarroux, men like the former Vicar-General Stephen, now in this country, and a valued contributor to a contemporary newspaper—it is their influence which is making the "priest movement" a matter of deep concern to the Roman Catholic Church in France. The letters with which such men as these presented their resignation to their bishops, letters printed in the local journals and copied all through the country, have done more than any other one thing to open the eyes of thoughtful Frenchmen to the true influence of the Church of Rome upon the social and religious condition of France.

The organ of the "priest movement" is the *Le Chrétien Français*, founded two or three years ago as a monthly journal, edited by M. Bourrier, and supported by those in the Church of Rome and out of it who hope for the religious renovation of France. It does not profess to be a Protestant paper; not all of the evading priests become Protestants, tho sooner or later the majority of them do. There are, indeed, still exercising their priestly functions, many French priests who, clearly recognizing the errors of their church, and wholly in sympathy with their brethren who have lain down their ministry, still hope—as Luther did—that the reformation will come from within the church. A number of these priests have taken advantage of the asylum offered by the *maison hospitalière* to spend a few weeks or months in reflection and study, attending courses in the Paris University, and then returning to their charges. Such men as these earnestly collaborate in the pages of *Le Chrétien Français*, which from a monthly has now become a weekly paper; and of which the lawyer, M. Tarroux, is now co-editor with Pastor Bourrier.

The last number of this paper for 1899 contained an interesting series of portraits of these demitting priests, with copies of their letters of resignation. In his concluding article M. Bourrier says that within two years one hundred and twenty-five priests have become temporary inmates of his *maison hospitalière*, and are now in various situations. A number of them are preparing for the Protestant ministry, or for a professorship; others have taken up the law, journalism, or literature; still others have gone into business. But, as M. Bourrier says, the visible results are as nothing in comparison with the silent results, not to be

seen by the public, but giving evident symptoms of a coming reformation among the French clergy. He himself, tho now a Protestant pastor, has not ceased to hope that the reformation will come from the very heart of the Catholic Church in France. Certainly the condition of that church to-day offers features of intense interest to all who expect the kingdom to come on earth.

The following letter from M. André Bourrier to his bishop, Mgr. Robert, bishop of Marseilles, dated August, 1895, is just recently given to the public:*

Monseigneur : In sending you my resignation as one of your clergy, I believe it to be my duty to give you the motives which have caused me to make the decision. Age, experience, and, above all, the candid study of the Gospel and of the first centuries of Christianity, have too greatly modified the teachings and the prejudices with which my early ministry was nourished. I see myself compelled to recognize that I was born in a church in which new growths and the interests of men have utterly changed the simplicity of the Gospel. I can not recover in its dogmatic subtleties, nor in a large proportion of its practises and ritual, the beautiful religion of Christ.

You have had cognizance, *Monseigneur*, of these troubles of conscience which for a number of years have been the torment of my life. You have not forgotten my agonies while I have tried these ten years past to break the bonds, so strong and so tender, which held me fast to all that I had known and loved up to that time. You then demanded from me my adhesion to the declaration of faith of Pius IV., and that I gave you. I submitted myself to the examinations which you were pleased to impose upon me. But I did not at all recover the peace of mind which was promised to me.

You know how to make a man suffer; you know not how to give peace. With loyalty and courage, I forced myself to bend my reason and my will to the demands of the Roman faith. I did everything to persuade myself of the truth of that faith, since the Roman Catholic faith consists, not in believing, but in believing that one must believe. To-day I have been twenty years in the ministry, and during ten of these twenty years I have carried on this debate with myself in such a crisis of conscience. The day has come when I see it is equally impossible and culpable to continue this strife. Moreover, I have suffered enough to recognize that it is even more grievous to trample on one's conscience than on one's heart.

I make my exit from the Roman Church, not by the door of skepticism or of unbelief, but by reason of my faith in Jesus Christ, the *only* Savior and *exclusive* Mediator (Acts iv : 12; I Timothy ii : 5).

In your church you have multiplied saviors and have admitted means of salvation the most diverse, and indeed the most fantastical, according to the fashion of the hour. The success and popularity of these exhibitions have completely perverted the principal truths of the Christian faith—the Incarnation and Redemption. But I find in the Roman Church no longer the Gospel which has been revealed, that which the Apostles preached, and which I ought to prefer to every other gospel, even were it brought to me by an angel from heaven. (Gal. i : 8.)

If I could find again that Gospel in Romanism, I would not give up a position which assures me of worldly honors, with the material advantages of a life at once easy and agreeable. If I did not believe as I do, I might try, like so many others, to reconcile the exercise of my ministry with a conscience fortified by the subtleties of casuistry, and I would not expose myself to the injuries and enmities which, it may be, will be the consequence of, the sincerity of my faith. But I believe it is better to say, with Saint Paul, "What things were gain to me, those I counted loss for Christ." (Phil. iii : 7.)

To sum up all, I am convinced that the Gospel alone will save modern society; convinced that the Roman Church can not, without abjuring itself, place the Gospel in the hands of the people; convinced that the Catechism does not compensate for the loss of the Gospel. Such, *Monseigneur*, are the motives of the decision which I make this day in the full enjoyment both of my reason and of my liberty. Faithful to my vocation, I shall consecrate the remainder of my life to the service of God, only too happy to be permitted henceforth to preach my Savior, with fidelity to his Word, and set free from the fear of men. I declare to you that I shall publish this letter hereafter in case I shall deem it necessary to furnish my friends with this frank explanation of my conduct.

Accept, *Monseigneur*, the assurance of my respectful regards, with which I have the honor to be

Your servant and brother in Jesus Christ.

A. BOURRIER, Pastor.

* From the *Outlook*.

EDITORIALS.

Troubles in China.

The condition of things in China, as we write, is quite without any precedent in history. It reminds us of the Taiping rebellion, only there is no "Chinese Gordon" to control it. The anti-foreign element is in organized revolt, not only against foreign residents, but against the home government, with its restraints, and the whole matter assumes the form of a semi-religious and semi-insane movement, one of the most difficult to manage, because superstition, fanaticism, and vindictive passion unite to incite to a sort of madness, which has neither discrimination nor bounds.

Meanwhile the large body of foreign residents and missionaries, not even excepting the legations representing foreign governments, together with the native Christians and others, who may seem to the "Boxers" and their supporters, allied with the foreigners, are in imminent danger of life. So imperfect are the present means of communication and information, that it is impossible to ascertain just what is fact and what is rumor, and conjecture takes the place of trustworthy and well-ascertained truth. The German Ambassador has been murdered and perhaps other foreigners have shared his fate. It is rumored that Prince Tuan, a bitterly anti-foreign member of the royal family, has allied himself with the "Boxers," has usurped authority, and has compelled the Emperor and Empress Dowager to drink poison.

These seem to be the death throes of China as a great anti-Christian nation. The uprising has been gathering force for many years, and is stirring China as a whole as nothing has ever done before. The people who seemed almost to have no national feeling, have suddenly risen to expel the foreigners, and,

while the outbreak is still mostly confined to Northeastern China, there is danger of its spreading all over the empire.

It is something unprecedented for all the great powers of the world — England, United States, Russia, Germany, Japan, France and Italy — to unite against one country in order to protect their interests and bring her to terms. The outcome will doubtless be enforced order in China with gradually increasing opportunity to preach the Gospel and bring in the things which pertain to Western civilization. Between now and then, however, there may be awful scenes of bloodshed and trials for missionaries and Chinese Christians.

Never, perhaps, in the whole history of missions, has there been any instance of the exposure of a large body of missionaries in any one land to such personal peril. They are hemmed in, surrounded by rash and resolute foes, and no available help is at hand. The nearest resemblance to this present emergency, is perhaps found in the famous Indian Mutiny of 1857. Oftentimes foreign missionaries have been expelled, or persecuted, or even massacred, but never before surrounded in such numbers by implacable foes, in great organized and armed bands, and with little human chance of escape. No deaths of missionaries have been positively reported and confirmed since that of Mr. Norman, but members of the various missions laboring in Shantung and Chili provinces are in imminent danger and their only hope is in God. Many are reported safe in undisturbed cities, in ports, or as having left the country, but some of the noblest heroes and heroines of the missionary army are still in places of danger. It is a time for prayer as the only adequate resort.

The Cost of Missionary Triumphs.

A very curious fact is the coincidence between the time of this outbreak and the close of the Ecumenical Conference in New York. Scarcely had the greatest missionary gathering of Christian history closed with all its glorious review of the past and equally glorious outlook for the future, when the most gigantic outbreak of all history against missions occurred in the greatest of Oriental empires, and with a threatening of the most disastrous and terrible results.

Those who believe in God's superintending Providence, can not but ask whether He is behind all this awful confusion and chaos, with a Divine purpose which He is working out. It is perhaps too soon to announce any judgment on His designs, and all we can do is to wait in silence before Him and ask to be taught. But some things are already apparent.

First of all, missionary triumphs are not to be purchased without cost. Victory over sin and Satan has always been dearly bought. It required the sacrifice of God's own Son to lay the foundations of the Church of the Redeemed, and every stage of subsequent growth has been attended with sacrifice. We must not count even life dear if we are to follow our Master in the sharing of His suffering and triumph. Is not God asking us how far we are ready to prosecute missions at the peril of life, and literally take up our cross in treading in our Master's footsteps?

The Church and The World.

Again we are compelled to contrast the methods and spirit of the world and the methods and spirit of the Church. At this very time Great Britain has been waging a most costly war in South Africa. Few wars of modern times have

been more disastrous, both in the number of lives sacrificed and the amount of money expended within a given time. Britishers do not withdraw from the conflict and denounce further prosecution of the war, nor will they be likely to abstain from other and similar conflicts because of the fearful cost. Other soldiers are ready to step into the places of those who have fallen, and millions of pounds sterling will continue to be furnished to prosecute the campaign. Yet, no sooner do a few missionaries fall in China, and in time of utter revolution and anarchy, than some are ready to denounce missions, and not a few of God's professed people lose heart and would recall the laborers from the field and actually abandon the attempt to push the conquests of the Cross! We are told, and we are surprised at the sources whence some such suggestions come, that we have no right to force the Christian faith on a reluctant people. It is not only wrong but shameful for any disciple of Christ to advocate a cessation of missionary enterprise because of resistance to missionary effort. Where would Britain and the United States have been had our remote ancestors on the British Isles been left to their own paganism!

Where is the heroism of missions? Are we to applaud the patriotism that pushes forward to take the place of dead and dying soldiery, and fill up decimated ranks, and man new vessels of war where great naval ships sink with all on board, and then timidly retire from the conflict of the ages because lives are lost in God's war? And shall we lose sight of the immense difference in result between the two conflicts? Many human wars are wars of aggression, waged for the sake of territory, expansion, enrichment, or

even the fame of new conquests. This Divine war has no casual advantage in view; its sole purpose is the uplifting and salvation of man. While we compare the costs, let us not forget the contrast of what is secured. A price paid must never be considered apart from the values purchased.

Industrial Missions.

The experiment of the Nyassa Industrial Mission in Africa we have been watching with much interest, especially as no little doubt was expressed as to its feasibility and ultimate success. We know the president and main supporters of this work, and have, therefore, felt a personal as well as general solicitude as to the issue of it. Mr. B. I. Greenwood, of London, writes that while the industrial feature characterizes the work, "the financial and temporal is always subordinate to the spiritual," and he adds that "experience has shown that the agricultural work of the mission, instead of being in any way a hindrance to the proclamation of the Gospel, has, on the contrary, been a considerable assistance in every way both to the natives and to the missionaries themselves."

The coffee crop of 1899 has quite realized all expectations. Likubula yielded fifteen tons and Cholo over twenty. The price this coffee commanded will pay all outstanding liabilities of the mission, and the loans negotiated in earlier days of the inception of the work. The mission now looks forward to a period of healthy growth, free from the pecuniary burdens of its past years. But more than this, the official announcement is full of hope:

We may fairly claim that the principle of self-supporting missionary work on the industrial system is now realized. This year our

plantations have not only met all their own working expenses and sustained the missionaries laboring on them also, but there has even been sufficient to pay off the deficiencies of former years, so that we may safely say that, except in an unusually disastrous season, our present stations will at least pay their own way. And this has not been accomplished by subordinating the spiritual work to the industrial. On the contrary, our brethren and sisters toiling in the field will testify that they have found the industrial work help the spiritual by bringing large numbers of the natives within the sound and influence of the Gospel, and opening a way to their hearts for the missionary and his message. We say all this confidently, and yet without a single word of boasting, for any success attained has been the direct gift of God in answer to humble prayer, and we call upon our own hearts to ascribe all thanks alone to Him, and ask our friends to join with us in doing so.

While those at home have had their minds full of plans for an early extension of the mission, God has been turning Mr. Deeth's thoughts in the same direction. In a recent letter he writes that, impressed with the idea that we should soon be led to *strike out into regions at present unevangelized*, he had already taken steps to secure a block of land on the river Shire, at Makwira's (the village of the chief Makwira, who lately sent his son to school at Cholo), which he thought would be likely to serve as a sort of pivot point between the head station at Cholo and the *new stations* they might be led to occupy. Cholo is about forty miles from Blantyre. Mrs. Deeth was the first white woman ever seen there. *

An Opportunity.

The Indian National Council of the Y. M. C. A. have asked that THE MISSIONARY REVIEW OF THE WORLD may be donated to the reading-room of each association.

There is a strong and united effort to strengthen the missionary department of the Student Movement, and seven universities of England, Canada, and the United States are asked to give a small library of fourteen select volumes to each of the seven largest student centers in India and Ceylon.

There is, however, a very strong desire that each of the thirty-five college Y. M. C. A. bodies in India and Ceylon should have *THE MISSIONARY REVIEW*, which would thus reach over sixteen hundred students. The major part of India's evangelization must be done by the Christian young men of India, and of these young men, the educated Christian students must, of course, be the leaders.

The editors and publishers feel strongly that this would be a very fruitful field for *THE REVIEW*. And we feel equally persuaded that if our readers will consider, they will gladly furnish the money whereby at cost, copies of *THE REVIEW* may be sent to these thirty-five associations free. The publishers offer to send 500 copies to various parts of the world, at a normal cost of \$1.50 per copy, including postage, if friends of missions will furnish the funds to pay this nominal price of production. The editors heartily approve the plan, and ask their readers to assist in this benevolent work. Any subscriptions to this fund may be sent to the editors or the publishers, being so designated by the donors.

The new building of the Metropolitan Tabernacle in London nears completion. Pastor Spurgeon has made announcement to the effect that, altho nearly £4,000 are still required, the committee had seen its way to pass the following resolution: "Believing that in answer to prayer the Lord will send us the total amount required to reopen

the Tabernacle absolutely free of debt, we agree that the opening day be September 20th, this being the anniversary of the pastor's birthday." It is probable, however, that the opening services will begin on the 19th of September. The friends of this great church and its grand combination of philanthropic, educational, and evangelistic work, will feel much gratification at the prosperous and prompt rebuilding of the hallowed structure, and will feel much joy at the manifest and manifold blessing of God upon the work. It is hoped they will join the pastor in prayer, not only for the entire removal of all debt before the 19th of September, but most of all, for a great harvest of souls. If the entrance into the new building is the signal for a great outpouring from the presence of the Lord, the cup of blessing will overflow. It is hoped that friends of the work will give aid toward the new building, and we call attention to the matter in this *REVIEW*, for the Tabernacle has always been a great center of world-wide missions, at home and abroad.

An Opportunity in France.

A rare opportunity of doing good presents itself just now in Marseilles. M. Lortsch, formerly in Nîmes, has been called to Marseilles to take charge of the Free Church. He is a fine man, of evangelical and spiritual character. The church, however, is poor, and through having struggled against difficulties to maintain a pure Gospel standard, is likely to have to meet an annual deficit of 2,500 francs, or about \$500. The church is doing its best, but as it gathers recruits only among the poor working classes, it is properly mission ground, and needs outside help. At 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, and we earnestly commend this needy and most deserving church and pastor to the sympathy and aid of the friends of pure faith in France. We shall gladly send on any gifts without cost of exchange to donors. *

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

WHILE SEWING SANDALS. Tales of a Telugu Pariah Tribe. By Emma Rauschenbusch-Clough, Ph.D. Illustrated. 12mo. \$1.50. Fleming H. Revell Co.

As all eyes have been turned toward famine-stricken India, any book, giving us an insight into Indian life, and the Indian point of view, must be of special interest.

Mrs. Clough's book deals with legends and anecdotes gathered from the Pariah tribe of Madigas in Southern India. Some twenty years ago, ten thousand Madigas turned to Christianity in one year. Sixty thousand Madigas are to-day counted as Christians. We are told that the movement toward Christianity antedated the advent of the missionary, and was due to dissatisfaction with the old cults. But the transition from the old religions to Christianity did not take place without great suffering.

The converts often suffered the loss of all things that they might win Christ. When, however, one able man would become a Christian, the strong tribal instinct tended to draw other members of his family into sympathy with the new religion. Striking incidents of God's direct intervention are mentioned.

Of pathetic interest is the chapter on the great famine of 1876-78.

Those who were children during those years were many of them stunted in growth, and some had a look of premature age on their faces. Cattle died of thirst and hunger, and the Madigas found an occasional meal by picking the morsel of meat off the bones of starved animals. The red fruit of the cactus became desirable food.

To those who are hoping for a great religious awakening as the result of the present famine, the writer's views will be of value.

The distress of those two years—the pangs of starvation, and the ravages of pestilence—undoubtedly

made many a soul turn to that great and merciful God, of whom the missionary and his assistants preached not only in words but in deeds. But while the famine was one of the conditions which favored a mass movement toward Christianity among the Madigas, it was not a normal healthful condition. I believe the movement toward Christianity would have taken place in the same proportion, if there had not been a famine. The famine ushered in suddenly the second period in the history of the Ongole mission. Abruptness is inimical to the principle of growth in the moral and spiritual, as well as in the natural world.

SURVEY OF THE CHRISTIAN STUDENT MOVEMENTS OF THE WORLD. John R. Mott. Pamphlet. World's Christian Student Federation, New York.

This is the official report (for 1898) of all the Christian Student movements in affiliation with the World's Student Christian Federation. An examination of the report shows unmistakably that God is working through this movement to awaken the students of all lands. For so young an organization the results are marvelous.

IZILDA: A STORY OF BRAZIL. Annie M. Barns. 12mo. \$1.25. Presbyterian Committee of Publication, Richmond, Va.

As a Sunday-school book, or one for mission libraries, this will be welcomed. It will interest the reader in the country and scenes which it pictures, but can not be commended for its literary style. South America is very much neglected in literature, as it is in missions, and a book descriptive of missionary life there should be welcomed for that reason.

We have a copy of a booklet containing the proceedings of the conference on missions to the Jews, held at Exeter Hall, November 23-24, 1899, and published by the London Society for Promoting Christianity among the Jews. It is a very valuable pamphlet of little more than 100 pages, containing, however, nearly thirty addresses covering all the phases of the Jewish question, and by some of the best qualified men of Britain.

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

New Recruits Since December of for Missions. last year no less than 88 Student Volunteers have sailed from this country bound for the foreign field. Of these 22 have been assigned to China, 16 to Africa, 11 to Japan, 8 to India, 6 to South America, etc. There are 12 young men in Vanderbilt University who are pledged to foreign missionary work.

Good Reading During the year for Sailors. ending March 31, 1900, the Seaman's Friend Society has sent out 318 loan libraries, of which 131 were new, and 187 were refitted and reshipped. The total number of volumes in these libraries is 12,674, and of new volumes 5,633, available during the year to 4,979 seamen. The whole number of new libraries sent out is 10,717 and the reshipments of the same, 12,672, making in the aggregate, 23,389. The number of volumes in these libraries, 582,727, has been accessible by first shipment and reshipment to 412,115 men. The number of libraries placed on United States naval vessels and in United States hospitals up to date is 1,068, containing 39,006 volumes, and these have been accessible to 125,185 men. In the stations of the United States Life Saving Service are 160 libraries containing 6,250 volumes, accessible to 1,308 keepers and surfmen.

The Great Work of Booker Washington. Beginning in 1881, with absolutely no property, the Tuskegee Institute now owns 2,500 acres of land. Of this amount about 700 acres are this year under cultivation. There are upon the school grounds 48 buildings, and of these

all except 4 have been wholly erected by the labor of the students. Students and their instructors have done the work, from the drawing of the plans and making of the bricks to the putting in of the electric fixtures. There are 50 wagons and buggies and 600 head of live stock. The total value of the real and personal property is \$300,000. If we add to this the endowment fund of \$165,000, the total property is \$465,000, and if we add the value of the 25,000 acres of public land recently granted to this institution by Congress, the total property is \$590,000. The students earn by work at their trades and other industries about \$56,000 a year. The total annual expenditure for carrying on this work is about \$90,000. Beginning with 30 students, the number has grown until there are 1,000 and more from 24 States, Africa, Jamaica, Cuba, Puerto Rico, and other foreign countries. In all departments, industrial, academic, and religious, there are 88 officers and teachers, making a total population on the grounds of about 1,200.

Christian and Missionary Alliance. According to the last annual report this society had last year an income of \$160,000; is doing work in 12 countries (such as South America, the West Indies, Africa, Palestine, India, China, Japan, etc.); sustains 250 American missionaries and 200 native workers, and has gathered about 1,200 native Christians (adherents).

The Southern Baptist Convention.—This body has representatives in these 6 countries: China, Japan, Africa, Italy, Mexico, Brazil; sustains a force of 94 missionaries, male and female, 29 ordained natives, and 104 unordained; and

has a membership of 6,537, of whom 1,341 were baptized last year.

Baptist Missionary Union. This organization supports 6 missions, with 472 missionaries, and 1,256 native preachers. The following table presents other facts to the eye:

DATE.	COUNTRY	CHURCHES.	MEMBERS
1813.....	Burma.....	685.....	37,939
1840.....	India.....	113.....	53,423
1841.....	Assam.....	69.....	6,243
1843.....	China.....	23.....	2,996
1872.....	Japan.....	25.....	1,885
1878.....	Africa.....	8.....	2,530
		928	105,216

Methodists and Missions. The Methodist Episcopal Missionary Committee has made the following appropriations for foreign missions of the coming year: For Germany, \$36,918; Switzerland, \$7,390; Norway, \$12,487; Sweden, \$16,436; Denmark, \$7,490; Russia, \$5,200; Bulgaria, \$8,868; Italy, \$41,122; South America, \$76,337; Mexico, \$49,742; Liberia, West Africa, \$9,855; Kongo Mission, Africa, \$15,013; China, \$119,376; Japan, \$49,739; Korea, \$16,911; India, \$144,241; Malaysia, \$10,500; Philippine Islands, \$2,000; total, \$629,625. It is interesting to note the fields where our Methodist brethren are expending their missionary funds, and the proportionate importance they attach to the various fields as indicated by the relative amount of the appropriations.

Presbyterians and Missions. The missionary force under the care of the Foreign Board is: 117 principal stations, 1,172 out-stations; American missionaries, 233 ordained ministers, 46 physicians, 13 lay, 253 married women, 149 single women, 26 female physicians; total, 720. Native missionaries, 170 ordained ministers, 398 licentiates, 1,133 other workers; total, 1,701. Organized churches, 626; communi-

cants, 37,820; added during the year, 4,442; students for the ministry, 66; schools, 702; number of pupils, 23,929; Sabbath-school scholars, 26,611; printing establishments, 8; pages of religious matter published, 65,691,322; hospitals, 35; dispensaries, 47; patients receiving treatment, 321,836. The Board of Home Missions reported to the last General Assembly 1,380 missionaries, laboring in 38 states. There were also 347 missionary teachers engaged in 121 schools. The work is cosmopolitan in the number of nationalities which it reaches—American, Armenian, Bohemian, Danish, Dutch, French, German, Italian, Mexican, Norwegian, Spanish, Swedish, besides various tribes of Indians. The Freedmen's Board has under its care 199 ministers, 339 churches and missions, 19,588 communicants, of whom 1,841 were added on examination last year; 324 Sabbath-schools, with 19,582 scholars, 64 day-schools with 231 teachers and 9,132 pupils.

EUROPE.

A New Crusade. Archbishop Ireland, of St Paul, has written an important letter to the Duke of Norfolk, president of the Catholic Union of Great Britain, urging a united Roman Catholic propaganda on the part of all the Anglo-Saxon faithful.

A Hundred Years Ago. The report of the L. M. S. for 1800 consists of seventeen pages, and is well worth perusal at the present day, not only on account of its contents, but also as an expression of the views and sentiments of our fathers, and of the way in which they dealt with the difficult problems of their time. The report begins with a reference to the enforced withdrawal from Otaheite of the larger part of the company of missionaries who had

been settled there two years earlier, and also to the retirement of Mr. Crook from the Marquesas Islands. Then follows a reference to the capture of the *Duff* by a French privateer, and a statement that the missionaries who were in her had reached England, and that many of them had decided to retire from the society. Thus the South Sea Mission, which had been the first great enterprise of the society, and had begun with such bright hopes, had been almost wrecked.

The directors were next able to give the cheering intelligence that the mission to South Africa was at length an accomplished fact. Vanderkemp, Kicherer, Edmonds, and Edwards had reached the Cape. They had been a means of blessing to the convicts on the way, had been most kindly received in Cape Town, and a South African Missionary Society had been formed to help their work. In the words of the report: "The South African Mission is a subject which the directors refer to with the most lively pleasure and the most ardent gratitude. Its utility commenced at its embarkation, increased in its progress to the Cape of Good Hope, and has continued to the date of the last letters."

A second mission to Africa—to the Fulah country, on the West Coast—had been commenced, in conjunction with the Edinburgh and Glasgow Missionary Societies, but had collapsed at its inception through the deadly action of disease.

The only other missions of the society were in India and in North America, in each of which there was but a solitary missionary.

Such was the very modest record of a year's work, which the directors of a hundred years ago had to present to the constituents of the society. No results could be reported; only bare commencements

had been made; and in connection with the most important effort the society had yet put forth there was great and painful disappointment. Yet the most interesting and suggestive feature of the whole document is the spirit of hopeful courage and of earnest purpose which breathes through it. Already arrangements had been made with the owners and master of a trading vessel, the *Royal Admiral*, to send a fresh contingent of thirty missionaries to the South Seas. The failure of the Foulah Mission was made the reason for giving men a special training in Arabic, in the hope of being able to reach the Mohammedans in the interior of Western Africa. Six or eight additional missionaries were to be sent to reinforce the mission in South Africa. A mission was to be commenced in the Sandwich Islands. "Affecting representations" having been made to the directors "of the deplorable state of the inhabitants in the province of Canada, as to their ignorance and profligacy, arising from the almost total want of religious instruction," it had been decided to send two missionaries to Quebec. The spiritual darkness and ignorance of France, as the result of the spread of infidelity, had appealed very powerfully to the sympathy of members of the board, and an edition of the New Testament in French had been prepared for free distribution. Direct communication being impossible, in consequence of the war between the two countries, the good offices of friends in Holland had been secured for the distribution of the books. Finally, after long and vigorous discussion of the matter, the board had come to the conclusion that the men who were to be sent out for the evangelization of the heathen ought to have some special training and preparation for their

great work, and it had been decided to spend no less than £500 per annum out of the scanty income of the society in securing this important object. Thus, at the very outset of actual work, the direction of the society was characterized by an alertness, an enterprise, a breadth of view, and a soundness of judgment which were very remarkable, and augured well for the future.

A hundred years have passed since then, and how amazing is the change which has taken place during the intervening period. The review of the field to-day is the review of a great, organized, and successful enterprise, in which many agencies, wholly undreamed of by the men of a hundred years ago, are powerfully at work, and results have already been gained, the extent of which, both direct and indirect, it is impossible fully to estimate.—*Chronicles of the London Missionary Society.*

South African War vs. Missions. Perhaps we ought not to be surprised, but nevertheless the fact is sufficiently distressing, that the demands made upon the public for the war, and the famine and other things, have had this year a very adverse influence on the funds of many of the missionary societies. Even the greatest of them all—the Church Missionary Society—has, to meet current expenses, been obliged to draw largely on the extraordinary resources provided at its centenary. The Bible Society is £20,000 behind. The Irish Church Mission has been called on to meet an expenditure of £21,000 with an income of £12,000. And the London Missionary Society has been almost equally unfortunate. Its account at the 31st of March showed a deficit of £17,000.—*Free Church Monthly.*

Salvation Army Work. The work of the Salvation Army in the past year is reviewed in *All the World*, for May: 14,713 officers, maintained by the Army, and 54,111 local officers, who maintain themselves, are now directing the work carried on in 47 countries and colonies. Preaching is carried on in the open air and in theaters and music-halls, in addition to 6,000 buildings regularly used for the services. Besides the mission to the "submerged tenth," there are missions to the Zulus, the Kafirs and other native tribes of South Africa, the Hindu low castes of India, the Buddhists of Japan and Ceylon, the Mohammedans of Java, the Maoris of New Zealand, the Chinese of San Francisco and other similar native races. Then there is the Naval and Military League for the soldiers and sailors of different nations, which has its representatives in some 170 battalions and batteries and 150 ships of war. The social scheme includes a multitude of uplifting agencies. Interesting details are given of the work in various countries. Eight years ago the officers were forbidden by the authorities to say "Hallelujah" in the streets of Berlin; to-day the Army meets nightly in 20 halls in the city. A cultured woman who came to London to learn the duties of a cadet, started a work in Finland that is now represented by 47 corps, slum posts, rescue and social agencies.

Work of Sailors. The British Deep-Sea Mission, which for many years has done a noble work among the fishermen of Newfoundland and elsewhere, lately held its annual meeting. It was announced that a munificent gift had been received from an anonymous donor, a splendid new hospital steam traw-

ler, costing \$50,000. The mission fleet now consists of 15 vessels, with 6 doctors aboard, and its sphere of operations includes the North Sea, the Channel, and West Coast fisheries, and the fishing grounds off Labrador. Forty-five tons of literature were distributed in 1898; 11,085 patients were treated in the North Sea, and 2,435 in Labrador; 16,411 missionary visits were made, and 3,260 services were held at sea.

The London Jews' Society. The society begins the year with 49 stations, 184 agents (including 24 ordained missionaries), 56 lay and medical missionaries, 52 school teachers, and 52 Scripture readers, colporteurs, and other lay agents. Of this number 83 are Christian Israelites. There was received for the general fund £38,150, the largest amount during the past decade. By a donation of £1,400 from the family of the late Mr. Richard Cadbury, erection and furnishing of a fourth ward in the Jerusalem Hospital is made possible.

China Inland Mission. The income of this organization last year in London amounted to £43,280; and in China, America, and Australia, to £9,916. The number of baptisms in the stations in China was 1,194, an increase of 30 over the previous year, bringing the total to 12,956 since the work of the mission began. Of the 811 missionaries, 752 are on active service, 30 are on the home staff and not designated to stations, and 29 are students in China. There went out of new workers during the year 19 men and 30 women, and 46 missionaries returned from furlough; so that there were 95 arrivals in China during 1899.

British Syrian Mission.—In addition to a fine institution in Beirut

for training native girls as Christian teachers, etc., this society has 52 schools scattered through the country, with a staff of 20 English women missionaries and 128 native helpers—teachers, Bible-women, and Scripture readers.

English Presbyterian Missions. The work of this church includes: Amoy, 65 stations, 117 native agents; Swatow, 52 stations, 56 native agents; Formosa, 55 stations, 31 native agents; Singapore, 8 stations, 19 native agents; India, where dispensary patients in one year represent 500 villages; and among Jews in London as well as Syria. In the 9 hospitals, some 40,000 of those who seek bodily healing, hear of the Great Physician. The special aim in China is to raise a Chinese church which shall be self-governed, self-supporting, and self-propagating. Already Chinese Christians have become missionaries to others. Amoy, in this respect, took the lead years ago; then Formosa commenced work in the Pescadores; and Swatow has now missions in the islands of Namoa and Hai-sua. The cost of these three last-mentioned forward movements is borne by the native churches. Native Chinese agents of the mission outnumber the European staff by nearly 3 to 1. Last year there were 6,703 communicants in mission churches, as compared with 1,927 in the year 1876.—*London Christian.*

Honor to Count Zinzendorf. Of late the German religious press has been dwelling at length upon the career and achievements of this man of truly apostolic gifts and spirit, the 200th anniversary of whose birth occurred May 26th, and the event was fitly celebrated at Herrnhut, June 7th to 9th,

most of the German Protestant missionary societies uniting for the occasion. *The Moravian*, published at Bethlehem and Nazareth, Penn., issued a Zinzendorf number May 30th, which was overflowing with excellent biographical matter.

Gustavus Adolphus Society. This German organization has for its chief aim to provide for the spiritual wants of scattered Protestants, living in districts that are predominantly Roman Catholic, by supporting pastors, erecting churches, parsonages, etc. According to the last annual report, the total income during the past 12 months was 2,466,920 marks, compared with 2,507,549 marks of the preceding year. The 45 territorial associations constituting the society have invested funds to the value of 5,252,567 marks, and the income from bequests was 446,828 marks. During this year the association completed 35 churches, 13 parsonages, 8 schools, and began the erection of 29 churches, 8 parsonages, and 2 schools.

Siberian Exile Abolished. *The Official Messenger*, St. Petersburg, July 3, publishes an imperial ukase, providing in a large measure for the abolition of banishment to Siberia. In May, 1899, the Czar commissioned the Minister of Justice to draw up a law abolishing such banishment. The minister's draft, as finally sanctioned by the Council of the Empire, has now been signed by the Czar, and the law is now gazetted.

ASIA.

Famine Relief. In addition to the vast sums expended by the Indian Government in the effort to rescue millions from starvation, it is pleasant to note as a blessed sign of the times, that in

far-off Britain and America, not far from \$3,000,000 have already been contributed for the same object.

The Work of Ramabai. More and more this gifted and saintly woman is playing the angel of mercy to a certain class of her country women, through her 3 schools, Mukte Sadan, Krepu Sadan, and Sharada Sadan, in which 750 famine girls are housed and taught, with 16 paid teachers, and 85 other assistants. Of the number 350 are widows, deserted wives, or girls left desolate by the present famine.

Afraid of Their Rescuers. We give last annual report. Pandita Ramabai says: "It is hard work to gather and save girls and young women. Their minds have been filled with such a dread toward Christian people that they can not appreciate the kindness shown them. For instance, many of the unconverted girls in my homes have a great fear in their mind. They think that some day after they are well fattened, they will be hung head downward, and a great fire will be built underneath, and oil will be extracted from them to be sold at a fabulously great price for medical purposes. Others think they will be put into oil mills and their bones ground. It is only lately that our girls gathered from the last famine have begun to lose these dreadful thoughts, but the minds of the new ones are filled with more dreadful ideas than these. They can not understand that any one would be kind to them without some selfish purpose."

Islam and the Plague.—The height of religious fanaticism was reached recently when 15,000 Mohammedans assembled in Benares, and petitioned the government of India to annul the code of rules now

being enforced to prevent the spread of the plague. They assigned as their reason that the rules are contrary to the laws of Mohammed.

Missions and Fraternity. "The brotherhood of man" is a fine-sounding phrase for the peroration of a political address. But we venture to say that no act of Parliament that was ever passed, no scheme that the wit of statesmen has devised, has done so much toward making the brotherhood of man a reality as the work of foreign missions. What can the politician show to compare with concrete facts like the following? The congregation of Hastings Chapel, Calcutta, recently sent the sum of £14 10s. to help in relieving the stress of famine at Molepolole, South Africa. And now we learn that the native Christians of Manchuria have sent a substantial sum for famine relief in India. India helping Africa, China helping India; so the ends of the earth are being drawn together in the love and service of the one Master.—*London Chronicle*.

The Passing of Caste. Rev. H. C. Hazen, of the Madura Mission of the American Board, says concerning the "partial surrender of caste": "In a single static boarding-school, 16 different castes are represented, all sitting upon the same benches, all eating the same food, which is dealt out by the pupils in turn at meal time, irrespective of caste. All form one happy family. On the itineraries all the agents eat the same food together, altho all castes are represented, from the Brahman to the Pariah and Chucklian. At the mission bungalow, when refreshments are offered to the agents, they take them without the slightest objection, altho those refreshments are prepared and

passed to them by Pariah servants."

Degradation Speaking of the of Out-Castes Pariah class Rev.

G. R. Brock says in plain Anglo-Saxon: "They are dirty beyond the possibility of your comprehension. Their food is the carrion for which they fight with the jackals. And they are dirtier in mind. The horrible figures on the 'sacred' cars are of such foulness that to see them once is to be defiled forever. Is India's religion good enough? Her scrofula and leprosy ought to be sufficient to silence all the poets and fools and rascals on this point."

Two Tendencies in India. In his "Impressions of Mission Work in India," written out at the request of Dr.

Hume and published in the *Harvest Field* for May, Prof. Ladd has, within a short space, thoughtfully reviewed the whole situation. He observes two main tendencies among educated Indians. The one is that of those who cherish a lofty monotheism and a high conception of the principles of the world's moral order, which their admirers profess to derive from the Hindu Shastras, but which have, properly speaking, come from Christian sources. "From whatever sources these truths seem to come, or do really come," says the professor, "I am sure that all who desire the success of Christian missions in India should prize them highly and welcome them heartily. Men who are sincerely laboring to promote these truths and are governing their lives in accordance with them, should be considered and treated as coadjutors of the Christian cause—whether they continue to call themselves Hindus or Parsees, or members of the Brahma Samaj." The other tendency is that of agnosticism and irreligion, for which the

foreign influence, especially English influence, is held responsible by the writer. He therefore advises Christian missions in India to be united in fostering the one and opposing the other of these two current tendencies. In this connection he emphasizes the need of perfect harmony among the different missions.

Education. As regards education, the learned professor, while recognizing the duty of Christian missions in promoting the two chief interests of education and economical welfare of the people, expresses his dissatisfaction with the higher education of the classes. He says that the amount, both of missionary and of government funds, spent upon giving a practically free education of the University grade to such a large number of young Hindus, ought not to be increased. It seems to Prof. Ladd that the missionary colleges might wisely combine with the government to change, as rapidly as possible, the character of the University education, so as to fit more of those taking the examinations for other and sturdier ways of earning a livelihood. As to the relation of the missionary work to the primary education of the great body of the people, this is, in his opinion, quite another matter. "To take part to the fullest extent in such education," says he, "is an essential part of the evangelizing of the people. The condition of ignorance, superstition, and immorality among the multitudes of India is to the newcomer something utterly appalling."

A Question as to Cost. On January 2, 1900, the Missionary Conference of South India met at Madras, in the palace of the Young Men's Christian Association. I say palace, and this is

not an exaggeration. This, if not the finest house in Madras, is certainly the second finest. Tho not yet quite finished, it is said to have cost as much as \$100,000, the money coming nearly all from America. [Of course in India, where wages are so low, this means a great deal more than \$100,000 with us.] I could not but ask myself before this building, is it right, in a land where thousands are yearly dying of hunger, to build for Christian purposes such a house as no such association in Europe or America possesses? Does it help the moral education of the people to endow the Y. M. C. A. with such quarters?

The man who is to labor among the youth of Madras is, we may note, neither English nor American, but a Danish missionary and clergyman named Larsen. Having studied at home, he came in 1891 to Madras. After he had learned English, he rapidly gained the confidence of the native Christians of Madras, and has now been engaged for the work among the young men.—L. J. FROHNMEYER, in *Evangelisches Missions-Magazin*.

Missionary Helpers. Since 1879 the European missionary force in South

India has more than trebled. The native pastorate has quadrupled. There are now 786 Bible-women, a class twenty years ago almost non-existent. In all, the 33 missionary societies have put 10,647 troops into the field. These missions have 21 theological seminaries and 3 schools for training female helpers. In these seminaries there are 339 pupils, and in the 16 missionary normal schools 323. This is a cheering growth, yet as Dr. Jones, the convener of this committee urges, far from adequate to the needs of the work. It was also urged with general acceptance of the Conference, that in the training schools

increased attention should be paid to making the training suitable to the necessities of the people. A little pleasant railery was leveled at the English brethren who seem to suppose that Butler's analogy and Paley's Evidences unmodified, are as well suited to India in 1900 as to England about 1750. Herr Frohnmeyer expresses peculiar satisfaction that the missionaries are becoming unanimous that in the training schools instruction should be in the vernaculars. Where English is imperfectly known, studies followed in English can not be really assimilated. It was also agreed that Christian character and Bible knowledge must be as much insisted on for teachers as for catechists.

CHINA.

The Chinese TIEN-TSIN, April Boxer's Song. 30.—. . . We are

having a recrudescence of anti-foreign literature, of which the following are very good samples. The first of them is in rhyme of a peculiarly attractive form, the meter throughout representing two lines of three characters each, and one line of seven characters. This is particularly easy to memorize. I know some Chinese Christians whose families can repeat it by heart after one or two readings, and they assure me that it is a style of placard which would be universally memorized, whereas the prose placards are read, but make no lasting impression. I append a literal translation of the poem without any attempt at rhyme, for fear of destroying the effect.

BOXER PLACARD.

God assist the BOXERS,
The Patriotic Harmonious Corps;
It is because the Foreign Devils disturb the
Middle Kingdom,
Urging the people to join their religion
To turn their backs on heaven;
Venerate not the Gods and forget the Ancestors.
Men violate the human obligations;
Women commit adultery.

Foreign Devils are not produced by mankind.
If you doubt this,
Look at them carefully:
The eyes of all the Foreign Devils are bluish.
No rain falls.
The earth is getting dry.
This is because the Churches stop the Heaven.
The Gods are angry.
The Genii are vexed;
Both are come down from the mountains to
deliver the doctrine.
This is not hearsay.
The practise will not be in vain
To recite incantations and pronounce magic
words.
Burn up the yellow written prayers;
Light incense sticks;
To invite the Gods and Genii of all the grottoes (Halls).
The Gods will come out of the grottoes.
The Genii will come down from the mountains.
And support the human bodies to practise
the boxing.
When all the military accomplishments or
tactics
Are fully learned,
It will not be difficult to determine the "Foreign Devils" then.
Push aside the railway tracks,
Pull out the telegraph poles,
Immediately after this destroy the steamers.
The great France
Will grow cold and downhearted;
The English and Russian will certainly dis-
perse.
Let the various "Foreign Devils" all be
killed.
May the whole elegant Empire of the Great
Ching dynasty be ever prosperous.
—London Standard.

Do the We often read in
Chinese Love missionary maga-
the Gospel? zines such expres-
sions as these: "China thirsts after the Gospel"; "The Chinese cry for salvation"; "The harvest is ready, we need only laborers to bring in the sheaves." It is principally young missionaries and friends of missions at home who speak and write thus.

However, in the interest of truth, it must be said that, speaking generally, it is wholly misleading to say that the Chinese thirst after the Gospel. Nor shall we hear a single elder missionary so express himself. The younger missionaries, of course, write in faith; it is really their own burning desire which they unconsciously attribute to the heathen; they are themselves so solicitous that there should be a longing for the Gospel, that they transfer this feeling to the people. But this is not true. In a new place, where the Gospel has never been proclaimed, there can natur-

ally be found men who seem prepared for the faith, but they are in every case pure exceptions. Where the Gospel has been preached for some time, and where Christian writings have been circulated, the receptiveness is likely to be greater, but even then it is assuredly an exception to find souls that thirst after the true God. The rule is, that it requires a persevering and toilsome work to *awaken* the longing after something better. Speaking generally, the heathen are well content with their own system, received by tradition from their fathers. They have as good as no sense of sin, and no longing for a Savior.

This must not be understood as meaning that the Chinese do not need the Gospel. Their superstition and credulity, especially the women's, is frightful. The most fantastic stories of cats that talk, of women turned into storks, they believe, but for the truth they have no ear. That God is our Father, is a strange thought to them. And what of their moral condition? Think only of 37 attempts at suicide coming to our knowledge last year in the little town of Da-ku-san. What an insight it gives us into the hopeless condition of their homes! Yes, the Chinese need the Gospel, but it needs abundant perseverance and abundant love to bring them to see this. Were we not laboring in the service of the Most High, we should never dare to hope for success.—HERR BOLWIG, in *Dansk Missions-Blad*.

A Revival in China. The last ten days of March witnessed a revival in the Angl. Chinese College, at Foo-chow, China, which in the estimation of so cautious a man as the Rev. LL. Lloyd, of the Church Missionary Society, is probably without a parallel in the history of mis-

sionary effort in the empire of China. During these memorable days 68 students, many of them from wealthy and influential families, stood up to express their desire and purpose henceforth to live Christian lives. Never before in the history of mission work in China have so many students in one institution at one time sought salvation. Underlying this wonderful uprising of young men to give their lives to Christ, there has also been a far-reaching work of grace carried on in the hearts and lives of professing Christian students.—D. W. Lyon.

The English Presbyterian Church has now in China 62 missionaries, 28 of whom are women; 256 native agents, 84 organized congregations, 28 native ministers entirely supported by their own congregations, and there are 6,703 communicants. There are 12 hospitals under the care of the church.

AFRICA.

A Land In Blessed be Egypt,
of Villages. issued in connection with the Prayer Union for Egypt and the Egypt Mission Band, is a paper which states that the "province of Gharbiyeh" contains a total population of 1,297,656 souls, of whom only 24,583 are nominal Christians, and 1,273,072, or 98.1 per cent., are Moslems. It is divided into 11 governmental districts, with 2,133 towns, villages, and centers of population, of which 384 exceed 1,000, and 12 contain more than 10,000 souls.

A New Tribe Those interested in
in the scientific study
West Africa. of missions must
needs give large attention to unoccupied fields, a branch of missionary study which in the minds of some was not sufficiently accentuated at the Ecumen-

ical Conference. Such persons will find interest in the following from *The Chronicle* of the London Missionary Society. Those who recognize the obligation of the learned societies to missions will see herein a fresh illustration of this indebtedness in the department of ethnology.

The agent of the Basle Missionary Society, which has several stations among the Bakoko people in the South Cameroons, has recently undertaken a journey which has brought him into contact with the Bati, a tribe hitherto unknown, living in the interior. After a toilsome march of four days through primeval forest and treacherous swamp he reached the tribe, and was hospitably received by the chief. The Bati are an intelligent, vigorous, handsome tribe, with remarkably bright eyes, and noses less flat and broad than most other tribes, and as they gathered round him in numbers, as soon as his arrival had been made known by means of a drum, he had a good opportunity of studying their faces. Both men and women wear their hair long and skilfully plaited. Leaf-aprons form the only dress for women, while men wear either European shawls or native ones made from the bark of trees, and very durable. Many of the women paint the body all over with white clay or powdered red wood, which gives them a very ugly, even uncanny, appearance; and by way of ornament, those of rank among them wear round the neck a massive brass collar weighing about five pounds, of native manufacture. In former years the tribe dwelt further inland, but, like all the interior tribes, they have been moving nearer to the coast—a fact to be borne in mind for future operations. Various paintings, rudely executed, were found on the walls of the chief's hut, and as for music,

the chief is very fond of his guitar, which he plays with remarkable precision. In response to his inquiry about their worship, the visitor was taken to the sanctuary of their fetish, which consists of two large animal figures, leopard and serpent, rudely carved out of the trunk of a tree. On a stated day in the year the fetish is carried into the village and presented to the assembled people, whereupon the ceremony of initiating their young men into the mysteries of their worship takes place, the sign being an incision of the skin visible for life, to which certain privileges are attached.

In the evening the stranger was invited to witness a dance, which was entertaining enough for a while, but he was sorely grieved to see that spirits were surreptitiously handed round. Before the people dispersed he gave them a Gospel address; and tho he found the return march most exhausting, he felt amply compensated for what he had undergone by the value of his discovery.—*Chronicle L. M. S.*

Dr. Sims, a medical missionary on the Kongo, speaking of a brother toiler given to direct evangelizing work, says: "If Mr. Richards has baptized his thousands, I have vaccinated my tens of thousands." And this last is a service to the Master by no means to be despised.

The Bible as a Missionary. The Zulu Bible, published by the American Bible Society, is a very influential factor in South African affairs. "Whatever happens in the Transvaal," says the secretary, "the Bible will not cease to do its silent work." Bible translation has been proceeding on the west coast of Africa for half a century, and the presses in New York have been busy printing the sheets of the Benga Bible, intelligible to a number of rude

tribes. The Bible is a nation builder, and wherever it goes the politician must reckon with its transforming influence.

Spears into Awhile ago there
Pruning was a large assem-
Hooks. bly in South Africa
at the dedication of
a church. A native chieftain made
an interesting speech, contrasting
their former wild and warlike life
with their then present peaceful
employments. "What is there
left us these days?" he said.
"Our shields (made of animals'
skins) are all eaten up by the rats.
And we use our spears to cut grass
with. The Bible is now our shield."

The Uganda On the very day of
Railway. our annual sermon,
the House of Com-
mons was discussing the Uganda
railway. It appears that a sum of
£2,000,000, over and above the
£3,000,000 originally voted, is need-
ed for its completion. The sum
appears to be in a fair way to be
granted, on the principle that hav-
ing begun the enterprise, we must
go through with it. If the House
realized what the railway has al-
ready done, and what the com-
pleted railway will undoubtedly
accomplish, its assent could hardly
fail to be of a much more cordial
character. The portage system
has been responsible for an incal-
culable waste of human life. The
slave trade has existed largely in
order to keep up the supply of
porters, and will wither away when
portage is replaced by the rail-
way. Even apart from the slave
trade, the portage system is a
terrible evil. "The great disaster
of the year," writes Archdeacon
Walker, of Uganda, always cau-
tious in his statements, "has been
the large number of porters who
have died on the new government
road to the coast; about 900 of the
Waganda, and these mostly Chris-

tians, and 2,000 of the Wasoga died
from starvation and dysentery."—
C. M. S. Gleaner.

A Uganda A new hospital has
Hospital. been erected at
Mengo, the capital
of Uganda, on the northwest shore
of Lake Victoria Nyanza. The
building has been constructed in
native style. The immensity of it
may be inferred from the fact that
it required 112 tons of grass to
thatch the roof. This grass was
all carried by the natives. The en-
gineer who superintended the con-
struction of the building says: "Al-
lowing 80 pounds per man, it would
take a procession of over 3,000 men
to bring it. This grass was bought
for less than £30 (\$150)."

A Year of Commenting on the
Prosperity. statistics of the
Uganda Mission for
1899, Bishop Tucker says: "Alto-
gether the past year has been with
us a year of unexampled prosperity,
whether we look at the baptismal
roll, the communicants' roll, or the
church balance-sheet. And this in
spite of depleted ranks, and our
own shortcomings and failures. To
God alone be the praise and the
glory!" The male and female Wa-
ganda teachers have increased from
980 to 1,498, without counting the
women teachers in North Kyagwe,
who had been omitted from the
list. The result of this large in-
crease in the number of teachers is
to be seen in the large increase in
the number of baptisms during the
year—4,772—without reckoning
those at Nassa, the returns from
which place had not been received.
The previous year the baptisms (in-
cluding Nassa) amounted to 3,586.
The income of the church, too, has
largely increased—from Rs. 3,341 to
Rs. 5,057. "This latter sum,"
Bishop Tucker writes, "does not at
all 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. This has not yet been realized by the givers, but the church feels it in selling the shells. The people imagine that they have been giving to the church nearly Rs. 10,000, instead of which their shells in the actual market have only realized Rs. 5,000."

MISCELLANEOUS.

It is for active service soldiers are drilled and trained and fed and armed. That is why you and I are in the world—not to prepare to go out of it some day, but to serve God in it now.—*Henry Drummond*.

But China is not all the world, and the people in China are not all the people in the world; and I do not want you simply to love the Chinese and pray for them. Some years ago the Lord brought home to my heart and conscience that there was danger of my getting into a narrow rut. China is 2,000 miles broad and 2,000 long; and yet I found I was getting into a narrow rut. God's love was not confined to China, and my love was getting too much confined to it, as my sympathy and my prayers were. And I made it a rule, as far as possible, not to pray for China at all till I had prayed for a good many other parts first, for I knew that if I began at the wrong end, I did not get far on. I now begin by praying for South America. It is a most needy part of the world; and surely it wants your prayers as well as mine, and you want to be in sympathy with the Almighty Father, "who so loved the world, that He gave His only begotten Son."—*Rev. J. Hudson Taylor*.

Enlargement from Giving.—When I give to the missionary cause I feel

that I belong, not to the town, or the state, but to the forces that are building up the world.—*Mrs. Moses Smith*.

The Benefit of Our friends of the Deficiencies. Baptist Missionary Society have set us a notable example in the matter of clearing off a deficiency. Dr. Glover spoke some weighty words on the subject at their annual meeting. "Deficiencies," he said, "all depend on how we take them; if we take them wisely, they are like Jacob's angel—wrestling with us, but leaving us with a blessing." And, suiting the action to the word, they took their deficiency of over £7,000 wisely; for they drew £3,000 from the reserve funds, subscribed £2,500 on the spot, and have doubtless by this time cleared off the remainder.—*L. M. S. Chronicle*.

A Hard Saying In the Western Interpreted. *Christian Advocate* a missionary gives an interpretation of Paul's much-discussed injunction, "Let your women keep silence in the churches," which is based on his own and other missionaries' experience in dealing with people, who, like the people in Corinth, mostly, are ignorant, illiterate, and unused to formal religious assemblies. He believes that in Corinth, as in China, the women when they got together were talkative and inclined to gossip and babble in church unless restrained. He says that during his nine years of labor he seldom, if ever, has conducted a service where Chinese women were in attendance in large numbers where it was not necessary to repeat Paul's command from two to twenty times while the service was under way. On the other hand, he reports it seldom necessary to say anything to the men present. Recently he submitted the Pauline injunction to a Chinese presiding

elder, giving him the Bible to read and asking for the interpretation of the particular passage, I Cor. 14:34. The elder, with naught but his experience as an evangelist to guide him, and unhampered by comment of commentary or memories of controversies in press and pulpit, said: "It means that women should keep quiet in church, not talking among themselves and disturbing the meeting."

No Failure for Missions.—Said Mr. Conger, United States Minister to China, recently at a missionary gathering: "I have no patience with pessimism. I hope for the early, and firmly believe in the ultimate success of missions. They are a part of God's plans for the world. God's plans must succeed; His word will prevail."

Hid from Their Eyes.—"Few missionaries found the expected when they went to work on the field," says Miss Thoburn. That is, both the good and the evil they looked for were largely absent, while the worst and the best which actually befell, were in the main unanticipated.

OBITUARY.

Rev. C S Thompson of India. It is with grief and a sense of loss that we hear of the death of the Rev.

Charles Stewart Thompson of the Church Missionary Society, who was laboring among the Bhils around Kherwara, Rajputana. Nearly seventeen years ago we much enjoyed a visit from him when we were stationed at Mhow. He was a most devoted missionary, and now, when only 49 years of age, has met his end—probably as he might have chosen—in the very midst of self-sacrificing work. He had a number of primary schools among the Bhils, which he had

made centers of relief in this time of famine and cholera; and he was traveling in the neighborhood of one of these, 27 miles from home, when he was attacked with cholera, and, after nine hours' illness, died under a tree by the roadside about noon on the 19th of May. His colleague, Rev. Arthur Outram, reached him only in time to bury his body. Some five years ago he prepared a Grammar and Vocabulary of the Bhili of his district.

Rev. A. Ben-Oliel, Ben-Oliel. who until recently conducted the Jerusalem Christian Mission, died in Ann Arbor, Michigan, on June 1, 1900. He was born May 3, 1826, in Tangiers, of a family of British Jews who were residing in Gibraltar. When 18, and while he was studying in the Rabbinic schools, he was converted to the Christian faith by the reading of the New Testament, and soon after baptized in England. He was sent out by the British society as one of the pioneer missionaries in Morocco and North Africa in 1848.

In '56-'58 he was employed by the committee of the Jewish Scheme of the Church of Scotland in Turkey, and in '69 became a member of the Edinburgh Presbytery of the United Presbyterian Church of Scotland, and went to establish their missions in Linares, Spain.

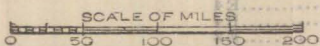
In 1870 he married Miss Agnes Seeley, sister of Rev. Ed. and Henry Seeley, of England.

In 1883 he was appointed to work among the Jews in Rome, Italy, and in 1887 opened a mission in Jaffa, Palestine; but in 1890 he established a mission at Jerusalem, known by the name of the Christian Union Mission. He continued in this work until two years ago, when he returned to America and took up his residence in Ann Arbor, Michigan.

Compiled by
Harlan P. Beach

SCALE OF MILES

0 50 100 150 200



Explanatory

Provincial Capitals ---- ★ **NAN KING**
 Department Capitals, or Fu ★ **SU-CHOW**
 Ting District Capitals.....● **Lien-hua**
 Chou District Capitals.....● **Hai**
 Hsien District Capitals.....○ **Wei**
 Market Towns, Villages, etc.● **T'ung-hsin**
 Ports are underscored

These designations should be added to the names on the map when read, as Su-chou Fu, Lien-hua Ting, Hai Chou, Wei Hsien. Cities not occupied by Missionaries, thus, Wei. The rank of these places is indicated by the designations of Fu (s). Ting (o), Chou (o), etc., which mark their position.



KEY TO APPROXIMATE PRONUNCIATION OF CHINESE WORDS
(ACCORDING TO THE PEKING MANDARIN DIALECT).

a as in father, *fa*ther
u as in ufe, *u*se
ao as oo in now, *no*w
ch as j in jar, *ja*r
ch as in change, *cha*nge
e as in perch, *pe*rch
e in ch, en, as in yet, when,
e as ey in they, *the*y
hs as hss in h'ssing, *hiss*ing
f as in machine (when final or
t before n as in pin, *pin*)
ts as eo in geology, *geology*
tuo as eo in me out, *me* out
te as in siesta, *siesta*
th as er in over, *over*
tu as eu in Je(hu), *Je(hu)*
j as the first r in regular, *regu*lar
g as g in game, *game*
h as a in this, *this*
ng as in sing, *sing*
o as oo in bod, *body*

ou as in though, *thou*gh
p as p in pin, *pin*
ph as rr in burr, *bur*r
ss as in hiss, *hiss*
t as d, *the*d
ts as t in tin, *tin*
ts as ds in pads, *pad*s
ts as in cats, *cat*s
tz as ts in pads, *pad*s
tz as ts in cats, *cat*s
uo as oo in too, *too*
u as oo in shoe on, *shoe* on
u as o ey in two eyes, *two* eyes
uet as uey, *uey*
u as uey in secrecy, *secrecy*
y as final d in America, *America*
y as French u or German u
ze as French u plus a in au
le as French u plus e in yet
Other letters as in English.

MAP INDEX.

Adapted from "Dawn on the Hills of Tang," and used by permission of Rev. H. P. Beach.

By means of this index all names of cities and towns can be readily found on the map. The spelling follows Sir Thomas Wade's System of Romanization which differs somewhat from other systems used. In using the index note the following directions:
The letters following the names indicate the rank of the place. Thus, C. means provincial capital; F. means a fu city; T., a ting city; c., a chou city; h., a hsien city; and m., a market-town or village, or one whose rank could not be ascertained. (See William's "Middle Kingdom," Vol. I, pp. 55, 59.)
Places in italics are not occupied as missionary stations.
The question mark (?) following some of the places indicates that either their Romanization or rank is unknown to the compiler. Numerals following the names of places indicate the board or boards having resident missionaries there. The numerals are the same as those prefixed to the list of missionary societies given in the accompanying table.
The capital letter and numeral following each name at the extreme right of the column indicate the square on the map where the place is located. In some cases mission stations could not be located on the map, and hence the name of the province in which they are has been placed in the right-hand margin of the column.
Provinces are printed in capital letters; thus, SHANG-TUNG, and the numerals following their names show what missionary societies labor in them.

Amoy T. (port) 5, 24, 28, 33.....E 5	Dang-seng (?), 38.....E 4	K'ai-yüan h. 32.....F 1	Ning-hai c. (Shan-tung) 51.....F 2	T'ai-p'ing F.....C 5
An h. 27.....B 3	Fen-cheng m. 17.....D 3	K'ai-gan (Chang-chia K'ou) T. 1, 15 D. 1	Ning-hua F. 15.....C 2	T'ai-t'ang c. 9.....F 3
An-ch'ing Fu C. 3, 51.....E 3	Fen-chou F. 1.....D 2	Kan-chou F.....B 2	Ning-kuo F. 51.....E 3	T'ai-yüan Fu C. 25, 30.....D 2
An-hui, 3, 4, 14, 15, 40, 51.....E 3	Feng-ch'ien T. 15.....D 1	Kang-hou m. (?) 4.....D 5	Ning-po F. (port), 2, 4, 27, 35, 51.....F 4	Ta-ku m. 31.....E 2
An-jen h. 51.....E 4	Feng-hs'iang F. 51.....C 3	Kang-pui (?) 42.....D 5	Ning-t'eh h. 27.....F 4	Ta-ku Shan h. 50.....F 2
An-hu F.....D 3	Feng-hua h. 51.....F 4	Kan-su, 15, 51.....D 5	Ning-tu c.....E 4	Ta-ku-t'ang m. 51.....E 4
An-shun F. 51.....C 4	Feng-kang m. 51.....E 4	Kao-chou F.....D 5	Ning-wu F.....D 2	Ta-li F. 51.....E 4
An-tung h. 51.....E 3	Fo-kang T.....D 5	Kao-yu c. 51.....E 3	Ning-yüan F.....B 4	Ta-ming F.....E 2
	Fo-shan T. 29.....D 5	Khi-tshung (?) 41.....D 5	Niu-chuang h. (port).....F 1	Tan c.....C 6
	Fu c.....C 2	Kiao c.....F 2	Nodoa m. (?) 4.....C 6	Ta-ning h. 51.....D 2
Canton Fu C. (port) 1, 4, 7, 16, 24, 27, 29, 45.....D 5	Fu-CH'EN, 1, 5, 6, 24, 26, 27, 28, 33, 38.....E 4	Kirin C. 36.....G 1	Nyen-hang-li (?) 41.....E 5	Ta-t'ing F.....C 4
Chai-ch'i h. 51.....F 3	Fu-ch'ing h. 6, 27.....E 4	Kuan h. 51.....B 3		Ta-tung F. 51.....D 1
Chai-hua h. 81.....E 2	Fu-chou Fu C. (port), 1, 6, 26, 27, 38.....E 4	Kuang c.....E 3		T'ien F. 29.....D 3
Chang-chou F. 5, 24.....E 5	Fuk-wing (?), 42.....D 5	Kuang-chi, 29.....Hu-pei		T'ing-ch'ing h. (Ch'eng-chiang), 9.....F 3
Chang-ch'ün m. 36.....G 1	Fu-m'ien m. (?) 42.....D 5	Kuang-feng h. 51.....E 4		T'ing-ch'ing c. (Kuang-tung), 22.....F 2
Chang-pa m. (?) 27.....C 3	Fu-min-fu m. 36.....Sheng-ching	Kuang-hsi, 8, 15, 25, 29.....C 5		T'ing-ch'ou F. 4, 8.....A 5
Chang-p'u h. 28.....E 5	Fu-ning F. 27.....F 4	Kuang-ning h. 36.....F 1		T'ing-yieh T. 51.....A 5
Chang-sha Fu C.....D 4	Fu-shan F. (?) 41.....D 5	Kuang-t'eh c. 51.....E 3		Thong-thau-ha (?) 43.....D 5
Ch'ang-shan h. 51.....E 4	Fu-t'ung F. 27.....D 5	Kuang-tung, 1, 2, 4, 8, 15, 16, 22, 24, 25, 26, 27, 28, 30, 41, 42, 43, 44.....Hu-pei		T'ien-cheng (?), 15.....Shan-hsi
Chang-shu m. 51.....E 4	Fu-yün Ts'un, 80.....Shen-hsi	Kuang-tzu-kang (?) 29.....Hu-pei		Tientsin F. (port), 1, 6, 15, 21, 24, 25, 31, 33, 34, 51.....E 2
Chang-t'eh F. 12.....D 2		Kuang-yüan h. 51.....C 3		T'o-t'o-Ch'eng (?), 15.....D 1
Chang-t'eh F. 15, 23.....D 4		Kuei c.....D 3		Tsao h.....E 2
Ch'ang-wu h. 51.....C 2		Kuei-ch'ih h. 51.....E 4		Tsao-chou F.....E 2
Chang-yeh h. 15.....B 2		Kuei-ch'ing h. 51.....E 4		Tsing-shui-ho-tsi (?) 15.....Shan-hsi
Chao-chia K'ou m. 25, 51.....E 3		Kuei-ch'ing h. 15.....C 5		Tsong-hang-kung (?) 41.....D 5
Chao-chou F. 2, 28.....E 5		Kuei-ch'ing h. 15.....C 5		Tsung-shun (?) 41.....E 5
Chao-tung F. 39, 51.....B 4		Kuei-ch'ing h. 15.....C 5		Tsao-yün h. 51.....D 2
Chao-yang h. 24.....F 1		Kuei-ch'ing h. 15.....C 5		Tsun-hua c. 6.....E 1
Ch'eh-chiang, 2, 4, 9, 10, 27, 35, 43, 48, 51.....F 2		Kuei-ch'ing h. 15.....C 5		Tsun-i F.....C 4
Chefoo (Chih-fu) (port), 4, 34, 51.....F 2		Kuei-ch'ing h. 15.....C 5		Tung c. 1.....E 2
Ch'ien-an F.....C 5		Kuei-ch'ing h. 15.....C 5		Tung-ch'ang F.....E 2
Ch'ien-chiang F. (port), 6, 8, 10, 33, 51 E. 3		Kuei-ch'ing h. 15.....C 5		Tung-chou F. 46, 51.....D 3
Ch'ien-chou F. 51.....E 3		Kuei-ch'ing h. 15.....C 5		Tung-chuan F. 39, 51.....B 4
Ch'eng-ku h. 51.....C 3		Kuei-ch'ing h. 15.....C 5		Tung-hsin m. 51.....F 2
Ch'eng-t'eh (J'eh) F.....E 1		Kuei-ch'ing h. 15.....C 5		Tung-jen F.....C 4
Ch'eng-tung F.....D 2		Kuei-ch'ing h. 15.....C 5		Tung-kuan h. 42.....D 5
Ch'eng-tu Fu C. 6, 19, 51.....E 3		Kuei-ch'ing h. 15.....C 5		Tung-tsun (?) 15.....Kuang-hsi
Ch'eng-yüan h. (Kan-su) 51.....C 2		Kuei-ch'ing h. 15.....C 5		Tung-tsun (?) 15.....Kan-su
Ch'eng-yüan F. (Kuei-chou).....C 4		Kuei-ch'ing h. 15.....C 5		Tu-shan c. 51.....C 4
Chi c. 51.....D 2		Kuei-ch'ing h. 15.....C 5		Tu-yün F.....C 4
Chia c.....D 2		Kuei-ch'ing h. 15.....C 5		
Chia-hsing F. 10.....F 3		Kuei-ch'ing h. 15.....C 5		
Chia-hui F. 51.....E 4		Kuei-ch'ing h. 15.....C 5		
Chiang c. 51.....Shan-hsi		Kuei-ch'ing h. 15.....C 5		
CHIANG-HSI, 6, 25, 51.....F 3		Kuei-ch'ing h. 15.....C 5		
CHIANG-SU, 3, 4, 6, 7, 8, 9, 10, 11, 13, 14, 18, 21, 24, 25, 27, 33, 45, 51, 53.....F 3		Kuei-ch'ing h. 15.....C 5		
Chiang-yin h. 10.....B 4		Kuei-ch'ing h. 15.....C 5		
Chia-ting F. 2, 19, 51.....E 5		Kuei-ch'ing h. 15.....C 5		
Chia-ying c. 2, 41.....D 8		Kuei-ch'ing h. 15.....C 5		
Chieh c. (?) 46, 51.....Shan-hsi		Kuei-ch'ing h. 15.....C 5		
Chieh-hsiu, 51.....C 3		Kuei-ch'ing h. 15.....C 5		
Chien c. 51.....E 4		Kuei-ch'ing h. 15.....C 5		
Chien-ch'ang F.....E 4		Kuei-ch'ing h. 15.....C 5		
Chien-ning F. 27, 38.....E 4		Kuei-ch'ing h. 15.....C 5		
Chien-ping h. 51.....E 3		Kuei-ch'ing h. 15.....C 5		
Chien-t'eh h. 51.....E 3		Kuei-ch'ing h. 15.....C 5		
Chien-yang h. 51.....E 3		Kuei-ch'ing h. 15.....C 5		
Chih-chou F. 51.....E 3		Kuei-ch'ing h. 15.....C 5		
CHIH-LI, 1, 4, 6, 13, 15, 21, 24, 25, 31, 33, 34, 51, 52.....F 1		Kuei-ch'ing h. 15.....C 5		
Chin c. 36.....F 1		Kuei-ch'ing h. 15.....C 5		
Chin c. 51.....C 3		Kuei-ch'ing h. 15.....C 5		
Ch'ing-chiang h. (port), 7, 51.....E 3		Kuei-ch'ing h. 15.....C 5		
Ching-tzu Kuan, 51.....D 3		Kuei-ch'ing h. 15.....C 5		
Ching-yüan F.....C 5		Kuei-ch'ing h. 15.....C 5		
Chi-nan Fu C. 4.....E 2		Kuei-ch'ing h. 15.....C 5		
Ching c. (Hu-nan).....C 4		Kuei-ch'ing h. 15.....C 5		
Ching c. (Kan-su) 51.....C 2		Kuei-ch'ing h. 15.....C 5		
Ch'ing-chou F. 80.....E 2		Kuei-ch'ing h. 15.....C 5		
Ching-ning c. 51.....C 2		Kuei-ch'ing h. 15.....C 5		
Ching-shan h. 24.....E 3		Kuei-ch'ing h. 15.....C 5		
Ch'ing-yang h. 15.....E 3		Kuei-ch'ing h. 15.....C 5		
Ching-yüan m. (?) 43.....Ch'eng-chiang		Kuei-ch'ing h. 15.....C 5		
Chin-hua F. 1, 51.....F 4		Kuei-ch'ing h. 15.....C 5		
Chi-ning c. 4.....E 2		Kuei-ch'ing h. 15.....C 5		
Chin-shou Chiang m. 49.....D 3		Kuei-ch'ing h. 15.....C 5		
Chiu-chiang F. (port), 6, 25, 51.....E 4		Kuei-ch'ing h. 15.....C 5		
Chiu-fu T. 1.....E 3		Kuei-ch'ing h. 15.....C 5		
Chung-chou F. 4.....D 6		Kuei-ch'ing h. 15.....C 5		
Chou-chih h. 51.....C 3		Kuei-ch'ing h. 15.....C 5		
Chou-p'ing h. 30.....E 3		Kuei-ch'ing h. 15.....C 5		
Chou-t'ang-ao, 44.....D 5		Kuei-ch'ing h. 15.....C 5		
Chu c. 14.....E 3		Kuei-ch'ing h. 15.....C 5		
Chu c.....E 2		Kuei-ch'ing h. 15.....C 5		
Chu h. 51.....Ssu-ch'uan		Kuei-ch'ing h. 15.....C 5		
Chu-ch'ang F.....B 2		Kuei-ch'ing h. 15.....C 5		
Chu-ch'ih h. 27.....F 4		Kuei-ch'ing h. 15.....C 5		
Chu-ch'ih h.....D 3		Kuei-ch'ing h. 15.....C 5		
Chu-chou F. 48.....E 4		Kuei-ch'ing h. 15.....C 5		
Chu-chung F.....B 4		Kuei-ch'ing h. 15.....C 5		
Chung-ch'ing F. (port), 6, 13, 24, 33, 40, 51.....C 4		Kuei-ch'ing h. 15.....C 5		
Chu-wang, 12.....Ho-nan		Kuei-ch'ing h. 15.....C 5		
Ch'uan-chou F. 28.....E 5		Kuei-ch'ing h. 15.....C 5		
Ch'ü-ching F. 51.....B 4		Kuei-ch'ing h. 15.....C 5		
Ch'ü-chou F. 51.....E 4		Kuei-ch'ing h. 15.....C 5		
Ch'ü-wu h. 51.....D 2		Kuei-ch'ing h. 15.....C 5		
Cheng-hau (?) 33.....E 4		Kuei-ch'ing h. 15.....C 5		

NAME OF SOCIETY. (Statistics for 1898.)	Year of Entrance.	Ordained Missionaries.	Lay Missionaries.	Missionaries' Wives.	Unmarried Women.	Number of these who are Male Physicians.	Number of these who are Female Physicians.	Total Foreign Workers.	Native Laborers of Both Sexes.	Number of Stations.	Communicants.	Number of Day Schools.	Number of Pupils.	Higher Educational Institutions.	Number of Students.	
1 American Board.....	1830	86	11	42	23	12	4	112	329	15	116	3740	122	2276	19	696
2 American Baptist Missionary Union.....	1834	24	7	32	15	5	1	38	135	14	77	2238	84	573	1	8
3 Protestant Episcopal Board.....	1835	14	3	10	4	3	1	31	97	5	45	1134	54	1289	1	337
4 Presbyterian Board (North).....	1838	53	18	68	40	16	9	184	527	19	304	8317	201	2490	11	633
5 Reformed Church in America.....	1842	5	8	4	8	1	1	17	45	3	38	1304	25	264	8	265
6 Methodist Episcopal Church (North).....	1847	41	9	48	54	12	12	152	695	15	180	20326	474	6623	22	1206
7 Seventh-Day Baptist.....	1847	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
8 Southern Baptist Convention.....	1847	15	15	10	10	4	40	43	10	50	1499	31	816	6	552	
9 Methodist Episcopal Church (South).....	1848	13	1	12	18	2	2	44	62	6	18	751	53	1310	1	300
10 Presbyterian Church (South).....	1847	21	8	23	14	6	2	66	55	11	6	370	18	300	1	1
11 Woman's Union Missionary Society.....	1869	1	2	5	18	3	2	2	18	13	2	9	6	1	1	1
12 Presbyterian Church, Canada.....	1871	9	2	5	3	1	1	18	13	2	4	9	6	1	1	1
13 American Bible Society.....	1876	1	5	10	3	1	1	6	87	4	7	204	7	113	2	48
14 Foreign Christian Missionary Soc.....	1886	9	2	10	3	1	1	24	8	5	6	19	4	116	1	1
15 Christian and Missionary Alliance.....	1888	5	53	28	35	1	1	121	18	1	1	19	4	116	1	1
16 United Brethren in Christ.....	1889	3	3	1	1	1	1	10	18	1	1	1	1	1	1	1
17 Swedish-American Mission.....	1889	3	3	1	1	1	1	1	1	1	1	1	1	1	1	1
18 American Friends' Board.....	1891	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
19 Methodist Episcopal Church, Canada.....	1891	6	1	1	1	1	1	1	1	1	1	1	1	1	1	1
20 Gospel Baptist Mission.....	1892	8	3	3	1	1	1	12	1	1	1	1	1	1	1	1
21 Y. M. C. A. in Foreign Lands.....	1895	2	3	3	1	1	1	6	3	1	1	1	1	1	1	1
22 Reformed Presbyterians.....	1896	2	1	1	1	1	1	4	1	1	1	1	1	1	1	1
23 Cumberland Presbyterians.....	1897	1	1	1	1	1	1	3	1	1	1	1	1	1	1	1
Totals of American Societies.....		276	126	310	256	68	43	967	2124	155	849	40027	1032	16310	74	3819
24 London Missionary Society.....	1807	45	3	36	24	12	3	108	291	16	140	7097	117	2530	1	1
25 British Bible Society.....	1836	4	11	12	12	1	1	27	270	10	10	1	1	1	1	1
26 Female Education Society.....	1857	40	23	43	60	12	1	166	510	26	8	4911	250	3823	6	62
27 Church Missionary Society.....	1845	10	12	12	18	7	1	48	112	7	122	3790	1	174	5	44
28 English Presbyterians.....	1852	13	13	13	13	3	1	50	129	18	27	31	896	4	1	
29 Wesleyan Missionary Society.....	1859	26	18	18	18	7	1	151	188	6	387	4088	1123	2125	37	41
30 Baptist Missionary Society.....	1860	7	7	7	7	2	1	14	92	6	94	2125	37	489	2	41
31 Methodist New Connection.....	1862	10	4	12	10	5	4	36	158	4	63	5183	55	652	1	1
32 Scotch United Presbyterian.....	1863	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
33 Scotch Bible Society.....	1863	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1

NAME OF SOCIETY. (Statistics for 1898.)	Year of Entrance.	Ordained Missionaries.	Lay Missionaries.	Missionaries' Wives.	Unmarried Women.	Number of these who are Male Physicians.	Number of these who are Female Physicians.	Total Foreign Workers.	Native Laborers of Both Sexes.	Number of Stations.	Communicants.	Number of Day Schools.	Number of Pupils.	Higher Educational Institutions.	Number of Students.	
34 Society for Propagation of the Gospel.....	1863	8	4	5	5	2	1	17	2	6	400	14	1	1	1	
35 Methodist Free Church.....	1864	4	2	3	3	1	1	23	103	2	49	996	5	77	1	
36 Irish Presbyterians.....	1867	8	4	7	4	4	1	23	165	7	49	911	11	127	1	
37 Church of Scotland.....	1873	2	1	3	1	1	1	9	12	3	110	11	150	2	1	
38 Zenana Missionary Society.....	1883	1	1	1	1	1	1	37	23	1	25	2	70	1	1	
39 Bible Christians.....	1884	1	1	1	1	1	1	14	4	3	5	2	162	1	1	
40 Friends' F. M. Association.....	1886	1	0	5	3	1	1	14	4	3	5	2	162	1	1	
Totals of British Societies.....		174	85	166	183	50	12	625	2159	133	866	29644	547	10678	18	167
41 Basel Missionary Society.....	1847	21	2	13	1	1	1	36	127	13	49	3000	47	1121	2	55
42 Rhenish Missionary Society.....	1847	9	2	6	2	2	1	19	10	5	8	375	4	66	2	8
43 Berlin Woman's China Society.....	1856	1	1	4	1	1	1	1	1	1	1	1	1	1	1	1
44 Berlin Missionary Society.....	1882	4	2	1	1	1	1	6	50	5	29	479	18	270	5	81
45 Gen. Evangelical Prot. Miss. Assoc.....	1885	3	6	14	2	1	1	29	14	4	60	4	3	82	1	1
46 Swedish Mission.....	1887	1	8	6	1	1	1	16	1	4	3	25	3	45	3	82
47 Congregational Church of Sweden.....	1890	8	1	1	1	1	1	16	1	4	3	25	3	45	3	82
48 German China Alliance.....	1891	1	9	2	5	1	1	8	3	2	25	3	45	3	82	
49 Norwegian Lutheran.....	1891	1	4	1	2	1	1	9	3	3	4	1	1	1	1	1
50 Danish Missionary Society.....	1892	5	2	2	2	1	1	9	3	3	4	1	1	1	1	1
Totals of Continental Societies.....		52	28	32	33	5	1	145	205	43	91	3997	79	1539	9	14
51 China Inland Mission.....	1865	30	296	176	274	16	1	776	605	149	169	7147	114	1589	3	13
52 Chinese Inland Mission.....	1887	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
53 Diffusion of Christian Knowledge.....	1887	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
54 International Institute.....	1897	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Totals of International Societies.....		33	297	179	274	16	1	783	605	152	169	7147	114	1589	4	15
Net Totals of All Societies.....		527	519	675	724	186	56	2461	5071	470	1969	80682	1766	30046	105	428

* Totals correct, though not fully explained. † These societies associated with China Inland Mission. ‡ Statistics from "China Mission Handbook," 1896. § Dean Vahl's "Missions to the Heathen," 1897.
1 Society's report for 1896; it includes statistics of missionaries only of the Central China Lay Mission and of the Joyful News Mission.

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Old Series.
VOL. XXIII. No. 9. }

SEPTEMBER.

{ *New Series.*
VOL. XIII. No. 9.

THE ANTI-FOREIGN UPRISING IN CHINA.*

BY REV. HARLAN P. BEACH, NEW YORK.

Formerly missionary under the American Board in North China, now Educational Secretary
Student Volunteer Movement.

While news from China is such an inextricable medley of fact, rumor, and fiction as has never been equaled by modern journalism, it is as futile to attempt to write an account of the present movement as it would have been to summarize the history of the French Revolution on the day of the storming of the Bastille. The great sufferings of ambassadors, soldiers, and missionaries, are still to be learned; yet, when all the facts are known, church history will doubtless add a thrilling page unexcelled in Christian heroism on the part of both missionary and convert, by anything found in the bloody persecutions of the early centuries. All that is here attempted is to present from a Chinese point of view a rationale of the present crisis that will satisfy the ordinary mind, as is not the case with the supposition that a horde of Boxers, mainly peasants and illiterate, are its leading cause.

CAUSES LEADING UP TO RECENT OUTBREAKS.

These causes are numerous, and in reality go back to that first great wound received from the West, the Opium War with Great Britain, in 1841-42. The essential causes, however, all lie within the present decade. During the year 1891, in at least fifteen centers, Catholic and Protestant mission stations were attacked, and in many cases looted, on one occasion with the loss of two British lives. As these attacks ranged from Manchuria to Canton, and from the mouth of the Yang-tzŭ to the province of Ssŭ-ch'uan, they indicate the existence of a wide-spread anti-foreign sentiment, which has never since slumbered.

These riots were, however, but preludes to more important events succeeding the recent war between Japan and China. Such a revelation of her own weakness—due very largely to official corruption and governmental self-conceit—and of the strength of her despised

* The spelling of Chinese names in this article follows that of Sir Thomas Wade's system, used by Mr. Beach in his "Dawn on the Hills of T'ang." This is also the system followed in the large map. The smaller map follows the system used by the Royal Geographical Society of London. We publish these two maps with the thought that a comparison of the systems may be helpful in finding places on other maps and locating cities mentioned elsewhere.



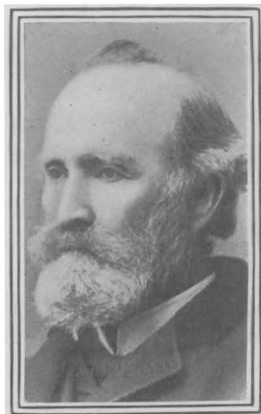
CHINESE OFFICIALS IN NORTH CHINA.

pigmy neighbors—acquired in so brief a period from contact with the West—was an imperative call to arms, if China would save herself from impending ruin.

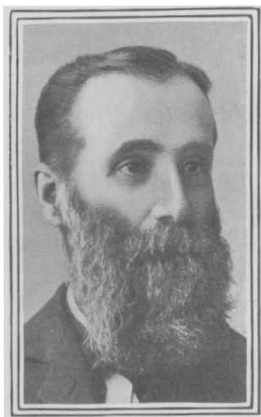
Reform movements found in the empire's humiliation fertile soil for an extensive propagandism of Occidental ideas. Most of the agitators were young scholars, who were inspired partly by a new patriotism, and partly by the hope of advantage sure to accrue to leaders in the new régime. But how were these modern ideas to reach the influential elements in the empire?

Evidently literature, China's ancient reliance, must be the active agent employed in this gigantic midwifery. Suddenly, periodicals sprang up in all the great seaboard cities; brochures and ponderous volumes kept the presses busy night and day; and so great was the profit coming from such publications, that pirated editions were pro-

duced, much to the financial detriment of the prime mover in this work, the Society for the Diffusion of Christian and General Knowledge. An idea of the importance of this factor in the birth-throes of China's renaissance may be gained from some facts concerning the work of the society just named. Its report for 1898 shows that more than one hundred and twenty religious, scientific, and historical works had been issued by the society, with a record for the year of over thirty-seven million pages. In 1893, before the war with Japan, only \$817 worth of their literature had been sold, while in 1898 sales aggregated \$18,457. Within a fortnight of its publication, four thousand copies of a popular Chinese edition of Mackenzie's "Nineteenth Century" had been purchased. The society took steps to circulate their literature at many of the two hundred examination centers, so that in remote sections of the empire officials were able to talk glibly of new scientific discoveries, and were well acquainted with the constitutional history of Western nations. This wide dissemination of Occidental and reform ideas, which in 1898 caused the



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Presbyterian Press to print forty-five million pages, was aided more largely still by the perusal of Chinese periodicals which, numbering nineteen in 1895, had increased to fourfold that number, when the empress dowager's strongly worded edict, following the *coup d' état* of 1898, placed a ban upon such literature.

As the emperor himself had been an interested reader of these publications, and had, through his study of English, given countenance to progressive tendencies, it is not surprising that, backed by the arch-reformer, K'ang Yü-wei, a series of twenty-seven edicts should have been issued in quick succession during the months preceding his retirement by the empress dowager. The decrees most influential in causing national ferment were the following: One calling for the abolition of the Six Boards; an edict doing away with the old scheme of examination that for centuries had been the door to

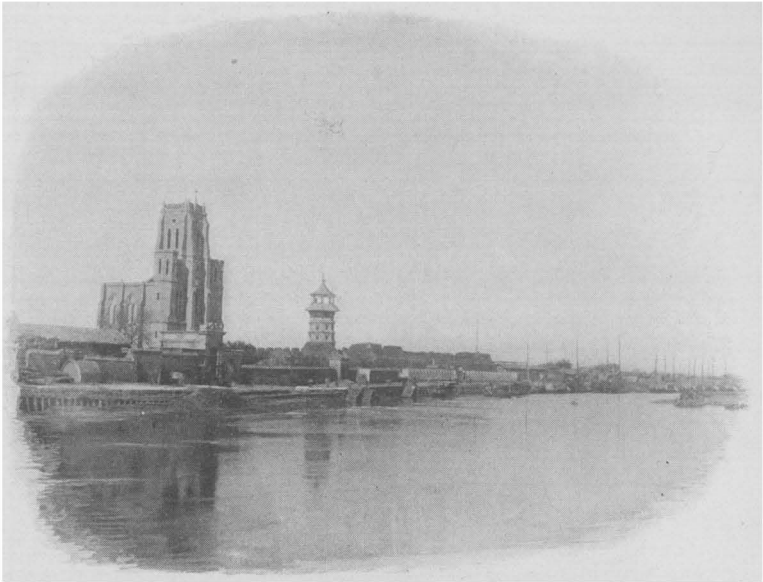
office, and consequent emolument; one authorizing the remodeling of the army system, and the securing of modern armament—issued two years within a day previous to the date when the bombarding of ambassadors at Peking, by means of modern arms, was effected; the edicts encouraging free discussion of national issues in the public press, and authorizing the sending of sealed memorials to the throne; and the indignant decree issued after high officials had opened such a sealed memorial.

Another series of events have had an even more important bearing upon the improbable continuance of China's independent existence. The war with Japan had left Russia securely seated on Chinese soil, at one of her four deep-water harbors. England, already owning Hong-kong Harbor, was not long in securing Wei-hai-wei, a most strategic and well-fortified position, where she soon began the formation of an army recruited from the neighboring Chinese. The murder of two Catholic priests on November 1, 1897, gave Germany the pretext needed for what the London *Speaker* calls "the piracy of Kiao-chou"—one of her high officials testifies that they had another that would have been less convincing, tho usable for the purpose—and China's third deep-water harbor passed into alien hands, leaving her only one, Amoy. This was a most serious blow, as Shan-tung, the province in which Kiao-chou Bay is situated, is her Holy Land, containing the birthplaces and tombs of her two throneless kings, Confucius and Mencius. Moreover, the province is rich in gold and other minerals, and in density of population it stands second in the empire, falling little short of Belgium in this particular. The populous hinterland, which forms a highway toward the exhaustless coal and iron beds of Shan-hsi, was a prize, indeed, for Germany, and its impending alienation was a bitter presage for the empire. The new boldness of France on the south, and the agreement made with Japan in 1898, that she was to have the first right to China's most densely populated province, Fu-chien, opposite Formosa, together with Britain's growing influence in the great Yang-tzú valley, have increased the feeling of insecurity due to the insatiable land-hunger of the Occident.

Looking now to the masses, the increase of railroad exploitation, and the growth of trade, were most potent factors in exciting popular distrust, or even hatred. Already 516 miles of railway have been built, 600 more are under construction, and five other lines have been surveyed or are in process of being located—some 3,000 miles in all. Railways are to the Chinese horrid ghouls; since no engineer can lay down a railway line where private cemeteries are omnipresent, without crossing thousands of highly revered graves, the desecration of which is supposed to lead to manifold and awful evils. Then, too, one train can, at a single trip, transport as much as 270 wheelbarrows or fifteen small junks, with their crews, a veritable catastrophe where



A STREET SCENE IN THE PROVINCE OF SHAN-HSI, NORTH CHINA.



ROMAN CATHOLIC CATHEDRAL, TIENTSIN.

It can be seen from the photograph that this cathedral has been partly destroyed by a mob

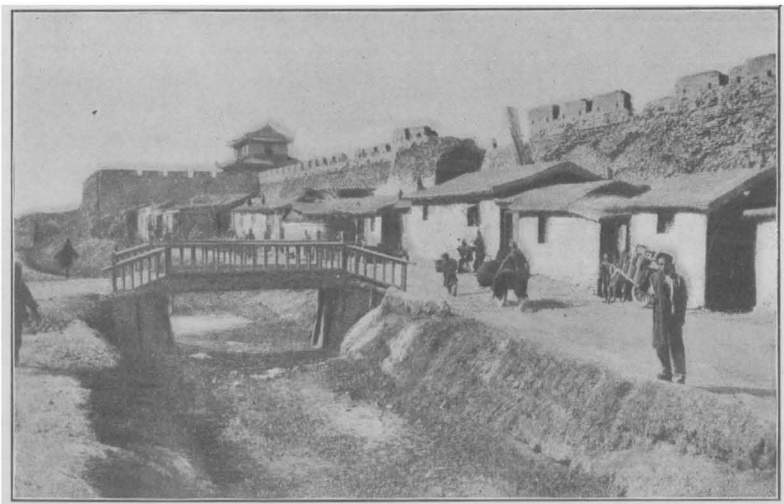
competition is so intense and the workers in larger evidence than the work. The foreign goods thus introduced are looked upon as executioners by those whose trade is affected through foreign commerce, though welcomed, of course, by others. Even the government is threatened by the railway evil; for, not to mention the indemnity demanded when foreign employees are killed or injured by the mob, syndicates, aided sometimes by their governments, have most unrighteously insinuated their entire camel proportions into the Mongolian tent, when original agreement admitted only its nose. Rather than run the risk of war, the government has been obliged to submit to most shameless imposition and breach of faith.

The most fundamental cause of difficulty, often alluded to by native agitators, is a religious one. Not that the Chinese are especially religious; on the contrary, they are apathetic to the last degree on religious matters. Yet to his glory be it said, the missionary, who is the only foreigner, except at the ports and at Peking, who lives and labors among the people, is largely responsible for the religious aversion felt against Occidentals. This antipathy is due to many causes, besides the primal enmity that always exists between light and darkness. Thus missionaries are pitiful and like their Master minister to the sick; but the sick sometimes die and stories of awful crimes arise in that connection. Orphans and foundlings are saved from lives of shame or from actual starvation, and many are so weak when rescued that

death soon ensues, an event which is currently said to be due to fiendish aims. Other unmentionable rumors arise from the free mingling of the sexes at mission stations; from the celebration of the Lord's Supper; and, in the case of Catholics, from the secrecy with which extreme unction is administered at the moment of death. Another grievous cause of official animosity is the fact that Catholics are notorious for advocating the cause of converts at local courts, often securing acquittal and thus encouraging unworthy men with lawsuits in prospect to enter the church.

Again, Protestant and Catholic missionaries alike, when injured or killed by hostile mobs, are rightly championed by their governments, to the great inconvenience or loss of the officials. Degradation or punishment, and heavy indemnities, which latter are usually exacted from the people, increase the hatred. When to this is added the imperial decree—translated in *The Chinese Recorder* for September, 1899—which provides for an exchange of visits between officials and Catholic bishops, the latter being imperially declared equal in rank and dignity to viceroys and governors, one can imagine the exasperation of Chinese officialdom. Happily Protestant missionaries have decided not to avail themselves of this right, which by the "most favored nation" clause could be claimed. The crowning sin of Protestants and Catholics is, however, their attitude toward ancestral worship, the Gibraltar of China's religion. This attitude which no Christian can conscientiously renounce, Confucianism can not brook; hence arises an undying hostility.

If so hopeless a case can be made worse it is rendered so by the dynasty-long irritation felt by the Chinese because of the domination



OUTSIDE THE SOUTH GATE, CITY OF TIENTSIN, CHINA.

of the alien Manchus. The northern Boxer may shout "Exalt the Pure Dynasty!" but elsewhere more remote from their masters the muttering and secret machinations of Chinese hatred are present. What with the ominous storm-clouds from the West, and brewing tempests within her own borders, the Empire is confronted by a frightful dilemma.

This summary has shown how increasingly strong is the feeling against foreigners, and its reasonableness in the Chinese view. The sentiment affects all the agents in the present contest, which, as M. A. de Pouvoir claims in the July issue of *La Nouvelle Revue*, is "the eternal struggle between the yellow and the white, . . . a struggle which will only cease with the extermination of the yellow or the retreat of the white."

The Chinese masses are stirred partly by the special Boxer agitation, but more universally because of their absurd belief in malicious stories, most *outré* in character, and their fear lest foreign commerce and railways will cause a cataclysm of ancestral wrath and rob them of their already meager livelihood. The *litterati* are most deeply affected, because if the emperor's edicts had materialized, their occupation would be gone, after it had been hardly earned through the strenuous labors of one or two decades. In any case, the spirit of reform is in the air, and they feel foredoomed. Meanwhile, such of their number as

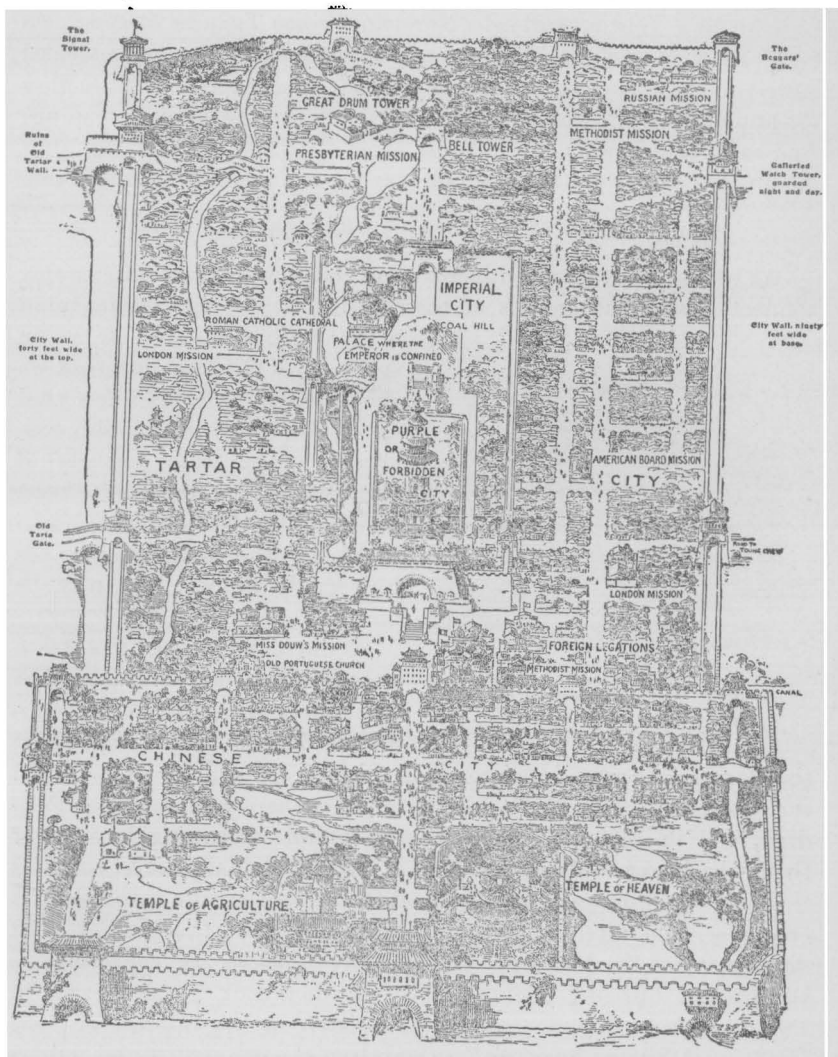


DING UONG MING.

A Chinese Christian of the third generation, who was a delegate to the World's Christian Student Federation in 1897.

are officials are in perpetual fear of an anti-foreign outbreak, with its inconvenient and costly consequences. The reformers look on with intensest interest, hoping that out of these fires will emerge a purified and modernized empire. Yet it is an enterprise which is fraught with gravest dangers to themselves, as the history of the past two years sadly proves. Even imperial majesty sits on a most thorny throne. The unhappy emperor must be in daily fear

of a most wretched death. The empress dowager's satisfaction in the decree of January 24, 1900, which she doubtless dictated for the emperor, and in which Pu Chun, son of the since notorious Prince Tuan, is made his successor, was short-lived. The telegram from Shanghai, emanating from 1231 of the *literati* and gentry of that region,



beseeking the princes and members of the Tsung-li Ya-mên not to permit Kuang Hsü to abdicate; the bold laudation of the emperor, promulgated by Hsü, of Hankow, who charges the empress dowager with tyranny and with giving territory to Russia; the cablegram from 80,000 Chinese in Siam, threatening to return and punish the arch-

traitors in Peking; and other protests, forty-six of which reached the capital within a few days after the decree, from the Straits Settlements, Australia, California, and elsewhere—all these indications showed that China the world round was aroused, and the empress dowager forthwith hastens to invite foreign ministers to the emperor's Chinese New Year reception! Nor can Prince Tuan be at ease. As father of a prospective emperor, and temporary victor over Occidental powers, he may have felt great elation; but what of the awful ending for him of this unparalleled harvest of death that he has been reaping? And as for the Powers, they are at their wit's end, fearing that they must needs enter upon a war which may prove a veritable Armageddon.

UNDERESTIMATED FACTORS IN THE UPRISING ITSELF.

As we have purposely lingered over facts which are inseparably connected with the genesis of the uprising, tho in the popular mind never associated with it, so in speaking of the final outbreak we shall underscore only a few vital facts not very commonly considered. The main features of the situation as they have been vividly, tho often falsely, pictured in the daily papers, are universally known, and may be omitted.



TOWER IN THE SOUTHEASTERN CORNER
OF THE WALL OF PEKING.

Chinese secret societies are a potent force, for the reason that freedom of speech on certain subjects is denied. Shan-tung, where

the Boxers first came into prominence last year, is honeycombed with such societies. Rev. F. H. James held that there were over one hundred, and in 1890 he compiled information concerning fifty-two of them, the Boxers not being named in that list. Many secret societies exist for the propagation of political theories, often of a revolutionary character, and directed toward the overthrow of the present alien domination of the Manchus. How many of these are concerned in the present uprising one can not tell, tho a book recently issued in Peking to foster the movement was written in the interest of "the Eighteen Affiliated Societies." Doubtless, as some continental writers assert, the famous or infamous society originally known as the White Lily Sect, but existing under various names throughout China, is largely implicated in the Boxer movement. As for the sect itself, called I Ho Ch'uan, I Ho T'uan, Ta Tao Hui, etc., boxing finds small place in their gatherings, jumping, and kicking the feet high in the air being more prominent than the use of fists. Hypnotism of a



A STREET IN THE CITY OF PEKING.

crude sort is practised. . It is designed to incarnate in the initiated Kuan Kung, *i. e.*, the Chinese Mars, the Yang family who were noted lancers, or Sun Hou 'rh, a mythical monkey whose club was a Chinese excalibur equal in power to a modern army corps. Most of them have probably believed until recently that the magic spells used impart invulnerability, and hence they are fearless beyond even ordinary Chinese. Such beliefs and practises, propagated widely in secret, and finding allies in other sects, were peculiarly fitted to enlist the populace.

As the societies have not ventured to really proclaim their views beyond the four-character watchcry, "Exalt (the) Pure (or Manchu dynasty); destroy (the) foreign (enemy)," their main reliance has been the poster and booklet, whose main object is to connect foreigners and especially missionaries with every low and revolting idea that can be imagined. Aside from literature newly prepared, such as the damning poetical poster translated in the *London Standard* for April 30th,* there has been an extensive recrudescence of older works, "The Death Blow to Corrupt Doctrines," *e. g.*, 800,000 copies of which were paid for by a single individual. This book, which in a modified form was used so effectively against Jesuit converts in 1624, has been very influential in spreading obscene and hellish ideas concerning foreigners. The poster, however, because of its publicity, brevity, and the rewards promised to those who multiply and circulate it, is perhaps the most dangerous weapon that has been used. Ridicule too, is a powerful agency, as witness the interest still shown in the "Hu-nan Picture Gallery," and the old puns which transform Catholics—Lord of Heaven sect—into "Squeak of the Heavenly Hog," and foreigners—sea men—into "goat men," and which make the picture of a hog signify a missionary, while a goat symbolizes the convert. Is it any marvel that with such real and fancied grievances against foreign nations and at the end of a long drouth popularly attributed to foreign devils, there should be a mighty uprising that temporarily paralyzes Western powers?

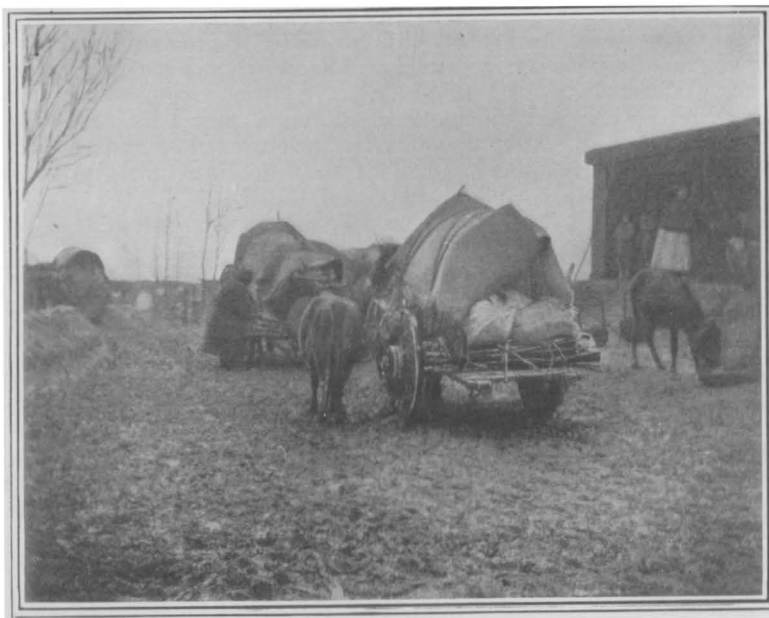
* Reprinted in the *August Missionary Review*, p. 651.

WHAT OF CHINA'S RELIGIOUS FUTURE?

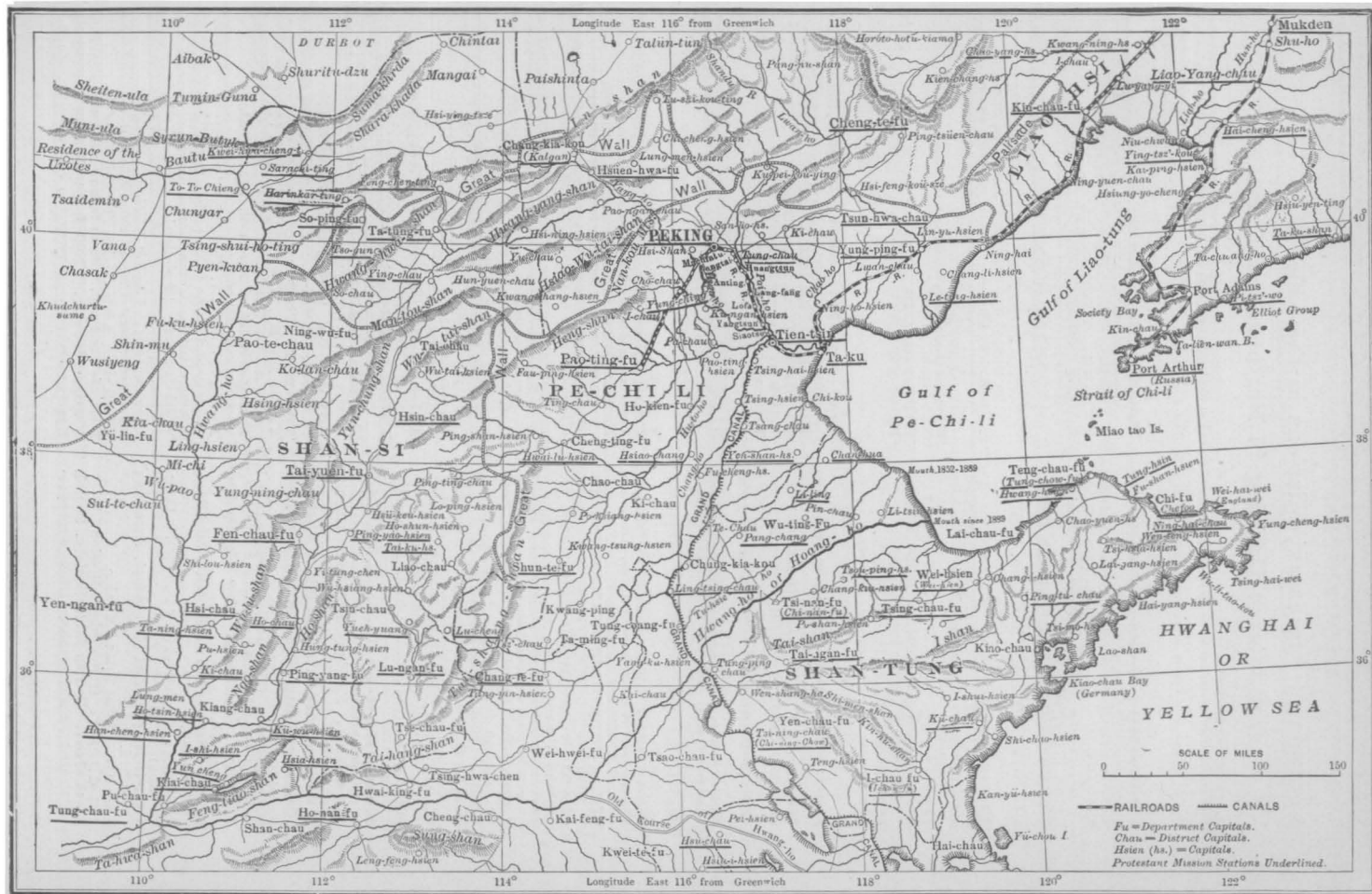
At the time of writing, the anti-foreign uprising has spread from the northeast over most of the provinces, carrying death or persecution to missionaries not a few, and to multitudes of native Christians. Is it the death-knell of the missionary enterprise in China? The ten bloody baptisms of the early Church and the impotent rage of a Diocletian are sufficient answer. The Dragon breathes forth threatening and destruction, but the Lamb and His followers will yet bind him about with cords of love, and the glorious prophecies of Isaiah find their fulfilment.

On the Pei Ho's banks stands a striking ruin, that of the towering walls of the Catholic cathedral, a mute survivor of the awful Tientsin massacre of 1870. It is a fitting symbol of the Church of the Living God which may pass through fires and lose its baser materials, but which, nevertheless, endures in its diviner elements; for tho there is "a tumultuous noise of the kingdoms of nations gathered together, the Lord of hosts mustereth the host of battle."

For the Church of God the sheathing of the victor's sword is but the beginning of the campaign. Occidental powers, commercial enterprises, the mingled cup of blessing and curses called civilization, will rush in like a flood to possess this matchless empire. The conflict will thus present new elements of difficulty, and will consequently demand a larger, a more resolute, and resourceful force than ever before, and than in any other battlefield. The hour has struck, and the Church must gird herself speedily for this greatest conflict of the Christian centuries.



CHINESE VILLAGE CARTS.
Impressed to draw munitions of war.



Location of Protestant Missions in the Chief Scene of the Anti-foreign Uprising in Northeastern China.

The names in heavy-faced type are those of mission stations marked on page 669; the names in italics are alternate spellings Romanized according to Wade's system (breathing omitted).

Chan-hwa (*Chan-hua*). Methodist New Connection (England).

Chao-yang. London Missionary Society.

Chefoo (*Chi-fu*). American Presbyterian (N.), China Inland Mission, Society for the Propagation of the Gospel.

Cheng-te-fu (Jehol). Canadian Presbyterian.

Chi-ning-chau. American Presbyterian (North).

Fen-chau-fu. American Board.

Fen-cheng. Swedish American Mission.

Feng-chen. Christian and Missionary Alliance.

Hai-cheng. Irish Presbyterian.

Han-cheng-hsien. Swedish Missionary Society, China Inland Mission.

Ho-chau. China Inland Mission.

Ho-nan. China Inland Mission; Canadian Presbyterian, British and Foreign Bible Society.

Ha-rinkar-ting. Christian and Missionary Alliance.

Ho-tsin. China Inland Mission.

Hsia-hsien. Swedish Missionary Society.

Hsiao-chang. London Missionary Society.

Hsi-chau. China Inland Mission.

Hsin-chau. Baptist Missionary Society (England).

Hsin-i-hsien. American Presbyterian (South).

Hsu-chau. American Presbyterian (So.)

Hsuen-hwa (*Hsuan-hua Fu*). Christian and Missionary Alliance.

Hung-tung-hsien. China Inland Mission.

Hwai-lu-hsien (*Huai-lu*). China Inland Mission.

Hwang-hsien (*Huang-hsien*). Southern Baptist Convention.

I-chau-fu (*I-chow Fu*). American Presbyterian (North).

I-shi. China Inland Mission.

Kalgan (*Chang-kia-kou*). American Board, Christian and Missionary Alliance.

Kiai-chau (*Kiai-chow*). Swedish Missionary Society, China Inland Mission.

Ki-chau (*Chi-chow*). China Inland Mission.

Kin-chau-fu (*Chin-chow Fu*). Irish Presbyterian.

Ku-chau. Foreign Christian Missionary Society.

Ku-wu-hsien. China Inland Mission.

Kwang-ning (*Kuang-ning*). Irish Presbyterian.

Kwei-hwa (*Kuei-hua*). Christian and Missionary Alliance.

Le-ting. Methodist New Connection. (England).

Liao-yang-chau. Scotch United Presbyterian.

Li-ling. Methodist New Connection (England).

Lin-tsing-chau (*Lin-ching*). American Board.

Lu-an. China Inland Mission.

Lu-cheng. China Inland Mission.

Mukden. British Bible Society, Scotch United Presbyterians, Irish Presbyterians

Ning-hai-chau. China Inland Mission.

Pang-chuang. American Board.

Pao-ting-fu. American Board, China Inland Mission, American Presbyterian (North).

Peking. American Board, American Bible Society, American Presbyterian (North), American Methodist (North), Christian and Missionary Alliance, International Y. M. C. A., London Missionary Society, Society for the Propagation of the Gospel, International Institute, Mission for Chinese Blind, Scotch Bible Society, Society for Diffusion of Christian Knowledge.

Ping-tu-chau. Southern Baptist Convention.

Ping-yang-fu. China Inland Mission.

Ping-yao-hsien. China Inland Mission.

Pi-tsz-wo (*Pi-kou*). Swedish Missionary Society.

Port Arthur. Danish Missionary Society.

Shun-te. China Inland Mission.

So-ping. China Inland Mission.

Tai-ku. American Board.

Tai-ngan (*Tai-an Fu*). Society for Propagation of the Gospel.

Tai-yuen-fu. British and Foreign Bible Society, Baptist Missionary Society, (England).

Taku-shan. Swedish Missionary Society.

Ta-ku. Methodist New Connection.

Ta-ning-hsien. China Inland Mission.

Ta-tung-fu. China Inland Mission.

Teng-chau (*Teng-chow Fu*). American Presbyterian (North), Southern Baptist Convention.

Tien-tsin. American Board, American Methodist (North), Christian and Missionary Alliance, International Y. M. C. A., London Missionary Society, British and Foreign Bible Society, Methodist New Connection, Scotch Bible Society, Society for the Propagation of the Gospel, China Inland Mission.

To-to-cheng. Christian and Missionary Alliance.

Tsi-nan-fu (*Chi-nan Fu*). Presbyterian Board (North).

Tsing-chau-fu (*Ching-chow Fu*). Baptist Missionary Society.

Tsi-ning-chau (*Chi-ning-chow*). American Presbyterian (North).

Tsou-ping (*Chow-ping*). Baptist Missionary Society.

Tso-yün. China Inland Mission.

Tsun-hwa (*Tsun-hua*). American Methodist (North).

Tung-chau (*Tung-chow*, near Peking). American Board.

Tung-chau-fu. Swedish Missionary Society and China Inland Mission.

Tung-hsin. China Inland Mission.

Wei-hsien (*Wei-hien*). Presbyterian Board.

Yan-shan. London Missionary Society.

Ying-chau. China Inland Mission.

Ying-tsz-kou. Irish Presbyterian.

Yueh-Yuang. China Inland Mission.

Yung-cheng. China Inland Mission.

Yung-ching. Society for Propagation of the Gospel.

Yung-ping-fu. Methodist New Connection.

CHINA—PAST, PRESENT, AND FUTURE.*

The passing century is filled in with stupendous events. Not in Europe and America alone, but in dormant, torpid Asia, commonly supposed to be still sleeping the stertorous sleep of ages, have amazing occurrences broken in upon the everlasting stupor. The changes in India, the Sepoy mutiny, the Tai-ping rebellion, the uprising of Japan, all stir the imagination; but among all the events that challenge attention in either hemisphere, none loom up into more startling prominence than does the threatened collapse of the greatest empire on the face of the earth.

Three Chinas come under our view: 1. *The China that has been.* What has made the concrete Chinaman what he is? The average Chinese character is a product of the formative pressure of three thousand years of unbroken national history, of a hundred generations of ancestors, of a myriad millions of dead, and of five hundred millions of the living. Every individual Chinaman feels himself to be a member of this aggregation. To these things are added the undisputed primacy of China among all the tribes and nations surrounding her. This tremendous mass of humanity has stood for all the ages as solid, apparently, as the everlasting hills. There have been rebellions and disruptions, from which it seemed impossible for the empire to recover herself. But somehow the old ship righted herself; the disaffected members came together again; the battered cities were rebuilt; government administration fell back into the old ruts. The nations of the West stood in awe of her; but they all came to trade with her.

2. *The China that is passing away.* Among all the events that challenge attention in either hemisphere, none loom up into more startling prominence than does the threatened collapse of the greatest empire on the face of the earth. We ask for the cause of this. It is not found in the decrepitude of old age; the individual constituents of her nativity are not old; the individual Chinaman is remarkable for virile traits. He is an emigrant of ubiquitous adaptation. He is a business man, he is a mechanic, he is a trader, he is a sailor, he is a diplomat, and by-and-by he will be a soldier—then let the world look out! This change is not because of the enervation of luxury, he has not the means for luxurious living. Grinding poverty and hard toil have given the Chinese hardy constitutions, and made them watchful and ready to push with adventurous desperation.

The causes come some from within, some from without, and some from above. Those from within come from the accumulated corruptions of a dozen dynasties and of many generations of evil-doers. The official classes have come to consider their peculations and

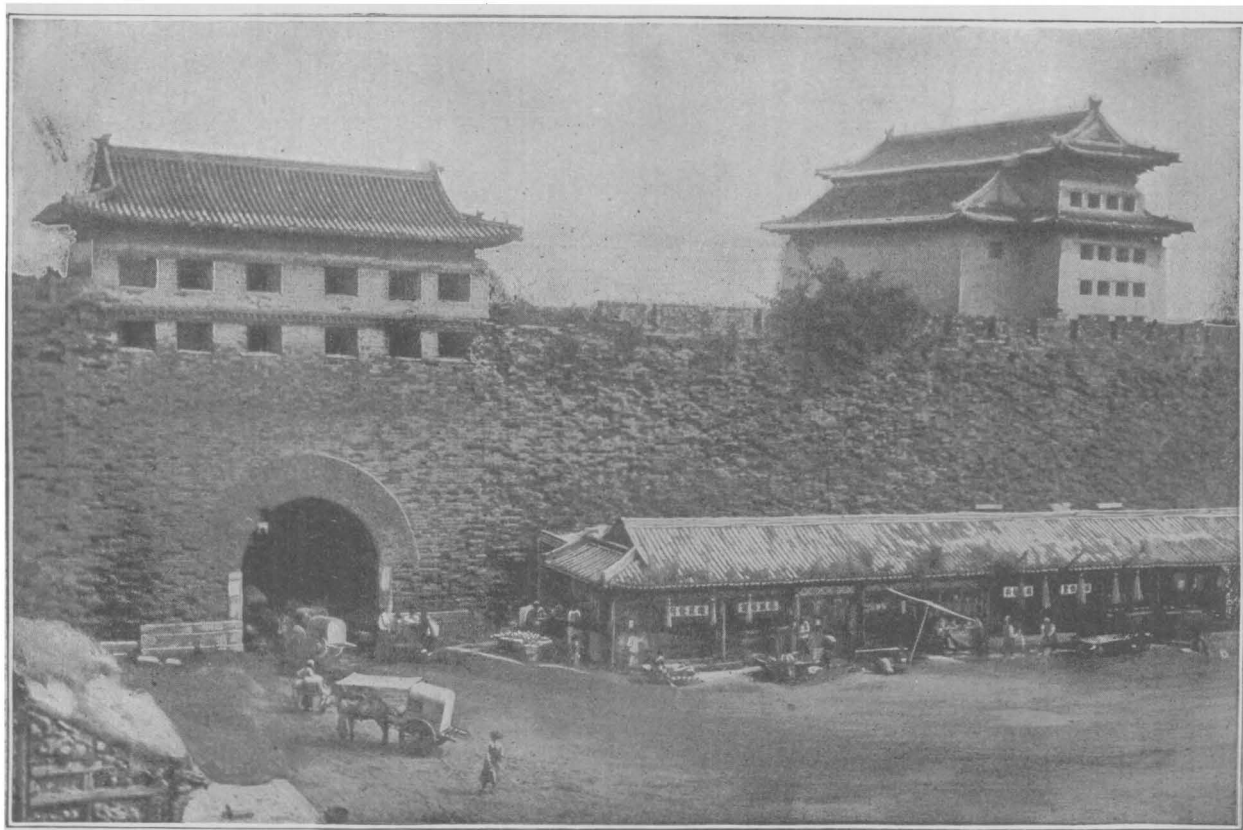
* Compiled from Dr. Ashmore's remarkable paper, presented at the Ecumenical Conference, Carnegie Hall, April 24.

extortions as legitimate rights; without money in hand not anything can be done; with money in hand anything can be accomplished. Public offices are bought and sold; robbers, pirates, and rebels are bought off and taken into the public service. Even the empress dowager offers to assassins a reward of either money or office, as the successful assassin may elect. Besides, China has lost all power of recuperation. She has exhausted all her moral resources. She has no expedients for self-deliverance. The ethics of her sages are a spent force, her nomenclature of morality are names without significance.

The external cause for the passing of the empire is the impact of modern civilization. In some respects the Far East is affecting the Far West in a much greater number of details than the Far West is stamping itself on the Far East. The two civilizations have come into collision. The wars of 1842, 1857, and the Japan war of 1895 have racked China almost to breaking. They exposed the inherent weakness of the whole Chinese administration, they revealed the incalculable rottenness that obtains from the cabinet of Peking down to the lowest yamen in the smallest city of the empire. The Chinese people, themselves, have found out how powerless their rulers are. The reverence once felt has changed to contempt; the soil is already prepared for insurrections and for rebellions.

The causes from Above that are bringing about the passing away of the present China are from a just and righteous God because He is the Governor of the nations. He allows men opportunities to try for themselves. His blows come one at a time to call them to repentance. Now the Chinese iniquities have come to the full. We look with apprehension on what may come, yet above our apprehension there is a recognition of the fact that over all, and guiding all, and holding all, is the hand of a just, and wise, and loving and all-powerful God. Tho there be a cloudburst in the near future, there will be a clear sky beyond. The death-throes of to-day will be the birth-pangs of to-morrow.

3. *The China that is to be.* This will be a reconstructed China, and a regenerated China. Structural forces are already at work. The construction train, divine and human, is already organized. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree," says Isaiah. "Instead of the ox-cart shall come the locomotive, and instead of the hand shuttle shall come the power loom," says the man of business; and "instead of the idol shrine shall rise up the house of the living God, and instead of the Buddhist chants shall come songs of praises to the Holy One," says the missionary of Jesus Christ. There is to be a better China—a regenerated China. Once emancipated from their slavish allegiance to their literary class, having no India caste to keep them back, we are safe in assuming that there will be such ingatherings into the Church as the



THE INNER EAST GATE OF PEKING.

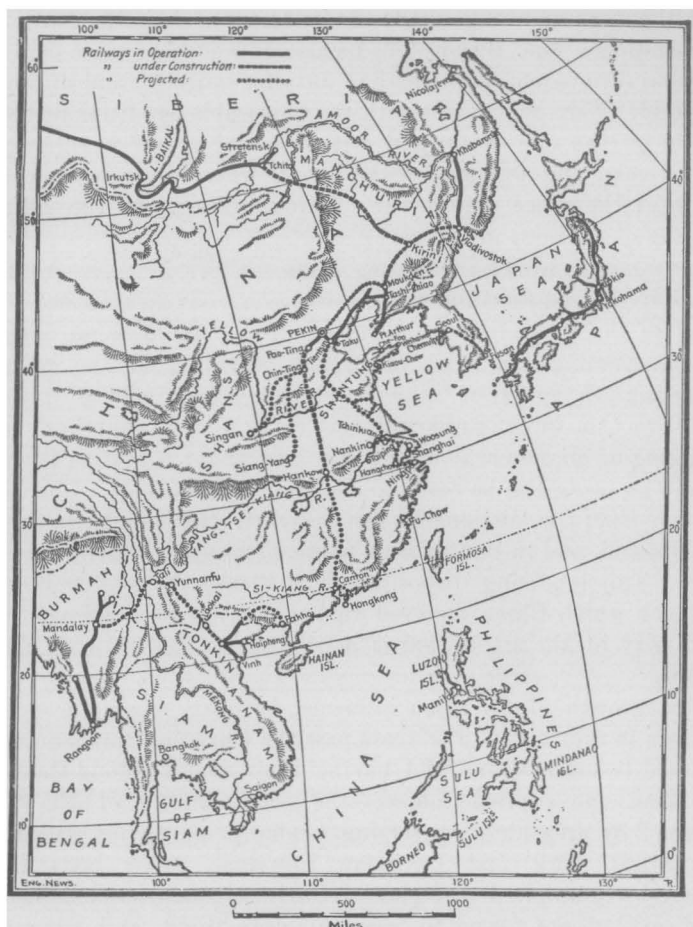
Peking has a wall which is doubled at each of its sixteen gates. These gates are surmounted by towers. The space between the walls, several acres in extent, is supposed to be kept free for military purposes; but a few small shops have found foothold within it.

world has never seen. 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 stride. Already it is beginning to make itself felt. Each succeeding decade will witness an increase in the rate of progression. It is our firm conviction that the coming century will witness the fall of heathenism in China, and the dominance of the Christian faith.

The China that is to be will be a homogenous self-governed China. Just now indications are not favorable to that view, but the dowager empress and her policy will not rule forever. At present China is at the mercy of ambitious nations. Broken up for a time, she may be, into a Russian sphere of influence and other spheres of influence, but it will not continue; the Chinese will consolidate. These troubles will diminish the provincial spirit, and multiply the national spirit. Patriotism is supposed to have been dead in China. The reform movement, short-lived tho it was, developed in three years more of a national spirit than had previously been developed in a hundred years. It is not the Gaul or the Slav that will rule the Chinese. They are not quiet under vassalage to the Manchus; they would be less so under the Frenchmen. China once uplifted and fairly on her feet, as she will some day be, will repudiate French suzerainty and sweep its agents into the sea. France has trouble ahead.

Russia has a better prospect, but then neither can she dominate a reconstructed China. China, as an anvil, has chipped the edges of many a hammer already. China, as a hammer, will yet pound the Cossack anvil as no European hammer ever yet has pounded it. The land that produced a mendicant Genghis Khan may yet produce a twentieth century Genghis Khan, up in the mastery of modern warfare; then even Russia may have to take the defensive. But, is there not the great continental railroad? Yes, there is, and China is powerless to help herself to-day, but Western China, made strong in a few decades from now, may snip it in two as a school-boy snips a wasp in two at the small of the waist, and the Siberian empire would be cut in twain. The broken ends can be soldered only by China's consent. So far from being dominated, China will herself dominate the tribes and kindreds on her border. Let not the nations of Europe be blinded. The dynasty may go, and go out like the flame of a candle, but the Chinese people are not dead, and theirs is not an emasculated manhood.

China will yet be a tremendous factor in the world's political and industrial future and in the world's religious future. I believe that before the coming century is at an end Christianity will be the dominant religion in China. If you ask me why, I plant myself on the facts of Jesus' life, death, and resurrection, and on the promises of God, and these promises have right of way.



SKETCH MAP SHOWING RAILWAY LINES COMPLETED, UNDER CONSTRUCTION, AND PROJECTED IN CHINA.

MRS. BISHOP ON PROTESTANT MISSIONS IN CHINA.*

EDITOR-IN-CHIEF.

The mature results of many years' travel and observation are given in Mrs. Bishop's latest volumes on the "Yangtze Valley and Beyond"; and for the sake of many who may not have seen the book, it may be well to give, in substance, the conclusions to which this intelligent and observing woman has come, conclusions the more valuable because during the earlier period of her eight years of Asiatic travel the foreign missions were of little or no interest to her; in fact she rather enjoyed the cheap sneers at missions and missionaries which in Anglo-Asiatic communities often pass for wit with those who have never

* "The Yangtze Valley and Beyond," Mrs. Isabella Bird Bishop. G. P. Putnam's Sons.

given the work and its methods one-half hour of serious attention and investigation. Mrs. Bishop tells us also how she became a convert to the cause of missions, as the path of duty for ourselves and of hope for the world, by simple contact with the deplorable condition of heathen peoples on the one hand, and with the noble, self-sacrificing, and devoted men and women on the other, whose lives were a living epistle of the grace and power of God. She gives the following statistics of missions in China:

Protestant workers, including wives.....	2,458
Native Protestant communicants.....	80,632

As to the prevailing religious condition, there is an inquiring spirit respecting the God, faith, and learning, of the "Western barbarians," a spirit of inquiry which gathers volume and finds expression in large gatherings in chapels and churches, in the thronging of mission schools and the hunger for Christian literature. Those who profess to be ready to abandon heathenism for Christianity are more than the missionaries can instruct. In Manchuria there are six thousand, and in one mission alone of another province, twice as many. This inquiring disposition Mrs. Bishop thinks due largely to the shock which China received through her defeat by Japan, whose superiority in the art of war is attributed to contact with Western nations.

The growth of Christian influence, however, passes the power of numbers to represent. For years past the Christian men and women scattered through China and having their homes among the people, have had one supreme object—the promulgating of the "Jesus religion" by preaching, conversing, teaching, and living, with the aid of medical work and Christian literature. This body of two thousand five hundred disciples of Christ are subjected to searching criticism, but are found to bear this searchlight, and their living reaches a higher standard even than Confucianism teaches, and is by degrees producing not only conviction, but effecting transformation. They are found to pay wages, keep promises, control temper and tongue, deal kindly even with servants and bear patiently even injustice and wrong. A servant, not a Christian, said: "I like to serve missionaries, for I never get boots at my head in the foreign teachers' houses."

These missionaries teach and preach a pure and simple Gospel, magnifying the essentials, sin and guilt, pardon and reconciliation, the atoning blood and the enduring Spirit, God's fatherhood and man's brotherhood in Christ, and with singular unanimity urge confession of Christ as a complete break with the bonds of heathenism.

Under such teaching, in 1898, eighty thousand Chinese were publicly professing faith in Christ. Some backsliding and hypocrisy is, of course, inevitable, but the vast majority are true and remain true,

and become helpers to the missionaries. There is a large body of Christian natives, gathered into churches, zealous in evangelism, and marvelously liberal in giving, in some districts contributing \$1.25 per head yearly out of their very small earnings. They are generally such earnest and successful workers for Christ that the large increase of converts is mainly traceable to them. In Manchuria it is estimated that out of from three thousand to four thousand converts, not over twenty had found Christ through the European missionaries, and in China at large, eighty per cent. of the entire number of converts are believed to be the result of native Christian evangelism. These native Christian "guilds" are also jealous of discipline, and have a strong desire to cut off unworthy members from fellowship. These native Christian brotherhoods are another source of the pervasive influence that is to-day slowly undermining superstition. Mrs. Bishop feels therefore great hope for the Christianizing of the Flowery Kingdom by native agency. A well-instructed Chinese convert knows his fellow-countrymen, and how to argue with them and appeal to them, and clinch his nail of truth by apt quotations from the Chinese classics. His presentation of Christ has a home flavor which makes his discourse attractive and effective.

Hitherto Christianity has made slow advance, which Mrs. Bishop attributes to *six* causes:

1. National vanity, and contempt for foreigners.
2. The dominating influence of Confucius and his teaching.
3. The intricacies and complexities of the Chinese tongue.
4. The systematic home-training of children in reverence for Chinese beliefs and practises.
5. The universality of ancestor worship, and its hold on the heart of the people.
6. The fear of demons as the penalty of apostasy.

On ancestor worship Mrs. Bishop expands somewhat as the main barrier to Gospel triumph. This venerable custom is interlinked with Chinese life, and is supported by filial sentiment. To forsake it brands one as without natural affection, and Dr. Yates estimates that one hundred and fifty million dollars are annually spent to secure to the living immunity from the malice and revenge of departed spirits. Mrs. Bishop well maintains that to sit down contentedly amid our blessings and treat China as a mere trade emporium is, to say no more, the height of selfishness; and contrasts our knowledge of God, Christian ideals of manhood and womanhood, domestic life and social duty, the majesty of equal laws, the reformatory nature of a penal code, etc., etc., with the prevailing notions and customs of China, and contends that philanthropy demands Christian missions.

This accomplished author likewise exposes the powerlessness of Buddhism and other faiths to elevate China. Whatever the purity of the spring, the stream has become corrupted. In its passage, it has taken up impure elements, absorbing demonism, nature worship,

absurd superstitions, allied itself with sorcery, idolatry, immoral priestcraft, etc., and *there is no resurrection power in any of these Oriental faiths.*

The people themselves largely recognize the futility of the ancient faiths to bring about social regeneration. Hence the secret societies, largely ascetic, like the "Vogelans," which seek to rectify the heart by denying the flesh, or cultivate patience under injuries as a means of accumulating merit. There are many good precepts and upright ideals in "The Three Religions," but they are hopelessly adulterated by the admixture of incantations, divination, empty rites, and puerile absurdities. There is also an element of sedition, aiming at reform through destruction, akin to nihilism in other lands. But all this is further evidence of the deep-seated unrest which seeks what only Christ can supply.

Mrs. Bishop furthermore testifies to the absolute *inadequacy of missionary laborers* for so great and needy a harvest-field. She saw, in her long journeys, but *one* mission station where the work was not seriously suffering from *lack of men.*

She also urges a high class of laborers, well trained in the language, and able to cope with the *litterati.* It is not enough to have a limited command of the dialect of the coolies.

She warns women, and especially single women, that they can not safely ignore Chinese etiquette without exposing their characters to suspicion, and their persons to assault. To wear a tight bodice, and so show the figure, to receive men at their homes as visitors, or shake hands with them, etc., goes in the face of the ideas and customs of a people fastidious in their way about the proprieties. The attention of the Foreign Office has been called to such matters as even leading to popular outbreaks.

Preaching, says Mrs. Bishop, is not the Chinese mode of instruction; Confucianism never had a preacher nor a lecture hall. Its methods are chiefly literary, conversational, and catechetical. Hence Christianity needs to adapt itself to the mold of Chinese life, where no principle is involved.

Several questions need, Mrs. Bishop thinks, to be settled; such as how far are the differences between Western churches to be perpetuated in China? What is the place of the Chinese classics and of English in mission schools? What is the obligation of the Sabbath? What the normal attitude of Christianity to certain Chinese customs, and particularly to any modification of ancestor worship? Sundry other matters need definite adjustment, such as the position of native pastors, socially and pecuniarily; the self-government of the native churches; and on Anglican missions the retention of the Prayer-book as the sole manual for public worship.

Mr. Gladstone's remark is quoted with approval, "There is but one

‘question of the day,’ and that is the Gospel. It can and will correct everything needing correction.”

Mrs. Bishop furthermore expresses her confident opinion that China is not “breaking up,” is not “in decay,” but grows wealthier every year, is not overpopulated, as the population is *ten* times that of Great Britain, while the area is nearly twenty times as great. She thinks the theory of the government one of the best ever devised, but the official administration corrupt. China is one of the most democratic of countries. There a man is free in all trades and industries, free to make and keep money, to emigrate and return with his gains, to rise from the lowest to the highest social rank, to become one of the *litterati* and a millionaire, to be free in his social, commercial, and religious life, free even to rebel when grievances are no longer tolerable.

The ethical teaching is sublime as far as it goes. The “five duties of man” are: Loyalty to the sovereign, piety to parents, submission to elders, harmony in the marital relation, and fidelity to friends.

Very prominent among the regenerative influences of China, this accomplished writer ranks the *Christian literature* of the West. A society was founded twelve years since by some leading men in China, and named “The Society for the Diffusion of Christian and General Knowledge.” The demand outruns the supply. And yet the issues are distinctly Christian, such as “Butler’s Analogy,” “Life of Christ,” “Christianity and the Progress of Nations,” etc.

Obviously Western Christian influence is working in other forms. Two wealthy Chinese offered to raise \$10,000 to enlarge the women’s hospital at Shanghai if Dr. Reifsnnyder, the lady in charge as medical missionary, would teach Western medicine to Chinese girls. Many other like proofs exist, some of which Mrs. Bishop mentions. The governor of Kuei chow sent to the “C. L. S.” for one thousand dollars’ worth of Western literature.

Inasmuch as these four hundred million people have but one *written* language, and there are two hundred examination centres where, in the aggregate, from one million to two million students are annually under examination, who are the mandarins, lawyers, statesmen, and leaders of the next generation, the Christian literature supplied to these centers goes to the most influential domestic and social centers in the empire.

Obviously it behooves us, as Christians, to be patient, prayerful, persistent, in supplying this colossal empire with evangelical missionaries, vernacular Bibles, and the best products of a sanctified press. It may be given to some of those now living to see a revolution, not sudden but gradual, and all pervasive, transform the Celestial Kingdom into somewhat more of a likeness to the holy ideal suggested in its aspiring name.

MODERN JAPAN AS A MISSION FIELD.

BY REV. THEODORE N. MCNAIR, TOKYO, JAPAN.

Missionary of the Presbyterian Church (North).

One may live long in Japan and on terms of close intimacy with the people, and as a result may reach general conclusions as to the mission work being done there, and yet be confronted with facts seemingly in positive and overwhelming contradiction to those conclusions. He may have the conviction that the people are thorough-going Orientals, with Oriental standards of judgment, Oriental bases of morals, an Oriental viewpoint generally, with all that that implies; nevertheless, the question arises, how does this comport with the Western color and polish which are given to so many sides of the modern national life? The commercial spirit and methods, for example, are new in a measure, as are also the present forms of education and government, the army and navy establishments, the post-office, and the telegraph. It is not surprising, therefore, that the Japanese as a people should be much misunderstood, not only abroad, but even by foreign travelers who visit their shores for a few short weeks or months, and by foreign residents who study their characteristics, if at all, only indirectly, and at arm's length. To these the foreign social life at the principal cities is much more interesting than are the varied phases of the life of the nation which lie beyond the range of business interests.

At the same time, it is coming to be fairly well known that the real Japan of to-day, the Japan of the great mass of the people, is not that of its new parliament house, and its modern court ceremonial, and its military parades; but is a persisting Orientalism, which yields to Occidental influences only at a few points, relatively speaking, and even at these but superficially. To a people like the Japanese, eager to adopt as well as to imitate, radical changes in character and customs are bound to come slowly, and their vaunted adoption in three or four decades of the civilization which took centuries to develop in Europe and America, is a boast which deceives not only the casual observer of the changes which have come to the Japanese people, but even the people themselves.

To know Japan at the present time, therefore, one must know the Japan of the past, must study its old-time civilization, and the circumstances and influences which have molded and modified it during its progress upward; and furthermore, must realize that the last great change which was formally introduced by the coming of the American warships in eighteen fifty-three and four, great and far-reaching tho it was and is, is nevertheless on the whole one that has been much more phenomenal than essential in its character; material rather than

spiritual, affecting the exterior rather than the vital centers of the nation's being.

The old civilization of Japan centered in a regard for the throne which amounted to virtual worship. This was practically the sole basis of morals. Both patriotism and morality consisted theoretically in unflinching and unquestioning loyalty, whatever the lengths of cruelty or fraud to which one might be led in order to maintain it; and we have to this day a similar state of mind on the part of very many of the leading men in the empire, and of over forty of the forty-three millions of the people. These leaders insist that only by inculcating this type of patriotism can the unique, historic, and, as they regard them, glorious ideals of the nation be preserved. Throughout certain periods of the past the loyalty was manifested more toward the local lord, the *daimio* of the province in which a man lived, than to the mikado, or rather the shogun, who represented the central government; but that was merely an accident of the times, the sentiment was the same in character as what we now see, differing only in the fact of its having been directed again toward the throne on the overthrow of feudalism within the present century.

RELIGION IN JAPAN.

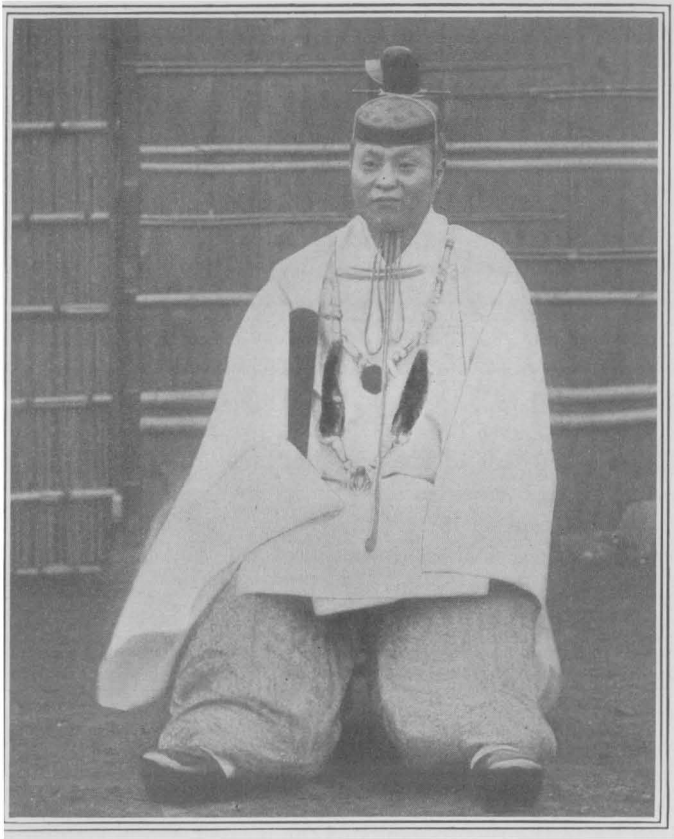
The Japanese conception of deity, as indicated by the worship of the throne, of which this loyalty ideal is so conspicuous a part, has been a low one historically, and such it remains, except as it has been modified by contact with Western knowledge, especially the knowledge of Christianity. A young man of rank, and of no little intelligence, recently made this remark to the writer: "You need a god in your country, but here we need none, because we have our emperor." Obviously the sense of need, which can find rest for itself in the person of a mere man, has its foundation in an utterly inadequate conception of what the nature of deity is.

It is frequently urged that the old but still highly influential religious cult called Shinto, or godway, of which this worship of the emperor is the most prominent feature, is really nothing but a formalized nationalism, and not at all a religion, thus doing away with the idea that the emperor is divine. This, however, is contrary to the teaching of Shinto literature, and is a comparatively new notion. It is accepted by only a small fraction of the people, and these the more enlightened, and the ones most eager to have the nation looked upon as holding a place in the vanguard of modern science. Practically Shinto, with its numerous temples and priesthood, still takes the place of a religion more or less consciously with all those millions of the people who make loyalty to the throne the central and paramount requirement of human life, and it measures their idea of the nature and character of deity.

Are the Japanese then, as a rule, an irreligious people, as the common possession of such an inadequate idea of deity would naturally lead one to suppose? In a certain sense, they are. They lack the profound sense of awe common to most Occidentals, out of which alone true worship can spring. Some one has said of them that "they have never had an open vision of the great I AM," that they need "to be smitten into seriousness by a revelation of the God who is above the world, and of the hell which is underneath civilization, and of Christ whose eyes are as a fire."

In another sense, however, they are excessively religious; that is to say, if belief in the presence of spirits in fountains, trees, waterfalls, mountains, rivers, etc., and in the need of placating these with offerings and worship, may rightly be taken as the mark of a religious spirit. "The prevalence of superstitions," says a prominent Japanese, "is very widespread, such, for example, as belief in divination, in lucky and unlucky days, in favorable points of the compass for a house to face, in being bewitched by foxes or badgers, in the power of curses, whether delivered by the gods, by the spirits of the dead, or by living persons who have been offended; and it is not only among the lower classes, but among persons whose station in life and familiarity with Western knowledge ought to render them proof against giving credence to such follies. The time, money, and labor wasted over vagaries of this kind is very considerable indeed. Many a high-class person even consults a diviner before taking a journey, or deciding any important question, in order to be told which day of the week or month will be auspicious." "No careful observer can walk through the streets of any large city without noticing here and there a little stall, where a fortune-teller sits with his divining rods in front of him." Take, also, the matter of life and fire insurance. A number of companies, such as are common in America, have recently been started among the Japanese, but the great reliance of the people against the evils that assail person and property is still, as of old, the priest, with his supposed access to supernatural power. Out of the total of 8,000,000 houses, or thereabouts, which the census tabulates, 7,000,000 at least have been insured at the temples, and have small wooden policies nailed up in conspicuous places in evidence of the fact. The purchase of these policies and of other and similar tokens of the divine favor, is a first-rate source of income to the religious establishments. It may be said, it is true, that there are many people in the United States who are influenced by superstitious fancies no less belittling to human intelligence than these, but it is not ninety-nine out of every one hundred of the inhabitants who are so influenced.

Personality is commonly ascribed to the various objects of worship which the Japanese people possess, the idols of various sorts, large and small; whereas in their religious philosophy, given them, for the most



A SHINTO PRIEST, JAPAN.

part, by Buddhism, an impersonal pantheism colors the whole, the theory that is to say, which makes everything in existence, whether spirit or matter, a part of God and the same as God, deity, as a whole, becoming merely a matter of force, and that a force not possessed of intelligence. The idea has proven one of the most disastrous of influences upon human thought, and it is still difficult for some in Japan to get entirely clear of it, even when they come to accept the Christian faith. There has been the anomaly, strange to say, of Christian ministers teaching the paramount importance of ethics, irrespective of a basis for the same in the will of a personal God.

In a word, then, the conception of deity commonly possessed in Japan is diminutive and polytheistic in the minds of by far the greater number, and an impersonal pantheism with those who rise into the region of the esoteric and the philosophical.

A natural outcome of so great a national lack is an inadequate conception of the fact and nature of sin. In the language and thought

of the Japanese, sin is nothing more heinous than crime, the infringement of human law. The Shinto philosophers of even less than a hundred years ago were so sure of the inherent excellence of their god-descended countrymen that they provided no system of ethics for them, declaring that none whatever was needed. A people who always did right as a matter of course, were, of course, not sinners. And this was the fond conceit of men who nevertheless saw bloodshed and violence, rapine and fraud, all prevalent about them in the society which they set themselves to laud. Nor has anything more satisfactory been offered by Shintoism of late years. The one cardinal doctrine of the cult is still simply this: to follow the dictates of one's own individual heart, and obey the commands of the emperor.

Buddhism, the other of the two religions that have been most influential in Japanese life, was far less complacent than Shintoism. It recognized the fact of wrong-doing among men, but was content with calling it evil, and thinking it irremediable, and with teaching that salvation from it lay ultimately in the complete cessation of desire, and the practical annihilation of the soul in the future estate called *Nirvana*. So when the Christian preacher declares that all men are sinners in the sight of God, those in his audience who are unfamiliar with the Gospel will on the one hand fail to comprehend his reference to deity, will think on hearing the word God, of an idol perhaps, or of some one or more of the myriad spirits in whose existence they have been taught to believe; and on the other hand they will resent the assertion of serious fault in themselves. And why should they not? A man who has kept the laws of the land, and has lived up to the requirements of the meager moral standard which for centuries has been set before his people, will naturally deny that he is guilty of the commission of crime, or of sin, as the Bible calls it. He may very likely ask, moreover, if the sweeping statement that all sin includes the emperor, and if answered directly and in the affirmative by the Christian who is unskilled in the treatment of catch questions, insist that gross disloyalty to the throne is involved in the Christian's reply.

PREACHING CHRIST IN JAPAN.

The question is frequently asked just how the missionary approaches with the Gospel message men who so widely differ from him in their religious and metaphysical ideas. One way that has proven of practical value is to seek to inculcate, first, the true idea of God as a spirit, as one and indivisible, all-wise, all-powerful; but more than that, all-perfect in holiness, justice, goodness, and truth. Once secure an intellectual comprehension of God in this character, particularly as a being absolutely *holy*, and one has something to go upon in teaching what sin is; for sin is a thing of measurements and can be brought

home, intellectually at least, to the most callous hearer, if only he can be led to look at God, the standard of moral measurements, in this his true character. From these two points of vantage, coupled with the sense of need to which they lead up, the idea of the love of God in Christ may be presented with some hope that it will be grasped, and so become the means under God of inducing an entrance upon the life of faith.

To revert to the question already briefly touched upon, as to whether the Japanese are essentially a religiously inclined people. We are familiar with the ascription that has so often been made of a pre-eminence in religion to the ancient Jews, or to the Semitic peoples in general. Undoubtedly this special distinction as restricted to the Jews is correct; but careful observation must lead to the conclusion that the Gentile world of Asia shows no evidence of being more remarkably possessed of a true spiritual instinct than do the "strangers to God" in the West. Certain it is that he who would seek to nourish the precious germ of spiritual life that may be inherent in the nature of the man of the far East, be he Chinaman or Japanese, must work with the heavy odds of an inbred and an intrenched materialism and worldliness against him; and it is proper to say of the Japanese, as of other Orientals, that they lack most of the thousand and one influences which operate upon Western life and tend to lessen the intensity of its worldliness.

Buddhism has not been practically humanitarian in Japan as Christianity has been in America, unless perhaps in the matter of filial piety and the allied sentiment which binds together the several members of a family in mutual helpfulness and support. Nor can anything more be said for the Confucian philosophy, which was absorbed from China, and has been for centuries a principal basis of Japanese culture. Take, for example, one effect of the great earthquake of seven or eight years ago. There had been a similarly dreadful occurrence about the year 1850. The distress was appalling on both occasions; but the splendid munificence of the foreign community was a conspicuous feature of the latter, and constituted a new thing in the life of Japan, and one for which the Buddhist or Shinto or Confucian principles as applied there had offered no parallels. National pride under the indirect influence of Christianity has led to the establishment of charity hospitals in some places and to the work of the Red Cross Society, to one or two schools for the blind, deaf and dumb, and to the suggestion of an asylum for the insane; but as yet there are no non-Christian organizations of inquiry and aid worthy the name, like those which give practical expression to the benevolent impulses of the Christian West, none, that is to say, of purely Japanese inception. The Christian Japanese either alone or with the help of the missionaries have started a number of enterprises designed to

supply the lack. There are a few orphan asylums, a home or two for discharged prisoners, and some other and similar agencies for good. But these are necessarily limited both in variety and scope. Notwithstanding the declaration that a good Buddhist will not kill even a mosquito, it is nevertheless distressingly evident that Japan presents a wide field of operation for a society for the prevention of cruelty to animals.

There is also wanting in Japan the uplifting influence of the Christian home life of America and Europe, with all its hallowing, sweetening associations and ideals. A well-known Japanese has addressed to his countrymen this significant remark: "We are two hundred years behind the West in our appreciation of the dignity and rights of women." The truth of this statement is evident in the light of the facts, that divorce is extraordinarily common, amounting on the average to one-third of the marriages; and also that the practise of concubinage prevails widely, being limited mainly by a man's means of support; and further, that filial devotion on the part of a daughter to a parent frequently requires of her, in the present as in the past, to sell herself to a life of shame for months or it may be years. Chastity in fact, even in theory, to say nothing of it as a practical matter, is required only of women, not at all of the men of non-Christian Japanese society.

It can not be claimed, therefore, for the Japanese people that they possess either lofty spiritual conceptions or truly noble ideals, and the reason is not far to seek. Students of comparative religion may find much to admire and commend in the life and precepts of the founder of Buddhism, and in the great ethical system that has given to China, Korea, and Japan a coherence in domestic and social life, and thus a civilization that has preserved the national life through centuries; but both faith and philosophy have failed to present to the craving heart of man any satisfactory thought that lifts him as a conscious entity out of the finite. The dismal hope of final absorption, after countless lives of sin and misery, into infinite inaction, fails utterly here. Nor does the enumeration of all the cultivated virtues of the "superior man" of Confucius do much to encourage the ordinary man to attempt their emulation.

Compare with this the Gospel of Christ: its recognition of sin, its provision, not only for pardon, but also for escape from the power of moral and spiritual evil, through the aid of a divine personality, who is a spirit infinitely wise, and good, and merciful, as well as infinitely holy and just, who is waiting with the all-yearning of a Father's love to make, *by his own divine power*, of his feeble, erring child, not a "superior man," but a son of God!

This unique and marvelous gift of the Spirit, sent to renew and then preserve the spirit life in men, is second only to the gift of Christ

as a distinguishing feature of the Christian faith; and in the light of the great contrast thus presented, as well as of the command of the Master to disciple all nations with His truth, there can be no question regarding the responsibilities of Christendom toward the heathen world, as represented by Japan. The establishment there during the past quarter century of Protestant Christian churches, aggregating upward of forty thousand members, is no good reason for thinking these responsibilities at an end. The Japanese Christian community altogether considered, is relatively but a small and inappreciable factor of influence upon the life of the nation, and the church is still, as it naturally should be, considering its infancy, a body without sufficient



MRS. CURTIS AND A BIBLE CLASS OF JAPANESE WOMEN.

experience of spiritual life and doctrine to warrant its passing from under the tutelage and away from the aid of our centuries-old Christianity. It is no disparagement of the Japanese Christians to say this. The church in Japan is deserving of much commendation for what, under God, it has become, and for what it has already done and is doing. It is highly significant of the force that is in it, that men are continually being led to inquiry concerning the faith and to belief in Christ through the exemplary lives of professing Christians.

But the church, as an ecclesiastical institution, betrays many of the traits of youth and immaturity, and chief among them a great desire to walk alone, and with a body of doctrine of its own formu-

lating, from which some in its midst would wholly exclude the supernatural. It is on this account, partly, but also and chiefly, because there are more than two score millions of Japanese who have not yet heard the Gospel understandingly, that all the available forces of Christianity in the distant West should be joined with the native Christian forces in Japan to work together therewith for the thorough Christianization of the empire. God forbid that through the channels of commerce and diplomacy large benefits should be conferred, but benefits wholly or largely separate from an acknowledged and positive Christianity. There is already abundant warning that the material civilization represented by railways, and telephones, and newspapers, and factories, will prove of doubtful value in Japan, unless it is accompanied by a moral point and purpose, communicable only through the preaching of spiritual truth, as this is embodied in the Gospel of the Lord Jesus Christ.

THE PRESENT NEED OF MISSION WORK IN JAPAN.

BY FUMIO MATSUNAGA.*

A Graduate of Auburn Theological Seminary.

The spiritual capacity and the religious earnestness of the Japanese as a race is a historical fact. Confucianism and Buddhism were introduced into Japan twelve centuries ago. They grew more rapidly there than either in India or China. The politics, history, literature, learning, and customs of old Japan have been as deeply influenced by their teachings as the countries of the West by Christianity. Roman Catholic missionaries began to preach in Japan about three centuries ago. Three hundred thousand were converted at that time. But in the reign of Toyodomi and Tokugawa Shogun occurred terrible persecutions due to political prejudice and a policy of national seclusion. According to the record of a Roman Catholic historian two hundred thousand Christians were killed by these Japanese Neros. But neither the sword nor the flame could change the Japanese Christians' faith. Even now the places are pointed out where those earnest Christians were crucified, burned, and killed for their fidelity. They followed the commandment of their Savior as he said, "If any man come unto me and hate not his father, and mother, and wife, and children, and sisters, yea and his own life also, he can not be my disciple; and whosoever does not bear his cross and come after me can not be my disciple."

In the history of Protestant foreign missions during the present century, we find no such mission field as Japan. At first it was the most hopeful field in the world. Afterward it became the darkest.

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Tho this is saddening, yet it is a fact. From 1873 to 1888 was the period of popularity. But since 1888 there has been a reaction. It was caused by changes in the political, industrial, educational, and social condition of Japan; and was aided by Christian skepticism in the church due to the influence of Unitarianism, the higher criticism, and German rationalism. But now Christianity in Japan has passed the crisis of her intellectual unrest and spiritual decline, and is trying to get a deeper spiritual experience and a vital personal communion with the living Christ. At present Protestant Christianity in Japan has 493 missionaries, 143 mission stations, 864 out-stations, 11,872 pupils in the mission schools, 196 theological students, 308 native ordained ministers, 714 unordained preachers and helpers, 373 Bible women, 423 organized churches, and an adult membership of 40,981. But are we satisfied with such a small success? Can we be content with only a partial victory of the Christian banner? To make the triumph of missions more complete, something more is needed.

(1) There is need of more consecrated Christian churches representing the true body of Christ, living in the love, hope, and life of Christ, moved by the Holy Spirit, and eager to save the souls of men.

(2) There is need of a higher educational institution which will develop the true Christian manhood of young men.

(3) There is need of a newspaper representing Christian principles published for the purpose of opposing the Oriental heathenism, the narrow, aristocratic conservatism, and the imperialism of Japan.

The missionaries and native workers are now endeavoring to build up the Kingdom of God in Japan through the churches and schools. And most of the Christian friends in America understand the great need of proclaiming the Gospel by means of preaching and education. But most of them do not think of preaching Christ through the tremendous power of the public press. Let me express my earnest desire for assisting the evangelization of Japan through the influence of the Christian newspaper. Of course, I believe that of the three missionary methods of evangelization, preaching, education, and the press, the Gospel preaching is the most important. I expect to be a preacher in Tokyo, and I pray that I may dedicate all my energy directly to this work, since at this critical time there is no greater need.

Before speaking of the best methods of evangelizing Japan, I want to mention some phenomena noticeable in the national life of Japan, closely related to the mission work—the national ambition, racial growth, political condition, and geographical situation.

What is her *national ambition*? The Japanese are known throughout the world as a patriotic people. Patriotism is their religion. They do not care whether wrong or right, if only it is for the glory of their country. They sacrifice everything for the sake of their country. It is a marked characteristic of the Japanese. The ancient and

medieval history of Japan is adorned with the memory of her national triumphs over Korea and China. And after her victory over China in the last war, her national ambition became stronger than ever before. It is her desire not only to be a powerful nation in the Orient, but to be one of the great powers of the world. The aim of her present diplomacy is to have a vote in the Oriental problems as well as to be a factor in international movements. But at present it is entirely selfish; the question she always asks is, what will be for my glory or that of the emperor? And it is this strong national ambition which presents to the Christian missionary his problem and opportunity. He is not to decry it or seek to hinder its growth. He is rather to govern and control it, lifting it up to a higher plane of duty. He is to change the aim from one always centered in self to one seeking to bring in and develop the Kingdom of God.

The relation of the *racial growth* to the missionary problem is to be considered. Unlike the inhabitants of the Sandwich Islands or the American Indian, the Japanese, as a race, have the ability of mental capacity and racial continuance. They are active and progressive. They love the beauty of nature. They have a vigorous, filial, loyal, and patriotic spirit. But they lack stability, majesty, and piety. This is their great defect as a race. They have a clear, keen intellect, and a warm, generous heart. But they need an evenness of temper, perseverance over difficulties, and, most of all, sincerity. But it is interesting and important to notice that the population of Japan is increasing at the rate of half a million each year. And this growth is the prophecy of her future. Soon Japan will overflow, and even now there is extensive colonization. So there is a great need of saving Japan, not only for her own sake, but because of the power which she will exert in other parts of the world.

THE POLITICAL CONDITION OF JAPAN.

What is the *political condition* of Japan? It is an epoch-making era. The political power of Japan will be a strong factor among the Oriental nations. At present it is the only living nation of the East. It alone has the representative form of government. It is the one nation that has applied Western civilization to her material life. Now its naval power in the Asiatic waters ranks next to that of Great Britain. Its industrial and commercial condition is annually becoming more prosperous. The future of Japan contains the future of the Eastern world. The civilization of Japan means the civilization of the Orient, and the salvation of Japan means the salvation of the Asiatic nations. Shall we then neglect the political condition of its mission field and the source of its power?

In the fourth place, what is the *geographical relation* of Japan to the world? Its situation is important. China with her four hundred

millions is her neighbor on the west, and gives to Japan a great commercial and industrial field. The northern shores of Japan are near the territory of the Russian empire. The islands of the South Sea, the new home of Western civilization, New Zealand and Australia, are her colonial and commercial fields. On the east she has a powerful friend in the United States. When the Pacific cable is completed Japan will come into still more intimate contact with the United States, and will find the United States her best friend. Also I believe that the Nicaragua Canal when completed will be of immense advantage to Japan. She will be in closer touch with the American and European seaports, and the change of her position in the world will be analogous to that of India after the opening of the Suez canal. And when the Siberian railroad is completed the relation of Japan to Europe will be still more vital. The time of the journey from London to Japan, at present occupying thirty-five days, will be shortened to a week or ten days. At that time how important will be the situation of Japan! If Japan remains a heathen land, adopting only the material and intellectual civilization of the Western world and not the spirit which made that civilization possible, through these wonderful opportunities, her skeptical influence will spread to all parts of the Eastern world. But if Japan is evangelized as a nation her religious influence will spread to an equal extent. I believe that the evangelization of Japan means the evangelization of the Eastern nations, because her relation to the Oriental nations is just like the relation of the Germanic race to the nations of Europe in the Middle Ages. It will not be so easy, however, to save Japan, as it was to win the Germanic people, because the latter race did not have a social and religious condition built up and endowed by the use of a thousand years. Their religion was myth and her civilization in its cradle. They were a brave, strong, liberty-loving people. But the condition of Japan is entirely different from all this. She has a history, a literature, a fine art, a people's life which has been penetrated with the spirit of Shintoism, Buddhism, and Confucianism for the last thousand years. Moreover, she has received as a nation the material civilization of Western lands, and only the material civilization! She has refused with all her acquirement to take the best, their religious influence. Why is this so? How is it that she has accepted the material and rejected the religious offering of the Western world? This is the vital question in the salvation of the Japanese nation, and especially so, when we can see that the Japanese are standing in a place of wonderful opportunity. In her life is gathered together the religious, intellectual, and political products of the Eastern lands, and she has in addition adopted the civilization of the West. She exhibits in her life the civilization of both Oriental and Occidental. She is in a wonderful position. Consequently Chris-

tianity as related to her progress stands in a like position. If her spirit be evangelized who can tell the result to the surrounding nations? Therefore her geographical position makes strong claim for her salvation.

THE INTERNAL CONDITION OF JAPAN.

The political condition in Japan is aristocratic rather than democratic, even tho the form of government is democratic. The long line of Japanese history is the history of the royal family, nobles, and feudal lords rather than that of the people. The hereditary aristocratic spirit in the political world is still powerful. The Japanese are a nation to be ruled, not to rule themselves. Most of them can not understand the value of human rights, freedom, self-government, and personal duty. The Japanese can hardly understand politics for the people, by the people, and to the people. Now one of the serious national problems is how to teach them the duties of a constitutional form of government. They lack individual responsibility, a free and independent spirit, fidelity to daily duty, and a noble spirit for common tasks. In regard to this vital problem of national character, the pessimistic Buddhism and the aristocratic Confucianism have not any reforming spirit or transforming power. They are rather the friends of the despotic, conservative, and monarchical spirit. And the so-called national education does not care about a new national spirit which shall be in harmony with a new national constitution. The imperial government is encouraging a narrow aristocratic education in the idea of national duty. Here is the opportunity of Christianity. Because Christianity and democracy are inseparable, true Christianity grows best in a truly democratic nation. The preaching of the democratic gospel is the present need of Japan, because the elevation of political virtues and the uplifting of national character and the true progress of constitutional government comes from the development of the democratic spirit. If such a Gospel is not preached, there is the peril that if the aristocratic spirit may overcome the political world, Confucianism and Buddhism will have their golden age. On the other hand, if the democratic spirit controls the political movement, Christianity will the sooner gain her victory. At present there are three main political parties. They are the progressive, the liberal, the so-called constitutional parties, and the imperial party. But they do not stand on their political principles. They act for their own interest. They are united by the chain of gold, not by conscience. Therefore the members of the liberal or progressive parties are not the real liberal and progressive statesmen. They shake hands with the imperial party members when there is any spoil in view. Most of them are destroyers of political principles. They are the slaves of selfishness. They shed no tears for the people. They are cold-

blooded and morally wanting. Now an alliance of the Buddhist and the conservative element in the political parties is trying to make Buddhism a national religion, and some of the cabinet members sympathize with that attempt. It may be brought up in the next national congress, but even then I do not believe it will pass both houses. The national education policy also is leaning toward the anti-religious spirit. And its first blow has been struck at the Christian mission schools. As a result the students of mission schools are decreasing, and the church members are not increasing as rapidly as before. The banner of the cross has fallen in the dust, and the banner of heathenism is waving high over the land. It is a condition calling for our best effort, that the religion of the gentle Nazarene may not be entirely stamped out of Japan.

The intellectual life of Japan is closely related to the mission work of to-day. Japan is a land of atheism, pantheism, polytheism, deism, skepticism, and materialism. There is great need for Christianity. We must lift these ideas up to the true theistic conception of Christianity. We must give a clearer and deeper knowledge of Christian idealism to those holding false conceptions. We must change this gross materialism into the spirit of brotherhood.

THE RELIGIONS OF JAPAN.

Now we will look at the religions of Japan. Shintoism is a true national religion, not an international one. It is a sect of the worshippers of the emperor's ancestor. Its origin belongs to the mythical part of the ancient history of Japan. It has not any of the essential elements which belong to a true religion, and can not spread beyond Japan, for its basal idea is found in the worship of the emperor's ancestor. But its destruction is sure as ancestral worship can not exist in an age of science. Neither can Confucianism properly be called a religion. It is an Oriental stoicism. It is the aristocratic, political, social, and moral teaching of a Chinese sage. Its doctrine can exist only in the home of the aristocratic and monarchical spirit. It will remain hereafter as the moral teaching of an Oriental wise man. But an aristocratic gospel can not live in an age of democracy. It can not stand the open air of world-wide civilization. In regard to Buddhism, if it prove a hindrance to Christianity it will be due to the prevalence of superstition, rather than any life in the religion itself. Many sects of Buddhism in Japan have splendid temples, golden images, much property, magnificent ceremonies, high social position, thousands of priests, and millions of believers, but it is in a position similar to that of the Roman Catholic Church during the Middle Ages in Europe. If some honest prophetic Christian reformers will stand forth and expose the corruption, superstition, and worldliness of its adherents, they will more quickly fall as spiritual leaders in the Japan

of the new century. A pessimistic gospel and an irrational religion can not grow in an age of optimism and reason.

The relation of the moral world to Christian missions is vital. Patriotism, loyalty to the emperor, and filial piety, form the moral trinity of the Japanese. Their history, literature, and popular songs, all express this same conception. During the revolution of 1868, which gave birth to new Japan, her old political organization, social relation, and moral foundation, passed away. In general, the relation between the feudal lords and subjects became the relation between the emperor and people; local patriotism grew to be national patriotism; and the former filial piety became modified by a new form. About twenty years ago a political change occurred in the introduction of the doctrines of Mill, Spencer, Bentham, and Rousseau. There became free thought without moral responsibility, a superficial democratic spirit without education sufficient to control it. But it was the forerunner of the political reformation. At that time, the government tried to stop this radical political movement. It made the teaching of Confucius the moral standard of the Japanese. It was a movement toward the restoration of the conservative and aristocratic spirit of the nation. By the teaching of Confucius in the public schools, the sacredness of the emperor was magnified. The anti-foreign spirit was aroused, Christianity was scorned as a foreign religion, and church members were despised as disloyal subjects and enemies of this country. All this, because they refused to worship the emperor. In fact, patriotism became synonymous with religion. But while men love to die for their emperor, or to risk their lives in heroic deeds for their country, yet they have no idea of the common duties of life, no conception of true heroism in little tasks. And as a result, the standard of morality is extremely low. The corruption of the imperial court, the immorality of the Buddhist priests, the licentiousness of the nobles, the impurity of young men everywhere under the guise of licensed prostitution, together with the worship of gold, the luxuriousness of the wealthy class, the pride of the educated people, the bribery of statesmen, dishonesty of business men, the oppression of the laboring classes, the cruelty of the land owners—all are marks of the moral world of Japan to-day. I would be no pessimist. But this is what any one who is acquainted with Japanese life as it now exists will affirm. She is in an age of moral degradation. What then is the mission of Christianity to the moral world of Japan? First of all, it must take away the superstition concerning the sacredness of the emperor, because Japanese imperialism is the spinal cord of national corruption. Until Christianity overcomes this awful superstition, as to the emperor's divinity, it cannot evangelize Japan. But it can do this only as it gives them Christ instead of the emperor as the object of worship. Give them Him, and as a consequence there

will be a new hope, a new love, and a new life among the Japanese. This is the decisive point in the warfare between Christianity and heathenism in Japan. Christian warriors of righteousness, knights of humanity, "Ironsides" of truth are needed to make a breach in this hitherto impregnable wall.

Now, as to the method which I believe will meet this need. One of the causes of the progress of Christianity has been the printing press, by which the writings of the apostles, fathers, and reformers have been scattered abroad. In Japan, the introduction of Western civilization has been helped by the many publications which were translated from English, German, and French, also the Western newspaper has been imitated. At present there are about thirty large daily papers, and hundreds of periodicals. Some of them are governmental organs, others represent political parties and the various religions. There are a few purely Christian papers. But these last are devoted only to reports from mission fields, church news, and purely religious articles, and therefore can never touch the vital chord of public sentiment. They are standing without the living current of national movement. Because they are purely religious, according to the law, they can not discuss living political issues. Therefore, these papers are of no interest to the great mass of people outside of the church, and the subscribers to them are limited to a few Christians; consequently their influence is limited, and can not render Christianity attractive to the millions of unbelievers. Is there not then reason for publishing a representative paper which can discuss national problems from the standpoint of the Christian? One of the difficulties in carrying on the mission work in Japan is to get the message of Christ to the masses. At present the churches are trying to gain larger congregations by the use of invitation cards and advertisements in the newspapers. But several hundred cards distributed will bring together only eighty or a hundred people, mostly Christians. A famous preacher will call out a larger audience, yet the Christian element is in the majority. How to reach the people who have no interest in the affairs of the church is the problem. What does Christ teach us as to method? After Christ was transfigured, Peter asked Him to remain on the Mount, and enjoy the pure and quiet of the place; but Christ, without a word, returned to the works of men, and by his very first action, not only answered the question, but also gave to us an illustration of how we should live. He touched and healed a sinful man. Japanese Christians are in this respect like Peter of old—they wish to be apart by themselves in the heights of spiritual experience. They forget the example of our Master, who lived with men. But, without saying anything against the power or place of the pulpit in Japan, there is need of work other than preaching, if the people are to be saved. We have many missionaries, native workers, schools, and

believers. Why, then, can not we evangelize the country more rapidly? There is need of a sympathy for the nation, as it exists, and an attempt to help it to higher lines of action. What better way of doing this is there than by publishing a great newspaper governed by the principles of Christianity? Such a paper would discuss the national question from the standpoint of Christian ethics. It will have more subscribers than a religious journal, for the reason that it will fill a want for discussion of public events by an impartial and fearless editor. Of course, at first, men will be interested simply in that part of the paper which is devoted to secular questions. But we must remember that such statements are presented by the hand of the Christian editor, and the articles are endued with the Christian spirit. And who can estimate the unconscious influence which such a skilful presentation of their own life will have upon the minds of the readers, even if it says nothing directly for Christianity? But there will be more than this indirect influence. A portion of the space will be given to introducing the reader in a simple manner to Christianity through the medium of sermons. These sermons will be given in an interesting style by the best preachers, and can not fail to interest many who otherwise would not be brought into contact with any Christian teaching. Think of its tremendous influence! Suppose that each copy will be read by three persons, and in this way the weekly circulation of 5,000 will reach 15,000 people. In a month the paper, by a conservative estimate, will have influenced 60,000 souls. And when its power shall come to be recognized, it can not fail to mold public policy, and turn the public sentiment from scorn into respect, and even to love Christianity. This is the present need of missionary work in Japan.

KOREAN IDEAS OF GOD.

BY REV. JAMES S. GALE, SEOUL, KOREA.

Author of "Korean Sketches."

Before me was a brown thatched hut, barely visible above the reed fence that shut out the view. I entered through the gateway, and found it, not grassy inside, but clean and well swept. Mrs. Chu, who had been washing rice in the kitchen, rolled down her sleeves, and came out to greet me.

"Are you in peace?" she asked, "and the lady and the children?"

"We are all well," I said, "and is it peace with you and Mr. Chu?"

Mr. Chu, on hearing my voice, came out of the side room, carrying his wand-like pipe of several feet in length. I was at once invited in, and given the place of honor, where I sat cross-legged on the mat. Mr. Chu took his place opposite, and Mrs. Chu returned to her work in the kitchen, leaving the door open

between, so as to be within reach of all that was said. He talked to me of Korea, of what its prospects were, of local matters as well, while I looked on, with the increasing interest that one ever feels toward the Oriental. The dark eyes dwelt kindly and confidently upon me; so dark were they, that pupil and iris were both run together. The skin was olive-colored, the hair blue-black and straight, the teeth strong and white as ivory, his nose honest, but overflat for beauty, his figure rather thin and effeminate; but back of the homely casement dwelt as kind a heart as ever beat, with desires pure and unselfish, that would make him white all over, compared with—yes, compared with many a Christian Westerner. Chu's was not a particularly thoughtful mind, for Orientals are not at liberty to be thoughtful, but as for mind, the masterpiece of memory, he was its full possessor. The endless traditions of the fathers were stowed away behind the yellow skin and much protruding eye.

"Chu," I said, "down South in the home land, years ago, there used to be a little negro girl called Topsy, and one day after returning from church, her mistress said, 'Well, Topsy, what did the minister preach about to-day?' Topsy replied, 'God! Miss Phoebe. He preached 'bout God.' Now Chu, preach to me about God, and tell me all that Koreans knew of Him before the days of Christianity."

"Our God," said Chu, "is the Great One, and is called by us *Hananim*, from the word *Hana*, meaning one, and *nim*, meaning lord, master, king. The one great Lord of Creation is *Hananim*. We associate him with the building of the universe (*Chun-ji*), and also call Him *Cho-wha-ong*, the ancient Creator."

I noticed that this remark of Chu's differed somewhat from the ideas of pure Confucianists, who hold to a form of evolution for all material things. "They have come of themselves," they say, evolved, not from a parent stock, or original variety, but from chaos. This would seem to us a more consistent view of evolution than the Western or modern variety, for if the puff of a pouter pigeon can evolve itself from the modest chested bluerock, then why not matter from an infinity of nothingness? It is a saying of theirs "that man evolves until his prime, and then involves by growing old." Involution they have as well as evolution. But these are the views of the artificial literati, and not of plain subjects like Chu, who holds that all things were created or hewn out by *Hananim*, who dwells above the heavens, and gives every man according as his work shall be. He deals only in the major operations of life. For ordinary cases the native appeals directly to secondary spirits, prays and sacrifices to them, but when all hope is given over, he calls on *Hananim*. I remarked to Mr. Chu in this connection, that the other day as I was passing through the streets of Wonsan I saw an old man out calling on *Hananim* to save his son.

"It was the old man's last resort," said Chu, "for *Hananim* is the limit of spirit beings, and there is no place for the voice beyond him. He is approached only under stress of stormy weather, when the soul leaves the sunshine for the tempest.

"We say that God is eminently just and wholly impartial (*Hananim chi-kong mu-sa hata*), that he is holy (*Kew-reuk hasita*); He is the last court of appeal for us mortals, but the gateway thereto is terrible, and set with lightning and thunder."

I notice, when it thunders, that Koreans lay aside the ever-present pipe, and I asked Chu the reason for it.

"We do not smoke before a magistrate," said he, "would we dare to when God talks? But tho he is terrible, yet he is gracious, and gives the rain (*ko-ma-o-sin Hananim pi Chu-sin-Ta*), and feeds us from day to day, as the old market song says:

Pap chal mak-ki-nan Ha-na-nim tok
 Ot chal ip-ki-nan Ch'o-kwon-e tok
 Chi-ch'o chal na-kin cho-son-e tok
 Sin-su chal na-kin pu-mo-e tok
 etc. etc. etc.

Food to sustain us, Hananim tok!*
 Dress that will cover us, womaney tok!
 Rank to uplift us, ancestor tok!
 Beauty to mark us, parental tok!
 Love for the parent, filial tok!
 Room for the stranger, brotherly tok!"

In this common market song, the native ascribes to God the feeding of the people. Dress is prepared by the women, rank comes from one's ancestors, beauty is inherited, love to parents goes with children, hospitality is seen among friends, but the groundwork of the state are the gifts of the soil, and God (*Hananim*) gives these.

"But man is unthankful, forgetful, sinful, and yet *Hananim* waits, slow to give punishment. There is a story that has come down from antiquity, that nearly all Koreans know. It is this:

God, once, had waited patiently and long on the earth, and His tarrying had been in vain, for man moved further and further from His presence, and grew more and more wicked, as the generations passed. At last, in anger, God called the Thunder Angel, and sent him down armed with orders to destroy all the wicked. At once the angel came, and his view was, that all men were wicked, and to destroy them would be to wipe the flat earth clean. He looked over many nations, and went everywhere. At last, in the end of His journeyings, He came upon a single righteous man, out of the millions, one who had never sinned. The Thunder Angel looked upon him and loved him, as the one among ten thousand, the altogether lovely. What was he to do? to destroy all the others and save only this one? After long thought the angel said, 'I am resolved what to do, I shall kill the one righteous man as a substitute for all the wicked, and so the thunderings and lightnings were hurled against the one whom the angel loved, and he died a substitute for all mankind. Thus it was by order of *Hananim*, who had sent the angel.'

So you see that our God is great, holy, just, omniscient, omnipotent, omnipresent, wonderful, terrible, inscrutable. But now the Christian teacher has come, and put a new meaning into the name of *Hananim*, and added to the little story that came to us in the night visions, saying to us what we never knew before, that 'God is love.'

Chu had passed through many vicissitudes, and the dark eyes had looked hopelessly upon many a sorrow, but the story had been filled in to him, and Jesus was the One Righteous One in his mind, who had died a substitute for him and many others.

* Tok means favor, goodness, kindness.

HIGHER EDUCATION IN MISSION FIELDS.

BY REV. D. Z. SHEFFIELD, D.D.

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There is need of higher education in mission fields to produce a properly equipped body of native leaders to direct the varied activities of the Christian church, and to have a guiding hand in the reorganization of the institutions of government and of society. There is always need of more native laborers in mission fields, but there is greater need of better laborers, of men and women who have a wide knowledge of Christian truth, and an understanding of its relations to all truth; who have a rich experience of the Christian life, and are qualified to witness for Christianity among their countrymen. There is great need that missionaries should be men and women of wisdom, that they may lay aright the foundations of the church under new and strange conditions; but there is equal need that there shall be produced a trained and efficient body of native laborers, at first to be the assistants of the missionaries, and later to take over the ever-enlarging work of building up the church, and of establishing Christian institutions.

There is need of cultured *pastors* to lead the public religious services of the native church, to train and guide the membership in the deep and precious mystery of worship before the Divine presence, to edify the church by presenting to it from Sabbath to Sabbath well digested truth in its order and proportion and relations, thus building up the hearers in the knowledge of the things of God. Native pastors must know how to give a ready recognition to truth that is embodied in other systems of religion, and to be tolerant toward customs that are not in antagonism with Christianity, and to guard against the introduction into the church of false teachings. They must further be as capable of discriminating between men as between thoughts and practises. They must know how to reach out a hand of help to those who are searching after truth, tho still in bondage to error; and again they must know how to withdraw their hand from fellowship with those who make large concessions to Christian truth, but have no purpose to break with their past lives and follow in the path of the higher teaching.

There is need of native *preachers* to go before the pastors and prepare their way, many of them doing the work of pastors, and later accepting the office when the church is prepared to call them to it. These men, if wisely selected and properly trained, give invaluable assistance to the missionaries in their difficult work of introducing Christianity to a heathen people, and convincing them of its fitness to meet their spiritual needs. Every reason that can be urged for multiplying missionaries can be urged with added emphasis for

multiplying this type of native Christian workers. Their witness to Christian truth is more convincing than that of the missionary, because their lives touch the native life more closely, and they give a more direct personal testimony to their countrymen as to the transforming power of Christianity when honestly accepted and obeyed. They know better than the missionaries the prejudices to be overcome by their people, and the best line of approach to the native mind. The missionary may gather many converts, but until he has associated with him a company of trained Christian workers, the church of his planting is still in its initial stage, and has not reached the period of vigorous and healthful self-propagation.

Next to the need of native pastors and preachers on mission fields, is the need of properly trained and equipped Christian *teachers*, to instruct the children and youth, the young men and women, of the church, and those outside of the church, who are attracted to its schools. Christianity is a revealed religion, and the record of that revelation has been preserved in a Book. The missionary ought not to be satisfied until every convert, especially every young convert, can read that Book, and so feed for himself upon the Word of Life. An ignorant Christian is usually a weak Christian; an intelligent Christian may not always be strong, but a strong Christian is always intelligent. The scope of mission work should embrace the general education of the membership of the native church, that they may read the Bible for themselves, and at least the simpler books in the native Christian literature. But to lay the foundations of a Christian educational system in mission fields is usually a slow and difficult work. It is the problem of producing the hen without the egg, or the egg without the hen. Without Christian teachers how can Christian schools be established, and without schools how can teachers be produced? As the missionary is the germ of the Christian church, so he must be the germ of the Christian school. He must be the first teacher, and under his directions must schools be developed and teachers be produced. Teachers should be fitted to give instruction in all grades of schools, primary, intermediate, academic, collegiate. They should not only be qualified in knowledge to fill these positions, they should be trained in the art of teaching, that Christian schools may do efficient work, and so contribute to the final renovation of native systems of education. Missionaries usually enter their fields a generation or two before the wider movement of Western civilization begins to exert its influence. This gives them an opportunity to become the pioneers of the new civilization, to give to it a right introduction under Christian conditions. In no way can this work be accomplished so well as by training Christian young men and women in the best knowledge and life of the new civilization, to become teachers and leaders among their countrymen. It is well known that Western

learning, when carried by opposers of Christianity to Oriental countries, becomes an obstacle to the progress of Christianity, but when carried by Christian men, it becomes a support and assistance. There is need of a wise prevision on the part of missionaries and mission boards in planting schools that shall ultimately send forth qualified men and women to take their places in all departments of Christian activity. If the church were fully awake to the opportunity of Christian education on mission fields, it might easily have a ruling hand in general education in such countries, the reflex influence of which upon the life of the church, and upon direct evangelistic effort, would be far-reaching and beneficent.

THE NEED FOR CHRISTIAN LITERATURE.

There is a like need of cultured men and women among native Christians to produce a Christian literature for the church and the people. Christianity claims to be the perfect and final religion, and seeks to make for itself a permanent place in the life of every people. The work of producing a Christian literature for the edification of the church, and for general instruction, receives the early attention of missionaries. But, as in preaching and teaching, the work of the missionary is general and preparatory, so in literary work he can only give an initial impulse. The great work of producing a living, attractive Christian literature must finally be committed to native hands. Just because Christianity is a living religion, it must be thought through afresh by each believer, and so its evidences must be stated afresh to men of each type of civilization, and must be brought in line with their habitual ethical and religious thought. How often is the missionary surprised at the manner of presenting truth by intelligent native Christians to their countrymen! An acceptable Christian literature for any people must be the product of native thought—that is, Christian scholars from among the people must think through for themselves Western thought, and give to it a statement that brings it into formal harmony with native modes of thinking. Excellent books produced by distinguished European authors, when translated with literal exactness into Eastern languages, sink from sight like a plummet dropped into the sea; but the same book, if freely translated, its thought passing through the mind of a cultured native, and acquiring from him a native flavor in its forms of expression, is cordially received and studied with profit by the people. The best literary work produced by missionaries is through the help of competent native scholars, but such men must be encouraged to advance from the place of literary assistants to do their own independent work. They must produce a tract literature in which the truths of Christianity are so presented as to win and persuade the minds of the people. They must produce books for general awakening and enlight-

enment, books for the edification of the church, educational books to be used in schools. They must be writers for papers and periodicals, both to feed the minds of their people with proper mental and spiritual food, and to create in them a proper literary appetite.

Men and women who are to be teachers among their people must not only have a knowledge of Christian truth; they must have a like knowledge of the New Learning that forms a part of progressive Christian civilization. They must have mature and scholarly knowledge of the teachings of Scripture, the organic relation of truth, the progress of doctrine in both the Old and New Testaments, the relation of the Biblical revelation to the facts of general history. They must have a knowledge of the growth and decay of nations, and of the forces that have operated for their upbuilding and their destruction. They must know the outlines of modern science, and be able to point to the facts and laws of nature as reenforcing the teachings of Scripture by their witness to the Divine wisdom, and power, and beneficence. They must understand the organization of governments and of society, that they may know how rightly to apply the principles of Christian ethics to the problems of life. They must have some acquaintance with the best thought of the best thinkers, that their own thought may be illustrated and inspired. Knowledge is power as truly on mission fields as in Christian lands, and the fact that it is so often used against Christianity, adds emphasis to the importance of carefully training native Christian leaders that they may be able to use all the powers of truth drawn from human knowledge in confirmation of the truths of the Divine revelation.

NEED FOR NATIVE CHRISTIAN LEADERS.

Native Christian leaders must be produced, who have disciplined minds, capable of making ready use of knowledge, and of directing it to desired ends. The eye and ear must be trained so that they know how and what to see and hear. The training is indeed of the eye and ear, but yet more of the mind that directs these physical organs in the correct use of their powers. The capacity to see and hear aright is largely the condition of growth in knowledge. Modern science, with its applications to the uses of life, is chiefly the result of correct seeing and hearing. The eye and ear supply the external contents, and the mind by reflection discovers their laws and ends. The various systems of nature-worship have served to dim the eyes and dull the ears of men, so that they have failed to discover the deeper meaning that lies hidden in the phenomena of nature, while Christian theism has directed attention to the evidence of thought in nature analogous to human thought, tho higher and more wonderful in its range. The belief that nature is self-evolved, and moves toward ends without thought or purpose, tends to rob men of their interest in nature. If

nature is not the product of reason, then reason need not trouble itself over the interpretation of nature; but if the teachings of Christian theism are true, nature is the expression of the thought of God, and the study of nature is the interpretation of that thought. Thus Christian teaching on mission fields opens the eyes and ears of native scholars to see the presence and hear the voice of the Creator in all the works of His hands, and natural theology in the hands of such men becomes the support of revealed theology.

Native Christian leaders should have disciplined powers of memory, that their knowledge may be in orderly arrangement, and in readiness for use. They should have trained imaginations, quick to discover relations, to perceive comparisons, to point out contrasts, and to apply the analogies of nature to the relations of life. They should have powers for sustained and orderly thought, ability to search out causes and foretell results. They should have minds ready to apprehend the teachings of revelation, and the lessons of history and experience. They should be trained in the art of speech, to give expression to thought in correct and forceful language. The ability to speak well is closely related to the ability to think well; and next to the vital need that the Christian teacher shall be what he teaches, is the need of correct mastery and use of language in setting forth and applying the truths of Christianity.

One of the important lessons from experience in mission work that is being learned only too slowly, is that the Christian church must develop its own native leaders. It may accept such help in education as the ethnic civilizations are fitted to supply, but Christian leaders whose early training has been in lines of learning remote from Christian thought, or antagonistic to it, are too often found to have been dwarfed and numbed in their capacities, and are unfitted for the higher responsibilities of Christian leadership. Native Christians of the first generation are certain to have habits of thought and life that under proper training will be left behind by their children. Men are inclined to accept Christianity at the outset on the easiest terms, and the problem of elevating the standard of Christian living is vital to the stability and growth of the church. There is no more efficient way to accomplish this end than to establish Christian schools, for the training of the young, to arrange courses of study extending through primary, intermediate, and higher grades, sending forth in due time young men and women possessed of the best knowledge and discipline that the church in Christian lands is fitted to give. Such schools should make intellectual culture secondary to spiritual culture, knowledge subordinate to character. A Christian climate should be created and preserved in the schools by a careful selection of pupils, by judicious discipline, by public worship, by appropriate Christian teaching placed in the curricula of study, and by applying naturally

and helpfully in classroom instruction, the moral and religious lessons that grow out of the topics discussed.

The error of attempting to separate intellectual and spiritual training in our modern systems of learning, ought not to be introduced into mission fields. The mind and heart are best educated together. A spiritual awakening is accompanied with an intellectual quickening. The affections are the motive powers in life; they are operated upon in every classroom, and in every branch of study. They are influenced by contact with teachers and fellow students, and by every new truth which is acquired. Thus the education of the affections can not be divorced from the education of the intellect. It is going on even when there is a studied attempt to exclude it as an element in study. An education exclusive of Christian teaching, is against Christian teaching; and the student finds that he has much to overcome in his thoughts and feelings, and habits of life, when he assumes the obligations of Christianity. Christianity is natural to man in the sense that it ministers to the deepest wants and aspirations of his nature. When given its central and inclusive place in learning, it becomes an inspiration and motive-force, directing learning to its true ends and conserving its noblest results. Modern thought and research have vastly widened the range of human knowledge, and placed it at the service of the Christian church, that its work of propagation may be widened and accelerated, and its results become ever more beneficent and permanent. Higher education on the mission field, if strongly Christian in its spirit and aim, will give to the native church, through its educated leaders, without long and discouraging delay, the power of self-propagation and self-nurture, to which it would not otherwise attain until after generations of struggle and of partial defeat.

CHRISTIAN EDUCATION IN JAPAN.

BY REV. EUGENE S. BOOTH, M.A.

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Judging from what is being written upon the subject these days, the educational problem has failed of a satisfactory solution the world over. The higher the stage of civilization to which a people or nation has attained, the less the satisfaction with which leading education-alists view the situation. Nor is this state of things to be wondered at. If, as is claimed, and as experience proves, education is a means, and a powerful one, in the development of the individual, and consequently a factor to be reckoned with in the progress of civilization, it follows that both the aims and methods of education must change with recurring new conditions and circumstances. Yet the conservatism of the educated classes is proverbial. The literati of the

Orient are a formidable barrier to the introduction of new thought, except such as may tend to intrench them the more strongly within their own citadel; and the educational centres of the Occident are the last to be moved by the new practical thought of contemporaneous times. This condition, perhaps, is well in the highest civilization. These educational centers act as a balance-wheel, keeping the whole economy of the public, political, intellectual, moral, and spiritual fabric from periodic collapse. But the individual or school, by whom, or through whom, the state of the world at large is to be given a new thought, and through that thought a new purpose in life, can not afford to defer to the stereotyped formalities in vogue in either of these garrisons.

The greatest Teacher the world has ever had, or ever will have, did not come before the world as a product of the school of Gamaliel, but he arose from among the common people and gathered about him a following from the common people. He laid the foundation of His university in the minds and hearts of a few whom he called from the ordinary walks of life. He knew the narrowness of the so-called liberal education of His day, and chose soil less cultivated upon which to apply His methods and in which to sow the seed of a new "revelation." A field already producing tares can not bear wheat. Had Luther remained within the pale of Rome, the Reformation would not have been; the world would have remained ignorant of "justification by faith," who knows for how long?

JAPAN A GROWING WONDER.

In educational matters, as in political, diplomatic, and commercial, Japan has been for a generation past a growing wonder of the nineteenth century. Her governmental and material achievements have won the praise alike of friends and foes. She has the appearance of a "nation born in a day"—full-grown and lusty—in the vigor of young manhood. She has emerged from oblivion and has taken her place beside the most civilized among the family of nations. None rejoice more at this modern miracle than he who believes in the covenant of Abraham and the brotherhood of man.

The questions, however, persist in the minds of some: Is her regeneration genuine? Are these manifestations due merely to material forces? Is she like a corpse to which a galvanic battery has been applied; and are her manifestations merely the spasmodic convulsions of muscular irritation induced purely by material forces? Or, has she truly passed from death to life? Is there present in the body politic the spark of a new vitality? Much of her activity is undoubtedly reflex and unconscious; the result of the stimulus of material forces from abroad. Still we believe that within the body politic itself there is the vital spark of a genuinely new life. She may

be as unconscious of it as an infant in its mother's arms, but she will one day awaken to self-consciousness. Wo betide the East, if that awakening reveals that she has merely been resuscitated to the old world-life—that new Japan is naught else than old Japan panoplied in modern armor!

That this is her desire, the thing she is seeking with all the forces at her command, may be shown by her attitude toward the education of the young. Less than half a century ago, when the scales fell from off her eyes, and she saw the nations "as trees walking," she was discriminating enough to see that she must educate her people. Europe and America were placed under tribute, and the best methods then in use, or since devised, have been imported. The centralized imperialism of Germany, and the public school system of America were blended, Orientalized, and secularized in such a way as to emphasize the principle that the subject only exists for the state. It is not until the Western mind has grasped this fundamental principle of the East that it can begin to understand its type of civilization. Contemporaneous with the government's activity in education, the schools of Christian missions have done, and are doing, an important work.

In obedience to the command, "Go ye into all the world and teach all nations," the church sent forth men and women, who, quietly and without any flourish of trumpet, have patiently taught the great, eternal truths, new to the Japanese mind, of the one God; man's individual responsibility to Him; man's lost estate and redemption through Jesus Christ; together with necessary elementary secular studies, and with such success that the conservative educational authorities have sought to so legislate in educational matters as to deprive the pupils of these Christian schools of obtaining certain privileges and advantages which are enjoyed by pupils of government schools.

As for example, students in middle government schools are exempt from conscription for the army, and are admitted without examination to government schools of higher grades, to the extent, at least, of the accommodations of the higher schools.

Upon application to the local authorities some two or three years ago, on the part of some of the mission schools, the latter privilege was granted them upon the condition that the curriculum was made to conform to that of the government schools of the same grade, but without in any way interfering with religious teaching, or holding of religious exercises in these schools. But the instructions of the Minister of Education, of July last, "forbidding all religious instruction and exercises in all schools, whether public or private, following the government curriculum," made it impossible for mission schools, if true to their principles, to follow the government curriculum, in order to secure the favors for their pupils. The result is that with the

exception of two or three mission schools, they have all become private schools, following curricula of their own, and are thus free to use Christian methods without interference from the authorities.

Has the Church of God a legitimate call to maintain and carry on at great expense of money and men, purely secular education for the sake of reaching possibly a few individuals among the pupils who may be induced to attend Christian services a few times a week? This is a question upon which the voice of Christendom should be heard with no uncertain sound. Especially when it is borne in mind that the system of education which must in that case be followed, is openly and avowedly unchristian.

At this juncture, then, at which the Christian church in Japan has been brought, through no fault of its own, the time surely has come when Christendom should be alive to its opportunities, and provide means for a thorough Christian education for all those who may be led to take it. The present mission schools are inadequate, as they, with a few exceptions, can do little more than provide an elementary general education.

What is needed is one thoroughly equipped higher school, along distinctly Christian lines, that shall be able to equip men for the professions. A virgin soil awaits the true prophet here. If he does not arise from the people, let him be imported.

As a proof that the writer of this article is not alone in the conviction that there is a great need for a Christian institution of higher grade than exists at present, the following resolution is in evidence:

That, inasmuch as there is a manifest call for an institution (or institutions) which shall provide for the young men of Japan the means of obtaining a higher Christian education, it is the conviction of the convention that the matter should be given careful and painstaking consideration, tho the convention is not clear as to the best method to be adopted; and that Mr. Pieters and Dr. Soper be requested to lay this matter before the general Christian public.

The convention of missionaries interested in Christian education in Japan, at which the above resolution was passed, was held in the city of Tokyo on January 3 to 5, 1900. It was a thoroughly representative body denominationally and numerically, as the average attendance was about one hundred, nearly one-sixth of the whole missionary body having assembled at this inspiring meeting, and every Protestant denomination being represented.

Another important action was taken by the convention, which shows that it was the concensus of opinion that something should be done without unnecessary delay. A committee was appointed to bring "the question of creating a Board of University Regents to the attention of the various Christian schools in Japan." The hope was entertained that with the plant already installed, and without any considerable additional expense, it would be both possible and practi-

cable to form a Board of Regents, which would provide facilities whereby young men in the various mission schools or elsewhere, could pass examinations upon subjects entitling them to degrees which in scholarship would be not inferior to the best schools in the land. The prospect of accomplishing this hope is not at the present time reassuring, at least to the extent that the idea of securing at the earliest possible date, a well-endowed and properly equipped Christian college in Japan, should be abandoned. There are many factors entering into the Regents' scheme, some of which are evident, and others not so evident, which may hinder its consummation, altho it has good precedents in other climes, and in more cooperant constituencies. It would be indeed a triumph of wisdom, a broadening of the Christian educational horizon in this land, and a fitting introduction to the twentieth century, could this Regents' Board scheme satisfactorily solve the problem before us.

Among other important suggestions and recommendations looking toward the solution of the difficulty before us, was a "Plea for a Christian College in Japan," by Rev. Albertus Pieters.

To quote from that paper:

THE PLAN.

This, stated in its broadest, and therefore ideal form, is that there should be established in Japan, on an independent and undenominational but thoroughly and aggressively Christian basis, an institution of learning of the highest order.

THE NEED.

The first element of need in the system of government education,

- (1) It is still in its beginning.
- (2) It exercises a powerful influence upon the people.
- (3) This influence is, from the standpoint of religion and morality, largely evil.
- (4) In regard to Christianity the attitude of the educational system is intentionally and deliberately hostile.

The next great element . . . is found in the existence and nature of the mission schools already established.

From their very nature arise peculiar limitations which prevent their entering upon the field with the efficiency that is legitimately demanded of them. Moreover, they have crying needs that can be met in no other way.

- (1) These Christian schools need Christian teachers.
- (2) They need a school to which their graduates can go.
- (3) They need freedom to develop according to the genius of Christian education.
- (4) They need unity and cooperation.

The third great element in the need is the necessity that Christian thought, in its higher developments, should be presented to the reading and thinking public in Japan.

THE OPPORTUNITY.

- (1) The nature and character of mission schools.
- (2) The insufficiency of accommodations in the government schools.
- (3) An increasing demand for higher training of the best quality.
- (4) Foreigners are not prohibited from establishing schools.
- (5) A safe title to property can be obtained under the new Civil Code.
- (6) There is now no Christian school of the required grade in the country.

These quotations are sufficient to show what the plan is; the need of a Christian college and the opportunity now afforded.

The scene in the second Psalm is being enacted before our very eyes. The department of education has deliberately and intentionally thrown out the mission schools from the educational system, and for no other reason than that they are Christian. "The kings of the earth set themselves, and the rulers take counsel together."

It may be said that religion in general, and not Christianity in particular, is aimed at. If so, has the government taken any steps to rid the public school text-books of Buddhist and Shinto teachings?

Is the one act of divine veneration—reverence paid to the emperor's picture—expected of every Japanese attendant upon government schools prohibited? "Oh! but that is not worship, that is mere respect!" says one who knows. Granted and gladly, "But if that be so, what about the doctrine of the divine origin of the imperial family?"

ANGLO-EDUCATION IN INDIA.

BY JOHN MCLAUREN, D.D.

Missionary of the American Baptist Missionary Union, India.

The question is not whether we shall have English education in India or not. It is there now, and we could as easily turn back the stars in their courses as to stay this educational stream. The only question is, How shall we utilize this great power? Rev. R. T. Wilder is responsible for the assertion that there are more Hindu students in Calcutta attending college than in any other city in the world. An average of ten thousand students go up for the degree of B.A. in Calcutta alone, while thirty thousand on an average appear in the empire for the same degree. There are reckoned to be three million of these Anglo-educated Hindus in India at present holding positions of trust, from the clerk in a bank to the judge on the bench—or the prime minister of the raja of an estate as large as many a kingdom. It is impossible for a man to go through such a course all in English, and remain an idolater as before. He may become a Theosophist, a spiritualist, or a Brahmoist, but not a worshiper of sticks and stones. In nine cases out of ten he will also get sick of the social and family habits and customs of his fathers, and he will long for the pure and holy home ties which he sees exemplified in mission families all about. This educational craze is not confined to men either. Women also have entered the race. Many of these are becoming Christians, and we must see to it that the Gospel is lovingly and intelligently brought to the attention of such an interesting and influential section of the Hindu people.

EDUCATION IN CHINA.

BY REV. J. H. WORLEY, FU-CHAU, CHINA.

That English and scientific studies are a great force in overthrowing superstition, and preparing the way for the Gospel, can be no secret; but their power for good will be greatly enhanced, if it is ever kept in mind that the prime object of all forms of mission work is to save men, and build them up in Christian character.

Those seeking an English education usually do so with a view to bettering their financial condition. This makes it all the more imperative that those engaged in this work should be thorough soul-savers. If young men educated in English are called, and have the courage to heed the call to engage in mission work at a much less salary than they could command in secular employment, there is evidence that genuine work has been done by their teachers. In some mission schools where English is taught, too large a per cent. of the graduates engage in secular work, and too many renounce their Christianity, and disgrace the schools and church which have educated them.

However, some schools are doing noble work, and sending out large numbers of earnest, faithful workers. Among these none that I know of has a better record than our Peking University. They have graduated twenty-eight young men, and twenty of these have entered the ministry or some form of Christian work. I doubt if any college in America can show such a record. There is no branch of mission work more important or more useful, where salvation and not culture is put first.

AN OBJECT LESSON IN EDUCATIONAL MISSIONS.

BY REV. CALEB C. BALDWIN, D.D.

The Confucian ethical system is the Chinese ideal of the basis of true education. It is paramount, even in the estimation of the unlearned. We try to correct or report its errors (where they are such) by a Christian education, in connection, of course, with evangelistic efforts. You may take as a sort of object lesson the bit of history in this line in our Fu-chau Mission. Arriving on the ground in the spring of 1848, I found that there was one little day school, taught by a heathen teacher under the missionaries' supervision. He would attend with outward respect to the reading of the Scripture and prayer—would also teach in a mere formal way from the Christian books. Then followed, as the years passed by, similar schools in country places. After about ten years of uphill work, we had a boys' boarding and training school—the "training" idea signifying the preparation of teachers and evangelists. The interjection of the word in the name unfolded immense possibilities in the progress of Christian truth, as well as correcting errors and supplying defects in the Confucian system. Then, in 1863, came our girls' boarding school, commencing with *one pupil*, and this enterprise quite repugnant to Chinese notions. But we persevered. In time, these Christian schools, common, and high, and collegiate, pervade, either by actual local establishment, or through wide influences, from the centers of our work, the districts, near and remote, from the city of Fu-chau. No graduates from our schools can continue to be full-fledged Confucianists or servilely adhere to superstitious and puerile customs.

SELECTED ARTICLES.

CHINESE RELIGION.*

BY DR. A. DORNER.

In the popular Confucianism, ancestor worship and mantic play a great part. Mantic has here become an official geomancy, withdrawn from the arbitrary will of the individual. It is called Fang-shui, and proposes as its aim, for all weightier matters, such as the building of a house, the choice of a grave, and now also the laying out of roads, railways, telegraphs, to determine the right locality by means of a fantastic natural philosophy, developed especially by Shu-hi. This is the very foundation of the opposition to the advances of culture. Add to this the enormous sums devoured by the cult, especially by the ancestor worship, both together are a main hindrance to the coming up of the Chinese empire, apart from the fact that the mandarin administration has fallen into the uttermost decay. On the other hand, missionary Voskamp, who knows China, extols the industry of the Chinese, their enterprise, practical sense, organizing talent, their energy and tenacious maintenance of what they have once achieved, their delight in study, their love of peace, and unquenchable longing for a wise and righteous government, to which we may add their filial piety, their patriotism, and their frugality.

Alongside of Confucianism, as we know, Buddhism and the religion of Láo-tsze, are acknowledged state religions. The religion of Láo-tsze is in one point antithetical to Confucianism. While Confucius would have the heavenly order realized by morality of conduct, Láo-tsze has emphasized rather the mystical unity with the source of this order; the going back to the undivided disposition rather than to the many actuations of it. Both agree in recurring to antiquity, and both view morality as realized in the life of the state.

Tao, which with Láo-tsze is the ground of All, the Absolute, designated even as Notbeing, represents even more strongly than in Confucianism, the stable principle.

The sage strives not and is victorious; he speaks not and is followed; he calls no one and men come of themselves; he seems slow and has skilful plans. The net of Heaven is infinite, its meshes are spread abroad and no one escapes.

The sage hides his jewels in his bosom, *i. e.*, he appears insignificant. Tao is the asylum of all beings, the treasure of the virtuous.

Whoever surrenders himself to Tao, daily decreases, until he arrives at the Notacting. There is nothing impossible to him. For through Notacting one becomes lord of the realm; whoever loves to act, is incapable of lordship.

His essential thought is this, that one learns modesty, can give up, controls the passions, in surrendering himself to Tao, finding in him the rest and harmony of the soul, and therefore serving others as pattern. Thereby also the order of the state is best maintained, which here likewise is apprehended as the principle of restfulness. This forbids progress; fullness of occupation is repelled; all are to strive after simplicity, allow no further wishes to come up in them, adhere to Tao, which is a stable principle. The more Láo-tsze is bent upon the interior, the less

* Extracts from the *Zeitschrift für Missionskunde*.

weight is laid on the outward system of ceremonies. If Tao is unselfishly loved, order, as it were, comes of itself. Taoism also has survived till the present. This sect for awhile had a definite head. But it has partly sunk back into polytheism and spirit-worship, partly into magic, in order especially by the latter to attain to immortality. Various writings of popular style treat of reward and punishment, endeavoring to advance morality by punishment for particular offenses, and rewards for particular virtues. The Book of especial blessings commends mildness, faithfulness, purity of heart.

— Buddhism in China has degenerated into magic, alchemy, the pretended art of flying, as well as into a ceremonial mechanism, and with stagnation, as is shown especially in the Tibetan tantras. Apart from this, we find attained, in the highest genuinely Chinese religious development, a Monism, which, altho not everywhere consistently carried through, yet bears a thoroughly peculiar character. Common to both the heads of the two Chinese religious parties, is the recognition of order, which is presented as incorporate in a traditional and stable system of state, and its venerable history, and shows itself in the correspondence of civil order and natural order. The Mongolian belief in spirits is, especially with Confucius, very nearly reduced to the worship of ancestors as an act of filial piety. Morality is found essentially in following the political order. This involves, that the personality and its rights recede before the social order. If we compare this way of thinking with Buddhism, it is so far opposed to Buddhism, as the latter lays chief weight on the freeing of the individual from suffering, and shows little apprehension of political life. (This very fact has often in China been a reason for assailing Buddhism.) Moreover, Confucius and Láo-tsze agree in an unimaginative, or jejune, apprehension of the world, which is alien to everything mythological. The mysticism of Láo-tsze is combined with a political order favoring stability and rest, and the activity of Confucius serves the same purpose, namely, to establish order, especially the order of the State. Láo-tsze knows no monks, like Buddhism, nor Confucius, priests, like Brahmanism, altho Taoism, with its tendency to mysticism, first begins to show an incipient religious organization. The chief interest is and remains the political order, and that this may be maintained, that a good government may exist for the people, viewed as relatively in its minority, is viewed as one of the most essential results of the right religious position, as the foundation of political life is found in the piety of kindred and children, in filial piety. Both, moreover, fully agree in this, that religion is here viewed as immanent, that the Godhead is no longer, like the spirits, apprehended personally as the Supreme Spirit, but impersonally, as the highest principle of order, as the ultimate unity, in which all antitheses are neutralized. (With Confucius, Heaven is apprehended as the principle of measure, with Láo-tsze Tao as the principle of restfulness for the soul; but both agree that this principle, as immanent in the world, is the foundation of order. Even Láo-tsze does not lose himself completely in transcendency. His Tao is not Brahm. The Chinese abstraction remains in steady connection with present reality and its ends. The immanent tendency of both men, moreover, shows itself in this, that they go back to no special revelations. The Divine reveals itself in events or in the soul as the principle of order. Nor does the prophet proclaim anything new. Subjectivity has not yet risen to criticism of what is inherited. In China sophists or subjectiv-

istic eudemonists have not shattered the inherited substance of ethics. What tradition contains, what the events of history teach, what the fixed course of nature shows, that is the given fact, on which one has to hold fast; in this course of the historical and natural life order reveals itself, being viewed, essentially, as steadily uniform; it is not progress in history that is regarded, but tradition, the old order, that has approved itself, and is in need of no innovations. Inasmuch as they find in this order the source of morals, there results for them also this conception, that this immanent morality speaks in history, so that good action is conjoined with a happy state of the realm, evil action with an unhappy. This pragmatic view of history, which is allied to the Old Testament view, is distinguished from this only by its immanent character, in that the Jewish God is a supracosmic Will, guiding the world, and especially the destinies of his elect people, while the Chinese sages find the working of the Divine in the world-order itself, as it fulfils the ethical equilibrium.

Yet the thought of equilibrium is not fully carried out. Confucius, it is true, sees it confirmed in the course of history. But in reference to the fate of the individuals he doubts whether really merit always receives its reward and evil its punishment. That was much as in the later Hebrew literature also the dogma of retribution was shattered in reference to the individual. Confucius finally resigns himself into the will of Destiny, which still hesitates between Fate and Providence; but yet it appears that in the last result he assumes toward Heaven and its order, on the whole a trustful position. "He who knows me is Heaven," and above all he firmly maintains the principle, which he shares with Láo-tsze, that Heaven has no partiality, therefore is not arbitrary. Láo-tsze finds the equilibrium easier, inasmuch as he who surrenders himself to Tao becomes completely devoid of necessities and thereby offers fewer points of exposure to fate. "Heaven loves no person apart; it gives continually to the virtuous." "I venture not to be the first in the realm; therefore can I be the prince of all." He has a strong consciousness of the independence which secures freedom from wants. Moreover, both also agree in this, which indeed corresponds with the leaning of the ancient state religion, that they do not emphasize the guilt of evil and the need of expiation. One should even according to Confucius, as far as any way possible shun punishing, and obviate its necessity by ethical education. This has partly its ground in this, that the person is not apprehended independently enough, in order to be able to feel strongly the guilt, which of course is personal. The person in this mainly social ethics, is not so much capable of sin as a simple object of training. And then as everything is viewed as appertaining to the indwelling order of the world, there is a decided leaning to optimism. If, finally, this order, especially among the disciples of Confucius and of Láo-tsze did not exclude the intervention of spirits, especially as Confucius and Láo-tsze themselves did not set aside spirit-worship, this gives us a strong reminder of the way in which the Stoics also, with all their faith in Providence, took up the intervention of spirits out of the popular religion, inasmuch as these were viewed as the executors of Providence. No religion whatever has succeeded in setting aside the intermediate beings between the supreme God or the cosmic order and the individual men or circles of men; we need only remember the Jewish and Christian angelogy or the Christian saints, especially patron saints.

RACE AND THE GOSPEL IN THE WEST INDIES.*

BY BISHOP CHARLES BUCHNER, D.D.

I have had occasion to observe that the awakening feeling of nationality among the colored race finds expression in many foolish and unjustifiable claims and pretensions. To act with cool judgment and fairness with regard to such claims is no easy matter, and I should not like to assert that we, or the missionaries, have always solved the difficulty in the best way. Firmly to oppose wrong claims, while joyfully acceding to right ones, to avoid suppressing the very independence we aim at, while endeavoring to guide it aright, is in *theory* very easy, but in *practise*, in concrete instances, often very difficult.

What increases this difficulty is the fact that we have to deal with two races, perfectly different, not only in color, but *in every other respect*. How great the difference is can only be understood by one who has had practical experience of it, especially in a transition period like the present. There is a certain Christian idealism, which affirms that Christianity does away with all distinctions, even those of nationality, and which demands that a Christian shall in every case rise above all these barriers. I must confess that I have met with this sort of idealism only at home, but not among the missionaries.

Let us look at the question in a common-sense light. A nobleman remains a nobleman, with the distinctive consciousness of rank, even though he be a true Christian; Englishmen, Germans, retain as Christians their national feeling. It is so and must be so everywhere, otherwise Christianity would destroy all real individuality, and bring about a universal dead-level. It goes without saying, that all such distinctions of rank and station must not be allowed to destroy the inward unity, but must be sanctified and kept in check by the influence of the Holy Spirit. This being presupposed, it can and must be asserted: Christianity is a *uniting* force, breaking down the barriers that stand in the way of brotherly love, but it is not a *leveling* force, abolishing God-given distinctions. Christianity has indeed power to bridge over the chasms of rank, color, education, etc., which separate one human being from another, but in spite of all Christian charity there remain differences in feeling and mental capacity, which, if denied by a superficial idealism, and not practically recognized, must and will some day change into bitter antagonism. True Christianity does not demand that I should give up my personal and racial individuality, but it does demand that I should respect those things in others. I have had many opportunities of observing that a white man is and remains a white man, and a negro a negro, and that in spite of all Christian charity there are certain sharply defined distinctions between them. This was brought to my notice in a striking manner by a well-educated negro, who said to me, "Is it not so that there is a certain limit in the ideas and feelings of the whites with regard to the blacks, beyond which all your Christianity can not carry you; that in many things we black people are incomprehensible and unsympathetic to the whites?" I believe I was right in assenting to this, upon which he continued, "Just in the same way there is a limit beyond which *we* can not go, and at which you whites become incomprehensible and unsympathetic to us." I hope you will understand me rightly, and not think that I am speaking in an un-Christian spirit. An *individual* may be able to break through

* Condensed from the (Moravian) *Periodical Accounts*.

this barrier, to become a negro to the negroes; *between the races as such* there will always remain deeply-rooted distinctions, which will often be the cause of friction. I am quite convinced that there is scarcely a white man who does not at bottom look upon the negro race—not every *individual*, still less every *Christian negro*—as a people who are and will always remain on a somewhat lower level than himself and his race; and there are few blacks who do not cherish a deep-seated mistrust, not of *every white man*, still less of every *missionary*, but of the white man as a whole. At any rate, it is quite natural that these racial distinctions should show themselves in a marked manner at a time when the natives are beginning to become independent, and are awakening to national consciousness.

ZINZENDORF'S MISSIONARY METHODS.*

In the earlier days of missions, Zinzendorf censured the transfer of the confessionalism and dogmatism of the home church to the foreign mission field. "He urged that they furbish up the old churches again for them, and ask them of which of the Christian religions they are. . . . One should not recommend to them too urgently human books unless they are very exquisite, but rather Scripture extracts and Luther's hearty speeches, but not under his name. . . . Begin not with public sermons, but with application to individual souls."

In Tranquebar the Lutheran missionary Böhvingh had included among his catechetical questions, "On what day did God create the angels and the devils?" Ziegenbalg, it is true, had struck that out, but only because "it might be inferred that God had created the devils as devils." Against things like this, Zinzendorf declared: "Surely, dear brother, to have read the apostolic methods would have brought about things differently." Instead of beginning after the then prevailing method of the Lutheran orthodoxy, with instruction about the Creation, the Fall, Moses and the Law, Zinzendorf admonishes his brethren: "Relate to them historically (there is a life therein) that Jesus Christ was born very God of the Father in eternity and also very Man of the Virgin Mary, that He is your Lord. . . . Let not yourselves be blinded by reason, as if the people must first in order learn to believe on God, after that on Jesus. It is false; for that there is a God is manifest to them. Of the Son they must be instructed that there is salvation in no other, no other name given to man. Paul knew nothing among the heathen save Jesus Christ and Him crucified." In this, its Christocentric aspect, Zinzendorf's missionary method, apart from his peculiar Christology, will always remain a pattern. In this point he was far in advance of his time.

As for the necessary regulations of the new churches, Zinzendorf recommends that "they should be apostolic," but yet, as far as possible, spare existing national usage. "One of their main objects has been to maintain men undisturbed in their condition, wherein God has knit them together, with the system of the world; yea, to make them in the same more faithful and more serviceable." Even in the "ridding out of superstition," and of the usages at variance with Christianity, such as polygamy, the brethren should proceed patiently and forbearingly. "Do not measure souls with the Herrnhut yardstick."

"The missionaries ought to show a joyous and cheerful spirit, and not in the least outwardly to rule over the heathen, but to set themselves in respect among them in the power of the Spirit, but outwardly, as much as possible, to humble themselves below them."

*Translations from the *Evangelisches Missions-Magazin*.

EDITORIALS.

Affairs in China.

The anti-foreign revolution in China is spreading to the southern and western provinces, and there are almost daily rumors of massacres of foreigners, and of native converts. We are thankful to say, however, that no serious disturbances are reported except in the northeastern provinces, and that but very few deaths of missionaries have been reported and confirmed. Even those at Pao-ting-fu may still be alive.

Many questions will arise in connection with this crisis in China. The cause of the uprising is doubtless manifold, and reaches back many years to the beginning of foreign aggression in the empire. The Chinese do not distinguish between Protestants and Romanists, or between foreign and Christian, consequently any feeling against one class is used to arouse antagonism to all. Chinese demagogues argue that since foreign governments are seeking spheres of influence in China, and since missionaries are foreigners, and Christian Chinese are followers of foreigners, therefore all are enemies to be destroyed if China is to be free and independent. Confucianism, ancestral worship, and patriotism, are also so closely linked together in Chinese thought as to make them practically inseparable, and most of the Celestials think that to give up the national religion necessarily proves a lack of patriotism. This was the case in Japan before their war with China proved otherwise.

Are the Chinese to be greatly blamed? They sin, but it is through ignorance, and does not the blame lie largely at the door of Christians who have not sought to win them by preaching Christ and by living Christ? Certainly the so-called Christian nations have not dealt

with China in Christlike love and unselfishness, such as would commend their religion to the less favored nation.

The Protestant missionaries are doubtless not welcomed by the mass of Chinese, who "love the darkness rather than light," but Protestant missionaries are not the cause of the trouble. Missionaries unaided and unhindered by unchristian traders and rulers, have proved themselves more valuable as peacemakers and civilizers than multitudes of merchants, soldiers, and diplomats. From some quarters will doubtless come calls for the permanent withdrawal of missionaries. More just and sensible would be the call for the withdrawal of merchants and diplomats. Neither course is to be commended, but rather a more Christian—unselfish and loving—treatment of China and all other nations, civilized and uncivilized.

As Dr. Ashmore remarks, China's death-throes as a heathen nation may prove to be the birth-pangs of a new life in which the Kingdom of Heaven will make rapid progress.

The Call for Revenge.

Some parts of the nominal Christian communities of the world are making a sorry exhibit of themselves. The sentiment obtained prominence in some leading papers of Great Britain after the supposed massacre of the ministers and others at Peking, "Revenge first, and negotiation afterward!" If the eccentric King of Germany has been properly reported, he dismissed his soldiers going to China with a barbarous harangue, blood-thirsty and un-Christian enough to become a Kurdish chief. Happily we have had nothing of that in America. Missionaries every-

where would deprecate defense on the basis of "no quarter is to be given and no prisoners are to be taken." In fact, while claiming that it is their political right to accept defense of their several countries, as citizens, equally with that accorded any other citizens, there are eminent missionaries who doubt if any good comes in the long run to the cause of missions by civil or political processes of redress. Hudson Taylor said at the Ecumenical Conference that he had traced a large number of these cases to their remote results only to reach the conclusion that they had not been good for the missions even when the courts or military authorities had accorded all that was demanded by the mission. * *

Sympathy and Prayer.

The hearts of Christians at home can not but bleed for those who are most stricken and anxious in this time of trouble. The native Christians are losing substance, home, friends—all that makes life attractive—and often life itself for the cause of Christ. We need not fear for the Church, for persecution has never yet injured the Church, which is founded on Jesus Christ and kept alive by the Holy Spirit. Persecution rather purifies than petrifies the Church.

But the suffering of both converts and missionaries is intense, and Christians the world over may well unite in prayer for them, that they may be sustained and, if it is God's will, that their lives may be preserved. The missionaries who escape with their lives see their "children in the Lord" massacred and the work of years of labor apparently obliterated. Their sorrow is keen and deep.

Rev. Dr. D. Z. Sheffield, writing from Honolulu, June 29th, en route returning to his work in China, says:

"I have written on shipboard, and under the depression of sad tidings from Tung-chow and Peking. You know the full facts by this time better than myself. I know that my own work is wiped out so far as it has been material. I have no station, or school, or home to go to, but I know that there is a Divine Ruler who presides over the ends of confusion as surely as over the ends of order, and I will go forward and stand in my lot. I believe that the day of great change has fully come to China, and under the guidance of Christian men the change in its total results will mean progress. Tho sore in heart I never had a stronger hope for China than now. This struggle is the effort of Old China to shut out the New China, but it will be in vain."

Many do not realize, too, the burden of sorrow and responsibility under which the officers of the mission boards are laboring. They have given themselves heart and soul to this work; they are personal friends of the missionaries and of the native Christians, and are in sore need of the prayers of Christians everywhere, that wisdom, courage, and strength may be given them in the difficult task that is entrusted to them.

It has been before pointed out here that suffering is the price of success. It is also noteworthy that the early Christians, when persecuted, did not pray for freedom from suffering, but only for "courage to preach the Word with boldness." The Lord answered their prayer by filling them with the Holy Spirit. Let us pray not for comfort but for wisdom and courage and the spirit of self-sacrifice which shall lead us to share more truly the burden and heat of the day.

After the Storm.

Perhaps after the storm in China has blown over, the societies may find an opportunity for federated consideration of what they ought to do in reconstructing plans.

When an old building is burned down, one always considers whether to rebuild on the same spot and in the same plan. The several missions operating in China, may find an opportunity to consider how to recast the whole mission map; in North China specially, schools, colleges, hospitals, presses, and what not, may have to be distributed all over again. If a million dollars' worth of mission property is blotted out, it may require cooperation and mutual accommodation, if not a new strategic distribution of the whole work. A meeting of all boards in America may take this whole case in hand, but a wide federation in council with the European missionaries also ought to be had. A supplement to the Ecumenical Conference to consider the entire question of China may be in place before reentering these fields. * *

Reform not Dead.

It need not be supposed that all China has swung away from the reform movement of two years ago. There is too much stability in the Chinese character to warrant that. Only in the summer of 1899 we were reading of the martyr stuff of some of those reformers. "They may cut the grass but the roots remain," said one of these reformers. "My blood shall be a voice calling my countrymen to carry on the work we have begun," said another of these martyrs—not martyrs for Christianity, but martyrs for the progress which they realized must come in China. These young progressive men were in the deepest earnest. "So earnest," we were told, "were these young Chinese, that in their meetings there was a solemnity equal to that of a communion service in England." No! this movement is not dead. Knowledge of Western ideas was widely spread among the best and most

influential minds of the country, and over all parts of it. Chinese young men valued Western books and newspapers, and went to work to produce a new literature, and to make new educational efforts.

That this would meet with check was certain. Even if it had not been, as it was, pushed with indiscreet zeal, it was certain to provoke antagonism. These men knew it would. Some of them hoped to guard against the outburst of violence till it was further advanced; none of them doubted that it must come ultimately. The rate of progress was too rapid, sufficient literature was not created; teachers were not ready; workers of all kinds were unprepared. The young emperor was set aside, six reform leaders were beheaded; men who merely signed a petition for lenity to them were crushed and degraded. But did the reform movement die? Wait three years and see! * *

Indian Famine Relief.

We are thankful to say that rain has fallen in some parts of the famine districts of India and that the outlook is brighter for the coming autumn and winter. There are still millions needing relief however, and there is use for all the money that God enables us to give to supply food, cattle, seed, and farming implements to these sufferers of the far East. We have received many letters of thanksgiving from those to whom we have sent the funds contributed by readers of the REVIEW. Lack of space forbids our quoting from them in this issue, but we hope to do so later. The following contributions have been received since our last acknowledgements were made:

No. 201.	Indian Famine Sufferers....	1.00
" 202.	" " " " " " " " " " " "	5.00
" 203.	" " " " " " " " " " " "	1.00
" 204.	" " " " " " " " " " " "	5.00
" 205.	" " " " " " " " " " " "	10.00
" 206.	" " " " " " " " " " " "	1.00
" 207.	" " " " " " " " " " " "	5.00
" 208.	" " " " " " " " " " " "	2.25
" 209.	" " " " " " " " " " " "	18.00
" 210.	Moody Endowment Fund....	25.00
" 211.	Indian Famine Sufferers....	4.00
" 212.	" " " " " " " " " " " "	15.00
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" 214.	" " " " " " " " " " " "	1.00
" 215.	" " " " " " " " " " " "	4.00
" 216.	" " " " " " " " " " " "	£20-10

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

Best Books on China.*

The Crisis in China. A Symposium.....	\$1.50
Dawn on the Hills of T'ang, H. P. Beach.....	.60
The Middle Kingdom, S. Wells Williams.....	6.00
A Cycle of Cathay, W. A. P. Martin.....	2.50
Chinese Characteristics, A. H. Smith.....	2.00
Village Life in China, A. H. Smith.....	2.00
Life of John L. Nevins, Mrs. Nevins.....	2.00
James Gilmore of Mongolia.....	1.00
History of China. Williams.....	2.00
China, the Long-lived Empire, Eliza Scidmore.....	2.50
Missions and Politics in Asia, R. E. Speer.....	1.25
The Yangtse Valley and Beyond, Mrs. Bishop.....	6.00
The Break-up of China, Lord Beresford.....	3.00

ARABIA: THE CRADLE OF ISLAM. By Rev. S. M. Zwemer, F.R.G.S. Studies in the Geography, People, and Politics of the Peninsula; with an account of Islam and Missionary Work. With maps and numerous illustrations from drawings and photographs. 8vo, 400 pp. \$2.00. Fleming H. Revell Co.

This is a book for which there has long been a demand—a full and readable description of the Arabian Peninsula, its physical characteristics, religious and political history; the people, and their strange traditions and customs, and the present and past endeavors to convert them to Christianity.

Mr. Zwemer has lived in Arabia for nearly ten years, is a missionary of the Reformed (Dutch) Church in America and a Fellow of the Royal Geographical Society of London. He is already well known as a traveler in the "Neglected Peninsula"; is a careful student and entertaining writer. His book is ably planned and executed. It practically has the field to itself, for there is no other available book which gives such an excellent idea of the country and its inhabitants, and none at all which includes so much information of general interest about Arabia, together with an account of Christian missions there. Among other things, Mr.

Zwemer graphically describes the "Holy" cities of Mecca and Medina, the Pearl Diving of the Gulf, the "Ship of the Desert," and the Date Culture of the Euphrates Valley. The accounts of his travels inland are full of lively incident and adventure, and the story of the pioneer Christian missionaries, Keith-Falconer, Bishop French, and Kamil, the martyr Mohammedan, contain much that is heroic and thrilling.

JAPAN AND THE NIPPON SEI KOKWAI. Edward Abbott. Illustrated. Map. 12mo, 71 pp. Church Mission Publishing Co., Hartford, Conn.

This sketch of the American Episcopal Church in Japan is one of the splendid series of missionary booklets entitled *Soldier and Sailor* series. With publications for young people such as this and the "Round Robin" series, we do not wonder that the Episcopal Church stands among the first in the interest which its young people take in missions. Every denomination would do well to publish similar pamphlets and try to make them as interesting and valuable.

MISSIONARY MAIL. Letters from Shensi to a Friend in Britain. Moir B. Duncan, M.A. Illustrated. 9d. Elliot Stock, London.

These are exceedingly interesting and instructive letters from a missionary of the Baptist Missionary Society to a friend in England, giving just what one wishes to know in regard to the country, people, and mission work, the need, methods, and results. The illustrations add much to the vividness and reality of the descriptions.

THE STUDENTS' CHALLENGE TO THE CHURCHES. Luther D. Wishard. 12mo. (Paper), 40 pp. Second edition, revised and enlarged. Fleming H. Revell Co.

This is a new edition of Mr. Wishard's stirring little booklet, calling for a volunteer movement among Christians at home to

* Any of these books may be ordered through Funk & Wagnalls Co., 30 Lafayette Place, New York

send out the young people who are volunteering for service abroad. Let every Christian read it carefully and prayerfully.

THE JEWS AND THE WORLD'S BLESSING. Rev. Jno. Wilkinson. 2d. Paper. Mildmay Mission, London.

This booklet is written to Christians interested in the spread of the Gospel, to prove from the Bible that the Gospel should be preached "to the Jew first" to-day as in the days of Paul and Barnabas. Dr. Wilkinson holds that this is not only the true method from a Biblical point of view, but that the converted Jews becoming missionaries would be most effective in the conversion of the world. We think there is an over emphasis as to the duty of seeking first to convert the Jews, who to-day, as in the days of the apostles, rejected Christ, and so they turned to the Gentiles. It is also true that comparatively few Jewish converts have become effective preachers of the Gospel, tho some of them are unsurpassed as Christian heralds. It is true that Israel is despised and neglected by too many Christians, and that greater efforts should be made to reach them, but, at the same time, this is the Gentile dispensation, and the greatest results have been from preaching to them.

WEST LONDON MISSION. Story of our work. 1900. Hugh Price Hughes, Supt. Pamphlet. Illustrated.

This mission is non-sectarian, and the report of its work for the past year is most interesting and stimulating. The mission church has nearly 2,000 members, and holds over 3,000 meetings yearly. Open-air meetings are frequent and effective. The work also includes temperance work, district visiting, thrift societies, social work, Bible and industrial classes, medical assistance, guilds, homes for aged and crippled, rescue work,

nurseries, etc. Contributions are received to relieve the destitute.

CENTENNIAL STATISTICS. James S. Dennis, D.D. 10c. Fleming H. Revell Co.

These invaluable statistics, prepared by Dr. Dennis with much labor for the Ecumenical Conference in New York, have now been revised and published in a second edition, and are offered for sale at ten cents each or in quantities at \$6.00 per hundred. The statistics, of which we gave a brief summary in our July number, were a revelation to the students of missions because of their accuracy and completeness. They necessitate a revision of the figures quoted by speakers on missionary topics.

THE ECUMENICAL CONFERENCE REPORT. 2 vols. 8vo, 500 pp. \$1.50. Publication Committee of the Ecumenical Conference, 156 Fifth Avenue, New York.

The definite and permanent results of the Ecumenical Conference on Foreign Missions will come largely from the published report, which is now in the hands of a special committee of experienced men. The plan includes three parts: 1. The story of the Conference; its inception, organization and conduct, and its place in the history of missions. 2. The contributions of the Conference, the papers, addresses, and discussions. 3. Appendices, including the complete program, the organization and roll, a list of missionary societies, a summary of missionary statistics, a carefully prepared bibliography of the best missionary books, and an index.

Originally, the price to advance subscribers was \$2.00, but the cost of the plates having been donated, the Committee is able to offer the two volumes to subscribers for \$1.50. They will be ready for delivery early in the autumn, and subscriptions may be sent to the Publication Committee,

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

The Cuban Teachers in Boston. What undertaking more novel or more beautiful did the world ever behold

than the one now in progress connected with the transport upon five vessels at government cost of the better part of 2,000 Cuban school teachers, gathered from all parts of the island, in order that they might gain a glimpse of the United States—their deliverer from tyranny—and might also gain increase of fitness for the performance of their tasks at home by a six weeks' sojourn and study in Harvard Summer School, with all Boston's store of good things near at hand and freely offered to minister to their enjoyment, to their social, intellectual, and spiritual improvement? It was a most happy thought, a scheme well laid and well executed; and is one greatly to the praise and honor of President Eliot, Mr. A. E. Frye, Superintendent of Education in Cuba, General Wood, Secretary-of-War Root, and all concerned. Well does the *Congregationalist* say:

When the history of the dealings of the United States with Cuba comes to be written by some later-day historian, he will find in the expedition of these teachers to the United States one of the most enticing and attractive themes for his pen. It is an experiment so unique in the annals of government and education. Every step of its history has revealed imagination, splendid executive ability, self-sacrifice on the part of all Americans concerned. Harvard, with all her splendid pages of past history, has never shown greater patriotism or more readiness to act as a pioneer in education than in this affair. To gather them together from the remote hamlets and towns of Cuba, bring them to the seaboard, and transport them to the United States has been the duty of Mr. Frye and the quartermasters of the United States army. To raise funds for their entertainment and education, to devise a proper curriculum, to engage suitable American teachers, to arrange informing and pleasant excursions, to procure men and women competent to

guard the spiritual, moral, and physical welfare of the Cuban teachers while they are in Cambridge, has been the duty of the corporation, the president and faculty of Harvard. Nearly \$66,000 of the \$70,000 needed have been subscribed by the public of Cambridge and Boston and alumni of Harvard.

Ministering to the Little Ones. Among notable works of mercy, the *Chicago Daily News*

Fresh Air Fund

should be named, which is devoted to the care of sick babies and their overworked mothers, and of children who greatly need to breathe the invigorating lake air. The expenses of the charity are met by the *News*. No other appeals are made than those published by the paper. "The sanitarium, which cost, with its equipment, over \$12,000, is on the North Shore, Lincoln Park, where the temperature is from 8 to 16 degrees less than in the average city residence. Last year 9,758 sick babies were cared for, 9,771 wearied mothers comforted, and 42,273 children made happy. The entire cost was \$8,632. Physicians, who give their service, are present each day at regular hours; bakers contribute food, and express companies carry bundles without charge. With a death-list of only 9 during the season, it need not be said that this charity is a life-saving institution of the first order."

Foreign Missions at Home.

The last annual report of the Massachusetts Home Missionary Society shows that it supports missionaries among Armenians, Greeks, Finns, Norwegians, Swedes, Italians, Poles, and French. It aids 31 churches and missions among these peoples, whose children are growing up to be a considerable part of a new Massachusetts. More than one-half of those added on confession to home missionary

churches last year were brought into these foreign churches.

Fruitful Missions. Our Baptist brethren are able to name 16 stations in the foreign field, which last year received each more than 100 to church membership. Verily, the home churches must look well to their laurels. Ongole, India, leads this roll of honor with 1,016 baptisms; Bassein, Burma, follows next with 652; and then come Hifuen, Kongo, 406; Rangun and Toungu, Burma, with 368 and 360; Banza Mantেকে, Kongo, 399, etc. In China, 162 were baptized at Ungkung, and 158 at Swatow.

C. M. R. C. Course. The Cross-Bearers' Missionary Reading Circle outlines the following course of study for the year 1900-1901:

I. Biographical.—1. Reginald Heber; Arthur Montefiore.

II. Historical.—2. Missionary Annals of the Nineteenth Century. Rev. D. L. Leonard, D.D.

III. Chinese.—3. Village Life in China. Rev. Arthur H. Smith, D.D.

IV. Sociological.—4. Christian Missions and Social Progress, Vol. II. Rev. James S. Dennis, D.D.

V. Periodical.—5. The Missionary Review of the World. Rev. Arthur T. Pierson, D.D., Editor.

For this literature and further particulars, address the president, Rev. Marcus L. Gray, St. Louis, Mo.

A Hero and His Reward. The first Baptist missionary sent to the Klondike had to reach the shore by going hand over hand along a rope stretched from the boat to a tree. When the church was organized they selected a lot to build upon. In order to hold the title, the missionary moved a bed and stove on the property and slept there. Three men the next day met him on the street, and one of them asked, "Are you the parson?" When he learned that he was, the man went on to

inquire, "Is it true you moved your bed and stove on those lots so as to hold them for the church?" He was told that it was. "Then here is \$10 for you to build the church." Said the other, "Put me down for \$15, and here is your money." The third said, "I don't believe much in religion, but I admire grit, and here is \$50."—*Christian Endeavor World*.

Repentance in the Indian Tongue.—Miss Maryetta Reeside is one of the Baptist missionaries to the blanket Indians. They have named her "Aim-de-co," meaning "Turn around and go the other way," and this because of what she has done for these Indians, in making them turn around and go the other way.

The Vexed Negro Question. For excellence, high and manifold, commend to us a lengthy article in *Zion's Herald* of July 11, upon "The Black Man," by Rev. L. T. Townsend. Speaking with fulness of information, and with the utmost of plainness, from first to last his utterances are conspicuously fair, discriminating, and charitable, whether as touching whites or blacks, in North or South. We could wish that the address might be republished as a tract, and be scattered broadcast all the land over.

A Blow at the Mosquito Coast Mission. The Moravian Mission which for over fifty years has labored with marked success on the Mosquito Coast (Department of Zelaya, Nicaragua), has been dealt a dastardly blow by the Nicaraguan government. This is the passage of a law compelling the Moravian schools to be conducted in Spanish—altho the people speak only English—and that religious instruction be ruled out of the regular curriculum. This has necessitated the closing

of the mission schools, and the sending of Christian children to wretched Roman Catholic government schools, taught by schoolmasters who are ignorant and immoral, and among whom no girl over twelve years of age is safe from molestation. The government seems to think that the Moravian converts know too much for a corrupt government to handle them. Pray for this mission so sorely tried.

Missionaries in Colombia are having some painful experiences. Those in Bogota and Medellin have been cut off from regular communication with the homeland for over nine months. Martial law extends even to Barranquilla, where evening meetings are impossible since a man is arrested if found on the street after six o'clock.

EUROPE.

Mary Jones and her Bible. Tho the thrilling story has been told of her momentous quest for the coveted treasure, involving 6 years of toil and saving, and a journey on foot of 25 miles and home again, perhaps *not* every body has heard that the identical copy of the Scriptures in Welsh thus secured by that devout and determined girl is lovingly preserved in the library of the British and Foreign Bible Society in London, an organization whose origin can be traced directly to that longing and that endeavor.

Growth of the Y. M. C. A. While in 1883, the year in which the National Council was formed, there were only 188 Associations within the area represented by the English union, with a membership of 29,214, there are now 367 Associations, reporting a membership approximating 65,000, in addition to many auxiliary

societies, which have been affiliated, with a membership of nearly 14,000. The value of buildings owned by the Associations has increased during the same period from £153,637 to £548,020.

Barnardo's Homes. According to the recent annual report of "The National Incorporated Association for the Reclamation of Destitute Waif Children," it appears that the number of children dealt with during the past year by Dr. Barnardo attained the record total of 13,288, of whom 8,840 were fresh applications. The income for the year was £147,094, being £3,245 in excess of the preceding year; but a very large overdraft on the bankers existed on the 31st December, for the new admissions of absolutely destitute children numbered 3,011, a total wholly unprecedented in the 34 years' history of the homes, and largely in excess of the total admissions by all other similar institutions throughout the kingdom during the same period. Dr. Barnardo is now in America.

Work of the S. P. G. The venerable Society for the Propagation of the Gospel in Foreign Parts, at the end of nearly 200 years of existence, makes this report as to the number of toilers in the foreign field:

The total number of clergymen on the society's list in 1899, including twelve bishops, was 787. This included 172 natives in Africa and Asia. Of the 613 English or colonial clergymen, 39 are chaplains in Europe. There were 127 in Asia; all, or most all, are missionaries to the heathen or Mohammedans. In Africa, with St. Helena, Mauritius, and Madagascar, 145; most of them in the South African colonies, where the work is both among the white colonists and the native tribes. In the Dominion of Canada,

211; almost all are for colonial ministration, but 6 are missionaries to the heathen. In the West Indies and Central and South America 51, of whom 12 are missionaries. In Australasia and the Pacific 42, of whom 8 are missionaries, 2 of them being Chinamen at Honolulu.

The women missionaries of the S.P.G. are engaged and employed by the Women's Missionary Association, which works to a large extent independently. The number of these in the last annual report was 80, of whom 10 were in South Africa, 4 in Madagascar, 6 in Japan, 1 in China, and all the rest in India. Most of them are engaged in school work. Of the 80, about a dozen are wives of missionaries. Apparently the Women's Association employs some wives, but not others.

Aid for Missions in Bible Lands. In 1854 a society was formed in Britain known for years as the Turkish Missions' Aid Society, but now as Bible Lands Missions' Aid Society, which has no representatives of its own in the regions designated, but simply gathers funds regularly for the support of various American agencies, notably the American Board. During the forty-six years which have elapsed, more than \$500,000 have been thus generously contributed and expended; more than half of this sum carrying blessings to Asiatic Turkey, with liberal sums also going to Persia, Syria, and Palestine, European Turkey, Egypt, Greece, Arabia, Cyprus, etc.

German Beneficence. The American and the Briton sometimes flatters himself that the expansion of the Kingdom of Heaven upon earth has been committed almost wholly to Anglo-Saxon hands; and in particular that Protestant Germany by com-

parison is derelict exceedingly. But whoever examines the Handbook of German Home Missions will be certain to discover facts, not a few, well calculated to correct such misapprehension. The number and variety of beneficent institutions named are refreshingly large. Among them are such as these: Hospitals for the sick and indigent, 359, with 159,145 inmates; 10 homes for cripples; 148 holiday homes for children, to which 28,744 were admitted; 68 White Cross societies, reaching 14,537 cases; ex-convicts' homes in which 32,109 found refuge and friends; 71 city missions, etc., etc.

German Missions. — Yearbook, Saxon Missionary Conference, 1900. The sixteen German Protestant missionary societies show the following statistics:

	1897.	1898.	1899.
Principal Stations.....	471	485	502
Native Christians.....	315,064	329,686	346,495
Missionaries.....	751	786	812
Mission Sisters.....	—	—	75
Ordained Native Helpers.....	121	126	131
Other Native Helpers.....	3,766	3,995	3,989
Teachers.....	2,176	2,255	2,366
Schools.....	1,517	1,634	1,730
Scholars.....	73,961	79,952	83,391
Catechumens.....	—	—	32,795
Income, Marks.....	£3,738,292	4,346,029	4,317,800

Exit Exile to Siberia. Russia is by no means a synonym for civilization and humanity, and yet, even the czar now and then performs a notable good deed. As illustrations we recall the Peace Congress of two years since, and the enfranchisement of millions of serfs in the sixties, an act worthy to stand in the category with Lincoln's Emancipation Proclamation; and now the ukase ending forever the monster injustice and cruelty of hurrying mere political offenders, or men and women merely suspected or disliked by the officials, into the

horrors of exile in remote Siberia. And it was high time. For three centuries and more this procession of the doomed had been moving eastward into the unknown, including among the victims not less than 1,500,000. Tho so slowly, verily the world *does* move toward intelligence, and justice, and righteousness.

A Russian Missionary Society. The Orthodox Missionary Society, having its seat in Moscow, has in the

29 years of its existence, collected 6,000,000 rubles, and converted 120,000 heathen and Mohammedans. It numbers 11,427 members, and possessed, January 1st, 1899, a capital of 5,238,155 rubles. In the Altai Mission, with 15 churches, in the last reported year (1898) there were 449 baptisms; in the Kirghish Mission, 59; in the Yenisei, 33; Obdorsk, 28; Kamchatka, 178; Irkutsk, 1,199; Transbaikai, 311; Japan, 970; total, 3,539. In Japan they now number 24,530 members, in 226 congregations.—*Calwer-Missionsblatt*.

Appeal for Robert College. The trustees of this justly famed institution upon the Bosphorus have just authorized the appointment of three new professors, the erection of new buildings for recitation rooms, laboratories, and a gymnasium, and the raising of a fund for keeping up the library and apparatus. These enlargements call for about \$250,000. During the last thirty years the college has educated more than 2,000 young men of various nationalities, many of whom are having important influence in public affairs in the East. In appealing for an increase of the endowment fund, the trustees say:

It is, of course, possible, that within the next fifty years Russia may take the city. This event has been regarded as near at hand for more than a hundred years.

Her chances are no better now than they were in the last century. The appearance of Germany as a great military power in Asia Minor is a new factor which diminishes her chances. If Russia should come to Constantinople it would be with the consent of the great powers, and it is altogether improbable that the great Protestant and Catholic powers would allow her to ignore their rights. There is no reason to suppose that it would be necessary to remove the college to Smyrna, or any other place, if its affairs were conducted with discretion and with proper consideration for the new order of things. As we have no political ends in view, there is no reason why it should be more difficult to adapt ourselves to a Russian than to a Turkish government. On the whole, it may be said with confidence that there is nothing in the political situation to disturb our faith in the future of the college. Its future depends, under God's blessing, upon its friends and administrators.

ASIA.

India Changing for the Better. When we bought our home in Sirur, there was included

with it a small heathen temple with two cobras, which were the god and goddess of the shrine. The cobras disappeared into a thick cactus hedge, and have been there for nineteen years. In the Sirur station girls' school there are 90 girls, representing nine different castes. All come to the school but the Brahmans. A course of instruction from the primary through the high school is given, and sewing and cooking are taught. Famine has broken down the barriers between us and the people in all the villages. Where previously they allowed the dogs to bark at us, they now greet us gladly. The Sirur station distributed 500 big sacks of grain to the starving people during the present famine, and through that means we were able to save thousands of lives.—*Mrs. Richard Winsor*.

The Betterment of Women.

The younger generation of Hindus and Mohammedan boys do not believe or act as did those of a generation ago. Heretofore woman has not been the companion of man, and this was greatly to her detriment as well as to his. Now the men are beginning to understand that their women must be trained to share in all the life in the home, and in all the life of the people. An interesting fact is stated that, in Baroda, a purely native state, where twenty-five years ago there were but two girls' schools with 22 pupils, now, under the superintendence of an Indian Christian lady, there are 108 schools with over 9,000 pupils. This is but an illustration of the change that has taken place. The report also speaks of the social changes.—*Rev. R. A. Hume.*

Mohammedans in India.

Public discussions on religious questions are not so common in Western India as they are in the Punjab and northwestern provinces. The bishop of Lahore has lately been giving lectures to Mohammedans, followed by open discussion of the subject. More than a thousand people went to hear the bishop, as well as the arguments of Mohammedan scholars. The scene in the second lecture in the courtyard of the Rang Mahal (American Presbyterian Mission School), is described as follows by the *Morning Post*:

At the time of the bishop's arrival a dust-storm was blowing, making the air dim, and extinguishing most of the lamps. The situation looked unpromising, but the *al fresco* auditorium really prevented the air from becoming intolerably stifling; and the very mixed audience responded in a remarkable way to the bishop's appeal for a quiet hearing. For some 50 minutes the lecturer steadily set forth his subject, "Zinda Rasul,"

i. e., the living apostle, unfolding the evidence from Scripture and history for the Resurrection of Christ, adverting to the fact that among all the divine messengers (Rasul) acknowledged by Islam, Jesus only is designated as the Living Messenger, and drawing therefrom the conclusions as to His claim to be the true Mediator.

Then followed a long discussion, in which two *maulvies* took a leading part. The first man had given himself away, and when quiet was restored the second began. He went back to the bishop's first lecture, in which he had quoted a verse from the Koran, where God exhorts Mohammed to ask forgiveness of his sins. He dwelt on the "sinlessness of Mohammed," saying that the prophet's confessions were mere acts of humility. But the bishop replied that the *maulvie's* argument might hold good as far as Mohammed's own confessions of sin were concerned, but what about the Creator's command in the Koran that he was to confess his sins? When the discussion was closed the crowd broke up quite peacefully, and there was at least no bad blood aroused as between Christians and Moslems, and the interest aroused in the city leads one to hope that friendly, helpful discussions may continue and bear good fruit.

Already the Mohammedans in the Punjab have addressed a remarkable communication to the bishop, in which they have expressed a desire to accept the truth, and to bow in submission to the Prophet who transcends the whole world in purity of heart, excellence, Divine power, and moral rectitude, when they are fully satisfied on all points.—*Bombay Guardian.*

A Breach in the Family System.

At a recent meeting of the legislative assembly of the Madras Presidency, a law was adopted which will make a great breach in the family system which now dominates the Hindus. It enacts that every Hindu shall have the right of private property in everything that he earns in any

position which he has attained in consequence of special education (for example, as doctor or advocate), even tho his education has been defrayed out of the common family purse. It was a Brahman who brought forward this proposal; it was strongly opposed by some, altho on the whole the educated Hindus were in favor of it. However it may be received at first, it is likely to initiate most important changes, and the most striking thing about it is, that it is a measure of social reform proposed on Hindu initiative, and touching a point which perhaps more than anything else has been fatal to the development of personality and character among the Hindus. The common family life leaves little scope for individual responsibility or personal initiative. It is, therefore, with the greatest interest that we as missionaries watch a change in this direction.—*Nordisk Missionstidskrift*.

A Native State open. An article in *Our Missions* by the Rev. H. G. E. de St. Dalmas announces that on January 27th, 1900, the prime minister of the state, Khan Bahadur Maulvi Syud Abdool Jabbar, C.I. E., assured him that the government of the state could not object to Christian preaching in towns and villages, if the people did not object. With the minister's permission Mr. de St. Dalmas communicated this decision to the British political agent. The assurance thus formally given by the highest official of the state may properly be regarded as a declaration of religious liberty. Henceforth the Gospel may be freely proclaimed in all parts of the Bhopal State where the people do not object. We hope that this decision on the part of the enlightened Dewan may be regarded as a pre-

cedent hereafter to be followed by all the feudatory states of the Indian empire. Those states which do not grant religious liberty should be made to understand that their attitude on this question is an undeniable mark of political as well as intellectual and social inferiority, and stamps them as entirely behind the age.—*Indian Witness*.

A Century Ago and Now. The solitary missionary at Calcutta one hundred years ago is now represented by upward of 150 men and women laboring at 28 principal centers. They are assisted by a staff of more than 1,700 native Christian workers, of whom nearly 500 are women! The mission which was then "in its infancy" now has a membership of 11,000 among nearly 90,000 avowed adherents. These figures in themselves represent a great work in such a country and among a people so firmly bound together by religious prejudice, but it is becoming increasingly evident every year that a profound impression has been produced upon Hinduism by the silent action of Christian truth during the past century, and that the number of avowed conversions by no means adequately represents the actual results of Christian work.—*L. M. S. Chronicle*.

A Nestor Departed. In the recent death of Rev. D. L. Brayton, American Baptist missionary in Burma, a service of 62 years was ended. His work was chiefly among the Pwo Karens, for whom he lived as well as labored. To Mr. Brayton they owe possession of the entire Bible in their own language, a hymn-book, commentaries on the Scripture, and other literature. During the 62 years he made but two visits to his native land, the first of which was exceedingly brief, his errand

being to convey thither his invalid wife and daughter, and that errand having been accomplished, and an opportunity for return offering itself, he did not allow himself even the coveted privilege of a visit to his mother, but hastened back to the scene of his former labors.

A Beggar Bankrupt. The begging profession in Madras has apparently ceased to be as paying as it was; for, according to *Fort St. George Gazette*, a beggar has gone bankrupt. It is rather peculiar to read in the list of insolvents "Arasana-palai K. Ragavacharry, a beggar, residing at No. 86 Tholasingaperumal Covilstreet, Triplicane, Madras."

Orphan Relief. The Irish Presbyterian Mission at Ahmedabad have been caring for 4,000 orphans. The Presbyterians in Rajputana have given refuge to 1,200. At Ahmedabad there is also a Hindu orphanage with 800 famine children. The Methodist Episcopal Mission in Gujarat are planning to take 2,000 children. All over the famine area are missionaries taking in children by the fifties and hundreds. The Marathi Mission of the American Board has cabled that they are prepared to assume the care of 2,000 famine children if their support can be promised. Letters since then say that Indian Christians want to join in the good work and care for 500 more. In the native states the condition of the children is terrible. They are being picked up as living skeletons by the scores each day at different centers. The total number of small children being fed daily on government relief works is over 1,500,000. A missionary writes of dogs and jackals devouring the weaker ones who fall uncared for.

The Chinese Horror. Seldom has Protestant Christendom been under a strain of solicitude so severe and so lengthy as of late under the uncertainty as to whether the hundreds of missionaries in and about Peking were alive or dead. And the situation, altogether, is without precedent among civilized nations; week after week passing and not a word of reliable intelligence to indicate whether some scores of official representatives of the great world-powers were safe under the protection of the Chinese rulers, or the victims of insult, massacre, and mutilation. We are rejoiced at last to hear of the safety of those in the legations on August 3d, and while their position is one of great danger, their lives are in God's hands and it is certain that the glorious Gospel will not suffer defeat and expulsion, but, instead, the day of its complete victory will be marvelously hastened.

Prayer for Missionaries. The Presbyterian Board of Foreign Missions have issued an appeal for special prayer for their missions and missionaries in North China. "Our missions in China are larger than those of any other board in the world except the China Inland Mission. We have in the empire 7 missions, 22 principal stations, 309 out-stations, 194 foreign missionaries, 594 native helpers, 92 organized churches, with 11,214 communicants; 217 schools and colleges, 2 printing presses, one of which at Shanghai is the largest mission press in the world, employing 135 workers, and issuing last year 67,625,660 pages of religious matter; and 16 hospitals, 13 dispensaries, which treated last year 143,491 patients. The maintenance of this extensive work requires an annual expenditure of \$188,227." No time is set for prayer,

but pastors and people will certainly remember these imperiled missionaries at the throne of grace.

Are the "Boxers" Buddhists? If the "Boxers" are operating under Buddhist inspiration, it isn't quite clear why they should attack Roman Catholics as "foreigners." The Romanists have some claim to be recognized as an indigenous element of Chinese society. They have been in China as long as the Tartar dynasty, or, for 500 years. They are a part of the people, though half a million may be an inconsiderable part of 400,000,000. Still, they are not "foreigners." And as to the religion, Buddhism is as much an exotic as is Romanism, or, for that matter, as is Protestantism. The edict against both Roman and Protestant Christians, 200,000 copies of which were said to have been circulated in one day in June last, in Tientsin by the "boxers," was of Buddhist origin, and charges the Christians with being "insolent to the gods" and "rendering no obedience to Buddhism," in consequence of which "heaven and earth" were enraged; hence came drought. Coupled with this was the promise of "gentle showers" if they would but expel these Christians from the land, to accomplish which they would be aided by "eight million spirit soldiers, who will descend from heaven, and sweep the empire clean of all foreigners." The enlargement is, "Then will the gentle showers once more water our lands, and when the tread of soldiers and the clash of steel are heard heralding woes to all our people, then the *Buddhists' Patriotic League of Boxers* will be able to protect the empire, and bring peace to all its people." This was followed by the appeal: "Hasten, then, to spread this doctrine far and wide; for if you gain one

adherent to the faith your own person shall be absolved from all future misfortune. If you gain five adherents to the faith your whole family will be absolved from all evils, and if you gain ten adherents to the faith your whole village will be absolved from calamities." That is Buddhistic, not Confucian. "Those who gain no adherents to the cause shall be decapitated." Then it is a Buddhistic missionary propaganda. "For until all foreigners have been exterminated the rain can never visit us." Then it is a bread-riot that is on in China. Crediting them with sincerity, this is a recognition of religion as the basis of prosperity; vice brings misery. Something better than Buddhism can be built on that base. Buddhism has no claim to preeminence over Confucianism as a national religion. * *

A Missionary Museum. What good may be achieved by such a museum will be seen by the following extract from a letter of Rev. Hunter Corbett, who is in charge of one at Chefoo: "We were all made glad by the safe arrival of the case containing the stuffed tiger. As soon as landed we had it carried to our Y. M. C. A. buildings, and had the tiger put on a high platform in the center of a room. It looks so lifelike that many start back when they see it, fearing it might spring upon them. We have now had it on exhibition four days, and the rush of visitors has been such that I have been obliged to call in two extra preachers from the country to assist in the work. . . . The first year we opened this place 71,500 visitors were received. Every one heard the Gospel preached, and received tracts and books to take home. We have had visits from officials and rich men, also from women and children, people whom

we could not reach before opening the museum. . . . We have now some earnest Christians workers, who were brought to a knowledge of the truth through this work. The people as a class are much more friendly than formerly. Much prejudice has given way, and we are now greeted on the streets, and treated as friends by many who used to pass us as unworthy of notice. I have lately returned from a two months' journey, itinerating in 12 counties. In many centers I found men who had visited our Y. M. C. A. center at Chefoo, and who openly testified to the people something of what had been seen and heard there."

The Lord's A pamphlet of
Host in about 50 pages has
China. recently reached
this office which

presents to the eye a thrilling object lesson. It is a list of all the Protestant missionaries, 2,818 in number, to be found in the Celestial Empire as the century is closing, together with their Chinese names, name of mission and station, with postal address and date of arrival. The number of societies represented is 57. Almost 3,000 men and women with the Word and the Spirit for weapons. What can withstand them? As evidence of marvels at hand, it is to be remembered that it took 30 years to produce the first 6 converts in China; 30 years more to turn them into 6,000; while during the last year alone, more than 6,000 converts were gathered in.

Japanese There are in Japan
Christians. 120,963 enrolled
Christians, of

whom 53,924 are Roman Catholics, 41,808 Protestants, and 25,231 Greek Catholics. If we include their un-enrolled children and other dependents this would give about 225,000

souls, or about one-half of one per cent. of the population of Japan outside of Formosa. This comparatively small body has already furnished 1 cabinet minister, 2 justices of the supreme court, 2 speakers of the lower house (one twice elected), besides several vice-ministers of state, heads of bureaus, justices of the courts of appeals, etc. In the first diet, the speaker, the chairman of the committee of the whole, and 11 other members were Christians out of a total of 300 members, nearly nine times the normal proportion. In subsequent diets the proportion has never been less than four times the normal. In the present diet the speaker and 13 other members are Christians, one of them elected in a strongly Buddhist district by a majority of 5 to 1. In the executive committee of the great liberal party last year 2 of the 3 members were Christians, and 1 of them this year is a Christian. In the army there are 155 Christian officers, or about 3 per cent.; of the 3 largest battleships 2 are under the command of Christian captains. In the universities there are many Christian instructors and students. Six graduates of one of the best government colleges are now studying abroad and 5 of them are Christians. Three of the great dailies of Tokyo are under the control of Christian men, and in several others Christians are at the heads of departments on the editorial staff. The most successful charitable institutions are under Christian leadership. This prominence of Christian men is not due to accident, but evidently must be attributed to the stimulus which is the product of Christian faith. Most of these leading Christians are Protestants, the effect, doubtless, of the emphasis put on education in Protestant missions.—*The Independent.*

Korean "I once asked a
"Politeness." Korean woman,"
 said Mrs. W. M. Baird, "if no Korean man loved his wife. After considerable hesitation the woman replied that there might possibly be such a case, but it was very rare. The wives are selected in childhood and without regard to their suitability. The absence of home love is one of the pitiable features of the Orient. There is really no home life in Korea, because women are not recognized in the home. If a man meets his wife on the street he does not notice her, while she, if she sees him in time, slips out of sight if she can. When Christian homes are established the women find a measure of love hitherto unknown to them."

The Crown Prince of Siam has matriculated at Oxford.

AFRICA.

Let Britain be The Omdurman
Bold. correspondent of
 the *London Times*
 has been calling for a modification of the governmental order by which Christian missionaries are kept out of the Sudan. He says: "The value of missionaries to a state lies not in the proselytes whom they convert, but in the lives they lead. A government must be strong and self-reliant indeed if it can afford to order such men out of its dominions. It will be stronger still when it allows them to return."

First Twins The *C. M. S. Glean-*
to be Spared. *er*, in the account of
 a baptismal service
 on the Niger, says: "Of those baptized there were 7 men, 8 women, 9 boys who could answer for themselves, and 11 children from nine years old and under. The youngest of the children baptized aroused the keenest interest of every one in the church, being twin girls.

They are three months old and are the first that have been allowed to live at Akwukwu. The custom at Akwukwu and other Ibo towns is to destroy twins as soon as they are born. The parents of these twins being Christian adherents would not consent to their children being destroyed, and altho the whole heathen population became bitter against them they stood firm. It is the religion of Christ alone that can effectively eradicate this inhuman custom, which has long been the curse of Iboland. The mother of the twins, Nwabunnu, that is '*child is salt*,' is one of the women baptized, and she received the additional name of Rachel. I dare say it will interest you to know the names of the twins. One is Mary K'uwakwuluje, and the meaning of the native name is, 'Let the world talk and go on their way.' The other is Martha Kaosadolu, that is, 'As God hath determined.' So that the idea that the two names are intended to convey is this, 'Let the world talk what they like and go their way, yet nothing will happen to the children but what God hath determined.'"

Sunday on the Mrs. Sheppard, of
Upper Kongo. the Presbyterian
 Church, South,
 gives this vivid picture of a scene likely to be witnessed almost any day: "On Sunday morning the bell that rings at 6.30 on week days for the workmen to assemble is silent, for to-day the people are entirely free. Some of them sit around in groups, laughing and talking; others are getting out their clean piece of Sunday loin cloth; while the better-to-do, usually the personal people of the missionaries, dress up in their cast-off clothing. In this latter class we often see some very peculiar combinations of men's and women's apparel. One

man will have two shirts, but no pantaloons; this, however, is no obstacle to the native, for he puts his legs through the sleeves of one, tying the body of it around his waist with a string. He gets the other on all right, with the exception that the hind part is in front, and the parts usually not exposed to view are left to flutter in the morning breeze. After this his feet are thrust into a pair of cast-off shoes of a missionary, who wears number nines. His costume is very novel and quite original. He was not dependent upon Paris fashion plates for his idea. Here comes another. He is in luck, and feels his importance as he walks up the center aisle of the church in a long snow-white robe, in which people at home do not usually appear in public. Here comes a woman. She is one of the 'high flyers,' and holds her head aloft, for she is wearing clothes made in the great country of the white man, and made especially for a woman. I will not try to describe her costume. It struck me, however, that in making her toilet she must have gotten things on in the inverse order."

Typewriters Few things illustrate the march of events more pointedly than the receipt by us of a typewritten letter from a Central African potentate. Some time ago English friends sent King Daudi Kasagama, of Toro, a typewriter. The letter was written on it by the king himself, and is intended for the kind donors of the typewriter, as the following translation shows:

To my brethren and friends in Europe (*i. e.*, England), who have sent me my typewriter. I trust you are well, my friends, and salute you most warmly. I am now writing this letter to you to thank you for the typewriter. You have sent me a very good present, and I am very pleased, and have already learnt to write well on it. Here all is prosperous, and we are doing well. Good-by;

may God, our Father, keep you. I am your affectionate friend,

KASAGAMA DAUDI KABAKA KYEBAMBE.

—*C. M. S. Intelligencer.*

"Sodom Burnt A curious illustration of the many difficulties that must confront a translator of the Bible in a heathen land is given in a recent letter by Archdeacon Walker, of the C. M. S. mission in Uganda. Pilkington had used great care in translating the Old Testament; nevertheless, he had used the same Uganda word for "brimstone," which, in everyday speech, designates a match. Archdeacon Walker was, therefore, not a little amused recently when a native Christian came to him to know how it was that Sodom was burnt up with matches, when, as the missionary told them, matches were of recent date!

MISCELLANEOUS.

Christian Nations Rule the World. It is well worth while, as a stimulus to faith and courage, to note the significant fact that, as the nineteenth century nears its end, the political sway of the world has almost wholly passed from the hands of Pagan and Moslem potentates, only China, a few regions lying adjacent to Arabia, a little spot in Siam, and in Africa, Morocco, and a desert tract about Lake Tchad, remaining theirs. But the entire Western Hemisphere, Europe, and Australia, the bulk of the Dark Continent, India, the Malay Archipelago, and the Pacific Islands, are under Christian rulers.

The Bible to Every Creature. Of the 2,000 distinct languages and dialects which are roughly assumed to be current to-day, only about 400 are honored with translations of the Holy Scriptures. But, when the list is examined, it is found that among these

are the conquering languages, which year by year swallow up and take the place of the weaker forms of speech; they are the giant languages, which supply 80,000,000, like Urdu in India, or 200,000,000, like the English. Then come the moderate-sized languages, which have the prospect of a long duration. Other varieties follow; but last on the list are the moribund languages, whose fate is sealed. It is impossible to say why this happens. Of the great Celtic family, Cornish is dead, Manx is at its last stage, Gaelic and Erse are waning; on the other hand, Welsh and Breton promise to last forever.—*Bible Society Reporter*.

Longevity of Missionaries. An inquiry recently made of us has led to the discovery of a fact, as interesting as remarkable, in regard to the low death-rate among missionaries of our board within the last 10 years. During this decade, 1890-1899 inclusive, there were on our mission rolls each year an average of 545.6 persons, while the deaths have averaged but 4.7 persons per year. This is at the rate of 8.6 deaths per thousand. This is an extraordinary low rate. An expert in life insurance has informed us that the tables of 28 American life insurance companies in the United States show that an average of deaths among their insured during the same period was 13.5 per thousand, a rate greater by 4.9 per thousand than among our missionaries. There is no difference between the class of persons accepted by insurance companies and those employed by our board, tho among the latter the proportion of women is doubtless considerably larger than would be found among the insured in this land. This proportion of women would probably be regarded by

insurance companies as increasing the risks. This makes the fact we have stated all the more remarkable. The period covered and the number enrolled would seem to be sufficiently large to make a fair induction. We should much like to know what is the experience of other foreign missionary societies in this line. Our record would seem to show that foreign missionary service does not involve special risks of life, and that those who go to distant continents and islands to preach the Gospel do not, in the sense in which the phrase is commonly used, "take their lives in their hands."—*Missionary Herald*.

Not Peace, but a Sword. Lord Salisbury has lately taken the opportunity of inculcating caution on the part of missionaries, especially those working in Mohammedan lands. Tact and care are, without doubt, needed by all who seek to win a way for an entrance of the message of salvation, but unprejudiced students of missions will not readily admit that missionaries are specially lacking in these necessary graces. It certainly would be wrong and foolish, because of possible danger to disobey the plain command of our Savior to evangelize the world. As Sir Herbert Edwards once remarked in India: "Above all, we may be quite sure that we are much safer if we do our duty than if we neglect it, and that He who has brought us here with His own right arm will shield and bless us if, in simple reliance upon Him, we try to do His will."

To all who pray "Thy Kingdom come," the present crisis is a clarion call to prayer for those who have left home and country to labor among the heathen, for the native converts, upon whom the brunt of persecution is so apt to fall, and

for all those who in any way have the direction of affairs at this juncture.—*Edinburgh Medical Mission Society.*

Honor to Medical Missionaries. Not enough has been said concerning "Medical Mission Day" at the late Ecumenical Conference. Among the rest, a reception to the medical missionaries present was held in the Calvary Baptist Church, with these veterans among them: Dr. James C. Hepburn, who went to China in 1841, accompanied by his devoted partner of so many years; Mrs. Samuel F. Green, widow of Dr. Green, who went to Ceylon in 1847; J. Hudson Taylor, China, 1854; Dr. Jacob Chamberlain, India, 1859; Dr. T. S. Johnson, India, 1862; Dr. R. H. Nassau, Africa, 1861, and Dr. Clara Swain, the first woman medical missionary, sent to India in 1870, and many others. Along the wall at the back of the platform was hung, painted in scarlet and gold, and measuring nearly thirty feet in length, the words, "He sent them to heal the sick and preach the Gospel." Beneath these, in smaller type, were the words, "They rest from their labors, and their works do follow them," also in scarlet and gold; while beneath these texts were hung nine rolls of names of departed heroes and heroines, 115 in all, only 7 of whom were women.

Dr. Dowkontt gave an address on "A Century of Medical Missions." Tracing the history of John Thomas and of John Scudder and his sons in India, mention was made of the early pioneers of the cause of medical missions in other lands—Africa, China, Ceylon, Siam, and the Islands of the Sea. When the nineteenth century began there were but 2 medical missionaries, John Thomas, an Englishman, and Vanderkemp, a Dutchman.

Thomas died in 1801, and Pearson went to China in 1805. Thus at the close of the first decade there were still but 2. Vanderkemp died in 1811, but John Scudder went out in 1818, so in 1820 there were still only 2, and so to the end of the third decade. The fourth decade marked quite a revival in the cause, no less than 10 men being sent out, 8 from Great Britain, and 2 from the United States. During the fifth decade—1841-1850—29 were sent out, so that, in the year 1850, there were 39 medical missionaries in the world. By 1860 there were 56; in 1870, 95; in 1880, 164; in 1890, 356; and by the end of 1900 there will be fully 700.

Westward Movement of Population. An interesting matter in this great and growing country of the United States is to watch the "center of population"—so called—as it moves steadily westward. So rapid is the change of position that even students of political science find it difficult to keep track of it. A writer in the *Boston Transcript*, looking into the migration of this "center," writes:

In 1790 it was 23 miles east of Baltimore. Between then and 1800 it moved 41 miles almost due west, to a point about 18 miles west of Baltimore. By 1810 it had moved to a point about 40 miles northwest by west from Washington. By 1820 it had moved 50 miles to a point about 16 miles north of Woodstock, Va. Between 1820 and 1830 it moved 30 miles westward and southward, to a point about 19 miles southwest of Moorefield, now in West Virginia. In 1840 it had swung a little north of westward and traveled 55 miles to a spot about 16 miles south of Clarksburg, West Virginia.

Another drop to a southerly course occurred in the next ten years, during which Texas had been annexed, the center again traveling 55 miles, and settling at a point 23 miles southwest of Parkersburg, West Virginia. By 1860 it had taken a northward turn once more, and stopped about 20 miles

from Chillicothe, O., 81 miles from its last location. In 1870 there were some errors of enumeration, which probably threw it somewhat too sharply northward, carrying it 42 miles, and leaving it 48 miles east by north of Cincinnati. Another 10 years found it 58 miles further on, and once more on almost the same parallel as in 1860. Between 1880 and 1890 the migration from the North southward, which followed the Civil War, was corrected, and the movement was 48 miles west by north, to a place in southern Indiana, on nearly the same parallel as in 1870.

The "center" has thus moved a little over 500 miles in a westerly direction, with a comparatively small variation north and south. As yet mathematicians are not able to "locate" where the "center" is likely to rest for the next ten years.

The Little Done, the Undone Vast. Those who profess some acquaintance with India disparage mission work, need be cause for no great wonder. It would be easy, for example, to pass through Jalalpur and remain quite unaware of anything that witnesses to the Gospel of Christ. It is still our day of small things. The world goes its way; the market is thronged, the shops are busy, and the crowd in the street is absorbed in the struggle for wealth. In out-of-the-way places, and by quiet methods, does the Church of Christ carry on its work.

Jalalpur is a town of 11,000 inhabitants; its converts (Hindu and Mohammedan) can properly be reckoned on the fingers of one hand. Round it lies a district of 182 villages, *in only one of which* is there any work for Christ. To the north lies a district with 115 villages, *in none of which* is there, so far as we know, *one single Christian*, and in the vast majority of which *the Gospel has never been preached*. Cross the British border to the north again, and we find ourselves in an extensive hilly region, running for 50 miles up to the eternal snows of Kashmir. Through this region you may go from east to west for

100 miles or more, and meet no sign or token of the Son of Man.

In an ordinary atlas you may cover with the tip of your finger the whole of this district, and to you, perhaps, it may seem a matter of small import that there should be only 2 European missionaries, with a handful of helpers, to "work" it. But to us who are on the spot, face to face with its needs, and conscious of our inability to do more than touch the veriest fringe of the work, things look differently. Can you wonder that we sometimes say, who is equal to these things?—that sometimes our faith fails us as we see reinforcements—nay, the necessary funds and equipment for present work—so slow in arriving? How many generations are to come and go in these villages, like the silent waves, ebbing and flowing on the shore of some unexplored sea, and no one to heed?

"Knowledge and power have rights; but ignorance and weakness have rights, too." The rights of these unevangelized villages, with their dark histories of sin and suffering, appeal to us for fulfilment.
—DR. HERBERT TAYLOR.

DEATH NOTICES.

Rev. D. L. Brayton, The American Baptist Missionary Union and the Baptist missions in Burma have suffered no ordinary loss in the death of Rev. Durlin Lee Brayton at Rangoon, Burma, April 23, 1900. He was nearly 92 years of age, being not only the oldest missionary in Burma, both in years and in service, but was the Nestor of the entire missionary force of the Union. He was for years the associate and fellow laborer of Adoniram Judson and the other early heroic names of our missions, and by his deep piety, ardent industry, and unselfish devotion, continued the traditions and the inspiration

of the early missionary days to the present time. He went to Burma in 1837, having been appointed a missionary June 12, and labored continuously in the Pwo Karen Mission, with only two visits to America, in 1842 and 1870. It has been more than 28 years since he sailed for Burma the last time, and to the present generation of American Baptists his face was unknown, altho his name and his work are among their most cherished possessions.—*Baptist Missionary Magazine*.

Cyrus Hamlin, One of the most honored missionaries of the century, Rev. Cyrus Hamlin, D.D., LL.D., died at Portland, Maine, on August 8th, at the age of eighty-nine. Dr. Hamlin was one of the noble veteran missionaries to Turkey, where he was engaged in educational missionary work under the American Board for over twenty years. He was the founder and first president of Robert College, Constantinople, and the author of two fascinating books on missionary life and work, "Among the Turks," and "My Life and Times." We expect to give a more extended sketch of Dr. Hamlin in the near future.

D. B. McCartee Divie Bethune McCartee, M. D., Japan. passed away in San Francisco, Cal., on June 17th, having returned to America in enfeebled health in January last. He was born in Philadelphia, January 13, 1820, and went to Ning-po, China, in 1844, and to Japan in 1872. He was one of the ablest missionaries of the American Presbyterian church, and his services in Japan were highly valued by the government, from whom he received the decoration of the "Fifth Order of the Rising Sun." He was a man of

many accomplishments and a rare linguist, having an exceptional knowledge of both Chinese and Japanese. In a later issue we expect to publish a portrait and further sketch of his life and work.

David Herron, Rev. David Herron, of India. one of India's veteran missionaries, died on April 30, at the home of his son-in-law, Rev. Robert Morrison, Chakrata, India. Most of his service was at Dehra Dun, where as a missionary of the Presbyterian Board he established the Christian girl's boarding school, and conducted it with great success for many years. Latterly he has been in the service of the Church of Scotland as chaplain to a Scottish regiment. For some years he has devoted much time and labor to the leper mission, and recently visited America in this behalf, awakening much interest, and establishing many auxiliary societies, whose members will mourn his death as a personal loss. He was a humble, lovely Christian, one whom it was a privilege to know, and whose company was a blessing. He died after a short illness, in the eightieth year of his age, and the forty-sixth of his mission work.—*The United Presbyterian*.

Mrs. Fuller Mrs. M. B. Fuller, India. the well-known missionary of the Christian and Missionary Alliance, passed away at Bombay on June 2. She had long been esteemed for her devotion and the consistency of her Christian character. Mrs. Fuller was the author of a number of books on experimental religion, and also on social matters in India. A series of articles from her pen on "The Wrongs of Indian Womanhood," which appeared last year in the *Bombay Guardian*, are shortly to be published in book form.



A CHINESE MANDARIN AND HIS WIFE, OF I-CHOU FU.

The mixture of Chinese and of Western ideas is seen in the native dress and small feet of the wife as contrasted with the foreign chairs and clock.

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MYSTERIES OF GOD'S PROVIDENCE IN CHINA.

BY THE EDITOR-IN-CHIEF.

These are days in which we seem to have but one course open to us: God seems saying: "*Be still, and know that I am God.*" There has been nothing which parallels the recent position of affairs in the Middle Kingdom, since Christ ascended. The Indian mutiny of forty-three years ago, was the nearest approach to it, but even that was on no such scale of magnitude. Here were between twenty-five hundred and three thousand Christian missionaries shut up within the empire, many of them six weeks' journey from the coast and the ports, with tens of thousands of poor native Christians, and there was no communication with them by telegraph, post, or other method of contact, and for many of them no human help has been available. Meanwhile organized bands of foes, implacable, merciless, ready for outrage, plunder, torture, and slaughter, hemmed them in on every side.

We could not and dared not attempt to read this riddle of Divine Providence. In this case hindsight will be safer than foresight as an interpreter, and we simply wait and pray, in the calm confidence that the Lord reigneth. When we think how the great Powers stood quietly by, and permitted the Armenian atrocities to go forward without interposition, and see how these very powers have been suffering such suspense over the fate of their own representatives, amid similar Chinese atrocities; when we think of the opium curse, forced upon China by armies and navies, and other forms of injurious trade which have been practically forced on a helpless people by treaties, we can not but ask, May there not be something retributive in this as a judgment of God?

When we remember the World's Parliament of Religions, seven years ago, and how it was boldly affirmed that, however much China might need Christianity to teach duties and relations *Godward*, Confucianism is quite sufficient to instruct the Chinese as to *human rights*, relations, and responsibilities, *manward*, we can not but wonder whether Confucianism is not on trial, in its own chosen territory, and

in the very matter of man with man, and found fatally wanting. But, whatever possible solution conjecture may suggest, it is only partial, and we feel constrained to wait until God throws clearer light on the meaning of this mystery.

An acute and devout student of the times, in Britain, writes as follows:

Dr. Charles Pearson's book, published in 1894, on "National Life and Character," was a professed "forecast." He was a minister of education in Australia, and thought it likely that the yellow and black races would speedily acquire knowledge, come to realize their own might, organize armies, and assert themselves. What if, ere long, they should arise in their wrath, and sweep all Europeans out of Asia! We have given them, or rather a small portion of them, a modicum of the Gospel; but, on the other hand, we have done them all sorts of fearful wrong, our so-called "civilization" being mostly sheer wickedness.

The western nations have been preparing their own chastisé. Ever since the Japan-Chinese war, China has been openly getting ready for a coming and inevitable conflict. Under skilled European training her young men have been taught the manipulation and use of the most advanced and destructive weapons of modern warfare, and the consequence is that when, in this day of awful suspense, and the massacre of hundreds of Chinese Christians, European nations have undertaken to quell what proves to be a gigantic revolt against foreign interference, China has been found armed to the teeth, and knowing how to use the best rifles and heaviest guns, very nearly as well as the most skilled men from the western military and naval schools. And the allies are taken by surprise to find that the nation that proved as unwieldy as a lame elephant in the contest with Japan, and a thousand years behind the age, unable to cope with the little Sunrise Kingdom, is almost a match now for the combined forces of Europe and America. Her awkwardness and antiquated methods have given place in less than a decade of years to alertness, rapidity of movement, and skilful maneuvering; she has been mobilizing her forces with astonishing ease, and revealing strategic skill wholly unexpected. The lame elephant has become a tiger for ferocity, a lion for strength, a panther for swiftness, and a serpent for subtlety. China has shown herself to be the Red Dragon indeed, breathing out fire and defying even the sword of "St. George."

One thing which compels us to hesitate to attempt any forecast of the result, is that we really know so little about the real conditions. One thing may certainly be avoided and should be studiously shunned, in the midst of this terrible chaos of events, viz., *the depreciation of missionaries and their work*. It may suit the political humor of the English premier, to hint that "the army generally follows the missionary," and that "the missionary is not popular at the foreign office"; but it is too late in the history of the world either to sneer at the work of the missionary as a sort of mistaken and fanatical enthusiasm, or



CHINESE GRAVES OUTSIDE OF TUNG-CHOW FU WALLS.

The disturbing of these graves by the construction of railroads is one of the causes of the anti-foreign uprising. The Chinese have a superstitious reverence for the graves of their ancestors, and believe that calamity will befall any community where the spirits of the dead are not propitiated.

to underrate his services to the whole race of man. There is something besides the "army" that follows the missionary. Witness the common school and the college, the law court and the peaceful home, the industries of labor and the amenities of society. Witness the languages in hundreds of cases first reduced to a written form by these servants of God who have actually laid the foundations of all literature, not only translating the Bible into four hundred tongues, but building up literary intelligence from its corner-stone! Go and visit medical missions and hospitals which have introduced the science and the art of a rational medicine and surgery into many a land where the native system of treatment was but the refinement of barbaric cruelty. Then turn to the zenanas, first penetrated by Christian women with the dawn of hope for woman's education and emancipation.

Does the army follow the missionary? How often has the missionary made the army needless? It was a missionary that in the great crisis of India was called in to be a mediator between contending forces and factions as the only trustworthy party. Let any one study the history of Judson in Burma, Schwartz in India, Griffith John in China, Livingstone in Africa, McAll in France, Riggs in Turkey, Hogg in the Nile Valley, Calvert in the Fiji group, Paton in the New Hebrides, Cousins in Madagascar, McKay in Formosa, and the other Mackay in Uganda—let him read the "Ely Volume," and Dennis' great book on sociology and missions, and similar records of missionary achievement outside of preaching, and he can not speak lightly of the service rendered by missionaries in every department of human progress, not only moral and religious, but literary and scientific, political and commercial, medical and social. The army follows rather the *tradesman* than the evangelist, the money maker rather than the soul winner. Enlightened nations send their apostles of greed to foreign shores to turn the ports of heathen lands into marts of commerce. Opium, rum, firearms—anything that will sell, without reference to either the welfare or the wishes of the people, are persistently pushed forward into the market and often against remonstrance. Then comes systematic land-grabbing with increased proprietary rights and political control; then dissension and contention, then violent outbreak and war, with the oppression of superior numbers and better military equipment. What wonder if at times hatred of foreigners comes to the front and organized conspiracy and massacre are the result! China, like India and Africa, has suffered great and grievous wrongs at the hands of nations calling themselves enlightened and Christian; and it is no great mystery if at last the great empire of the East, representing nearly a third of the human race, has been roused to assert herself and claim her rights, however wrong the method and spirit.

We subjoin a private letter from a beloved missionary in Chefoo as a specimen of the stamp of men in the very heat of this furnace of trial. Surely these are men of whom the world is not worthy. The letter bears date of June 26th, 1900:

My thoughts turn to you to-day, as we are in the thick of rumors, and in the midst of the worst rebellion that has ever overtaken China. We are so disturbed here, not knowing what an hour may bring forth, I can only send you this hurried scrawl.

The Tatu Luli, or Big Knife Society (one order of the Boxers), is both anti-foreign and anti-Christian, and lately have centered all their powers north of us, at Tientsin, Paiting, and Peking, the capital. It is a thousand pities that the European powers have allowed that wicked woman, the empress, to go on so long against us. The facts, so far, are as follows:

Tientsin, eighteen hours by sea from us, has been practically destroyed, both native and foreign settlements are burned, and the sacrifice of life has been fearful. All the women and children left last week for Chefoo and Shanghai. How the men are faring we know not. The suspense of wives for husbands, etc., as to their whereabouts and safety, can be more fully imagined than described. Two of our lady missionaries had to fly without even saying "Good-by" to loved ones. Telegraph wires are all down, railways broken up, officials murdered, and the whole district a literal hell upon earth. A relief party (European) has been repulsed twice between Tientsin and Peking. No wire or letter from missionary friends is possible. Peking, shut up and besieged; added to all this, we have heard that Chefoo is to be attacked, forts near here to be opened on us by the Chinese. The admiral at Taku, near Tientsin, says, in case of trouble, he can not protect Chefoo, as his force, etc., is not sufficient. Missionaries from inland stations are pouring in, some without a dollar for personal use.

Now, all this is a black picture, indeed, and it has not been without its lessons. Praise God! and to God's glory be it said, we are just letting our Father in heaven hold us, moment by moment. It is nice to sing about being safe under Divine protection, but to be in the midst of all this, and not knowing but the people will rise any hour and sweep Chefoo away, is quite another thing, and calls into play how much faith there is actually to trade with.

Some nervous ones have already caught the panic fever. I scarcely pass two hours without having to bid some one look up and really *trust Him*. I thank God for the testing, and if this be a last letter I can say that, owing to His power to keep my dear wife and myself, we have just kept quiet and restful all through. Each night we patrol the large compound in twos, two hours each, from 10.30 p.m. to 6.30 a.m. These are times of cheering each other on, and practically relying on the rich and precious promises. Some fear the two reverses near Peking may make the soldiers and people intoxicated with excitement, and they may rise locally to burn and loot. Another rumor is that sixteen thousand Chinese troops are en route for this place to kill the foreigners. But many of these are groundless, I am sure. Any way, the situation is sufficiently grave to say we are in great danger.

In our San we have ten children and seventeen adults, so that causes

thought, if not anxiety, but I can say that I never enjoyed more real peace after my patrol. I sleep like a top, and it is not the natural man, but the Divine hand that keeps one steady in this sea of turmoil and strife. It may all end in our having to leave China, but we will not dwell on that, but rather let us think that greater victories than ever will be the outcome of this distress and desolation. All mission property is destroyed in three cities up north, but we can not hear where our brethren and sisters are.

Pray for us, very hard, will you not? Each night forty or more meet here for prayer at 8.30. Meanwhile, wife and myself are going on with our daily work. We have to cheer the servants or they might all desert us and, praise God! the first man who wanted to go has said, "I can't leave while I see you so calm and brave."

Poor native Christians, alas! my heart bleeds for them; they will suffer, indeed, they have suffered terribly. Remember them especially; rather forget us than them. I can not write any more, my hands are full. I do not anticipate a massacre, but if so, remember I said *He* is worthy, and if I had ten thousand lives they should all be gladly given for such a precious Master. I fear not, but just *trust*. J. A. S.

GOVERNMENT PROTECTION OF MISSIONS.

BY REV. J. T. GRACEY, D.D.

President of the International Missionary Union.

The utterances of Lord Salisbury about the triumphs of missionaries in early church history, without government protection, may be a diplomatic hint of a change of policy in government patronage of the modern missionary. But Lord Salisbury needed not to go back so far to find illustrations of the success of non-combative evangelism, and there is little ground for his intimation that Protestant missionaries rely unduly on the arm of flesh.

Rev. J. Hudson Taylor, of the China Inland Mission, has under his leadership missionary subjects of several of the western powers. Does anybody suppose he would like to see a syndicate of these powers combined for their protection? Members of that mission tell of riotous persecution, involving imminent peril to their own lives, without a hint to government about redress, which advertised the mission and provoked investigation of Chinese hitherto indifferent to it, and this resulted in conversions, and from among these specific converts came some of the most efficient evangelists and leaders of the native church. Bishop Ridley, of Caledonia, tells of his being spat upon, knocked down, and kicked about by savage ruffians, without any thought of appealing to his own British government to keep the police in British Columbia. The brute who abused him afterward clasped his feet and begged his pardon, and at last died a triumphant Christian. The inherent might of this non-combative love has won victory for hundreds of modern Christian converts from heathendom. It is the native

Christians that have to bear the brunt of persecution without redress from civil or political source.

Bishop Ridley tells of a heathen band who entered the church of Indian Christians and forbade them reading the Bible to the people. Because they would not promise to comply with this demand, the savages tore down the edifice with axes and bars, and because it was too great a task to pull down the tower, set fire to it and burned it up. One young Christian said, "Shall we not fight for the house of God?" An older Christian replied, "No; Jesus never fought, He died. We will rather die than fight." There was no appeal to government for redress; no requisition for punishment of the criminals. They bore it all meekly and lovingly, declining to "put up a good fight in the name of the Prince of Peace," and the result was the conversion of the tribe to which the men of the mob belonged—the strongest tribe on the Pacific coast. "From that night onward," said one of the rioters, "I dreaded the Spirit of God . . . when I hunted among the mountains, the Spirit of God hunted me, and I was afraid." Another man was one day holding the tape measure, while the bishop was measuring out the best site in the town to begin a new church, when he said, "Bishop, do you know that that hand set fire to the church? 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, but when I heard that, my fear went away."

TRIUMPHS OF GRACE.

All mission lands have furnished such illustrations of the triumphs of grace. Chinese Christians are eminent in these ranks. The case of Ling Ching Ting is well known. Persecuted, falsely accused, and sentenced to two thousand bamboo stripes, which left him almost lifeless, and his back a jelly, his first words on being able to speak were, "Teacher, this poor body is in great pain just now . . . Jesus is with me. I think perhaps He is going to take me to heaven, and I will be glad to go. But *if I get up from this, you will let me go back to Hok-chiang, won't you?*" Back to the men who had falsely incriminated him, and beaten him almost to death, without any civil protection or other assurance of his safety, his Christian zeal carried him, and he won these enemies to Christ.

No; Lord Salisbury needed not to go back so far to point the moral of the triumph of the principles of Christianity without government patronage. Nor will he be likely to have to wait long for similar illustrations. The most perplexing problem likely to confront missionary boards in China is not how to procure indemnity, nor how to secure civil and political guardianship for missionaries, but how to deter missionaries from reentering fields where the danger is most imminent. If the missionary societies were to make the call for volun-

teers to enter the most perilous place in China there would a score of men and women proffer their services to one that they could send, men who would spurn the suggestion that they must have government guaranty for their safety. Lone missionary women have not been regardful of the restrictions of consuls from reentering isolated stations near the locality of the massacres of the Foochow provinces. Missionaries in Uganda have not asked the powers to avenge their personal injury, and elsewhere they have braved the dangers which the governments have superadded to those of the heathen conditions. The missionaries were not responsible for the Indian mutiny. It was the "hut tax" innovation in Sierra Leone that resulted in the massacre of missionaries. It is the abominations of the "concessions" that create peril for missionaries in other African colonies. The South African war is not a "missionary" war. Missionaries did not suggest "treaties" with North American Indians, nor with Chinese. Hon. William B. Reed, as minister plenipotentiary, put the missionary clause into the treaties with China. Missionaries did not solicit it. Even French Roman Catholic missionaries did not take the initiative in this compact. They come under "the most favored nation" clause.

It was not missionaries, but United States Plenipotentiary Hon. Anson Burlingame, who put into a treaty with China the axiom that one of the fundamental rights of mankind was the privilege to change one's residence. If that was a fallacy, the United States was the first to override it by Congressional Act; the Chinese government did not dispute the proposition then, nor has it since done so. It is not missionaries, but John Barrett, ex-minister of our government to Siam, and who, it is rumored, is a possible successor to Mr. Conger, who says: "We can not recall our missionaries unless we are ready to recall our merchants."

INDEMNITIES FOR MISSIONARIES.

Of what use has the treaty with Turkey been to restore values destroyed in the Armenian massacres? Has the American Board ceased its operations while waiting for a paltry hundred thousand dollars, for the collection of which a "naval demonstration," costing far more than that sum, is reported as imminent?

Missionary indemnity for damage done American missions in this present uprising in China would not figure at all, except in name or principle—it would scarcely, at the utmost, reach one three-hundredth part of the money indemnity which has been mentioned as a probable sum to be requisitioned by the United States from China. If money-indemnity is to be demanded from China it must be too long a-coming to be of avail for missionary rehabilitation.

China cares nothing for demand of blood. Life is too cheap. Somebody dies when this is insisted on, but generally not the person

who committed the crime. The punishment of officials by degrading them is a temporary farce; the deposed officers being reappointed to some other office, and presently advanced higher than ever. Chinese are not amenable to but two kinds of punishment—loss of territory and cash indemnity. But any considerable cash indemnity, such as the two hundred million dollars to Japan in the late war, means outrages of “squeezing,” and corruption, and oppression, against which when pressed too far, the ordinary Chinese rebels, and the native Christian seeks protection of the missionary patronage.

To appeal for “indemnity” is, therefore, a course which complicates the missionary in China, and it is probable the boards in America may forego their technical claims in the case of China. The United States is not likely to take a territorial indemnity, and she may have to administer some form of Chinese imperial revenue, if ever she gets a cash equivalent. The whole situation is so complicated that missionary societies and missionaries may pause before reaching any conclusions as to the course they should pursue.

But what governments are to do is quite another question. It was, perhaps is, “in the air,” that Lord Salisbury’s speech was a manifesto, indicating that the allied powers might withdraw all government protection from missionaries hereafter. But France is not likely to consent to that. She has always extended her protection over Roman Catholic missions as a matter of State policy. With a million of adherents in China, and her “chief priests” advanced to mandarins, she is not likely now to retreat from her precedents, and specially when precedents are pretexts for her meddling with politics through missions for five hundred years in the Far East. The Russian empire is inseparable from the Greek Church, and it is not likely she will attempt the impossible, and tell her bishops and other ecclesiastical functionaries in her missions in Peking that she will not protect them. Great Britain’s policy of colonization includes the missionary as advance courier of commerce, and she is not likely to begin a differentiation against the missionary as a “subject,” when she spent two millions in Egypt to defend a “subject” who was a Jew. The United States would brook no discrimination between classes of her “citizens.”

But government patronage and protection is not a missionary question; it is distinctly a government matter. Missionaries would differ among themselves as widely as any other citizens would, as to how the government’s action would affect missionary or political interests. The writer asked an experienced missionary of Constantinople what would be the effect on missions if the government withdrew from them their protection in their civil capacity, and he replied, “I would not like to see it tried in Turkey.” Another missionary from the interior of China replied to the same question, “The only effect on the Chinese mind would be that they would attribute it to weakness.”

That the protection of missionaries as subjects or citizens has its own perplexities is conceded, but it is not a missionary problem, it is a state question. They would find that Lord Salisbury's appeal to return to primitive practise would not afford them any relief. There are men who would face the antagonism of their own governments as quickly as they would that of a heathen one to preach Christ in the regions beyond. The Moravian missionaries to the Iroquois were imprisoned in the city of New York because they would not desist. When Dr. Schauffler was told by the Russian minister at Constantinople, "My master, the czar, will not let you put foot on that territory," Schauffler's immortalized reply was, "My Master, the Lord Jesus Christ, will not ask the czar of all the Russias where he shall put his foot."

CHRISTIANITY IN MANCHURIA.*

BY REV. JOHN ROSS, MUKDEN, MANCHURIA.

Missionary of the Scotch United Presbyterian Church.

Manchuria is the name now given to a large region which, under various names, has been for thousands of years more or less intimately connected with China. Its wide plains and innumerable valleys are fertile, and its mountains rich in mineral wealth of many kinds. It is now fully occupied by a numerous peasantry, whose diligent industry secures for them an amount of comfort second to that of the peasantry of few nations in the world. The towns, large and small, depend for their trade, and indeed for their existence, upon the fruitful agricultural country. Except that townsmen are usually more keen in business, and skilful in deceit than the farmer, there is no essential difference between the citizen and the agriculturist. Indeed, the cities are very largely occupied by people who were born in the country.

Education is fairly well diffused, tho Manchuria does not produce the highest literary talent in the proportion produced in many of the provinces of China proper. Almost all our Christians, however, can read the Scriptures and hymn-book, having acquired a knowledge of letters themselves after conversion, if they were ignorant before.

The inhabitants of Manchuria are divided into three principal classes. First comes the Manchu element, which forms perhaps a fourth or fifth of the whole. As they began their historical career with no literature of their own, they have mentally become so absorbed into China that they know not now—save in remote outlying districts—how to speak their own Manchu tongue. All official posts of the highest rank, and a considerable proportion of the inferior, belong to

* Since this article was written the Manchurian Christians have suffered severe persecution, and most of the missionaries have been obliged to leave the country.

this class. Many Manchus engage in agriculture, but none in trade. Most of the hangers-on about yamens are Manchus.

The second great class is the Chinese-Manchu, or *Han chun*, as they are generally known. These are the descendants of the Chinese inhabitants of Manchuria, who united their fortunes with the Manchus when the latter overran the country three centuries ago. They had to adopt some Manchu customs, as the permitting the feet of their girls to grow their natural shape. In return they received certain privileges confined originally to the Manchus. They were divided into eight banners. The possession of a literary degree is indispensable to civil office. The proportion of graduates to students is very large among the Manchus. It is less so among the *Han chun*, who, however, have a much higher proportion than the ordinary Chinese.



THE FIRST CHAPEL AND CONVERTS IN MANCHURIA.

The *Han* people are officials, soldiers, agriculturists, and largely engage in trade.

The third class is the ordinary Chinese, who themselves, or in the person of immediate ancestors, came from the southern provinces. They hail from all the provinces of China, but chiefly from Chih-li and Shantung. They occupy here exactly the same position, and retain the same customs as in their native provinces. The principal merchants with the largest capital are of this class. Large numbers engage in agriculture as masters or servants; and many of them are soldiers and laborers of all sorts. The first two classes may be said to be the original inhabitants of Manchuria, the third its immigrants. The third class probably equals the second in numbers. But its proportion is continually increasing from an endless influx of immigrants.

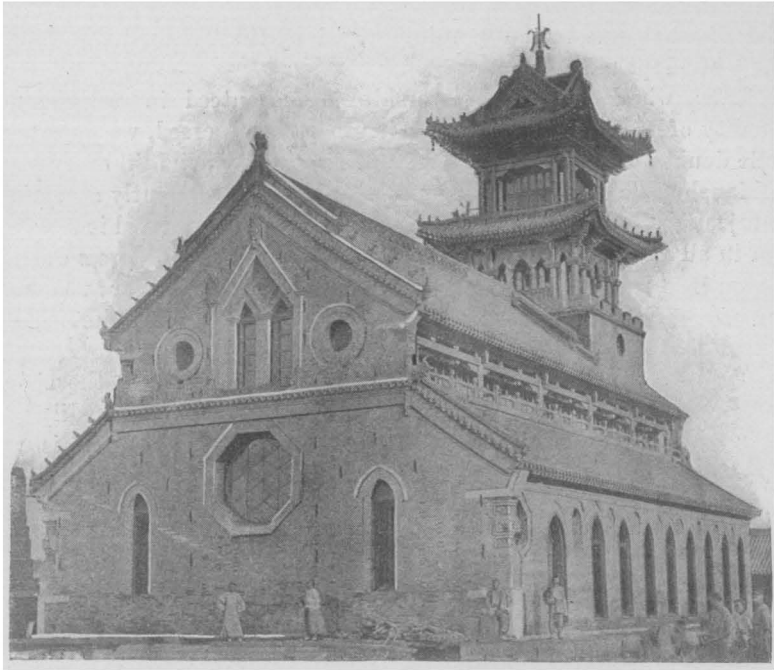
Tho the Manchus are the ruling race, there are no public indications to a foreigner of any difference in the treatment of the three

classes. Socially there are distinctions. A Manchu girl rarely marries into a Chinese family, such marriage being regarded as a *mésalliance*. Even the Han prefer intermarriage within their own class.

But the important movement last year toward and against reform, has had the pernicious effect of making a sharp division between the Manchus and Chinese. The pro-reform party was, as far as the public was aware, a purely Chinese, and mostly a Canton party. The anti-reform party was, as felt in public, a Manchu party. The parties were in reality not so divided. But the unwise policy of the empress, guided or dictated by ignorant and corrupt officials, both Chinese and Manchu, led the public to believe that the question was one of Manchu *versus* Chinese. Further, it was well known that the reform party was closely associated with, if not guided by, foreign missionaries. Hence the enmity suddenly aroused in the Manchu mind against the Chinese, was manifold greater against our Christians. We can the more easily understand this antagonism when we remember that France and Russia entertain the delusion that Protestant missionaries are, like Roman Catholic missionaries, more political than religious agents. It is less surprising that the Chinese should entertain this suspicion, and classify all foreign missionaries as political actors. We can hence understand how it is the Manchus during the past year regarded our Christians with special animosity. This hostility is all the more explicable when we reflect that our Christians now form a large body of the people, widely diffused, and exerting an influence on account of their greater intelligence far beyond that represented by their mere numbers; for the effects of their beliefs, of their conduct, of their attitude toward idolatry and superstition, have been profoundly felt throughout much of the country. Prior to the assumption of power by the empress, and the issue of decrees in her name, virtually upholding idolatry and denouncing change, people who had not the remotest wish to join themselves to our Christians, had ceased all openly idolatrous practises, except such as are interwoven as custom in the social relations and national feasts. Idolatry appeared dead, and even the Buddhist priests were in many places quite prepared to see it buried—if not to assist in the obsequies.

Now, however, superstition has again boldly and arrogantly raised its head, not because there is more faith in it, but because it is associated with anti-foreign patriotism and is politically and socially profitable.

A sect whose known tenets are chiefly abstention from all alcoholic liquors, from opium and from tobacco, but whose secret designs were originally questionable, has enrolled in its ranks several millions of Manchus and Chinese, soldiers and civilians. The recent impetus was given to this formerly forbidden sect by the early decrees of the empress, which were and are believed to be anti-foreign and there-



REAR VIEW OF THE PRESBYTERIAN CHURCH AT MUKDEN.

fore anti-Christian. The sect took as its public cry, "Great is Diana," and everywhere exhibited a superlatively patriotic zeal against the Christians. They were secretly supported by the officials, tho openly condemned by them. The Manchu officials, great and small, were prominent by the manner in which all lawless violence by this sect was suffered to pass without any attempt at bringing culprits to justice. We were at length compelled to take such action before the magistrates to protect our people as never before. After a year's persecution the flood of evil has at length gone considerably down and there is now a brighter prospect of peace for the future. The attempt by this sect, from interested motives, to galvanize into life the dying superstition of the people succeeded for a time. Great zeal repaired ruined temples and restored or made prominent superstitious practises which had fallen into disrepute. But it is impossible to believe that superstition upheld by violence alone can recover its lost throne. Dagon may be held up by shoving it against a wall, but its standing position is not only insecure, but brief. Another change must come—sooner rather than later—over the Chinese people. Tho the guides of Chinese policy are very ignorant, they will open their eyes under the compulsion of facts, and must mend their ways. Indeed the empress seems to have already learned a great deal, especially from the lessons of an empty treasury. She has for some time adopted a good

deal of what was formerly vainly urged by the defeated reformers. She will adopt more.

Then, when freedom of worship is guaranteed in reality, and equality of treatment by the law irrespective of creed, we entertain little doubt of the rapid spread of Christian knowledge till every man in Manchuria shall have ample opportunity of intelligently accepting or rejecting the doctrines of Christ. Meantime the Gospel is steadily and in all directions leavening the public mind, tho its progress during

the past year was not equal to its immediate predecessors.

It will from the above statements be readily understood how it is we have extremely few Manchus in the roll of our Christian membership. The Manchu-Chinese, or *Han chun*, are largely represented. To this class belong the two native pastors already ordained in Mukden and Tieling. We have also large numbers of Chinese who themselves or their fathers came from Shantung or Chih-li.

The late Rev. Dr. Williamson, then in connection with the Scottish National Bible Society, was the first missionary to travel in Manchuria. Rev. William Burns landed in



OLD WANG.

From a photograph taken just before his death.

Newchwang, where in a few months he died. His wonderful personality attracted four men to Christianity, who were baptized by Dr. Williamson. These four disappeared and left no apparent trace. The present native Protestant Church began in 1874 with the baptism of "Old Wang."* Other two men were baptized along with him; but they, like their predecessors, have died leaving no trace. Old Wang was in reality the human founder of the church in Manchuria. His scholarship was of the most meager. But he was most familiar with his Bible. "Think you I endure all this

* Story published by the Religious Tract Society, London.

obloquy from you on account of the pittance I receive from the foreigner?" asked he indignantly. "The foreigner has brought me THAT," holding up a Bible. "The foreigner may leave the country when he chooses; he leaves this Book behind. It is enough." His tact was remarkable; his enthusiasm was unbounded, and his zeal knew no weariness. Up till midnight or before earliest dawn he was ever eager to preach Christ and Him crucified—the one hope of humanity—to any and every man who would listen. He had himself in his initial stage been carefully instructed in Christian truth, importance being attached rather to great principles than to the letter. That truth was made practically applicable to life in China and not set forth



CHRISTIAN COLPORTEURS OF THE MISSION AT MUKDEN.

as merely applicable in the West. It was there a living, active, governing power. This system of Biblical instruction has been carried on ever since, and is coextensive with the widely spread church in Manchuria. Every missionary makes it the chief work of his life to make Christ and His Gospel fully understood by the Chinese Christians and applicants for baptism.

Another phase of our Christian work in Manchuria is exemplified in the case of the late Elder Chen. He was a cadet of one of the principal families in Weihien, of Shantung. He came here many years ago as a doctor. While practising his profession he became a convert. He considered himself a member of the literary class in China, and was not wholly free from that form of vanity which belongs to that class, and which has been known to exist in other lands than China. Old Wang, who was not a literary man, was my chief preacher in the

public chapel, where for several hours daily we proclaimed the Gospel of Jesus to crowded audiences. Liu, who is now the native pastor in this city, and was then the personal attendant of the president of one of the boards, was permitted to ascend the platform and assist Wang. Chen, the scholar, and a brave man, to boot, requested leave to take his position by their side. To his great surprise permission was refused. "Why! old Wang is no scholar! Why should he, who was a scholar, not be allowed to preach? He could do so, better than old Wang!" But he was led to understand that it was not scholarship, or even knowledge, which entitled a man to be a public preacher. He, as every other Christian, was encouraged to expound in private as much as he could, to as many as he would.

When, in 1879, I was leaving the station for a time, special instructions were left that Chen was not to appear on the platform; nor any other, except Wang and Liu. After my departure Chen and another Christian traveled north to Kuanchengtzu purposely to preach the Gospel, where it had never been heard. At nightfall, on the first night out, Chen and his fellow went on their knees to ask a blessing on the work for which they had volunteered. To his own amazement no words would come, while the illiterate Wang had a remarkable gift in prayer. He was much disappointed, and admitted to his companion that there was something wrong. Ere long he discovered that he should have the help of the Holy Spirit. His next prayer in words was for the assistance of the Holy Spirit to teach him to pray. From that date his difficulties disappeared. I have never known a more trustworthy man than this one. He continued a conservative Chinaman to the end of his life in external matters and customs, not inconsistent with Christianity. Old Wang, at one time in his early days, cut off his "pigtail," because he had found in the Scriptures that it was a "shame for a man to wear long hair." To Chen such an act would have been impossible.

Thorough instruction in the life-guiding principles of God's Word and dependence on the invisible, but all-pervading influence and power of God are the two corner-stones of our church in Manchuria. Of course, we have a creed, but living power is more to us than the most excellent form of words. Our first native pastor, *Liu Chuenyao*, of this city, is a good example of the two principles mentioned. He is remarkably well versed in Scripture, and no Keswick preacher ever insisted more on the ever-present and active power of the Holy Spirit as a *sine qua non* of religious life. The church being built on such a foundation, and with thirty thousand Christians, the largest number of whom are ever ready to expound the saving doctrines of Christianity, should it be regarded as surprising that I anticipate within a few years an intelligent opportunity given to every human being in Manchuria of accepting or rejecting the great Salvation? The principles on which the mission work in Manchuria has been conducted are those expounded or implied in the Acts of the Apostles, making them applicable to a people like the Chinese; and in the circumstances of this century, we do not attach much importance to the many fads and theories of some moderns interested in mission work.

HOPE FOR THE PRISONERS.

BY MRS. MAUD BALLINGTON BOOTH.

When we first entered the prisons and felt beneath our hands the handle of the plow God gave us, we realized that, difficult as the task might sometimes seem, we must never waver or turn back. Our hearts ached at the revelation of the great, wide, needy wilderness before us, but we could only bare our heartaches, for we could not show that need to the thousands whom we felt should see it and feel it—we have had patiently to wait and work. When our plans became formed, and we began to see how much could be done, we decided that our duty was to do, prove it possible, labor through the hard places, overcome the difficult ones, and then let the accomplished work speak for itself.

Four years have passed, and we can rejoice that the work has spoken. Letters filed away in our files from prison officers, speaking of their knowledge of the practical good accomplished among the prison population, letters from employers speaking in the highest terms of the faithfulness of our men now in trusted positions, and letters from wives and mothers whose hearts and homes have been brightened and gladdened—all these speak louder than any exposition of theories or proclamation of schemes.

So far the work has proved the success we hoped, and even surpassed our hopes. Even now it may take long years of faithful toil, of earnest living, and of patient effort, before our "boys" have removed the stigma that surrounds that hateful cognomen, "ex-convict." Our united aim and object in this work is to prove to the world that a man can thoroughly retrieve the past and prove himself a worthy citizen, even tho he may have been for years an inmate of a state prison. It is also as much our effort to make possible for every man on leaving prison to have at least one chance to make an honest living, that he may have a way of escape from the wretched life into which in many instances he fell more by misfortune or reckless folly, than by deliberate crime. So frequently do I receive letters asking for written information in regard to our work in the prisons, that I will jot down a few facts to send in answer to such queries.

DESPAIRING AND HOPELESS CONVICTS.

I. Over eighty thousand men are to-day in our states prisons in this country. They are practically hopeless concerning themselves. Many things combine to bring them to a most despondent and reckless frame of mind.

1. Many of them have to face and dwell on their own failure and weakness, or their own sin and misfortune. What they have been in the past casts its wretched gloom of ill omen over what they might do

in the future—blighting and spoiling any aspiration that might germinate during their imprisonment.

2. The world's estimate of them is well known within the prison walls. They know that because they have been in prison no one will think of them as anything but criminals. They have heard it said that a man having once been in prison is sure to return there, and they look forward with dread to the suspicion and criticisms and the harsh dealings of an unfriendly world.

3. Our prisons are not as much places of reformation as they should be. I am not speaking in any sense against our prisons or their management. I believe in prison discipline. I have the warmest respect for many of our wardens. It is not within their power to alter the fact that as a country we are inflicting punishment which in hundreds of cases is not conducive to reformation. Their long confinement in the serving out of weary sentences makes these men become hopeless, unnerved, and unmans them for the future. My opinion is shared by many leading prison authorities that long terms often do more harm than good, and that with the first twelve months the man may have learned and profited by his experience to the full extent of its benefit, whereas during long years of imprisonment he will only be crushed and made unfit to ever again take his place in life's battles. I do not want to be thought a sentimentalist. I do not condone the prisoner or wish to make our prisons into easy places of retreat for those who care nothing for the law of God or man. I admit that many may be suffering the just retribution for their crimes, but I believe that in such punishment we should always, before all else, aim at reforming the man, or else of what good is all the expenditure that is made by the state and country upon these penal institutions? I believe very strongly that if the indeterminate sentence, as it is now enforced in Illinois, could be brought into force in every state, we should be bringing in a much more hopeful day for our prisoners and remove the possibility of crippling them so that honest lives are made difficult or impossible in their future.

The knowledge that the means of again gaining an honest livelihood has been practically removed by their sentence in state prison makes our prisoners look with gloomy despair on the future. Careful investigation of their life history would prove that a large percentage of our habitual criminals to-day are what they are because it was impossible for them to find honest employment. "Jean Valjean" was no fanciful creation of Victor Hugo's brain. He was the representative of a vast class of men who are looked upon as dangerous, worthless, hardened criminals, but who have within them the same spark of good and can often tell as pitiful a tale of hardship and misfortune as was so vividly depicted in "Les Misérables." From the very first we felt that hope was the great need with the prisoners and we have tried

in every way in the establishing of our work to stimulate this better, brighter condition in the hearts and lives of those with whom we have come in contact, and we realized from the onset that preaching would not do it but that what was needed was practical friendship.

II. We have just entered the fifth year of our work in the prisons, but the record is sufficient to give us every hope for the future. Of one thing I am very glad. We did not undertake the work with any preconceived idea, but all that we have done has been from what we have learned from the circumstance right on the scene of action. Soon after we had commenced our work within the prison walls, which includes meetings in the prison chapel, interviews with the men, and corresponding with them, we found it necessary to establish a league, which should link together those who had made public confession of a desire to lead a better life. We always lay great stress on the importance of beginning the new life, not on the day of liberty, but during their imprisonment, so that their sincerity may be there tested and tried, and their character strengthened. The benefit of these efforts to themselves are incalculable, as they are by them prepared for the chances that may be given them on their discharge from prison. This league has now been formed nearly four years, during which time we must have enrolled between eight and nine thousand men. The hold that we are gaining on the prison population is growing steadily all the time, so that they will now turn to us as they never could have done had we not thus become linked with them. The work is established in the following prisons:

Sing Sing, Auburn, and Clinton prisons, in New York; Trenton, N. J.; Charlestown, Mass.; Joliet, Ill.; Columbus, Ohio; Canon City, Col.; Baltimore, Md.; and in Folsom and San Quentin, Cal.

SOMETHING ABOUT HOPE HALLS.

III. We had not been working long before we saw that if our work was to be a practical one, it must do something to befriend the men on their discharge from prison until such time as they could find employment. We opened our first Hope Hall in New York about six months after the inception of the work. The second Hope Hall, in Chicago, was opened a year and a-half ago. Through these homes we have passed about eight hundred men—seventy-five per cent. of whom are doing well, and a very small percentage, indeed, have returned to prison. The home is made as attractive and homelike as possible—everything that might make it look like an institution is avoided—the rules are simply those that would guide any well-ordered family. No visitors are allowed to intrude on their privacy—everything possible is done to cultivate and stimulate self-respect. While there is no special industry, such as a factory, in connection with our homes, we avoid that idleness that would breed discontent. All the work of the home

is done by the men—improving, building, farm-work, care of the poultry, etc., and they are allowed to look for work themselves, while we also are constantly striving to find them employment. Tho we do not make it a rule of admittance that a man must be a Christian, yet the earnest Christian spirit of the home is one of its great influences for good upon the lives of those who use it as a stepping-stone to a better future. No one has admittance to the home who has not served a term in state prison, but it matters not how many terms he has served, many of our most faithful men having been five or six times in state prison. We receive the Jew, Catholic, Protestant, or infidel—the only condition being that they must conform to the rules of the home, and prove themselves earnest and sincere to do right. In my work for our boys in prison I have come across very few who had not an earnest desire to work. Many of them are men of great ability and good intelligence—an absolutely different class from the class of men encountered in the rescue missions in the down-town part of our big cities. It should be remembered that these men come from every grade of society, and that they should be treated with as much consideration, and expected to show as much gentlemanly conduct in the home, as if the stigma of state prison had never fallen upon them.

IV. The finding of work with employers who would be willing to give them a chance at a new start was, at first, a very difficult matter. Now that many of them have made splendid records, it has, of course, become easier, but we can still say that this is a part of the work in which we must most earnestly ask the help of all those who can help in finding positions for our “boys.” We have men naturally representing all the different trades, and men who are only too willing to prove themselves faithful and painstaking in any service of those who will show Christian sympathy enough to forget the past and give them a fair chance.

WORK FOR WIVES AND FAMILIES.

V. Out of our interest and sympathy for the men in prison has grown another phase of our work, namely, the corresponding with and helping of the wives and families of those we get to know in prison. These represent a most needy and deserving class, and yet can not be reached by ordinary charities. They can only be approached from the sympathetic standpoint—as friends who have learned to know them through acquaintance with their dear ones. Many a time we have been able to help families in the most dire want and poverty—sometimes saving them from eviction—at other times getting them properly treated when sick, and in cases where temporal help was not needed, comforting and helping them in their sorrow and lonely hours.

At the Christmas season we make a special effort to provide good cheer for the little children who would go Christmasless otherwise, on account of their father's absence. Clothing, food, and toys, are dis-

tributed, bringing joy and comfort to many, and of course the news that goes back to the prison cell proves a fresh link between us and those whose hearts we are trying to reach. We are exceedingly grateful for all articles of clothing that can be sent to us for this work, as also for men's partly worn clothing, to equip our men when they go to work. Friends who will make up barrels of clothing, sheets, pillow covers, towels, etc., and send them to us, can feel that they are very effectually helping us in our work.

The work that I have been describing is one branch of the work of the Volunteers of America, and I have only a small staff of workers assisting me in it. Our workers, tho they do not go into the prisons, having their own special work to conduct, can yet help the prison work very materially in that many of our men on leaving prison are scattered in the different cities, and naturally turn to the local Volunteer post for help and comradely sympathy. In this way we shall be able to follow up many, where an organization of lesser scope would have to lose track of them. They have learned to love the white standard with its blue star of hope while within the prison walls. They have read our *Gazette*, and have become acquainted with our workers by name, and therefore when they return to their own city they naturally choose the Volunteer Armory as their place of worship, and turn to the movement with the knowledge of our promise to champion their cause.

I am constantly asked how this work is maintained. In the past it has been maintained entirely by my personal efforts in my lecture trips or by appealing to our friends. It can readily be understood that very heavy obligations are involved in such a work and the burden on my shoulders has been almost more than I can bear. I am much needed in the prisons and when occupied with meetings there my public efforts must be suspended, which means that our income ceases. Should I be laid aside by a breakdown in health our liabilities could not be met. This naturally proves a great anxiety to me and I am exceedingly anxious as soon as possible to get a steady income for this work.

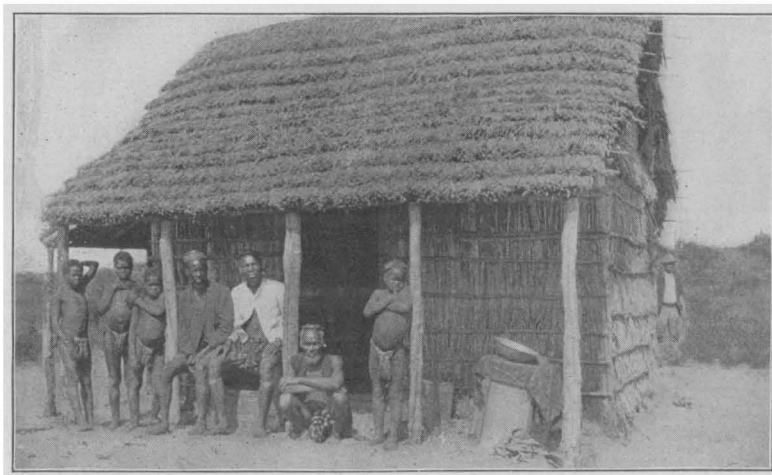
I am now appealing to our friends to help me by joining a "Hope Hall Maintenance League." I hope within the next few months to get five hundred names upon this league of those who will donate or collect one dollar per month toward the maintenance of this work, or if they prefer twelve dollars per year in a yearly payment. If I had this steady income to rely on, the burden of the work, financially, could be carried while I was free to visit the prisons and further develop that which we consider is but the commencement of a great enterprise. That it has been a success has already been proved. The only drawback and real hindrance in our way is the need of funds. I sincerely hope you will join this league and try to interest others in joining it.

BRITISH AMATONGALAND, SOUTHEASTERN AFRICA.

BY W. SPENCER WALTON.

Superintendent of the South Africa General Mission.

The land of the Tongas, which was not long ago annexed by Great Britain, is still unevangelized. It is the territory north of Zululand and not three hundred miles from Durban. We recently journeyed through this region in a cart drawn by six oxen, and saw unmistakable signs that at one time one great inland sea extended from Lake St. Lucia on the south to Kosi Bay on the north, where the now high sand ridges along the coast, acting like dams, have effectually kept back the sea and waters of the Indian Ocean. The country is one great plain, dotted over with sand hills, ponds, lakes, and ridges. It is covered with grass and trees in some places, and thousands of fan palms, while



A NATIVE STORE IN AMATONGALAND.

to the west, apparently the old sea boundary, is a long narrow forest. West of this, marsh land extends almost up to the Ubombe Mountains, which divide Zululand and Amatongaland from the Transvaal and Swaziland.

Journeying through one long plain covered with palms, we passed to the west of Lake Usebai and journeyed on through prairie land, skirted by the forest already mentioned. Lions, panthers, leopards, buffalo, koodoo, hippopotamus, rhinoceros, and other animals are to be found here, while the lakes and rivers are infested with crocodiles. There are many snakes of all sorts, from the python, twenty-one feet long, to the little deadly night-adder. The flora is magnificent, especially round Kosi and Usebai lakes. This country would be a paradise to a naturalist and a botanist. The large swamps between

Lakes St. Lucia and Usebai and the many water or sour pans, as they are called, make it more or less a fever district; still healthy spots can be found, especially on the high ridges, which skirt the Indian Ocean to the east.

The Zulus look down upon the Tongas, and to call a Zulu a Tonga is considered a great insult. While in some districts the Tongas are degraded and diseased, as a whole we found them industrious, clean, and eager for teaching. To the northeast of Lake St. Lucia many live on little mounds which dot a large swamp, through which flows the Umkusi River, at times an underground stream. These are in a most degraded condition, dirty and covered with sores, the result of the bite of a very vicious insect. We hope to reach these poor Tongas from our station north of the lake.

North of this district, right up to Kosi Bay, great numbers of Tongas are to be found along the ridges which skirt the sea. They are of fine physique, and both intelligent and industrious, always



A TONGA HUT.

busy in their gardens, which produce two crops a year, or carving, making mats and baskets, or covering battle-axes or sticks, with very pretty wire work. Along these ridges we hope, in time, to have three stations.

After nearly five days' traveling, we reached Maputa, situated five miles to the west of Kosi Bay, a very pretty spot, with hills and valleys well wooded and watered. This was formerly the magistracy, but was recently given up, and the government has placed



THE KING OF THE TONGAS.

The king is seated in the middle of the group with his native advisers. Mr. Walton is seated on his left.

the building at our disposal for a mission station. The sea is only ten miles to the east, and the noise of the heavy billows can be distinctly heard. We have now placed a missionary here, one solitary

witness, and hope soon to be able to send a much-needed medical missionary.

The Tongas have occupied this land for generations, and number about twelve thousand. They are supposed to be a branch of the Atonga tribe, found in the northern districts of the Zambesi. Their language is quite different from the Zulu, but they are able to speak Zulu. The women dress their hair with red clay and fat—a most objectionable fashion. They are great polygamists, the young king, only twenty-seven years of age, having forty-six wives. This part of Amatongaland has only been annexed about three and a-half years; before that time human life was sacrificed for all sorts of imaginary evils, suggested by the witch doctor. But things have changed; the witch doctors are not looked up to as they formerly were, for the people seem to see the roguery of these emissaries of the devil.

The queen mother is a shrewd, intelligent woman, and has brought up her son, Ngwanasi, the young king, fairly well. Two of his people went to Cape Colony, and learned to read and write, and on their return taught him to do the same. He was called to meet us, and two days after our arrival came from a big hunt, with his two advisers and the usual retinue of followers. He is decidedly a pleasant looking young fellow, well formed, and with a bright smile on his face. We had a most interesting talk with him, and he told how desirous he was to have a teacher (missionary), and that he would do all he could for him, and tell his people to do the same. He told us that they were not a fighting nation like the Zulus, their only enemies being the Shangaans, who come from the north of Delagoa-Bay. Some few years ago two missionaries visited Maputa, but were requested to leave after two or three days. Now all is changed, and God has graciously opened another land to be occupied for Christ.

THE GREEK CHURCH OF RUSSIA.

BY BUDGETT MEAKIN, ESQ.*

Author of "The Land of the Moors," etc.

"Orthodox" is the title by which the people of this empire love to style their church, and as we might appeal to an audience as our "fellow-countrymen," a Russian would address his hearers as "Ye orthodox!" But it is not with our ideas of the meaning of the word as applying to those who happen to hold the same views as ourselves on religious questions. In their mouths the word applies to those who conform to every practise and ceremony introduced eleven centuries ago from Constantinople, whatever their views as to their signification may be, or even if they have none. This is the distinctive feature of

* Mr. Meakin is now in America, prepared to give illustrated lectures on North Africa, Russia, and other countries in which he has traveled.—EDITOR.

the Greek Church, of which the Russian is an offshoot, and the main difference between it and the Church of Rome is, that while the latter disseminates the doctrines of men in addition to, or in place of those of the Gospel, the former may be said to teach nothing at all.* A sermon, or any kind of religious instruction, is seldom or never heard in a Russian church,† in which no seats are provided, since the only duty of the congregation is to bow and prostrate and cross themselves before the sacred pictures or icons (spelled also eikons), to kiss them and the various relics exposed in glass cases, and to follow the performances of the officiating priests as long as they feel inclined, coming and going, or walking about at will. The scene presented is almost identical—but for the different types and costumes, architecture and adornments—with that in Buddhist and Hindu temples, and there is nothing of the awe-inspiring decorum and united action of Mohammedan mosques.

PAGANISM OF THE RUSSIAN CHURCH.

In fact, it must be confessed by any unbiased observer that tho its every ceremony is, if rightly understood, a testimony to some Christian truth, and tho its name and object are Christian, the Church of Russia is in no other sense a Christian church, but a pagan religion, on which have been grafted pseudo-Christian forms. The mass of the people, those who give their nation a religious character, the ignorant and superstitious multitude, have remained idolaters in all but name. But even the nominal acceptance of the Gospel has opened a door which is steadily opening more widely, for the Truth as it is in Christ to be reached; and from the beginning many have reached it, both independently of one another, and in real Christian churches—such as the Molokáni, the Stundists, and others.

If one questions any among the small proportion of educated people who have retained a sincere belief in the church of their land—not an indolent conformity for political interests—it is at once seen that they have taken the trouble to master the intricate symbols which oppose an impenetrable wall to the common people, and have arrived at the hidden Truth, in the light of the knowledge of which alone these forms and ceremonies acquire significance. Thus it is that a genuine Christian who is a member of the Russian Church has no difficulty in not only excusing, but even recommending, the ceremonies with which he has been familiarized from child-

* Yet the Bible is free to all, tho very little read, and the work of the British and Foreign Bible Society—which annually disposes in Russia of one-seventh of its total output—is heartily supported by the ecclesiastical authorities. This fact alone speaks volumes for their good intentions, and is in itself the most hopeful feature in their church. They have already their own Bible Society, and several local translations have been undertaken by them.

† The first complete translations of the Bible into modern Russian were issued by the Russian and British Bible Societies about twenty years ago. Preaching is, however, gaining ground, in spite of the fact that the sermon must first be written out and submitted to the bishop.

hood, and which he dare not abandon if not prepared for the life of an exile. How few of us, indeed, can cast away the religious conceptions woven around us from childhood, imparted before we began to think ourselves! In this way the Russian Church counts many who are in very deed our brethren, whom we shall one day meet where there are no shadows, and where we shall realize, with thousands gathered from every fold, that the real Church of Christ has ever been one, and ever indivisible.

No servant of Christ can look on at a Russian service, noting the real earnestness of the majority, withal regretting its ignorant, superstitious nature, and, remembering that they are gathered in His name who died for them as for us, without being greatly moved. Even in a heathen temple, where our fellow-creatures bow before wood and stone of their own manipulation, one can not but be impressed with their blind devotion to their unknown Creator, but one is saddened as well to see the same thing done in the name of the Way, the Truth, and the Life. Still, He knoweth them that are His, and He must number many more of those before us among the redeemed than ever we can know. Let us not then be deceived into judging those whose blindness we pity, or tempted into any feelings for them but those of loving interest.

THE ENTRANCE OF CHRISTIANITY INTO RUSSIA.

It should always be borne in mind that Russia never knew the Gospel in its purity, and that all it was able to borrow from Constantinople was a corrupt eighth-century system in which "the simplicity that is in Christ" had long been hidden by ecclesiastical and ceremonial adaptations from heathendom; in which theory and symbol had taken the place of practise and deed; in which facts were lost in figures. Little wonder then, that it has hardly known that reversion to type, the purifying influence of spiritual revivals which have been the striking feature of Western Christendom. Such experiences are only rendered possible by study of the Word of God, and by the claiming of His promises of spiritual power, and churches in which lack of education or books renders this impossible can not rise above their received ideals. A Russian who attends the celebration of the Lord's Supper at least once a year, who employs a priest also for such births or deaths or marriages as happen in his family, and shows due respect to churches and icons, may live what life he likes, and hold what views he likes, but he will always be considered a satisfactory "orthodox" Christian.* Heterodoxy in Russia means holding the fingers in certain positions while making the sign of the Cross, spelling the name of Jesus according to the reformed system, neglect

* Fasting for a day, confession, and absolution are, however, necessary to obtain permission to receive the Sacrament.—B. M.

of prescribed rigorous fasts,* and otherwise departing from certain matters of immaterial form. The missionaries of the Russian Church, to be found among the aborigines of Northwest Russia and Siberia, in Japan and China, etc., demand neither conviction nor religious knowledge from their proselytes. Baptism is considered the only essential, and a strict observance of fasts is not at first imposed. Where necessary the "convert" is presented with a shirt and an icon. No pious Russian passes or espies a church or icon without bowing, removing his cap, and crossing himself repeatedly, and this may be seen on the streets, in the tram-cars, and in offices and homes, where an icon hangs in the corner of every room, often with a lighted lamp before it. These icons are archaic Byzantine pictures—often almost too dark for the features to be recognizable—of faces, hands, and feet in their normal positions with regard to one another, showing through holes cut to fit in gold, silver, or gilt plaques on which the costume and halo appear in relief, altogether a most incongruous production. The features most frequently represent the Savior or the Madonna, but a whole host of angels and saints are likewise so honored, notably the popular St. Michael, "the wonder-worker." In the churches, as in those of the Romanists, may also be seen so-called representations of the Father and the Spirit. Many of these pictures are believed to have been "not made by hands," like the Virgins of Saragossa and elsewhere; others being portraits of Christ by Luke and John, while few of any note lack records of miraculous powers. Such may be seen hung round with models of the organs or limbs which are said to have been cured—a widespread custom in many lands. In battle the originals or copies are carried forth, and in many cathedrals assortments on brazen flags are always ready to hand. The "Iberian Madonna," whose chapel close by one of the inner gates of Moscow is the first place visited by the emperor on reaching that city, and having a great reputation for healing, is carried round the city daily to the houses of such sick folk as can afford the price, a copy in its place being worshiped the while. Funerals may also be seen preceded by men bearing icons in silken cloths. Occasionally icons of "the Mother of God"—as Mary is popularly styled here—are taken to visit one another, exactly as if endowed with personality. Peasants not infrequently call their icons what they really are, their "gods"—in Russian, "*bogies*." Only those who have seen the worship of idolaters in other lands can realize the veneration in which these pictures are held, in all respects the same as among the Hindus, the explanations of whose educated members are identical with those of educated Russians.

* The Russian fasts are: Seven weeks in Lent; two or three weeks in June; from the beginning of November till Christmas, besides all Wednesdays and Fridays. Not only meat but even eggs and milk are then prohibited, and one of the Protestant churches, the Molokáni, or milk-drinkers, derives its nickname from the disregard of this penance. —B. M.

At Ekaterineburg, on the borders of Siberia, I saw a large one from Mount Athos in Greece—the stronghold of Greek Church monasteries—which was making a collecting tour of the country, sanctioned by the “Holy Synod,” in charge of a party of priests, in a second-class railway carriage. I was assured that it was one of those “not made by hands,” tho a joiner who had been employed to repair its wooden frame had lost one of his legs for using it disrespectfully, notwithstanding that it was accredited with healing powers. For some days it had been worshiped by crowds in one of the local churches, and a multitude had accompanied it to the station, where a special service was performed on putting it into its carriage. In St. Petersburg the wayside chapel of a picture of the “Mater Dolorosa” was recently struck by lightning, and one of the adjacent collecting-boxes being shattered, a copper coin was discovered adhering to the picture’s breast. This having been construed as a sign of God’s displeasure at the neglect of the chapel, and as an indication of what was dear to the Virgin’s heart, a stir was made to collect more coins, and now a stately church is being built on the spot. As the crowded tram-cars pass, the people cross themselves and throw coins on the pavement, to be gathered up by men in uniform provided by the church authorities. When the really heathen tribes who still exist in Russia are in trouble, they as readily pray to the local Madonna as to their own fetishes, and when any of them embrace the Russian religion and find the fasts hard, they have been recorded to turn the face of the icon to the wall while they ate their meat behind its back!

THE GREEK CHURCHES.

The innumerable churches built for their cult are unlike any others, both in architecture and arrangement, the commonest type being square, with four huge stone-built pillars supporting a central dome or cupola, around which cluster four or more smaller cupolas, generally shaped like an onion or an inverted pear, and often surmounted by an ornate cross, secured by rigging of chains. The cupolas may be gold-plated or gilt, or painted green or red, or a wonderful blue, in which case they may also be star-bespangled, and among them may rise tapering spires with hollowed flanks of similar colors. The walls below are for the most part whitewashed plaster-covered stone work of massive lines, with huge dull windows, separated by an excess of blank wall. From afar the effect is most pleasing, tho except in the large towns their dimensions are out of all proportion to the surrounding houses. Even straggling villages of log-huts often possess imposing churches, and every district center must have its cathedral. But the most picturesque of all are the country monasteries, almost always on some striking site, flanked by waving trees, or with a back-

ground of hills or water, features common to such institutions in most lands.

Inside, the Russian churches, as a rule, are lofty but bare. The walls and pillars are adorned with religious frescoes, canonical, celestial, or infernal, which often extend to the vaulted roof, on which may be discerned, at the risk of one's neck, a colossal human face in a halo, or an old man with a child affixed to his breast, and a dove. Opposite the principal entrance, toward the east, is the distinguishing feature, the picture screen, or *eikonostásis*, a magnificent piece of work, apparently of gold, relieved by a colored background, and fitted from top to bottom, and side to side, with paneled portraits of varying value, tier above tier of full-length saints and busts. In the center are the "Royal Doors," through which the laity may not pass, often of considerable value. Close beside them will probably be placed the most highly venerated icons of the church, before which worshipers prostrate themselves individually before kissing them and placing lighted tapers in the stand by the side. Often the gold plaques which represent all but the flesh are thickly encrusted with precious stones of fabulous value, in which case the prayers of their devotees increase in fervor, and their attitude grows still more reverent. Those who wish to have their friends remembered in prayer make out a list of their names on papers which are placed in an appointed tray. At the door is a counter where tapers and candles are sold, of varying size, according to means and desires, in the more modern churches being in reality American roll-top "bureaus." The business administration of church affairs, the furnishing and repair of vestments, etc., is in the hands of a committee, consisting of the priest, the deacon, the bell-ringer, and at least five churchwardens elected annually, who determine the proportions to be contributed by each household. All employed in services about the church or in the choir, are free from tithes and taxes.

THE ALTAR-THRONE.

Behind the Royal Doors, only opened at certain times during service, stands the altar, a large square table or cube, known as the *trapeza* or *prestol* (*i. e.*, throne). On it has first been spread a white silk "shirt," then an embroidered cover, underneath which lie relics. On this is the indispensable napkin or "*antiminsos*" of yellow silk, embroidered with pictures of a tomb, etc., and perhaps more relics, as well as the crucifixes held in the hands of the priests while blessing the people who kiss them; a copy of the Gospels, often richly bound in silver; the "*ciborium*," in which the bread and wine are kept after consecration, to be taken to the sick, etc.; a seven-branched lamp, and a sponge wherewith to wipe up the crumbs. I have also seen a silver casket—hall-marked—of coffin shape, with a figure of Christ triumphantly dancing on the lid, but perhaps this was a "*ciborium*."

There are two other doors in the icon screen, and behind that on the north side is the "Table of Sacrifice"—the *siasteri6n*—on which the "elements" are prepared. On it are a chalice, a paten, a lance-shaped knife, and a star to lay upon the bread beneath a napkin, in remembrance of the Star of Bethlehem. During the first half of the mass, consisting of litanies, psalms, gospel and epistle—known as "the liturgy of the catechumens," who leave at its close—five little specially prepared cakes of bread, like diminutive "cottage" loaves, are blessed, and a cube called "the Lamb" being cut out of one of them, it is placed on the paten and pierced on one side, each act being accompanied by an appropriate Scripture quotation. But, unfortunately, these and all the rest of the service are in ancient Slavonic, which the people can not understand. At the moment of piercing, wine is poured into the chalice, which, with the paten, is now carried out of the north door through the church, a halt being made before the Royal Doors, through which they are carried and laid on the altar. Then commences "the liturgy of the faithful," who, when the priest has "communicated," are invited to do the same, by receiving a bit of the bread soaked in wine in a spoon, as they crowd round the door. There is not a movement in the whole performance without a symbolic meaning, but "the Russians became zealous Christians in all matters of external observance without knowing much about the spiritual meaning of the rites which they practised. They looked upon the rites and sacraments as mysterious charms which preserved them from evil influences in the present life, and secured them eternal felicity in the life to come, and they believed that these charms would inevitably lose their efficacy if modified in the slightest degree. . . . If the Russian Church could instil into their minds a few simple moral principles, as successfully as it has inspired them with a belief in the efficacy of the sacraments, it would certainly confer on them an inestimable benefit . . . but the great majority of the parish clergy are men utterly unfitted for such a task."*

(To be concluded.)

THE LIVINGSTONE MEMORIALS.

BY REV. JAMES JOHNSTON, A.T.S., DARWEN, ENGLAND.

At the recent annual meeting of the Royal Geographical Society in London, the object which excited perhaps more interest than any other exhibit was the section cut from the tree on Lake Bangweolo, Central Africa, under which Livingstone's heart was buried, and containing the inscription carved by his faithful native followers. This pathetic relic was recently sent to England by the British South

* Mackenzie Wallace.

Africa Company for preservation in the rooms of the museum of the society.

Some two years ago Mr. Alfred Sharpe, C. B., Commissioner in the British Central Africa Protectorate, suggested to the Geographical Society that, inasmuch as the mpundu tree under which the heart of the great missionary and explorer was buried was in an advanced state of decay, the inscription should be cut out and sent to England for preservation. Later Mr. R. Codrington, acting administrator of the British South Africa Company in northern Rhodesia, on making a journey into the Bangweolo country, was requested to restore, if possible, the inscription. He found the tree still standing, but very hollow, and the inscription partially defaced by worms or insects. The tree was felled and the section bearing the inscription was cut out and is now preserved in London. The following words are still legible.



SECTION OF THE TREE FROM CENTRAL AFRICA, CONTAINING THE LIVINGSTONE INSCRIPTION CARVED BY HIS NATIVE FOLLOWERS AFTER HIS DEATH.

DR. LIVINGSTONE,
MAY 4, 1873.
. . . ZA MNIASERE
UCHOPERE.

After cutting out the section Mr. Codrington marked the site by erecting a telegraph pole in the center of the surviving mpundu stump, and staying it with wire. Preparations have since been completed for erecting a permanent memorial on the spot which is so sacred to Livingstone's countrymen, and to his admirers in all lands. It was hoped that a stone monument might be erected, but no stone being available it has been decided to build an obelisk, twenty feet high, of concrete blocks, and surmounted by a cross. This work has been undertaken by a committee, consisting of representatives of the Royal Geographical Society, and Sir Henry M. Stanley, M.P., repre-

senting a committee formed some time ago for a similar purpose in British Central Africa.

The three hundred concrete blocks will be made on the spot, and thirty oak molds, lined with metal, have been sent from England, together with four hundred and fifty cylinders of concrete, each cylinder weighing fifty pounds. This gives some idea of the magnitude of the undertaking. From Chinde, at the mouth of the Zambesi, the loads will be taken to Chiromo on river steamers, thence carried overland to a post on the Upper Shiré, and again shipped in a lake steamer to one of the posts on the West Coast of Lake Nyassa. From this point several hundred carriers will be required to transport the materials for the obelisk to old Chitambo's village, near Lake Bangweolo.

On each of the four sides of the obelisk there will be a bronze plate. On two of these will be inscribed the words seen in our drawing of the monument.

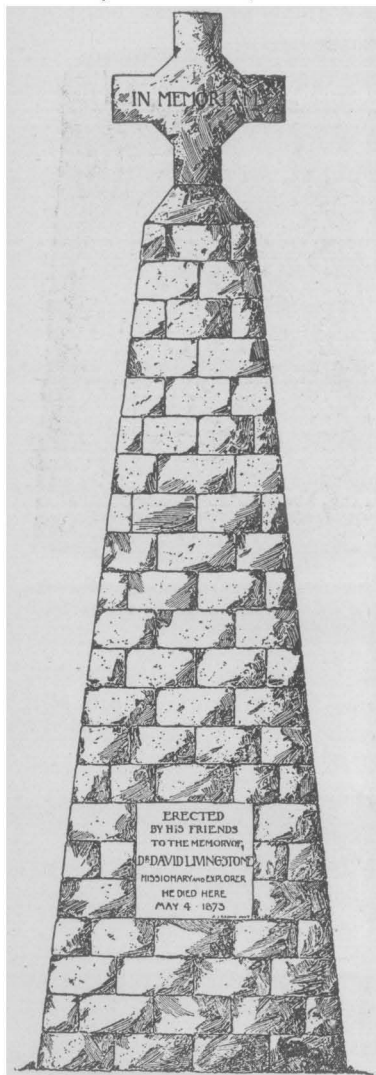
On the other two tablets will be the inscription: "This monument occupies the spot where formerly stood the tree, at the foot of which Livingstone's heart was buried by his faithful native followers. On the trunk was carved the following inscription: 'David Livingstone. Died May 4, 1873. Chuma, Souza, Mniasere, Uchopere.'"

The memorial is primarily due to the initiative of Mr. Poulett Weatherley, who has spent many years in the heart of Africa.

A memorial box has also been fashioned from the wood of the mpunda tree, and is to be presented to one of

the surviving members of the family. Some leaves from the same tree were recently on view at a Livingstone exhibition.

A suggestion has been put forward for nationalizing the land at old Chitambo's, in Central Africa, whereon the new Livingstone memorial is to be erected.



THE LIVINGSTONE MONUMENT.

THE MISSIONARY QUESTION IN CHINA.*

BY HON. CHARLES DENBY.

Ex-Minister of the United States to China.

The missionary question as affecting China claims at this time a calm and fair consideration, if for no other reason than because it may furnish an element in the settlement which the allies must soon make with the Chinese government. I assume that such a settlement will be made. After the terrible experiences of the past two months it will not do for our troops to withdraw from China without securing safeguards for the future protection of foreign residents. If by means of the indecision of the powers, or their conflicting views, nothing is done, the Chinese will claim, as they invariably do under such circumstances, that they defeated the foreign troops, and the foundation will be laid for new troubles in the near future. Now is the time to settle all questions touching foreign rights. It is the time also, if it be possible to do so, to settle what rights China has, if she has any, in the family of nations. A declaration in which all the treaty powers would guarantee her against dismemberment or partition, would be the foundation-stone of a convention which should contain abundant safeguards for the protection of foreigners. Undoubtedly one of the prominent subjects in such a convention would be the status of the missionary. It is probable that China would endeavor in some way to curtail rights which have been granted to the missionaries by existing treaties and conventions, but she would not demand the impracticable thing of their total exclusion.

The history of the Christian missionaries has on the whole been that of Chinese progress toward modern civilization. Commencing with the arrival of the Jesuit father, Ricci, in 1582, through the time when the first Protestant missionary, Robert Morrison, arrived at Canton in 1807, and down to our own day, missionary work has never failed to instruct and benefit the Chinese. The missionary has been the educator of the Chinese. He has written original books for them; he has translated foreign books into their language; he has established schools, colleges, universities, and hospitals; he has introduced foreign arts and sciences; he has been the forerunner of commerce. To the ordinary foreigner, whether a tourist or a resident, the Chinaman is a stranger, but the missionary is his constant companion and friend, and always the dispenser of charity. It is stated that the converts informed the foreign ministers of the impending riots, but that their warning was not heeded.

China has rarely refused to grant to the missionary whatever privilege was demanded for him. In the French treaty of 1858 she allowed the missions to secure land in any part of the empire, and in

* This paper is dated Evansville, Indiana, September 5, 1900.

1865, in the Berthemy convention, she agreed that the magistrates should not necessarily be consulted before land was bought, and she made this privilege emphatic at the instance of M. Gerard, the French minister in 1895. In 1891 the emperor, among other things, declared in an imperial edict:

The religions of the West have for their object the inculcation of virtue, and tho our people become converted, they continue to be Chinese subjects. There is no reason why there should not be harmony between the people and the adherents of foreign religions.

Now when the position of the missionary is made secure, both by Imperial edict and by treaty, it is sought to charge him with the responsibility of the last outbreaks in China with a view to prevent him from continuing his labors. Recent history does not sustain the proposition that the people are so much opposed to missionaries as to be willing to drive them out by violence. If that proposition had been true they would long ago have been driven out of China. In the province of Chih-li, where the recent riots had their most important sphere of operation, from 1870 down to 1899 there was no riot, tho the province is full of missionaries. There have been usually specific causes for riots. At Chin-kiang, for instance, the riot which occurred a few years ago arose from the striking of a Chinaman by a Hindu policeman. Several riots have been caused by the ridiculous charge that the missionaries use the eyes of infants to make medicine. This was the origin of the celebrated riot at Tientsin in 1870. Here it must be said that if the foreigners would give up the establishing of orphan asylums, they would avoid a prolific source of disorder. In one of the towns on the Yangtse a missionary laid her hand on a boy's head in the streets. The boy claimed that he was bewitched, and a fearful riot ensued.

It must be admitted that sudden disturbances growing out of such incidents or delusions as above mentioned, do not indicate a general antagonism among the people to missionary work. Missions are established all over that great empire, many in the most isolated and unprotected places, and disaster has come to comparatively few of them. It is not to be denied that hatred of missionaries exists among the *literati* and the higher classes. While the government has not failed on suitable occasions to acknowledge that the missionaries do good, and to order that they should be protected, still official classes view them with envy, hatred, and malice.

I must distinctly say that in this article I take no account of the spiritual side of this question. That field of argument must be left to the religious teacher. The merchant, the manufacturer, the diplomatist, the statesman, look to economic results rather than to the spread of religion. Surely the Western world gains by having residents all over a great empire who have its interests at heart. Surely,

the spread of modern civilization conduces to the extension of trade and commerce. Surely, the enlightenment of the nation tends to promote peace and good-will, and all friendly relations with other nations.

In the great question of commercial expansion the labors of the missionaries in all parts of the world have been appreciated by all intelligent rulers, and they have consequently been fostered and protected. A noted example of this line of policy has recently been furnished by the emperor of Germany. Whatever may be said of the peculiarities sometimes exhibited by the kaiser, it must be admitted that his foreign policy has been definite, determined, and brilliant, even if occasionally too aggressive. He has realized that one of the important agencies in the development of the world, and the extension of German influence, is the establishment and protection of foreign missions. France learned this centuries ago, and from the time of Louis XIV she has been the protector of Catholic missions. Tho she excludes and derides them at home, in the Orient she has immemorially spread her egis over them, and they have repaid her by extending to her and her interests the most perfect devotion. In China, since the earliest establishment of Catholic missions, the French minister has had sole charge of the claims of all members of Catholic missions, no matter what was the nationality of the claimant. Thus the Belgian, English, Italian, German, Spanish, in fact the Catholic of all nationalities looked to France alone as his mediator in all troubles, and it must be said that she has served him well. She has always been on the alert to secure rights and privileges, of which other nations have availed themselves under the favored-nation clause.

It is odd, perhaps, that the nation which is considered to be the most irreligious in the world, should, all over the East and the Far East, stand as the champion and defender of the Catholics of every country. Yet under the empire, the monarchy, and the republic, this position has been sustained up to this hour. Thé German emperor long ago saw the subtle, and far-reaching influence, both at home and abroad, which was escaping from him by reason of the policy of France, and he determined to counteract it. After the Franco-Prussian war he commanded that the German Catholic, like the German Protestant, should be under the sole and exclusive jurisdiction of Germany, so that now in Turkey, as well as in the Far East, France has lost all authority over matters connected with the German Catholics. There can not be much doubt that this policy is right and just. There are to my knowledge no American missionaries in China who are Catholics, but if there were, the minister would undoubtedly claim jurisdiction over them.

The world well knows, to its sorrow, one of the results of this absorption of supremacy over the Catholics by the German emperor.

When, in 1897, two Catholic missionaries were murdered in Shantung, the event was made an excuse for the seizing of Kiao-cho and the adjoining territory. From this unjustifiable event dates the beginning of the troubles that have lately afflicted China and startled the world. It is well known, also, that in other quarters, as in Palestine and Syria, the same policy of protection is being pushed by the kaiser. It will scarcely be doubted that one of the reasons for this action is to secure the influence of the Catholic Church for the emperor, but another unquestionably is the expansion of German commerce. That commerce follows the missionary has been indubitably proven in China. Inspired by holy zeal he goes into the interior, into localities where the merchant has never penetrated, but it is not long before the drummer follows on behind. Several times in China little towns have been laid out and built up by missionaries, with hotels, churches, and stores. Municipal governments have sprung up which are administered under foreign laws, and they have been object lessons to the Chinese.

I freely admit that other causes besides missionary work have operated since 1843 to produce progress in China. No one will deny that the diplomatists, the consuls, the merchants, and the Imperial Maritime Customs have done a great deal, no doubt the greater part of the work of opening up China. The world scarcely realizes how vast the work has been. The electric telegraph is now in every province, steamboats ply on the coasts and up the rivers; handsome cities have been built. Foreign trade has vastly increased, mines have been opened, and railroads are soon to cover the land as with a network. The best intellects in China do not hesitate to admit that much of this progress is due to the missionaries, who constitute nearly one-third of the foreign population. How could it be otherwise when we consider the hundreds of industrial and other schools, colleges, hospitals, that have been established all over China? If these agencies of improvement are powerless of effect, then let us discontinue the use of them in our own country. It is contended that the Chinese are violently opposed to the adoption of the Christian religion, and that on this account mission work should be abandoned.

In the consideration of this question, it must be remembered that the Chinese have barely any religion. Their fundamental cult is the worship of ancestors. They are the most tolerant, or the most indifferent to religious views of any people in the world. They care nothing about sects. They rarely go to a temple. They have tolerated the Mohammedans for centuries. They tolerated the Nestorians and the Jews. The only religious exercise of any note in which the emperor takes part is when at the winter solstice he sacrifices a bullock to Shangti, the unknown and ideal divinity.

Of course when the riot against the foreigner is afoot the mission-

ary suffers, but it is because he is a foreigner, not because he is a Christian. He bears the burdens of his race. We have not far to go to find the causes of popular discontent. Western inventions, it was thought, were depriving the poor of bread, and the foreigner was, by degrees, absorbing China. To take away the missionary now is to surrender the fruition of the labors of many devoted men and women during half a century. It is to leave China to relapse into barbarism. It will result in checking commercial expansion and impeding internal improvements.

I have been asked to point out any "failings" in missionary work that have come to my attention. It can hardly be expected, however, that I can advance anything new. With all due deference to the great missionary societies who have these matters in charge, my judgment is that missionary work in China has been overdone. For some years past it has assumed the phase of a new crusade. Take Peking as an example. As given in this REVIEW, in its issue of Sept., 1900, there were located at Peking, the following Protestant missions: American Board, American Bible Society, American Presbyterian (North), American Methodist (North), Christian and Missionary Alliance, International Y. M. C. A., London Missionary Society, Society for the Propagation of the Gospel, International Institute, Mission for Chinese Blind, Scotch Bible Society for Diffusion of Christian Knowledge. To these must be added the Church of England Mission, the English Baptist Mission, and the Swedish Mission.* The Greek Church (Russian) had a mission, which was established many years ago. No mention has been made of it during the last two months. The Catholics have immense holdings in Peking. They own very valuable real estate. In the way of mission work they are very largely represented. They have a bishop and vicar-general, a great number of priests, an orphanage and college, and schools, sisters of charity, four churches, and a hospital. Let it be said here, in parenthesis, that it is certain that the Catholics will never abandon China, and if they stay there, no human power can keep the Protestants out.

The above list shows that of American societies alone there were seven in Peking, not counting the Peking University, and that all the Western powers, taken collectively, were represented by about twenty missions. The same condition practically exists in other important cities. Tientsin, for instance, seventy-three miles away, had eleven English and American Protestant missions, and a great number of Catholic priests. In at least eighty towns in the north, where the scene of disorder lay, there were missions. I submit, with some diffi-

* It should be remembered that almost all these missionary societies are in Peking chiefly because of its political and commercial importance; that they may use the city as the basis of operations, and not simply as a sphere of missionary work. The same is true of other centers.—EDITOR.

dence, that it would be better to have a few strong missions than many weak ones. A careful study of the situation would seem to suggest that no two American societies should occupy the same district.

If the land were parceled out and only one society were located in any place, there would be less risk of mutual antagonism, and less confusion among the Chinese. They can not understand why, with only one God, there should be so many different churches. The Catholics appreciate the force of this suggestion, and never allow two societies to locate in the same province.

One other criticism, and I have done with this ungracious task. The zeal of missionaries, which impels them to go into dangerous places, ought to be controlled. When the territory is in disorder, and unsafe, the parent society should see to it that its employees do not go into such localities. Consuls have sometimes advised persons not to go into dangerous parts of the country, and their advice has been ignored. When trouble comes the representatives of the government must intervene to afford relief, but they are powerless to control missionary movements. Reason would dictate that prudence and common sense should be consulted in all such matters.

Much has been said about sending ladies to China as missionaries. The China Inland Mission has been greatly attacked on this account. Possibly if I had never seen the ladies at work I might have agreed with these critics. But the truth is that they do the hardest part, and the most of the work in China. The teaching of the children, and the nursing and treating of the sick women and children, surgical and medical, fall to their lot. I have not space to praise them here, and I could not say sufficient good of them if I had.

I realize how difficult it is to discuss a subject of such far-reaching effect as the missionary question in the Far East without allusion to its spiritual side. To the missionary, of course, the saving of souls is the supreme purpose of his labors. The charity, the instruction, the medical treatment, are all subsidiary to this main object. But words from me can add nothing to the sublime obligation that comes to Christians from the Divine command. To him who believes that he is ordered by the Supreme Being to go forth as a religious teacher, argument is superfluous. History shows that he will engage in this work tho the greatest dangers may confront him. Nor is it worth while to look at the subject from a governmental point of view. It is not within the range of probability that any administration in this country will consent to the exclusion of its missionaries from China. It can not be dreamed of that a step fraught with such vast and injurious results will ever be taken by the Treaty Powers. The treatment of the whole subject rests with the Christians of this and other countries. It will be found that the sentiment of the world will now, as heretofore, be on the side of a reasonable and prudent policy of religious expansion.

BIBLE TRANSLATION AND DISTRIBUTION.*

BY REV. CANON W. J. EDMONDS, B.D., EXETER, ENGLAND.

Vice-President of the British and Foreign Bible Society.

It is not yet adequately realized throughout the churches that the translation of the Scriptures into the language of the people among whom the religion of our Lord took root, was the first solicitude of the Apostolic churches, and, almost without exception, remained the policy of the Church until the sixteenth century. This is Ecumenical, if anything is, and yet it needs to be reaffirmed and coordinated, and made to be the common policy of us all. We want Christian converts to have the help of Bibles. We want them to look into that achromatic mirror, in which, without refraction or distortion, they may see Jesus. We do not want them to have the distraction of rival Bibles, nor the disadvantage of eccentric Bibles, nor the darkness of unlearned Bibles. We want them to have the best that the best men can give them. We want to kindle in the churches the ambition that will keep men from sleeping, till in every land and language there is some promise that, before long, there will be such a translation of the Word of God, that we can look comfortably into each others' faces as we give it to the converts, and say, "Here is your spiritual history. This is the will of God in Christ Jesus concerning you." . . . Whatever is the share of other lands, America, and Germany, and Great Britain are clearly put in trust of the Gospel. They must translate and they must distribute it.

To give to men the message of God on lips touched with a live coal from the altar of God, is the first true greeting of the ideal missionary, as he lays the foundation of a living church; to hand to his people God's written revelation, plain, permanent, perfect, as far as anything partly human can attain to be perfect, is, when his other work is over, his ideal farewell.

There are on the roll of distinguished missionaries, ancient and modern, the names of illustrious laborers who have so begun and so ended their work. There are instances, in the work of the early Church as well as in the modern Church, where the best of books was the first of books; where the very alphabet was constructed for the purpose of translating the Bible into the people's language, thus giving a new force and interpretation to the name which our Lord gave to Himself, "The Alpha and the Omega, the beginning and the ending, the first and the last," so revealing Himself as the creator of literature as much as He is the creator of the world.

The great duty which, alike in England and America, is especially committed to the chief Bible societies, can not be viewed to advantage

* Condensed from an address delivered at the Ecumenical Conference on Foreign Missions, Tuesday evening, April 24, 1900. Corrected by the author.

except an effort be made to realize its place in the great scheme by which the Holy Church throughout the world has acknowledged God. . . . We view and review the work of many laborers in many lands, but there is unity in it all. . . . American and Scottish societies there are, not unfruitful or obscure, who share, with the British and Foreign Bible Society, that part of the white man's burden involved in the duty of bearing forth the good seed of the Kingdom of God. I deal with it as one work, one task, mighty in operation, the surest, the safest of all the agencies by which a living Church performs the duty laid upon it when as a sower it goes forth to sow. . . .

I have noticed for some years a process at work by which the lessons of Church history, which have been too much "unexplored territory," are becoming every year more familiar to us upon whom the ends of the ages have come. And what is more, and I trust also better, there is an approximation on both sides of the Atlantic, in the temper in which Church history is viewed, toward a common understanding of its lessons.

"Church histories" says Bishop Potter, "have been hitherto of chief, if not of exclusive interest to scholars. But if our age has brought nothing else with it, it has brought an instinct of historical inquiry which has happily largely freed itself from partisan or ecclesiastical bias, and which has learned to read and tell the story of the Christian centuries in a larger spirit and with a more candid utterance."

This witness is true, and the work of Bible societies has everything to gain from it, and this much is certain. Church history teaches no earlier and no clearer lesson than this, viz., that a living church holds fast and holds forth the Word of life; and that its chief security for holding it *fast* is fidelity in holding it *forth*.

It is one of the signs of the good hand of God upon us that there is not only a revival of zeal in the work of missions, but there is also poured out upon the churches an increasing desire to know what our earliest predecessors did when they went forth in obedience to our Lord's command to make disciples of all nations. It is a striking fact that the work of translating and disseminating the Scriptures begins where missions to the heathen begin—its starting-point is Antioch.

Listen to St. Chrysostom, the most illustrious name in that fourth century when many were illustrious: "The doctrine of St. John did not in such sort (as the philosophers did) vanish away, but the Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations, being barbarous people, translated it into their mother tongue, and have learned to be (true) philosophers." And King James' translators, who quote this in their "Address to the Reader," add a similar passage from Theodoret, "next to Chrysostom," both for antiquity and learning: "Every country that is under the sun is full of these words, and the

Hebrew (tongue) is turned not only into the language of the Grecians, but also of the Romans, and Egyptians, and Persians, and Indians, and Armenians, and Scythians, and Sauromatians, and briefly into all the languages that any nation useth." Then, after a detailed account of similar work, reaching through much of the middle ages, and yet far from exhaustive, they draw their conclusion: "So that to have the Scriptures in the mother tongue is not a quaint conceit lately taken up, . . . but hath been thought upon and put in practise of old, even from the first times of the conversion of any nation, no doubt because it was esteemed most profitable to cause faith to grow in men's hearts the sooner, and to make them to be able to say, with the words of the Psalm, 'As we have heard, so we have seen.'"

I venture, my brethren, to urge that it is of the highest importance to the soundness of our missionary activity, that we should not think of this branch of our work as "a quaint conceit lately taken up." It is, as King James' men say, "most profitable" as an instrumentality for "causing faith to grow." It is a means also, when faith has sprung up, for "the more confirmation of it," that men may "know the certainty of those things in which they have been instructed."

Men will yield homage to principles fortified by such sanctions. Methods may and do alter. This plan or that plan may be tried, adopted, or put aside. We, however, are dealing to-day not so much with the achievements of translators, as with the principles upon which the early Church proceeded in her missionary work. I am not losing sight of the fact that if a thing ought to be done which in old times was not done, we must be bold in Christ to create a precedent. The Holy Spirit still abides in the Church. The Lord walks still among the candlesticks. But no man can thoughtfully watch the tendencies of the times we live in without seeing that all round us there is an increasing desire to realize the unity of the Church's life, to bring its operations into harmony, and to rejoice when fresh studies reveal to us that the instincts which prompt us to make known in all lands and languages the very Word of God, are but a repetition in us of promptings which came to the earliest Christians in their earliest organizations.

The quotations that I have given from St. Chrysostom and from Theodoret, tho somewhat rhetorical, are, when all deductions have been made, a splendid record of solid achievement. Bible societies are mere instruments, but the translation and distribution of the Word of God is the duty of the living Church; it can not be neglected without grave consequences. Whatever else was or was not done, this branch of the ministry of truth was *never* neglected in the early Church. From whichever of the great missionary centers we start, from Antioch, from Alexandria, from Carthage, or from Constantinople, the foot-prints of the translators of the Bible are there. Beautiful are their feet, and their footprints are not only beautiful, but indelible. So

strikingly true is this that, when Dr. Salmon, one of our ablest British divines, was meeting the allegation that the four Gospels were a good deal later than apostolic times, he replied with equal logic, learning, and wit, "that at the time when it is doubted whether the four Gospels were born, we find their children full grown."

From the pages of early Church missionary history I select an example of missionary policy, and an instance of far-reaching missionary success, which by a series of unbroken links binds the second century to our own; the Syrian to the Saxon.

In Edessa, the Oxford of the East, in the second century, the question arose whether the New Testament was to speak out the one truth in whatever language the believers in it spoke, or whether that truth was to be buried in the grave of the one only language in which the Church had received it. The answer is found in every book of authority that deals with the history of the Bible; at the head of every list stands the Syriac version, and the date assigned to it is the second century. The relations between the church of Antioch and the church of Edessa have been investigated by two French Roman Catholics, Professors Martin and Tixeront, opposed in one point indeed, but agreeing in this, that the Syriac-speaking church of Edessa is the child of the Greek-speaking church of Antioch. The older man differs from the younger in the date of foundation, Professor Martin placing it in the first century, and his pupil placing it in the second. Mr. Burkitt, a high authority on the Syriac language and literature, finds this very Syriac church distinguished from other contemporary types of Christianity by its simplicity, its close touch with Holy Scripture, and its deep moral tone and practical seriousness. No church was fuller of the missionary spirit. No translation of the Bible, except the Vulgate, and our own, has had a more distinguished missionary history. It went to Ceylon in the sixth century, to China in the seventh; it was a missionary progress all along the line. Nor was its influence confined to the East. Tatian, a Syrian of the second century, constructed out of the four Gospels a continuous narrative. It was called the Diatessaron, and it had an immense circulation. It passed from the East to the West. It took a Latin form in the sixth century, and then in the ninth was turned into Old Saxon. Under the name of the Heliand it assumed the form of poetry, and was a chief instrument in the conversion of the Saxons. In this form, says Dr. Wace, the Gospel "lived in the heart of the German people," and in due time produced Luther and the German Bible, thus binding together the second century and the sixteenth, the East and the West. And Tatian tells us how his own heart was touched and his mind satisfied by the Bible. His faith came by reading, and his reading was in the Word of God. He had made trial of every kind of religious worship, and the result had sickened him. "As," he says, "I

was earnestly considering this, I came across certain barbarian writings, older in point of antiquity than the doctrines of the Greeks, and far too divine to be marked by their errors. What persuaded me in these books was the simplicity of the language, the inartificial style of the writers, the noble explanation of creation, the predictions of the future, the excellence of the precepts, and the assertion of the government of all by One Being. My soul being thus taught of God, I understood how the Sacred Scriptures lead to freedom from the world's slavery, liberating us from thousands of tyrants, and giving us not indeed what we had not received, but what we had once received, but had lost through error." This fragment of second century autobiography is not only decisive as evidence of the policy of the early Church in the matter of the translation and the diffusion of the Scriptures, but it is in itself, and in its far-reaching results, an eloquent example of the missionary value of that policy.

I have spoken of Antioch and its methods. The same lesson is taught when we look at Alexandria, next in order of Apostolic churches. Our knowledge of Egyptian Christianity is rapidly increasing. We know of four Coptic versions of the Scriptures, beginning with the second century, and I need only remind you of the beautiful anecdote of Pontitianus, which St. Augustine gives us in his Confessions, to show how influential one of these versions had been upon the missionary life of Egypt. In India, thousands of thoughtful men are living under similar conditions to those which existed in the second century, as also are other thousands in China and Japan.

When we reach the fourth and fifth centuries, we are in the era of great Bibles, and nearly every one is the result of missionary work. There are diversities of operations, indeed, but the governing principle is always the same. The aim is to translate the Bible into the language of the people, and then to put it into their hands. Sometimes, as in the case of the Latin Vulgate, it is one man away in solitude like Jerome in Bethlehem, who does the work, or in the full activity of Church life as Miesrob was when he gave the Armenian Church their Bible, and constructed their very alphabet for this purpose. Sometimes the missionary impulse is given half unconsciously, as when Ulphilas felt the spell of Christianity at Constantinople, and gave the Gothic people the first of Teutonic Bibles, five hundred years in advance of the earliest Anglo-Saxon Gospels. But nowhere is there an exception to the rule. It operates wherever there is need, and only because of the fact that the German and other invaders of the Roman Empire adopted Latin as their sacred tongue was the work of translation apparently suspended in the Western Church for nearly a thousand years. There is no fallacy more fallacious than that the Latin Bible was provided with a view to the protection of the Word of God from common use. It was distinctly the reverse. What the

Syriac Bible was in the East, that the Latin Vulgate was in the West.

There is another great missionary service which Constantinople rendered to Western Christendom, the effects of which continue to this day. The millions who look up with reverence to the czar of all the Russias, owe their Bible to Constantinople. The Bible now circulated among them in hundreds of thousands of copies yearly by the British and Foreign Bible Society, is the child of this ninth century version, for the sake of which the current Russian alphabet was invented. That translation of the Bible was sought for by the Slavonic princes, and distinctly as the supreme authority in matters of faith. Evangelists had approached their country from more than one quarter. They were perplexed. "One teaches after one manner," they said, "and another after another." "We do not understand the Greek and Latin languages; send us teachers who may translate the Sacred Books." And so it came about that the Bible was the first of Russian books as it had already been the first of Gothic and the first of Armenian books. As a sacred umpire it came, as well as a sacred teacher, an end of controversy when once its meaning is ascertained, and its sentence delivered. And this was done in the darkest century of the dark ages. Such is the value of a true principle, that where it prevails, the tendency is always to bring about a better state of things. Even when religion has stiffened into rigid formalism, virtue goes out of the Word of God to reanimate, to regenerate, to renew.

This principle, operative in the life of the Church from the first, received fresh illustration at the Reformation. Teutonic Christianity comes into view with the Bible in its hand. "The primal records of Christianity," says Milman, "in a narrow compass passed into all the vernacular languages of the world. . . . Monasticism was rejected as alien to the primal religion of the Gospel; the family life, the life of the Christian family, resumed its place as the highest state of Christian grace and perfection."

Of this there is a striking example in the church life of Bohemia, in the generation that produced disciples of Huss and Jerome of Prague. It is Matthias of Janow who speaks. "From my youth up, whether on a journey or at home, in business or at leisure, never was my Bible out of my sight. My soul was, as it were, espoused to it. In every sorrow, in every persecution, I ever betook me to my Bible, which walked with me as my betrothed. And when I saw others carrying about the relics and bones of saints, I, for my part, chose for me my Bible, my elect, my comrade in all life's journey." And it is to be noticed that it is to the exhortation of Augustine and Jerome that this saintly man traces his love for the Bible.

The invention of printing in the fifteenth century gave a powerful

stimulus to the circulation of the Scriptures, and it is due to the truth of history to add, that there was for a long time no departure from the ancient policy of the Church. Indeed, in all the leading countries of Europe there was as it were, "the appearance of a man's hand, and lo! a roll of a book was therein."

Nearly eighty years were to pass before Europe was to stand at the parting of the ways. Twenty editions of the Latin Bible had been printed in Germany alone, before Luther was born, and in the year that followed the nailing up of his "Theses," the fourteenth known issue of a German Bible took place. All these fourteen issues were large folio Bibles and not mere reprints, but of various translations from the Vulgate. I take these facts from the catalogue of the Caxton Exhibition of Bibles of 1857, drawn up by Henry Stevens, of Vermont. Germany, as we have seen, took the lead, but Italy soon followed, then France, then Bohemia. Soon the folio Bibles were followed by a quarto, and then "the poor man's Bible," the first edition in octavo of a Latin Bible, made its appearance, in 1491. All these Bibles were produced in open day; they involved no breach with the past, they indicated no forward movement, but they bear by their numbers and their variety strong evidence of a deepening and extending Christian life.

A forward step, however, was about to be taken. "Greece," says Mr. Goldwin Smith, "arose from the dead with the New Testament in her hand." Two eminent men took the manuscripts from her and shaped them for other men's use. One was a cardinal, the other, Erasmus, narrowly escaped that dignity. Again there was no breach with the past. Erasmus's Greek Testament was dedicated, with permission, to the pope. The date of this event should be noticed. It was 1516.

The Old Testament in Hebrew had been printed as early as 1488. Access to the originals is the primary condition of sound Bible work. All Europe over the foundation of Bible knowledge was laid.

It is an exceedingly solemn thing to notice that there was nothing final or official to hinder the work of Bible translation and diffusion from being done in every country in Europe, whether of Latin or German race, till the Council of Trent took its fatal decision in 1546. Then for this high service the one race was taken and the other left. Then the policy of the council bore fruit in the hostility of the church, and no man since has been able to count upon official support in that great communion, from pope, or bishop, or parish priest, if he devoted himself to the task of giving the Scriptures of God freely to the people. There is plain proof that in the judgment of the best men in the Latin Church, including the present pope, this opposition has gone too far. But it is now too late to alter a policy which has three centuries and a half behind it. Tyndale and Rogers

can not be unstrangled or unburnt. The history of other crimes can not be blotted out. In Spain, for example, Cardinal Ximenes had the start of Erasmus in the matter of the Greek Testament. In his Polyglot it was printed first, tho not published. There were Spaniards who longed to give the Bible to their countrymen in their own tongue, and the great cardinal's munificence and learning had made it possible; but when, in 1543, Enzina published at Antwerp a version of the New Testament, and presented it to Charles the Fifth, he was thrown into prison for his pains; while Liesvelt, who printed a version in the Low Countries, in 1526, was condemned and beheaded for asserting in one of his annotations that "the salvation of mankind proceeds from Christ alone." It can not be too distinctly affirmed, nor too often repeated, that sixteenth century opposition to the translation and diffusion of the Word of God, was an innovation, a departure from the course which the missionary Church of God had up to then almost invariably followed. The Jesuit missions are the first considerable examples of learned men carrying the Gospel message, abundantly competent to translate the Bible, but, so far as appears, not doing it.

In the East, in the early ages, the great missionary church of Syria did it, the Franciscans in the middle ages did it; but the Council of Trent, by its decree, stereotyped the Vulgate, and thenceforth held the sword of the Spirit in a paralyzed arm. And so it has come about that the work done by great scholars and scholar missionaries, like Ulphilas or Jerome, or great missionary churches like the Syriac, or the Alexandrian, or by the commanding influence of great Christian cities, as when Constantinople helped the Russian people to obtain their Bible, or by the new-born energy of a great religious movement, as when the Reformation angel uttered his voice, that work, with the sanction upon it of Church authority, of Church history, of scholar saints and scholar martyrs, has come into the exclusive charge and custody of the most living branches of the Church of God. It is the common task of Christendom, and the lowly and the lofty alike are members of this greatest of cooperative societies. All missionary work will eventually be tested by the conformity of its results to the Divine model of life and character set before us in the Holy Book. No missionary is better employed than the competent translator. No missionary society has fully risen to the ideal which has not contributed a man or men to this great Pentecostal revelation of the mind of God to the heart of His creatures.

We now reckon over four hundred of these Divine voices, and none of them is without signification. Each bears witness to the love that God hath to us, and that no race or language is now common or unclean. . . . The missionary idea is conquering the life of the churches. The living churches are alive to it and by it, but let us be jealous for the stability and authority, as well as for the fervor of our work. The Word of God is the most living of all God's oracles, the most evangelical of all evangelists, the most trustworthy of all God's messengers. Man lives by every word that proceedeth out of the mouth of God.

THE PRESS AND RELIGIOUS PUBLICATIONS.²

BY REV. GEO. H. ROUSE, D.D., INDIA.

Missionary of the Baptist Church, of England.

It is satisfactory to know that missionary societies appear to begin to realize that the preparation and circulation of Christian literature is a most important department of mission work, and that it is wise to set apart and support missionaries in this special work. Dr. Murdoch's endeavor to persuade the chief English societies laboring in India to set apart, each one, a literature missionary for some special language, promises to be successful. To use a photographic image, it seems to me that while the wide preaching of the Gospel in villages, markets, and melas may produce the image we wish to show, it is the Gospel and tract left in the home, and read and pondered, that succeeds, by God's blessing, in fixing that image.

It seems to be very desirable that Scripture portions which are used for distribution among the masses should have brief notes, explanatory of the meaning of words like *passover*, *Pharisee*, *Sabbath*, and so forth, which alone give no meaning whatever to a non-Christian reader. Without such notes these words are practically untranslated. The missionaries in China have in their united conferences expressed a strong conviction of the importance of this matter in that country. It would also be well if the Gospels, in Indian languages, could be put into rhythm and rhyme, as has been done in the Ooriya language. The natives are accustomed to such rhythm in their own vernacular literature, like the Ramayan.

In two or three languages we have brought out a life of Christ in Scripture language, collected from the Gospels, selecting such passages as seemed best fitted for the Hindu mind, and omitting all clauses which would be unsuitable, such as "which is called in the Hebrew, Sabbathath." It has six chapters, "The Birth and Childhood of Jesus," "The Public Work of Jesus," "The Death of Jesus," "The Resurrection and Ascension of Jesus," "The Teaching of Jesus," "The Teaching of the Scripture about Jesus." The whole book is about the compass of a Gospel, and is sold at the same price.

In regard to the preparation of Christian literature, we must be careful not to slavishly translate English books. Except the Bible, there is hardly a single English book which will bear literal translation into an Oriental tongue. Words and phrases which have a clear meaning in the home-lands need to be explained to an Eastern man, especially when he is a heathen. We need not to translate, but to adapt. A simple translation will often be unintelligible to the heathen reader, or even to the native Christian. What we have to do is to get clearly in our own mind the truths we wish to teach, and then to bring them out in such language, and with such explanations and illustrations as

will enable our readers to grasp these truths. It is difficult to do this, and it is still more difficult to train our native colleagues and helpers to do it, but it is most important that this should be done.

We should avoid technical phraseology, except in regard to certain great words, such as *salvation*, *faith*, *repentance*, and so forth; and in regard to these words it will often be important to explain their meaning in other words. Such phrases as "Come to Jesus," have deep meaning to us, and we are apt to use them in tracts intended for the heathen, without asking whether the heathen reader would really understand them.

In preparing literature for the non-Christian, and even for the Christian reader, in heathen lands, we ought continually to be asking ourselves whether the words we use will convey to the reader the same idea that they do to us, who have had Christian training in a Christian atmosphere from our childhood.

There ought to be a wise selection of *subjects* on which books and tracts should be prepared, and the literature missionary, when he is appointed for any language, ought to be consulted by all those who wish to bring out books in the vernacular.

REORGANIZATION OF MEDICAL MISSIONARY WORK.

BY REV. LEVI B. SALMANS, M.D., GUANAJUATO, MEXICO.

Missionary of the Methodist Episcopal Church (North).

The place of medico-evangelism as *the* entering wedge for the Gospel can not be disputed nor longer neglected, much less spurned with the observation that "the old Gospel has not lost its power." "Into whatsoever city ye enter, heal the sick that are therein" is *the very power itself* of the Gospel to predispose, attract, and cause to hear and to believe, those rebellious and hardened sinners who will otherwise persist in their prejudices against us until they go down to their graves, and even leave their children equally deceived as to our real characters and that of our blessed heavenly message.

What overwhelming evidence we have of this in the present state of affairs in Germany, and even in America. In the former country I noted villages, netly Catholic, surrounding a Protestant village of high Christian virtues, and well established in Protestant forms and practises for centuries. The parts of Germany that received the Gospel at Luther's hands, crystallized Protestant within a generation or two, and so did the parts of Germany which refused Luther's message crystallize Catholic, and are harder to evangelize to-day than in Luther's day, for they suppose themselves already to have looked into this matter in the persons of their ancestors, and to have found it bad, and to have rejected it forever. They will to follow the religion of their fathers, at least until some one invites their attention to something

of which their fathers never heard. In our own country, how all but impossible most Christians suppose it to be to evangelize Catholics, and no denomination, as such, makes any special provision therefor. They are apparently waiting for God's time to come. I have often wondered if God's time is not when we devote ourselves to Christ's methods, and learn and use them perfectly. It is undeniable that we have been imperfect in our conceptions of His methods for evangelism, for the past century or two show immense changes for the better in our conceptions and practises of God's way for reaching all kinds of sinners. I have wondered if a perfect appreciation of the nature and uses of healing for Christ's sake may not be the principal key to the situation which we still lack for the speedier evangelization of all those immense groups of the human family who reject us and our message simply because they are so attached to traditional religion and to traditional opinions of us and of what we offer them.

The proper organization of the Church of Christ for attaining the greatest results has always been a problem. The Christian Church has worked at it indefatigably, especially for a few centuries past. Each denomination thinks it is the nearest to perfection in this regard, but none fail to feel keenly their own imperfections at the same time. But little attention has been given as yet to the proper organization of the medical branch of our labors. Some of the most untenable practises are still retained in the majority of our missionary societies. In the general perfection of organization which exists in our day, who thinks of putting the direction of any of the arts, professions, or trades, into the hands of others than those who are themselves skilful in the very same arts, professions, or trades? In Christ's time, and for a while thereafter, healing for Gospel purposes was a miraculous gift of the preachers themselves, and of others devoted to evangelism. As it exists in our day, it involves the use of one of the most learned of the professions, and one of the most difficult of arts, and, as practised on the mission fields, it also involves the knowledge and use of one of the trades—that in drugs and other necessary supplies. Can we forever continue to disregard the need of a certain autonomy for the missionary use of the medical art, profession, and trade, and on the field subject such missionaries absolutely to the judgment and control of men who are preachers only, and at home have the boards made up without any regard whatever to the presence of committees or secretaries therein who are skilful and practised in medical missionary work, or at least in the medical profession? There seems to be but one answer, and that is that this matter will require attention and "reorganization" in the case of most of the missionary societies before we can expect the full natural fruits for our Christ from this most important feature, if indeed we should not say department, of evangelism.

In Edinburgh and in London, medical missionary societies exist, made up in their major part of medical men. They are far better rounded in their work than any of the other missionary societies so far as the use of this agency is concerned; for, not to mention other features, they have training schools for the training of medical missionaries, and this is certainly an all but essential feature for those who would take up the direction of this work in earnest. All medical matters are with them managed by medical men; boards, training schools, secretaries, superintendents, and on down to the very last details of the work on the field. Nevertheless, there seems to this writer to be a defect in their organization, for they seem to be too much divorced from the ministerial and teaching branches of the work.

Perhaps the influence of the presence and work of these societies in Great Britain has had something to do with leading the Church Missionary Society to take so large and radical a step three years since in the organizing of the Medical Missionary Auxiliary, and turning over to it the gathering of funds for this branch of the work, the publishing of a special medical missionary paper, and the selecting, sending out, and controlling on the field of all medical missionaries. The Seventh Day Adventists in the United States, who have been most active in the use of medicine, have also taken large steps in securing a more advanced form of organization in the utilization of medical men and work.

Our first necessity is to be convinced of our need. Surely we need this powerful agency perfectly handled to more speedily bring to Christ those whom we fail to reach with our pulpits and our schools. If, as we believe, we have found in this medical work an efficacious means for reaching the Catholics, the Jews, and the submerged tenths of our own cities, not to mention the great aid it furnishes in reaching the masses of paganism, shall we be able to remain longer indifferent as to its increased use and rational organization?

The beginnings in the modern use of this agency have been experimental and largely personal. Scattered throughout the world of missionary enterprise individual doctors have gone to itinerate or carry on private practise for Christ, or to set up their isolated dispensaries or hospitals, and work as best they could in relation with the ministers and teachers already on the ground, and under the direction and support of those wholly unaccustomed to the use of this agency for Christ, and who were almost always not even members themselves of the medical profession. In some places scarcely any appreciable difficulties referable to defective organization have appeared as yet, while in other places great damage to the work, and even its failure, have been clearly due to these causes. In some places the work has been handicapped by a controlling influence over it being placed in the hands of mission,

workers whose interest was already previously absorbed in the ministerial and school enterprises in which their own hands and hearts were engaged, and who at once saw in this new and expensive agency a competitor for a division and diversion of the funds, already all too scarce, on which their hopes depended for the urgently needed developments of the work already begun.

There are now on the field six hundred medical men and women engaged in this form of work exemplified and commanded by Christ Himself. The number preparing to take the field in this line of missionary activity is increasing rapidly. We believe the time has come, therefore, for the agitation in the right quarters of this imminent need for the reorganization, both in the home office and on the field, of that part of our missionary societies which has to do with the management of this branch of the work.

THE HAND OF GOD IN JAPAN.

BY REV. A. D. GRING, JAPAN.

Missionary of the Protestant Episcopal Church.

We may perhaps be brought into greater sympathy with the Japanese government, by pointing out some of the great difficulties with which they have had to contend. The grounds of their opposition to Christianity are:

1. Their fear that Christianity will destroy their government.
2. That Christianity which preaches the Divinity of Christ will destroy the belief of the people in the Divinity of their emperor.

In the light of the Jesuit attempt to interfere with matters political in the work begun by Xavier in 1549, we can have a great deal of sympathy with the Japanese in their fear that Christianity might interfere with the government. So also we may be able to sympathize to some extent with their fear that a belief in the Divinity of Christ would do much to lessen the faith of the people in their emperor.

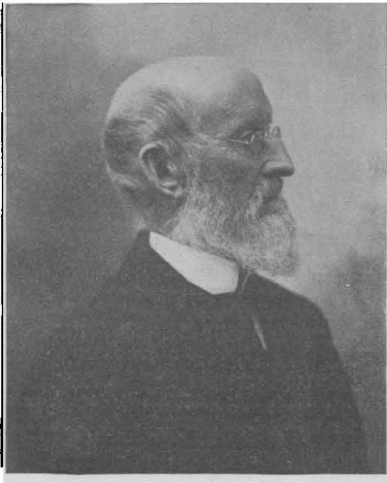
But thanks be to God, the careful avoidance of all political criticism, and the loyal conduct of the native Christians to their emperor, have completely convinced the thinking people of Japan that the missionaries are not there to interfere with their government, and that it is possible for a Japanese to be a devout Christian and still be loyal to his emperor and to his country.

Japan is now in search of a new religion. The faith in the old cults is giving way. The atmosphere of modern Japan is uncongenial to their old religions. Nothing but the Gospel of love, sympathy, liberty, and reason, can meet the demands of the hour.

The door is completely open. We have but to enter in, and by the lives of the missionaries and native Christians, and deep sympathy for all classes and conditions of men, convince the people of the superiority of the Christian religion. There is here a tremendous responsibility. Let us catch the enthusiasm of this responsibility, and make Japan a Christian nation.

REV. CYRUS HAMLIN, D.D., LL.D.*

It is doubtful whether in the whole range of American biography a more typical Yankee career can be found than that of Dr. Cyrus Hamlin. The stern struggle for a living on the Waterford farm, in Maine,—where he was born, Jan. 5, 1811, and where he learned to make something out of nothing, and to conquer obstacles; the high standard of conversation in the home and the good literature that was read and assimilated; the apprenticeship in the Portland silver and jewelry shop, the conversion to Christ under the ministrations of E. P. Payson, the decision to enter Bridgton Academy and the arduous life there, the admission to Bowdoin College, and graduation from it in 1834, and then the preparation for the Christian ministry at Bangor Theological Seminary—these are depicted with rare vividness in Dr. Hamlin's fascinating autobiography, "My Life and Times."



CYRUS HAMLIN.

When at Bangor he received the appointment from the American Board, which assigned him to Constantinople instead of to China, as he had expected and hoped, and about a year later, on December 3, 1838, he embarked from Boston for the Orient, and arrived in Smyrna in the following month. In 1839 he started the seminary at Bebek, with slender equipment in text-books and furniture. The latter, including apparatus for experiments in physics and chemistry, were soon created by the marvelous skill of the Maine Yankee, whose lathe went everywhere with him, and did magical deeds that aston-

ished the natives. The work grew rapidly, and demanded all the energy and versatile powers of Dr. Hamlin. He not only preached and taught, but carried on polemical controversies with Jesuits.

Text-books were made or translated—books that were so admirable that the Turkish government put some of them, the least Occidental and heretical, into the Turkish schools. Workshops were started to manufacture clothing for the pupils, to manufacture stovepipe and stoves, and later came that audacious experiment which succeeded far beyond the dreams of Mr. Hamlin himself, but which most of his colleagues scoffed at when he proposed, namely, the establishment of a large bread-making establishment for supplying the hospital and troops at Scutari, an enterprise in which the Armenian converts found employment and the mission a profitable source of income. This bakery during the Crimean War furnished the British soldiery with fourteen thousand pounds of bread per day, and did it with such promptness and scrupulous compliance with the terms of the contract that Dr. Hamlin had repeated offers to take on similar tasks at other points where British soldiers were suffering for lack of good food, water, and the decencies of life.

* Condensed from *The Congregationalist*.

More sagacious and courageous conduct by a missionary in conserving the financial interests of his work and at the same time doing good to others it will be impossible to find in missionary annals, the work being the more remarkable that it was done without the approval of the mission board officials in Boston and most of his colleagues in the Turkish mission. The removal of the seminary to Marsovan and Dr. Hamlin's decided difference of opinion with the board as to its decision to introduce an educational system in the vernacular led to his resignation from the board in May, 1860.

Then began the task of founding and managing Robert College, the site having been chosen. Dr. Hamlin with his wife returned to the United States to secure the needed endowment. The officials in Boston and the clergy thereabout did not look with favor on the scheme; and even some years later the outlook committee of the Congregational Club of Boston refused to permit Dr. Hamlin to set forth the merits of the plan. Thanks chiefly to the aid of Harvard professors and Unitarians the first mass meeting in the interests of the college was held in Boston.

Dr. Hamlin, by lecturing on Turkey, earned \$1,000. He returned to Constantinople with pledges to a considerable amount, and, after meeting with successful subtlety the crafty opposition of Russian and Turkish officials and French priests, in 1863 the college was named and opened with four students. Since that time it has flourished, and has done incalculable good throughout European Turkey and Southwestern Europe. Holding its title to its property by imperial *iradé* and under the protection of the United States, it stands for the highest type of Occidental Christian civilization.

Coming to the United States in 1873 to gain, if possible, an endowment for Robert College, Dr. Hamlin had to undergo a siege of physical prostration and a critical operation, which brought him nigh death. Resuming the task of securing an endowment, he also had to undergo the never explained alienation from him of Mr. Robert, the founder of the college, with whom he had fought side by side during seventeen years, and the sudden ending of his work for Turkey. The way seemed dark, and the wounded heart was sore indeed when Providence opened the way to a call from Bangor Theological Seminary, where he taught dogmatic theology from 1877 to 1880, when he was called to the presidency of Middlebury College, Vermont, where he remained until 1885, since which time he has resided in Lexington, Mass., giving of his knowledge, wisdom, and courage to the churches, writing for the press, and waiting for the call to depart.

Dr. Hamlin went to Portland in August to participate in the festivities of Old Home Week. On Wednesday evening, August 8th, he attended an old home social at the Second Parish Church, to which he ministered sixty-three years ago, and before the company broke up was persuaded to speak a few words, and his testimony had all the old-time fire and straightforwardness. Returning to the home where he was entertained, he soon was seized with pain and in twenty minutes had passed away. A singular and beautiful incident of the last moment was the fact that as he was being moved in his restlessness from chair to chair he said, "Put me there," pointing to a chair which belonged to his mother and in which he used to sit as a boy, eighty years ago, in his old home at Waterford. He passed away peacefully, and his body was buried, a few days later, in the cemetery at Lexington, Massachusetts.

SOME RESULTS OF MISSIONS IN JAVA.*

BY JOHN WARNECK.

What results? These are quickly given in round numbers—twenty thousand baptized persons, of whom very far from all are true Christians. That is very little over against the twenty-two million inhabitants of Java; very little, if we consider how long the land has been under Christian supremacy. And yet it is a very respectable amount, if we remember that all Java is Mohammedan, and that, therefore, those twenty thousand are not converts from heathenism, but have been wrested from Mohammedanism. Java supplies the proof that Islam (at least, in Netherland India) is not utterly inaccessible or invincible. Undoubtedly, it is a sharply disputed mission field, where one has to do with very especial difficulties.

Fanatical, as a rule, the Mohammedan of the East is not. Rather, this caricature of religion has this quality, to make its disciples dull and indifferent toward *all* religion, however bigoted its demeanor may be. Among the heathen we are much more apt to find seeking souls, indeed, whole populations, that at least feel that old things do not suffice them, and that there must be a new plowing. The Mohammedan is satisfied and needs nothing, since he believes himself to be, in point of religion, extraordinarily well provided for, better than the contemned European, who, indeed, for the most part, has no religion at all. Unhappily, the Christianity of which they get a sight in the great cities, is, in large part, such a poor, scanty thing, that it lacks attractive power for men of other beliefs. A religionless man is to the Mohammedan simply incomprehensible, and, therefore, in the highest degree, contemptible. He esteems himself infinitely exalted above the unbelieving European. The Chinese, who, even in India, retains the ceremonies of his religion, or the Hindu, stands, in his view, much higher. To this unhappy fact it may well be that we should largely ascribe it that everywhere, in places where there are many Europeans together, therefore principally in the great cities, missions have scanty successes to boast of, indeed, we may rather say, no success at all. In Batavia, Samarang, Gurabaja, Christian labor has long been going on, and yet no fruit of the labor appears. No doubt, also, it is not in these cities that the best native elements are to be found. The same is true of the coasts of Sumatra, India, and Africa. Where missionaries go into the inland they never work quite in vain.

Java is inundated with Hadjis (Mecca pilgrims) and priests of all degrees. A missionary in Prianger complained that round about him some thousand fanatical Hadjis were seated! In such regions, in my judgment, there is simply nothing to be accomplished. These are Mohammedan centers and citadels. Such a one, for instance, is the city of Swakatra, in Middle Java. This is, at the same time, the residence of the greatest Javanese prince, whom his under-officers call "emperor." Altho now his government is but a shadow, continued to him for political reasons, and gilded with a princely allowance, yet in the eyes of his Javanese he is the most glorious of all men. His wealth may be measured by the fact that he allows his European physician twelve hundred florins monthly. This center of Javanese life Mohammedanism also has turned into a fortress of its own. Neither the prince nor the government at

* Translated from the *Allgemeine Missions-Zeitschrift*.

present allows missionary work to be carried on here, in fear of disturbances. I had opportunity at the railway station to note with what creeping submission the people met an Austrian priest of somewhat eminent rank. In such places one meets with merry Arabs, fanatical fellows, from whom you might apprehend any possible outrage. Here, for the present, missions find nothing to do.

However, matters are not so bad everywhere. Altho the Javanese have been Mohammedans for centuries, yet Islam is largely only a varnish, which, altho it covers over the old heathen superstition, yet has never removed it. Old Hindu divinities still play a great part in their religious emotions. Some leagues from Djokjakarter there still exist magnificent remains of ancient temple buildings. To view and admire these was a great enjoyment to me, notwithstanding the fearful heat which brooded over them. This sacred structure, which may easily be a thousand years old, consists of a series of larger and smaller temples, built in the form of pyramids, and in various chambers containing images of gods. Round about the buildings run broad terraces, adorned along their length with splendid sculptures; *e.g.*, in the chief temple the whole Reuna legend is represented in bas-reliefs of consummate art. In one of the chambers is found the colossal image of a female divinity. This is still for the Javanese far and wide nothing more or less than a national deity; matrons and maidens especially make pilgrimages to her, and bring her offerings of flowers, when they have some petition especially at heart. Even young ladies of the half caste have been said to bring their mite to the divine image, to win the affection of a chosen lover. In Batavia is an old cannon of the Portuguese days. This, too, receives superstitious reverence from many Mohammedans, if they have any petition to make. I have not heard that on this account they pass for less faithful adherents of the prophet.

Notwithstanding this, the Javanese feel themselves to be wholly Mohammedans. The time of heathenism lies too far behind them to be acknowledged. In ancient times there were magnificent Hindu kingdoms subsisting in Java. Of great fame, for instance, was the kingdom of Majigahit in Middle Java, whose dominion extended over Sumatra and Malacca, and which ruled the sea with its fleets. It was in its prime that those mighty temples were reared. Then, however, came Mohammedanism, which in bloody battles overthrew the ancient realm, laid waste the temples, and constrained all to come after it.

Now it is to them as something self-evident that they are Mohammedans. Yet there is no great hostility to Christianity. Where there are already Christian congregations, the Mohammedans not infrequently show them good will, even the native functionaries. But conversions are yet rare.

The least accessible are the *Malays* proper, who everywhere dwell on the coast, just as in Sumatra. The *Sundanese* in West Java are more accessible, but they have to be sought out in their mountains. There are not many Christians there yet, but experience has shown that they can become Christians. The land of the Sundanese has really been first opened by the railway; missions there are accordingly still relatively young. It is among the *Javanese* that missions chronicle their best results, that is, in Middle and East Java. Unhappily the Javanese, as already mentioned, has, by long-enduring want, become creepingly submissive and characterless, and insists on being ruled. The Javanese, like

all Malay peoples, is reserved, inscrutable, is shy of the straight way and the frank word; but also very laborious, endeavoring, enduring, easily contented. These two sides of his character are noticeable also in his Christianity. It surprised me, that the quality of the Christians won over from among the Mohammedans is on the average not better than that of our Butta Christians of Sumatra, who come over in masses. Yet in the former case the transition takes place under difficult circumstances, and naturally presupposes an entire change of convictions. Lack of Christian character is everywhere that of which the missionaries chiefly complain, of course *exceptis excipiendis*.

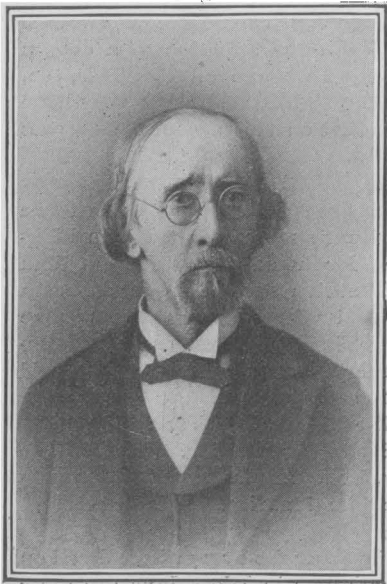
Outwardly the ways are already opened for Christianity; a wise government cares for the people; the land enjoys all the blessings and advantages of progressive culture; traveling is uncommonly facilitated by good roads and railroads; trade is flourishing; social distress does not exist.

D. B. McCARTEE, M.D., OF JAPAN.*

BY R. S. MILLER.

Divie Bethune McCartee, A.M., M.D., was born in the city of Philadelphia on the 13th of January, 1820, and was the eldest son of the late Rev. Robert McCartee, D.D. He was educated at Columbia College in New

York and at the University of Pennsylvania, from which latter institution he received the degrees of A.M. and M.D.



DIVIE BETHUNE MCCARTEE.

In June, 1843, while practising medicine in the city of Philadelphia, he received an intimation from the Board of Foreign Missions of the Presbyterian Church that they wished him to go for them as a pioneer and medical missionary to the city of Ningpo, one of the five ports of China opened by the treaty of Nanking to foreign trade and intercourse in 1842. Dr. McCartee had been known to the majority of the executive committee of the board from his early boyhood, yet the proposition was entirely unexpected by him, and he was led to ask the secretary of the committee, the Hon. Walter Lowrie, whether the secretary really thought him a suitable person to be a foreign missionary.

Upon receiving an affirmative reply, Dr. McCartee took time to consider the question, and to consult his parents. In the month of August he wrote to the corresponding secretary stating that he was willing to go.

On the 6th of October following he sailed from New York for China, via the Cape of Good Hope, and arrived at Hong Kong on the 19th of

* From the *Japan Evangelist*.

February, 1844. As it was not possible for him to sail through the Formosa Channel during the northerly monsoon, he was compelled to wait until the 12th of June, and then, availing himself of the first opportunity of that season, he sailed in an American brig, the *Eagle*, lately arrived from the United States. On the 19th he reached the harbor of Chusan, where the captain had agreed to land the doctor with his luggage, medical stores, etc., before going on to his ultimate destination, Shanghai.

In Chusan, through the kind assistance of the officer before referred to, Dr. McCartee obtained permission to occupy three rooms in the house of a Chinese family, within the walls of the city of Tinghai. There he succeeded in finding a Chinese teacher, a Ningpo man, who, having been brought up as an apothecary, was able to be of great assistance to him not only in acquiring some knowledge of the colloquial dialect (which does not differ very widely from that of Ningpo), but also in conducting a dispensary for the Chinese, which he immediately commenced, and which was attended by numerous Chinese medical and surgical patients. The only thing that could be done at that time for the spiritual good of these patients was the distribution of a few Christian tracts, and the reading of a portion of the Scriptures by the Chinese teacher, from an edition of the Bible published in Singapore; no good Christian literature having yet been printed in China.

As soon as the weather began to get cooler Dr. McCartee went again to Ningpo, where, having now acquired some knowledge of the Ningpo dialect, and being accompanied by his Ningpo teacher, he succeeded in securing a small house on the North Bank, opposite the city of Ningpo, where the mission was thus fairly in operation in the beginning of October, 1844.

Dr. McCartee himself went over the river, and, through his teacher succeeded in renting rooms in a Taoist temple within the city walls, in which he placed his scanty furniture, consisting of a chest of drawers, four Chinese chairs, and a rattan couch, together with a few chairs and a table loaned him by the monks, and at once commenced to carry on a hospital and dispensary, and to practise his profession among the native families at their own houses. The Chinese officials tried to induce him to leave the city, but the doctor insisted that he was strictly within his rights as provided in the treaty; and finally the officials withdrew all active opposition, ostensibly upon the ground that he was a single individual, without any family, and engaged in a work of benevolence. From that time on the Chinese officials continued to be most friendly, very frequently coming to him for advice in case of difficulties with foreigners other than British subjects; and even in the case of conflicts between Cantonese and Portuguese pirates, as well as between other armed and unprincipled foreigners. On two occasions he was able to identify some shipwrecked Japanese, whose nationality was not recognized, and with reference to whom he was consulted by the order of the governor of the province, and who were afterward returned to Nagasaki.

By the favor of God, Dr. McCartee's success in several amputations, restoration of sight in cases of cataract, saving of life in cases of attempted suicide by taking opium, and in the treatment of fevers, dropsy, etc., seemed to the Chinese almost miraculous, and spread his reputation far and wide.

In the city of Chinhai, where a very stubborn and bloody fight took place between the English and Chinese forces in 1842, the bitterness

against foreigners had been increased by the French missionaries having obtained the possession of a family temple, by means of a fraudulent deed of sale executed to them by a profligate member of the family, who had no legal right to sell it. The influential citizens of the city threatened to burn the house of any man who should rent a house to a foreigner. Dr. McCartee taking a medicine chest with him, went alone to Chinhai, and entering a tea house in the suburbs of the city, called for a cup of tea; and while drinking it and looking around saw one or two cases of eye diseases which he examined and treated. He then told the customers of the tea house that he proposed to come regularly, once a week, to prescribe gratuitously for surgical ailments. The result was the obtaining of the lease of a lot in the center of the city of Chinhai, where a chapel was built without any opposition on the part of the neighbors; and where evangelists were stationed, and the Gospel was preached for several years, until the whole city was pillaged and burned by the "long-haired rebels," during the time of the bloody Tai-ping rebellion.

Dr. McCartee, for the greater part of his twenty-eight years in Ningpo and during his extended residence at Chefoo, in founding the Presbyterian mission there, also served as the family physician of the missionaries and foreigners in government and commercial circles, without regard to nationality. But his chief mission was to the Chinese, and many touching incidents might be related of the doctor, to whom they frequently applied the words of the apostle Paul in I. Thessalonians 2:7, and for whom they very often sent, even from long distances, to be near them when they felt the chill of death creeping over them. His life was rich in such experiences through many years; and he has never forgotten nor been forgotten by his Chinese friends. While some medical missionaries restrict their work for the most part to the hospitals, this physician found his work in the homes of his Chinese patients; and his name is revered by them down to the fourth generation; and he still, from time to time, receives from them and sends to them messages of love and remembrance.

Space does not permit to dwell upon Dr. McCartee's long and equally honorable careers in the United States consular service at Ningpo, Chefoo, and Shanghai; in his diplomatic service in the Chinese legation at Tokyo; in the service of the Japanese government as professor in the departments of the natural sciences, and the science of law of the Tokyo University, nor upon the many adventures through which, as pioneer, he passed in early days of the opening of China and Japan to foreign intercourse; nor the exciting incidents connected with his journey to Nanking and Hankow during the Tai-ping rebellion, as official interpreter for "Admiral" Stribling, commander of the United States squadron. In recognition of his services in connection with the suppression of the infamous Macao coolie traffic, Dr. McCartee received a handsome gold medal from the Chinese government, and later the honorary title of consul-general for services in the Chinese legation at Tokyo. From the Japanese government he has received the decoration of the Fifth Order of the Rising Sun. He was also a corresponding member of the American Geographical Society, the American Oriental Society, the North China branch of the Royal Asiatic Society, the Academy of Natural Sciences (Philadelphia), Society of Archeology and Paleontology of the University of Pennsylvania, the Natural History societies of Portland, Me., and of Montreal, and the New England Historical and Genealogical Society.*

* Dr. McCartee left Ningpo for Tokyo in September, 1873, joining in the pioneer work in Japan. There he labored for the remainder of his life, returning to America last winter, and being called to his reward from San Francisco on July 17th, 1900.

EDITORIALS.

More than Conquerors.

In these days when our hearts are saddened by the tidings of murder and persecution and pillage in China, and when even Christians are inclined to call down fire from heaven upon the heads of those who are fighting Christ and His followers, it is well to remember that Saul, who was transformed into the apostle Paul, also once bitterly persecuted the Church even unto death, and that at the martyrdom of Stephen he may have received his first impulse toward Christ. We firmly believe that hundreds of these men and women who now breathe out hatred and slaughter against Christians in China are chosen vessels who will before long see the heavenly vision of the crucified One and will respond to Him with submission and love. Let us pray for these, our enemies, and seek to look upon them as Christ, our Master, looks upon them, with forgiveness and yearning love that would die for them if need be. When they are brought to the feet of Jesus then indeed we shall realize our privilege of being "more than conquerors through Him that loved us."

European Barbarism.

Even more to be lamented than the massacre of Christians in China is the murder of Chinese non-combatants by European soldiers. Repeated and well-authenticated reports have been coming to us of the scandalous behavior of Russian Cossacks and others toward defenseless men, women, and children in Manchuria and around Tientsin. The wounded in battle are also ruthlessly slain. No plea of the treachery and villainy of the Chinese, or the difficulty of caring for the wounded can justify

or condone this barbarous treatment of those who as heathen should be taught to reverence Christian and civilized nations by the principle of "love your enemies." We must hang our heads in shame that such cause is given to China to look upon Europe as barbarian and hypocritical. This will do more to retard the cause of Christ in China than a thousand massacres of Christians. Those who trust in Christ can afford to die for Him and thus seal their testimony with their blood, but those who claim to be, or are looked upon as followers of Jesus, make havoc of the Church by every sign of an unloving or vindictive spirit. Let Christians rise up and protest in the name of God against every word and act which is not dictated and executed by the Spirit of Christ.

Missionary Interests in South Africa.

The Anglo-Boer conflict has been already very disastrous to missionary interests in that part of the Dark Continent. Rev. Andrew Murray, of Wellington, seeing that the Boers, whatever their past treatment of the natives, were sincere lovers of the Word of God, set himself to make this love of the Bible a practical force in raising the level of piety, cementing the bonds of brotherhood, and inspiring missionary operations. He had already succeeded to a remarkable degree in all these directions when the war at once became utterly destructive of all his plans and hopes. It generated and stimulated the worst carnal passions, promoted estrangement and alienation, displaced amity by enmity, and put a stop to missionary effort. Funds, as well as energies, were at once diverted into military channels, the country

became the theater of a bitter warfare and the sepulcher of the dead or the hospital for the living and disabled, and, said this experienced South African missionary, it will take a lifetime to restore the former favorable conditions of Christian brotherhood and of missionary effort. Mr. F. S. Arnot, so well known in connection with Garaganze, also says that the union of the republic with Britain will not be an advantage, as there has been in each a check on the other which has been a wholesome influence for both the Boers and the Britons. We have seen few men who seemed to us to have a more sensible practical view of the whole condition of matters, political and religious, in South Africa, and hope to give our readers some matter from his pen shortly. Ill health obliged Mr. Arnot to retire from the field, but in Bristol he is still ceaselessly working at missionary problems, and using his personal influence, perhaps more wisely and widely than ever, in building up an intelligent interest in missions. *

Firearms in the Pacific.

It is high time for the United States government to take decided action in regard to the traffic in firearms and strong drink in the Islands of the Pacific. Dr. John G. Paton, the veteran missionary to the New Hebrides, tho over seventy years of age, has journeyed thousands of miles in order to secure this legislation on the part of our government.

Firearms in the New Hebrides have no legitimate place. There is practically no game of any sort, so that the only use to which firearms can be put is the killing of men by their fellows. "Fire-water" deprives them of their self-control, and the firearms are then used indiscriminately, often with deadly

effect. The work of the missionaries is made doubly hard by this criminal traffic of American, German, and French traders.

Dr. Paton only asks that the same prohibition be proclaimed and enforced by the United States as that under which Great Britain has placed her traders in the group. France has promised to prohibit the traffic if America will do so.

The question is in the hands of the president and congress, but public opinion may demand that this righteous law be enacted. As in so many other things, the love of money is the root of this evil. No possible reason can be found for allowing the introduction of death-dealing drinks and weapons into these islands of the South Seas.

There is no protectorate over the group, for altho England and France have an eye on them, Dr. Paton has documents to prove that they have no exclusive jurisdiction over them.

Every pressure should be brought to bear upon the president and congressmen to prohibit this traffic. Dr. Paton also says: "Those who have no great influence with temporal lawmakers have influence with the King of kings and Lord of glory. Let every Christian pray for help in this great work."

The Fourth Zionist Congress.

The holding of this congress in London attracted much attention. The brief account of the aims, objects, and history of the movement will have interest to many readers. We make extracts:

The movement aims at the settlement of a large proportion of the Jewish people in Palestine. During the long ages of persecution this ideal of the return has not been for gotten by the Jews, but only of late has this yearning inspired a practical undertaking, and the question of ways and means been prominent.

During the persecution in Russia, in 1881, in the very center of suffering, it was felt that new cities of refuge must be found for refugees, and at once many eyes were directed to Zion. The late Lawrence Oli-

phant took up the idea, and for a time led in this direction, and in the course of a decade small colonies were founded in Palestine.

In 1896, however, the continual growth of persecution throughout civilized Europe, and Jewish patriotism, led Dr. Theodor Herzl to issue a pamphlet on "The Jewish State," which met with a ready response in many quarters, especially those in which suffering was most keenly felt; and, in 1897, a congress was convened to discuss the question and all its subsidiary issues.

This, the first International Jewish Assembly, was a unique demonstration of the brotherhood of the Jewish people and of the great eagerness there existed in all lands where the Jews dwell to deal with the matter in a practical way. The leadership was given to Dr. Herzl, the founder of the new movement; and Dr. Max Nordau graphically depicted the world-wide misery of the Jews.

The congress created the first rude machinery of the movement for the creation of a "publicly recognized and legally secured home in Palestine for such Jews as can not or will not assimilate" with their surroundings. It does not, therefore, invite *all* the Jews to return to Palestine.

The second congress, in Basel in 1898, brought even a larger assembly together, and in devising ways and means it was decided to found the Jewish Colonial Trust, since successfully launched as the financial instrument of the movement.

At the third congress in Basel in August, 1899, the president reported that he had with four other representatives been received as a deputation by Emperor William II. during his stay in Palestine. The movement has now become international, with a series of federations and central bodies powerful enough to cope with the work in each country.

London was chosen for the fourth of these historic gatherings, which assembled at the Queen's Hall, Langham Place. The delegates met under the most distressing conditions that have beset the Jews during the nineteenth century. In Bessarabia the Jews were starving from famine; in Galicia, in extreme want, owing to the bad economic conditions, resulting from merciless persecution. Beyond that, the Jews of Rumania were being driven from their homes, in defiance of the Toleration Clauses of the Berlin Treaty, and through famine, raging in Moldavia. In Austria and in Germany the hideous and calumnious blood accusation has been raised, and in Galicia a Jewish girl has been kidnapped and interned in a convent despite the wishes of her father and mother. Over and above this, the normal condition of Jewish life in Russia is that of chronic misery and

persecution, suffered in the congested pale of Jewish settlement.

Under this pressure the delegates, from Argentina to Northern Canada, from the Caucasian slopes to South Africa, met to report on the progress that has been made during the third year of organized effort. No spectacle could have been more striking, even in the world's metropolis, than this coming together of the representatives of the Children of Israel who, full of hope and faith, labor to emancipate their brethren by reestablishing them in the land of their past glory and eternal promise.

The first meeting assembled in Charrington's great assembly hall, Mile End Road, crowded to suffocation almost. It was interesting to see this vast multitude of Jews, gathered to discuss the national rehabilitation and return to Palestine; and hundreds of these Jews were literally bathed in tears as they thought of the bitter misery and poverty and suffering of thousands and millions of their fellow Jews.

Chinese Ideas of Death.

Rev. Mr. Arthur Elwin, of China, has given us a clear insight into many Chinese characteristics. He says that the fear of being a spiritual tramp after death moves the average Chinaman to do almost anything to avoid future wo and want. If he is beheaded, he will go about headless; hence the anxiety of survivors to get hold of the head and sew it on to the headless trunk. Again, a Chinaman will give himself up not to death only, but to torture, for a few shillings, that the money may be used after his death to provide him cash and clothes in the other world; and the money is left with survivors to be invested in paper garments and money to burn at his grave. Mr. Elwin also says that Chinamen let their fel-

lows drown when they drop overboard, because if they attempt to rescue them and fail, they may be charged with being the cause of their death, and themselves be condemned as murderers. These and many other contradictions of the Chinese character need a fuller and wholly new treatment. The hatred of foreigners is not hard to account for, when we consider that China looks upon all foreign peoples as the natural and necessary enemies of the prosperity of the Middle Kingdom. *

Opportunities.

Every opportunity for doing good, plus a possibility of doing it, makes a responsibility to the Christian. We are stewards of time, strength, money, and all things are held in trust. A call for help in Christian enterprises is not therefore begging but is the offer of a privilege of having a share in our Lord's work.

We are glad to be the means of bringing to the notice of our readers such enterprises as we heartily believe to be worthy of confidence and support, and in special need of assistance. We are also always ready to transmit funds contributed for these objects.

One of the noblest and most Christlike enterprises which we have ever known, is the *Water Street Mission* in New York. The superintendent, Mr. S. H. Hadley, and his helpers have but one aim—the glory of God in the salvation of their fellow men. To this end they devote their time, strength, and money most unselfishly, seeking to be “all things to all men if by any means they may save some.” No one in need is ever turned away by them, and yet they are not careless stewards, and the Lord has marvelously blessed their labors by saving one or more men very nearly every night in the week. These men are

“saved to the uttermost” and make earnest Christian workers.

At present, as we might expect, this mission is in need of generous contributions from those who desire to have a part in the work. It is entirely supported by voluntary contributions, and is in need of at least \$10,000 a year to do one-tenth the work which should be done in that district of New York where the lowest and most degraded gather from all parts of the world, and where, thank God! many who have sunk to the very depths of degradation and despair come to 316 Water Street, and are saved by the almighty and ever-loving Savior.

An appeal has recently come for the *Chinese Christians* who have been rendered homeless, poor, and friendless by the anti-foreign riots in China. Many will be glad to make thankofferings for the rescue of friends and fellow countrymen, and will take the opportunity to share in the sufferings which our brethren are called to undergo for our Lord and Master.

The need of the *people of India* must not be forgotten amid other calls. Letters from Guzerat, Rajputana, and elsewhere raise notes of thanksgiving for the aid already given and tell of the great good done for these, the least of Christ's brethren, the starving people of India. All speak of this as a time when there are special opportunities for winning men, women, and children for Christ. The great need now is for money with which to care for orphans and to buy grain for seed and implements and cattle for agriculture. Let each give as the Lord prompts, cheerfully and speedily.

Donations Acknowledged.

No. 217.	Water Street Mission.....	\$2 00
“ 218.	“ “ “ “	25.00
“ 219.	Indian Famine Children.....	1.00

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

TWENTY YEARS IN KHAMA'S COUNTRY. From Letters of Rev. J. D. Hepburn. Edited by C. H. Lyall. Hodder & Stoughton. London.

This is one of the finest journals of mission work put on the market during the last decade. It is specially valuable for its pen-portrait of that remarkable African chief, Khama, who is, perhaps, the most perfect specimen of a Christian ruler and statesman that the history of African missions furnishes. We intend to reproduce this portrait hereafter in these pages. Mr. Hepburn's incidental references to the influence of war in Africa in counteracting and destroying missionary work are especially instructive and admonitory. He maintains, by irrefragable argument and witness, that just as the missionary begins to gain the confidence of the natives, some Christian nation, by martial successes in the very midst of mission fields, arouses jealousy, revenge, and hatred; the missionary is more or less classed with the aggressive foreigner, and perhaps suspected of being a government spy or agent. Over and over again war has made needful a score of additional years for the undoing of the damage done to the cause. The book is really a marvelous tale of Christian harvests reaped with great rapidity among some of the South African tribes by pioneers among the Batwana on Lake Ngomi. *

MY TRIP IN THE JOHN WILLIAMS. By R. Wardlaw Thompson. Illustrated. 4to, 224 pp. 2s. 6d. London Missionary Society.

Dr. Thompson, the secretary of the London Missionary Society, gives us in this book a sketchy, interesting record of his long voyage among the society's mission stations in the Pacific. It is in these Pacific islands that we see the most

remarkable outward results of the Gospel. For example, on one of the Cook Islands, an old deacon of the native church "spoke to us of the 'bad, bad days,' when they used to bring canoes full of dead bodies from other islands for their feasts. There are now 276 members in the church." Another native was asked "What special good Christianity had brought to his people. He thought for a minute, and said, 'Men can sleep nights now,' an answer which gave a graphic picture of the old barbarous heathen days, when the tribes on the islands were constantly at war with each other, and human life was a thing of no account."

Dr. Thompson adds his personal testimony to the high type of Christian character developed in these savage peoples, notwithstanding the heritage of heathenism, notwithstanding the demoralizing influence of the traders and the devisive efforts of the Romanists.

Here and there in the narrative we get a glimpse of the life of the missionaries, its awful loneliness, its frequent hardships, and its fine heroism. * * *

THE COBRA'S DEN. By Jacob Chamberlain, M.D., D.D. Illustrated. 12mo, 270 pp. \$1.00. Fleming H. Revell Co., New York.

These stories and sketches of missionary life and work in India are written in Dr. Chamberlain's most fascinating style. They give an inside view of missions among the Telugus, and are likewise decidedly helpful and practical for Christians at home. They are stories with points to them, and tell just the things that one most wishes to know—how the Gospel is preached, and how it is transforming the people of India. The chapter titles themselves invite further investigation,

e. g., "The Snake-bitten Hindu's Story," "The Angry Mob and the Story of the Cross," "Those Torn-up Gospels," "The Spotted Tiger Foiled," etc. Other chapters are of a different character: "Hinduism As It Is," "How the 'Cut' Cuts," "Despondent Missionaries," "The Change of Front in India," etc. This book, like the "Tiger Jungle," is adapted to all ages, and is one of the best books we know with which to interest young and old in mission work and to convince the skeptical of the power of Christ and the value of missions.

FROM THE FIGHT. Amy Wilson-Carmichael. Illustrated. 8vo, 62 pp. 2s. Marshall Brothers, London.

This is a dainty and delicious little book by a "Keswick Missionary in India," who has already given us a volume of charming and thoughtful letters "From Sunrise Land." Mrs. Carmichael has the happy faculty of seeing beneath the surface of men and things, and of writing about them in a convincing and fascinating style.

These letters "From the Fight" have to do with the war of the Lord against spiritual darkness and death in India, where the writer has been working for several years in Zenanas and villages among women and children. Her descriptions are picturesque, her narratives vivid, and her observations pointed and practical. She unveils the missionary heart and shows the sympathy and tact which are winning the homes of India to Christ.

UNDER CANVAS. Itinerating Work in the Punjab. C. Hanbury. Illustrated. 12mo (Paper), 64 pp. Marshall Brothers, London.

The writer is a Church of England zenana missionary in India, who gives a graphic picture of life in a missionary tour in northern India, especially preaching to the women of all classes, in hovels and in palaces. The story gives an ex-

cellent idea of the features of this kind of missionary work, its opportunities, methods, difficulties, and encouragements.

Monthly Missionary Bibliography.

THINGS CHINESE. J. Dyer Ball, M. R. A. S. (Third edition, enlarged.) 8vo, 691 pp. \$5.00. Charles Scribner's Sons.

THE CRISIS IN CHINA. Eleven authors. Map and illustrations. 16mo, 271 pp. \$1.00. Harper & Bros.

CHINA AND THE PRESENT CRISIS. Joseph Walton. Map. 12mo, 319 pp. Sampson, Low, Marston & Co., London.

CHINESE MOTHER GOOSE RHYMES. Translated by Prof. Isaac T. Headland. Illustrated. 4to, 160 pp. \$1.25. Fleming H. Revell Co.

THE SITUATION IN CHINA. A record of cause and effect. Robert E. Speer. 12mo, 61 pp. Paper. 25c. Fleming H. Revell Co.

OVERLAND TO CHINA. A. R. Colquhoun. Harper & Bros.

CHINA, THE LONG-LIVED EMPIRE. Eliza R. Scidmore. Illustrated. 8vo, 466 pp. \$2.50. The Century Co.

A BRIEF HISTORY OF EASTERN ASIA. I. C. Hannah, M.A. 8vo, 297 pp. \$2.00. T. Fisher Unwin, London.

RUSSIA AGAINST INDIA. A. R. Colquhoun. Maps. 12mo, 246 pp. Harper & Bros.

FROM THE FIGHT (IN INDIA). Amy Wilson-Carmichael. Illustrated. 8vo, 62 pp. 1s. Marshall Bros., London.

LIFE OF LAL-BEHARI (OF INDIA). G. MacPherson, M.A. 148 pp. 50c. T. & T. Clark, Edinburgh.

SOUTH AFRICA, PAST AND PRESENT. Violet R. Markham. Illustrated. 8vo, 450 pp. Chas. Scribner's Sons.

RECOLLECTIONS OF MISSIONARY LIFE IN THE TRANSVAAL, 1859-1882. A. Merensky, D.D., Berlin.

HISTORY OF THE BASUTOLAND MISSION. Booklet. 3d. Morgan & Scott, London.

NIGERIA. Canon Robinson. 5s. Horace Marshall & Son, London.

CHRISTIANITY IN POLYNESIA. Joseph King. 12mo, 184 pp. 50c. Wm. Brooks & Co., Sidney.

KIN-DA-SHON'S WIFE. Mrs. E. S. Willard. Illustrated. 8vo, 281 pp. \$1.00. Fleming H. Revell Co.

STORY OF MY LIFE AND WORK. Booker T. Washington. Illustrated. 8vo, 423 pp. \$1.25. J. L. Nichols & Co., Chicago.

JAMAICA AND THE FRIENDS' MISSION. Gilbert Bowles. Map, illustrations. 8vo, 143 pp. \$1.00. Western Publishing Co., Oskaloosa, Iowa.

COLUMBIAN AND VENEZUELAN REPUBLICS. W. L. Scrags. Map and illustrations. 8vo, 350 pp. \$2.50. Little, Brown & Co., Boston.

CAPE HORN TO PANAMA. South American Missionary Society, London.

CHRISTIAN EFFORT AMONG THE JEWS. Rev. Louis Meyer. Leaflet. Glenwood, Minnesota.

FOREIGN MISSIONS OF THE PROTESTANT CHURCHES. S. L. Baldwin, D.D. 12mo, 272 pp. Eaton & Mains, New York.

THE EVANGELIZATION OF THE WORLD IN THIS GENERATION. John K. Mott. 8vo, 237 pp. Student Volunteer Missionary Union, London, and Student Volunteer Movement, New York.

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

American It is always helpful
vs. Chinese to see ourselves as
Women. others see us, and
 hence it is worth
 while to read what Madame Wu,
 wife of the Chinese ambassador in
 Washington, has recently written
 for *Harper's Bazar* on the above
 theme. Among other things she
 says:

Tho the condition of women in China stimulates the zeal of foreign reformers who would like to see us "civilized," I must say I have seen nowhere in the United States such marked devotion shown to the goodness of women as prevails in my country. Not alone is work arranged to relieve us from the burden of toil out of respect to the office we fill as mothers, and not alone is social etiquette prescribed with regard for the virtue of woman's modesty, which we exalt, but even the Chinese government honors mothers as other nations honor heroes of wars and great statesmen. The traveler notices memorial arches everywhere, erected by authority to commemorate some good or noble deed, or the purity and devotion of some woman's life. The goodness of heart of the women of China is held to be their greatest glory. We have a few New Women ourselves in China, but it is ingrained in our civilization to be suspicious of any scheme of progression for the sex that makes a woman's head bigger than her heart.

Education vs. The *Watchman*
Evangeliza- calls attention to
tion. some tendencies of
 benevolence. Last
 year gifts were publicly announced,
 aggregating \$63,060,000 from more
 than two hundred donors, in sums
 not less than \$5,000 each, showing
 that the rich are giving more than
 formerly. It was also an encourag-
 ing feature that the gifts of the
 living toward this sum were
 double the bequests of the dead.
 Just half of it was given to promote

educational objects. The propor-
 tion, tho, which went to mis-
 sions was *but 8 per cent.* What
 lover of mankind would maintain
 for a moment that this was a due
 proportion to be devoted to the
 world's evangelization?

Beneficence in Strange Places.—
 Among the notable contributions
 sent to India for famine relief, must
 be put these two: \$10.50 donated
 by a company of Christian Chi-
 nese in California, and \$28.00 by
 the criminal inmates of the Ohio
 penitentiary in Columbus.

Gifts from Young People. During the last
 year the Sunday-
 schools and socie-
 ties of Christian Endeavor of the
 Reformed (Dutch) Churches con-
 tributed \$19,532 to foreign missions,
 and \$12,748 to home missions, a to-
 tal of \$32,280. In order to stimu-
 late giving on the part of the
 young, the publication has been
 commenced of the *Day Star Mis-
 sionary Leaflet*, a four-page quar-
 terly, filled with interesting and
 helpful facts concerning mission
 work, so arranged as to be used by
 classes, schools, mission bands or
 societies. The first two numbers
 have already appeared, one on
 "China," and the other on "Our
 Domestic Missions."

Presbyterian Statistics. According to the
 latest authorities,
 there are 70 distinct
 churches of the Presbyterian fam-
 ily. These embrace in round num-
 bers 29,800 congregations, 26,600
 ministers, 127,000 elders, 4,900,000
 communicants, 337,000 Sabbath-
 school teachers, 3,500,000 pupils.
 The Presbyterian Churches contrib-
 ute for home work \$32,090,205, and
 about \$35,640,760 for foreign mis-
 sions. They support 840 ordained
 foreign missionaries, 1,306 medical

missionaries, 465 ordained native workers, and they have among the heathen over 148,000 communicants. In colleges and schools, and in mission fields, there are 158,648 pupils. The Presbyterian population of the world is 25,000,000.—*Presbyterian Witness*

A Corporation with a Soul. Any one for a nickel can enjoy a ride through the beautiful suburbs of Boston. But the elevated railway company provides that even the poorest may ride. It distributed about 100,000 free tickets through churches and charitable associations, so that mothers and children, and sick and aged persons who can not pay may be carried to the woods or the seashore.

Salvation Army Social Schemes. Two years ago the Salvation Army made a beginning of one of General Booth's social schemes by establishing 3 colonies to carry on farming operations. One of these is in California, another is in Colorado, and the third is in Ohio, near Cleveland. The object is to get the worthy poor out of the crowded cities into the country, and those selected were men out of employment, but willing to work if they had the chance. Each head of a family is given 20 acres of land and 5 or 6 cows, and the result so far is encouraging. Commander Booth Tucker is trying to raise \$1,000,000 to carry on the work.

A Successful Experience. The three bishops of the Methodist Church in Southern Asia have decided to call for 12 more young men to come out for mission work on half salaries for a term of four years, engaging to remain single during that period. If the *personnel* of the second 12 should equal that of the first batch which was sent out last year, that

mission field will have reason to be thankful.

The Gordon Missionary Institute. The twelfth year of the Gordon Missionary Training School (Boston) will open at the Clarendon Street Baptist Church on Wednesday, October 10, 1900. The courses of instruction will be along the same lines as heretofore. It is expected that Dr. James M. Gray will continue his Synthetic Study of the Scriptures. Dr. Robert Cameron, editor of *Watchword and Truth*, will teach Biblical and practical theology. Dr. Wm. H. Walker will give special courses in Bible exegesis. Dr. A. T. Pierson, president of the school, Dr. Scofield, president of the Northfield Training Schools, and other eminent teachers will lecture as circumstances will permit. Rev. John A. McElwain, the newly elected superintendent, will give his valuable talks on Practical Christian Work and Spiritual Life.

An Outrage on the Indians Prevented. Our president has defended the Navajo Indians from a nearly successful robbery, and the fact calls forth glowing gratitude from every lover of justice who has seen it. To that capable, self-supporting pastoral people, President Arthur and Secretary Teller secured a land addition in order to give needed water and pasturage in 1884, and last January President McKinley still further enlarged their reservation by about 1,200,000 acres, in order to preserve and enlarge their sheep-raising industry. Then a few men coveted half of this latter territory because of what they thought promise of copper in it, and their bill actually passed both Houses of Congress, because at this late hour senators and members were "not looking." But our vigilant execu-

tive looked into the case, consulted Secretary Hitchcock and Commissioner Jones, and vetoed the bill amidst the applause of the just. All honor to our president for this veto.—*Indian's Friend*.

Citizen The Fort Berthold
Indians. Indians have recently become

voters. The coming fall elections are important; consequently the caucuses held this spring were of some moment. In the county convention 11 delegates out of 26 were Indians. They might have a deciding vote of considerable consequence. There was an effort to control the ignorant part of the community for private interests. The better educated young men, however, were alive to their duty and opportunity, and many of the older ones were sensible enough to put forward the younger and better informed to represent them. The consequence was that when the delegates arrived at the county seat they were found to be an intelligent and well-dressed company, who could understand what was going on. Two of them went from the county to the Fargo state convention to nominate delegates to the national presidential convention. One went to the judicial convention, and two are to go to the coming state convention at Grand Forks to nominate state officers. Three of these delegates were from our Santee school, and one from Hampton.—*American Missionary*.

Light in Dark The American Mis-
Puerto Rico. sionary Association of the Congrega-
tional Churches, has had during the past school year, 7 American teachers in Puerto Rico, divided between Santurce, a suburb of San Juan, and Lares. The Presbyterians have had 4 American missionary teachers at Mayaguez. The

Baptist Church has 2 American women devoting part of their time to teaching. The Christian Church has a school at San Juan, with 3 teachers from the States.

Progress in At the Internation-
Mexico. al Missionary Union
at Clifton Springs,

Dr. A. T. Graybill, of Mexico, in giving an account of his work, said in part: "There are people who think we ought to make an apology for taking the Gospel to Mexico; that we are infringing on the rights of the priesthood. It is the people who have asserted themselves, and have risen *en masse* and declared that the church must be separated from the state; that the people should not be forced to pay tithes, but should give voluntarily. The government built schools, and religious liberty was established in 1847. Three hundred years ago the people said: 'If you send Bibles we will burn them; if you send missionaries we will imprison them.' Now they say: 'Send on your Bibles and we will read them; send your missionaries and we will hear them.' Not only has the call come from the people, but from the government."

EUROPE.

Lord Salis- The British pre-
bury on mier's recent re-
Missions. marks on missions,
in Exeter Hall,

seem to have been strangely misinterpreted and misrepresented—for a reason which is, perhaps, well set forth in the *Central Africa* for August, in a letter from one who listened to the address. He says, in part: "Lord Salisbury's speech has struck me in different ways at different times. When I listened to it, I heard the tones of such genuine kindness to missionaries and reverence for religion as we should expect in that good man, and as took away much of the sting, or

rather put the right interpretation upon a speech which was somewhat ambiguous. But when I read it next morning, it seemed to me much abler and less kind, and one missed the tone which interpreted and justified it. Again, when I heard it quoted in bits it roused me a good deal; and I think it is in this last state—cut up into bits by the unsympathetic, that the speech is really to be regretted. In this state it may be made very mischievous indeed. It may be used ignorantly or maliciously to support an entirely untrue account of the missionary, his want of prudence, his ‘conducting himself’ rather rashly—and when you say a person ‘conducts himself,’ it always suggests that his conduct is more or less bad conduct—his expectation of gunboats. I think, also, the speech suggests unhistorical ideas about mission work generally. If there is a contrast to be drawn it would be at least as true to say that modern missionaries rely less on the arm of the flesh, as that they rely more than the old ones did. But the great opening for misuse of the speech lies before those whose task it may presently be to apologize for a big and horrible Chinese war. These may be tempted to say on the authority of Lord Salisbury that the war was caused by the missionaries; that the Chinese rising was provoked by these men.”

An Ancient Benefaction. Setting apart a piece of land, about two hundred and fifty years ago, Sir John Fenner directed that its rents were to be used in buying Bibles for poor children of several London parishes. In those days the Bible was too costly a book to become the possession of a slum child in the ordinary course of events. To prove their ability, the young beneficiaries had to read a few verses

aloud in the presence of the vicar and churchwardens. Year by year this charity has been continued, and year by year it is to be continued. The property was sold the other day and realized £7,674, the interest on which, say £200, should purchase a great many Bibles.

A Splendid London Charity. What Mr. Ogden Mills has done in the line of cheap lodging-houses in this

country, Sir Thomas Lipton seems to have done in England in another direction. When young and poor he determined he would do his best, if he ever became rich, to give the poor good food at low prices. He has kept this vow, recently building in London a \$500,000 restaurant, where from 10,000 to 12,000 people are daily fed upon wholesome food at a halfpenny a head. Hot-water carts are sent out from the restaurant to carry meals to the sick and bedridden, and hot meals at a halfpenny each are served to school children and workmen anywhere within a radius of three miles of the dining-hall. All money realized on the capital, and it is expected that it will be about three per cent., will be expended in extending the buildings and cart service. The restaurant was named after the Princess of Wales, *who partook of a halfpenny meal* with Sir Thomas Lipton the day the great dining-rooms were opened.

The Mother of Missionary Societies. The Society for the Propagation of the Gospel observes its bicentenary throughout this year, completing its 200th year next June. It is an organization of the Church of England, founded originally to care for emigrants from Great Britain to its colonies and dependencies. It did a valuable but unintentional service to New England by intensifying the desire for independence

through its efforts to establish among the Puritans the English church. Its first missionaries abroad came to Boston in 1702, one also being sent to South Carolina the same year. The society spent \$1,137,000 on this country before it withdrew on the establishment of our national independence. Its sphere has now become almost world-wide. The S. P. G. has during its existence spent more than \$32,000,000 on its missionary work, and its income last year was about \$660,000.

A Bible for the Jews. Yiddish is the vernacular of the Jews of Eastern and Northern Europe. It is a jargon composed of German and Hebrew, with an admixture of words from other languages. Tho all Jews learn to read the Hebrew characters, and to pronounce the words correctly, and tho also their prayer-books are in Hebrew, yet only few really understand the language. Yiddish is the language they actually understand and speak. The Old Testament is usually printed for Jews by their own press, contains the Hebrew text, together with a large mass of commentary from the Talmud. It is costly, being in many volumes, and quite beyond the reach of poor Jews, and it is, besides, unintelligible to them. Millions of Jews thus grow up in the utmost ignorance of their Sacred Scriptures. What they need is a copy of the Old Testament in the familiar Yiddish tongue, printed without note or comment. Such a Bible has been prepared for them by Mr. Marcus S. Bergmann, of the London City Mission. Tho Yiddish has a number of dialects, Mr. Bergmann has succeeded, by a careful selection of language, in producing a Bible which will be intelligible to all. Of this version of the Old Testament 10,000 copies have been

printed, and are being circulated in all parts of the world. Mr. Bergmann has also rendered the New Testament into Yiddish. The four Gospels, the Acts of the Apostles, the Epistles to the Romans, Galatians, and Hebrews, have each been separately published and circulated. Of the Epistle to the Hebrews 47,000 copies have been distributed among Jews. Now the complete New Testament has been issued. It is computed that there are some six or seven million Jews who do not understand the Hebrew Bible, so that the edition of 10,000 copies of the Yiddish version is far from meeting the whole need. Through the Russian ambassador in London, the emperor's permission has been received for the free circulation of this version among the millions of Jews in Russia.—*Christian World*.

Prosperity in French Missions. The Paris Missionary Society, representing the Protestants of France, with work in West and South Africa, Madagascar, and Tahiti, rejoices in such an encouraging increase of receipts as to be able not only to meet steadily growing expenses, but also to pay off a troublesome debt. The income has risen from \$79,155 in 1897, to \$100,094 in 1899.

A German Society.—The Leipsic Missionary Society had an income of \$135,000 last year (an increase of \$15,000), besides receiving \$30,000 for famine relief. Seven men were ordained for the foreign work. India and Africa are the fields occupied, in the former of which the number of communicants is 18,473, and 803 were baptized in 1899.

Los von Rom Movement.—Herr Schoenerer estimates that in Bohemia and other provinces of Austria, over 10,000 have recently seceded from the Roman Catholic Church;

while the *Christliche Welt* affirms that even this number is much too small, and that 16,000 is a figure much nearer the fact.

ASIA.

Porte and Monsignor Ormani-
Patriarch. an, the patriarch of the orthodox Armenians in the Ottoman empire, has tendered his resignation, and the Turkish government has to face another trouble nearer home than that connected with the American claims. It finds itself shaken up by the clerico-political demands of Russia on the one hand, and the resistance offered to those demands by the Armenian patriarch. Russia, which has already obtained an exclusive railroad concession, and thus placed under her dependence the Turkish basin of the Black Sea, aims at installing there her practical protectorate in regard to religious matters. She has never abandoned the pretension she made in 1854, relative to exercising a protectorate over all the Christians of the orthodox faith, in virtue of the treaty of Kainardji. Now, Russian missionaries are roaming among the Armenians, promising them that if they abandon the Gregorian to join the Russian orthodox church, they will be protected by the czar against the Kurds and other Moslems better than they are protected by the sultan. In the vilayet of Erzerum more than 5,000 Armenians have already passed to the Muscovite orthodoxy. The Armenian priests, finding themselves unable to keep many of their people within the folds of their flock, have appealed to their chief, Monsignor Ormanian, the patriarch of the Fanar at Constantinople. He hastened to carry those complaints to the Porte and to insist upon the necessity of a more friendly treatment of the Armenians than that they usually received

at the hands of the Turkish authorities. He explained that this would be the only way to prevent his people in Asia Minor from falling entirely under the religious, which in the Orient is akin to the political influence of Russia. The patriarch received only empty promises of a better administration for the Armenians. Worse than that, the Porte tried to create a schism in the Armenian Church and to support the election of the catholicos, or high priest, of Sis against the wishes of the patriarch. Finally, the latter, who had formerly been considered by Armenian patriots too subservient to the Turkish government, felt indignant and has tendered his resignation, which was refused at first, and the case is yet unsettled.

Tokens of At the present time
Good there is a disposi-
in Turkey. tion in the old Gre-
gorian Church to

accept as teachers of their schools young men trained by the American missionaries. Many of the massacre-orphan boys, reared in orphanages, have already become teachers. In connection with one station, no less than 11 village Armenian schools are under such boys. These youths are in full sympathy with evangelical ideas, and most of them are believed to be truly converted, yet they are members of the old Armenian Church, and accepted teachers in its schools. The movement is full of blessed hope for evangelization and reformation.

A Native Of course, the nat-
Church ural development of
in India. missions in foreign
lands is a native in-

dependent church, but there are, as yet, but few cases in which it has been realized. The General Assembly of the Presbyterian Church of Ireland took such a step. The Presbytery of Gujerat and Katha-

iawar, in Northern India, has been connected with the General Assembly. The missionaries were the members, and native pastors were little more than corresponding members. The Assembly, in its desire for the development of the native church, declared the presbytery to be no longer a part of the Irish Church, but henceforth should be the supreme judicatory of the native Indian church, having native pastors and ruling elders as members, and the missionaries as corresponding members. The missionaries will form a council, having control of all the funds remitted by the home church.

Self-Help in In Chingleput district of South India. Dr. William

Walker represents the church as its medical missionary at the stations of Walajabad and Conjeveeram. His view of the need for teaching the people self-reliance and self-respect needs to be insisted on abroad as well as at home. There is an unfortunate idea among the poor Christians that the mission is here to support them, and for years they have been doing all in their power to make it do what they consider its duty, and they seem to welcome this time of want, and will not try, as others do, to get work, but come to the mission for help. They have been told over and over that they should support the mission and not the mission them, but they draw my attention to cases outside where many are more or less supported by missions and tell me that we are not doing our duty. At this time I feel face to face with a difficulty, as, if one or more poor Christians get help, many others will feel that they have been overlooked, and explanations that they are not so badly off as the others will not be heard or understood. This mis-

taken idea of what the mission should do for them is one of the greatest hindrances there is to the work among the lower classes in this district, as in some villages they refuse to hear the catechist preach, thinking in that way to force the mission to give charity to all who want it.—*Free Church Monthly*.

The Blessing Among the many
of a saintly missionaries
Burden. in the land of the
Hindus there is at

least one who is a philosopher in addition, D. J. Fleming, to wit, of Lahore, for he has discovered that the extreme heat of that region is by no means an unmixed evil, and in the *Presbyterian Banner* enumerates several forms of blessing connected therewith, of which this is one:

Before coming to India the idea of nirvana seemed a perfectly senseless ideal. But after seeing how the ordinary Indian loves to lose all consciousness of the long and sultry summer hours by lying outstretched on a shady charpai, and since feeling so plainly myself that to doze away in lethargy would be the line of least resistance, I can conceive how a people could count as heaven the losing of all personal consciousness in absorption and an actionless, desireless nirvana. May it not be that the climate here is responsible, to a certain extent, for the lack of appreciation of personal immortality? Under such circumstances they must feel that Christ has a power when they observe the activity of the missionary. Something outside must sustain him in those long, hot days. He sets an example of activity notwithstanding the inertia of a tropical climate, and teaches them that there is One who bequeaths a significance and dignity to life, and who makes it possible not to be and simply exist, but to rise and stem life's current.

Sufferings of The missionaries in
Missionaries India have been
in India. among the principal sufferers from the famine. Not that they have themselves been in want of food,

but that they have been overworked in caring for the sick and the starving. Owing to the heavy strain, one after another has broken down, until the difficulty of carrying on the work has become almost helpless. In one district the clergymen of the Church Missionary Society have been reduced from 40 to 21.

A Report of Progress.

The report of the American Lutheran Mission, Guntur, for 1899, states that the scarcity which prevailed over the larger part of the mission field during the latter half of 1899, and which compelled thousands of the people to leave their homes in search of work and food, has not been favorable to the prosecution of missionary work. And yet substantial progress has been made in spite of all odds. The number baptized during the year under review is 1,542; the increase in number of communicants, 395; in the number of inquirers, 496—making a total of 3,351. The number attending the various day schools of the missions has increased during the year from 4,475 to 4,920; in Sunday-schools, 10,538 to 10,905. The number of villages in which Christians reside has risen from 514 to 529—a gain of 15; the number of congregations from 421 to 426. The amount credited to the native church for the year is Rs. 11,271. The entire amount raised in India in 1899 toward the support of the various departments of mission work was Rs. 23,013. This is only \$829 less than the entire amount sent by the church in America for the general work, not including the zenana department.

What Hindu Christians are Doing. Mr. S. Modak, of Ahmednagar, has published lately an

“Indian Christian Directory.” It appears that there are 70 different missions in India, with 2,797 foreign missionaries,

and about 33,000 native agents and helpers of various grades, ministers of the Gospel, colporteurs, Bible readers, teachers, zenana workers, etc. The Directory shows that there are among the 772,055 Protestant Indian Christians 1,010 Christian ministers, 590 medical men, 1,098 government officials, 646 Christian authors and editors, 354 traders, 92 lawyers, 15 civil engineers, and nearly 39,000 who live by agriculture. Over 100 have visited foreign countries. Indian Christians are to be found in almost all places of public responsibility and usefulness. There are Indian Christian lawyers, judges, magistrates, engineers, doctors, members of legislative councils, professors, editors, principals and teachers of schools, contractors, landlords, municipal commissioners, and many other positions of trust and respect are held by them.

Are Chinese Civilized? Without religion, without progress, without aspiration,

these people are without civilization. The conflict between the West and the East, between Europe and China, is not a conflict of civilizations; it is a misnomer to call it so. A people who discovered the compass, and are without commerce, discovered gunpowder and are without arms, discovered movable type and are without a press; a people whose best means of locomotion has been the wheelbarrow, and who have suffered in consequence frequent and devastating famines in a land of plenty; a people with coal-fields in a single province adequate to supply the world with coal for twenty centuries, but without mines because disturbance of the ground might disturb the subterranean dragons, can not be termed civilized. Neither are the Chinese barbarians. They occupy a middle ground between the civil-

ized and the barbaric peoples of the globe; they are embodied conservatism; for twenty centuries they have lived in a state of arrested development, well satisfied so to live. —*The Outlook.*

Christendom's A United States **United Prayer.** military officer recently said with truth: "The Peking relief expedition is the first military expedition in the history of the world in behalf of whose success the efforts as well as the sympathies and prayers of the whole civilized world have ever been enlisted. I wish that some of the writers who are trying to discredit and embarrass it could comprehend and appreciate that fact." Let others, who have not been guilty of false witness-bearing, also contemplate it in all its significance. The Sikh from India is fighting alongside the African from the United States; the Japanese and the Russian, instead of fighting each other as every one first expected them to before the great contest between the Occident and the Orient came, are standing shoulder to shoulder. The German and the Frenchman, forgetting the hatreds borne of the seizure of Alsace and Lorraine, are cocombatants. The world has never seen anything like it, and be the outcome what it may in other respects we have faith to believe that the shedding of blood in a common cause by the soldiers of Christendom and Japan will not be without its serious import to the statesmen and diplomats of those countries, making them less likely in the future to fight against one another. —*The Congregationalist.*

Word from Word comes from **West China.** Wm. Upcraft on the western outskirts of China, that an official notice has been served upon all foreigners ordering them to pro-

ceed to the nearest point affording adequate protection. This order practically denudes West China of its foreign mission workers. He continues:

For the past month we have lived in a cyclone of rumor and threatening. The people, and generally speaking the officials, too, are kept in ignorance regarding the condition of affairs in Peking, but they know something is occurring, and consequently the wildest rumors are afloat.

In the provinces of Yunnan and Kueichou there is an outbreak of open violence, and Szechuen is being infected. At several different points uprisings have taken place, and the mission buildings of the Catholic missions destroyed. So far no large center has been attacked; the rioters follow the earlier tactics of the boxers in the north, and confine their attentions to the villages where the officials have less opportunity to give protection. The time of testing has come; long expected, oft deferred, it is now upon us.

No one who has followed the long weary path of evasion and reaction, can do other than welcome the test. The intimate connection between politics and missions in their international aspects is nowhere more strongly marked than here. To place the stigma of a strained political relation upon the missionary, is to lay a ban on all his work; hence the vacillation and apprehension have made themselves a menace, have made a shadow across the whole field. More especially is this true of interior stations, which are in a larger sense the barometer of popular feeling.

Thus far in Szechuen the people have not apprehended the full import of events now passing at Peking. The hope that sustains as we sorrowfully leave for a time the homes and work in which we have lived and labored, is that some permanent advance may be made when the reflux waves begin again to flow.

The old conditions have become impossible, and the impending change can be only for good. All the upward steps in the past have been taken in the gloom of uncertainty and conflict.

It should be the office of God's people now to pray unceasingly for the rulers and people of China that in this day of her visitation they may find the light of the knowledge of the glory of God in the face of Jesus Christ.

Shall When Rev. Ward-
Missionaries law Thompson was
be Withdrawn. asked recently,
"Will the London
Missionary Society send men and

women to replace those who have died in China?" he replied, "Will merchants send out cotton goods again?" And we may inquire further: Will the governments withdraw their ministers and consuls? Will the trading firms withdraw their agents? Will the railway companies give up their charters? Why, then, should anybody expect the Church of Christ to give up its missionary work?

Curses Coming Home to Roost. Much ground for thought will be found in the cry for retribution and vengeance against China, when it is borne in mind that in that development of trade, of which we boast so much, England has during the past five years supplied to that Eastern empire 190 field and position guns, with over 60,000 rounds of ammunition, and 297 machine guns, with 4,228,400 rounds; that Germany has been doing likewise, and that we both have been teaching the Chinese the use of them. What force do such figures as these give to the plea for the Christianizing of our commerce?—*London Christian*.

How one Society has Suffered. Says *China's Millions*, organ of the China Inland Mission, for August: "Since our last issue we have been in receipt of as many as seven cablegrams from China, most of which have been the bearer of sad tidings. The first cable advised us not to send forth any more missionaries for the present, as the state of the country prevented such being properly received and cared for. Another cable advised us of an uprising in Honan, where nearly all of our stations have been rioted, and also in Chih-li, where two of our stations have passed through the same experience, tho the lives of the missionaries in all these places have been saved. Two other

cables brought us the sorrowful intelligence that a riot had occurred at Hsiao-i, in Shan-si, and that Miss Witchurch and Miss Searell there had been murdered, and that a massacre had occurred at Pao-ting-fu, Chih-li, where many missionaries had lost their lives, including our own workers, the Rev. and Mrs. B. Bagnall, and probably the Rev. William Cooper. The last cable advised us that a riot had taken place at Rao-cheo, Kiang-si, but that no lives had been lost, and also that local rebellions had taken place at Ho-tsin, Shan-si, and at Ku-cheo, and Ch'ang-shan, Cheh-kiang, which possibly had caused the death of more of our devoted workers.

A Japan Mission in China. It is said that already Japanese Christians are discussing the carrying of the Gospel into China. It would not be surprising soon to hear of an organizing of Japanese churches for that purpose. It is likely that they could work with much greater success among a people so near akin to them than European or American Christians. It may before long be found that the opening of missions in Japan had a significance then hardly thought of for the regeneration of the neighbor empire. Who knows but that Japanese evangelists are destined to play the greatest part in this gigantic undertaking? There are already Japanese Christian missionaries in Formosa.

AFRICA.

The Flow of England's government of Egypt has had no more important or encouraging result than the advances made in solving the problem of Nile irrigation, which has been for time immemorial Egypt's all-important agricultural and industrial question. The great

Assuan dam when finished will furnish the means of storing up 1,000,000,000 cubic meters of water, and now it is seriously proposed to dam also the Albert Nyanza and Victoria Nyanza, and thereby multiply this reserve by over 200. The undertaking is truly stupendous, and the cost (reckoned at £1,000,000) is not as startling as the enormous amount of labor under peculiar difficulties. Yet Mr. Willcocks, until lately the head of the governmental department of reservoirs, in an article in an English magazine declares that it is quite feasible, and the only sound method of permanent improvement. The magnitude of the benefit to follow may be judged from the estimate that the increase of value in the total yearly crops of the Nile Valley would be something like \$45,000,000. Even so temporary and partial a remedy as that just applied in cutting away the vegetation which has been blocking up the channels of Bahr el Gebel has saved, Mr. Willcocks asserts, half this year's cotton crop, and thereby averted a loss of \$20,000,000. It is evident that Egypt is to continue to be a fascinating land for engineers and industrial contractors of imagination and courage.

From the Upper Nile. Dr. Harpur, C.M.S., has returned to Omdurman from a tour 100 miles up the Blue Nile, to Sennaar. His most interesting journal concludes with the following striking sentence: "After what we have seen of the earnest efforts of our British officers to administer justice and relieve the sufferings of the people committed to their care, we can not but feel that a brighter day is dawning on the Sudan, and that, however indirectly, the influence of Christianity is already being brought to bear upon its people."

Language Study on the Kongo. Rev. Henry Richards writes thus of his early wrestlings:

"The greatest trouble was with the language. No white man had ever acquired it. I got a note-book, wrote down everything I could hear, and what I thought it meant, until I had quite a number of words, phrases, and sentences, which I at once began to use. Altho the people would laugh at my pronunciation and the way I put the words together, I did not mind that. I found it very difficult to get some words. I tried to get hold of the word 'mother,' and at last thought I had it, but afterward found that the word meant a full-grown man. I was about as near as this in many other words. I was about three months in getting the word for 'yesterday.' I found the grammar of the language very difficult. I began with nouns, and wanted to get the plurals. I expected to find the change at the end of the word, but never could hear any. I heard 'dinkondo' (plantain), but I wanted to say 'plantains.' At last I heard a man say 'monkondo,' and I said: 'That is the plural—"di" singular, "ma" plural.' Then I heard 'nsusu' (fowl), and I thought the plural would be 'mansusu,' and I would say 'mansusu,' and they would laugh and say, 'Not so,' but 'zinsusu.' Then I got hold of the word 'muntu,' and I expected that the plural would be 'manmuntu'; but no, it was 'antu.' So I went on and found that there were 16 classes of nouns. I then tried to get hold of some prepositions. I got the word 'vonda,' to kill; and I wanted to say 'kill for me,' but I could not get the word 'for.' About this time I heard the word 'vondila.' By this I found that 'ila' was used instead of 'for.' I went on in that way until I found that there were 17 classes

of verbs, the prepositions being part of the verbs. The language is not a mere jargon, but very euphonious, flowing, and it is very expressive and beautiful. When once known it is very easy to preach and to translate the Scriptures into it."

Turning from Idols. Among the Herero people (German Protectorate, Southwest Africa) a hopeful movement toward Christianity is developing. At one station 188 heathen are under instruction with a view to baptism; at another the people show their practical interest in the Gospel by building for themselves a spacious church. This awakening is especially noticeable among those who get their living by pasturage, many of whom confess that they had long desired baptism, but that their flocks and herds had too much absorbed the attention of masters, children, and servants. Now the Lord has removed these hindrances. Cattle plague and fever have ravaged the fields and homesteads, and these visitations have given the people both inclination and opportunity to attend to their spiritual wants.

Moffat also Moffat is an amazing example of Christian perseverance. "He was not a scholar like Henry Martyn, nor a genius like William Carey, nor a man of infinite resource like Morrison;" but in some respects he surpassed them all, for he entered a sealed garden and discovered a new people. He reduced their barbarous tongue to unity, and made in it a version of the whole Bible—"a version which won its way into the hearts of its readers and made them a people of the Word of God." As they became acquainted with the Scriptures the Bechuanas said of them, in their simple, graphic way, that *they turned their hearts inside out*. The

Bible Society has issued altogether 32,000 complete Bibles and 66,000 New Testaments in Sechuana.

Was it Wisdom or Folly? *Work and Workers* tells a pathetic story of the lonely death of a Norwegian

missionary in South Africa. Believing himself called of God to preach to the heathen, he went out to Africa, unattached to any society, worked at the Buluwayo brickfields till he had earned a little money, then built his little church away out on the veldt and preached to the natives—all alone, unaided, unknown. When his funds were exhausted he went back to the brickfields for a time and earned more money. By-and-by he was taken ill with fever, and there, in the building which did duty for church and house together (only a rude partition separating them) he lay for days unconscious, deserted even by the natives for whom he had labored so faithfully. He was found by a white man when at the point of death; every effort was made to save him, but he passed away within a few hours—a true comrade of the noble army of martyrs.

Living and Dying to the Lord. Missionary Häfner, of Nyasaland, in the *Calwer Missionsblatt*, presents a new aspect of the attractions of missionary life: "In Ipiana last year matters took a very serious course. January 19th died the wife of our merchant brother Stolz. A month later brother and sister Richard had to leave us for some months on account of health. They were scarcely back when brother Richard fell very seriously ill, and must again leave Ipiana for some two months. While he was still gathering strength in Lungwe, brother Stolz was seized with the blackwater fever, and must also

flee into the mountains. Thus I was five weeks alone in Ipiana, and that in the time of strenuous work. Our plans, which we had formed in May in the station conference, have been completely traversed, but in the confident feeling, 'it is the Lord,' we learned to bow ourselves and be still. To crown all, before my breakup for Isoko, the fever seized me, and now for some weeks I could against my will enjoy the rest for which I had so greatly longed, after the wearing labor of the foregoing months! The time of sickness was a blessing to us all, and knit us faster together to oneness in the Lord. Ah, yes! what a peculiar thing it is, to be placed at an unhealthy station! I have had huge delight to be in Ipiana. These very things, death and sickness, instead of discouraging me, have awakened in me courage and joyfulness, to surrender myself wholly and completely to the missionary calling, as the most beautiful thing there is. What attractiveness, beyond all question, has the tropic climate! Despite the graves, despite the frequent sicknesses, despite the leopards, the mosquitos, the crocodiles, and the heat, it pleases every one, who has only been there awhile, and has overcome his prejudices. Sorrow comes only when we must leave it."

French Régime in Madagascar. The Norwegian Society reports from Madagascar that its greatest obstacles during the last year have been increasing expenditure and the rising prices of necessities. Otherwise the missionaries have been in a good position as regards their work; the ruling authorities show more and more good will, and the opposition of the Jesuits has lost its power, as both the people and the government have learned to know them better. A considerable alter-

ation has taken place in school-work, the government having first given up its unreasonable demand for French in all elementary schools, and then having decided to give up compulsory attendance. The future alone will show how this latter alteration will work; the missionaries are not without fear that it may have injurious consequences. They fear that their teachers will be more and more burdened with military service and forced labor when they are relieved of the school tasks on which the government set so much store previously. It has now become possible to obtain the freehold of the mission stations, which, under the Hova government, could only be built on rented land, as no foreigner was allowed to buy land. This has caused the society considerable expense, as the French are demanding payment for the freehold of the stations. But the price is set so low that the property is in reality cheaply acquired.—*Norsk Missionstidende*.

In the Norwegian mission in Madagascar, in 1898, there were 4,230 baptisms.

ISLANDS OF THE SEA.

The Methodists in Manila. During the past year Methodism has been making rapid progress in the Philippines, under the direction of Bishop Thoburn. Since his first visit, in March, 1899, regular Sunday services have been held. There has also been opened an institute for soldiers and sailors on the same general lines as maintained in India, where the men may have temperance drinks, meals, games, lodging, and general social enjoyment without the evils of the saloon. Regular Sunday services are held here, and a Christian Endeavor Society is sustained. There are now

in Manila 3 Methodist churches, an English church of 50 members, a Filipino church of 200, and a Chinese church with 5 members. Under the auspices of the Woman's Foreign Missionary Society, a school is being opened, and medical and evangelistic work is going on. Until the past few months the Bible has been a closed book to these people, but 1,000 copies a month are now being sold. The first Protestant Filipino minister was recently ordained, Nicolas Zamora.

Education in the Philippines. The day is dawning. The opening of the college of primary and secondary education in Manila a few days ago, marks the beginning of a new and better era in the department of education in the Philippines. Heretofore education has been under the control of the priests. This institution, so auspiciously opened, is strictly non-sectarian, and looks for support to the voluntary contributions of the people. It is the first educational enterprise of its kind in the Philippines, and that it is appreciated is evidenced by the fact that 500 pupils have already been enrolled, and many children are leaving the schools of the priests to enter the college. Judge Taft, president of the civil commission, and his colleagues were present at the opening exercises, the judge speaking in fitting and effective terms of the significance of the interesting ceremony.

Recent Horrors in New Britain. Concerning the recent cannibalism in New Britain, the news of which so greatly shocked the Australian public, the Rev. H. Fellmann writes: "There has been a horrible piece of cannibalism committed by natives living south of Birara, near Kabauga. Native visitors from the south of New Britain came to

Herbertshohe, and when returning they stopped for the night at Ragaru. Nine of them, it is said, were cruelly murdered and cooked. They may have killed more, as there were quite a number of people in the party, and it is very difficult to find out the exact number killed. Only a short time ago I was with those fellows, and I would not have thought them capable of such awful cannibalism. I went on that occasion to station a teacher there at a place called Kulauma, and I am glad that this people had no share in the murders, nor did they get any of the human flesh. It is very sad indeed to hear them say now: 'Why did you not send some teachers to us too, then we would not have done it?' Alas! Where are the men to take up this very necessary work? The police force went to punish them, and found the flesh of the murdered men between the hot stones of the ovens, and portions hanging up in the houses."

A Reopened Mission in Ponape. *The Congregationalist* tells an interesting story of the Protestant mission at Ponape. Thirteen years ago, when Spain took possession of the Caroline Islands, the flourishing mission fell into the hands of the priests who accompanied the Spaniards. After several years of delay the Spanish government paid to our government \$17,500 indemnity for property destroyed belonging to the mission and to missionaries. As a result of our war with Spain she sold her possessions in the Carolines to Germany, and the way is now open for the board to renew its work. It has assurances of cordial support from the German authorities. Two women who were at Ponape when Spain took possession, Miss Foss and Miss Palmer,

are about to return, sailing from San Francisco this week by the schooner *Queen of the Isles*. Rev. and Mrs. Thomas Gray will accompany them, and a physician and his wife are also under appointment for the Ruk station.

MISCELLANEOUS.

Value of Medical Missions. What sometimes vexes me is the imputation that medical missions are a sort of pious tribe. It is hinted that the healing of the sick is not spontaneous, prompted by genuine brotherly kindness, but is cold and calculating, saying: "If I heal you, I expect you in return to accept my religion!" We deny this. We do not heal in order to induce men to believe the Gospel, altho our work, I am glad to say, has often that effect. We do not heal for the dramatic purpose of exhibiting Christian charity. You and I heal, and let us say so plainly, because the Christ spirit has begun to soften our own hard hearts, and we have begun to feel for our fellowmen. To mitigate distress and remove sorrow we consider a noble end in itself, worthy of Christ's followers and Christ's Church.—DR. JAMES A. GREIG.

Put Missions First. Dr. Josiah Strong asks: "What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfil the purpose of foreign missions, enthroning Jesus Christ in the hearts of men?"

Preparatory Work.—I am not reaping the harvest; I scarcely claim to be sowing the seed; I am hardly plowing the soil; *but I am gathering out the stones.* That, too, is

missionary work; let it be supported by loving sympathy and fervent prayer.—DR. BRUCE of Persia.

A Broad View of Missions. The purpose of missionary effort is not merely to try to save adult pagans, but as well to create through the introduction of Christianity a better condition abroad which shall increase the presumption that the following generations will become converted. One of the most trenchant and telling things said at the Ecumenical Conference was the declaration of Dr. Maltbie D. Babcock when, speaking of the heathen, he said: "You are wronging unborn children by not putting the light in the faces of their fathers and mothers." Now is the time to work for the generations coming into paganism, that when they come they may not remain pagan, but may find an easy highway into Christianity already prepared for their childish feet.

Christianity, True and False. A missionary at the Clifton Springs Conference said: "Bear in mind that whenever there is a great movement or movements toward Christianity, there must be a large amount of nominal Christianity in it. It is sure to result that the nucleus of Christianity carries with it a mass of secondary Christianity." The world takes note of this secondary Christianity, and charges the true with all its faults, wrongdoings, and sins. When trouble comes, a few are pointed out, and it is said, "This is what Christianity is."

Communicants at Home and Abroad. An interesting statement was made by the moderator of the United Presbyterian Church of Scotland as to the number of church members connected with the mis-

sions of several branches of the Presbyterian Church compared with the number in the home churches. He stated that for every 1,000 members in the established Church of Scotland at home, there were 4 in the mission field; for every 1,000 in the Presbyterian Church of Ireland at home, there were 20 in its missions abroad; in the Free Church of Scotland, 28; in the Presbyterian Church of the United States (North) there were 37; in the United Presbyterian Church of America there were 65; in the United Presbyterian Church of Scotland there were 139. Without examining the reports of the American societies of the several denominations we can state concerning the Congregational churches that for every 1,000 members in these churches there are 80 communicants in the churches connected with the missions of the American board.

"Costs a Dollar to Send a Dollar." Such is the utterly groundless charge against missionary societies, for the cost is but 7 or 8 cents. But suppose the charge were true, even then the case is not so bad after all as some other philanthropies. It cost (to be exact) \$63,021 to send \$1.00 from America to aid the fighting Boers. That is: It cost \$1,116.38 in the United States to collect \$1,134.38 for the widows and orphans of Boers slain in battle, leaving \$18 to be sent to South Africa.

DEATH NOTICE.

Geo. Holland On August 20th, of London. Mr. George Holland, at the age of 76, departed to be with the Master Whom for so many years he so unselfishly served in the slums of Whitechapel, London. He was

not only the *witness*, but himself the *worker*, in respect to the moral and social transformation of that district, and "George Yard" is the memorial of his work. Miss Macpherson has long worked in the same vicinity, and been wont to consult this unmitered "bishop of Whitechapel" in the crises of her work among the waifs. Mr. Holland was a man in whose very face shone the beauty of the Lord—a strong, bright, kind face, upon which magnanimity and benignity were stamped. He was buried at Highgate Cemetery on Friday, August 24th, and in the evening a memorial service was held in George Yard for the people who loved him, at which meeting Mr. R. Cope Morgan, editor of *The Christian*, presided and made the opening address. T. A. Denny, Esq., and Rev. A. T. Pierson also took part, as well as some of those who have been identified with the work more or less closely. The general impression is that George Holland has had no superior, and few, if any, rivals in his unique career of service to the degraded and deserted waifs of Whitechapel. He was a bachelor, and gave his whole life to one unhesitating and unreserved sacrifice for humanity. George Yard became a kind of center for all sorts of Christian work among the poor, and ignorant, and outcast. Reading-rooms, coffee houses, ragged schools, evangelistic services were some of the many forms of endeavor whereby he sought to uplift and save men, women, and children. His place it would be hard for half a dozen men to fill, for it was a place made by a long history of self-denying labors. Some account of Mr. Holland and his work has already appeared in these pages, and to that we refer the readers. (See March, 1898, page 178.)



HEAD DEACON AT BANZA MANTEKE CHURCH, AFRICA.

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THE WONDERFUL STORY OF BANZA MANTEKE.*

BY REV. HENRY RICHARDS, BANZA MANTEKE, KONGO STATE, AFRIC.
Missionary of the American Baptist Missionary Union.

When Stanley made his famous journey of nine hundred and ninety-nine days through the Dark Continent from Zanzibar to the mouth of the Kongo, he met thousands of people, not one of whom knew even the name of the Lord Jesus Christ. When I heard this I immediately felt a desire to go and tell some of them that there was a Savior. A mission was organized in 1878, called the Livingstone Inland Mission. The idea of this mission was to establish a chain of stations from Matadi to Stanley Pool, and then put a steamer on the upper Kongo, plant stations along the banks, and preach the Gospel to the people. Two missionaries were sent out to plant a station at Matadi and, if possible, sixty miles beyond, or to go all the way to Stanley Pool. They succeeded in planting a station at Mpalabala (usually spelled Palabala), on a hill sixteen hundred feet high, about ten miles above Matadi, and six miles south of the Kongo.

I went out in 1879 with some others to plant a station fifty or sixty miles beyond that, and to explore as far as we could. After many days we succeeded in reaching the bend of the Kongo river, sixty miles beyond Mpalabala. Our provisions were exhausted, and we were all down with fever, and started to return. We reached a place, about ten miles from the river, called B za Manteke. The people seemed friendly and willing to have us stay among them. I did not see the use of returning when we had promised to establish a station beyond Mpalabala. The other two missionaries said that it was impossible to stay, as our provisions were exhausted, and we had but one small tent. I said, "We can build a small house in two days." We built a house with long grass, and I agreed to stay there.

I did not realize my lonely position until the others had left me, and I found myself in a strange country, among a strange people, speaking a strange language. I did not know it at that time, but

* This name is more correctly spelled, as pronounced, Mbanza Manteke, but we use the more familiar method of spelling.—EDITORS.

there were wild animals, such as panthers, boa-constrictors, snakes, and other creatures, in the neighborhood, and I had only a canvas door to my house. The rainy season began to come on, and I found that the rain fell inside the house as well as out. The only way I could keep my bed dry was by hanging a waterproof sheet over it. One night I was surprised to hear the cry of a goat, and next morning found that one had disappeared. A panther carried off a goat every night for a week, but I did not know what it was until the natives showed me the footprints, and made me understand by signs that it was a large fierce animal that had been robbing me.

At once I had to deal with the natives, for there were with me some black men from the Kroo coast, and we needed food. The natives saw that we had no provisions and kindly brought some for sale. But I could not speak to them, as I knew nothing of their language. They had no books, or dictionaries, or grammars, and I had no interpreter. In place of coins we used cloth, spoons, knives, beads, etc., for barter. The natives would bring food and lay it before me and say, "Mundele, somba dia." I did not know what that meant, but I would hold up a piece of cloth and measure off a portion and look at them. They would shake their heads disapprovingly to show that that was not enough. Like other people, they tried to get all they could. I would measure off a little more, and look encouragingly at them for approval, until they gave a nod of assent to show that they were satisfied. Then I would tear off the cloth and they would take it, while I took possession of the food. Thus the bargain was concluded.

LEARNING TO SPEAK THE LANGUAGE.

But this sign language would not do. I must learn their spoken language. I began by taking a notebook and writing down phonetically everything that I heard. I noticed that the natives always addressed me as "Mundele." I thought that must mean "white man," and found it to be right. When they brought food they would say "Somba," which I thought meant "to buy." They would bring a bunch of plantain and say, "Somba dinkondo." I would write, "Mundele—white man, somba—to buy, dinkondo—plantain." In this way I soon had my notebook full of words, phrases, and sentences, and began to use them. I made many mistakes, and the people would often smile at the way I put their words together, but I did not mind that, for I had to speak their language or no language at all. This was the beginning of the literature of the Kongo.

By and by I wanted to study the grammar of the language. I began with the nouns, but could not discover the plurals, as I expected to find the change at the end of the word. One day a man brought me more than one bunch of plantain, and said, "Mankondo." I

noticed the change in the word and thought that must be the plural form, and wrote it down, "di, singular; ma, plural." "Nsusu," was "fowl," so I thought the plural must be "mansusu," and said, "Twala mansusu." They laughed and said, "No; Zinsusu." I thought that perhaps they had two plural forms. But "koko" was "hand," and I found that "moko" was "hands." "Kulu" was "foot," and "malu" was feet." I soon had sixteen classes of nouns, and found that these prefixes not only denoted singular and plural, but governed the whole sentence. Adjectives, verbs, and other parts of speech must have this prefix. "Fi" is the diminutive form, so that "finsusu" would be "a little fowl." "Abiza" means "good," so if I wanted to say "a good little fowl," I would have to say, "Finsusu fiabiza." "Finsusu fiabiza fina kuna yi fiamé" would mean, "The little fowl over there is mine."

Then I wanted prepositions, but could not find any at first—in fact, they have very few. I wanted to tell the young boy who was cooking for me to kill a fowl for me, but did not know the word "for." All I could say was, "Go kill fowl me." One day the boy

said, "Ngianda ku vondila nsusue?" I noticed the suffix "ila." "Vonda" meant "to kill," but what was "ila?" I found that when used with a verb it meant the same as our preposition "for."

Then I learned other forms. "Isa" is the causative; "tonda" is "to thank;" "tondilla" means "to thank for;" "tondisa" "to cause to thank;" and "tondisila," "to cause to thank for." I found sixteen different forms of verbs, and from those verbs we can form nouns. By prefixing "lu" to the verb tonda—to thank—and changing the last vowel from "a" to "o," I have "lutondo"—gratitude. I



HENRY RICHARDS AND MRS. RICHARDS.

tell the people they have no *lutondo*, and immediately they know the meaning, tho I have never heard the word. Thus the Kongo language is no mere jargon, but a beautiful language with quite as many inflections as the Greek. It is quite evident that these people must formerly have been in a higher state of civilization than now. They have descended, not ascended.

THE PEOPLE—THEIR CUSTOMS AND RELIGION.

Then I began to study the people—their customs, their religion, their ways of thinking. Some things I discovered without any difficulty. They were evidently for the most part suffering from the disease called *kleptomania*. They would steal anything, whether it was useful to them or not, and then deny the theft with a look of perfect innocence. A chief came down one day with his great men to my house. There was a knife on the table. When they had left, however, the knife had been taken from the table and the key out of the door.

I often heard noises in the village at night and in the daytime. One day I went to see what was going on, and found a great company of people with a sick woman on the ground in the center. The people were dancing and yelling, and the witch doctor, with his big, fantastic headdress, was commanding the evil spirits to go away and the life to return. I asked what they were doing, and they said, "*Tuvutula moyo*" ("We are bringing back life"). After they had gone on with this performance for some time they took the sick woman up and began to swing her violently, telling the life to come back and the evil spirits to go away; but instead of the life coming back, they often drove out the little that was there.

I found that they attributed sickness, and death, and all their woes to witchcraft. I told them that people could not bewitch each other, but that sickness, and death, and all our woe came from sin. But they would not admit that they sinned. I would include myself, but while they were perfectly ready to acknowledge that I had sinned, or that those of other tribes had sinned, they said, "*We have not sinned.*" Here at home if you tell people they are sinners no one feels hurt, for sin has a technical meaning; but if you tell them they are bad people they do not like it. On the Kongo, however, we have to say, "You have done wrong; you are a bad people," and they deny it.

Then I wondered if they knew anything about God. We were in a beautiful place, and I would ask them, "Who made all these fruit trees?" They said, "*Nzambi.*" I said, "Where does *Nzambi* live?" They answered, "*Kunazulu*"—"in heaven." Then I asked, "Who made you? Who made everything that we have?" They replied, "*Nzambi, the great Nzambi.*" I said, "Why do you not worship

Him? Why do you not thank Him?" They answered: "Oh, He does not care for us. He does not love us. He has made everything and gone far away, and does not concern Himself any more about us." I said, "He does care for us; He loves us all." They answered, "If He loves us, how is it that we get sick and die?" Then I told them about creation; how sin came into the world; that our first parents sinned, and we inherited a sinful nature from them; so that sin is the cause of sickness, and death, and all our woes. But I could not get them to admit that they had sinned, or that God was good, and it seemed to me absolutely necessary to show these two things before going on any further. I therefore began to teach them from Genesis and Exodus, and went on until I had given them an outline of the Old Testament. One day, as I was speaking about the goodness of God, a man stopped me and said, "Do you say God is good, and that



A VILLAGE SCENE, BANZA MANTEKE.

He loves us?" "Yes, I do," I replied. Then said he, "Which is the stronger of the two, God or the devil?" "God, of course," I said. "Then," said this man, "why does not God destroy the devil?" Another time when I thought I had almost convinced them of God's goodness, I pointed to the fruit trees and other beautiful things around us, and said, "Surely God is good." A man stopped me and said, "You say God is good?" "I do." "Then," pointing to jiggers,* "Who made the jigger?" So I found that these people were asking questions not at all easy to answer.

For four years I continued in this way, and then went home. After a year's rest on furlough, I was about to return, but one thing troubled me very much, the people seemed to be without a conscience.

* The jigger is an insect which gives the people great trouble. These pests burrow under the toe nails, and make a bag there, and when they are not taken out, they go on making more bags, until the toe comes off if it is not taken out, and it is quite a common thing to find a native with one or more toes missing.—H. R.

I mentioned this to one who had had great experience in Christian work, and was advised to preach to the people the Ten Commandments—to utter the thunders of Sinai at them, since it is law that convinces of sin. “That is true,” I thought, “I will go back and translate the Ten Commandments.”

TEACHING THE TEN COMMANDMENTS.

After reaching my station, the first thing I did was to translate the commandments and read them to the people. At once they admitted that they were good, and I thought that they would soon find out they had broken them, and that they were sinners. But one day, when I had finished explaining these commandments to a company of people, they said, “Yes, they are all good, and we keep them.” I said, “How can you say you keep these commandments? Take the first commandment, ‘Thou shalt worship God only.’ You do not worship God at all. Do you keep that commandment?” They replied, “We do.” I said, “Take the second, ‘Thou shalt make no idols.’ You make them. How can you say that you keep that commandment?” They said, “We do.” There was a man in the company who had stolen from me many times, but I was fortunate enough to have caught him twice. I pointed to him and said, “‘Thou shalt not steal;’ have you kept that commandment?” “Yes.” “How about that hammock that you stole from me?” “But,” he said, “you don’t call that stealing, do you?” I said, “How about the peanuts?” “But,” said he, “you don’t call that stealing, do you?” Then he said to the people, “Do you see that? This white man is making me out a thief, and ruining my character and reputation.” He became angry, and all the people grew angry, and went away. I thought, “What can be done with a people like this?”

I went on in this way for more than six years, but saw no results. My wife became very ill, and had to go home. After she had left I was taken ill with hematuric fever, that has carried off so many of our missionaries. I began to think: “What is it all for? Perhaps my wife will die on the way home, and I may die here. If I get better I would better go home.” But while I was recovering I had time to consider the matter. I thought, “Perhaps the fault is in myself, after all.” So I began to study the Scriptures to see why it was that in the early days, when the apostles preached, the people turned from their dumb idols to serve the true and living God, and did not do it now. I thought, “Have we not to do with the same Gospel, and the same Lord, and the same Spirit? Why, then, do we not see conversions to-day as well as then.” I read again the great commission which had sent me to Africa, and thought, “What is the Gospel? Gospel is not law. The law was given by Moses, but grace and truth came by Jesus Christ.”

So I began to see that I had not really preached the Gospel. Then I looked to find out the secret of the apostles' power. In reading the last chapter of Luke's Gospel I was struck with the words, "Tarry'ye in the city of Jerusalem, until ye be endued with power from on high." It seemed very wonderful to me that those apostles who had been sent out to be preachers throughout Palestine, and were given power to cast out devils and heal the sick, and who had seen Jesus die, and again after his resurrection, were still not to preach the Gospel immediately. Jesus had already died for the world, and the world was perishing; yet they must wait for power. I think that they were disciples of a high order; yet they needed this special power, and if they needed it then I needed it now to preach the Gospel to the heathen in Africa.

PREACHING THE GOSPEL WITH POWER.

I read in the first chapter of the Acts, where Jesus says, "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. . . . Ye shall receive *power*, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me." I began to see that it was necessary for me to have this power from on high, and then to preach the Gospel to the people. I cried to God for this enduement, and was willing, as far as I knew, to make any sacrifice to receive it. Then I looked to see what the apostle preached as the Gospel; and noticed that Peter spoke to the people of the crucifixion of Christ, until they felt that they were murderers, and cried out, "Men and brethren, what shall we do?" Then Peter said to them, "Repent, and be baptized." Paul also says to the Corinthians, "I determined not to know any thing among you, save Jesus Christ, and Him crucified." I had not preached Jesus and Him crucified. The people knew very little about Jesus.

After prayer and thought, I came to the conclusion that to preach the Gospel I must make known to them the incarnation, the life, miracles, death, resurrection, and ascension, of the Lord Jesus Christ. So I decided to translate to the people the Gospel of Luke, and to speak to them from that. It took me four days to get through the introduction, but when I read to the people the account of the birth of Jesus, they were at once interested to know that the Son of God came down and was born, just like their own babes, and grew to boyhood and manhood, and went about doing good. They were delighted with the character, with the love and sympathy of Jesus, and I soon had a congregation. It is the Gospel that attracts.

(To be concluded.)

MISSION WORK AMONG THE JEWS.

BY THE EDITOR-IN-CHIEF.

The Christian Church has been slow to recognize the special claim of the Jews upon us for evangelization. "Beginning at Jerusalem," was the emphatic phrase of our Lord in His last command, and it was the emphatic historic fact in the obedience of the early church. The ten days' prayer meeting which preceded Pentecost, was literally at Jerusalem; there was the first great outpour of the Spirit, the center and source from which the Gospel message was borne on the out-flowing stream of witness; there was the first Christian church, the mother of all churches of Palestine and of the world, truly entitled to the inscription upon St. Peter's at Rome, "Omnium ecclesiarum, urbis et orbis, Mater et Caput."

God did not mean that Jerusalem should circumscribe and confine Gospel effort, and, when the tendency to centralization was too strong, diffusion was made necessary by the persecution that scattered believers throughout Judea and Samaria, to the borders of Syria, and beyond; and then, ten years or so after the Pentecostal outpouring, missions to the Gentiles began formally, under the distinct call and separating choice of the Spirit as heard by the church at Antioch. But it is very noticeable that even when Paul, the Apostle to the Gentiles, undertook his mission to the Gentiles, *everywhere he went he appears first of all to have sought out the Jews*, as tho Christ's command were perpetually before him. At Salamis "they preached the word of God in the synagoges of the Jews" (Acts xiii:5). At Paphos the only notable incident recorded centers in a Jewish sorcerer, Elymas, an Arabic Greek equivalent for "wiseman"; they "*found*" him, but were "*called for*" by the Roman deputy Sergius Paulus. Arriving at Antioch in Pisidia, they "went into the synagogue on the Sabbath day," and there taught, and, only when and where rejected by the Jews, did Paul and Barnabas turn to the Gentiles; and let us note the very words used: "*It was necessary that the word of God should first have been spoken unto you: but, seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles*" (xiii:46).

Even this has but a limited application, pertaining to that locality. For, driven by Jewish violence from the Pisidian Antioch to Iconium, Paul and Barnabas "went, both together, into the synagogue of the Jews" (xiv:1). Here again the unbelieving Jews stirred up opposition, and, after a long time, undertaking to stone them, they drove them to Lystra and Derbe, where there appears to have been no synagogue, and where Paul and Barnabas were for the first time brought face to face with a heathen population.

In the second mission tour almost the first tarrying point of Paul

and Silas was at Derbe and Lystra, where they found Timothy, son of a Jewess, evidently seeking Jews first of all. At Philippi, no synagog appears to have existed; yet there is a significant hint of a place by the River Gangras, where was a customary assembly for prayer, and it was on the Sabbath. The number of Jews at Philippi was too small for a synagog; but, like Ezekiel by the Chebar, Daniel by the Tigris, and Jesus by the Kidron, these few Jews had a partiality for proximity to streams of water, and so they resorted to the river banks for Sabbath prayer meetings under the open sky, and there the foundation was laid for the first European church.

At Thessalonica there "was a synagog of the Jews, and Paul, as his manner was, went in unto them and three Sabbath days reasoned with them out of the Scriptures." Driven out again by Jewish envy and assault, Paul and Silas came to Berea, and here again they "went into the synagog of the Jews" (xvii:10). At Athens there was of course no synagog. But, so soon as Paul reached Corinth, his first "find" was Aquila and Priscilla, two Jews, with whom he abode, and there also he "reasoned in the synagog every Sabbath." Again driven from labor among the Jews by their opposition and blasphemy, he said, "Your blood be upon your own heads: I am clean: from henceforth I will go unto the Gentiles." And yet, is it any accident that it is added? "he departed thence and entered into a certain man's house, named Justus, . . . whose house joined hard to the synagog. And Crispus, the chief ruler of the synagog, believed on the Lord with all his house." Paul seems still to have kept as near to the Jews as possible, and wrought among them individually if he could not collectively. At Ephesus again it is definitely recorded that Paul "himself entered into the synagog, and reasoned with the Jews" (xviii: 19). These seven cases are very clear in their repeated lesson—the *first witness everywhere was to the Jew*. There might be a judicial abandonment in one place, but there was a gracious invitation in the next; and at the last when the curtain falls upon the apostle at Rome, we find him turning his lodging into a synagog, for, while under guard, he "called the chief of the Jews together," and first of all sought to reach them.

This historic emphasis has a solemn meaning, and it may explain the reason why larger blessing has not followed the Church in her evangelizing work. As a body she has neglected this *Divine order of beginning at Jerusalem*, and obedience is always the key and gauge of blessing, and not only the condition of Divine approval, but the organ of further revelation and illumination.*

God's approval can scarce be expected where His commands are not complied with. The Jew presents in many respects the most attractive and hopeful field of missions. He has of all unconverted classes the

* Comp. John vii 17. and xiii. 17.

most in common with the Christian. He believes the Old Testament, and cherishes it as the inspired and infallible Word of God, and he has, besides, the Messianic hope. He parts company with us only at the Cross, and with regard to the New Testament Scriptures. To meet him at the Cross and constrain him to follow the Crucified One to the Sepulchre, and see Him risen, ascended, and coming again, seems a less difficult task than to overcome all the superstition and idolatries of heathens who hold with us scarce any common ground.

Few persons really know how fruitful, in comparison with the men employed and the means expended, have been missions to the Jews. Efforts at their evangelization have been so scattered, sporadic, irregular, and ill supported, that most ordinary believers will be surprised to know that even so much has been done, and more surprised at the obvious signs of God's blessing upon it. Gradually the whole mass of Jewish population is being permeated by Gospel witness. The late Dr. Delitzsch estimated the number of Jewish proselytes in all the churches at one hundred thousand. Over two hundred and fifty converts or their sons are ordained clergymen in the Anglican Church, and more than twice as many in Nonconformist churches in Britain, in America, and on the continent. Indeed, one writer estimates the number of Jewish-Christian preachers in Europe alone as over six hundred. Yet in all the earth not over two hundred and fifty missionaries are laboring among the Jews.

That God has purposes of grace concerning the "Jews," is as plain as are the prophecies of the Word concerning them. This people presents features absolutely unique in human history. Their experience suggests paradoxes—a bundle of seeming contradictions without a parallel, and to be explained only by a Divine plan—the wheel within the wheel—the diverse motions with one direction. We may put these seven paradoxes before us, and ask in a new sense whether God "hath dealt so with any nation" besides.

They are scattered among all nations, yet absorbed by none;
They have been despoiled for centuries, but not destroyed;
They have been systematically robbed, yet they command riches;
They have been persistent patriots, yet kept out of their own land;
They have been everywhere a hissing and byword, yet do not conceal their Jewish stock.

They have been hated by all peoples, yet a controlling power.
They have no local center, and yet preserve national unity.

It may therefore be accounted one of the "birth hours" of the century when there was a distinct stride forward on the Jewish question. It was an event of no small magnitude therefore when, in 1809, there was founded "The London Society for Promoting Christianity among the Jews." This is the oldest and largest of all such organizations in the world, and probably larger than all the other societies

together which have in view the conversion of the natural seed of Abraham into the spiritual seed of the Messiah. Originally meant to reach Jews in *London*, twelve years later it took in Poland, where Jews were found in greatest numbers, and, shortly after, the home land of Palestine itself, so inseparably linked with Jewish national history. The society now partially occupies three-fourths of the world field, Europe, Asia, and Africa, having its missions alike in lands Papal or Roman Catholic, Greek Catholic, and Mohammedan. Of late years stress has been laid in its work, mainly on countries where the Jew is not otherwise so likely to be brought into contact with Christian teaching.

In connection with this parent society, it is interesting to note that its work has providentially expanded, until its staff comprehends one hundred and seventy-four missionaries, exclusive of wives, and of that staff nearly half are Christian Jews; and the work carried on is seven-fold, including the evangelistic and pastoral, the educational and medical, and the dissemination of Bibles, Prayer-books, and tracts. This noble society has distributed nearly two million copies of the Old and New Testaments, or parts thereof, and nearly five million missionary publications. It is to this organization that we owe the first translation of the New Testament into Hebrew, in 1817, and into Yiddish, in 1821. In fact, nearly all existing missionary literature for the Jews is due, directly or indirectly, to this source; and this society claims to have led the way in establishing English medical missions, in 1824.

No student of missions who has a proper conception of exact obedience to our Lord's "marching orders," will doubt that when missions to the Jews were thus incorporated organically into the work of the Church, it was the natal day of a new epoch.

In estimating results, one thing must be remembered. As Mr. Williams says,* while in other cases converts remain of the same nationality as before conversion, and their children after them, the Jews have no distinctively Jewish country where all the inhabitants are professed Jews. They are still the people of the dispersion, homeless, men without a country. A converted Jew is naturally absorbed by marriage or adoption into a Gentile people, from which in the next generation his family becomes indistinguishable, save perhaps by the name, until all other trace of Jewish ancestry is lost. Hence to tabulate results becomes increasingly difficult. As nearly as facts can be ascertained it is believed that upward of six hundred and fifty pass from Judaism to Protestantism every year.†

Those who care to trace these threads of Jewish lineage in Christian communities need only to note the recurrence of names such

* Mission to the Jews, p. 55.

† The Jews and their Evangelization, Gidney, p. 105.

as these: Sir Julius Benedict, Prof. Benfrey, Sir M. Costa, Disraeli, Heine, Herschell, Mendelssohn, Mauder, Palgrave, Rubinstein, Salvador, Biesenthal, Wolff, Hellmuth, Simon, Hyacinthe, Capadose, Müller, Edersheim, Montefiore, Alexander, Schereschewsky, Saphir, Stern, Meyer, Benoliel, Ewald, Friedmann, etc.

The power truly to convert Jews seems to be one of the highest triumphs of grace. If we compare the epistles of Christ to Smyrna and Philadelphia, in Rev. iii, we shall see that to these two only He speaks in unmixed praise. But the promise is richer to Philadelphia than to Smyrna: for, whereas the synagog of Satan shall not prevail against Smyrna, Philadelphia is assured of a more positive conquest over some of the Satanic synagog. This church is to win over some of these troublesome Jews to "fall on their faces and confess that God is in her of a truth." It would seem that this is the "open door" set before the Philadelphians; that this church was to be the means of bringing to the obedience of faith even some of her greatest adversaries, the Jews. And it is certainly a notable fact that no churches have been more signally blessed with Divine marks of approval than those that have been most active and zealous in the evangelization of the Jews.

A very prominent birth-hour of the century was that when the *first conference of Zionists* met at Basel. It is too soon to forecast the possible issue of that event, but Zionism challenges to-day the attention of all lovers of Israel and believers in prophecy. When, in the closing days of August, 1897, two hundred and fifty delegates met at Basel, Switzerland, one of the leaders designated it the "First Jewish National Assembly" that had assembled for over eighteen centuries. Its professed object was "the realization of the old hopes and aspirations of Israel," and its "program" embraces four items: Settlement in Palestine, national centralization, and consolidation, and the sanction of governments for the practical working out of these plans. A second and similar congress met on August 28, 1898, with nearly treble the number of delegates and representatives, from points as remote as India, Russia, and North and South America, and South Africa. Nine hundred associations were there in the person of their delegates, representing one-fifth of all the Jews in the world. A third such conference met, also in Basel, in August, 1899, and meanwhile Dr. Herzl, the president, had been received by the German emperor in special audience, and had been decorated by the Sultan with the star of the Nishan-i-Medjidie, or Turkish Knighthood, and so Zionism is compelling even governmental recognition. A fourth Zionist conference* was held in London in August 1900, attended by great numbers.

* See page 796, October number.

THE BOXERS IN MANCHURIA.

BY REV. JOHN ROSS, MUKDEN, MANCHURIA.

The Boxers evolved out of the "Volunteers," armed and drilled by the orders and under the fostering care of Yu Hsien, the Manchu governor of Shantung. Last autumn their aggressive action became so disagreeable, that the ministers in Peking drew to them the attention of the foreign office. Only by the murder of the Rev. Mr. Brooks, of the S. P. G., did the matter assume such serious proportions, that the governor was recalled and replaced by Yuen Shihkai. The change made no difference to the Boxers, who were evidently protected by secret orders from the empress. Like an Alpine avalanche the movement grew and spread, carrying devastation and fear on its way to Peking.

Despite the common-sense tenets of Confucianism, the Chinese are great believers in magic. The Boxers practised magical incantations and gymnastics, which were to make them invulnerable to bullet or sword; they could therefore face the foreigner and drive him into the sea. Their emissaries spread everywhere. From Tientsin they went to Chinchow, the Irish Presbyterian Mission, and hence to Hai-cheng, near Niuchwang. In the latter place large numbers of young lads, shopmen, and others, joined them. The drilling exercises and incantations were of such a character as to upset the nervous system. Several became insane, with the result that the local authorities forbade the practise. When the Boxers appeared in Mukden, the viceroy issued a stern proclamation against them, calling them "rebels," and threatening any one found practising their drill with imprisonment and punishment. A few days thereafter a second proclamation of a much more favorable nature was issued, styling them "soldiers." Formerly the viceroy was very friendly toward the missionaries. After this second proclamation he manifested an entire change of disposition. The change was ascribed to orders from Peking.

The Boxers, thus given a free hand, increased by thousands daily, and openly practised their drill in the most public places. Friendly officials went by night to the missionaries and urged them to retire to the port for the time. The ladies and children were first sent away. The city was in a state of the greatest commotion. On Sunday, Pastor Lin delivered a most powerful sermon to a large and intensely excited audience, exhorting them to stand fast to their profession at all costs. Next day the three remaining missionaries, who had been urged by the pastor and the session for some time to leave the city, as not only themselves, but the Christians would be safer, departed in the early morning. The city was in the hands of the mob. The following day the railway was cut up and the premises of

the Bible Society destroyed. Immediately thereafter our houses and hospitals were first looted, and then burnt to ashes. There was a large hospital for men most admirably furnished for every kind of medical work and instruction. A large woman's hospital with two lady doctors was also remarkably well equipped. There was one large house for four, or, if need be, six lady missionaries, and four houses for the ordained and medical missionaries. A splendid church, seated for nine hundred people, was burnt and razed to the ground. Half a dozen chapels throughout the city and several schools were destroyed. These all belonged to the United Presbyterian Church of Scotland. In the west end of the city, the Irish Presbyterian Church owned a missionary house and a house for lady missionaries, a small church, and two chapels in the main streets. We had also a printing establishment with three hand presses. The value of all destroyed, including the total belongings of the missionaries, can not be less than \$75,000 or \$80,000 (gold). The native Christians have lost largely. A number of business men belonged to us, and their business premises and goods are reported burnt. Rumor reports many of our prominent and most useful members murdered. With the stories of havoc we have some items of good news. The newly ordained pastor of Tieling, *Chang*, in every way an admirable man, is said to have been on business in Niuchwang, and so escaped. The house of Pastor Lin, in Mukden, was accessible only by the gate which opened into the church compound. It is said that when the church was being demolished, he leaped over the wall into the compound of another Chinaman, and escaped. Far more valuable than all the property destroyed are the lives of these two men. With them it will not be difficult work to reorganize the scattered remains of our flourishing church.

Had the people been on the side of the Boxers, not a single missionary could have escaped; for they were all in the interior, and had to go for days through a country where there was no possibility of protection, had the people sought their death. The viceroy and all authority were temporarily overwhelmed. Order, however, was soon restored, and the sudden torrent of revolution was again just within limits. The respectable classes and thinking men were rendered powerless. But their influence will soon again be supreme. But for the universal belief that the empress and her corrupt government willed the destruction of all foreigners—including the native converts, who are regarded as allied to the foreigners—this undercurrent of rising in Manchuria would have been impossible. It is difficult to imagine any reason why this dreadful calamity should be other than a very brief check with only temporary evil results. Nay, our firm belief is that He will compel the "wrath of man to praise Him," by making this also established and extend His Church.

PROBLEMS OF MODERN MEDICAL MISSIONS.

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It is too late in the day to begin pleading for the *principle* of medical missions. They have been long recognized as a method of mission work which commends itself on these main, but surely sufficient, grounds: (1) The Divine example and command (Mark i:34; Luke x:9, and Acts x:38). (2) Common sense, and (3) Practical experience. With respect to this last, a world-wide traveler, who has examined missions in all lands, says: "One may say, that of all the agencies now in use in the world in heathen countries, it (*i.e.*, the medical mission) is the most efficient in bringing those people who are sitting in darkness and the shadow of death, to know that "the Dayspring from on high hath visited us," and to guide their feet "into the way of peace." And with regard to work among Moslems, a missionary of twenty years' standing writes from Palestine: "For the present, aggressive work among the Mahomedans seems scarcely possible except through the channel of the medical missionary." Such is the gist of most that is written on the subject. While no one in real sympathy with missions can fail to acknowledge the importance of this branch of the work, there are others who readily support medical missions from their philanthropic side, tho perhaps unconvinced of their spiritual good. As the total number of medical missions in the field increases—there must be between six and seven hundred engaged by various Protestant societies at the present time—a growing periodical* literature is being developed, devoted exclusively to the reporting of medical mission news. Altho in some ways this may have advantages, it has the disadvantage that it to some extent withdraws from the notice of the readers of general mission papers a great number of very interesting reports, which could not fail to deepen missionary enthusiasm. Any one reading the special medical missionary literature regularly, can not but be struck with the infinite variety of work included under even this subdivision of missionary effort. It is no more correct to lump all medical missionary work into one kind than it is to imagine, as many have done, a missionary as a man with a large white hat preaching in the open air to a group of black and semi-naked savages. But amid this variety a careful reader will observe several prominent questions constantly obtruding themselves, and affording room for great differences of

* Among monthly medical mission papers may be mentioned *Medical Missions at Home and Abroad* (London), *The Double Cross* (Philadelphia), both unsectarian, and *Mercy and Truth*, the medical missionary paper of the Church Missionary Society (London). Among quarterly or periodical papers may be mentioned *The Quarterly Paper*, and *The Students' Magazine* of the Edinburgh Medical Missionary Society, *Medical Missions in India* (Ajmere), *China Medical Mission Journal*, *St. Bartholomew's Hospital Medical Mission Journal*, etc.

opinion. Not only in the widely separated fields, but often within a narrow circle, these problems are subjects of much discussion and friendly contention between various workers. Of course, it goes without saying that no two medical men would work a mission on exactly the same lines, but there are some points on which a considerable section of medical missionaries have come to a fairly unanimous opinion. It will be my endeavor here to very briefly indicate some of the discussed points, and to give what it seems to me is the general opinion among those who, like myself, have been engaged some years in medical mission work in Syria and Palestine. It has been my privilege not only to work at three different stations myself, but I have a pretty intimate acquaintance with the details of work in at least a dozen other medical missions belonging to various societies and denominations.

The points to which I wish to refer are:

- (1) The preparation and training of the medical missionary.
- (2) The relation of the religious to the medical work in the mission field and the question of ordination for medical missionaries.
- (3) The kind of work most useful, that is, whether "dispensary," "hospital," or "itinerating."
- (4) The question of fees, "self-support," and "private practise."

TRAINING A MEDICAL MISSIONARY.

1. *The preparation and education of the medical missionary.* Is it necessary to state here that the first preparation for a *medical*, as for any other missionary is, that he should be a truly converted man, grounded in faith, called of God to the work, and thoroughly consecrated? Now given a man at the beginning of the medical career who seems all this, what should be his preparation for this special work? In answering this, I fear, I must at once acknowledge that I can only speak from experience for Great Britain. But there, at any rate, I have been persuaded from considerable experience, both as a student and in the field, that the best preparation is a full thorough course at one of the ordinary educational centers and, unless impossible for financial reasons, as an *ordinary* medical student, free from any external obligation to take any special branch of medical work. Altho we have some admirable institutions for training in connection with medical schools both in London and Edinburgh, those who need pecuniary help, I am strongly of opinion, that when possible, even if it is a "pinch" financially, a student would be wise to take his course as an ordinary medical student. He will in this way more thoroughly take part in the life of his fellow students and have, I believe, more chance of influencing them for good; he will undergo a more thorough training in character, by that exposure to, and resisting of, those temptations which beset all medical students, than he can have in any

institution, and in consequence will be the stronger and better man; afterward and lastly, he will be far better able at the conclusion of his studies, when he views life from his position as a qualified medical man, to judge of his fitness and his call to the mission field. A five years' curriculum is now the minimum in Great Britain, and as another year at *least* is all but essential for experience after qualification, six years practically must elapse before the student who begins to-day can be ready to go abroad. At the average age at which medical studies are begun (say eighteen or nineteen) a young man is not usually in a position to be sure of his own mind, and not a few cases have occurred of those who by incurring liabilities when they began medical studies have felt in honor *compelled* to take up medical mission work for a time after qualification, altho their inclinations had quite changed—a considerable proportion of all missionaries retire after a short time in the field from a discovery that they are not suited in various ways to the work; the position of such a man who has had a medical training at the expense of a religious society is a difficult one, and yet it would be more dishonorable for him to continue in work for which he has no heart. In connection with this, however, that for those who take up medical work at a more mature age, especially after some experience of practical mission work, the risk is much less.

Not only should the expecting medical missionary have a thorough training, but he should have the best obtainable—the best medical schools, the best appointments afterward (house surgeon and house physicianships), and if possible the highest diplomas. The man who goes abroad with all the best honors his medical school can confer, silences forever the insinuations of the worldly—and perhaps unsuccessful—that he is taking up medical missions as a “living”—as a profitable position. As a matter of fact, this policy has been largely followed both in London and at the Universities and no inconsiderable share of the honors have fallen to the lot of expectant medical missionaries. The very highest degrees and diplomas, and the highest University and College honors, are found among some of the past and present medical missionaries. Examinations are, however, in medicine at any rate, small affairs after all; the great point is that the medical missionary's training needs to be thorough, *more thorough than that of the average doctor*, and it is also essential that a man should have some experience of practical work before sailing—the more extensive, within limits, the better. I would not think two years spent in hospital appointments or private practise at all a long time. It must be always remembered that the majority of medical missionaries must be consultants and specialists as well as general practitioners, and his position may be entirely unaided or he may be the helper and teacher of a number of less highly trained native practitioners.

Together with all I have written above, it must not be forgotten

that a mere medical man will not be of much use as a medical missionary. Some experience in Christian work—the more the better—and a thorough acquaintance with the Bible is a *sine qua non*. If, too, the candidate for this work is a student of languages as well, so much the better, for the language or languages of the country to which he goes will absorb a large share of his attention. He will often be expected to learn languages as speedily as his ministerial colleague, whereas he will not be allowed a fraction of the time, and very probably his whole tastes and inclinations are scientific rather than linguistic. If possible, the first year in the field should be passed in the study of the language chiefly, and at a place where the newcomer is free from all medical responsibilities. The ideal thing is for this year to be spent at a station where there is an established medical mission, so that the new work may be watched, and even assisted, without responsibility. This ideal is, I fear, seldom carried out, and in my experience time for properly acquiring the language is scarcely ever allowed. A newcomer seldom realizes the necessity, and missionary committees should *insist* on this point. There is a paragraph in Dr. Lowe's book on "Medical Missions" which I, in my inexperience, strongly objected to when I first heard it from his lips thirteen years ago, but which to-day I thoroughly indorse. It runs as follows:

"We attach so much importance to the first year being kept almost entirely free for the study of the language, that we strongly recommend that his full medical and surgical outfit should not be supplied till he has passed his examination in the vernacular. Experience proves that if at the close of the first year a good beginning has not been made in the acquisition of the language, after progress is slow, and the missionary's usefulness suffers irreparably during his whole future course."

Other essentials are good sound health, an energetic and hopeful disposition, a controlled temper, and broad interests.

RELIGIOUS AND PROFESSIONAL WORK.

2. *The relation of the religious to the strictly professional work* is a very important point, and often a difficult one to adjust. There are many, specially in the home lands, who think that the medical missionary is simply a doctor who is employed to treat the missionaries and their families, and to gather together audiences for the clerical missionary to address. This is even done in some cases abroad. Now this is surely a false position. The deputation of all the religious work to the clerical missionary is not only bad for the medical man, as taking away from him the work which is of a distinctly religious character, and therefore quickening to his spiritual life, but it is a failure to utilize the medical mission to its fullest extent; for the medical missionary has a personal influence which he can not depute to another. A few words read or said by him, will be listened to with

a respect and attention they will never receive from a stranger. The medical man must take a distinct and fair share in the religious work of the mission. He can not do the whole of the mission work—certain duties will fall to his share and, in the larger stations, other duties will fall to the share of his clerical colleagues. If working together in fellowship of hearts they can strengthen one another's hands immensely, and each can make his colleague's work more useful. Whether medical missionaries should be ordained to ordinary ministerial work is a moot point, and one depending upon: (1) The character and gifts of the medical man; (2) The character of his work (*e. g.*, in a large station where there are several ordained ordinary missionaries it can seldom be necessary); and (3), on the amount of special education received before medical studies.

That medical men entering mission work should be definitely set apart for the work there can be little doubt. Their position should, it seems to me, be that of the seven first deacons chosen by the early church (Acts vi:2-4), but in the multiplied organizations of the branches of Christ's Church to-day we have nothing quite equivalent to that. In the S. P. G. (Church of England), and the Universities, mission ordination is common, and of the four medical men who are now missionary bishops, two were previously medical missionaries under these societies. In the Church Missionary Society, however, it is exceptional; of their fifty medical missionaries only four are in orders. The following is the C. M. S. Committee's expression of opinion on the subject: "That this committee, believing that every case should be dealt with on its own merits, and insomuch as nothing hinders any lay missionary of the society from engaging to the fullest extent in all such spiritual work as is consistent with the order of the Church of England, are of opinion that it is not desirable as a general rule that medical missionaries should be in Holy Orders."

In the Presbyterian societies a considerable proportion of the medical men are ordained presbyters; others are admitted as presiding elders. Half the Presbyterian medical missionaries I know in this society are ordained to the ministry. In those churches where laymen have complete liberty to take part in any services, and administer, on occasion, the ordinances, ordination for medical men is naturally unnecessary. A medical man should not be ordained—

(1) Unless he is quite sure of the nature and call of medical mission work, for his position, should he retire in the prime of life to his native land, would be a very anomalous one had he been ordained.

(2) If he is sure to have a clerical colleague of his own nationality, and his own way of thinking, or if he *ought* to have such a colleague for the work's sake, and his ordination is made an excuse for thrusting upon him double duties unassisted.

(3) Unless he has had a previous theological training, considerable

theological reading, or at any rate an arts degree. Altho a qualified medical man might on that account be excused a long course of study, he should not be ordained without some special preparation.

If he is in a small station with native workers under him, if his studies and gifts are in that direction, and if he is sure of his calling, and sees every prospect of making medical missions his life's calling, then he may do well to be ordained. *But*, here again this can not be recommended if it means a course of theological study extending over several years, and especially such studies must never be taken *just after* the medical course is completed. If not taken before the medical, they better be entered into after a few years abroad, when the medical knowledge has consolidated.

THE MOST USEFUL MEDICAL WORK.

3. *The kind of medical work most useful for advancing missions.* As a rule, the work consists of three branches: *Dispensary* work with home visits, *Hospital* work, and *Itinerating*. As the first is common to practically every medical mission, nothing need be said here regarding it. With respect to number two, the *Hospital*, I will quote two brief extracts.

"The universal opinion of those in the work seems to be that the value and efficiency of their work is *in direct proportion to the presence or absence of a hospital*."—The late Dr. Roberts, of Tien-tsin, in *Medical Missions at Home and Abroad*.

"While dispensary work and itinerary are important features of medical missionary work, still the hospital will be the field in which the richest harvest will be reaped, and therefore the establishment of a hospital should, from the first, be kept in view and accomplished at the earliest opportunity."—*Medical Missions*. By the late Rev. Dr. Lowe.

Such views as the above are almost universal among those best informed in medical missions, and I do not think I am expressing an exceptional opinion when I say that except, perhaps, in very extraordinary circumstances, *it is not worth while starting a medical mission at all if it is not intended, as the work develops, to open some kind of hospital for the severer cases*. To those unfamiliar with the subject, the thought of a hospital sounds very formidable, but when we consider the cheapness of food, buildings, land, rent, etc., in most of the lands where there are great openings for medical missions, things appear in a different light. Practically, we are astonished to find how cheaply medical mission hospitals can be kept going. Thus, for example, Dr. A. Neve, of Kashmir, narrates that the food, *per annum*, for each of his adult patients is only £2 10s. (\$12) per head—that the cost of dressings, bandages, etc., for over 2,000 operation cases was but £17 (about \$82) for the year, and that for £100 (\$480) per annum he paid seventeen hospital servants and dressers. This is a type of what may

be done in most parts of the far East with care and economy. In these lands expenses are higher, but £8 to £10 (\$40 to \$50) is quite enough, per annum, for the usual expenses of ordinary cases under hospital treatment. It will thus be seen that so small a sum as £100 a year would, in most parts of the world, be enough to keep going quite a respectable hospital, and the small increased cost would probably *quadruple* the usefulness of the medical work as an evangelistic agency. Altho modern hospitals, built on the latest approved scientific patterns are, of course, most desirable when funds are at hand to construct them, they are more of the nature of a luxury in all but quite uncivilized lands. Perhaps some of the finest work, medically and evangelistically, has been, and is being done under the strangest conditions, while cases have occurred where the erection of an elaborate hospital has hindered, instead of helping the work. This was remarked to me by a world-wide traveler, much interested in missions in all lands, who had found it his impression after a long tour of mission stations. When hospitals are erected, everything should be done on as quiet and economical a scale as possible, consistent with good sanitary arrangements, as too much elaboration is apt to give the natives an extravagant idea of the resources of the missionary society (a common error!), and in some cases it may simply excite opposition. The money forthcoming for missions is also far too little to allow of any extravagances.

Itinerating is undoubtedly a very important branch of most medical missions, especially when carried out around a base hospital. In large districts, where the medical needs are great, the ideal medical mission is one provided with two medical missionaries. One of the two is always, in suitable seasons, in charge of the itinerary, while the other is at the central hospital. Few men could spend all their lives traveling, and for a man's own professional experience it is better that the work should be varied. Itinerating does not mean a day here and a day there, but a series of visits of some days. In shorter visits than this, little physical good can be done, and the medical man figures rather as a *charlatan* than as a real curer of disease. If a man pitches his tent for a week or ten days he may be able to cure a number of minor ailments, to do a good many minor operations, and encourage the severer cases (by the success in the lighter ones) to come under treatment at the hospital. Village work is most encouraging as an evangelistic agency. The country folks, especially after the work is done in the evenings, will gather in numbers round the camp and discuss religious or any other questions till far into the night. Such work has proved most successful in India and China. In Syria and Palestine it would, but for the harassing obstructions and suspiciousness of the Turkish officials, be the chief way of evangelizing the country. The climate, the customs, the whole

character of the village life, combine to make this a grand opening—itinerating might, in different parts of this land, go on for eight months out of the twelve without interruption. It is carried on to a great extent, and only the fact that the present medical missionaries are also so busy at their stations and are usually in units, prevents it being more developed.

4. Should fees be taken from patients at medical missions? I think I am representing the opinion of by far the majority of the medical missionaries in this land when I say that here at any rate we think they should. We feel that all who can pay should pay, and that it is better to take even quite a small fee than none at all. Perhaps in some things the work in Syria and Palestine is different from that in other countries, and it may be that some reasons have no force in other fields, but as a whole there seems to be a growing opinion among medical missionaries in all lands, that purely gratuitous work is not satisfactory. This latter view is, however, ably defended at some length by Dr. Atterbury.

REASONS FOR TAKING FEES.

(1) The people value the medical and surgical treatment much more; they are much more likely to drink the medicine if they have paid something for it.

(2) To pauperize people who can pay is degrading to their self-respect and a moral injury. One of the most experienced medical missionaries in this land once made to me the following strong statement: That he believed that all the good done by some gratuitous missions in this land *was more than counteracted* by the moral injury done to their characters by pauperizing them.

(3) The people learn to look upon attendances at the services as something done in lieu of payment; thereby hypocrisy is fostered, and the religious instruction is put in a false light. The preaching and reading of God's Word should be laid before them as *an extra privilege*, instead of as a disagreeable necessity. The Gospel is preached to them without money and without price, but that is different from bribing people to listen by offering them surgical and medical advice for doing so.

(4) Indiscriminate gratuitous medical attendance is most unfair to the other practitioners. There is no reason—indeed such a course would be a serious mistake—why a medical missionary should confine his work to the poor, for the rich and educated in heathen and Mohammedan lands are just those whom it is most important that he should reach, particularly as other branches of the mission may leave them untouched, but it is manifestly unfair that he should attend such people for nothing.

(5) In missions where work includes a fair proportion of the well-

to-do, a considerable amount of money may be raised by fees for the benefit of the mission, and often the purely *medical* work may by this means be entirely self-supporting. In China even whole hospitals are supported in this way. In this land several of the medical missions receive sums of from one to two hundred pounds per annum in this way. It is suggested by Dr. Atterbury, in the article referred to, that all that is given ought to be given voluntarily. From my experience in this part of the East I would say that such a line of work would be most unpracticable. It is contrary to common sense and common experience. The best able to pay are often those most unwilling, and to encourage them in their meanness would be only doing them harm. Some of my most grateful patients to-day are those whom I have insisted upon their paying something to the "poor box" before I would operate upon them.

But does the taking of fees not hinder the preaching of the Gospel? If properly conducted, I think *not*. It may, under some circumstances, and with some minds, and especially if not properly organized, but if this line of work is systematically pursued from year to year the people soon learn to conform without much trouble. That it is somewhat more trouble than a happy-go-lucky way of treating all for nothing is undoubted, but I venture to say it will end in making any given work much more respected and less liable to opposition. In countries, too, where Western medicine is in its infancy, it will pave the way for native Christian practitioners to establish themselves as no gratuitous work can do. As regards *private practise* among foreign residents and visitors, there is much difference of opinion. The majority of British societies discountenance it, that is, they make it a rule that *all fees so taken should go to the medical mission*. Other societies have for long allowed private practise. It seems to me that, tho a man may be really just as consecrated any way, a medical missionary should be a man who gives his whole time, his whole life, to medical *mission* work just as does an ordained missionary, and this implies that what he earns in that time belongs to his society. It is impossible for a medical missionary to make anything of an independent private practise, and do all it is possible to do in the medical and evangelistic parts of his work. Private practise is very exacting, and if carried on to any great extent, must distract the mind from the paramount call of the mission work. Another objection is, that it puts the medical missionary in a very different position to his ordained colleague, who is not expected by secular work to supplement his income.

To all the questions raised here, there are, undoubtedly, other answers, and perhaps many more experienced men will take quite opposite views. It will be objected to that much that is here written is somewhat idealistic; it is true, much here is my ideal. That none come up to it on all points, and yet do excellent work, is no reason

however against holding a high ideal, specially as suggestive to the ever-increasing numbers of young men being called and "thrust forth" into the great harvest field. For such men, let me add that to be called to follow the Master's footsteps as a medical missionary is one of the highest privileges this earth can afford.

THE MISSION OF HAWAII.

BY REV. ORRAMEL H. GULICK, HONOLULU.

This picturesque little country, now a territory and an integral part of the Great Republic, presents many most interesting points, both in her history and present conditions.

A remarkable witness to the power of the Gospel has that little kingdom been which, for three quarters of a century, has been permitted to stand alone, her autonomy acknowledged, the decisions of her courts of admiralty and of jurisprudence respected by all the mighty nations of earth.

The recognition of a party of national rights among the nations of Christendom, the goal for which Japan, has striven the past thirty years, and to which she has fully attained only in the closing year of the century, little Hawaii attained in 1842, when by the treaties with England, France, and the United States, the autonomy and independence of the island's government was acknowledged by those great powers. The oriental civilization of Japan, with the ages of culture, the subtilties of art, and her facilities of manufactures and commerce, all did not avail so soon to impress the nations of the West with her fitness to be entrusted with the lives and properties of their peoples, as did the peaceful and teachable spirit of these so lately benighted islanders, who were guided by the enlightened counsels of the humble missionary. Not by might, nor by force, but by the quiet and peaceable spirit little Hawaii stood respected and happy.

These little spots, which lift their lofty peaks in the bosom of the vast and lonely Pacific, have in this nineteenth century been the theater of mighty Gospel triumphs, and the infant nation, both in the social and miniature national life, has been at once an example and an inspiration to Japan. If Hawaii, with her dusky sovereigns, her small commerce, her miniature society, without an army or a navy, with a tiny but orderly community of church-going, school-keeping people could command the respect of the world, why could not Japan secure a like recognition? The unconscious influence of a bright and shining star of the tenth magnitude has been of unmeasured power upon Japan.

The great mission of Hawaii for the past fifty years has been, and for the twentieth century will be, the exercise of a Christian influence

upon the two mighty nations of Eastern Asia. With the seer and the statesman, William H. Seward, we believe that, "The Pacific Ocean, its shores, its islands, and the vast regions beyond will become the chief theater of events in the world's great hereafter."

Our mid-Pacific islands are destined to a unique place in the economy of the interests of that mighty theater. There is no such tropical half-way haven to shelter for a day or a week the ocean grayhound of the Atlantic. The vast width of the Pacific is indicated by the fact that, when the six days' voyage of 2,100 miles westward from San Francisco to Honolulu has been accomplished, there remains to the trans-Pacific steamer an additional voyage of 3,000 miles, or as great a distance as from New York to London, ere the snow-capped summit of Fuji-yama greets the sight, or the encircling arms of Yokohama Bay welcomes the ocean traveler.

During the past twenty years not less than eighty thousand Japanese have landed at the port of Honolulu, about sixty thousand of whom may to-day be found upon those islands. The surging billows of Asia's mighty nations touch and break upon the shores of Hawaii. The mission of Hawaii has been clearly marked out by the God of nations. Japan's needy thousands who land on these sunny shores, here, as never before, feel the influence of a Christian people. Here the placid Buddhist, the benighted Shintoist, or the cultivated Confucianist, may feel the sunshine of Gospel light, and acquire the hope and inspiration of Christian life.

Man is the great study of the wise man. No greater varieties of the race have ever before been so commingled and shaken together as now on the Hawaiian islands. The five principal races there grouped together are the Polynesian, Japanese, Chinese, Portuguese, and Anglo-Saxon.

The brotherhood of man, the fact that of one blood God has made all the children of men to dwell together upon the face of the earth, seems to be one of the lessons to be taught on Hawaii. And there is no spot where the race question is being more happily solved—none, where a man is more regarded for his inherent qualities, rather than for his race affinities; none where the races mix with greater harmony in social, business, and political circles.

Long before the immigration of the Japanese had commenced, the Chinese had come in numbers to these islands. Many of these by their industry and thrift have made themselves homes, acquired a competency, and surrounded themselves with families. Among the twenty-two thousand Chinese upon these islands are some very estimable citizens. The younger portion of the Chinese community, especially the young people who have received their birth and education upon the islands, have imbibed many of the ideas and much of the spirit of the nineteenth century. During the past six months the

Chinese reformer, the famous Leung Chi Tso, the photograph of whose pleasant face is reproduced in *The Outlook* of July 7, 1900, on page 534, for whose head the empress of China is said to have offered the sum of \$65,000, has been lecturing to his countrymen in Honolulu, among whom he has found many willing, intelligent, and interested listeners. God only knows what the twentieth century is to bring to China. But we see at the close of this century, that the peoples who have despised each other, as the Briton and the Boer, the Chinaman and the European, are in the Providence of God being led to respect each other. The Boer is not likely to be swept out, nor the Chinese empire to be easily divided among the hungry nations.

THE GREEK CHURCH OF RUSSIA.—II.

BY BUDGETT MEAKIM, ESQ., LONDON, ENGLAND.

Author of "The Moorish Empire," etc.

The manner in which the Russian Church displays its activity can be described in no more complete or authoritative way than in the words of that able writer, Count Leo Tolstoi,* confirmed on every hand by all that I, myself, have been able to observe or ascertain.

"The endeavor to force upon the people those formulas of the Byzantine clergy, marvelous to them, and senseless to us, concerning the Trinity, the Virgin, the sacraments, grace, and so forth, embraces one province of the activity of the Russian Church; another function is the encouragement given to idolatry in the literal sense of the word, the veneration of holy relics and holy pictures, the sacrifices offered to them in the hope that they will hear and grant prayers. . . . I will start at the beginning, with the birth of the child. When a child is born we are taught that a prayer must be read over the mother and child in order to purify them, for without that prayer the mother remains unclean. For that purpose, and facing the icons† of the saints, whom the common people simply call gods, the priest takes the infant in his arms, reads the exhortation, and by that means he is supposed to cleanse the mother. Then the parents are instructed, nay, even ordered, under penalty of punishment in the event of non-compliance, to baptize the child, that is, to let the priest immerse it three times in water, while words intelligible to none present are read, and still less intelligible ceremonies are performed, such as the application of oil to different parts of the body, the cutting of the hair, and the blowing and spitting of the sponsors at an imaginary devil.

"All this is necessary to cleanse a child and make a Christian of him. Then the parents are told that the child must receive the holy sacrament, that is, he is to swallow, in the form of bread and

* "The Kingdom of God," Walter Scott, 1894, p. 74.

† The author prefers the spelling *eikon*, which is that used in Russia and Greece. It is there pronounced *ekon*.—EDITORS.

wine, a particle of the body of Christ, by which means the child will receive the blessing of Christ, and so on. Then we are told that as the child grows it must be taught to pray, which means that he must stand before boards on which the face of Christ, the Virgin, and the saints are painted, bow his head and body, while with his right hand, his fingers being folded in a peculiar manner, he touches his forehead, his shoulders, and his stomach, and utters certain Slavonic words, the commonest of which, those which all children learn, are 'Mother of God! O Virgin, rejoice!' etc. Then the child is taught that he must repeat this—that is, make the sign of the cross—whenever he sees a church or an icon. Furthermore, he is taught that on a holiday (holidays are either the day on which Christ was born, or the day of his circumcision, or that on which the Virgin died, or when the cross or the icon was brought, or when some enthusiast beheld a vision, etc.), he should array himself in his best clothes, go to church, buy candles, and set them up before the icons of the saints, give to the priest memoranda bearing the names of the dead who are to be prayed for, secure bread with triangular pieces cut out of it, pray repeatedly for the health and welfare of the czar and bishops, as well as for himself and his own affairs, and then kiss the cross and the hand of the priest. . . . He is also taught that he must perform his devotions once a year, which means to go to church and tell one's sins to the priest . . . and swallow a spoonful of bread and wine. . . . In daily life the observation of the following rules is enjoined: to eat no meat and drink no milk on certain days, to say *Te Deums* and *Requiems* on certain other days, to invite the priest to one's house on holidays, and present him with money; and to take from the church several times a year boards on which are painted the images of the saints, and to carry them in napkins through fields and houses. Before death a man must without fail receive a spoonful of bread and wine, and if there be time, be anointed with oil, for this insures his welfare in the future life. After his death his relatives are told that in order to save his soul, it is well to place in his hand a printed prayer; it is also a good thing to read a certain book over the dead, and for his name to be mentioned in church at stated times. But if any one wishes to take special care of his soul, this creed teaches that the greatest amount of happiness may be secured in the next world by bequeathing money for churches and monasteries, thereby obliging the saints to pray for one. According to this faith it is also well to visit monasteries and kiss the miraculous icons and relics. These are believed to impart a peculiar holiness, and to be near these objects, as one must be in kissing them, placing tapers before them, crawling under them, and repeating *Te Deums* to them, greatly promotes salvation."

In case it may be suggested that notwithstanding all this degraded formality and superstition, there is a real undercurrent of truth on which the people may be spiritually nourished; that this is merely an ancient form not worth while to abolish, while the essence of the truth abides, the Count emphatically states that this is not the case. "Nothing else is taught. Men write about other doctrines, and discuss them in the capitals, but among the hundred millions, this, and only this, is taught."

As a specimen of the actual teachings supplied by the Russian Church, it will be sufficient to quote from the most widely circulated of the authorized books of prayers. One, containing thirty-one prayers—with instructions for genuflections and the folding of the hands in the sign of the cross, the beatitudes, the Ten Commandments, and canticles for holy days—carefully explains away or creates exceptions to most of the commandments. Under the head of the first, permission or rather instruction, is given to worship also human beings and angels; contrary to the spirit of the second, the worship of pictures is inculcated; as an exception to the third, swearing is permitted in obedience to legal authorities; as an addition to the fourth are enumerated thirteen greater and numerous lesser holy days, with fast days, including every Wednesday and Friday. The fifth is made to include the emperor, their native country, the pastor and clergy, lists of civil authorities to the length of three pages, military officials and masters, even to the extent of justifying slavery. Manslaughter even is sanctioned in a righteous cause, as in war, and the sheltering or liberating of a murderer is counted an infringement of the sixth, and so on. "This is not a secret proclamation distributed clandestinely at personal risk, but one the disobeying of which is punished with penal servitude."

THE RELIGIOUS ORDERS IN RUSSIA.

On my arrival in Russia one of the most striking figures I met with was the parish priest, clad in a long gray robe close-fitting to the waist, but with full skirts and wide sleeves; apparently suiting personal tastes as to headgear, tho they need nothing else to make them conspicuous, their uncut hair makes them still more so. Many remind one strongly of the conventional pictures of Christ, others of some creature of the squirrel type, while others again look merely unkempt. I think I never saw a wider range in the degrees of refinement and benignity evinced by the faces of any one class, for while some are all that one could desire or expect, others look little removed from tramps. In several cases among the monks, and also among the nuns, I was attracted by a sweetness of expression not to be surpassed, and one felt that certainly behind it there lay something more than the average Russian knows of.

The religious orders in Russia are two, the monastic or "black" clergy—so-called from the hue of their dress—who are either unmarried or widowers, and who alone can attain ecclesiastical preferment,* and the "white" or parish clergy, who greatly envy the power and comparative luxury of the monks, by whom they are in their turn despised as ignorant and common. Unfortunately they are

* In accordance with the Russian system of official rank, metropolitans have the rank of generals of the first class; archbishops that of lieutenant-generals; bishops that of major-generals.—B. M.

open to both these charges, for their opportunities of improvement are small, and little is expected of them. As teaching forms no part of their duties, there is no necessity for them to learn more than may be required for the perfunctory performance of the rites by which they make their living. At first, according to the custom of the primitive church, they were men selected by the members from among themselves as ministers, on account of spiritual qualifications, and ordained by the bishop if making full proof of their ministry, but when the ecclesiastical seminary founded for the education of their sons produced a steady supply of candidates, the custom of heredity developed, and when, later on, caste was introduced with a new administrative system, by its being decreed that sons of priests should follow their fathers, there grew up a close corporation which ultimately included the daughters, who had therefore to marry priests. As every candidate for the "white" order must be married, it became part of the duty of the bishops to arrange matches for the daughters of priests, whose living passed to the son-in-law. And as of all castes a religious caste is certain to become in time the most corrupt, the evil consequences of compelling men of every character, willing or not, to take upon them the care of souls, became too apparent to be overlooked, and the baneful law has been repealed, but Russia has suffered deeply from it, and suffers still from its traces.

One of the saddest features about the Church of Russia to-day is that its priesthood wields no influence for good, and on the whole entirely fails to secure the respect of its members. Russians no more expect their priests to set their moral or intellectual fashions than they expect it of their tailors, and as a tailor may dress himself as he pleases, so long as he dresses his customers to their satisfaction, so in the popular estimation a priest may choose any line of conduct, so long as the rites they hold to be all-important are duly performed at reasonable rates. The Russian idea of the priesthood is that common to all pagan religions and to Judaism: a mediating class whose necessary service it is to enable the masses to worship by proxy. While their hands are kissed in the church, in gorgeous vestments, in the village in their every-day clothes, they are nobodies, and chiefly busy themselves with getting all they can out of their parishioners by working on their credulity and superstition. Of the two it would be hard to say whether they or their charges are the more to be pitied, and it is very certain that no radical improvement can take place in the spiritual condition of the Church of Russia till the priesthood is raised to a decidedly higher level. Already there are signs of improvement in this respect, and the government seems to perceive the need for intellectual advance in any case. Hitherto the peasantry have been as accustomed to see their priest drunk as one of themselves, and the prohibition of second marriages for the clergy has been a fruitful

source of immorality. With laymen it is only the fourth time that marriage is prohibited; only the second and third occasions are disapproved of. Parish priests often live in real poverty, and seldom know what luxury means.

THE RUSSIAN MONASTERIES.

At first I used to visit whatever churches lay in my route, to study their styles and services, but I soon discovered as great a sameness among them as would be found in average English places of worship, and this was also the case with the monasteries and convents, which, beyond their general arrangement, do not differ greatly in detail from the living-apartments of laymen. As a rule they consist of a number of barrack-like, whitewashed buildings, surrounding an open space, in the midst of which are the church and graveyard. Sometimes, as in one or two I saw in the Crimea, monasteries may be found dug out of the hillsides, a series of caves and passages, presumably of anterior origin; at other times the summit of some lofty rock is perched upon, as I have seen them in the Caucasus. Besides the not uncomfortable quarters of the monks or nuns, as the case may be, there is always a pilgrim hostelry, where lodging is free to all.

All Russian monks are of the Basilian Order, and the monasteries are inhabited by four classes: 1. *Probationers*, in black gowns and leather belts; 2. *Novices*, promoted to wear the monk's costume (notably the sleeve, and the *kukulion*, a black cylinder hat, with the brim at the top) but not yet under vows; 3. *Monks*, who add to this dress a long mantle, who are under vows of poverty, chastity, and obedience, by breaking which they even lose all civil rights; and, 4. *Ordained monks*, deacons, or priests.

From reader to patriarch the orders of the Russian Church number eleven. The rule of the order is community of goods (except in the case of secularized monasteries), all being under a mitred prior or archimandrite, or, in the larger institutions, under an elected council. Men are not allowed to take the vows before they are thirty-five, and women not before thirty. Neither are obliged to bequeath their property to the institution. There are at present in Russia one hundred and forty-two monasteries and convents, and two hundred and four private institutions of similar nature. In the south the monks are of a more contemplative disposition, and are chiefly drawn from the educated classes; in the north they are more active, and to a larger extent recruited from among the peasants. The monks have always taken with them tools and books, and set a good example in cultivating both soil and mind. Sometimes they maintain schools for learning and ecclesiastical art, as the painting of icons, etc. All have works of charity in hand, such as hospitals, refuges, etc. At one of those I visited they kept a life-boat, and at a

convent in the Ural the nuns added the making of candles for churches to needlework and the preparation of sacramental bread and icons, for which last they had a large, well-fitted school. They also managed their own farms, but when they took to horse-breeding the Synod objected. In some parts whole villages exist by icon-making.

The interiors of the convents, not so numerous as the monasteries, I had expected to be closed to my sex, but found no difficulty in obtaining admittance, and being most courteously taken round, which speaks very much better for their condition here than does the necessity for so much secrecy and rigorous exclusion among the Romanists in their institutions. I found that, on the whole, they differed little from the monasteries, except that the cubicles partitioned off in the dormitories wore a neater air, with white covers on the sofa-beds and tables, and were enlivened by nuns engaged in needlework which set off their dark attire. This consists of a dull black dress of no special shape, very badly cut, with full skirts sweeping the ground, and belts of similar stuff, sometimes striped with blue or white, apparently alpaca. Some tie their plaited hair with blue or black ribbons, some wear mantillas, and others black velvet sugar-loaf brimless hats fitting over the ears, and round the nape of the neck, but cut out in front for the face, the edge being trimmed with black fur; others, still, wear black head-capes, tied behind the head with strings. Their faces are generally pleasant, but some look worn and some sharp, and some, to be seen in the streets and at the church-doors collecting, look shabby.

Once I found a singing-class proceeding in the refectory, forty-four nuns standing round a long table, taught by a plain-clothed layman with a violin. At each of two long tables with forms, were forty-eight pewter plates and wooden ladles, while mats were laid in the middle for the bowls of cabbage soup and buckwheat porridge which were brought in as we left. On one lay a sort of auctioneer's hammer, and in the middle of the room was a desk from which the Gospel is read during meals. Of course the walls were adorned with icons and portraits of the czar. For our delectation, which they achieved, they sang some wonderfully sweet, soft airs, but the very respectable bass produced made me look around in vain for other males than the teacher, whose mouth was shut. I had heard the awful depths to which the men in Russia can train their voices, but I was not prepared for this. Bass voices are greatly prized, for sometimes one deep voice will make the whole church resound, and as some go to the C below the stave, western voices fail to be appreciated. There is no instrumental music, but operatic and other singers are sometimes engaged for the choirs. At the requiem for the late czar in the Temple great votive at Moscow, the voices engaged numbered several thousands.

To judge from the gorgeous character of some of their religious buildings, vestments, icons, etc., and from the number of street collecting boxes—I counted eighteen once outside a chapel, and they may be seen affixed to posts near every church or icon in the streets, besides which several plates are passed around at a service, for different objects—the Russians must be very generous givers, and, as with us, special Sundays are set apart for special objects.

THE PILGRIMS IN RUSSIA.

Another strong point of the Russian is in pilgrimages undertaken to distant monasteries and shrines, not only in Russia, but also in Greece and Palestine. It was in the latter country that I first made the acquaintance of the Russian peasantry, high booted and wrapped in padded cloak, whether men or women, and always filthy. It was not long before Easter, and the ample Russian hostelry barracks at Jerusalem already began to be crowded. On the Mount of Olives they have erected a lofty but unornamental tower from the top of which it was hoped that the Great and Dead Seas could both be seen, but the hope has proved vain. Just now a legend is in course of fabrication that this is the actual spot from which the Savior ascended; indeed, I was shown a stone close by with regard to which a suggestion was made that it might have served as His last resting-point on earth. This will doubtless reach the succeeding generation as an assertion. But almost all the pilgrims are drawn from the peasant class, by far the most religious in Russia. Every day they throng the reputedly holy churches, leaving their baskets and tools at the door, and I have seen few more interesting sights in this country than whole families so wandering round, rudely clad in homespun, with shaggy locks, and feet bound up in rags, their features and wondering gaze betraying an astonishing simplicity, such as one marvels to find yet in Europe. The nearest parallel I know is to be found among the blacks enslaved in Morocco. In brief, it was most pitiable to observe the reeking crowds who streamed through the monastery catacombs to kiss successively the wrappings of seventy-three corpses of reputed saints as they lay shriveled up in their coffins; with the exception of one who had buried himself to his chest to restrain his passions, whose body still stands there. On entering, each had holy water sprinkled on his or her head from a brush, and down below drank water from a hollow cross, giving something each time, of course. The credulity of such a class is absolutely boundless.

Despite the importance of the question, space will not here permit me to deal with Russian persecutions beyond remarking that it is not so much religious as financial interests which lead to this, and that while the poor in the country may often be made to suffer for their nonconformity to state-established rites and contributions, the well-

to-do classes in towns seldom do so. To quote Mackenzie Wallace once more: "The parochial clergy, with their customary indifference to things spiritual, and their traditional habit of regarding their functions from the financial point of view, are hostile to sectarianism chiefly because it diminishes their income by diminishing the number of parishioners requiring their ministrations."

The exact relations of State and Church in Russia would be hard to define in few words, but the two may here be taken as one, like those of Mohammedan lands, a constant source of weakness to both. Both have the czar for figurehead and agent, as well as for director, and the arm of the law and its weapons lie at the disposal of either. The press may be said to perforce steer clear of both unless willing to praise. Religious questions are never discussed in the newspapers, and seldom if ever in public. Such discussions as do from time to time arise concerning the church and its teachings are exclusively historical or ceremonial, and the arguments on either side are based, not on the Scriptures, but upon decrees of ecumenical councils, the writings of Greek "fathers," and the records of ancient icons. "Russian ecclesiastical literature is entirely historical, homiletic, or devotional." The result of this is stated by the same authority to be that "Russians as a rule take no interest in church matters, and not a few of them are so very 'far advanced' that they regard religion in all its forms as an old-world superstition, which should be allowed to die as tranquilly as possible." God preserve them from such a condition and enable us to do our duty to them!

FORTY FACTS FROM CHINA.

BY REV. WM. ARTHUR CORNABY, SHANGHAI, CHINA.

Editor of the (Chinese) *Missionary Review*.

It seems to be proven:

1. That for more than a year the empress dowager has been chief Boxer, and that there is no particle of evidence "that the movement has grown beyond her control," except in the sense that Prince Tuan has apparently assumed chief control on some points.
2. That the whole program includes the massacre or expulsion of every foreigner from every part of China except the treaty ports, and if possible from the treaty ports themselves.
3. That so far, the anti-foreign party is gaining nearly all it wanted.
4. That the campaign has only begun, and that the date fixed for decisive operations is the ninth day of the ninth moon, or October 31; this date having been fixed in the early spring of the present year, and was found engraved on a tablet dug up by the Boxers, and dated

(doubtless by a recent hand) in the Ming dynasty, which ended in A. D. 1644.

5. That all this has appeared in print some months before the summer outbreaks began, and that after events have confirmed it.

6. That Peking is the last place in China for a representative of Western nations to gain any idea of the signs of the times. That in all great movements of late years, the Western ambassadors have confessed to being completely taken by surprise.

7. That there is no place so favorable as Shanghai for the gaining of accurate information.

8. That, availing themselves of certain exaggerations by journalists resident in Shanghai, but unconnected with the Shanghai press, the Chinese ministers of London and Washington have done their utmost to discredit "everything that comes from Shanghai," so that even the utterances of consuls-general on most obvious facts have been discredited.

9. That the verdicts of Chinese ministers abroad on political and religious matters have been listened to with a deference which would be comical to residents in China, were it not so tragical toward those who represent the political interests of Western nations and the sacred interests of the Kingdom of God in China.

10. That we are having to pay dearly for the féting of Li Hung Chang, his sometime secretary and others, and that the protest of the *Scotsman* on the latter point was anything but too strong.

11. That the alleged incentives to present outrages have been:

(1) The historical sack of the Summer Palace by the British, a generation back.

(2) The seizure of Kiao-chou Bay by the Germans, etc., etc.

(3) The South African war, and the supposed helplessness of Great Britain.

(4) The rough treatment of natives by foreigners, inebriated and otherwise, at the treaty ports.

(5) The taking up of lawsuits in country places, by Roman Catholics, and those who either ape them, or who bring political machinery of the West to bear in opposition to them, to the destruction of the general peace of the neighborhood.

(6) The fact that while Christians may be persecuted for their Christianity, some who attach themselves to certain churches, may thereby gain the power to persecute the non-Christian populace around them, and have done so.

12. That an immense amount of harm is being done, in fostering Chinese pride by the continued publication of maps of China with England in the corner to show how big China is.

13. That an untold source of irritation to the Chinese authorities has been the publication of maps of China marked with "spheres of influence," or even of "China as divided among the Powers," in Western newspapers.

14. That the movement is primarily anti-reform (certain of the above facts being mixed up in the matter).

15. That it began in the dethronement of the emperor, who wisely and vigorously advocated reform.

16. That it continued in the martyrdom of Chinese reformers of high grade.

17. That Western nations (partly withheld by international jealousies), did not even protest at the massacre of China's choicest sons.

18. That all the while, and assisted by such indifference, plots against foreigners generally were maturing.

19. That the outrages against Protestant missionaries have arisen because they have not only been foreigners, but foreigners actively promulgating reform principles and practises.

20. That had all Protestant missionaries been ideal in policy and practise, it would have done nothing to avert the present long-drawn crisis.

21. That native papers, protected by Western names, but under the minimum of Western control, abound in such terms as "foreign insolence."

22. That the same native papers are eagerly translating skilfully conceived anti-missionary articles from the secular or "religious" press of the West, proving, for instance, that missionaries are unscriptural in not fleeing to another city when persecuted in that which they have made their own; or pointing out that by thus fleeing (at reiterated consular directions—not quoted), they are disloyal to their profession, and "hirelings," indeed.

23. That, on the other hand, the stock anti-missionary sneers current among omniscient wine-bibbers here, and their interviewers of the globe-trotting class, are considered too antiquated for any anti-Christian native editor to publish.

24. That when a man writes an article on China and commits himself by saying "Yangtse Kiang river," his utterances lay claim to as much deferential reading and quotation in the West, as those of a man who wrote upon France and discourses upon "café au lait with milk."

25. That a man who writes a book on China, and says, "When you want to dine out, or your wife wants to go to church, etc.," his authoritative opinion on mission work is at least as valuable as that of a man who says, "I know not a note of music, tho my wife plays the piano," and then proceeds to state his "strong convictions" as to the latest Handel festival, denouncing soloists and orchestra alike.

26. That the preceding couple of facts do not seem to be generally considered in the West among newspaper readers and book scanners, for editors and publishers still accept such compositions, and the reading public seems inclined to regard such utterances as final.

27. That it is no joke to be a missionary in China just now, and that local British love of fair play recognizes this to be so.

28. That the ancient words, "Put not your trust in princes" may have a modern application in the case of Chinese viceroys, even the best of them.

29. That it is the decided opinion of consuls-general that no lady will be allowed to go up the Yangtse to any but a treaty port, under the most favorable conditions, till next year at least.

30. That should the empress dowager or Prince Tuan change the capital for a former capital in Shensi or elsewhere, the crisis may be prolonged indefinitely.

31. That the sorrows and sufferings of native Christians, at the best, are, and will be such, as to claim our daily prayers.

32. That the ultimate issue of the whole matter lies between God and the devil, and that the stronger will win.

33. That, meanwhile, Satan is as busily taking advantage of the heart-divisions of Christendom everywhere, apart from sectional divisions of the Church, quite as much as any high places Manchu has been taking advantage of the international jealousies among the Western Powers.

34. That with an eye a little more acute than a camera lens, we may see the world to be in anarchy, tho that anarchy is not painted red as it happens to be in North China.

35. That while God can afford to smile (Psalm ii.) at the vain conspiracy of the heathen, He does not smile at any anti-Pentecostal conditions under which Christians may be living.

36. That every Christian is most sacredly bound to be a missionary, either at home or abroad.

37. That no missionary, at home and abroad, has any *mission* whatever apart from a Pentecostal union with God and the godly.

38. That our Lord's last command was not "Go," but "Tarry for this."

39. That a generous love to the whole Chinese nation, Boxers included, is our duty, and may be gained by abiding in loving generosity supreme.

40. That the above items are liable to be republished here on the spot, and that the writer had that contingency in mind when he wrote them.

FUTURE MISSIONARY POLICY IN CHINA.

A NOTABLE CONFERENCE OF MISSIONARY SECRETARIES.

BY REV. ARTHUR J. BROWN, D.D. NEW YORK CITY.

Secretary of the Presbyterian Board for Foreign Missions.

Now that immediate danger to the further destruction of missionary life in China has probably passed, stupendous problems of reconstruction confront us. Never before in all the history of missions have such difficult and delicate questions called for an answer. The work of the largest mission field in the world is paralyzed, many stations have been abandoned, and the missionaries are fugitives in the port cities, and in Korea and Japan, while at home the expediency of the whole missionary enterprise is being challenged, the boards are urged to send no more missionaries to China, and some people frankly say, that in any event they will give no more money for missionary work in China.

In these circumstances every board has a heavy responsibility. In order that we in the Presbyterian Board might have sound counsel, we first sought the opinions of the missionaries themselves. So we cabled to those assembled in Chefoo, asking them to hold a meeting, consider the policy that ought to be adopted, and wire us their judgment. Providentially, there were about forty Presbyterian missionaries from China in this country on furlough. We selected eight

wise, devoted men, representing all our missions in China, brought them to New York at the expense of the board, and spent many profitable hours with them, listening to all that was in their hearts, after the months of thought and prayer which they had naturally given to the subject. Nor was this all, for we wrote to all the other missionaries from China now in the United States, explaining that while it was impracticable for financial reasons to bring so many to New York, yet we desired their opinions too, and requesting each one to freely write any suggestions. Thus we did everything in our power to ascertain the views of the devoted missionaries themselves.

Realizing, however, that the questions before us were common to other boards similarly situated, all the boards of foreign missions in the United States and Canada, having work in China, were invited to send delegates to an interdenominational conference in New York. The invitation was cordially accepted, and September 21 thirty-two delegates assembled in our board rooms, representing nearly all the leading Protestant bodies of America. In this conference also the entire ground was traversed, step by step, including a docket embracing thirty topics and sub-topics. The conference was of extraordinary interest and value. While the discussions were free and the opinions not always unanimous, yet harmony prevailed to a remarkable degree. The session began with a season of special prayer for Divine guidance, and never was prayer more plainly answered. We separated, feeling that we had been greatly helped, that our vision had been clarified, and that we were prepared to submit clearer judgment to our respective boards.

The main lines of policy agreed upon by both missionaries and board representatives (for with one minor exception practically identical views were expressed in the two conferences), and which will now be voted upon by the boards concerned were as follows:

1. While the uprising in China has, of course, had a restrictive, and in some places a deeply injurious present effect on missionary operations, there is no adequate ground for discouragement, and the work ought to be, and must be resumed at as early a date as may be practicable and wise. There is no disposition to be reckless in reopening stations. We do not underestimate the possible consequences of premature resumption of work. The servants of the Lord must be sensible. But not for a moment are we discouraged. Clear, strong, and unanimous was the note of both conferences that God will overrule this disturbance for the furtherance of the Gospel, that just as the most successful era of missionary work in India followed the mutiny of 1857, so will a new day for China date from the Boxer riots of 1900, that not only should every destroyed station be rebuilt, but that plans should be made for reenforcements and increased expenditures, in order that the Church of God may seize the coming strategic

opportunity to win China for Christ. The missionaries in particular were united and enthusiastic in the conviction that a large number of new missionaries will be needed next year, and that the young men in the theological seminaries should be encouraged to apply for appointment.

2. In view of the public interest in China, the frequent denial of the validity of the whole missionary enterprise, and the fact that the missionary cause now has the attention of the country as never before, it was unanimously agreed that we should adopt an aggressive policy at home. A committee was therefore appointed to prepare a joint letter to the American churches, reaffirming the Divine authority of missions as of supreme and perpetual obligation, emphasizing the true significance of the present situation in China, and summoning the churches to special gifts for the reestablishment and enlargement of the work, and to the observance of the week beginning October 28th, as *a week of special prayer*, with memorial services for martyred missionaries. It was also voted that the letter should include reference to the noble fidelity of the Chinese Christians under the awful persecution to which they have been subjected, commend them to the sympathies and prayers of God's people everywhere, and heartily indorse the appeal of Minister Conger and representative missionaries in Peking, for relief contributions, the conference holding that these Christians were worthy of a generosity similar to that which has been extended to the famine sufferers in India. We hope that this letter will be read from every pulpit in the United States and Canada, and made the subject of Sabbath sermons, mid-week devotional meetings, family prayers, and such other services as may be deemed advisable by the pastors concerned.

3. Sympathetic consideration was given to the embarrassment of the missionaries who are crowded in the port cities, with only the scanty clothing they happened to be wearing when they fled from their stations, and forced to pay high prices for rent and supplies. Is the interruption of work likely to be so long continued that they should come home? Both furloughed missionaries and board representatives felt that a general recall to America was neither necessary nor expedient. Such a return would involve an enormous expense, for our Presbyterian Board alone has over 150 China missionaries still abroad. It would destroy the continuity of the work, leave the Chinese Christians to unrelieved suffering and disaster, and the remaining mission property to be still further damaged. It would make it impossible to resume the work if, in the providence of God, such resumption should be practicable within a few months. The home church would be unfavorably affected by such a general withdrawal, naturally construing it as an admission of defeat, and indefinite postponement of missionary work, and in consequence diminishing gifts,

while as the usual term of service in China is about eight years, so many furloughs now would mean that eight or nine years hence most of the missionaries in China would need a furlough, and so another general exodus would be necessary, thus practically subjecting the work for an indefinite period to alternations of vigorous effort, and more or less complete inaction. All agreed therefore that, except where conditions of ill health or nervous strain render an immediate return necessary, the missionaries now on the field should await developments in Korea, Japan, and such China ports as may be safe, in anticipation of an early resumption of the work, the care and reconstruction of the mission property, and particularly the guidance and comfort of the Chinese Christians, who otherwise would be left to the wolves as sheep having no shepherd. The suggestion was made that missionaries who may not be able to return to their own stations might temporarily assist other stations or missions.

In like manner, there was general agreement that while each board must determine for itself when missionaries on furlough and new missionaries under appointment should leave for their respective fields, such missionaries should not anticipate an indefinite delay in this country, but should hold themselves in readiness to sail at such dates as might prove practicable in consultation with their respective boards. Some of these rested, vigorous men may be needed at once to relieve their North China brethren who have been exhausted by the awful experiences of recent months.

4. Much time was given to the question of indemnity. Eight boards reported definite knowledge of destroyed or damaged property, in some instances to a very large amount, while most of the other boards anticipated losses. Not all saw alike on this question. There was, moreover, unanimity in the conviction that it would be highly unbecoming in the followers of Christ to manifest a mercenary spirit and make exorbitant demands upon the Chinese, especially as corrupt officials would probably squeeze the required sums out of the innocent villagers, and count themselves lucky in getting off so easy. After full discussion, vote was taken upon the motion that: (a) When the governments shall ask for information as to claims for indemnity, such claims should not include suffering, loss of life, or interruption of work, but only the actual value of destroyed or injured property, and the extraordinary expenses incurred in consequence of the troubles, and (b) in exceptional cases, for loss of life which has destroyed the means of support for wife and children.

The question being divided, (a) was carried unanimously, though one delegate did not vote. On (b) a majority held that in such cases a claim might reasonably be made on behalf of an otherwise destitute family, though a minority felt that not even then should a money value be placed on missionary life, and that the care of dependent

relatives was a proper charge on the home church. It was unanimously voted that claims for indemnity should not be presented by individual missionaries directly to the civil authorities, but only through their respective boards, and that it was inexpedient to appoint an interdenominational committee to collate and present these claims, but that each board should act for itself.

The thought here was not to interfere with the liberty of any missionary, but rather to relieve him and also the government. Several hundred missionaries are involved. They are widely scattered. While a few are so situated that they might effectively push their own claims, a large majority would be under great disadvantage in conducting the necessary negotiations. Nor must we forget the embarrassment to which our government might be exposed. The State Department has been exceedingly kind, and no member of the administration has ever even hinted at the annoyance of which Lord Salisbury complained in England. Nevertheless, we can readily see what delicacies would be involved if so many individuals were to be pushing indemnity claims with varying degrees of vigor and with widely different ideas as to what objects should be included. Moreover, experience with Oriental governments hardly justifies the belief that the indemnity will be paid within ten days! While the negotiations are pending, how are the missionaries to be carried? They must have immediate reimbursement for the extraordinary expense which they have incurred. Manifestly the boards must stand behind the missionaries, promptly meeting their necessary and pressing obligations, and then deal with the government regarding the indemnity. The boards are better able to bear the burden of delay than the individual missionaries. In the Presbyterian Board we shall follow the analogy of our annual estimates, ask each individual and station to make out a schedule, have it voted on by the mission, and then forwarded to the board in New York. In this way the vexed question of indemnity can be handled in an orderly and prudent manner. We shall avoid demands which might subject the whole missionary enterprise to criticism, and we shall not embitter the Chinese by taking what might be deemed unfair advantage of them.

5. The conference was not disposed to allow critics to define the relation of the missionary to the civil power, especially as those critics do not ordinarily distinguish between the radically different practises of Roman Catholics and Protestants. It was felt that this would be a good time for the Protestant missionary bodies to put themselves on record. As such a paper could not wisely be framed amid the hurry of a conference, a committee was appointed to draft it, and to report at the annual joint conference next January. Meantime, the Presbyterian missionaries unanimously declared it to be their rule not to apply to the civil authorities unless absolutely necessary, and that

they had repeatedly refused to make such appeals when they might reasonably have done so. The Rev. Dr. A. A. Fulton, of Canton, stated that he had not appealed to the civil authorities half a dozen times in twenty years. The Rev. A. M. Cunningham, of Peking, had appealed only twice in eight and a half years, and then simply to transmit information; the Rev. P. W. McClintock, of Hainan, only once in eight years; the Rev. Dr. J. N. Hayes, of Suchou, once in eighteen years; the Rev. J. H. Laughlin, of Shantung, never in nineteen years. And the missionaries stated that they believed themselves to be fairly representative of the practise of American Protestant missionaries in China.

A significant indication of the attitude of the boards was given in the vote on a request that had been cabled from China to several boards, asking them to protest to Washington against the proposed evacuation of Peking by the allied armies and the reinstatement of the empress-dowager, as disastrous to missions. Some of the missionaries thought that such a protest should be made on the ground that the withdrawal of the armies and the reinstatement of the empress would be construed by the Chinese as a victory for them, destroy the moral effect of the occupation of Peking, and perhaps lead to the renewal of trouble. The interdenominational conference, however, unanimously voted to take no action. Some of its members had decided convictions as to what the government ought to do; but they held that it was not proper for missionary workers, as such, to proffer unasked advice to the government in a matter so distinctly within its sphere, nor were they willing to go on record as saying that an armed force is necessary to missionary interests anywhere. While several of the missionaries felt that the instigators and leaders of the uprising should be punished in the interest of future security, the majority declared that this question also belonged to the government, which was understood to have it under consideration, and that any demand on the part of missionaries or boards was to be seriously deprecated. The power of the sword has not been committed to us, and the civil magistrate to whom it has been committed should, in our judgment, exercise that power on his own initiative and responsibility.

On May 15, the Presbyterian Board adopted a declaration of principles of comity, and expressed to its sister boards its cordial willingness to cooperate in any practical measures to carry them into effect. The suggestion was made that a providential opportunity had now occurred. Manifestly the conference could not take final action on such a question, but it unanimously adopted the following resolution:

It is the judgment of this conference that the resumption of mission work in those parts of China where it has been interrupted would afford a favorable opportunity for putting into practise some of the principles of mission comity which have been approved by a general consensus of

opinion among missionaries and boards, especially in regard to the overlapping of fields and such work as printing and publishing, higher education and hospital work, and the conference would commend the subject to the favorable consideration and action of the various boards and their missionaries.

Each board will immediately inaugurate a vigorous foreign missionary campaign among the home churches. In the Presbyterian Board, we are urging the missionaries from China now in this country to avail themselves of the public interest by freely contributing articles to the religious and secular papers, and to place all practicable time at the home department secretary for addresses. We are calling upon the churches not only to maintain their usual gifts but to provide a large fund with which we can meet the extraordinary expenses incurred during recent months, and in due time rebuild the ruined stations and enlarge the work. We propose to divide this estimated special expenditure into shares of one hundred dollars each, and endeavor to place them with churches, societies, and individuals, such shares to be in excess of ordinary contributions and of the fifteen per cent. increase required for the maintenance of the regular work.

It will thus be seen that the steady tone of both conferences was distinctively hopeful. All felt that the American churches are now being brought into new relations with the unevangelized races. They must no longer regard foreign missions as simply one of many causes calling for collections, but be led to recognize the world-wide preaching of the Gospel as the great work for which the Church is set. May we not confidently rely upon the prayers of all the friends of missions as we now summon the churches to go forward in the name of the Lord of Hosts?

Very tender was that part of the conference in which report was made of martyrdoms. Only two boards represented were thus bereaved, but they have lost heavily. The American Board announced the massacre of one man and two women at Pao-ting-fu and the entire Shansi force—five men, five women, and five children. The Presbyterian Board mourns the death of three men, two women, and three children at Pao-ting-fu—a total for both boards of eighteen missionaries and eight little ones. Considering the large number of American missionaries in China, and the magnitude and violence of the outbreak, this is a comparatively small numerical loss. But when we add the European missionaries who also ascended in that tumult of fire, the list lengthens to appalling proportions. None who knew them can scan that roll of martyrs without feeling that the soil of China has been forever consecrated by the blood of God's saints—"of whom the world was not worthy." May God show the shining of His face through the cloud of sorrow, and may He grant to those who remain a new spirit of love and power for the Master who Himself tasted the bitterness of death for us all!

A NEW CRISIS IN THE NICARAGUA MISSION.

BY REV. PAUL DE SCHWEINITZ, BETHLEHEM, PA.

Secretary of Missions for the American Moravian Church, North.

What is now called the Department Zelaya of the Republic of Nicaragua used to be called the Moskito Coast, or Reserve, nominally ruled by a native chieftain under a rather shadowy English protectorate.

The Moskito Coast, so named from one of the tribes of Indians there dwelling, was discovered by Columbus in 1502, changed hands many times, but was finally made an independent reservation, with Bluefields as its principal town. Here, especially during the present century, the trade fell more and more into the hands of Americans, so that it has sometimes been called a suburb of New Orleans.

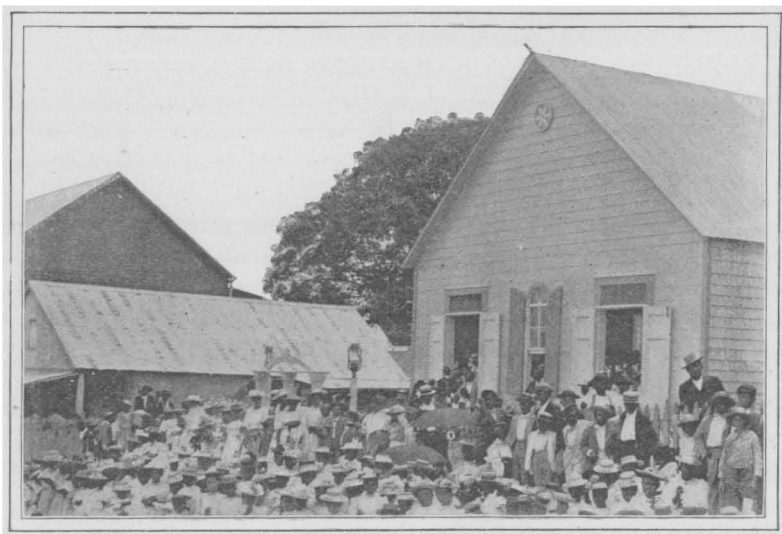
But for three and a half centuries after its discovery nothing was done for the spiritual and moral welfare of its original inhabitants, until in 1848 the Moravian Church began missionary work there. The wonderful history of this mission was told in *THE REVIEW* for March 1893 (p. 225). Suffice it now to say that after the hardships incident to all pioneer work, and after the usual long period of discouragement, a wonderful awakening took place; the chieftain himself was converted, and the Moskito Reserve became practically a Christian state under the direction of the Moravian missionaries, and the work was fast spreading among the still heathen Indians in the interior. There are thirteen mission stations in charge of thirty-six missionaries, with over five thousand two hundred converts. The people owe all their civilization to the work of the Moravian missionaries, as no other church works among them.

The work is still being prosecuted as vigorously as possible, but under ever-increasing difficulties, for in 1894 a heavy blow was dealt this noble mission. In that year the Nicaraguan Government, which had long been casting yearning eyes upon this prosperous little state, seized possession of this strip of land, and by the right of might, incorporated it into the Republic of Nicaragua.

Many previous attempts to do this had been made, but had been frustrated by the representations of the British and American consuls. Now, however, the United States declined to interfere, and would not allow England to do so, and consequently the evil deed was consummated. From a political and governmental point of view, this action might have been followed by good results, if Nicaragua had been a Protestant Anglo-Saxon state, but as it was, and is, a Roman Catholic Spanish-American state, the worst fears were entertained for the future welfare of this flourishing mission work, and these fears have been fully justified.

Altho religious liberty was nominally guaranteed, there have none the less been constant difficulties since then, which in June of this year have culminated in a blow at the very life of the mission.

To understand the force of the blow that has fallen, some preliminary explanations are necessary. From the very beginning the Moravian missionaries, while using the native language wherever possible, in the towns and Creole communities labored to build up an English-speaking community, realizing that this was the language best adapted under the local conditions to elevate the people both in matters pertaining to their development in civilization and in matters pertaining to the welfare of their souls. The results have been such as to cause the Spaniards (i. e. Nicaraguans) to testify, that "the Moravians have enlightened the people too much;" "they have taught



NATIVE SCHOOL CHILDREN IN FRONT OF THE MORAVIAN SUNDAY-SCHOOL HALL, BLUEFIELDS, MOSKITO COAST, NICARAGUA.

These children are among hundreds who have now been deprived of a good education by the tyrannical law passed by the Nicaraguan Government, which has caused the closing of the Moravian schools.

the people to act every man according to his conscience." The English-speaking portion of the people is the working and thinking part of the community—the substantial and reliable part.

The Spanish or Nicaraguan element is composed on the one part of officials—all unmarried men—and on the other of a changing multitude of women and girls of a low type. Since 1894 this element has done its worst to drag down the morality of the community and to leaven it with iniquity. One of the safeguards of the people was their English language, which shut them off from these worst elements. The enemies of the Protestant missions soon perceived that

the heaviest blow could be dealt by attacking the language used in the Moravian schools. The first step was the requirement that Spanish must be taught in the schools. The Moravian Brethren met this demand, and so successfully that the government inspector in 1898 expressed his surprise at the progress made, and felt constrained to recommend these schools to the protection of the state. But this was not what the Jesuitically inspired government wanted, and so this year a new school law, designed especially for Bluefields, was promulgated on June 5th. It says in effect:

Considering that the laws of instruction for the Republic have not yet been applied in a proper way within the boundaries of the Department of Zelaya, for reasons that are well known (?), and that now the moment has come to let this department enter into all its privileges (*sic*), either by granting public instruction free of charge or by making the existing schools conform to the official program in a special manner, the president resolves: That private schools which exist in this department, or may hereafter be established, must strictly conform to the program drawn up for the official national schools. Any violation of this law will be punished at the first offense with a fine of fifty dollars, at the second of one hundred dollars, and at the third, with the closing of the school.

The "official program" is, that Spanish must be the vehicle of instruction; English may be taught only as an extra branch, and religious instruction must likewise be ruled out of the regular school plan, and may be allowed only as an extra branch.

In order that there might not be the slightest doubt as to what was meant by the law, the inspector of public instruction, Dr. Luna, visited the mission on June 15th, and explained to the missionaries that he would inspect the schools on Monday, June 18th, and if there was any deviation from the official program; if the teachers did not give all their instruction, make all their explanations, ask all their questions in Spanish; and if the scholars did not answer in Spanish, then the missionaries as responsible for the schools would be punished as violators of the law. He had been sent to Bluefields with special orders to enforce the law in Bluefields.

The superintendent of the mission asked him, how it could be expected that English-speaking children could, at a moment's notice, be turned into Spanish-speaking children? He simply answered: "It is the law."

Under the circumstances the missionaries had no alternative. It was impossible for teachers and pupils to speak Spanish. To wait to be fined would simply put them into the position of lawbreakers, and so, with sorrowful hearts on Sunday, June 17th, 1900, announcement was made, that the Moravian schools in Bluefields would have to be closed.

On Monday, June 18th, the law was published in the streets of

Bluefields, that any one refusing to send his children of the ages from six to fourteen years to the national schools, would be fined from five to ten dollars per day, or be imprisoned.

And what are these "national schools"? A straggling establishment, which runs and stops like a watch out of order. It calls itself "The Christopher Columbus College," is conducted in a good-sized building, which, however, can not begin to hold all the children who have been attending the Moravian schools, and is closed whenever there is a rumor of war or revolution. Therefore, as the temple of Janus in Rome was scarcely ever closed, so the Christopher Columbus College in Bluefields is scarcely ever open.

It had been closed for many months, and even when the law closing the Moravian schools was published, it was not yet in working order. While the English-speaking children went to school day after day, the ill-clad Nicaraguan children were a public nuisance on the streets. About the 7th or 8th of June it was opened with an attendance of possibly thirty or forty children.

The better Nicaraguans themselves do not like to send their children, and especially their daughters, to this school, because of the immoral influences to which they will be subjected. The teaching staff of the school is nothing but a bogus affair; the aim of the institution seems to be to prevent the rising generation from coming out of darkness and ignorance. The naive remark of one of the government officials, when asked a certain favor, reveals this most strikingly. He replied: "I could do it, if I wanted to, and I would gladly do it; but if I did, don't you know, I would be accused by the government of acting in the interests of the people, and not for the government!"

The question will naturally be asked whether it will not be possible to transform these schools into Spanish schools. The Moravian missionaries raise the following objections to such a course: The English language through fifty years of training has become the mother-tongue of the people. It has become their spiritual possession. To try to teach in one language in school while the children speak another and a better language at home is a hopeless undertaking. Besides, the Spanish language would shut them out from all the treasures of Protestant literature. But the great practical difficulty would be to procure the necessary teaching force. Where could a sufficient number of good Protestant, Spanish-speaking teachers, male and female, be procured? In round numbers, about six hundred children and young people were being instructed in these Moravian schools, including the advanced school.

For the immediate present this blow will not affect the preaching services of the church, but the future looks very dark indeed. The people seek to avoid the compulsory school law, for they will not send their children to a school which they despise, and the government

inspector seems satisfied with having closed the Moravian schools, and is not as yet taking very earnest measures to compel the children to attend the miserable national school. But what will become of these children? Without the careful training to which they have been accustomed they will inevitably degenerate. A gentleman, not a member of the church, said to the superintendent of the mission:

The blow is hard to bear, for what will become of our children? Without the Moravian schools we do not know what to do. We here in Bluefields do not know any other parent than the Moravian Church. All that we possess of civilization we owe to her.

It was hoped that the baneful effect of this pernicious and malicious school law would be confined to the schools in Bluefields, but the Jesuitical intrigue goes on, and the same Dr. Luna, who closed the Bluefields schools, has now closed the Moravian mission school in Magdala on the Pearl Lagoon, a station possibly some six or seven miles up the coast north of Bluefields. Magdala is now worse off than Bluefields, for the so-called government school in Magdala is more wretched even than the apology for a college in Bluefields.

So, too, the school at Twappi, another station on the coast, some thirty-five or forty miles north of Bluefields, has been closed in spite of all protests. The missionary in charge, a German by birth, learned English in 1898 in order to be able to minister unto his people; learned the Mosquito tongue sufficiently well to meet the needs of the older Indians in 1900, and with these proofs of his linguistic ability offered to learn the Spanish language as quickly as possible, if he might only be allowed to continue his school. Altho there is absolutely no other school there, and altho the children must now run wild on the savanna, because the missionary could not at once teach in Spanish, the school was closed.

There does not seem to be any doubt but that eventually every school will be attacked. The Moravians have in this field fifteen schools with eight hundred and sixty pupils. It is clear that the government aims at the destruction of the schools, not at the improvement of the education of the people.

The animus of the entire movement is further revealed by the attitude of the Nicaraguan papers. Altho the schools in Bluefields were closed because Dr. Luna refused to make the slightest concession, yet the Bluefield Nicaraguan papers in abusive editorials strive to make it appear as if the Moravians had closed their schools out of disloyalty to the government.

In addition to these internal troubles an external disaster has befallen the town and mission. A terrible conflagration devastated Bluefields on July 31st, sweeping away the principal business portion of the town. While none of the mission buildings were destroyed by

fire, yet several had to be torn down in order to stay the progress of the flames ; among these were two of the closed school buildings.

These are sad days for the Moravian missionaries on the Mosquito Coast. One writes:

We are going about as people weighed down by a heavy load, and often our eyes fill with tears as we look across the street, and our gaze is met by the closed doors and shutters of the school houses. The town seems dead without the noise and laughter of the many hundred children going to and from school. Perhaps some good Christian people in the States (United States) will sympathize with us in our affliction, and will pray with us the petition we have taught our children to pray: "Give us soon our daily school."

Further comment seems useless. The narrative speaks for itself. May the King of the Kingdom open a way out of all these difficulties, and so overrule this apparent evil that His coming may be hastened! The supplications of God's people are entreated to this end.

THE NEVIUS METHOD IN MISSION WORK.

BY REV. D. Z. SHEFFIELD, D.D., PRESIDENT TUNG CHOU COLLEGE, CHINA.

The term "Nevius Method" has been employed to designate a type of mission work, that is believed by its advocates to have reached higher results than have been reached in the use of what is denominated the "old method." The central feature of the "new method" is the developing of the native church to a status of self-government and self-support, without the use of foreign money in sustaining the leaders of the native church during the period of its development and organization. It is claimed that this method has great advantages over the more usual method of mission work. It largely prevents the growth of the mercenary spirit, so dangerous to the life of the Church, in laying its foundations under new and strange conditions. It stimulates the entire membership of the local church to direct Christian work, without thought of remuneration. It develops natural leaders in the Church, who direct the worship, and take pastoral interest in the membership. In accomplishing these results it is thought to lay broad and sure foundations for the expanding Church of the future.

Dr. Nevius gave account of his work some ten or twelve years after its inception, on the special lines which he commends; not long enough, as has been proven by events, to fully test the soundness of his methods. A careful study of his chapters reveals the fact, not quite comprehended by himself, that the rapid expansion of this special work was not the result of a new method, but of the new conditions, the fact that he was operating among a people, a portion of

whom he had been instrumental in saving from starvation during a serious famine, by the use of foreign money. This act of benevolence had won for the missionaries the confidence of the people, and given them willing ears to listen to the teachings of Christianity. It should be remembered that similar rapid increase in native converts through famine relief was realized in other contiguous missions, and that too while employing the "old method" rejected by Dr. Nevius. In a country liable to periodical floods and famines, it is easy to understand that such an act of wide compassion from the representatives of Christian civilization, would operate powerfully to break down prejudices, and open the way for the ready acceptance of Christianity, not indeed because its higher spiritual ends were grasped, but that its spirit of ready ministry to the needs of men was appreciated. For some years following the work of famine relief missionaries of all boards, whatever might be their methods of work, found it a matter of great difficulty to select from the many applicants for church membership those who were actuated by the deeper motives of a real religious faith. The conditions were most favorable for the multiplication of converts, but most unfavorable for the work of sifting between the true and false.

With a rapidly expanding work springing up in remote and scattered cities and villages, without a body of trained native assistants, Dr. Nevius may be commended for his method of setting up religious services, appointing local leaders, the best men at hand, and working out for their use a ritual of worship that could be followed with little knowledge. But there were elements of weakness and danger in the simplicity of this method of worship which Dr. Nevius did not sufficiently appreciate, and failed to guard against. The leaders of these incipient churches, like the membership, were imperfectly trained in Christian knowledge, and undisciplined in Christian experience. Without more careful religious instruction than such men were fitted to give, it was quite impossible for the converts to grow in the Christian life in a vigorous and healthful manner. Dr. Nevius discouraged preaching as a feature of regular worship. He justly felt that these leaders had not received sufficient training in Christian knowledge to be able to speak from Sabbath to Sabbath to the edification of the listeners. But while this was true, he ought to have kept the fact clearly in mind that from the beginning preaching from the lips of men thoroughly familiar with Christian truth, and gifted with language to express their thoughts in forceful and convincing words, has been a chief means for winning men to the Christian faith, and for building them up in the Christian life. Dr. Nevius made no adequate effort to supply this lack. Not only does his method of work make against the importance of carefully selecting and thoroughly training men for the work of Christian leadership; he speaks directly against

this form of work, regarding his early labors in theological training, measured by its results, as ill-timed and disappointing. From an experience of thirty years in the theological training of native Christian workers, the writer would express the conviction that Dr. Nevius' conclusions in this regard need most careful revision. He placed high value upon native Christian workers if they were reliable and efficient men, and it should be remembered that in conducting his work, he always employed in the use of foreign money from two to four assistants. If a few such men were necessary to him in his special work, why might not a few more be necessary to other men in conducting work under different conditions, or on wider lines? His conclusion, based upon an imperfect experience, was that there was more of evil than good to be realized in the use of foreign money for the education and later support of native Christian laborers. Many other missionaries from a wider experience, and in more advanced stages of work, have reached the opposite conclusion, that by careful selection of Christian young men, with thorough training, especially watching over the development of the religious life, and wise supervision of work in later years, men may be produced whose services in the work of building up the Christian Church are of the utmost value.

Dr. Nevius argues with much force against the danger of placing novices in places of religious responsibility, before they are fitted to discharge the duties of their office; and yet in carrying out his system of work he set novices in the high positions of leaders of the little churches, called upon to discharge the leading duties of pastors, with very limited qualifications for such leadership. If the status of these men had been regarded by them as only provisional and transitional, with better trained men beginning to appear in sight to take the place of leaders, the case would not have been so serious, but these men regarded themselves as the permanent heads of the little Christian communities, the honor not to be alienated so long as their services were acceptable. They were head men in the church as there were head men in each village, and their removal would usually be a delicate and difficult matter. Thus little companies of Christians were brought together with a loose organization, with leaders of worship that stood directly in the way of the introduction of cultured men.

Still further, this plan operated against native self-support, when these words are rightly understood. These untrained leaders received nothing for their services, and these companies of Christians had no developed habits of giving. A cultured native pastor who should give himself wholly to the work of edifying the worshipers with carefully prepared sermons, and employing time that could be spared from study in pastoral ministry, must be supported in his office by the gifts of the church or churches. Thus, the native leaders opposed a

cultured pastorate, as it gave their coveted place to others, and the Christians opposed it as it was expensive. The missionaries who now have this work in hand state that in taking it over from Dr. Nevius it was found necessary to reorganize the work, placing trained preachers or pastors in charge of several of these church centers, and by constant careful ministry slowly grounding the minds and hearts of the members of the churches in the deep and permanent things of the Christian life.

It has been assumed by some that in the use of the old method there was no proper effort made to stimulate the native church to put forth efforts at self-help. The truth is that as a rule missionaries are thoroughly alive to the importance of developing self-support among their converts. It is further assumed that where native workers are supported with foreign money, the native church is failing to give as it ought to do. The facts are that in general native churches are giving more in support of work in their midsts in proportion to their means than are churches in Christian lands. The foreign money, which is used in the support of native workers, is used for evangelists, missionaries, natives numbering many thousands behind whom there is no native church to give support, and would be compelled to turn to secular employment if foreign assistance were withdrawn.

According to the logic of this discussion, if the principles of the defenders of Dr. Nevius' method are correct, the use of foreign money in the support of native agents is an evil that ought to be discontinued. The natural way to accomplish this result is to discontinue their employment. But this is a step that many missionaries believe would be a serious setback to their work, causing a loss to the native church of just the men who are best fitted in knowledge and spirit to give direction in the hard conflict with heathenism, and to give wise instruction in the spiritual training of the Church. The theory underlying the support of the "Nevius method" in mission work is that foreign money spoils a native Christian laborer. This theory is supported by an appeal to experience, but it is called in question by a long list of successful missionary workers, whose methods of work have underlying them another and broader theory, that consecrated Christian money never spoils a consecrated Christian worker. They urge that it is not a question of *method* but of *men*. If by wise methods of Christian training true men can be produced, with good culture and high purpose, then it is well to set them to Christian work in the use of money secured from whatever source, trusting that as they build their lives into the native church, its membership will in time respond to appeals that are made, and gladly do their part in developing a living aggressive Christian Church among their people.

A DEFENSE OF MISSIONS IN CHINA.*

BY REV. JAMES S. DENNIS, D.D.

Author of "Christian Missions and Social Progress," etc.

To the statesman and diplomat, in their worried hours, unless they are gifted with remarkable poise, insight, self-restraint, and breadth of historic vision, the temptation is strong to hastily place a burden of responsibility upon the missionary enterprise that does not properly belong to it. Meanwhile the irrepressible critics of the enterprise are seizing the opportunity to depreciate the work of missions in general, and in particular to administer a volume of patronizing scolding to the missionary in China.

It is usually intimated that the consul, the trader, and the diplomat, having won their way and established their position, are acquiesced in by the Chinese with a measure of tolerance, but that the missionary, on the contrary, is a hopeless outcast, who has "not even reached the rank of a necessary evil." This is an amazing assertion when we note the fact that missionaries were in China under the auspices of the Roman Catholic Church over five hundred years ago. Modern evangelical missions began in the first decade of the present century. If any foreign residents, therefore, have "won their positions" in China, they are the missionaries themselves.

The preaching of the missionary is another grievance which is apt to be dwelt upon at some length in these adverse comments. It is usually represented that it is calculated to overthrow Chinese morality, and liable to prove the destruction of the state and the ruin of society. Chinese morality sounds well; but it may safely be said that, in all respects where their moral standards are not in direct conflict with the commandments of God, they are fostered and sustained by missions. It must be confessed, not specially, moreover, to the discredit of missionaries, that they do teach that lying, stealing, licentiousness, adultery, and murder are wrong. They do not patronize and condone infanticide, and they deprecate slicing, quartering, and torturing living victims; nor are they in favor of extortion, bribery, mob violence, and looting. They know a better way to treat innocent little girls than to inflict upon them the agonies of foot-binding, and thus maim them for life. Yes, in these and sundry other matters, they venture to suggest that Chinese practise, at least, will bear revision. It may be said that these things do not fairly represent Chinese morality. Is it not clear, however, that what a people practise for centuries, regard with more or less complacency, and in some instances with popular approval, offers a fair sample of their practical morals, altho it may not have been sanctioned by the authority of Confucius?

In some instances the critic seems to give away his case and yield the main point of his contention by an acknowledgment that the Chinese care little for Christianity. The Chinese are not, strictly speaking, a religious race. They are a law unto themselves in morals, and look to their emperor officially, at stated times, to go through the ritual of intercession in their behalf. So far as they have a controlling religious cult, it consists in the worship of their ancestors. Idolatry is common, gods abound, and superstitions—strange, pervasive, dominant—control

* Condensed from an article in the *American Monthly Review of Reviews* (September). The whole article is well worth a careful reading.

their outward life and inner experience to an almost incredible extent. The average Chinese is indifferent to Christianity *per se*. It is to him one more superstition, which he can regard with unconcern. The contention, therefore, that the missionary *per se*, is an object of loathing simply because of his religious teaching, or as a representative of Christianity, must be made in the face of acknowledged evidence to the contrary.

Moreover, China has already assimilated at least three strange religions—Buddhism and Mohammedanism, both the result of missionary propagandism, and Taoism, a philosophical intruder. Christianity has been handicapped both by malignant slander and by its association with the foreigner. The campaign of venomous literature has been constant and indescribably virulent. Government documents teem with vile charges; private tracts and placards of the most fiendish import have been allowed free circulation by the authorities; Chinese gossip has reveled in the exploitation of the horrible customs and the dangerous ideas of both foreign and native Christians.

It is then, the missionary, not as a religious teacher, but as a maligned and accessible foreigner, who allures the Chinese mob. His church, his school, his converts, are all regarded as part of his *entourage*; and, unfortunately, the converts are especially attractive as objects of attack, because it is generally quite safe to smite and slay, and loot them in the absence of any efficient protection. The causes of this hatred of foreigners are not only immemorial antipathy, intensified, in the present instance, by the exciting clangor of lies resounding throughout the empire. More specifically and directly, they are found in the increasing aggressiveness of the foreigner himself, in pushing trade; in developing new facilities of communication; in launching industrial enterprises; in intrusive prospecting of the natural wealth of the country; in supplanting native resources and economic methods, and in an all-round hustling scramble after the spoils of China—in all of which he shows scant respect for native predilections and superstitions. The unbearable climax of the whole business, alarming and humiliating to the government and irritating to the people, was the recent political encroachments of European nations upon Chinese territory. The missionary, through no fault of his own, has been compromised even in this, since it has not safeguarded the living to have the dead appropriated as a stock-in-trade for purposes of political aggrandizement.

The whole diplomatic body, in fact, has been the supreme object of Chinese insult and outrage. The attempt, therefore, on the part of those who are offended by missions to seize the occasion and make a scapegoat of the missionary is clearly indefensible and unfair; altho not in all instances with a deliberate animus.

Much is made, in many of these articles under review, of the alleged thrusting of missionaries into the empire under the shelter of coercive treaties, while at the same time the Chinese government is browbeaten into protecting them from mob violence. None of these treaties, of course, were liked by the Chinese; and every clause, especially those referring to open ports and trade concessions, was the result of a measure of diplomatic pressure. To ignore this, and make it seem that the civilized governments have, in any exceptional sense, introduced Christianity and Christian missionaries into China by compulsion, is to give a misleading impression. They simply safeguarded interests which it

was not wise to neglect. It is now, and has long been, an indisputable fact that Christianity is an officially recognized and tolerated religion in China—as much so as Buddhism, Mohammedanism, and Taoism.

It has been coolly asserted, in some of these arraignments, that “his (the missionary’s) presence in the interior of China is, in itself, a violation of a solemn compact.” Upon what is this bold charge founded, and is it true, in view of existing edicts and treaties? In the Treaty of 1860, between China and France, Art. 8 reads:

It shall be promulgated throughout the length and breadth of the land, in the terms of the Imperial edict of February 20, 1846, that it is permitted to all people in all parts of China to propagate and practise the “things of the Lord of Heaven,” to meet together for preaching of the doctrine, to build churches, and to worship. . . . It is, in addition, permitted to French missionaries to rent and purchase land in all the Provinces, and erect buildings thereon at pleasure.

The favored-nation clause of the British, German, American, and other treaties, secures to the citizens of those countries the same concession. It has been so understood and interpreted for a generation, having the sanction of usage, as well as the official assent and practical confirmation of the Chinese authorities, who have, upon different occasions, acknowledged and acted upon it. To hold up the British, American, or European missionary to contempt because, under these conditions, he takes up his residence in interior towns, with the consent of the Chinese authorities, and, in peaceable, law-abiding fashion, teaches his religion, conducts his school, establishes his hospital, and ministers in other kindly ways to the welfare of those who accept his teaching and love his person, is manifestly indefensible and gratuitous.

The fact that Protestant missionaries, when occasion requires, appeal to their consul is sometimes spoken of to their disparagement. But it should not be forgotten that the consul, by official appointment, exercises the function of mediator, lawyer, protector, judge, and, in a certain sense, lawgiver on his behalf. The foreign citizen is explicitly directed in the treaties to invariably appeal to the consul when it is necessary that he should have official relations with the authorities. Unless this fact is taken into consideration, the appeal to consular intervention may be misunderstood and misinterpreted by an outside observer.

The spirit in which Christian missionaries have entered China is beyond criticism. They obey the command of One whom they love and serve, and who has the right to send them there. They seek the good of the Chinese; they enter upon a life of toil, sacrifice, and danger, with the unselfish purpose of giving priceless gifts to an alien race. They offend no law of courtesy, kindness, manliness, or honor in taking up their residence among the Chinese to teach them the truths of Christianity, to introduce facilities of education, to bring the blessing of healing, and minister to them in other helpful and humane ways. There is no need to apologize for this attitude toward humanity; would that it were more common in the world! When Christ sees fit to ask the pardon of the human race for His ministry in the Incarnation, then His missionaries may ask forgiveness for entering China. No Chinese ever has been or ever will, by any legitimate missionary method, be compelled to embrace Christianity.

This liberty is an indisputable human right, and is, by common consent, one of the chief insignias of civilization. There is no source of

authority, human or Divine, which assigns to any government the right to suppress or withhold liberty of conscience in religious worship, so long as the laws of universal morality and justice are not violated in the use of that liberty.

Christianity can not enter China without reforming it in many radical ways. These throbbings of a higher life, these half-conscious thrills of destiny, are pulsing in some of the best blood of China; and, as is already true in Japan, they will contribute a measure of capacity and solid worth to the public service of the state which in time will act a decisive part in molding the national destiny of one-fourth of the human race. Let us not be dismayed by the present phenomenal international experience in the Far East! It means clearly: Hands off China merely for purposes of conquest, partition, or political aggrandizement; hands on China to secure at least the decencies and necessities of orderly government, the observance of treaty obligations, the "open door" to trade, civilization, human intercourse, and religious liberty.

ERRONEOUS IDEAS CONCERNING MISSIONS IN INDIA.*

Is it not commonly supposed that missions are by this time fairly universal, and that all India is, so to speak, parceled out into parishes? How many people realize the fact that an English officer, for example, may be stationed for many years in the country before he is ever in the same town with a missionary or native Christian? The writer has lived in a district of two hundred and fifty thousand people, where there was no resident missionary, and only six Christians, and none of them natives. The reason for this apparently strange fact is that missions are generally strongest in large centers of population, such as Delhi and Benares, whereas the policy of government is to mass troops in cantonments removed from the vicinity of native cities. Even when, as at Lucknow, the two coincide, cantonments are well outside the city, may be four or five miles off, while the mission buildings are generally in the heart of it. As it is a most unusual event for the ordinary Anglo-Indian to penetrate into a city at all, he or she may live for years within a few miles of a large mission station and never even know of its existence, unless it is deliberately searched for. Again, language is an immense obstacle to intercourse between Anglo-Indians and the native population. The Hindustani usually talked by ladies and officers of British regiments is a jargon just sufficient for ordinary domestic purposes, but useless for holding a conversation with a native Christian, or following intelligently the service or sermon in a mission church.

Again, is it not commonly supposed at home that provision is made by government and various societies for the spiritual wants of the white population? The fact being that the chaplains are so few in number that there are very many fair-sized stations without any. A civilian, an officer in the staff corps (the native army), or a planter may be for years entirely cut off from any "means of grace." The diocese of Calcutta is about three times the size of England, and contains only fifty-five clergy (apart from missionaries). When the neglect of church-going among the Anglo-Indians is deplored, the fact that a very vast number have no churches to go to must be borne in mind. Is it a wonder, then, that the

* Condensed from the *Church Missionary Intelligencer*.

standard of spirituality should be low, and that many so-called Christians, finding their own hold on their faith gradually slackening, should not be deeply interested in the efforts to propagate it among the heathen?

Do we all realize, too, the social conditions of life in India, for herein lie many difficulties in the way of intercourse between missionaries and official society? Let us suppose the common case of an official coming to a new station. In due course of time he or his wife calls on the missionaries in the place as on other residents. The ordinary calling hour is from twelve to two, just a missionary's busiest time; so as he is forced, as a rule, to return the call in the afternoon, when all "society" is riding or driving, the would-be acquaintances probably never meet. If the missionary be then invited to tennis or dinner, the most ordinary forms of hospitality, he very likely declines the invitation on the ground that he has no time for such functions, and as he makes no advances in return, all intercourse dies a natural death. A lady, particularly if newly arrived from home, may express a wish to see something of the missionary work, with the idea that there is at least something picturesque and romantic about it, and is surprised and disappointed to find not a venerable person preaching under a palm tree to a crowd of attentive hearers, but a very ordinary-looking clergyman, in an ordinary house, teaching a class of young men in semi-English dress, or a school full of as ragged and squalid looking children as may be found in Bethnal Green or Wapping. When she comes into contact with the "native Christian" in the person of her own cook or bearer, and discovers that, tho a Christian of perhaps several years' standing, he has not yet attained perfection, and still relapses occasionally into his heathen sins of untruthfulness and guile, the disillusion is complete, and the discouraging report goes home, "Really, missions are very disappointing. I do not believe they do any good at all!"

Is the fault all on one side? Does the missionary always try to make it easy for outsiders to understand his work and enter into it? The writer was amused once at an account given her by a lady missionary of a visit she had paid to one of her own calling in a strange place. She was surprised at being received with a frigidity which was quite alarming, but mentioning after a little desultory conversation, that she was also a missionary, she was amused to see her hostess' features instantly relax, while she heartily apologized, saying, "I had no idea you were a missionary. I thought you were a globe-trotter!" If any globe-trotter, writing his "impressions of India," as most seem to do nowadays, should have but scanty praise for the missions in the great city where this good lady labored, might not an explanation be easily found in the treatment apparently meted out to those of his class!

HOW ROBERT COLLEGE WAS BUILT.*

BY THE LATE REV. CYRUS HAMLIN, D.D., LL.D.

Founder and formerly President of Robert College, Constantinople.

The history of the founding of Robert College is so complicated and composed of so many wholly unexpected episodes that I shall not attempt to sketch the whole of it. It occupied the period from 1860 to 1869. I will begin with 1863, when I purchased the second site of the college,

* Condensed from *The Northfield Echoes*.

the use of the first having been forbidden. I agreed with the proprietor of the land to pay the money when I should get leave to build the college on that spot. I did not propose to buy a second site and then fail of building. In the process of time we obtained permission from the grand vizier, written in his own hand, and supposed that that was final. I paid the money—\$7,500—and went to break ground for the foundation. We had been at work only a few days when two officers from the Sublime Porte came and said: "There are certain formalities still to be gone through with, and your work must be delayed." "What formalities?" I said. "We do not know." "How long shall I be delayed?" "Perhaps a couple of weeks." The delay lasted a little over six years.

I went to Mr. John P. Brown, the United States secretary of legation, who could always find out the secrets of the Sublime Porte, and he told me that Abbé Boré, the chief of all the Jesuit missions in the East, had incited the old Turkish party against the idea of having a college built there. He had also secured the influence of the French ambassador, for Louis Napoleon, then emperor, always favored Jesuit designs abroad; and the French ambassador had engaged the support of General Ignatieff, the great Russian ambassador. This was somewhat alarming. Indeed, it looked as tho it was impossible for me to proceed. The American ambassador declined to do anything on the ground that he was there to preserve the rights of commerce, but had no official business in regard to colleges. The great English ambassador, Lord Stratford de Redcliffe had been withdrawn, and so I had absolutely no influence whatever. "Well," I said, "at any rate I have God and right on my side, and I am not going to yield this question so long as I live."

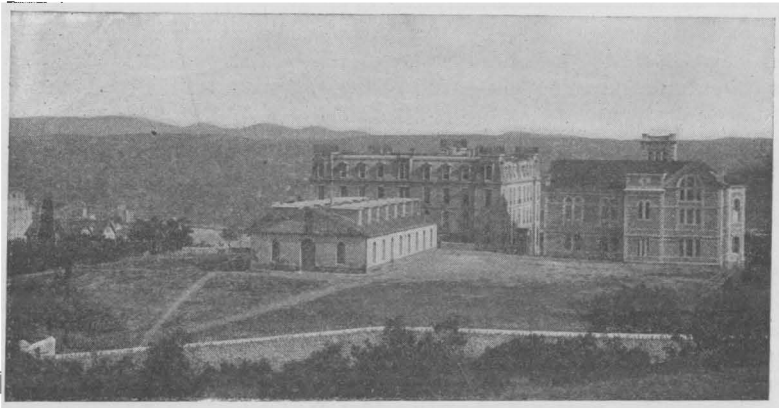
Mr. Morgan, the New York banker, came to Constantinople, and I invited him to the college site. He was charmed with it and said, "I am sure Mr. Seward, our secretary of state, does not know what this scheme is, nor what a magnificent position this is for a college. Write out what you have said to me, and as soon as I reach New York I will go directly to Washington and see Mr. Seward." He did so, and Mr. Seward called on Blacque Bey, the Turkish ambassador at Washington, and had a talk with him. The result was that he wrote to the grand vizier: "I have had an interview with Mr. Seward, the secretary of state, on that college question. I am sure it is for the interest of your Highness to settle it in a sense favorable to the Americans, or by-and-by it will become a thorny question."

I wrote to the Protestant vekil, and told him how Aali Pasha, the grand vizier, ought to reason on the college question, and the reasons why the prohibition should be withdrawn. Among other things, I said, "If his Highness does not yield the point now, the time will come when political complications will compel him to yield a great deal more than we now ask." I knew nothing of any political complications then, but I had seen so many questions settled in that way that I believed that ultimately it would be settled. I asked the vekil to let the grand vizier know that he had received such a letter, and he might have the reading of it if he wished. He read it and said, "That letter contains important considerations which will receive due attention." Nothing, however, came of it.

Not long after this Admiral Farragut visited Constantinople. Never was the Turkish community stirred up as Farragut's coming stirred it. The most absurd stories about him traveled among the common people.

Boatmen and fishermen asked me if it was true that the great admiral had fought a terrible battle lashed to the mast and that three thousand riflemen fired at him and couldn't hit him. I told them he had fought a great battle lashed to the mast, but how many riflemen fired at him I couldn't tell; certainly no one hit him.

My little boy Alfred came into my study one morning and asked me to take him down to see the great admiral, and after some hesitation I promised to go early the next morning. We went and found him alone. "Who are you?" he said, "and what are you doing?" I told him briefly, and began to tell him about this college question, but he said, "I have no diplomatic mission here whatever, sir. I am sorry the Turkish government should treat you so, but I can do nothing for you." A moment later the door opened, and the man, as I think, sent by Divine Providence, came in, his hand outstretched. "Good morning, Admiral Farragut. I am glad to see you here with Dr. Hamlin." He was an Armenian physician, Dr. Seropian, who knew Farragut. He then went on to say that I had already opened the college in an old seminary building of the



A VIEW OF ROBERT COLLEGE, CONSTANTINOPLE.

American Board at Bebek, and added, "It is the only real college that ever existed in this empire, but it is in very contracted premises, and your excellency has come here to get him leave to build the college, as he has a right to do." "I have just told Mr. Hamlin I have no diplomatic mission here whatever; I can not do anything for him." "Just for that reason," persisted the doctor, "you can do everything. You are to have great dinners of honor given you by the pashas. To-night you are to dine with the grand vizier. Just ask him why that American college can not be built. Then when you dine with the other pashas, ask them the same question. That is all, admiral."

I was surprised at the aplomb with which the doctor told the admiral what to do. He took it in good part, however, and said, "Anybody may ask a king a question; I have no objections to asking the pashas questions. I will do it." In the meantime people had been crowding in between us, and the interview stopped.

A few days after, a *kiatib* of the Sublime Porte came and sat down by me on the deck of a passenger steamer, and in a whisper said, "I want to ask you a question, Mr. Hamlin." "Very well, sir." "Did

your government send your great admiral here to settle that college question?" I knew then, instantly, that the old admiral had asked the question and made a good deal of excitement in the Sublime Porte if all the *kiatibs* knew it. I made an evasive answer, and the incident passed away without anything coming of it. Nothing had come of anything.

About three months after Admiral Farragut was there, our minister, Mr. Morris, who had become very friendly to me, altho he could not do anything for me, sent his messenger boy to my study with a letter. I opened it and read these words:

I congratulate you, Mr. Hamlin, on the termination of your long contest with the Turkish Government. I have just received a note from his highness, Aali Pasha, saying: "Tell Mr. Hamlin he may begin the building of his college when he pleases. Nobody will interfere with him. And in a few days he will leave the *iradé* (the imperial permission), coming right out of the sacred breast of the sacred successor of the prophet.

It almost took my breath away. I could not believe it. We had never asked for the imperial permission. I had said that if money would bring it, ten thousand dollars would be well expended. Never the slightest hope of having that sacred and imperial permit. I went to Mr. Morris, but he could not explain it, as no communication on the subject had come from our government, nor had any come from the British Government. Nobody could explain it, and for a time the public believed it to be a hoax. People said to me, "Those ambassadors are not your friends, and when you have spent your money on that building they will lay you out." "Well," I said, "I shall spend my money on that building as soon as possible;" and I went to work. Nobody interfered, and the *iradé* was given, and a magnificent one, because in it, it sets forth that his Majesty, out of his great esteem for the great American republic, and wishing to do something which would evince his esteem, granted the permission so and so for that college, and placed it moreover under the protection of the United States, so it is a United States institution. As soon as I knew that, I set the American flag on it, and it is the only institution of the kind in Turkey that has ever been allowed to hoist the American flag. We finished the building, and occupied it about the middle of May, 1871. The college was publicly opened July 4, and Mr. Seward, who visited Constantinople at that time, altho a mere wreck physically, made one of his grandest speeches at the dinner.*

Now the mystery was all to be explained. Our embassy had not an inkling of the real cause, or, if they had, they never intimated it to me. But not long after Seward's visit, one of the Turkish cabinet called to see the college. He made a very particular examination of the building, and then said: "I have a higher estimate of English education than of any other. I have some little grandsons that I intend shall be educated in this college." We went up into the tower, and as he turned to go down he said, "Ah, Mr. Hamlin, we never would have given you leave to build your college in this place if it had not been for that insurrection." I said, "What insurrection? the insurrection of Crete?" "Why, of course," he said. "What had an insurrection more than a thousand miles south of us in a little island to do with the building of a college

*The college has now over two hundred students (men), and with its imperial authorization has protected the opening of six or seven other American colleges—two of them, at Marash and Scutari, for women.

here?" "Oh," he said, with a nod at me and a knowing smile, "oh, we understood that perfectly well. You know that just as that insurrection was troubling us most, your great Admiral Farragut came here, and when he came the Greeks gathered around him and solicited his interference on behalf of Crete; and they said he promised it. Worse than that, he promised to sell them one or more of your terrible *monitors*!" He mouthed that word "monitors" as tho it was something terrific. "We did not like that, but we showed your admiral the greatest honor that was ever shown to a man of his rank; and at his first dinner, given by the grand vizier, a dinner of seventy-two covers, to which the very highest officers of state, and of all the embassies, were invited—and everybody knows that at a diplomatic dinner no diplomatic question can be introduced—right in the midst of the dinner he says to the grand vizier, 'Your highness, I would like to ask your highness a question.' 'Very well, admiral.' 'I would like to ask why that American college can not be built.' There was a diplomatic question thrown right on the table by the greatest admiral of the world to our grand vizier, and the whole table trembled.

"Well, our grand vizier is never thrown off his perfect official balance, and he replied with the greatest suavity, 'There have been difficulties, admiral, but they are all smoothed away.' The admiral did not say another word. The next dinner was given by the minister of the navy, and it was the same thing there. It was the same with the Seraskier Pasha and the Mohliér Pasha; and I suppose if our pashas had gone on giving him dinners up to this time, it would always have been the same thing. Then we understood it. He declared everywhere that he had no diplomatic mission, and we saw no diplomatic mission but one, and that was this college; and if he had only stayed here, the college would have been built right off. He went off suddenly, and then we began to breathe easily. When we reached home those letters were published in the New York papers. They were translated and sent to us, and we saw that those letters were to prepare the American people, so that when the government should sell one or two of those monitors to the Greeks, the people would say, 'That is all right;' so we said, 'Better build a hundred colleges for the Americans with our own money than to have one of those monitors come to Crete!' We had been told that this was going to be a thorny question to us, and we began to feel the thorns. We had been told that diplomatic complications would arise that would make us grant a good deal more than was asked"—quoting the very words that I had written to the grand vizier—"now we saw the political complications, and so we concluded to give you that imperial 'volition' crodi, which we never give, and to place the institution under the protection of the United States, as the greatest compliment to your government. So," he said, "that all came to pass;" and with infinite satisfaction he added, "and we smoothed it all over."

When I learned how all this came about, then I understood those verses in the first chapter of First Corinthians, where the Apostle Paul says: "God has chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are."

EDITORIALS.

Missionary Martyrs in China.

The list of those who are known to have been called to lay down their lives for Christ in China has been increasing daily. Over seventy men and women of the Protestant missions seem beyond doubt to have been murdered by those whom they went to save, and others are yet to be heard from. Most of the other missionaries are now in places of safety, and others, reported dead, may yet return with reports of hardship and sufferings. We give herewith a list of the Protestant missionaries whose death has been reported up to October 1st. With few exceptions the reports of deaths have been confirmed.

AMERICAN BOARD.

E. R. Atwater and wife,	Fen-Chou fu.
Miss R. Bird,	Tai-ku.
D. H. Clapp and wife,	Tai-ku.
F. W. Davis,	Fen-Chou fu.
Miss A. Gould,	Pao-ting fu.
Miss Morrill,	Pao-ting fu.
Miss Partridge,	Li-man.
Horace T. Pitkin,	Pao-ting fu.
C. W. Price and wife,	Fen-chou fu.
G. L. Williams,	Tai-ku.

CHINA INLAND MISSION.

B. Bagnall and wife,	Pao-ting fu.
Mr. A. Barrett,	Kiai-tsin.
Miss E. Burton,	Ho-tsin.
Mrs. E. J. Cooper	Lu-cheng.
Wm. Cooper,	Shanghai.
Miss Desmond,	Ku-Chou.
Miss Dobson,	Si-chou.
Miss Eldred,	Yang-Chou.
Miss Heaysman,	Kuh-u.
Miss E. G. Hurn,	Si-chow.
Miss M. E. Huston,	Lu-cheng.
Miss S. A. King,	Yang-Chou.
K. E. Langren and wife,	Huen-uen.
Miss Manchester,	Ku-chou.
G. McConnell and wife,	Ho-tsin.
S. McKee,	Shansi.
Miss M. R. Nathan,	Ta-ning.
Miss F. E. Nathan,	Ta-ning.
Mr. and Mrs. W. G. Peat,	Si-chow.
Miss H. J. Rice,	Lu-cheng.
Miss Searell,	Hsiao-l.
Miss Sherwood,	Ku-Chou.
Miss Thirgood,	Chang-Shan.
D. B. Thompson and wife,	Ku-Chou.
G. F. Ward and wife,	Chang-Shan.
W. W. Wilson and wife,	Ping-yang.
A. Woodroffe,	Kiai-tsin.

BRITISH BIBLE SOCIETY.

W. T. Benyon and wife,	Tai-yuan fu.
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CHRISTIAN MISSIONARY ALLIANCE.

C. Blomberg and wife,	Sa-la-tsi.
Mr. and Mrs. Couldberg,	Shansi.
Mr. and Mrs. Parsons,	Shansi.

SHO-YANG MISSION.

Miss E. A. Coombs,	Tai-yuan fu.
Miss Duval,	Tai-yuan fu.
A. E. Lovitt,	Tai-yuan fu.

T. W. Pigott and wife,	Sho-yang.
Dr. Simpson and wife,	Tai-yuan fu.
G. W. Stokes and wife,	Tai-yuan fu.

BAPTIST MISSIONARY SOCIETY.

G. B. Farthing and wife,	Tai-yuan fu.
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AMERICAN PRESBYTERIAN.

C. V. R. Hodge and wife,	Pao-ting fu.
Miss M. Mackey,	Peking.
F. E. Simecox and wife,	Pao-ting fu.
G. Y. Taylor,	Pao-ting fu.

SOC. PROPAG. GOSPEL.

H. V. Norman,	Yung-Ching.
C. Robinson,	Yung-Ching.
Miss R. Ford,	Tai-ku.
Mr. Whitehouse and wife,	Tai-yuan fu.

These men and women with numbers of children have gone to be with their Lord, who taught us that as "He laid down His life for us, so we ought to lay down our lives for the brethren." Their blood calls not for revenge, but for new sacrifices and devotion of time, and money, and life to the carrying of the Gospel to these millions of Chinese already left too long to grope and grovel in ignorance of the way of life.

A Visit in the China Inland Mission Home, London.

We could not think of coming to London without a visit here. And here we are in the midst of the very guardians of the mission work—where prayer unceasingly ascends for China. There are, perhaps, about 24 of the missionaries now in the home. And at this date we know of 23 missionaries and 10 children who have been massacred. Of these 23, 12 were in Shan-si, 3 in Chih-li, and 8 in Chih-kiang. Besides these, 29 missionaries in Shan-si have for some time been unheard of, and the suspense is terrible. Miss Williamson, who is in charge of the home, can hardly refer to the martyr-band in China without an outburst of uncontrollable emotion, as she knew every one of these saintly souls who have been accounted worthy to suffer for His sake.

Mr. and Mrs. Hudson Taylor are

still in Switzerland, where he is recruiting, quite unable to bear the full knowledge of the facts, and mercifully kept from access to the newspapers, so that he learns the true state of affairs only gradually as the Lord sees he can bear up under it. His sympathies are so quick and intense that however strong his simple faith, he could not but feel the acutest suffering from his long and close identification with the work.

At morning prayers I read John xv, from verse 16 to close, where the whole passage seemed written for this emergency. Our Lord forewarned His disciples that they could expect no better treatment at the hands of the world than their Master before them, and that it would be a proof of their unworldly character and conduct, and of their identity with Him that they should be hated without a cause, and persecuted as He was. The universal feeling among the friends of missions here is that altho this outbreak in China may decrease the *number* of forthgoing missionaries it will increase the *quality* of those who go, leading to more of the true martyr spirit.

The true facts as to this Chinese horror can not be known until the smoke of the conflict has passed away. Rumors of the most contradictory character continue to come in, even here at headquarters, and we must wait patiently for final and certain information.

This home is a model building for its purpose and has accommodations for about 40 guests, and often 50 dine here. It is built most substantially, is practically nearly fireproof by reason of the stone staircases and floors, etc. Everything is plain, sensible, economical, but with due regard to comeliness and comfort, and the furnishing is as near as may be perfect in adaptation; no money recklessly ex-

pended, and yet all in good order and combining substantial and esthetic qualities in due proportion. It pleased God to provide in a remarkable way for the building and its full equipment by special gifts, so that no mission funds were diverted from their purpose. Here returning mission-families, and those who are compelled to rest awhile, find all the conveniences and cordialities of a home-life. The whole atmosphere is one of prayer. On the wall of the conference hall a map of China is painted in colors, with all the stations plainly marked, and there, as the various missionaries are prayed for by name, the individual stations are pointed out, so that the mind is greatly assisted even in fixing localities.

One of the most beautiful arrangements of this Home is the large underground apartment, extending under the whole premises, for the reception and storage of the luggage of missionaries, and of boxes of freight, etc., that are designed to go forth to Chinese mission stations. So thoughtful have been the projectors of this home that special facilities for moving and lifting heavy boxes to the level of the trucks have been devised, so that human hands are spared needless exertion and exposure to injury.

But nothing so adorns this home as the habitual attitude of prayerful waiting on God which prevails here. God is honored, His Word and will enshrined here, and there is a constant endeavor to have all things, even to smallest details, determined according to the pattern showed on the Mount. The Home is, of course, sustained by voluntary offerings, and some of our readers will be disposed, we doubt not, to have a share in the blessing of maintaining such a refuge and rest for self-dedicated disciples.

A. T. P.

Prayer and Conference on China.

Missionaries and missionary secretaries have already had a most helpful conference on the situation in China, the account of which is published on page 852. They call upon Christians everywhere to unite in a week of special prayer for wisdom and courage, October 28 to November 3, with memorial services for the martyred missionaries and Chinese Christians. Let us all, with one accord, unite in asking special guidance and power for the suffering and service which lies before us.

We are astonished to learn that some seem disposed to divert their foreign missionary gifts from China, on the supposition that the uprising has for the present diminished the necessary expenditures of missionary boards. Just the reverse is true. Missionary salaries must be continued. Chinese helpers must be maintained, as they are destitute and persecuted. Moreover, extraordinary expenses have been incurred in the effort to rescue missionaries. The traveling expenses of missionaries forced to hurriedly leave their stations, the high prices which they were compelled to pay for rooms and supplies in the overcrowded port cities, the personal needs of families suddenly turned out of doors, with only the clothing they happened to be wearing at the time, the large amount of mission property damaged or destroyed, all combine to make new and enormous demands upon the boards.

For we believe that Christians wish to stand by the missionaries in this emergency; that if ever the beloved workers at the front needed support they need it now. This is a time when all givers should not only maintain but increase their gifts, if possible. Unless we at home do this, the resources will be diminished at the very time when

liabilities are being heavily increased, and a staggering debt will be accumulated.

A Japan Missionary Conference.

The last week in October will also be of special interest to all Protestant missions and missionaries in Japan. A General Conference of Protestant Missionaries will be held in the city of Tokyo, October 24-30. The committee representing various mission bodies have issued their provisional program, which, from its personnel, is a guaranty that the various phases of mission work will be intelligently and adequately presented. The committee asks for "earnest and continuous prayer to God for His blessing upon the work of preparation, and for the presence and power of the Holy Ghost in all the meetings of the conference; that every representative may come thoroughly prepared spiritually and mentally for the work of the conference; that the results of the conference may greatly redound to the glory of God, and the more thorough and rapid evangelization of the whole of Japan."

When it is remembered that there has been no general conference in Japan since the Osaka conference in '83, and that the intervening seventeen years have formed an epoch-making period in the political and commercial history of this country, it will be seen that the possible important results of this conference are immense.

Donations Received

No. 220.	Harsingpud, India, School.....	\$15 00
No. 221.	India Famine Fund.....	2 65
No. 222.	" " ".....	3 00
No. 224.	" " ".....	3 00
No. 225.	" " ".....	1 00
No. 225.	Water Street Mission.....	3 00
No. 225.	Chinese Christians.....	3 00

ERRATA.

Aug. REVIEW,	p. 607, line 10, for Monangese
"	read Mombasa.
"	p. 608, line 7, for June read
"	January.
"	p. 628, for J. T. Gracey, read
	Lily Rider Gracey

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

THE EVANGELIZATION OF THE WORLD IN THIS GENERATION. By John R. Mott. 8vo. Cloth, \$1.00; paper, 85c. 237 pp. Student Volunteer Movement for Foreign Missions, New York, and Student Volunteer Missionary Union, London. (3s.)

This little book was originally projected to justify the watchword of the Student Volunteer Movement. But sentiment has changed greatly on this subject in the last few years, and few are to be found now who will deny that the Church can evangelize the world in this generation, if she wishes to do so. Even these few will abandon their doubts if they will read this book. A good deal of the opposition to the watchword which has been encountered in the past, sprang from loose use of language or careless thought. Some, who in one breath condemned the phrase, in another used it because they could not find a better or another, and seemed unconscious of their inconsistency. Mr. Mott cuts the ground from under such men by his opening chapter of definitions. Four chapters are devoted to showing how feasible the project of evangelizing the world is, one to the factors essential to its accomplishment, one to the difficulties in the way, and one to the use of the phrase as a watchword, and another to the obligation to attempt it.

A great deal of study and correspondence have gone into this book, and Mr. Mott's sober and careful statements and generalizations will give any one who sets out to overthrow them a good deal of trouble. Every candid reader will admit that he makes out his case. We can evangelize the world in this generation if we want to. Do we want to? That is the question. We may want to in an academic sort of way, or conditionally; but we do not want to in a vital way, counting

the obligation of doing so supreme and overruling.

How can the Church be aroused to set about this work which is her chief business? Such a book as this, proving convincingly that the task assigned her is well within her strength helps to answer her. The organization of the Student Volunteer Movement, with the title of this book as its watchword, and its multitude of young men and women interested in missions and looking forward to missionary service, has helped. Fresh knowledge of the world, the growing evidence of the inability of mere material civilization to uplift the people of the heathen nations, the growth of spiritual devotion and interest at home, contribute to the same end. But even so the Church is not aroused to do this thing. How shall she be aroused? The man who will answer that question will be the prophet of his time. Mr. Mott's book clears the ground for him. What lies essentially involved in the very nature of Christianity and in the Divine command and commission, is in this book drawn out and vindicated on grounds of experience and reason.

One bright sign is the spirit of hopefulness and confidence found in this little volume. Missionaries, old and young, are strangers to despondency, and venerable leaders of the Church at home are as aggressive and eager as the young men who have gone out themselves upon the missions. A generation with the world view and the temper of hope is growing up. Perhaps that generation will do the duty which this one has neglected, and will crown itself with the glory of crowning Christ among all peoples. It can if it will. But so also can this one. It is each generation's duty, and it may be any generation's privilege. S.

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

The Old World in the New. How strangely mixed in these last days are the races of which the human family is composed, and how strangely is the Orient affecting the Occident both for evil and good! As a single illustration: In Plymouth, Mass. (and thus hard by the landing-place of the Pilgrims), are two Congregational churches, of which one, composed wholly of Americans, has for its pastor Rev. Haig Adadourian, an Armenian from Tarsus, Asia Minor; and the other, composed of Italians, is under the watchful care of Rev. Pietro Pitacci, of noble birth in Italy, and formerly belonging to the Noble Guard in St. Peter's at Rome.

The Oldest Home Missionary Society. Next year will be diamond jubilee year of the Congregational Home Missionary Society, and plans are already being formulated to raise a large sum of money during next winter for a worthy celebration. The society was organized on April 1, 1826, and was the first of the societies for home work. Formerly it embraced the Presbyterian work of the same kind, and 5,500 churches have been organized by the society, of which 1,500 are Presbyterian. The diamond jubilee will be celebrated next June at the annual meeting in Boston.

Lutheran Deaconesses. The Lutheran Church, General Synod, organized a Deaconess Board in 1889; by 1895 was able to report the opening at the Baltimore headquarters of a mother-house, training school, and hospital, and 6 trained deaconesses

ready for service; while last year 12 deaconesses were at work, with 13 probationers, and 1 candidate in training. These consecrated women are blessing the sick and the poor in various parishes in New York City, Baltimore, Washington, Harrisburg, York, and Cincinnati.

Cumberland Presbyterian Missions. The Cumberland Presbyterian Church sustains mission work among the Indians and the Chinese of California, and also in Mexico, China, and Japan. In the field last named are found 6 ordained missionaries, 3 of them with wives, and 7 other women besides.

United Presbyterian Missions. The United Presbyterian Church carries on missions in Egypt and in Northwest India. The report, just published, shows that in Egypt work is carried on in 9 principal stations and 218 sub-stations by 50 missionaries and 480 native workers. Of the missionaries, 18 are ordained, and there are 10 unmarried women and 4 medical missionaries, 2 male and 2 female. There are 50 organized congregations, all having native pastors, and there are 116 other places where regular services are held. The total number of communicants is 6,379. In India, the section bordering on Cashmere and including Lahore and Rawal-pindi, there are 11 missionary districts, 60 sub-stations, 58 missionaries, and 269 native workers. Of the missionaries, 17 are ordained, 24 are unmarried women, and there are 2 female physicians. There are 19 organized congregations, 6 of them only having pastors. The number of communicants is 6,136. In the Egyptian mission there are 184 day

schools with over 14,000 scholars, and in India 114 day schools with something over 6,000 scholars. The Egyptian mission is particularly interesting because of the remarkable successes in the development of the native church, the opportunities for reaching the Mohammedan population, and the extension southward with the opening up of the Sudan. The college at Assyut has 513 boarding students and 106 day students, with a staff of 3 foreign and 11 native teachers. Of the students, 494 come from Protestant families, 104 are Copts, and 14 are Moslems.

Educational Progress of the Negro. It is well worth while just now to glance at the progress the negro has

made educationally. Prof. Du Bois, a negro alumnus of Harvard, and now a resident of Atlanta, Ga., supplies the statistics. He has been able to find 2,414 negroes, including 235 women, who have taken degrees from institutions of every sort. So far as he could learn, all of these have been self-supporting, and letters from half of them report an average assessed valuation of real estate of \$2,500. The fact must be taken into consideration, that the negro has had little time and small means since his emancipation for self-advancement, and there is plenty of hope for the future, if only the white man will treat him fairly.—*Springfield Republican*.

A Good Convention in Chicago. The Convention of Christian Workers, recently held under the auspices of the Moody Bible Institute, Chicago, was one of the most representative gatherings of the kind held for several years. It was not altogether for Bible study, but in addition to this considered helpfully many branches of Christian life and serv-

ice, happy combination of prayer and praise, personal testimony and reports of various Christian enterprises.

The list of the speakers included many of the best known names in the country. The aggressive, evangelistic pastors were represented by Prof. Graham Taylor, of Chicago; Rev. Warren G. Partridge, of Cincinnati, Ohio; Dr. J. F. Carson, of Brooklyn, N. Y. Rescue and other mission workers included S. H. Hadley, Charles N. Crittenton, and Major George H. Hilton, of New York; Mrs. E. M. Whittemore, of New London, Conn. Among evangelists were Ferdinand Schiverea, of Long Island. Dr. Jas. M. Gray, of Boston, Mrs. Penn Lewis, of England, W. R. Newell and Dr. Alexander Patterson, of Chicago, gave Bible lectures. Rev. H. W. Pope, of New Haven, Conn., and Rev. A. A. Pfanstiehl, of Highland Park, Ill., spoke on work among young people.

The keynote of the convention was that God would pour out a spirit of united prayer for a wave of blessing, such as would affect not only individuals and local committees, but also the country at large. Perhaps the most prominent result lay in the emphasis placed upon *compassionate love* as a motive power in Christian life and service.

Literature Needed. Recent messages received by the International Committee

Young Men's Christian Association from its representatives with the army in China and the Philippines, report the supply of good reading matter to be inadequate to meet demands from the three hundred or more stations of the army. Gifts in quantities to enable the secretaries to send supplies to every post should be sent at once. Books, late numbers of standard illustrated

papers and magazines, are specially desirable, and will be forwarded without further expense to the givers if sent with express or freight prepaid to the office of International Committee, Young Men's Christian Association, 3 West 29th St., New York City.

Bishop Hare This devoted prelate bids fair to match Bishop Whipple as an "apostle" to the red men. In his broad field of South Dakota 6 white, and 15 Indian clergy, with the help of 50 native lay assistants, hold services every Sunday at 80 stations; there are 10,000 baptized persons in a population of 25,000; over 6,000 have been confirmed, and there are to-day 3,200 living communicants, whose annual gifts for charitable and religious purposes amount to \$6,000.

The Presbyterians and the Indians. Among the denominations that have engaged resolutely and prayerfully in Indian work, the Presbyterian Church stands prominent. A missionary to the Iroquois, occupying a reservation near Tonawanda, N. Y., asserts that there are nearly as many of these living yet as in the days of Brandt and Cornplanter, of whom about 300 belonged to Presbyterian churches. The Dakota Sioux, who were removed to their present locations after the New Ulm massacre of 1862, now assemble from 1,000 to 1,500 strong every autumn, to celebrate together the Lord's Supper. The Nez Percés, to which tribe the great war chief Joseph belonged, enroll 500 adults in their Presbyterian churches, and this year they have been sending out missionaries of their own to the Bannocks of southeastern Idaho. One-tenth of the Presbyterian home missionary force is at work among 32 tribes,

while the annual expenditure for these wards of the nation amounts to about \$100,000.

The Census of Cuba. The total population of Cuba is 1,572,797, including 815,205 males and 757,592 females. There are 447,372 white males and 462,926 white females of native birth. The foreign whites number 115,760 males and 26,458 females. There are 111,898 male and 122,740 female negroes. The mixed races number 125,500 males and 145,305 females. There are 14,694 male and 163 female Chinese. The population of Havana city is 235,981, and of the Province of Havana, 424,804. The population of the Province of Matanzas is 202,444; of Pinar del Rio, 173,064; of Puerto Principe, 88,234; of Santa Clara, 356,536, and of Santiago, 327,715. Of the total population of the island 1,108,709 persons are set down as single and 246,351 as married, while 131,787 live together by mutual consent. There are 85,112 widowed persons. Of the total population, according to citizenship, 20,478 are Spanish, 1,296,367 are Cuban, 175,811 are in suspense, 79,526 are of other citizenship, and 616 are unknown. The Spanish by birth numbered 129,240. Of the children ten years of age and over, 49,414 have attended school. Of the total population, 443,426 can read and write, and 19,158 have a superior education.

Hawaiian Home Missions. These islands are peopled by mixed races. Hawaiians of pure native blood are only a little more than one-fifth of the population. The most numerous represented nation is Japan, its emigrants being two-fifths of the people. Chinese, Portuguese, and northern Europeans and Americans are each considerably less than one-fifth, while the mingling of races in families adds

another element in the process of fusing very diverse peoples into one national life. In one girls' school, for example, 117 were enrolled. Of these, 50 were pure Hawaiians, 13 Chinese, 4 Japanese, 3 whites, and the remainder mixed blood. Among the 60,000 Japanese, 12 evangelists and 1 woman Bible reader are working, and Dr. and Mrs. M. L. Gordon, late of Japan, are soon to take the superintendency of this work. Rev. E. W. Thwing, who, with his wife, has been laboring for the last nine years in China, has taken charge of the Chinese missions in Hawaii.

Hawaiian Foreign Missions. The Christians of these islands are not content with merely sustaining

missions at home, but for nearly half a century, in connection with the American Board, have been engaged in missions abroad. The Hawaiian Board now maintains 3 missionaries in Micronesia, and 3 in the Marquesas. It is expected that the training school at Kusaie will furnish teachers and preachers for the Marshall and Gilbert groups, but Hawaiian missionaries receive funds from home for the support of these native laborers. The last annual report says that "after the Spanish occupation Ponape is more Protestant than ever, and the German occupation is hailed with joy." The distance from Honolulu to Ponape is about 1,400 miles, and to Kusaie about 300 miles further east.

Canadian Presbyterians and French Evangelization. Last year 36 mission fields, with 90 preaching stations and 14 colportage districts were occupied by 29 ordained

missionaries, 18 evangelists, colporteurs, and students, and 20 teachers, a total staff of 67. The average attendance over ten years of age was 2,283. Number of communi-

cants, 1,033, of whom 146 were added during the year. The average attendance at Sunday-school, 1,074, and at prayer-meeting, 780. Two thousand two hundred and forty-eight copies of the Scriptures, and 30,000 religious publications were distributed. Contributions from fields were \$5,868, and school fees, \$1,619, making a total of \$7,487. Three hundred and thirty-six Protestant, and 254 Roman Catholic pupils attended the 19 mission schools.

Letter from Ecuador, S. A. The following letter, recently published by the most

popular and influential bishop in Ecuador, has caused a great commotion throughout all the republic. Such statements, which so contradict the whole teaching and history of Rome, can not but cause surprise, and we wait to see whether he is really sincere, or if it be not some new device to throw the people off their guard, especially the Liberals, and thus advance the cause of the church. The government has made much of it, circulating thousands of copies. It has doubtless had a quieting effect, and seemingly beneficial results, coming, as it has, just at the time when it has been expected an army from Colombia would invade Ecuador. The strangest part of it all is, that the invasion is supposed to be fostered by the church to overthrow the Liberals in Ecuador, and establish the lost prestige of Rome.

MR. VICAR-GENERAL:

Before leaving the city, I desire to recommend once more unto you the rule of conduct which I have arranged for our clergy under the present circumstances. Our priests ought to hold themselves aloof from all political parties. They should not enlist in any, be what it may, or by whatever name called. To cooperate in any manner with the Colombian invasion, would be a crime against our native country; and we as priests ought never to sacrifice our native land to save the religion. Patriotism is a Christian virtue, and as such is very becoming for the clergy.

The invasion will not contribute anything to the good of religion, and even if it should it would not be right to cooperate in it, for we ought not to do wrong in order that good may come from it. I deplore the civil war in Colombia, and I condemn all that would tend to break the strict neutrality between the two republics.

Our ministers ought to work for peace; and I as bishop impose upon them the duty of working to this end. War is a Divine scourge, and the church commands us to consider it as such.

I well divine that for my mode of thinking I will be called a heretic, impious, and apostate, and I expect that my enemies will arm themselves with this letter as a positive proof that I am a Liberal and an enemy of the cause of God, but I will never change my opinion. In my diocese I am bishop, and it is not my parishioners who direct me, but I am the one who counsels and guides them. If it appears that I am in error, let them appeal to the pope, before whom they can accuse and denounce me. In all that pertains to religion and its interests I am the one who directs and teaches those under me, and I condemn revolutions and civil war as the greatest of social evils. Until now I have suffered in patience, and in silence, the calumnies and outrages of those who make use of civil war to defend, as they say, the religion. Now I protest and demand from my priests obedience and subjection to the direction of their bishop. May God, our Master, guard you.

FEDERICO, Bishop of Ibarra.

EUROPE.

The Church Missionary Society. This greatest of missionary organizations carries on work in West Africa, at Sierra Leone, Yoruba and the Niger territory, Eastern Equatorial Africa, including the coast district at Mombasa and Uganda, Egypt, Palestine, Persia, Northern Arabia, or Southern Mesopotamia, India, Ceylon, Mauritius, China, Japan, New Zealand, and Northwest Canada and British Columbia. At 541 stations 1,238 missionaries and 6,839 native laborers are engaged, making a total of 8,077. Of the missionaries 412 are clergymen, 146 laymen, 349 are wives of missionaries, and 331 unmarried women. The number of medical missionaries, male and female, is 85. The number of communicants is

71,500; of native Christians 270,600. The number of baptisms during last year was 19,415, of which 8,478 were of adults. The society has 2,139 schools and seminaries, with a total of 104,197 pupils, of whom 683 are in the higher grades preparing for service in the church. The remainder are divided between the sexes in the proportion of 71,000 boys to 32,000 girls. The medical work reports 11,557 in-patients, and 641,006 visits to out-patients.

\$50,000 for New Work. The directors of the London Missionary Society have received an offer of £10,000 from Mr. Robert Arthington, of Leeds, for the purpose of commencing missionary work among the Awemba tribes, to the southwest of Lake Tanganyika. The society has accepted Mr. Arthington's gift, the expenditure to cover a period of twelve years.

The "Victory" Coffee House, opened eighteen months ago in Peckham, by the Rev. Russel Finlay, vicar of All Saints, North Peckham, has proved such a success that he proposes to start four more establishments. These will be combined coffee-shops and lodging-houses. For the latter there is great demand.

The Heroes Still Living. "The Moravian Missions in the far north," says the *L. M. S. Chronicle*, "are still heroic enterprises. In the February number of the *Missions Blatt der Brüdergemeine* is an account of an adventurous evangelistic journey on the coast of Labrador, performed in a sleigh drawn by a team of dogs across tracts of melting snow and ice. The Esquimaux were found in scattered settlements of a few families; for the missionary's lodging and church snow huts had to be hastily erected, from the

roof of which water poured as from a spout; ice-cold streams had to be waded, and half-frozen rivers and bays crossed. Food, of course, was scarce, and if the missionaries had not had the good fortune to kill a reindeer on the homeward journey, both men and dogs might have starved to death."

Statistics of The annual report
Moravian of the Mission
Missions. Board of the entire
Brethren's Unity
has come to hand. From this it appears, that in spite of the turning over to the Danish Lutheran Church of the Greenland Mission with its 6 stations and 1,630 souls, the gains were so great that the net loss in membership is only 773. There are now 131 stations with 60 out-stations in 20 different countries, served by 240 brethren and 213 sisters, together 453, or 22 more than last year, who have in their charge 95,424 souls. The total membership in the home provinces on the Continent, in Great Britain, and in America is 32,280, of whom 25,000 are communicant members.

The *Det Norske Mis-*
Norwegian *sions Selskab* is the
Missionary chief embodiment
Society. of Norwegian mis-
sionary zeal, and
has work in Zululand and Natal, and also in Madagascar. In this great African island its representatives gave themselves first to the evangelization of the Hovas, but since have entered the country of the Sakalavas on the west coast and other wild regions. In all the fields are found 49 ordained missionaries and 4 unordained, 3 physicians, 5 deaconesses, and 6 female teachers; besides 70 ordained natives and about 1,800 other native helpers. By these 40 stations are held, and 943 congregations. The schools number 980, and the native Christians about 55,000.

The Czar and In 1808 Alexander
his Finnish I. took Finland
Victims. from Sweden and
promised the people
local government and all their former rights and privileges, only changing suzerainty from Sweden to Russia. But Nicholas II. has determined to Russianize Finland. Self-government has been removed; Finns no longer have their own army; Russian must be taught in the schools, and many of the former studies discontinued; and what is yet more repugnant, the Greek Catholics were set at work to proselyte the Finns from the Lutheran faith. Little wonder is there that last year 15,000 Finns came to America, and that arrangements have been made with a steamship company to bring 55,000 more. Canada and the United States will secure a desirable accession to their population in these liberty-loving, thrifty, and Christian Finns.

A Sharp The pope has ad-
Rebuke to dressed to his co-
His Holiness. religionists a letter,
in which he deploras
the success of Protestant missions in Italy and in Rome itself. It is a curious and an instructive document, tho it contains statements that are manifestly untrue. Evangelical work is declared to be "the attempts which sects of all kinds from foreign places are making to spread among believers the poison of negation and error." Evangelical teaching is classed with "the depravity poured forth daily from books, professional chairs, and theaters," etc. But under the very shadow of the Vatican, there are crime-blackened districts which the Romish Church never touches, and which would never be evangelized but for the loving efforts of Christians "from foreign places." One district, for example, San Lorenzo, within sight of the gorgeous Church

of St. John Lateran—is sodden with vice and crime. Murders, attempted murders, bloodshed, prostitution, and drunkenness flourish, and the only ray of light that ever penetrates this fearful place comes from a small Baptist mission hall which is planted in the center of the district. The “pilgrims” who visit Rome, and who, according to Leo XIII., are shocked at the spectacle of Protestantism in the Holy City, would do well to leave the beaten show track, and examine the festering sores of Rome. They would then perhaps be still more shocked at the presence of such a life at the center of “Apostolic Life.” The impudence of these papal letters is amazing. Against their assumptions we place one significant fact with which a contemporary supplies us:—In the United Kingdom, the proportion of murderers is 6 to every million of the inhabitants. In Germany it is 11. These are Protestant countries. But in Hungary the proportion is 67 per million; in Spain 83 per million; and in Italy, 95 per million. Comment is needless.—*London Christian.*

ASIA.

What Robert College has Done. This noble monument to the wise foresight and consecrated energy of Cyrus Hamlin was formally opened in 1863, and has always had within its walls students from as many as 10 or 15 different nationalities, chiefly Armenians, Bulgarians, Greeks, and Turks. A list is given of 389 graduates, of whom 12 have become preachers, 88 teachers, 50 government officials, 14 judges, 12 editors, 36 lawyers, 37 physicians, 20 army officers, 10 civil engineers, and 110 business men. This indicates, in part, the far-reaching influence of the college among the different races of Turkey. More

than 2,000 students have been upon its rolls. The present value of its property in Constantinople is \$187,700.

Beirut as a Mission Center. In this city are located the American Arabic Press,

a great printing establishment, from which, since the completion of the new translation of the Arabic Bible, 1860-65, not less than 600,000 copies of the Scriptures, in whole or in part, have been issued; and also Beirut College, of which one has said: “I remember when the institution began with a class of 6 pupils, all charity students. It is interesting to-day to see 420 students assembled at evening prayers, and to hear from the officers the report that the college this year receives from paying pupils about £4,000, and that its students come from Asia Minor, Armenia, Persia, Greece, Syria, Palestine, Cyprus, and Egypt. The demand for the English language in Egypt is sending large numbers of Coptic and Mohammedan youths here for a thorough English education. Besides, the schools in the villages of the region adjoining are generally flourishing. The American Mission have about 90, and the British Syrian Mission 52, and the two missions cooperate with perfect harmony, as they have since the founding of the latter society in 1860.”

Lebanon Hospital for the Insane. This House of Mercy has been erected after designs approved by mental specialists in Great Britain and America. There is 1 large administration block, which includes offices, medical and business superintendents’ residences, and stores; 2 large hospital buildings, or cottages, containing room for 20 patients each; and a nurses’ home.

There are about 34 acres of land, and this is being utilized, as far as possible, for cereals, etc. At present there is room for 40 patients, and the hospital is being filled up rapidly with the most needy cases.

Education Says the United in India. Presbyterian:

"There are four kinds of schools in India. First, there is the government school. It is entirely under government management; it is supported by the fees paid by the students and by grants from government funds. It is pledged not to give any kind of religious instruction in any of its classes. Fancy a school teaching nothing of God! having no mention of Him in any of its textbooks! Second, there is the aided school. This is a school controlled and managed by some corporation or person. It is supported by the fees of the students, money contributed by the managing body, and a grant from the funds of the government. Such a school must conform to all the rules of the university ideals, but it may give what religious instruction it pleases. Most of our mission schools are of this class. Then there are inspected schools, which are inspected by the government, but which receive no government grant. The other class is that of independent schools, which has no connection with the university."

The Lady Dufferin Fund. From the year 1884 to 1888, the Earl of Dufferin and Ava was viceroy of India. His wife, Lady Dufferin, became deeply interested in the relief of the people, and in 1885 established a fund, which bears her name, for the medical aid and relief of the women of India. The fifteenth annual report of this fund has recently been published, and makes a most interesting showing. Its total receipts

in the fifteen years have been more than 11,000,000 rupees, equivalent to more than \$3,000,000. This supports 235 hospitals, wards, and dispensaries, all of which are officered by women, and all the patients are from the native women of India. During the year 1899, 1,519,990 women and children received medical aid in these hospitals, which are under the care of 33 foreign lady physicians of the first grade, 73 assistant surgeons, 271 hospital assistants; and practitioners of the third grade are employed in many departments of the work. The report states that, including nurses and compounders, 354 women are at present studying medicine in the medical colleges and schools in the various provinces of India.

Aid for Famine Orphans. *The Christian Herald*, with the great-

est enterprise and energy, is urging upon the attention of the Christian public "a plea for 50,000 homeless orphans," made so by the current famine, constituting "the greatest missionary opportunity of the century." "Living expenses in India are light. Thirty cents a week will clothe, feed, and instruct a child, and \$15.00 will suffice for a whole year." In a very brief note, Pundita Ramabai writes: "I am glad to say the Lord has given to me nearly 1,400 girls by this time. Please pray for me."

The L. M. S. The annual report in Travancore. of the Travancore District Committee in connection with the London Missionary Society, for 1899, presents many encouraging features. The baptized community rose from 28,738 at the close of 1898 to 29,901 at the close of 1899, while for the same periods the adherents, including baptized persons, numbered 60,250 and 63,142 respectively. The contributions of native Christians

increased from Rs. 26,343 to Rs. 27,703—a gain of Rs. 1,360.

The From the annual
Basel Mission report of the Basel
in India. German Evangelical Mission for last year we learn that it was represented by 78 ordained and unordained missionaries and 4 ladies working in India, at 23 stations situated in South Canara, Coorg, the Southern Marathi country, Malabar, and the Nilgiris, and by 16 missionaries at home. It also had 623 native agents doing its bidding as pastors, evangelists, and catechists, colporteurs, Bible women, schoolmasters and schoolmistresses, and the number included 138 non-Christian schoolmasters. Its work was carried out amid a population of slightly over 6,000,000, while the number of its church members and catechumens was nearly 15,000. It maintained 154 schools, training and boarding, theological, day, non-Christian and infant, and these various institutions were attended by nearly 10,000 pupils, of whom 6,304 were non-Christians. Two of these schools, at Tellicherry and Mangalore, were exclusively for Brahman girls, and it is worthy of note that in them Scripture sentences and Bible stories are taught and expounded to the pupils. In Canara, the principal industrial establishment was the weaving factory at Mangalore, the magazines of which were overstocked during the year. The reason assigned for this is that the country "is flooded with cheap English weaving which is not so strong as ours, but looks pretty and is cheap." Malabar is well furnished with mission industrial establishments, there being weaving factories at Cannanore and Calicut, with branches at Tellicherry, Chombala, and Codacal, and tile works at Calicut and Palghat. The

mission also maintains a very useful medical branch and an active literary department, which sold 189,779 books and tracts during the year and realized thereby Rs. 34,030.

Heroism of Chinese Christians. *The Spirit of Missions* (Episcopalian) has this to say as to

the Chinese Christians now passing through the fires of persecution: "The conduct of the native Christians has been an inspiration to their teachers, and should be an inspiration to Christians everywhere. They have met death without flinching, giving their lives for the faith as truly as did the martyrs of the early days. How many of them have borne witness to the sustaining power of our Lord may never be known, but their memory and their example will ever be cherished in the China that is to be."

A Celestial Writing from Superstition. China, one of the missionaries said:

"I would go out itinerating this week, but the Dragon-boat Festival, a national holiday, is in full blast in this part of the empire, and in the North the Boxers are tearing up the railroads and persecuting the native Christians. One of the dragon-boats was in sight yesterday on the river. It was a rowboat in the shape of a great yellow dragon. It had two dozen rowers, who kept pretty good time to the beating of a hideous gong, while a man in the prow and a woman in the stern went through fantastic gyrations, accompanying themselves with heathenish yells. All this is in memory of some Chinese worthy who cast off the burdens of life by seeking a watery grave, and the hideous ceremonies are to honor his deed and worship his spirit."

A Specimen Case. A Chinaman, whose name is Tang, was recently seized by Chinese soldiers and bound. A sword was held to his throat and he was asked, "Are you a believer in Jesus Christ?" He answered, "Yes, I am a Christian." He escaped death, and when afterward he was asked how he could witness so boldly when his life was threatened, he said: "I have just been reading how Peter denied his Master and afterward went out and wept bitterly; and how could I deny my Lord?" This man was not a member of a Christian church, although three times he had applied for membership. He had been refused baptism, on the ground that he had not sufficient knowledge of Christian faith to be received. And yet some claim that there are no genuine Christian converts.

How Foreigners Treat the Chinese. There is no single cause, but there are divers and various causes, for the current eruption in Eastern Asia. And this incident, occurring in Shanghai, given by "*Veritas*" in *The Christian*, will indicate one not often mentioned: "My wife was recently eye-witness to a Parsee riding in his trap in a main street. The traffic was congested, as it often is; immediately in front of the trap was a large truck of cases from the dock drawn by six coolies, they in turn waiting for the road to clear before them. The Parsee took the whip from his driver and lashed the men terribly over face and neck. I myself saw a young man driving a dogcart and very fast pony. An elderly Chinaman was crossing the road quite away from the trap, when the driver struck him with the whip across the face. It is no uncommon thing to see foreigners kick or strike the Chinese in the streets,

especially if they use the footways. I have myself received both when in Chinese dress—on one occasion by a well-dressed Frenchwoman, who begged my pardon when she saw I was an Englishman. During my twenty years of business life in the city of London, and my work among the poor there, I never saw anything to equal the cruel and brutal treatment that Chinese receive at the hands of the foreigner. No parallel would be suffered for a moment in any European or American city. Then it is wondered why the foreigner is hated, or why the Chinese wreaks his vengeance on them when he gets a chance!"

Rome in China. According to the last volume of the *Missiones Cath-*

olicæ, published in 1898, there were 609,360 Chinese Catholics. In the province of Pechili, where the main troubles now are, there were 112,790; in Manchuria, 51,830; and in Shantung, the province where the murder of German Catholic missionaries led to the seizure of Kiaochau, there were 31,410. This same church claims a strong mission in the Peking district of China. Ten years ago the stations numbered 322, now there are 577. In the same time the number of Christians has increased from 34,417 to 46,894. The number of baptisms for the year is reported as 2,322, with 6,505 catechumens. Statistics are even provided of the annual number of confessions, these having risen from 23,464 to 31,417.

The Last Year of Old China. *The Spirit of Missions* puts the matter well when it says, referring to Bishop Graves' requesting that the departure of new missionaries under appointment for China, who were expecting to go out this month, should be delayed for the present—disorganized as is the work, and un-

settled as are present conditions, the bishop has abundant confidence in the future. "Out of the present confusion," he says, "will come peace. When all is settled there will be a chance of better work than we have ever dreamed of. Tell young men and women to stand ready to step in and do it." It is evident that *the last year of the old century is also the last year of the old China.*

AFRICA.

A Christian Prince. This item relates to the Episcopal mission in West Africa, with Bishop Ferguson (colored) in charge. One of the missionaries in Liberia, Prince Massaquoi, has opened a school in his native district, Gallinas. It is known as the Royal School of Gallinas, and at present has branches in the two towns, Ghendimah and Juring. His work has been cordially received by the people, and he hopes to spread it to other centers. On a recent Sunday he conducted service in the court-house at Ghendimah, in accordance with his custom when he is in the town on Sundays. When he announced the opening of the school, the people cheered vigorously. It is expected that the school will be entirely self-supporting.

J. C. M. S. Mission in Hausaland. The little band of Church missionaries who, under the leadership of

Bishop Tugwell, recently set out to begin missionary work in Hausaland (West Africa) has met with serious disappointments. The party reached Kano, the capital of the country, in safety, but were refused permission to settle there. They had had to return a week's journey to Gierko, where the Rev. Dudley Ryder died of dysentery on June 1st. Another member of the

party, the Rev. A. E. Richardson, has been invalidated home, and only 3 are now left—Bishop Tugwell, Dr. Miller, and Mr. Burgin.

A Great Mission School. The number of pupils who have passed through Lovedale from its beginning is 640. Of these 66 have become ministers or missionaries; 52 evangelists; 710 teachers; 352 tradesmen; 22 magistrates; 5 journalists; and 44 clerks. Indeed, Lovedale pupils are found in all walks of life—in law, literature, medicine, science, and in the colonial administration.

A New Hymn-Book in East Africa. The Blantyre Mission Press has just finished printing for the Dutch section of the Livingstonia Mission a new hymn-book in the Chinyanja language. It contains over 200 hymns, and a number of psalms pointed for chanting. Many favorite hymns will be found translated for the first time in this new collection, so that this fresh contribution to the worship of the African Church will be a valuable adjunct to the praise of other native churches besides those for whom it is primarily intended. Local hymnology is growing. In the Mang'anja or Chinyanja language alone there exist as many as 6 different hymn-books—2 with music in the sol-fa notation, the others with words only.

The Music Problem in Livingstonia. A native Christian hymnology has not yet begun to appear, nor have any native tunes been adapted to Christian use. Among the Angoni, Mr. Fraser says, attempts have been made to introduce a few chants after the native model into the service. Some Angoni songs are certainly very pretty, and should with-

out much difficulty be applied to Christian words. The same applies to several of the melodies that one hears on the Lower Shiré and Zambesi rivers. One of these in fact is an old Jesuit hymn in praise of the Blessed Virgin, that has descended from generation to generation since the day when the Mission of the Society of Jesus flourished in the Middle and Upper Zambesi. Several years ago one of the Blantyre missionaries adapted Yao words to this melody. A similar melody from the Lower Shiré was also fitted with words, and forms an evening hymn still in use. With the gradual advance of civilization, which has replaced the old native canoe by the steamer and heavy barge, the old canoe song seems fated to disappear. This would be a decided loss to the music of Africa, for no more harmonious accompaniment could possibly be devised for the gorgeous sunsets of the Zambesi than the distant chant of a crew of canoe men. Rudyard Kipling could find poetry in the cranks and throttle valves of an ocean liner, but the Lower Shiré steamer service still lacks its poet. —*Christian Express.*

Industrial Teaching in Uganda. One of the most remarkable of the developments in Uganda last year was the organization of an industrial mission, now a recognized part of the work of the C. M. S. Some "boys" between the ages of fourteen and twenty years have been accepted as apprentices, and regularly indentured on articles of agreement signed by the Katikiro for the Waganda, and by the bishop and others for the society, for training in handicrafts of civilized nations. In addition to learning the various branches of the building trade, the boys are taught the art of printing—so successfully in-

deed, that the specimens of their work we have seen would do credit to any of the large printing firms at home. Altho the copies of the New Testament and of the whole Bible, which have such a ready sale, are sent out by the British and Foreign Bible Society, many smaller books are printed at the mission press.

THE ISLANDS.

A Good Word for New Zealand. How changed from a century ago! It is the opinion of Rev. Edward Abbott that New Zealand is in many respects the most advanced of the governments of the world. In that colony women have had the right to vote always, and on all questions they vote on absolute equality with men. The government owns and manages the railroads, parcels express, and the telegraph and telephone services, as well as the post-office. If in any town there are not as many children as will justify the founding of a school, the children are carried to and from the nearest school free on the government railway. The government also carries on a banking and life insurance business, and a trust business, such as is managed in our country by a trust company. Old age pensions are provided for, that insure old people against want. They must have reached a certain age, and have lived a fixed number of years in the colony, besides being free from any stain of criminality and without any private income. The country has also a system of compulsory arbitration.

Giving Once Unknown in New Guinea. Rev. C. W. Abel, of Kwato, New Guinea, declares that previous to the holding of the May meetings he had never known a New Guinea

man give another man a present without expecting an equivalent for it in return; a gift being regarded by the natives as so much invested capital. On the other hand, he knew a man whose wounded leg the missionary had bound up, and who still waited close by; when asked why he was waiting, he replied that the missionary had "forgotten to pay him!" It was a great thing to have introduced the custom of giving, for the natives now made gifts for mission work, knowing that they would not get anything in return.

In the East Indies. The emancipation of the Javanese is likely to be the fruit of their rapid evangelization, and hence the Dutch Government discourages Christian missionary efforts among these twenty-five millions of Mohammedans. Such is the unanswered charge made recently at a missionary conference held in Java. The Dutch have been for just a century and a half in possession of this colony, and the latest report we know of gives 26 missionaries, 20,000 native Christians, 4,000 pupils in the schools, and 40,000 cases treated medically last year. Many a Hollander sharply criticizes the government for its oppression, or rather suppression, of the Javanese, and what investigation we have made reveals a vast field for reform.

In the island of Nias, near Sumatra, the baptisms go on. There were lately 380. Missionary Krumm, who is stationed on the west coast of that island, has baptized 61 heathens during the year 1899. His church will soon number 100 souls, while 150 others are under instruction. In January he made a journey to the south of Nias, where the people have a very good name. His expectations were more than realized, for in the village to

which he went all the idols were destroyed, and the names of 102 persons who desired Christian instruction were received.

The Salatiga Mission in Central Java reported a Christian community of 599 at the end of last year, in addition to 70 persons who are not yet baptized, but had definitely united themselves with the church. This society is working among the Mohammedan Javanese. Thirteen adults and fourteen children were baptized during 1899. The missionaries are assisted in their work by 13 native helpers, and 10 teachers. The number of children in the day schools is 251.

First Native Protestant Filipino Pastor.	The first Protestant Filipino clergyman is Nicolas Zamora, of Manila. He was recently ordained
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to the ministry of the Methodist Episcopal Church by Bishop Thoburn. The Rev. Mr. Zamora is a son of Paulino Zamora, who, sixteen years ago, procured from a ship-captain a copy of a Spanish Bible. When it was known that Paulino possessed this Bible, he was arrested through the instigation of the priests, and, without a trial, was sentenced to banishment on an island in the Mediterranean Sea. He did not return until after Manila was taken by the Americans. His son Nicolas, a graduate of the Roman Catholic College at Manila, had also studied the Bible, and through constant correspondence with his father had imbibed Protestant principles. He decided to become a clergyman in the Methodist Church, and has proved to be a speaker of no mean order. These facts are confirmed by the Rev. Francis Wesley Warne, D.D., who was recently made missionary bishop to India. When the two bishops, Thoburn and Warne, reached Manila, they found Nicolas

Zamora holding services in seven different places, with an average weekly attendance of about 600. Now that he is a deacon his influence among the Filipino people will be all the greater, as the natives are, like all peoples in that part of the world, impressed by any rank—social, political, or ecclesiastical.—*The Outlook*.

The Census of Guam.

Guam had a population of 8,661 persons on January 1, 1900. Of these, 5,249 lived in the capital city of Agana. In the district of Agana are five villages, which with their populations are: Aniga, 146; Asan, 255; Tehungan, 200; Sinahana, 144, and Carolinas, 90. The five towns on the island outside of the district of Agana, with their totals, are: Agat, 744; Sumay, 566; Umatta, 236; Morizo, 491; Inarahan, 518. Of the total population of the island, 3,128 are males over seven years old, 3,680 are females over seven years, and 1,853 are children under seven years. Governor Leary says nothing about the state of health on the island, but from his requisitions for medicines and surgical supplies, the natives are evidently patronizing the naval medical officers with an astonishing variety of complaints.

Good Tidings from Samoa.

There are 9 societies of Christian Endeavor in the Samoan Islands, with a membership of nearly 1,000. The native pastors speak much of the blessing received through the movement. The inhabitants of one island collected \$90 to send the Gospel to the heathen. Most of those who joined the first society, started in the island of Malua in 1890, have since offered themselves for mission work in distant out-stations and the large heathen island of New

Guinea. The members of the society in Malua include the king, and his humblest subject, "One in Christ Jesus!" Says Commander Tilley, Governor of American Samoa: "The London Missionary Society has done a wonderful work in Manua. At the time of the arrival of the first missionary the natives of this group were cannibals, and it was dangerous to land on the islands. Now nearly every inhabitant of Manua is a professing Christian, and all the hillsides resound morning and evening with hymns of praise to God. . . . I say without hesitation that the missionaries have done a wonderful and noble work among the natives of the South Seas. Through their faithful service these islands are now prepared to take advantage of good government, and will advance wonderfully in civilization in the next few years."

MISCELLANEOUS.

Only a An American
Synonym writer some years
for Missions. ago pointed out
that the division of
Church History headed "The Spread of Christianity" is only the history of foreign missions under another title. Let those who deem missionary work to be an experiment of modern times alone, bear in mind that "foreign missions have been in progress from the day of Pentecost to this hour." There is nothing in the entire range of the world's history more noteworthy than the growth and spread of Christianity, from the gathering of the few at Jerusalem, through the Roman world to Medieval Europe and the New World; and in that progress there is the assurance that the religion of Jesus will ultimately reach every nation and people of the earth. "Of His Kingdom there shall be no end."

Onesided Pictures. Missionary Johannes Johnson in the *Nordisk Missions-Tidskrift* remarks that when he reads the descriptions of missionary results in other countries, as given by various English and American magazines, he is obliged to conclude *either* that the coloring is pretty heavily laid on, *or*, that there is a heavenwide difference between missions in Madagascar and elsewhere. "Here everything has the stamp of *incipiency*, and the lack of a Christian past is to be noted everywhere, both in the life of the congregation and of the individual; *there* Christ's noblest flowers spring right out of the heathen soil. Here the missionaries have to train themselves in the good old lesson, 'Despise not the day of small things,' and this in the sense that they themselves have the same weaknesses and struggle against the same impediments, personal and social, as at home; *there* everything is bright, and there is intimate and perfect agreement in the unity of the spirit among laborers." It is easy to draw the true conclusion.

The Bright Side to be Remembered. It is stated that of 1,000 volumes of travel which Dr. Edward Leigh Pell examined in the preparation of his latest book, "The Bright Side of Humanity," scarcely 200 dwelt at any length upon the virtues of the people whom they profess to describe, while most of them faithfully mirrored all the vices in sight. "The Bright Side of Humanity" is the first serious attempt that has been made to present the distinguishing noble traits of all races.

Optimism in Order. In the *Homiletic Review* Dr. Carroll says: "However it may be, the Church, we must remember, has ever been affected by

the spirit of successive ages. If it impresses, it is also impressed. It is not always and everywhere precisely the same. Its history shows action and reaction, the same as secular history. If it advances too far in one direction, as has often happened, the correction comes in due time. The revival of the eighteenth and nineteenth centuries was a mighty movement, one of the mightiest that ever blessed the world, but some of its accompaniments were not salutary. The present may be a period of reaction, to be followed by another revival of apostolic power and fervor. Despair has no place in the Christian's breast. Christ was the greatest of optimists. His spirit is upon His people, and it can not be that He has accompanied His Church through the trying vicissitudes of nineteen centuries to desert it in the twentieth. Wherefore let us be of good courage, and expect that a conquering Church will go on to other and even greater conquests. Whatever betide, however dark the outlook, two things are certain—that the future is Christ's, and that He is in present control of all things for His Church."

Missions as the Century Closes. Says Dr. George Smith: "Stated broadly, the churches of the Reformation at the close of the nineteenth century spend annually from £3,000,000 to £3,250,000 in sending missionaries and Bibles to non-Christians, as against £10,000 at its beginning. They send out above 6,500 men, two-thirds of whom are married, and 4,000 unmarried women, against 150 men only a hundred years ago. Then there was not one convert from the dark races ordained to preach to his countrymen the unsearchable riches of Christ; now there are upwards of 4,000. Then there were

hardly 100 native Christian workers; now there is an army of 68,000. Then there were about 7,000 native communicants; now there are nearly 1,500,000, of almost every tribe and kindred and tongue all round the globe. Of all the results, the most significant are these two—the number of women missionaries and the host of native missionaries.”

The Growth of Medical Missions. An English exchange says: “The interest taken in medical missions, manifesting itself in books of travel, in comments of the press, in speeches and sermons, and, best of all, in offers of service from medical men, is one of the most conspicuous features which meet the eye and ear in contemplating the attitude of the Christian public toward missionary work at the present time.”

A Moslem Sermon. (a) There is no power or will excepting the power and will of God. (b) All beings in heaven, earth, and hell are His slaves, without any form of free will, as the term above implies.

(c) No created being can conceive a thought, or translate a thought into action, except by that unique power and will.

(d) Therefore the rebellion of Satan was in accordance with the Divine will and by the Divine power, for His own high purposes.

(e) Man likewise (whose every sin has been foreordained) has no choice in the matter of evil; he must of necessity commit the full number of transgressions allotted to him (which are more than the hairs of his head), and this, because no one can resist the Divine will; and just as absolutely as a person can not move his hand or foot, except it be granted him by God, so he can not steal, lie, or commit

adultery, but by the Divine enabling.

THE JUDGMENT OF SINNERS.—

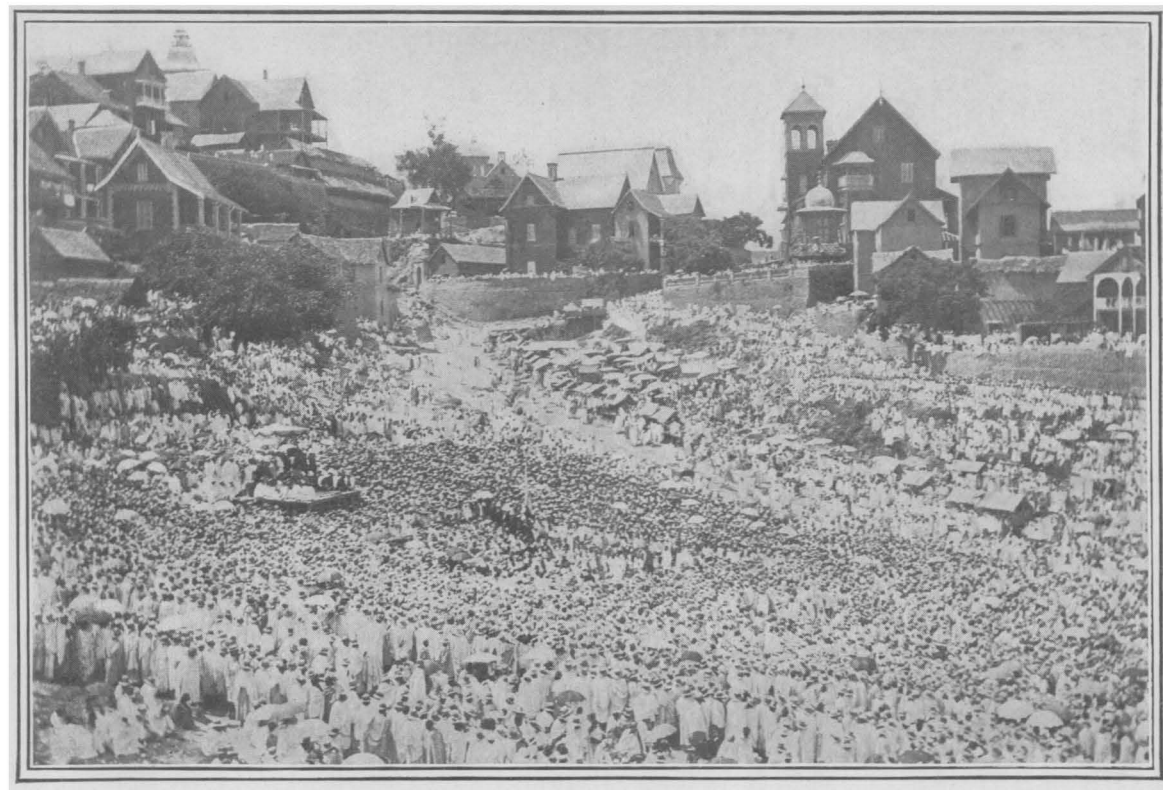
(a) The mercy of God is wider than the heavens and the earth. (b) God will forgive every possible sin when repented of, except that of giving companions to the Creator, as do the Christians, who believe in a Trinity of gods, and who, with the Jews, deny the Divine mission of Mohammed. These are the unpardonable sins which have no remission, neither in this world nor in that to come, except by embracing Islam.—*C. M. Intelligencer.*

The “Haystack Meeting” a “Failure.”—How strange that of the men who, in 1806, gathered under the haystack near Williams College for prayer, and so brought the American Board and American missions into being, only one actually set his foot upon heathen soil, while his career was but brief and unnoteworthy.

Temperance Among Soldiers. The good condition and good behavior of the troops in South Africa is recognized as largely due to the fact that they have had no strong drink. General Kelly, L.A.G., said lately to a newspaper correspondent: “This campaign has been run entirely on teetotal principles, and the experiment has proved wonderfully successful.”

DEATH NOTICE.

F. H. Krüger, We are very sorry of Paris. to record the decease of F. Hermann Krüger, the eminent professor of the Parish House of Missions. Professor Krüger’s missionary *Chroniques* in the *Journal des Missions* had for years rendered it an important missionary authority. Knowledge, faith, and love were so blended in this excellent Christian as to qualify him equally as a missionary writer and a Biblical commentator.



READING A PROCLAMATION AT A GREAT PUBLIC ASSEMBLY, ANDOHALO, MADAGASCAR.

THE MISSIONARY REVIEW OF THE WORLD.

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GOD'S WORKING FORCE IN THE MISSION FIELD.

BY THE EDITOR-IN-CHIEF.

God is the One Center of all true activity, like the sun in the solar system. But there are also lesser orbits of revolution, with their subordinate centers, as the planets which circle about the sun have their own satellites. In a true sense all human history moves about a few great men. God has set them in the social firmament to give light on the earth, and to be for signs and seasons, days and years; so that their lives are controlling influences.

Looking back from this commanding point of view, over the hundred years now past, there are certain individual workers who stand out conspicuous for that abundant service which is always the outcome of a Divine purpose, and therefore conditioned upon holiness, and complete surrender to the will of God.

In America there has been felt no little interest in the selection of the few who are considered as entitled to a memorial pillar in the new "Temple of Fame." Were it necessary to select fifty of the most serviceable men and women, now dead, whose lives deserve to rank among the dynamic forces in direct mission work on the field, there would be an embarrassment, not of poverty, but of riches. Certain names would at once crowd to the front, compelling recognition, such as those of William Carey, Robert Morrison, John Williams, James Hannington, David Livingstone, Robert Moffat, Robert W. McAll, Alexander Mackay, Joseph Rabinowitz, Adoniram Judson, Coleridge Patteson, Wm. A. B. Johnson, Geo. Bowen, Wm. C. Burns, Catharine Booth, Wm. Butler, Louise H. Pierson, Samuel Marsden, John Geddie, John Calvert, Henry Martyn, Alex. Duff, John Wilson, John Scudder, Peter J. Gulick, Titus Coan, Fidelia Fiske, Asahel Grant, Eli Smith, C. V. A. Van Dyck, Wm. Goodell, John Hunt, John L. Krapf, Lyman Jewett, Thomas Coke, Harriet Newell, Reginald Heber, Karl F. A. Gutzlaff, David Abeel, George D. Boardman, Justin Perkins, Johann G. Oncken, Peter Parker, Allen Gardiner, Stephen R. Riggs, Melinda Rankin, John F. C. Heyer, John Hogg, John L. Nevius, Ion Keith Falconer, Cyrus Hamlin, etc.

We have named fifty, and could as easily name fifty more. In fact, the missionaries that rise up before the mind's eye come in flocks, like doves to the windows of the dovecote. Their name is legion. Every land where the Church has reared and sent forth her missionary heralds, can present a roll of illustrious names which are her glory and boast. The missionary firmament is one blaze of luster, studded not with scattered stars only, but crowded with constellations. In some lands, like India, China, Africa, there are such hosts of saintly men and women who have there found their sphere of holy shining for God, that we are reminded of those nebulous clusters in which individual stars are lost sight of in the blaze of collective glory, or of the milky way, whose white banner streams across the whole face of the firmament.

More may be said without extravagance or exaggeration. John Bell once briefly sketched his outline of the ideal Esculapius. He must embrace and combine four excellencies: the brain of an Apollo, the eye of an eagle, the heart of a lion, and the hand of a lady—in other words, intellectual mastery of medical and surgical science, together with a keen-sighted eye, a lion-hearted courage, and a feminine delicacy and tenderness. It was not inaptly said of Sir James Y. Simpson, of Edinburgh, that in all four particulars he filled out the ideal of Dr. Bell.

Of the ideal missionary no one has yet ventured to draw the corresponding portrait, but it would be no very difficult task. Surely there must first of all be a sincere evangelical faith, and that must be accompanied by a life of symmetry and sanctity; and if to these we add a large capacity for self-sacrifice, and a consuming passion for humanity, we shall not be far from having outlined with these four simple strokes of the pen the profile of a model messenger of the cross. For, in all model missionaries there must burn these four great Divine yearnings: to know the truth, to be holy, to serve the will of God, and to save the souls of men. These will light an altar-fire which burns up the four carnal lusts, of pleasure, of gain, of fame, and of power, those earthly forms of rubbish which make impossible both holiness and usefulness, and quench the very flames of God in the souls of His human creatures.

Yet judged even by such a high standard of measurement, there are not less than five hundred missionaries who, since William Carey's day, have gone to the foreign field, and who deserve to rank among those who have filled out the pattern thus outlined. To prove this, and show how God has been at work in the preparation and the sending out of His workmen, it may be well to select a few notable names out of the many thousands who have laid down their lives on the Divine altar of missions since the nineteenth century began.

If a few men and women be thus named, let it be distinctly under-

stood that it is not to the disparagement of others who are left without mention. It is a trick of the fruit-vender to put his poor and half-decayed fruit at the bottom of the basket and deceive the buyer by a toplayer of that which is exceptionally fair and perfect. But the most honest marketman finds it impossible to put all his fruits at the top, and those which meet the eye of the purchaser, are in such case but a specimen of what he would find if the bottom layer should exchange places with those at the top. The story of missions is in nothing more remarkable than in the high average of missionary character and service. In fact, the demands of the field are such, that incompetency and unworthiness are sooner or later exposed; and in unfit parties the grace of continuance proves fatally lacking.

In the modern missionary host, William Carey naturally leads the van. In him some characteristic qualities meet, which mark a man who has few rivals, in any age.

First of all, he had an *invincible will*—an endowment the more princely because his aim was not to further self-interest, but to reach mankind with the Gospel of salvation. Sitting on his shoemaker's bench at Hackleton, he pored over Cook's voyages round the world, till he looked down into that bottomless pit into which earth's millions had fallen, and where they lay hopelessly sunk in the mire of idolatry, superstition, and sensuality. He saw and felt the gross darkness which covered the earth, and he made his own rude map of the world that he might keep before him the vast black spaces where this awful death-shade and night-shade held, and still hold sway. He resolved that the light of God should pierce that midnight, and bring a day dawn. He was "alone," as was Abraham when God "called him." * But "one with God is a majority," and he prayed and studied, and with pains and patience wrought, until he got the ears of his brethren, and they consented to unite in a distinctly missionary movement. This "young man" would not "sit down" even at the bidding of his elders—in fact, he could not keep still. The Church was like a refrigerator, but even such an icy air of apathy did not chill his ardor and fervor. He prayed, and wrote, and spoke, and pleaded until Widow Wallis' parlor at Kettering became the sanctuary of God's presence, and the spirit of missions had a new incarnation. And, when that first distinctively Foreign Missionary Society of Britain was born, he did not shrink from the severe test of self-offering, and William Carey himself led the way as Britain's pioneer missionary to India.

A godly talk and a godly walk are sometimes far apart. Many a man talks missions, and even gives, who will not *go*. But Carey *went*. His whole life was one long martyrdom for Christ, for whose sake He was killed all the day long. Voluntary poverty, habitual self-denial,

* Isaiah 41: 2.

untiring labor, humble self-oblivion, are some of the gems that shine in this "cobbler's" coronet. He founded the Serampore Mission, whence in less than forty years, in forty Oriental tongues, went forth a quarter million Bibles, besides all the other contributions to a Christian literature in the native languages of India. The "Covenant" of that Serampore Brotherhood reads like an inspired document, and might have come from apostolic hands.

The "consecrated cobbler" has left his own simple humble record: "I might have had very great possessions, but have given all I had, except what I ate, and drank, and wore, to the cause of missions; and Dr. Marshman has done the same, and Mr. Ward likewise." But far beyond all the material possessions which the Brotherhood thus gave to the work of missions, were the translations of the Word of God in those many tongues of the Orient—a permanent and priceless legacy to the world and the work.

Yet, when young Alexander Duff called on the veteran to pay to the father of modern missions the homage of a younger missionary, Dr. Carey's last words to him were, "When I am gone, speak not of William Carey, but of William Carey's Savior!" He who had not spared himself but denied himself for his Master's sake, would have all men spare him the vain eulogy that calls attention from the Master to the servant. The man who, beyond any other since Paul, perhaps, had counted all but as refuse for Christ, like that same Paul, would have all glory paid to Him. Carey never boasted. His humility was his crown, as it is always the very diadem of the true disciple. Many an otherwise useful man tarnishes his service to God by his self-consciousness and conceit. He professedly bears the fruit of his toils to his Master's table, and on the way robs the cluster of the richest and fullest grapes to please his own palate. William Carey gave over forty years to his work and never thought of himself; and he was never further from such self-praise than when the long period of self-denying service was at its close. When the temptation to self-glory was the greatest, and the justification of it the most abundant, his humility was only the more habitual. He never seemed to himself so little in his own eyes as when he was "great in the eyes of the Lord."

No true historian of the missions of the nineteenth century can pass by Adoniram Judson, one of the ten foremost missionaries since Paul, the apostle, finished his course. He has had few equals and no superior. The first impression he makes upon us is that of a man who has the *courage of his convictions*. The sense of truth and duty was with him commanding. On his way to the field, and before he set foot on heathen soil, a solemn change of views on baptism and its place in a believer's life separated him to a peculiar loneliness in his walk with God, and constrained him to go out like Abraham, not

knowing whither. It was a brave act to burn his bridges behind him, and for conscience's sake cut loose from his supporters in the London Missionary Society, and cast himself on God, and this, too, in a foreign field, when as yet there was no "American Baptist Missionary Union" to stand back of him. It was one of the boldest ventures of faith on record.

All his forty years in Burma exhibit the same costly courage of conviction and the same lofty loneliness with God. The throne might be held by a hostile Buddhist king, who meant to put down all Christianizing work, but Judson was fearless. No prison bars nor heavy chains, nor the threatened death that for two years faced him, could shut his mouth. He must preach the Gospel and translate the Word, that all Burma might hear. His twenty-five years' work in the Karen jungles was owned by the conversion of twenty thousand of those "wildmen of Burma," and when he died, one of the purest heroes ever in any mission field passed away. Three holy, heroic, and gifted women had successively joined him in wedlock and work, who are forever inseparable from his service and sacrifice, of whom it is enough to say that they were not unworthy of their great husband. And in order to know how beautifully simple, spiritual, and apostolic Judson's work was in the Karen churches he founded, one needs to read into his epitaph its full meaning: "Converted Burmans and the Burman Bible his monument."

We question whether Judson's true biography ever was or can be written. Aroma can not be put into picture or poem. There is a subtle evasive savor and flavor about such a life which escapes both tongue and pen. Moreover, the best things about such a character and life are unknown, save to God, and can not be told because they are among the secret things which belong to Him. The best men, like Elijah, hide themselves with God, before they show themselves to men. The showing may have some history, but the hiding has necessarily none, and, in studying Judson's life, even with the best helps, we still feel that its deeper and unwritten history only eternity can unveil.

William Goodell is another of the "forty year" men. He sailed in 1822 for Beirut, and in 1831 was transferred to Constantinople to begin a new mission to the Armenians of Turkey. After forty-three years of mission work he died peacefully at seventy-five years of age, in 1867, in Philadelphia. Twenty-one words, written of him, so fully sketch his character that we hang in our little gallery this word portrait, just as we find it:

He was rarely gifted, full of genial humor, sanguine, simple, courageous, modest—above all, holy. He won hearts and molded lives.

One early experience forecasts the man. His father could not help him to an education for the ministry. In hope of beneficiary aid at

Phillips' Academy, he trudged to Andover, Massachusetts, but, finding the charity fund already overdrawn, he footed it back, sixty miles, to his home at Templeton. The next term, without either cash or credit, he put books and clothes in his trunk, strapped it on his back, and started once more on his sixty miles march, and this time was received. The same *indomitable perseverance* marked his whole work abroad. He studied Turkish, Arabic, and Armenian, and dared personal perils in the times of war, when ecclesiastical persecution ran riot. He kept at his work of translation, rendering the whole Bible into Armeno-Turkish, in the first two decades of years after he reached Palestine. When, in 1833, a conflagration which swept over a square mile burned all his property, grammars and dictionaries, commentaries and translations, and manuscripts of all sorts, he began, once more, undaunted. When, six years later, the plague in its most terrible form stalked abroad, and persecution lit its fires; when, in fact, the sultan decreed the expulsion of all the missionaries, and even the British ambassador and the United States consul said it was in vain to resist, he quietly said to Dr. Hamlin, "The Sultan of the Universe can change all this!" and serenely waited. God interposed, and wonderfully. The immediate death of the sultan with the defeat of the Turkish army and a destructive fire, together combined to stop persecution. It was one of the most signal interpositions of God in mission history.

His greatest work was that of translation, and so persistent was he to make his work as far as might be perfect, that he subjected his rendering to repeated revisions, the last one not being completed till four years before his death, and on that day he recorded his joy:

"Thus have I been permitted by the goodness of God to dig a well in this distant land at which millions may drink, . . . to throw wide open the twelve gates of the New Jerusalem to this immense population."

As we have used twenty-one brief words to outline his character, again we have used less than forty of his own to sum up his career.

John Wilson spent nearly forty-seven years at Bombay. He was an exceptional man even among great missionaries. He seems to us a singular example of *consecrated and versatile ability*. His training was thorough and his scholarship broad and deep. He had extraordinary memory, but not at cost of a well-balanced mind; and he gave himself to the acquisition of the vernaculars of that varied population which that little world in India presents. Not content with Maráthi and Jujarati, and Hindustani, and Hebrew, he studied Portuguese, and Arabic, and Sanskrit that he might reach all classes, even the learned Parsees, and Moslems, and Brahmans, and Jews. He could confute the Brahmans out of their own sacred books, the Mohammed-

ans out of the Koran, and the Jews out of the Old Testament. He prepared books, he preached, lectured, and taught; there was nothing too hard for him and no demand too heavy. He could talk to children, or discourse to students, or argue with sages. When he visited Britain he completely won the love even of the university scholars and the Anglican dignitaries. And in India everybody from the humblest to the highest held him in respect and delighted to do him honor. The fortieth anniversary of his arrival in India was observed by the leaders of all the communities in Bombay, European and Asiatic, and a silver salver, the work of natives, was presented to him with an inscription in Sanskrit, recording the universal esteem in which he was held as an educator and philanthropist.

David Livingstone was another of the men who for forty years was, in heart and aim, a missionary. He stands out as the *missionary general and explorer*, who for two score years poured forth the costly ointment of a holy service on the altar of humanity.

His singular force of character would have made him anywhere a power. His own maxim, "Fear God and work hard," tells his secret. He worked out that maxim in thirty thousand miles of travel in Africa, in his great discoveries and explorations, and his lifelong grapple with Africa's three curses, *fever, tsetse*, and *slavery*. To energy he joined industry. Like Carey he could "plod." He saved fragments of time, from the days in the factory at Blantyre till his death near Bangweolo. He showed patient attention to details in his "lined journal" of eight hundred pages, with its neat entries. His versatility was such that he seemed an adept at every task, yet he claimed no genius, and after many-sided service as traveler, explorer, geographer, astronomer, botanist, geologist, physician, and missionary, he cared for no honors, and hated to be lionized.

Duty was his watchword and service his goal. His strong will reminds us of Carey; his pains and patience have had few equals; his self-oblivion equaled that of General Gordon. One who knew him well pronounced him the "best man he ever knew." His great faith was the power that held him to God as his Pole star. In all his ways he acknowledged Him, and by Him was directed in all his paths. Even seeming calamity could only extort one cry: "*Fiat, Domine, voluntas tua!*" He kept his eye on God, and *never read or preserved any words of praise*, lest they might mislead or inflate him.

He was a pioneer in discovery, but, always and only, a missionary, with whom the "end of the geographical feat was but the beginning of the enterprise." He caught the true spirit of missions, the foremost law of which was, to him, "not concentration but diffusion." He was a missionary martyr in spirit for no inconsiderable part of his career, dying daily, yet declaring "I have never made any sacrifice." It was but the year before he was found in his grass hut, dead on his

knees, that he uttered the memorable words which are now deeply cut into the memorial slab in the aisle at Westminster Abbey:

All I can add in my loneliness is, may Heaven's richest blessing come down on every one, American, Englishman, or Turk, who will help to heal the open sore of the world!

It is no marvel if a man who had such love for Africa should be so loved by her sable sons, that he could travel where no white man had trod, and go unarmed; that he should have molded savages into saints, and made noblemen of God out of degraded slaves of fetish worship. Nor is it strange that the devotion of those simple black men to even his dead body should have led them, having buried his heart beneath the moulra tree, as belonging to the Dark Continent, to bear his remains by that long, perilous, and weary way, to the coast, and then to the great British sepulcher. That march to the sea, led by Susi and Chuma, is a fit theme for a great, yet unwritten epic.

Such are a few of the vast host of missionary heroes "of whom the world is not worthy."

We shall give mention to more of them from time to time hereafter.

MADAGASCAR: HEATHEN AND CHRISTIAN.*

BY REV. WILLIAM E. COUSINS, D.D.

Formerly a Missionary of the London Missionary Society in Madagascar.

In older days, as a *terra incognita*, Madagascar appealed to the enthusiasm and enterprise of the Christian Church, and the London Missionary Society began its work there eighty years ago. Later on, during a quarter of a century of trial and persecution, the Martyr church took firm hold on the sympathy of Christians in more privileged lands. In times nearer to us a fresh interest in the island was called forth by the conversion of Queen Ranavàlona II. (1869) and by the sudden influx of tens of thousands of nominal Christians into our churches. And now once more, through the great changes brought about by the war of 1895, Madagascar appeals to our hearts, and presents to our contemplation a series of difficult and interesting problems. How will the great change in the government of the country affect the progress of the Gospel? Will the land around which so many affecting associations have gathered in past years continue to move forward in the direction of a deeper and fuller religious life, or will it relapse into godlessness and darkness? Is Madagascar sufficiently Christian to bear the severe testing that will arise from the

* "Madagascar: Heathen and Christian" is the title prefixed to this paper; and we shall consider how far Madagascar, or any part of it, may be called Christian; and what are the prospects of the remaining heathenism being conquered by the Gospel. We shall try to estimate the value of the forces at present in operation, and to form a just idea of the peculiar difficulties that must now beset missionary work in the island.—W. E. C

new conditions in which it is now placed? These and similar questions are constantly arising in the minds of those interested in the progress of the Gospel in this land.

Descriptions of Madagascar as a heathen land may be found in the writings of early travelers and missionaries. Up to 1820, notwithstanding the early Roman Catholic missions, no appreciable victories had been won by the Christian religion; and the pioneer Protestant missionaries found a people utterly ignorant of the very name of Christ. Some knowledge of the Supreme God existed, the remnant of a primitive tradition, or more likely, the result of intercourse with Arab settlers. But, speaking generally, the land was utterly heathen.

The Hovas, among whom the early work of the London Missionary Society was carried on, had much to distinguish them from the other tribes, and possessed qualities that greatly attracted those who visited them. We have, recently, through a paper reprinted in the "Antananarivo Annual," been enabled to look at our friends, now so well known to us, with the eyes of a French traveler, named Mayeur, who was the first European to visit and describe them, 120 years ago. In 1777 he made his way from the East coast to the valley of Betafo in N. Betsileo, and finally to Antananarivo. The one thing that strikes us in reading his account is, how much remains unchanged after the many years that have passed since his visit was paid. The great weekly market south of Tanjombato, through which he passed, is described almost exactly as it might be by a traveler seeing it to-day. M. Mayeur also gives an admirable account of the general characteristics of the people. He says:

The Hovas had not the warlike disposition of the other tribes of the island; mild and peaceable in character, they preferred to devote themselves to industry and to useful occupations; but they were greedy of gain, artful, and very much given to thieving, pillaging, and cheating travelers, and selling by false weights and measures. . . . The Europeans who frequent the coasts of Madagascar would hardly believe that in the center of the island, a hundred miles distant from the sea, in a country up to the present time unknown, and surrounded by wild and savage tribes, there is more enlightenment, more industry, more efficient government, more advanced civilization, than on the coasts.

All who came into contact with these people spoke of their kindness and hospitality to strangers, and praised them for their gentleness and politeness. Le Sage, the first British agent to visit Antananarivo (1816), speaks in the warmest terms of the kindness shown him by Radama I. When he was suffering from an attack of fever the king remained almost constantly by his bedside; and the kindest attentions were shown to all the members of his party. Testimonies of this kind might easily be multiplied. The Hovas have also a strong family



GROUP OF SAKALAVA, MADAGASCAR.

feeling, and parents show much love for their children. To be childless is regarded as a lot greatly to be deplored.

There exists among the people a belief that in far-off times there was a golden age, when all dwelt together in mutual confidence and amity, and when the rights of property were so fully recognized that a man might leave his spade in the field and be sure of finding it the next morning. This golden age has long vanished, however, and present day experience makes us somewhat skeptical as to its past existence.

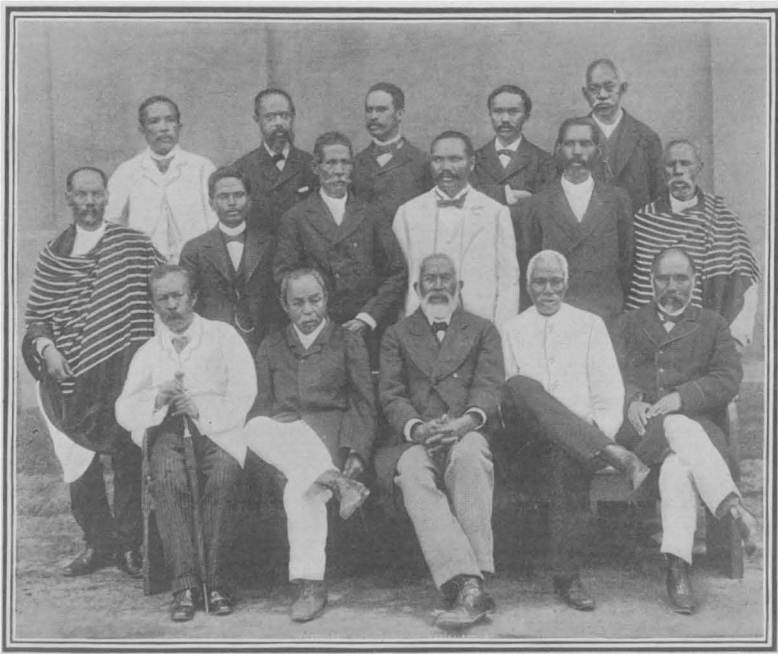
Pleasant as it is to dwell on the good features of the character of the Hovas, we must confess that there was, and still is, a darker side of the picture. These gentle and attractive Hovas were sadly lacking in uprightness and truthfulness; they were full of envy and jealousy, and they were the slaves of licentiousness and impurity. Their morals as a whole were probably no higher than those of other heathen peoples. Polygamy was common; divorce was absolutely in the hands of the husband; gross licentiousness prevailed among young people; slavery existed, and thousands of captives taken in war were sold to European slave traders. Cruelty, treachery, and impurity were the most characteristic features of the life of the people in the days of their heathenism.

Tho the Gospel has now been taken to most of the main divisions of Madagascar, there are many tribes that remain almost entirely heathen still, such as the Ibara in the South, the Sakalava in the

West, and the Antakàrana in the North. Among these still heathen tribes the grossest superstition exists, and the state of morality is deplorable. Speaking generally, we may say these tribes stand on a lower level than the Hovas did even in their pre-Christian days. In one respect, however, it has been claimed that they are above the Hovas, viz., in that they are less crafty; and in one tribe (the Tanosy) it is said that a higher standard is maintained in all that pertains to the relations of the sexes.

In Central Madagascar, as we know it to-day, we can happily no longer speak of heathenism in the old sense of the term. No outward idolatry exists, and indeed, no religious rites of any kind are practised but those belonging to the Christian religion. What remains of heathenism is just what exists in a smaller measure in lands that have known the Gospel for centuries; that is, the prevalence of many superstitions, and the low standard of morality with which too many are content.

There is little fear of any renewal of the outward profession of idolatry in Imèrina. We had in the rebellion of 1896 a last dying struggle of the old heathenism, but it was defeated; and those who were carried away by the evil influences of the time learned by bitter experience how utterly powerless to help them were their old charms and idols. What we have to fear just now is that many will be con-



NATIVE PASTORS AT ANTANANARIVO, MADAGASCAR.

tent to live without any religion at all, and will give themselves up to utter indifference and immorality. Let us not be led away by any rose-tinted pictures of the heathen world stretching out eager hands for the bread of life. Greatly as the masses around us need the Gospel, few desire it. The Bible account of the human heart is the only true one, and we have not simply to supply a deeply felt need, but rather to lead men to know their own sinfulness, and their utter helplessness apart from the Savior.

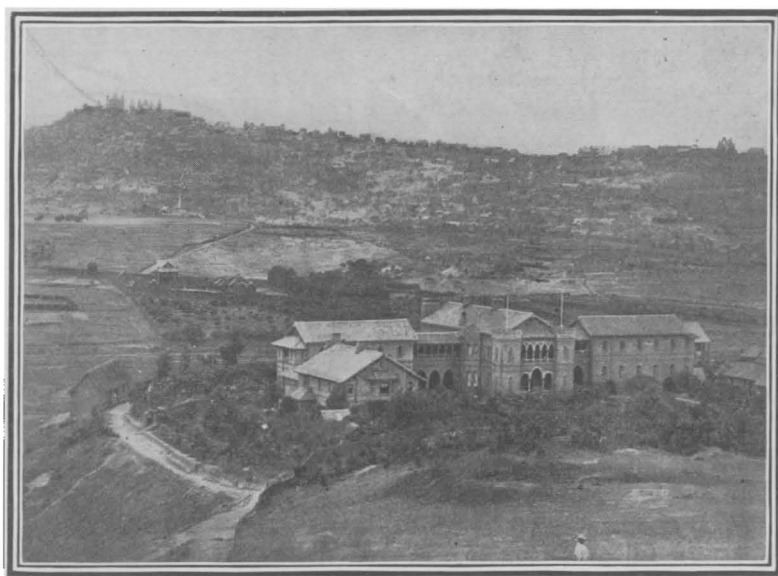
VICTORIES OF THE GOSPEL.

The Gospel has undoubtedly won great victories in Madagascar. Idolatry has been overthrown in all the central regions. Many evil customs have been swept away. Education has made great advances. Christian churches are to be found in almost all the principal towns. But we must beware of forming too favorable an estimate of the advantages already gained. Before the outbreak of the war in 1895, the most hopeful estimate formed of the proportion of Christians to heathens was, that out of a population of about four millions perhaps one-tenth were under Christian teaching. This estimate, however, would be far too favorable at the present time, as the troubles following the French annexation have reduced the number of those attending Christian services to less than half what it was in 1894. Much of the work carried on in connection with the Tamatave and East Coast mission and also that of the native missionary society has for a time ceased to exist. The churches in all parts have also been passing through a time of sifting, and it is no surprise to the missionaries that so many thousands of their adherents have fallen away. That the missionaries as a whole never formed a very high opinion of the value of the nominal profession of Christianity by so many thousands of the people might easily be shown by collecting passages from their reports in past years. The superficial character of much of the Christian profession was always regarded as one of the great hindrances to their work. We are not, therefore, surprised that many have left us. The surprise should rather be, that after the trying experiences of 1896 and 1897 so many remain faithful.

One important fact may be noticed as affording ground of hope for the future. Great as has been the falling away, the majority of our churches in Imèrina and Betsileo still exist. They have been weakened, but not destroyed. In the time of greatest need the Paris Society came nobly to the aid of the Protestant cause, and took charge of the threatened districts, and they have now under their care a larger extent of work than that of the London Missionary Society. Many of the churches that might have been destroyed have thus been saved. In 1895 there were about 1,100 congregations in Imèrina under the care of the London Missionary Society and the Friends

Society. There are in this district at the present time under the care of these two societies and the Paris Society about 900 congregations. These will form centers of Christian life, and we may look for a time when a revival of religion will take place, and bring into the now poorly attended churches those who for a time have wandered away from us, and who will come back, not because their rulers wish it, but because they can find in the Lord Jesus Christ the Savior they so much need.

A distinct ground of encouragement at the present time is, that as the result of the trials through which the Protestant churches have been passing the missionary forces at work in the island are larger than ever before, and the five or six societies at work are represented by a body of about one hundred European workers. Times of diffi-



LONDON MISSIONARY SOCIETY HOSPITAL, MADAGASCAR.

culty and distress have called forth sympathy, and have brought new workers into the field.

Not only have we received this encouragement from without,—but among our native friends during the days of darkness and confusion following the French occupation we have had new proofs that the martyr spirit has not been extinguished, but that to many in this land the work of Christ is dearer than life itself.

The Rev. W. Huckelt, formerly of Vonizango, tells of a faithful evangelist in that district, of whom he says:

Ratsimikôtona, altho knowing the fanaticism of the rebels, relying on the promise of protection, ventured back to his home, and at the

weekly market told the people what the authorities had said. To show his reliance on their promises he returned to his house. Two days later a band of heathen madmen surrounded the house before sunrise, burnt the roof and doors, and bound him and his two sons with cords. They were conducted to a camp some two hours away; there they were offered their lives if they would forswear their religion and Christ. "We will never deny our Christ, so do what you will," replied Ratsimikòtona. His two sons suggested that money should be paid as a ransom. "No," said Ratsimikòtona, "we will neither buy our lives, nor sell our religion. Let us speak no more, but pray. It is God's will." The two sons were silent, and dropped their heads in acknowledgment. It is uncertain whether they were tortured first, or mutilated afterward; but gashes all over their bodies told a brutal tale.

At Isoàvina, Mr. Peake's station, a faithful old Christian named David, a leper, was killed by the rebels, because he would not renounce his religion. He had formerly been an evangelist; and on his becoming a leper, and entering the leper settlement near Isoàvina, Mr. Peake made him superintendent. During the time of rebellion some money was sent to him for the purchase of food for the lepers in the settlement. The rebels got to know of this, and attacked the place. They seized David, stole his money, and stripped him of his clothing. They then required him to renounce Christianity, and to throw in his lot with them. On his refusing to do this, they cut off his head, and then burned his body.

The accounts of some of our native missionaries in distant parts also give abundant proofs of fidelity in the midst of great trial and danger. All religious meetings were prohibited, but these men managed to hold secret services in the forest; and by visiting quietly from house to house they encouraged the faith of many. Rainizanamàvo of Analalàva writes:

One day we were in great danger of being killed. A certain Christian was appointed to go as a soldier, and he sent for his family and for us to join in prayer with him before he started. When we had entered the house, and had begun our simple service, a crowd gathered around for the purpose of seizing us. But by God's gracious protection their purpose was changed. They crouched quietly around the house, and as they listened to our singing, some sighed, and one was heard to say: "Why should such a good thing as this be hindered?" When our service was over, they stole away one by one. Some of these native missionaries and their families were in hiding for months in the forest, subsisting on yams and wild fruits, and in one case feeding a small baby on wild honey and water.

It has been impossible to gather any complete record of these sad days; but many cases of true heroism occurred, and clear proof was given that Madagascar still has those who would not count their lives dear unto them in maintaining their loyalty to their Savior.

In some of the distant parts of the country, where these native

missionaries were at work, the churches and schools were for a time quite broken up. But now that the country is settling down under its new rulers, efforts are being made to resume some of this interrupted work; and in May last, three men were appointed to stations in the north and northwest of the island.

In Antananarivo and its neighborhood there has never been any absolute interruption of Christian work. There was a considerable falling off in some congregations, while others never suffered much. And now there are many evidences of a revived interest in religion. Much has been done during the past year with a view to deepen the spiritual life of the churches, and missionaries have been greatly encouraged by the results of their efforts. Mr. Thorne wrote quite recently:

It is becoming clear to us that the changes are not all for the worse. A very violent storm has indeed passed over the country; but now we begin to take stock of our losses, we see that what has perished was mostly very perishable, and not greatly to be regretted, while all that is essentially good has remained. We have many things to encourage us now—the steadfastness of many of the Christians in our congregations, the improved moral and spiritual tone of the Church in consequence of the sifting, and the growing liberality of those who remain.

The conditions of the country districts is also improving. The people are beginning to see that now that martial law has come to an end, there may be under French rule true religious freedom, and they are no longer living in the state of constant terror that prevailed three or four years ago. A recent letter from Madagascar says:

The gigantic and unscrupulous efforts of the Jesuits to destroy Protestantism have resulted in a magnificent failure. The country people tell me that their converts are leaving them just now in crowds, and that the numerous huge churches built in the hope of getting the whole population stand empty.

From all quarters we hear the cheerful news of congregations being employed in the work of rebuilding the churches destroyed by the rebels. The time of destruction has come to an end, and an era of rebuilding and restoration has set in.

In all the Protestant missions a process of adaptation and readjustment is going on, and all are doing their utmost to make the best of the changed conditions of work. Within a few years all missionaries in Madagascar will have a fair knowledge of French, which is now of so much importance there. Already French is well taught in one high school, and never were these schools so well attended as at this present time. Between two and three thousand pupils are now in daily attendance in the various Protestant high schools in Antananarivo. And in some of the recent government examinations in the French language some of our young men have taken very high places.

Another thing that is a ground for thankfulness is, that the strong

anti-English feeling shown by many of the French officials seems to be passing away, and from some of them the missionaries receive friendly recognition and help. It has become clear to them that the English missionaries are not the political agents they were supposed to be; and that their presence and work tend to promote order and quiet among the people. The tribes that are causing trouble to France at the present time are the non-Christian semi-barbarous tribes, like the Takalava. Even on political grounds, therefore, Frenchmen should have no quarrel with the missionaries.

Undoubtedly, the French conquest has brought with it many things that are for the good of the people, especially as regards the development of the material resources of the country, and the general administration of the government. But at the same time it has indirectly raised up fresh difficulties to missionary work. There are, for instance, questions affecting the great educational work of the missions, the observance of the Lord's Day, marriage relations, especially the irregular so-called marriages between French settlers and native women, the sale of strong drink, and other things. It is evident that the work of the future will be different, and in some respects more arduous than that of the past. But the distinction between the Church and the world will become deeper, and we believe that those who call themselves Christians will be more spiritual and more distinctly Christian. Our hope and prayer is, that the Lord of the Harvest may yet have gathered into his garner from Madagascar many sheaves full of golden grain; and we look for the time when the church of the martyrs will become a strong and earnest missionary church for those large portions of this land that still remain heathen.

COOPERATION IN MISSION WORK.

A ROUND-TABLE, BY REV. J. T. GRACEY, D.D.

What Bismarck called the "psychological moment," has come, in the matter of increased solidarity in missions. Conditions favor closer practical unity of operation. The old sentiment of fellowship among foreign missionaries on the field is strengthening, and developing into intenser communal action. Bishop Potter ran up a weather signal when as the metropolitan of New York, the day after the great Ecumenical Conference, he introduced into the pulpit of old Trinity Church, at the head of Wall Street, a Baptist minister, Rev. Dr. William Ashmore, and a Presbyterian layman, Mr. Robert E. Speer, to speak on missions. The crisis in China has fostered a fellowship of suffering. Laymen are bringing to bear the pressure of business methods in the conduct of mission economics. They are warmly

welcomed in the councils of missionary boards. Merchants of Liverpool and London who can spend two hundred thousand dollars in merely prospecting a line of business in West Africa, before spending any other dollar in establishing it, represent the type of mind that can count all that has been done in foreign missions as only data from which to infer how to lay broad plans. But those mistake who fancy that missionaries have been dull in like studies and efforts. Here are a few samples of sentiment.

COMITY A HUNDRED YEARS AGO.

Much interest has been expressed in an article on "Some Early Beginnings of Missions," in the March number of this REVIEW. A part of this consisted of a note on the back of one of Dr. Ryland's sermons about his baptizing William Carey. There lies before the writer the original manuscript of a sermon preached by the same Rev. John Ryland, D.D., president of the Baptist College, Bristol, England. He, with William Carey and Andrew Fuller, founded Baptist missions. Dr. Ryland also was one of the founders of the London Missionary Society. On the back of this manuscript is the following:

"Our brethren in India have uniformly discovered a spirit of kindness toward their fellow laborers sent by other societies. Nor is there anything for which I more sincerely and earnestly pray, than that they and we may ever be kept from all party spirit, respecting selfishness or vainboasting.

"Never may we listen to that spurious moderation which requires a dereliction of principle or a disregard to what we believe to be most agreeable to the Word of God; but never may we lay an undue stress on those things wherein they may differ, who worship God in the spirit, rejoice in Christ Jesus, and place no confidence in the flesh. All who love our Lord Jesus Christ in sincerity shall share in our love; all who appear to be led by the Spirit of God shall be acknowledged as the children of God, and as our dear brethren, yet will we follow none of them farther than we see them follow the footsteps of Christ—nothing in which bad men can unite shall unite us so closely, or those things in which good men can not disagree.

"On the behalf of our dear brethren we rejoice in their success, their diligence, their concord, their humility; and we bless God for what he has done for them and by them. But if we should honor them more and more we pray that they and we may rejoice with trembling. We are aware that no man should glory in men; were *we* to give them the honor which belongs to their Lord, they would be grieved if they knew it, and be alarmed lest we should bring a blast on their labors; and were *they* to begin to ascribe the honor to themselves, we would expect that they would meet with a more certain and severe rebuke.

"The zeal of the Lord of Hosts has done all that has been wrought. This zeal is combined with omnipotence; His zeal is combined with infinite wisdom; His zeal is the flame of infinite love. Our zeal is but a spark, kindled by the rays of that Sun of Righteousness which warms and illumines all the realms of bliss. And hence it is that we

hope to see all the earth enlightened in His glory; all nations shall submit to His government; all the tribes of mankind shall rejoice in His salvation. A multitude which no man can number, redeemed out of every kingdom, and nation, and tongue, shall make the East and the West, and the North and the South, to resound with this song of Isaiah, 'Unto us a Child is born, unto us a Son is given,' etc.; and with the song of John, 'Worthy is the Lamb that was slain to receive honor and glory,' etc. Amen."

REV. DAVID DOWNIE, D.D., OF INDIA.

Dr. Downie, one of the editors of *The Baptist Missionary Review* a very vigorous periodical published in India, is an experienced missionary of the American Baptist Missionary Union, who has had twenty-seven years of service in India. He has this to say:

"I think a good deal of misunderstanding exists as to what comity really is. Comity is not organic church union. That may come some day, but I do not expect it before the morning of the first day of the millennium. Comity is not 'fusion.' Comity is simply Christian courtesy, and surely that is attainable.

"The oneness for which Christ prayed is not a loss of personality or identity, but rather a oneness of character.

"If the spirit which marked the Ecumenical Conference and which characterises the International Missionary Union, now in the eighteenth year of its history, were carried into all our missionary fields of operation, both at home and abroad, there would be no need of any further discussion of this question of comity.

"But I think that we need and ought to have some sort of Inter-denominational Bureau or Board looking to federation for concerted action relative to public movements, and civil and political matters affecting missions, to which questions affecting the relations between different societies and missions could be referred, not for decision, but for counsel. What such a council would recommend would carry such weight and force as to secure in almost every case an amicable adjustment of all differences, and concentration of plans and purposes."

REV. A. D. GRING, OF JAPAN.

Rev. Mr. Gring, after twenty-two years of service in the mission of the Protestant Episcopal Church in Japan, which covers the years of most of the modern history of missions in that land, has no hesitancy in uttering the following vigorous words:

"There is no doubt but that the divisions of Christendom are a great injury to our work abroad.

"The Japanese, of course, know how their Buddhism is divided into sects, but that does not help us much, for we should be able to show them something better. We do try to live as peaceably as possible and thus lessen the evil of our unseemly divisions. It was thought at one time that the union was to be effected on the field. But this will never be so long as the Church is divided at home and the missionaries are obliged to represent their home boards and their churches. It must be done at home; water will run no higher than its source.

"In Japan affiliated Christian bodies have made a laudable effort to unite. The Church of England and the Episcopal Church in

America are laboring together for the strengthening of the Native Holy Catholic Church of Japan, the 'Nippon Sei Kokai.'

"The Presbyterian bodies have joined to aid the 'Union Church of Christ in Japan.' The Methodists have also attempted to unite but have failed so far, I believe.

"But God alone some day will bring to pass so great and solemn a demand upon the faith and love of His people, to Christianize the Orient, that men will forget their differences in their desire to meet the call, as is witnessed in a great calamity. Then men forget their differences under an all-absorbing desire to escape it."

REV. C. C. BALDWIN, D. D., OF CHINA.

Rev. C. C. Baldwin, D. D., who entered the service of the American Board in Fuchau, China, in 1847, and continued therein until 1895, making forty-eight years in connection with that board, and who still maintains his interest in that work, is competent to secure a hearing. He says:

"Cooperation is indeed a vital principle (1) vital to a true economy of funds of the Church, (2) vital to a true economy of the missionary power, and therefore (3) to a genuine and large success.

"It will be easy to show this in the various departments of missionary labors, as in schools of various grades; in literary work, such as translation of the Sunday-school lessons; in all which a right distribution of the required work demands a wise cooperation. All this is aside from, yet in harmony with, the dividing-up of the territory of districts.

"It is needless to point out the huge evils of unholy competition and jealousy in this heaven-given work for the salvation of the heathen. There is a pressing need of much sanctified good sense as well as of applied Christianity.

"Failure here may mean some years of waiting and humble working to efface bad impressions on the heathen, as well as the Christian mind. I may say that my own observation, limited to the single Fuchau field during over forty years, bears testimony to the good results of comity, and the evil results of friction in the work from want of it—the latter being pretty well disposed of by patient delay and conference."

W. HENRY GRANT, OF NEW YORK.

Mr. Grant has been earnestly endeavoring, as secretary of the Missionary Officers' Union, for seven years, to effect the most cordial coordination of missionary activities of the societies of the United States and Canada; and as assistant secretary of the Ecumenical Conference, on whom devolved so much of the organization and mobilizing of that conference, he never lost sight of the bearings of it on future practical union in work throughout the world-field. He makes the following practical suggestion:

"If each board would concentrate its work around strong central stations, instead of scattering over a far larger field than there could be reasonable hope of being able to work, a good many of the difficulties due to lack of concerted action would be obviated. Many

societies have not only opened work in different parts of the world-field, but have so scattered their forces over each country that no other body can come into the country to work without overlapping. Any society concentrating its work would not only tend to produce comity, but would find it far better for the work of its own society."

J. HEYWOOD HORSBURGH, OF CHINA.

Mr. Horsburgh, who has been in China for seventeen years, and represents experience in the extreme west province Sz-chuen, writes from Mien Cho:

"I long for the day when the missionary societies shall say to their missionaries, 'We represent different branches of Christ's Church at home, but remember we do not send you to heathen lands to set up our different churches there. We have given up some, and are prepared to give up more, of those non-essentials which distinguish us from one another, rather than cause divisions among the little flock for whom we are collectively responsible. Take heed, therefore, in the country to which you are going, to do nothing which shall endanger the oneness of God's people. Make it your aim to unite all Christians everywhere, and to build up with your fellow workers one undivided Church of Christ.'

"If one undivided Church of Christ is indeed Utopian, an ideal which in this world can never be realized, is the whole matter therefore at an end? Are we now justified in going each one our own way, independent of one another, starting divisions in all directions? Can we do nothing? We can do a great deal. Not to get as near the ideal as we can, because we say the ideal can not be fully realized, is inexcusable neglect. Surely, we are bound to see to it that the points of division among Christians, which we say are inevitable, shall, at any rate, be as *small and as few, and as inconspicuous as possible.*"

REV. O. H. GULICK, OF HAWAII.

Rev. O. H. Gulick, of the celebrated missionary family of that name, who has served the American Board in Japan and the Hawaiian Islands for thirty years, says:

"In personal appearance and in dress we differ one from another; our coats may be of different hues, but these are little trifles, for at heart we are one, and unless we are specifically told, we can not tell who is a Methodist, who a Baptist, or who a Congregationalist.

"Some good may perhaps come from plans spoken of for guiding the missionary campaign aright, for coordinating the missionary work; but I believe that the Savior is the Great Commander in this grand campaign, and tho we may make blunders, or think we do, the Master knows what He is about and He is guiding the battle aright."

THE ECUMENICAL CONFERENCE ADDRESS.

At the close of the great meetings of the Ecumenical Conference, an address was officially prepared and read in Carnegie Hall, in which the whole body was made to "speak as a conference to the churches of evangelical Christianity," which they represent. In that address was the following paragraph:

"We rejoice to testify to the Church that in all essential matters

we are of one mind. We believe that the supreme aim of missions is to make Jesus Christ known to the whole world with a view to the salvation of men for time and for eternity, and to the establishment in every nation of a true and living Church. We believe that Jesus Christ as Lord is Himself the authority and power of missions, and the sure promise of absolute success. We believe that He lives and rules, and that we are but working under His present kingship and control. We believe in the spirit of love and of brotherhood in our service, 'doing nothing through faction or vainglory, but in lowliness of mind, each counting other better than himself, not looking each of us to his own things, but each of us also to the things of others.' We believe in recognizing the due bounds of one another's activity, in avoiding both the reality and the appearance of rivalry, and in so disposing our forces that we may the more speedily reach the whole world with the Gospel. We thank God that we have found this unity of heart and purpose compatible with great diversity of temperament and wide difference of practise in many matters; that in the midst of diversities of gifts we have had and shall have ever the same Spirit; of diversities of ministration the same Lord; of diversities of working the same God who worketh all things in all."

On May 2, the day following the formal closing of the Conference, at a public meeting held in Central Presbyterian Church, after considerable discussion, but scarcely with ideal deliberation, the meeting passed a resolution requesting the executive committee of the Ecumenical Conference in New York and the corresponding committees in London, Germany, and Scandinavia, "to consider the question of appointing an international committee, who by conference or correspondence, or both, shall deal with certain practical questions of cooperative work on the mission fields, and shall make known the results of their deliberations to the societies which have been represented in this Conference."

WHAT ONE BOARD HAS SAID.

The Executive Committee of the Ecumenical Conference, took this action of the meeting at Central Church into most earnest consideration, and started a process of investigation in many quarters to ascertain what is considered desirable and practical. The results of that solicitation of information and suggestion will in due time and place be made known. Meanwhile—whether in connection with this, or independently of it, is not material—on May 15, the Presbyterian Board formulated a deliverance on the subject of cooperation, which was subsequently approved by the General Assembly of that church. They say:

"In the view of the board, the object of the foreign missionary enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build up on Scriptural lines, and according to Scriptural principles and methods, the Kingdom of our Lord Jesus Christ. Where church union can not be attained, the board and missions will seek such divisions of territory as will leave

as large districts as possible to the exclusive care and development of separate agencies. It is believed that in other regards also, missionary comity should be given large range: (1) Salaries of native workers should be so adjusted among missions as not to introduce an element of dissatisfaction among the workers of any mission, or to tempt them away from the mission with which they are connected. (2) Each mission and the churches connected therewith should recognize the acts of discipline of other missions, and the churches connected with them. (3) In cooperative educational work, and especially where the schools of one mission train helpers for other missions, the latter should render some compensatory service. (4) Printing establishments are in many missions required by the missionary work. Such should not be unnecessarily duplicated. The printing establishment of one mission should, if possible, be made to serve the needs of all others in the same territory. (5) A hospital invariably opens wide opportunities for evangelistic work. Until these are properly utilized, it is not judicious or economical to establish other hospitals, the results of whose establishment will be to multiply further unutilized spiritual opportunities. (6) Fellowship and union among native Christians of whatever name should be encouraged in every possible way, with a view to that unity of all disciples for which our Lord prayed, and to which all mission efforts should contribute."

REV. ARTHUR EDWARDS, D.D., OF CHICAGO.

Dr. Edwards, editor of the *Northwestern Christian Advocate* (Methodist Episcopal), Chicago, is a warm champion of missions, and has carefully studied all phases of them for at least a quarter of a century. He writes:

"It is matter for regret, if literally true (and it is too nearly correct), that thirty-five different, and in some sense competing, Christian missionary societies have been at work in that land, as large and populous as it may be. Deprecate or defend the facts and motives as we may, the best and most kindly rebuke of this excess of zeal and consequent abundance of insistence upon the anise and cummin in modern dogmatic formulas, even in some missions, is implied in the safe prophecy that we probably will be guilty of no such theological foolishness in the near future. We are not insistent concerning creed shortening and simplification, and verbal identity for home uses, but it would seem that there are power and safety and actual conditions for success in the entire suppression of evangelical creed differences among those who go abroad as Christ's messengers from the Church at home."

Dr. Edwards calls upon the mission authorities of his own church to consider the question of reorganizing their entire work in China. He thinks the time opportune. He says, "Big fires often do wonders for a vigorous young city. They vacate lots, settle the issue when buildings are worth too much to tear down, but really are in the way, and almost unsalable." He suggests that his own board may profitably consider if they can not afresh coordinate their entire Asiatic work.

MISCELLANEOUS MENTION.

If this is profitable for one board it may be for others, for one board cannot do all it ought without taking into account correlation with the work of others.

Missionary boards have done something of this from time to time. The American Board made over its Bulgaria Mission, north of the Danube, perhaps not with satisfactory results, to the Methodist Episcopal Church. The Methodist Episcopal Church made over to the British Wesleyans its inspiring and successful work among the soldiers of the Italian army. It cost a twinge in the home church to part with what had been the subject of a good deal of missionary platform oratory in America. The Wesleyan Methodists have within four years made over to the American Methodists, their work in Germany, on which they had spent many thousands of dollars, not because it was not successful in their hands, but that there might be only one Methodism in Germany.

Providence is here and there wresting mission work from one society and giving it to another. The nations are growing jealous of the influence of languages. Dr. Warneck is reported to have said that in England and America the revised reading of the Gospel is, "Go into the world and teach—English." The French on the west coast of Africa and in Madagascar, have made the palimpsest to read, "French." The necessity developed the opportunity for the cooperation between the English and French evangelical missionary societies and the transfer of work. The Nicaragua command for exclusive use of Spanish in schools may require temporary brotherliness from some Spanish-speaking missions to the Moravians. These things have only welded evangelical missions.

When the American Methodists first entered India, they practically let Alexander Duff decide where they should locate. They have gone wide afield since then, much as Dr. Edwards says, like making "additions," the parts that have been added being "remedial, adjustive, and often with the immediate aim of obviating embarrassments and inconveniences." There are missions of other boards that are in like case.

To our way of thinking, those persons miss the crucial point who think that it is theologies that keep the churches from cooperation. The real crux lies in the *treasuries*. It is not easy to keep aflame the zeal of contributors for joint operations. Many branches of the work are tied historically with special contributors or local societies who have nurtured them for years. The financial is the most serious question in the attempt at practical redistribution of work and readjustment for denominational cooperation. It remains to see whether the constituency of the societies are even yet intelligent enough, and self-denying enough, to sustain any considerable readjustment. Dr. Edwards thinks they are. "The one great condition," he says, "for obtaining money from the home church, is the positive assurance that money is being used just where it will do the most Divine good." That is broad and business-like, if only it is true that the churches are up to that level now.

THE WONDERFUL STORY OF BANZA MANTEKE—II.

BY REV. HENRY RICHARDS.

Missionary of the American Baptist Missionary Union.

When I began to translate Luke's Gospel I told them, "We white people have thousands of books, some good and some bad, and I have a perfect right to accept or to reject anything I like in them. But it is different with this book. This is God's book—not the white man's book. It is God's letter to the world, and every word in it is true." Now the people were not only thieves, but notorious beggars. They would ask for anything they saw—my only blanket, my only plate, my only knife—anything. I refused to give them these things, saying, "No; I am a white man; I can't do without them." But when they saw me write a note, and send a porter down to the other station, and saw the things brought back, they thought, "All the white man has to do is to write a book, and send a man down, and up the things come. Isn't he mean not to give the things to us? If he won't give them to us we will steal them." They told me afterward that they thought all our things came from the sea.

"GIVE TO EVERY MAN THAT ASKETH OF THEE."

When I came to the sixth chapter of Luke and the thirtieth verse, "Give to every man that asketh of thee," I thought, "What shall I do with a verse like that among these people?" I dismissed the man who was helping me translate, and went into my room to pray about it. If I lived that, the people would take all that I had, and I should starve. Then the thought came, "Why not pass over that verse?" But my conscience said, "No, that is not right. If you can not live this Gospel, you have no business preaching it." A happy thought came to me just as the people were waiting for me to come. I would begin again. So I said to the people, "We will begin with Luke's Gospel again." That gave me time for consideration and prayer. I went to one commentary to see what it said about this verse, and found nothing at all. Another said something like this: "This verse can not be taken literally. What it means is that we must be kind and generous, and give to those whom we know to be in real need. We are to use our common sense. If we gave to everybody indiscriminately, we would encourage idleness and drunkenness—in fact, we would do a great deal of harm." "But," I thought, "if that is what Jesus meant, why did He not say so? He was not an uneducated man who could not express His thoughts correctly. If we are to interpret Scripture in that way, we can take any doctrine or ism we like out of it."

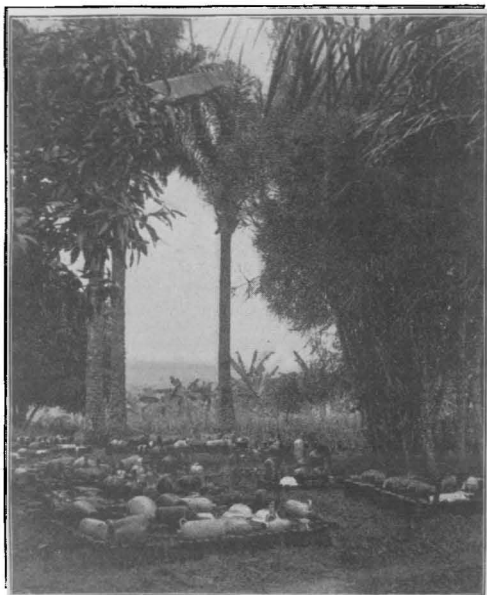
After a fortnight's consideration I came to the conclusion that the Lord meant just what He said, and I determined to read it to the peo-

ple. Of course, I had to make a confession, and that was rather humiliating to a missionary who went to teach heathen; but it does not do any harm to be humbled. So I said to my congregation, "Now God has set before us in His Word a very high standard. It will take me a whole lifetime to live up to it, but I intend, by the grace of God, to live what I preach to you." I then read to them the text, and said, "God means what He says." The people all over the congregation began to smile. I did not interpret the text, but they did. They understood it if the man who wrote the commentary did not.

When I had finished preaching they came up and began to ask for some things. One said, "Give me a piece of soap;" another wanted a reel of cotton, another a piece of cloth—and so on. I gave them the things they asked for, but there was one consolation; I had very few things there. Next day I had a much larger congregation—if you do not believe it, try that plan and see—and when I had finished preaching, they began to beg in the same way. This went on for a day or two, and I wondered if I would be able to live up to that standard after all. What if they came into my bedroom and took everything? Still I could not see that the text meant anything else than what it said.

One day the people were waiting, and as I looked at them from behind the curtain of my bedroom, I saw them showing each other the things I had given them the day before. One man said, "I am going to ask for that to-day." But the chief's son, who was among them, said, "You mustn't ask that white man for anything more. He will give all he has. If you want anything more now you must buy it." When I had finished preaching, not one of them asked for a thing, and they very rarely begged for anything after that.

When our work had extended, a missionary came up from the other



AFRICAN GRAVES NEAR THE KONGO.

The natives have the custom of putting on their graves their idols and fetishes. Here may be seen the cause of many deaths and the objects of worship—rum bottles and jugs from England and America.

station and asked how it all began. I told him my experience and he said, "Do you take that text literally?" "Certainly," I said; "I have never been able to see the figure. Can you?" "Well," he said, "these people know you. You have lived here seven years, but if you would come to Mpalabala they would ask for your house and you would have to live in the grass." I went down a short time after this and stayed for a fortnight, and no one asked for a thing, altho I knew from previous experience that they were great beggars.

People have said to me, "When you go to England you will not be able to live up to that text." But that was in 1886, and I have found no difficulty in living it in England and in America; and if I only gave when I was asked, I would give very little. Since I began this I have never, to my knowledge, had a man come to me for money to buy strong drink. When I go into a degraded district and see tramps about me, I pray, "Now, Lord, if you don't wish me to give to them, don't let them ask;" and I believe that if they ask, the Lord has allowed them to come to me. We have no right to put in any "ifs" and "buts." God is always giving. Jesus gave Himself, gave His life. I think I am beginning to understand the real meaning of that text. One might give material things and not obey the spirit of the text at all. If we have knowledge, if we have the Gospel, we are to give. "Freely ye have received, freely give." The Christian life is a life of giving. Jesus means us to give in its fullest extent, even to our life, if necessary.

PREACHING CHRIST CRUCIFIED.

I went on with the translation of Luke until I came to the account of the crucifixion of our Lord. I shall never forget the effect of that in the chief's town. After reading the account I said, "Now it comes to this. I have talked to you about this loving One, who always went about doing good, and never did any wrong. Even Pilate said, 'I find no fault in Him.' But there He is dying on the cross for your sins and for mine. Do not tell me that you have not sinned. While the Scribes and Pharisees are scoffing at Him, and the soldiers who nailed Him to the cross are mocking Him, and the chief is reviling Him, listen to what He says, 'Father, forgive them, for they know not what they do.' Did you ever hear anything like that?" The people seemed electrified. No one spoke; and I should not have been at all surprised if they had said, "We believe." But they did not move, and I left them deeply impressed. I went to another town, and read the same account, and saw the same impression. Now I understood what Jesus meant when He said, "And I, if I be lifted up, will draw all men unto Me." I now knew why Paul said, "I determined to know nothing among you, save Jesus, and Him crucified."

One day, when I had finished, the man who had helped me in

translation got up and spoke to the people for the first time. He said, "Now, this white man has been here a long time, and the words he has spoken are true words, and yet you do not believe." "You are a strange man," I thought; "you do not believe yourself." Previous to this, when the man was helping me with the translation, he would sometimes say, "I believe," but I saw no change in his life. I would say, "No, Lutete; a Christian means one who lives a Christian life; and you keep your fetishes and charms, and go on with your ways the same as ever." But this day, as we were going through the wood he began to sing one of our hymns. I turned around, and we met each other face to face; and he said to me, "I do believe those words. I do believe Jesus has forgiven my sins. I believe He has given me life, and I am so joyful here, pointing to his heart." I could see from the man's countenance that he was a saved man. I said, "Give me your hand, Lutete." I gave him the name Barnaba (Barnabas), for he was a "son of consolation" to me. That man was *the first convert after seven years of work*. He went to his town, and told his people that he was a Christian; but his wife, and children, and his people, all turned against him, and the men bound themselves together to poison him; and so he had to leave his town, and put a little house outside the mission station. He went with me to the towns and told the people what the Lord had done for him.

CONVERSION OF THE CHIEF'S SON.

One day, when I had finished preaching at the station, the chief's son—the one who told the people not to beg any more—remained behind after the others had gone, and said, "Can you help me?" pointing to his swollen face. He had been to all the witch doctors he knew, and had tried all the idols and charms, but got no better, tho he had spent all that he had. I said, "Let me look in your mouth." I looked in his mouth and saw that he had decayed teeth. I extracted them, and he felt better. He went home and put his idols away in the grass. He said afterward, "When I went to sleep that night, I trembled as I lay down, because they tell us that if we offend the charms, the spirits and witches will come, and we will die. Tho I did not believe that, yet I feared." In the morning he did not find himself dead, so he went and put his idols farther away in the grass; and as nothing happened, he entirely lost faith in them. One day, when I had finished preaching, he remained to talk with me. I told him to give his heart to Jesus. He thought I meant he must give his physical heart, and did not know how. The next day he remained behind, and I explained to him what I meant. Then I took him into my room, and said, "Let us kneel down and pray." After I had prayed, I said to him, "Now you pray." He prayed, and gave his heart to God. He went to his town with me, and told his people that

he no longer believed in idols and charms, but that he was a Christian. His father and all his people became very angry, called him all the names they could think of, and said he was a traitor, who wanted to bewitch them and kill them. It was all very well to listen to what the white man said; but to say that all their customs that they had inherited from their forefathers were nothing but an illusion, that was more than they could bear. Before he had been honored; now he was hated. So he had to leave his town, and put up a house beside Lutete's.

Another man came one day, and brought his charms and put them on the table, saying he wanted no more of those things. He spoke in quite a savage way. I reminded him that he would have to come as a little child. But he was in real earnest, and after I had pointed out the way of salvation, he gave his heart to the Lord, and remained faithful and won many souls. The next convert came down and said that he had not been able to rest, because he had been thinking over all the bad things he ever did. He wanted to know if Jesus would forgive him. I said, "Yes; it is His business to forgive sins." Then and there he knelt down and gave his heart to the Lord. He has remained faithful ever since, and is now an ordained native pastor, and has about a hundred Christians under him. He goes into the villages, among the people who can not come to the station, and baptizes those who are ready for baptism, and sits at the Lord's table with the believers in those outlying places, when the missionary can not go to them.

This went on until there were ten converts—fine young men. Then I thought it was time to shut up the station and go about preaching in the villages all day long. There was quite a stir in the district, and the people came to the station in such numbers that we could not go out into the towns much. They came in the morning before we were up, some of them saying that they could not sleep because of thinking of their evil deeds. Ah, that was the Spirit at work. The Gospel was indeed proving the power of God unto salvation to every one that believeth. The law does not convict of sin. "By the law is the knowledge of sin"; but "when the Spirit of Truth is come, He shall convict the world of sin." The Scribes and Pharisees had knowledge of sin, but did they feel that they were sinners? "This man receiveth sinners and eateth with them," they said. Evidently they thought they were not sinners. It is the Spirit's work to convict of sin when Jesus and Him crucified is preached. The attraction of the cross is the greatest power on earth.

I organized two preaching services a day, morning and evening, and inquiry meetings all day long. You might have seen large groups of inquirers, with our first converts in the center, trying to teach them the way of life. This continued until hundreds left

heathenism and became followers of Christ. Those people who had not known about sin now knew that they were sinners.

The Gospel is now being preached within a radius of thirty miles. At our station during the last year we had three hundred and thirty-nine converts, and at another station over four hundred. Altogether in our mission over nine hundred and fifty were baptized last year, and we do not baptize without probation. To-day there are one thousand five hundred church members at our station, two thousand persons have been baptized, and we have fifty preachers and teachers at work. We have a training-school for preachers and teachers carried on nine months in the year. There are twenty-five out-stations, about thirty schools, and a large medical practise and hospitals. Our



A BAPTISMAL SERVICE IN THE WOODS, BANZA MANTEKE.

object is to organize self-supporting and self-extending churches. The people, poor as they are, last year gave eight hundred and forty-four dollars toward the work, which is sufficient to support all the native preachers in charge of Christian congregations. Of course, the schools are not self-supporting, as the children have nothing to pay, and the work of sending out preachers must be kept up, for of course the heathen will not support them. But so far as our work among Christians is concerned, it is self-supporting.

I like to think of the promise in Daniel, which is yet to be fulfilled:

And there was given to Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting kingdom, which shall not pass away, and His kingdom, that which shall not be destroyed,

THE FOURTH ZIONIST CONGRESS AT LONDON.

BY ARTHUR W. PAYNE, LONDON.

"Zionism" expresses the burning desire and determined effort on the part of a vast number of Jews of all lands, in hearty unison to obtain Palestine for their home, and Jerusalem for their capital, and to restart their national life as speedily as possible. The rapid growth of the movement, and its unquestionable expansion in the immediate future, recall to mind the words of the prophet Isaiah, repeated by the apostle Paul: "There shall come out of *Zion* the Deliverer, He shall turn away ungodliness from Jacob;" also, the significant statement of our Savior that when they see the fig-tree (a type of Israel as a nation) shooting forth her leaves, His disciples are to "lift up their heads," for then their "redemption draweth nigh."

1. We note first, *the character and circumstances of this Congress*. This shaking among the dry bones and their coming together, bone to his bone, is only a national and political movement, and has not at present necessarily, if at all, a religious or spiritual meaning; truly "there is no breath in them." Yet, in the central city of the British empire, the capital of the world, on the eve of the twentieth century, Jehovah, who had millenniums ago declared: "*I will open your graves*," permits representatives of His people, Israel, to congregate in what has been called the finest auditorium in London—the Queen's Hall, Langham Place, W.—to proclaim through speech and through the press, before the civilized world, their soul-stirring ideal.

On entering the building on the first day of the congress, one was struck with the fact that it was the "Victorian age" which witnessed such an assemblage; for, in the center of the platform, out of the midst of ferns and palms, rose a lifelike bust of Her Majesty, the queen. Hanging from the organ and the galleries, were seen banners and flags of the various London and Provincial Zionist societies, in blue and white, with mottoes in Hebrew, and decorated with twelve stars, emblematic of the whole house of Israel, and also a symbol strangely suggesting the Trinity. There was a crowd of foreigners, mostly of Oriental type of features; a mixed company of old and young, rich and poor (tho this is an organization of the masses rather than of the classes), cultured and unrefined Jews, male and female, conversing in the most emphatic and excited manner, and in various languages. In the area of the building were gathered four hundred delegates, deputed to represent Europe, Asia, Africa, America, and Australia, Russians and English sitting side by side, while, next to the large group of reporters, were a number of lady representatives.

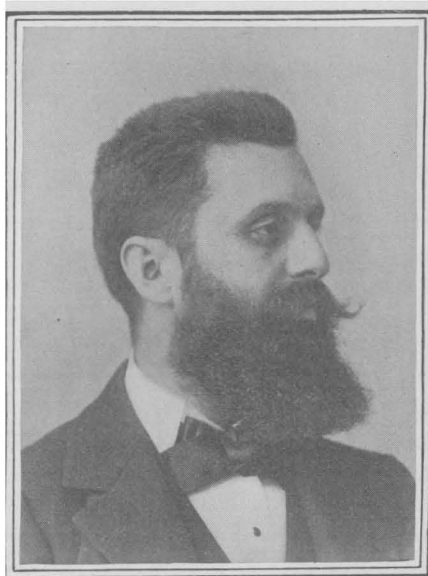
About 10.30 A.M. on Monday, August 13, a bell rang, and the confusion was hushed as the crowd took seats. Shortly Dr. Theodore

Herzl, the "Moses" of this proposed latter-day exodus, stepped on the platform followed by Dr. Max Nordau (who, like a second Aaron, is the chief speaker), accompanied by many other Jewish celebrities. The enthusiastic reception given to these leaders surpassed description, and as the president delivered his opening address, and Dr. Nordau followed speaking on the "general position of the Jews," each sentence was listened to with intense alertness. The solemn and vivid review of the Jewish disabilities throughout the world, evoked naturally more tears than cheers; and at times, as Dr. Nordau depicted the terrible hardships of his Rumanian brethren, one vast sob seemed to rise from the great audience.

THE MEANING OF THE MOVEMENT.

2. We notice next, *the "morale" or momentous meaning of this movement.* God and the Scriptures are not given a primary, or perhaps even secondary place in connection with these Zionist congresses, though there had been more acknowledgment of Him and of His prophets in the last assembly than in the three previous gatherings in Basel. On the Jewish sabbath preceding this congress, a service was held in the synagogue, Gt. St. Helen's, where Rev. S. Levy, B.A., preached from Isaiah 40:1: "Comfort ye, comfort ye, my people," and, while lamenting that the immediate future seems to cast shadows upon the Jews, he said it was a happy thought that the congress should be held in the week immediately following the Sabbath of Comfort and that the delegates should on that sabbath attend divine service; and, while quoting the Hebrew saying, "It may not be thy fate to complete the work, neither art thou free to desist from it;" he declared "the present congress to be probably the first real reunion of the scattered members of the House of Israel ever witnessed in England."

On Saturday evening, that great center of Christian mission work in the East End of London, Charrington's Hall, was the scene of an immense concourse of Zionists, so enthusiastic that, as it was said, to



THEODORE HERZL.

Founder and President of the Zionist Movement.

calm them was like putting out a fire. Mr. J. Goldsmith sang a solo, "Blessed is He that cometh;" and Mr. Israel Zangwill, the "Charles Dickens" of the Ghetto, in supporting the resolution, praying for the blessing of the Almighty on the proceedings of the Congress, declared that the movement was as much a problem to give an ideal to the rich as to give bread to the poor. Dr. Herzl said that when Jerusalem was destroyed the Torah (the copy of the Law) was placed in a coffin and buried outside the city walls, and this coffin was compared to Judaism. This was his reply, "They had now to open the coffin and breathe new life into *Judaism*, and return to their country." Dr. Max Nordau said he could best illustrate the position of affairs caused through the Anti-Semitic spirit of Europe by the case of a man traveling on an ocean liner, who after some days, approached the captain and asked for a berth—"Go sleep where you have slept the past four days." "Impossible," was the reply, "I slept on a sick man, and now the man is recovered and won't stand it." The wave of nationalism sweeping over the Jews had aroused latent hatred against them, and they were reduced to starvation unless they would become again agriculturists and industrialists; so they had now Hobson's choice, either Zionism or death.

At the official reception the delegates drank to each other's health in Palestinian wine, and drank to the return to Palestine, while, at their social gatherings "Rule Britannia" and "God Save the Queen" were sung. Dr. Herzl said to the Congress, "England, great free England, commanding all the seas, will understand our aims." What, if the British nation as representing "the isles and the ships of Tarshish" (Isaiah 60), should yet help on this movement by sending back the Jews in her ocean liners to their homeland! The situation is becoming so grave that something must be done shortly, for as Dr. Nordau declared, "Anti-Semitism, which, according to the smiling assurances of the heads of the committees of the Jewish people, is only an ugly and passing fashion of the day, spreads to all parts of the world like a prairie fire, which rages the more as the circle widens." In Bohemia quite recently a Jew was actually condemned to death on the charge of having committed a ritual murder, and in the Czech districts Jews are greeted in the streets with the signs of throat-cutting. In France the "Universal Anti-Semitic League" has been formed, at present composed of members from France, Germany, Austria, Italy, Russia, and Spain, and its one object is to get rid of the Jews. Dr. Nordau says, "Jews are to be placed in a position compared to which that of the gipsies and even of the lepers in the middle ages was resplendent; and the pleasant hope is expressed that placed in such a position, even the wiry Jews will, with the exception of a few, be in one generation destroyed both body and soul." How near the day of Jacob's trouble seems to be! The callous spirit of

the European nation toward the sufferings of this people was well illustrated by the Afghan fable: "A fox fell into a lake. In his fear of a violent death, he called out, 'Wo, the world is coming to an end!' A peasant standing on the bank, who heard him, smilingly replied, 'You are mistaken, friend, for the world is not coming to an end; I only see that a fox is being drowned.'"

Dr. Nordau, in his powerful peroration implored through the assembly, the wealthier portion of the Jewish community to work with them to conquer a home for the Jewish people. "You are able to do it," he said, "you have only to will. You have the millions; you have the connections; you have the influence; and you have the experience of great undertakings. Do for your own people a thousandth part of what you have done for all other nations."

Mr. L. J. Greenberg, representing England, and speaking on the status of the Jews in this land, gave two causes for the happy position of his people here, one economic, and one religious; first, free trade, and second, the Holy Scriptures. He said, "In no European country to-day is the Bible so entirely part and parcel of life as among large sections of the English people. Those who laid the foundations of Bible literature, and preserved it through ages of moral darkness and ignorance—guarded it with their life's blood—are not likely to suffer persecution at the hands of those to whom the Bible is a cherished, a precious, and a sacred heritage." Yet, toward the close of this address, he spoke of the "perversions" of Jews to Christianity, and complained of the lavish expenditure employed "to make bad Jews worse Christians." The veil is still upon the heart of Israel; may it soon be taken away!

OPPORTUNITIES FOR PREACHING THE GOSPEL.

3. We note the opportunities afforded of offering the Gospel at the gatherings. Those who know the close connection between the land, the Book, the people, and their Lord, are only sadly certain that there can be no true safety or lasting satisfaction for the Jews in Jerusalem, apart from the salvation and presence of their Messiah. It was with the object of discreetly emphasizing this fact that lectures on the Holy Land, illustrated by beautiful paintings, were given by Rev. J. Neil, M.A., ex-chaplain to the Bishop of Jerusalem, and lantern views were shown by Rev. Samuel J. Wilkinson, of the Mildmay Mission to the Jews. These meetings, held twice a day, were largely attended, and afterward opportunity offered for personal contact and conversation with those present. Models of the Tabernacle and the temples of Solomon and Herod were also on view, and specimens of the flora and fauna, and other products of Palestine, as well as illustrations of the customs and costumes of the East. Here friends of Israel, such as Rev. Jas. Sprunt, had opportunities of helpful intercourse with interested groups of Jews or individuals.

Rev. Marcus Bergmann, the translator of the Old and New Testament into "Yiddish" (the colloquial language of so many) distributed many copies of the Scriptures, which were most eagerly received, specially by the bright little Jewish children.

Open-air meetings were held, and from the steps of the Rev. F. S. Webster's church, All Souls, Langham Place, addresses were given in German, Yiddish, and English by Hebrew Christians and others, interspersed with the singing of Gospel songs. There was open opposition on the part of the more bigoted Jews. Yet it can hardly be doubted that a deep spiritual impression was made upon many by the preached and printed Word of God.

How great a debt Christendom owes to the Jews, through whom came originally the Scriptures, for "to them were committed the oracles of God," and from them first shone forth the light of Gospel truth. "Salvation is of the Jews," and most of all Jesus, the Lord Himself, was a Jew, and was crucified for the Jews, and will yet be crowned as the King of the Jews. The Gospel is still "the power of God unto salvation to every one that believeth, *to the Jew first*, and also to the Gentile." This was the order of the Pentecostal age, and even of the apostle to the *Gentiles* Himself, who reminds fellow-believers that, through their mercy, Israel is to obtain mercy.

We believe the recognition of the position of Israel and her King is the secret of successful mission work as well as the key to the mysteries of the history and prophecy of Holy Scripture. Professor Kennedy, D.D., of the Church of Scotland, speaking at the S. V. M. U. Conference, 1900, declared that every student of Jewish history and life is ready to acknowledge that many of the more unlovely traits in the character of the typical Jew to-day are the products of centuries of oppression and repression on the part of Christian Europe, and he reminded us that probably nine-tenths at least of modern Jewry hold fast to the twelfth article of their creed: "I believe with a perfect faith, that the Messiah will come; and altho His coming be delayed, I will await His speedy appearance." "Next year at Jerusalem" is the hopeful note with which they close their most solemn services; but, apart from individual repentance toward God and faith in our Lord Jesus Christ, there will be no true and permanent success in their Zionist movement. May the curse they called down on themselves, "His blood be upon us and upon our children," be speedily turned into a blessing.

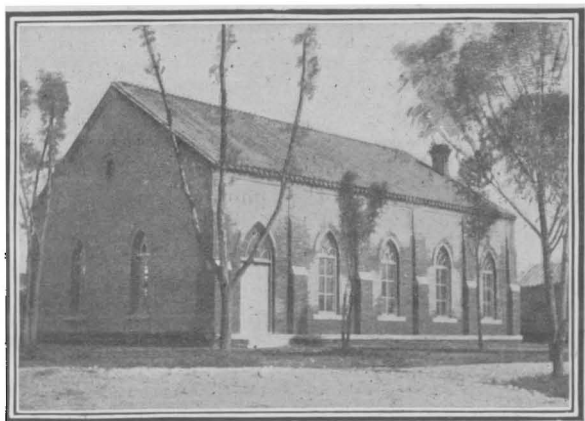
Jerusalem ! Jerusalem !
Until thou turn again
And seek with penitence of heart
The Lamb thy sons have slain;
Till to the Savior of mankind,
Thou humbly bow the knee;
Jerusalem ! Jerusalem !
Our tears shall flow for thee.

CHURCH BURNING IN CHINA.

BY PROF. ISAAC TAYLOR HEADLAND, PEKING UNIVERSITY.

Wednesday night of June 13th witnessed the destruction of church and mission property which it has taken fifty years to accumulate. Five days before, on June 8th, all the missionaries from the more remote parts of the city of Peking, because of the rapid development of the Boxer troubles, and the orders of their various ministers, had fled for safety to the Methodist compound, which is within a half mile of the nearest legation, and within three-quarters of a mile of the British and American.

They began at once to fortify themselves by bricking up all the gateways to this compound, digging ditches, and stretching barbed wire fences around within a few feet of the wall, cutting loopholes in the upper part of the large church, and gathering into this building all such provisions, stores, and clothing, as a siege might demand. This compound is the largest in the city, containing six dwellings, one



METHODIST CHURCH AT TSUN-HUA, CHINA.
This is one of the buildings reported destroyed.

hospital and dispensary, one large school building, together with a large number of dormitories and native residences, an electric-light plant, and the church, which cost \$12,000. The seating capacity of the church is two thousand, divided by rolling screens into main auditorium and Sunday-school room. There is probably no better built church in China. The outside is of pressed brick, built without mortar, with imitation stained glass windows, corrugated iron roof, the latest style of chair seating, decorated with elaborately carved Chinese mottoes in black and gold, finished in natural wood with board ceiling. It is furnished with electric light as well as oil chandeliers, and in every way forms a most attractive church-home.

Just three months before the Boxer troubles began in Peking a most gracious revival service was held in this church, in which all the missions of Peking and T'ung Chou joined. At this service there was a regular congregation of eight hundred. Every evening, kneeling

around the platform, the altar, and the first two rows of seats, were from one hundred and sixty to one hundred and seventy-five seekers, among whom were two Buddhist priests, old men and women of seventy and boys and girls of ten or twelve. All knelt at the close of the exhortation, and did not arise until the close of the meeting. All over the house they were kneeling two and two, a Christian and a heathen, and from that vast audience went up one chorus of prayer from the beginning to the close.

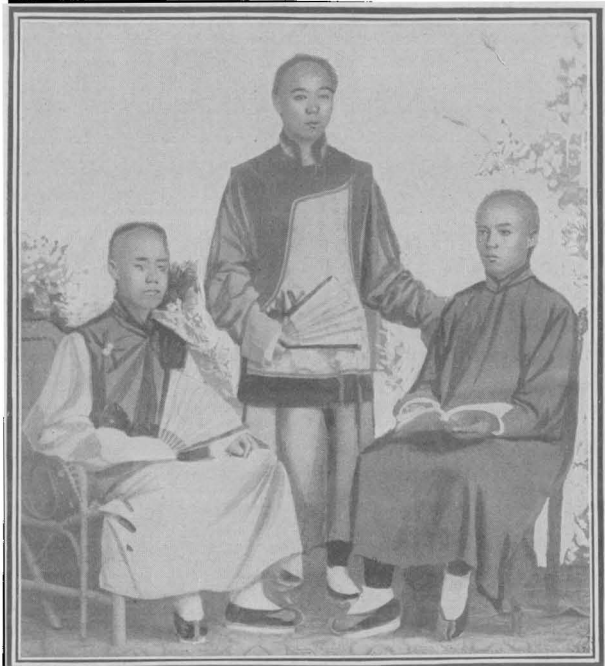
In this church there is a Christian Sunday-school of about eight hundred, and a heathen Sunday-school in the afternoon which sometimes reaches fifteen hundred, composed entirely of street waifs and their parents and friends. It is the church-home of more than three hundred students, boys and girls, and from it has gone out as graduates of the Peking University, twenty-eight young men, twenty of whom are preaching the Gospel, or teaching, on salaries from one-third to one-tenth what they could be getting in business. Some of these are having seventy-five to one hundred and twenty baptisms a year. One of these young men during the recent siege was shot through the head and killed instantly. When the one hundred girls of the Girls' High School were shut up in this church, they went to their teacher, who was worrying about them, and told her not to do so, saying, "If we must die, how nice it will be for one hundred of us all to go to heaven together."

Rev. Courteney H. Fenn, of the American Presbyterian Mission, writes that on the evening of June 13th, as they came out from supper, they noticed the street chapel belonging to this mission, about two hundred yards from this large church, going up in flames. This chapel is also new. For many years the mission had applied to the board for a new chapel, but every year it was "cut out." Rev. J. F. Hayner was so enthusiastic in his desire for a new chapel, and so earnest in his work as a preacher, that Miss Douw, a lady who supports an entire mission at her own expense, gave him 1,000 taëls (ounces of silver) to build this chapel.

While it was building, one of the student graduates, already mentioned, who had given up a salary of fifty ounces of silver a month, and was preaching for ten, gave up that ten ounces, preached for nothing, taught English for a living, and during his first year teaching English he gave ten ounces toward the building of this chapel, ten ounces more toward the building of a dispensary in connection with the only chapel in the southern city, and collected two hundred ounces more from outside friendly officials, and completed the building of the dispensary. And these are two of the chapels and dispensaries which are burned to the ground. Self-sacrifice was represented by every brick and by every ounce of mortar that was in the walls of those buildings. The young man who was pastor of this street chapel

gave up an offer of forty dollars a month when he graduated, and began preaching for two dollars and seventy-five cents, and the young man who was pastor of the south city chapel, the only Christian chapel in a city of nearly a half million inhabitants, gave up an offer of one thousand dollars a year, and began preaching for eighty-four dollars a year, and out of that gave enough to support a student in the university.

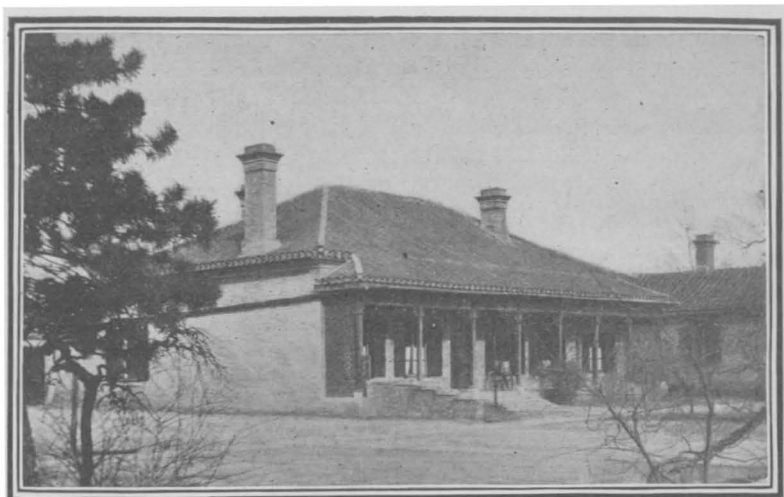
As the missionaries from the various other missions sat on the roof of this large, fine church in the Methodist mission and looked to the north, north-west, and west, and toward the very center of the city, they could see their churches and their homes blaze up furiously for a few hours, and then die down to a dull glow. All their possessions, all the keepsakes of dear ones, were destroyed by the fire. Churches



GRADUATES FROM THE PEKING UNIVERSITY.

which had been built with the pennies of Sunday-school children throughout the English-speaking world, with the rich man's liberality and the widow's mite, were alike destroyed, and self-denying, self-sacrificing natives who had endured lifelong persecutions for faith's sake, were ruthlessly murdered. The next few days were among the saddest, perhaps, Peking has ever known. There came to the compound where the missionaries were gathered parents without children, children without parents, wives without husbands, and husbands without wives, and many of those who found not their loved ones already there, returned to the places of destruction to search for them, dead or alive.

In the Presbyterian mission were two well-equipped hospitals, one for women and one for men, built up both of them very largely by the liberality of Dr. B. C. Atterbury, who spent many years of his life



HOUSE OF A MISSIONARY OF THE AMERICAN BOARD IN PEKING (DESTROYED).

there, and thousands of dollars of his fortune. There was a boys' and a girls' school in which bright intelligent young men and women were preparing for a life-work of self-sacrifice, like those we have already named. There were also in some of the store-rooms all the earthly possessions of some families, who, having spent their ten years in faithful service in China, had come to the homeland for a year's rest, or because of broken health, and there were keepsakes given to the missionaries by some of their college friends in Vassar, or Princeton, Hamilton, Washington and Jefferson, or Rush, for most of them were graduates of these institutions.

At the American Board compound there was gathered all the material for the building of a church similar to that in which the missionaries were gathered. For years the old chapel had been too small, and they had just secured funds and purchased brick and lime, wood and iron, to build a new church. The foundations had already been laid and the walls built, but the structure was not yet completed. In that compound there was also a large printing-press which sent out hundreds of thousands of pages of Christian literature annually, and connected with it was the Bible Society where the emperor sent five years ago to "buy the kind of Bibles that were being sold to his people." There was a bookstore in which His Majesty had purchased other Christian books; there was a hospital and dispensary, and homes of both the families of the American Board representatives and those of the Woman's Board, and finally there was the Bridgeman School for girls, from which have gone out educated young women, who, with the graduates of the North China College, have established homes which are to the ordinary home of the heathen what an arc light is to a tallow dip.

At the London mission of both the east and west side of the city there are churches, hospitals, and dispensaries, and boys' and girls' schools. The dispensary and hospital at this mission are liberally subscribed to by the diplomatic circles in Peking and by the pro-foreign officials, and from it physicians have been invited into the forbidden city to perform operations on some of the favored eunuchs. From it have gone out men who have prepared medical works which were purchased by the emperor in his search for foreign books, and in its chapels has been done some of the most devoted street chapel preaching that has been done anywhere in China.

Miss Douw's mission on the west side was supported entirely by her own private fortune, and was doing a most beneficent work among the women.

The South Cathedral (Roman Catholic) was erected at a cost of eighty thousand dollars, and the East Cathedral at a cost of sixty thousand dollars, to say nothing of the hospitals, dispensaries, orphanages, and schools that were connected with them.

The S. P. G. Mission, three of whose members have been murdered by the Boxers, was in the west city, and was well equipped with church, school, hospital, and homes. Near it was the International Institute, presided over by the Rev. Gilbert Reid, whom I have known to live on ten cents a day in his efforts to economize that he might realize his hopes for a "mission to the higher classes." All of these, together with all shops and stores which had anything to do with foreigners or



SLEEPER DAVIS MEMORIAL HOSPITAL, PEKING.

Hospital for women and children includes waiting rooms, dispensary, operating rooms, and surgical and special wards. Reported destroyed.

which kept foreign goods, were burned, showing the magnitude of the Boxers' plan to rid the country of every trace of the foreign devil and his wares.

It is impossible to describe in detail the property scattered throughout these two northeastern provinces which has been destroyed—the great college building at T'ung Chou, one of the finest buildings in China, Durbin Hall in Peking, in which there was a valuable library, all the mission buildings, houses, hospitals, and dispensaries in T'ung Chou, the valuable property at Tsun-hua, one hundred miles east of Peking, where there are four residences, a large girls' school, a hospital and dispensary, and two chapels, all are destroyed. Throughout all the country villages the chapels have been destroyed and the Christians massacred. The summer resorts at the western hills, fifteen miles west of Peking, and all the houses and the large hall at the newly opened summer resort at Pei Tai Ho on the seashore, near Shanhai-kuan, have likewise been looted and destroyed. Why? Because a superstitious secret society took it into their heads to rid the country of foreigners, and a foolish conservative party with an ambitious woman at its head encouraged them to do so.

It appears from the most reliable evidence now at hand, that almost all the property of foreigners in the provinces of Shantung and Chihli, situated in country places, or remote from the foreign settlements in the cities, has been destroyed. The property of the American Board at T'ung Chou was all destroyed, except a small street chapel, and that proved to be a rented building. In Peking nothing was left. At Wei Hsien in Shantung, one church, six dwellings, boys' and girls' boarding schools, and most of the hospital were all destroyed. At I-Chou fu the latest reports indicate that the place has been looted but not burned. At Pao-Ting fu letters discovered in the viceroy's yamen in Tientsin said that the property had all been destroyed. It appears from the conduct of the Boxers in T'ung Chou, and from the fact that the rooms of Mr. Pethick, private secretary of Li Hung Chang in Peking, were found just as he left them, the remains of his lunch still on the table, that the Boxers were well instructed as to which was foreign property and which was not, and all Chinese property which had been used by foreigners, was not destroyed.

IN THE HEART OF BRAZIL.

BY JAMES A. GRAHAM, M.D.

Among the many almost unknown tribes of aborigines, practically lost to sight and forgotten, in the vast regions of interior Brazil, are the Carao Indians, who inhabit the forest land on the banks of the Manoel Aves Pequena River, a tributary of the Tocantins. Fifty years ago the tribe was settled on the Rio Somno in charge of a friar, into

whose hands their education had been committed by the imperial government. They remained under his care for some years, but withdrew into the forest when their chiefs saw the evil effects which resulted among their people from contact with the whites. A pioneering expedition has just been made to their headquarters by James A. Graham, M.D., of the South American Evangelical Mission, and the following account of his visit to them is full of interest.*

We neared the Indian encampment, which had been our goal, and in the distance heard the yelling and monotonous singing. We rode to the house of the capitão, and found the old man sleeping, but he awoke and greeted us. I think this is the ugliest man I ever saw. He is not a pure Indian, having some Negro blood; his hair in consequence, unlike the Indians', is stiff and frizzled. This, with a long pointed beard, one blind eye, and the other squinted, a broad face and a tall body, was indeed a picture, ugly enough, tho at the same time to some extent majestic. This man seems to have the village in thorough good order, and under discipline. As well as a heathen man knows how, he cautions the people not to steal, and seems to support justice to some degree. At first things did not look very welcome. The children and women were conspicuous by their absence, tho they later on appeared in great numbers; the men were nearly all painted and armed with clubs, guns, bows and arrows, etc.; they stood at some distance from us, and did not seem at all friendly, but after I had presented the chief with a large knife, and several of the others with smaller knives, they began to gain confidence, and were completely disarmed when I gave a spoonful of gunpowder to all the young men who dared to come for it, beads to the women, and fish-hooks to the boys. They then became very friendly, and soon we were the recipients of about a wagon load of bananas, peanuts, etc. The chief's son was very ill with fever, so I gave him some medicine, and then set out to visit the other sick people in the village, escorted by a guard of twelve naked Indians, armed with clubs, and marching in regular military style, headed by the chief and some other officials. Arriving at the sick people's doors, they would form line on either side, and let me pass in.

On returning to the chief's house, we had coffee with him, and talked, in Portuguese, far into the night, about God, and Jesus and His relation to God. I read a little to him from John's Gospel, and left a copy with him, telling him to ask anybody he might meet to read it to him. He was quite willing that we should start a school in his village, and that some one should come to teach the people about God and Heaven, only *he did not want a friar*. During this conversation, the chief explained that some people had told them we wanted to steal their children, and take them away to Carolina on pretense of

* The Secretary of the Mission, 58 Mount Pleasant, Liverpool, will be glad to give further information with regard to these Indians.

taking them to school, but that really we wanted to steal the children to take them away to England as slaves. Of course, he said, he did not believe this any more, and saying "good night," he retired behind a palm-leaf partition to rest. Outside the Indians continued dancing, and stamping on the ground to mark time to their chants, keeping up a constant rattling of their war rattles. At twelve o'clock everything was quiet, except for the occasional yell of the night sentinel, but by three o'clock in the morning the dancers were at work again, and continued this laborious exercise until the sun rose at six o'clock.

One thing of the previous evening amused me much; this was a whole household in tears; the tears fairly rolled down their cheeks while they wailed piteously, the women vigorously rubbing the side of their heads, and the men their foreheads. I asked why they wept, and was told that a child of the family had been lost for three days, but that now they had found him, and were weeping to show their joy at the lost being found. This incident gave me a text to tell about joy in Heaven over the lost ones coming home.

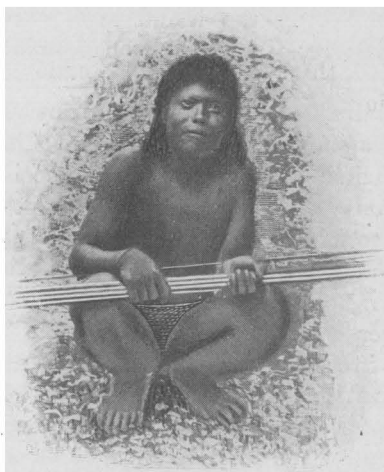
These children of the forest have one good trait, and that is love for their offspring, while the children have equal love for their parents. They never take delight in ill-treating a child, in fact, they say the spirit of an Indian must not be broken, but be always free and wild; hence parents refrain from chastising their children, and it was really touching to see how the sons of an aged sick Indian were concerned about their old father, and begged me to save him if I could. I am convinced these poor creatures have hearts which, if touched with God's Spirit, would simply blaze with love to Him. The Brazilians are cruel and hard-hearted, with an inhumanity that is scarcely credible, but I have much kindlier thoughts of these poor, naked, Indians.

This Caraoh tribe has three villages, called respectively (Portuguese), Serraina (Little Mountain); Gammelleira (the name of a tree); and Domeseilla (Dame or Virgin). We visited the largest, Serraina, which is composed of a large circle of twenty houses, but with a big space between each, and a wide, clear space in the middle. Every house contains a generation, not less than five families in each. The other two villages are smaller in point of size, tho I doubt if they are less numerous in population, as these people accommodate themselves to any kind of circumstance. Each village has a chief, to whom the Indians are responsible for conduct. This chief is despotic and all powerful, tho all of them recognize two revolutionists, who were prominent in the late local rebellion. They are much under the power of these two dangerous men, who are most bigoted Catholics, believing that to kill an enemy of the church is the same as killing a snake on Good Friday. I mention this, not to discourage work among the Indians, but to discourage any unsuitable worker coming out. Let

men come who know they are immortal till their work is done. Let them come, willing if need be, to live and die without seeing much visible fruit, as the amount of preliminary clearing of the ground, before much harvest can be seen, is great, very great indeed. I advise two men to come together, who know each other well.

The morning we left, the Indians were preparing for a great feast, and the chief warmly invited us to stay, but, of course, we could not, so the chief ordered them off in bands, some to fish, some to hunt, and some to gather forest fruits—the pilot declared some to steal, and all to beg. They had just received these instructions when another messenger called them together to see us off, also declaring that the Doctor did not eat farina and dried beef, hence eggs would be acceptable as a parting gift. As a result they came with their eggs, which turned out to be nearly all with chickens inside. This I learned was quite a compliment, as nearer to the present of a chicken than a fresh egg; the Indians eat them thus, and think them more “substantial.” We had mounted, when we were asked to name the chief’s grandson after me, in remembrance of the visit, so in the midst of the assembled villagers, I declared the boy’s name was James. This they all repeated, but the father protested it was not enough, so I added Alexander Graham, and rode off while they continued to shout “Farewell,” “Happiness,” “Return another time,” etc.

The Indians, to the number of twenty, have since returned my visit, bringing presents of bows and arrows, walking sticks, whistles, a war rattle, etc., etc. One of the chief’s sons conversed with me a good deal, and as far as I could judge, they have an idea of a Great Spirit whom they call “Putu.” They think he is angry when it thunders, but the idea of “Putu” loving them was new. The young Indian to whom I explained how much God loved them said, “Ah, we do not know this, but I want to know.” This young man and I became very friendly; he took great delight in teaching me the names of familiar objects in his native language, and used to say, “You teach me about ‘Putu,’ and I teach you about the Caraoah.” We long to see two young men established among these Indians; our hearts warm to them with real affection, yet clearly our principal work for the present is among the Brazilians.



CHARANTÉ INDIAN, BRAZIL.
From a photograph by Geo. R. Witte.

A BABEL OF TONGUES IN HAINAN.

BY REV. WILLIAM J. LEVERETT, NODOA, HAINAN, CHINA.

Missionary of the Presbyterian Board of Foreign Missions (North).

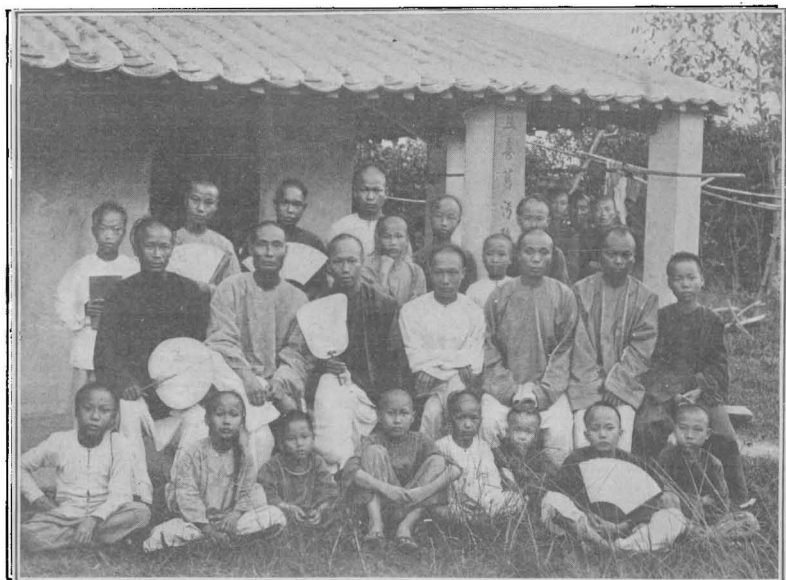
In the Chinese Empire, Province of Kuantung, there is a market town named Nodoa, in the northwest part of the Island of Hainan, which surely deserves to be called "a modern Babel," for within a radius of thirty miles there are at least eight different dialects or languages spoken. In this district there are, also, differences in the character of the people, differences in customs, and often differences in dress.

Taking the island as a whole, the language † of probably the majority of the people on Hainan is, with slight dialectic differences, what we call Hainanese. Hainanese is, in fact, the "Lingua Franca" of Hainan. Many hundred years ago Hainan was colonized by immigrants from the mainland of China, opposite Formosa, so that the Hainanese of the present time is nearer like the dialects spoken at Amoy and Swatow than of the people of any other part of China. To the south and west of Nodoa is a settlement of Hak-kas (language number 2) who came over from the mainland comparatively recently; in fact, they are still immigrating. The Basel Mission have a very successful work among the Hak-ka people in the northern part of the province, where they are said to number several millions. One custom in which the Hak-kas of Hainan differ from some of their neighbors is that they do not bind their girls' feet, except for a short time when they are about to be married. The people of Nodoa itself call their native speech Mandarin (language number 3). This language is spoken to the north and west of Nodoa, in the district city, and several large market towns, where, in some cases, it almost entirely excludes the Hainanese. Tradition says that this "Mandarin" was brought direct from Peking many years ago by the exiled poet-official Siu Dan-po and his followers. But whoever transplanted it from its far northern home, friends from the north, who have visited Nodoa, say that it has woefully departed from its pristine beauty. To the north of Nodoa there is a place where the people speak a dialect of the Cantonese (language number 4). They come from Kau-ciu, which is situated on the mainland, nearly half way from the Hainan Straits to Canton.

The Loi or Li, the aborigine of Hainan, talks an entirely different

† Several times, for convenience, I use the word *language* rather loosely, for, technically, however greatly they may differ from one another, the forms of speech of different parts of China are generally known as *dialects*, on account of the peculiar nature of the common written language. Properly, only three *languages* have been enumerated in my article, the Chinese, the Loi or Li, and the Miao-tse.—W. J. L.

language from the Chinese, and also from the Miau-tse or aborigines of the Chinese mainland. His words, and possibly also his disposition, are much more like the Siamese or Laos. We generally distinguish the Lois as "Wild Lois" and "Tame Lois." The Wild Lois, who inhabit the mountainous interior of the island, live a wild life, and are still in tribal relations. Tribe differs from tribe in dialect, in the pattern tattooed on the women, and, when they come up to market, in the style of coat and skirt they wear. The men, except for different modes of doing up their hair, behold each other on their native heath, differing only as God made them to differ. Without doubt, the Wild Lois, even within thirty miles of Nodoa, belong to several



TEACHERS AND SCHOLARS AT THE PRESBYTERIAN MISSION IN NODOA, HAINAN, CHINA.

Those seated in the middle row are a preacher, two teachers, and students.

different tribes, but from lack of certain knowledge on that point we will class them all together (language number 5).

The region inhabited by the Tame Lois lies to the north of the mountains and between them and the sea. Like the Chinese, they live in villages, cultivate the land, have prosperous market towns, and schools with scholars that have taken degrees in the prefectural and provincial examinations. The Tame Lois are known as Dam-ciu Lois, Lim-ko Lois, and King-toa Lois, so-called from the names of the thirteen districts on Hainan. The Dam-cius (language number 6) and Limkos (language number 7) make up a large part of the population about Nodoa, the former to the northwest, and the latter to the north-

east. Besides differing in speech, they have evident differences in customs. The Lim-ko peasant women wear the plain Chinese coat and trousers of dark blue cloth. The Dam-ciu women, on the other hand, wear a long coat and a skirt, often white, are inveterate betel nut chewers, and are much more likely than the Lim-kos to leave their husbands at home on a market day, and come up to town to do the trading.

There still remain those who are called by the Cantonese the "Miau-tse," the aborigines of the Chinese mainland (language number 8). There are many villages of them in the hills, where they cultivate mountain rice and follow out their own peculiar customs. They can be often seen on the mission compound, the women gaily attired with curiously embroidered headkerchiefs and jackets, and their skirts stamped prettily with an odd pattern; for the Miau, unlike the Loi, by an ancient treaty with the Chinese, may wear his native costume openly in the market towns. Such is the "Babel" of eight languages, which is not lessened any by a scattering of Hunanese soldiers, Cantonese shopkeepers, and King-toa Loi carpenters.

This "Babel" may seem a rather strange place in which to open a mission station, but when Nodoa was occupied there were already over one hundred applicants for baptism to start with. Time proved that almost all these had come from unworthy motives, but through them were brought others who have made it possible, after getting rid of the unworthy ones, to establish a substantial work. Last year the increase in the number of Christians was fifty per cent. The attitude of the *literati* and officials is very encouraging. The former in time of danger from famine and again from insurrection have come to us for counsel and moral support, and the latter, when Nodoa was actually attacked by several hundred robbers, garrisoned the mission compound with their soldiers, and when the danger was over handed back the premises and all they contained without even a tea cup missing—a fact that will mean a good deal to those familiar with the ways of Chinese soldiery. The people among whom we work seem, moreover, to be more willing than in many parts of China, to give financial proof of their appreciation of a Christian education and foreign medical treatment.

This Babel also brings in part its own remedy, for a boy educated at Nodoa must be indeed dull if he can speak but one language. So that the gift of tongues, if it has not been bestowed on the missionaries at Nodoa, yet comes quite easily to those who are probably the most effective evangelists in China—the missionaries' native helpers.

THE CAUSES OF THE CRISIS IN CHINA.*

BY THE REV. J. S. WHITEWRIGHT, CHING CHOU FU, SHANTUNG,
NORTH CHINA.

Missionary of the Baptist Missionary Society.

The writer of the following very remarkable paper, having lately returned from the interior of Shantung province, and having lived since 1881 close to the region where the so-called "Boxer" movement took its rise, is competent as few others are to write as to the origin and development of the present anti-foreign struggle in China. He has had special opportunities for meeting with large numbers of Chinese of the official and literary classes, and gives mainly facts within his own knowledge, quoting also the opinions of Chinese of all classes which throw light on the conditions that have led up to the present terrible crisis. Those who have seen this paper and who are most competent judges pronounce it unsurpassed as a clear exhibition of the subject.—EDITOR.

Three distinct stages are clear in this present anti-foreign movement. 1. Soon after the seizure of Kiao Chou by Germany, a good deal of ill feeling arose, and active opposition was shown by Chinese; German surveyors were attacked, and reprisals were made by German troops. 2. When the Governor of Shantung last year gave the Boxers his moral support by ordering the troops he sent against them not to fire, and to be careful not to hurt them in any way. This governor refused to see a deputation of the gentry of his own capital, who came to petition that he would take vigorous action against these rebels. 3. When, to the horror of the whole world, the Chinese government deliberately threw off the mask and made war on the civilized world.

The whole history of China, in its relations with other powers, shows a state of intolerable pride and insolence, profound ignorance, together with unparalleled duplicity and inhumanity on the part of Chinese officials. The *primary* cause of the present state of affairs is, then, to my mind, to be found in this pride, ignorance, duplicity, and inhumanity of the Chinese government. The *immediate* cause is the seizures of Chinese territory by European powers, and the attempt to open up China for purposes of trade.

It is needless to go into the history of Chinese diplomacy. The English embassy under Lord Amherst, in 1816, was summarily dismissed because its members refused to knock their heads on the ground nine times in succession to the Chinese emperor. In 1860 Mr. (afterward Sir Harry) Parkes, together with a number of other envoys were seized and brutally tortured. He was questioned while kneeling with his arms twisted behind him, and only escaped prolonged torture by pretending to faint. During the recent war with Japan, and while the victorious Japanese were driving the Chinese armies before them, an insolent proclamation was issued by the Chinese government, stating that "the dwarfs had rebelled, but there are not many of them; let them therefore be surrounded," etc. There is nothing new whatever in the present attitude of the Chinese government. It is only that matters have come to a head and are now on a colossal scale.

A Chinese well acquainted with foreign affairs once propounded the question: "How is it that our officials so often get the better of yours in

* Condensed from the Baptist *Missionary Herald*, London.

diplomacy?" He added, "Your officials are men of high character, ability, and education, and yet ours, vastly their inferiors, get the better of them." He replied to his own question by saying that the Englishmen were men of honor, who did not know how to tell lies, but that the Chinese officials gloried in lying and deceit, and congratulated one another when they deceived the foreigner.

Their standard of honor and honesty may be judged by their dealings with their own people. When the Tai Ping princes surrendered to Li Hung Chang, on the solemn promise that their lives would be spared, they were immediately beheaded. The fierce wrath of Gordon when he heard of the foul deed will be remembered. This is the value of the word of honor of a great and representative Chinese statesman.

The number of different theories put forward in this country as to the causes of the present condition is astonishing. British ambassadors and consuls have been blamed, the ministers of other powers, the governments of Germany and Russia, the English government for not interfering before, again for interfering too much. Li Hung Chang's tour round the world has been suggested as the cause of it all. The fact that German soldiers have been used to drill Chinese troops, that missionaries appealed to their consuls too often, and finally the Christian religion itself, has been blamed.

There are people who seem to think that the explanation of great world movements, and even of great campaigns, is to be found in the particular wording of a particular despatch or in the revision of a telegram. To understand the present war in South Africa we have to go back at the very least half a century, and the same principle applies to China.

During the last five years China has lost Formosa and its suzerain state, Korea, while bodies of Russian troops have been sent into the great province of Manchuria "to guard the railway." The Chinese may be excused in interpreting the phrase about guarding the railway as meaning something else, even tho they have brought it on themselves by the exceedingly doubtful protection afforded by Chinese troops to foreigners engaged in construction. The territories thus lost are very rich and extensive.

It may surprise some to learn that in the two years previous to the present disturbances, a vastly greater number of Europeans penetrated into the interior of North China, among the foreign-hating, foreign-despising Chinese, than were seen in these regions in the previous two centuries. This sudden influx of foreigners, many of whom are engaged in making or guarding the railways that have so long been dreaded by the Chinese as the means that foreigners desired to use in bringing in troops to take their country, is sufficient of itself to account for a great deal of the intensely anti-foreign feeling recently manifested.

The conclusion might be arrived at that the sole cause of the present trouble is to be found in the seizure of Chinese territory. No doubt this, together with the irresponsible discussion as to the division of the whole of China among the powers of Europe, has been the immediate cause of the present crisis. How comes it to pass that they took such action, from the seizure of Hongkong sixty years ago up to the seizure of Kiao Chou by the Germans? It has to be remembered that the governments of Europe had borne very long with China—with its dishonesty, incapacity, and deceit. This ought to be said, even when it is held, as I strongly

do hold, that these recent seizures were a mistake, to say nothing more; and that concessions such as at Shanghai, involving no government or tracts of territory, would have served all purposes of trade, and have been also to the very great advantage of China and the whole world. It may be that the nations of Europe have attempted recently to go too fast.

With regard to the attitude of the German authorities at Kiao Chou, the writer had a conversation with a Christian convert of fifteen years' standing. He had worked for Germans at Kiao Chou during the whole of last winter. He said: "I had heard that the Germans treated the Chinese badly; and now, after having lived among them and worked for them, I say to you that the Germans treat the Chinese far better than the Chinese treat each other." The native contractors used to keep back part of the wages of the workmen; and when this was discovered, German officials took the trouble to pay into the hands of each workman, at considerable labor to themselves, his just wages. It did not accomplish altogether what was sought, as everybody who has lived in the interior would know, but that was not the fault of the officials in question; they did all in their power to do what was right in the matter. My friend told me, further, that the prices paid for contracts were not only fair, but generous; but that the contracts were secretly sublet and the workmen ground down.

Last year, in the course of a long conversation with an official of rank, who had been sent by the Chinese government to settle difficulties of a serious nature that had arisen on account of the prosecution of the railway in Shantung province, he stated that the men to blame for the disturbances were the native officials, who neglected to inform the people of the rights which the Germans had acquired, and of their aims and objects. They allowed the people to remain in ignorance, and with the most disastrous misconceptions with regard to foreigners generally, and the Germans in particular. This man was one of the few liberal and enlightened officials. He was very despondent about the progress of his country, and when it was pointed out to him that it only needed a larger number of men with ideas like his own to help to bring about a gradual change for the better, he replied, that there was absolutely no hope for the present; that the high authorities were, the majority of them, men who knew practically nothing about affairs outside China, and were determined to have no change and no reform. Pointing to his son, a lad of nineteen, he said: "There is the hope of China; it is in the next generation." As the "Boxer" movement began in the German "sphere of influence," it may be well to keep such facts in mind. During the Japanese war an official, in the course of a confidential conversation, gave as his view that the lamentable condition of affairs at that time was to be traced to the "utter insincerity" of the central government. A leader of a Chinese religious sect expressed himself in almost identical terms some time after.

With regard to the statement that the action of missionaries had tended to produce the present state of affairs, we have heard of Buddhist and Mohammedan, and other missionaries in England; and even if they were to come in numbers—say as many as fifty men to forty millions of Englishmen, which would be equivalent to fifty missionaries to a population of over forty millions in a given section of China—it is very evident that the irritation caused by the presence of these few men in Eng-

land would be infinitesimal when compared with that produced by the seizure of English ports, with large hinterlands and perpetual talk about the dividing up of England among other powers. The said missionaries might fare very badly when the English people came to believe in the designs of governments to which they belonged; but that would hardly be their fault.

The Baptist Mission in Central Shantung, close to the region where the present anti-foreign movement began, succeeded in establishing very friendly relations with the people in the district where its work was carried on. This is well known throughout China among all who have paid any attention to these questions. It is the rule of the mission that every man should make himself acquainted with Chinese etiquette, etc., so as to be able to conform himself to the manners and customs of the people. No man is given the status of a full missionary by his society until he has served three years' probation on the field, and passed four examinations in the language. They have exerted themselves in various ways to enlighten the people and make friends with them, knowing very well that enemies and people who are filled with suspicion can not be made converts. Both friends and converts were made. Appeals to consuls have been discouraged, and have only been made when other efforts have been exhausted. These appeals have been very rare indeed. In the early days of the first station great caution was exercised. In those days they seldom went out without hearing some unpleasant epithet addressed to them; and it is evident that it is to the interest of the missionary in the interior, if only for his own comfort, to try to produce a better state of things. The missionaries did their utmost to establish friendly relations, and before long succeeded. This year, February 7, the writer left his station for Europe on furlough. The leaving was a very pleasant contrast to the treatment of eighteen or nineteen years ago. Neighbors came out, not to revile, but to bid farewell in most friendly fashion, and to say they would be glad to see him back again. This is only mentioned as typical of the experience of missionaries in the interior when they have been enabled to establish themselves and gain the confidence of the people. The troubles that have come to missionaries almost invariably come from people outside, from those beyond the reach of their influence.

The Marquis of Salisbury lately spoke some very wise words of counsel to missionaries. The writer has the honor to belong to a mission which has done not only what the prime minister advises, but a good deal more. He would desire with profound respect to add to the advice given to missionaries, also "all residents in the East, and especially all travelers in the interior." It has to be remembered that missionaries are, after all, few, and the others very many. Up to three years ago missionaries were living in the central and eastern sections of Shantung province in great peace and quietness, our relations with the people improving year by year. The district referred to is inhabited by over twenty millions of people. Then came the occupation of Kiao Chou. At first the Chinese did not seem to be able to understand what it meant, but gradually, as the surveys for the railway were pushed on, and as miners, prospectors, surveyors, travelers, began to move about the district, they began to realize the position. Their ideas were further accentuated when land was purchased for the railway, and Chinese officials deliberately, on the testimony of men of their own number, kept infor-

mation from the peasantry which would have facilitated matters. The missionaries who were there before all this, with few exceptions, wore the native costume, they all spoke the Chinese language, and were thoroughly acquainted with the manners, customs, and prejudices of the people. In previous years a foreign traveler was very rarely seen; but now in one fortnight more foreign travelers in foreign dress passed over the main roads than were seen in twenty years previously. Some of these, without having any idea whatever that they were doing anything at all offensive, some who were commendably anxious to conciliate the Chinese, did things which gave rise to a great deal of suspicion and unrest.

To give a few typical instances within my own personal knowledge. Two travelers in foreign dress, wearing the short tight-fitting jacket which the Chinese in the interior think to be hardly decent, and which they so dislike and despise, rode up to the door of a missionary's house, with their sporting rifles over their shoulders. They had to the Chinese mind the appearance of foreign cavalry soldiers. It did not much matter in the city in which we lived, as we were on good terms with the magistrates and people, but it might have mattered a good deal if they had happened to travel into a hostile district.

It may be well to note here with regard to taking the life of animals in sport that it is contrary to the religious ideas of very many of the Chinese, and while the people in the neighborhood of treaty ports may have got used to the idea that some foreigners are sportsmen and may even have ceased to care about it, it is by no means so in the interior. In January of this year, another traveler was staying a night at the house of a medical missionary. He produced a pair of Mauser revolvers for inspection, and explained their capabilities, hitherto unknown at that station, which possessed no weapons. He called attention to a dent on the butt of one of the revolvers, and explained that he had seen a dog that morning eating part of a human body, and was so disgusted, that he shot the dog. He fired two shots, but the dog did not die at once, so he hit him over the head with the revolver and killed him. Now, the horror and disgust was very natural, especially in a man who was not accustomed to such a spectacle, but the dog belonged to some one who, tho he might have no care for his dog, would very much resent his being killed by a foreigner. His shooting at all was the serious thing—it called attention to the fact of his being armed with superior and deadly weapons.

Another traveler was taking photographs in a promiscuous manner as he traveled. Now, some Chinese have a superstitious fear of being photographed. No one who understood the people would think of taking photographs in the interior of China except where he was very well known and with the consent of the people. One of the worst cases was when a party of travelers was observed to measure the city walls of the city of Wei Hsien. Strolling on the embankment, it was perhaps only to decide an idle bet, and tho nothing was done at the moment, for days after the whole city was in a furor of indignation at what they regarded as an outrage. The travelers in the meantime passed on, and, doubtless, reported that all was quiet. They did not hear what was said, and would not have understood it if they had; but the American missionaries, who have a large station just outside the city, had to bear the brunt of it all.

Within my own experience I have known of more unwise things

being done in a month by travelers and others than by the whole missionary body in Shantung in twenty years. Indeed, there is no comparison: no missionary would dream of doing such things as above mentioned. It should be very clearly understood that in many cases it was simply ignorance of the language, manners, customs, and prejudices of the people, that was the reason of the offense given. If a missionary, after nineteen years of application, feels that he has a great deal to learn, what about the man who has not been nineteen days in the country and does not feel at all called upon to seek advice and learn how to comport himself?

In Manchuria Scotch and Irish Presbyterians have a large mission work, but there also, during the last three years, the missionaries have been very few, and other foreigners, surveyors, engineers, etc., not to speak of large numbers of Cossack soldiers, have been very many. In a district where there are, say, half a dozen missionaries, there are hundreds, perhaps thousands, of Cossacks. As I am speaking mainly of my own experiences, and have not lived in Manchuria, I will not venture on any opinion as to how far the Cossacks are likely to seek to attempt to accommodate themselves to the manners, customs, and prejudices of the Chinese. I will leave all that to the historic imagination of my readers. With regard to the missionaries, Mrs. Bishop, a traveler of a very different stamp from some of those mentioned above, who spent some time among the mission stations making a study of their work, speaks of the esteem in which they were held, and states that "on all public and private occasions, they were treated with respect."

A good deal is said as to the confusion that must be caused by the differences between the various Christian churches. It is not so "confusing to the Chinese philosophic mind with a religion adapted to its own needs" as is supposed. The Chinese have not one religion, but several. The writer has often stood on a mound from which could be seen Confucian, Buddhist, and Taoist temples, also a Mohammedan mosque. There were also other temples that it would be difficult to class under the head of any religion. The Chinese have also many religious sects, and the general idea is that all these religions are seeking to do good and save men from sorrow. The Chinese are well accustomed to the idea of various religions and sects, and they tolerate Christianity more readily than perhaps any other nation in history, when once they come to have any accurate idea as to what Christian doctrine really is. It has also to be remembered that among all Protestant missions there is a tendency to draw more and more together. The relations of English and American missionaries in the Shantung district are of the most cordial character. With regard to German missionaries, the only fault that their American and English colleagues have to find is that there are so few of them. Those on the field have worthily carried on the scholarly traditions of their country. There are no books more highly appreciated by all missionaries than the able works of the late Dr. Faber. The "confusion" has been exaggerated.

It may be difficult to gain a hearing for a good word on behalf of the Chinese people at this time—that is, for the Chinese as a whole, regarding them as distinct from the present governing class. With regard to the present government it is sufficient to say that the cup of its iniquity has long been full to overflowing. It by its own action in making war on the civilized world has demonstrated the truth of the statement made

at the beginning of this article that the primary cause of the present horror is to be found in the boundless pride, ignorance, duplicity, and inhumanity of the rulers of China. It is not fair, however, to class all the Chinese with the present governing authorities. Many could speak of great kindness shown to them by Chinese. The writer's own relations with the Chinese of all classes of society have been in the main very happy, and they have been more and more so as the years went by. After living a few years in China I was taken ill. It was worth some suffering to receive the kindly congratulations of heathen neighbors on recovery. Servants are very often found faithful and loyal, especially in times of trouble and illness. Our whole mission in Central Shantung is indebted to a native gentleman who has come forward again to serve us. He comes to my mind just now, as a message from the kindly old Confucianist has recently reached me through a colleague. He expresses the hope that I have "reached England in peace, and that while there he hopes there will be safety from the Boers." (His geography is vague.) After famine relief many missionaries received very cordial expressions of gratitude, yet it has been said that the Chinese people are destitute of gratitude. There may be reasons for contrary experience in ordinary intercourse with the Chinese—it may be the old attempt to "hustle the East" on a small scale.

There is a growing "Reform Party" even in China, and numbers of the younger officials have come under its influence. It was an infinite pity that the young emperor could not have received the united support of all civilized powers when he started on his career for the renovation of his country.

The Chinese have no more loyal friends, and none who have such faith in their future as a race, than the members of the missionary body. One has only to mention the names of Prof. Legge, who undertook and brought to completion the colossal task of translating into English the whole of the Chinese classics; the great scholar Chalmers; Muirhead, who for over half a century has labored in Shanghai, honored and beloved by all who know him; Griffith John, great preacher and translator. Among the Americans, the names of Nevius, Mateer, and Corbett readily occur. Scores of others could be mentioned, both English and American, who have grown old in the service of the Chinese. The few names just mentioned represent together over three hundred years of service—evangelistic, educational, and literary.

There are those of us living in the interior of China, trying to become Chinese to the Chinese, to speak their tongue, to appreciate their sacred books, to think their thoughts, to do all in our power to heal their diseases, to help them in time of famine, to enlighten their ignorance, to show them the value of Western science and civilization, and, above all, and supremely, to give them that religion which we believe alone can lead men to the highest moral, intellectual, and material advancement. Still, we have not forgotten that we are of the English blood, and have tried to live so as in no way to dishonor our flag. While keenly conscious how far we fall short of our ideals, we have sought to live in a manner worthy of our churches and the glorious traditions of the missionary body, to belong to which we regard as our highest honor.

LIST OF PROTESTANT MISSIONARIES KNOWN TO HAVE BEEN MASSACRED FROM THE BEGINNING OF "BOXER" MOVEMENT TO SEPTEMBER 11, 1900.

BY REV. JOHN R. HYKES, SHANGHAI, CHINA.

SHANTUNG, December 31, 1899; Church of England Mission. (S. P. G.)

Rev. S. M. Brooks.

CHIHILI, about June 1, 1900; Church of England Mission. (S. P. G.)

Rev. H. V. Norman.

Rev. C. Robinson.

PAOTINGFU, June 30; American Presbyterian Mission.

Rev. and Mrs. F. E. Simcox, (three children).

C. V. R. Hodge, M.D., and Mrs. Hodge.

G. Y. Taylor, M.D.

PAOTINGFU, July 1; American Board Mission.

Rev. H. T. Pitkin.

Miss A. A. Gould.

Miss M. S. Morrill.

PAOTINGFU, July 1; China Inland Mission.

Rev. and Mrs. B. Bagnall, (one child).

Rev. William Cooper (of Shanghai).

HSIAO YI, SHANSI, June 30; China Inland Mission.

Miss Whitechurch.

Miss E. E. Searrell.

NEAR THE YELLOW RIVER (while fleeing from Shansi), July 15 or 16; China Inland Mission.

Rev. and Mrs. G. McConnell, (one child).

Miss King (of Yang-chou).

Miss Burton.

(Miss F. E. Nathan, Miss M. R. Nathan, and Miss Heayman, of the C. I. M., are supposed to have been with this party, and to have shared their fate.

K'U CHEO, CHEKIANG (Chu-chou). July 21 and 22; China Inland Mission.

Rev. and Mrs. D. B. Thompson, (two children).

Miss Desmond.

Miss Manchester.

Rev. and Mrs. G. F. Ward, (one child).

Miss Sherwood.

Miss Thirgood (of Chang-shan).

EN ROUTE TO HANKOW FROM SHANSI, July 13; China Inland Mission.

Miss Rice (of Lu-Cheng).

Mr. Saunders' children, Isabella and Jessie, July 27 and August 3.

Mrs. E. J. Cooper, August 6, (child Aug. 17).

Miss Huston, August 11.

Two of Mr. Lutley's children.

TAIKU, SHANSI, July 31; American Board.

Rev. and Mrs. D. H. Clapp, (one child).

Rev. G. L. Williams.

Rev. F. W. Davis (of Fen-Chou-Fu).

Miss R. Bird.

Miss M. L. Partridge (of Li-man).

(The evidence of their death is a messenger sent from Fen-Chou-Fu by Rev. C. W. Price, who said he was perfectly trustworthy.

FEN-CHOU-FU, SHANSI; American Board.

Rev. and Mrs. E. R. Atwater, (two children).

Rev. and Mrs. C. W. Price, (one child).

FEN-CHOU-FU; China Inland Mission.

Rev. and Mrs. A. P. Lundgren (Kiai-hsin).

Miss Eldrid (of Yang-chou).

(These three members of the China Inland Mission are known to have been visiting at Fen-Chou-Fu in June. Letters have been received from them up to June 28, in which they say that there had already been a riot at Mr. Atwater's place, and that all were congregated and barricaded in Mr. Price's house. The evidence of this massacre is a messenger who arrived at Tientsin on the 2nd of September from Fen-Chou-Fu. He brought a rag

signed "C. W. Price," and dated August 13, which said: "This man will tell our situation and is trustworthy." The messenger said: "A party of three men, four women, and three children, left that city under escort on the 15th of August, and they are reported to have been shot."

TAIYUENFU, June 27; "Sheoyang" (Independent Baptist) Mission.

Miss Coombs.

(The evidence of her death is a letter in German, dated July 6, and seen by Mr. Stevenson, the Deputy Director of the China Inland Mission, in which it is stated that there was a riot June 27, and that Dr. Edwards's Hospital was destroyed, and Miss Coombs killed. The letter was sewn in the sole of the messenger's shoe, and altho he was repeatedly stripped and searched, it was not found.)

TAIYUENFU, July 9; American Board.

Two children of Mr. Atwater.

TAIYUENFU, July 9; "Sheo Yang" Mission.

Dr. and Mrs. Lovitt, (one child).

Rev. and Mrs. C. W. Stokes.

Rev. and Mrs. J. Simpson.

Rev. A. J. Huddle (Independent).

Miss Duval.

Miss Stewart.

TAIYUENFU, July 9; English Baptist.

Rev. and Mrs. Farthing, (two children).

Rev. and Mrs. T. J. Underwood.

Rev. and Mrs. Whitehouse.

TAIYUENFU, July 9; China Inland Mission.

Dr. and Mrs. Miller Wilson, (one child).

Miss J. Stevens (of Ho-chou).

Miss M. E. Clark.

TAIYUENFU; British and Foreign Bible Society.

Mr. and Mrs. W. T. Beynon, (three children).

(The above are believed to have been massacred at Taiyuen on the 9th of July, for the following reasons:

1. The last word received from any foreigner in the city was the letter of July 6, referred to above.

2. A number of "urgent" telegrams sent from here between the 1st and the 10th of July have not been answered.

3. The missionaries who have escaped from the cities nearest to the capital report a general massacre in the city.

4. No less than three despatches from officials in Taiyuen have been seen in the yamens to which they were sent, in all of which it is stated that 37 foreigners and 30 native converts were murdered on the 9th of July.

5. Pere Robert has information of the massacre having occurred on that date (July 9), and he gives the names of two bishops (Guillon and Fatosati), known to have been killed.

6. *L'Echo de Chine*, the French newspaper published at Shanghai, has published a detailed account of the massacre as furnished by its own correspondent at Hienhien. He confirms the date, July 9.

IANG-KAO, (date unknown); Christian and Missionary Alliance.

Mr. and Mrs. O. Bingmerk.

SHEO YANG, SHANSI, (date unknown); Sheo-yang Mission.

Rev. and Mrs. W. W. Pigott.

(News has been received here that two foreigners have been murdered in Sheo-yang. This was Mr. Pigott's station, and it is probable that he and his wife were the victims.)

CHRIST OWNED AND DISOWNED IN INDIA.*

BY MISSIONARY HOCH.

Even a superficial glance at what is going on in India will easily persuade the observer that at present the utmost animation and activity are prevailing in the religious sphere. As if in anticipation of a coming storm, the old and crumbling structure of the ancestral religion is undergoing a close examination, in the view of strengthening and renewing the foundations, of repairing breaches, of covering exposed angles. Here and there a turret also, in the most modern style, is built on, and the building receives a new coat of stucco. It is as if the people, long enthralled under the spell of idolatry and caste, were now beginning to awake out of their sleep of many ages. The dead bones are stirring, everything is becoming fluent, there appears a previously unknown seeking and inquiring after reform in the religious and social sphere.

We take the view-point of the evangelical missionary labor of the now closing century. The leaven of the Gospel has penetrated as a mighty ferment into the sinews of the people, before so dead, and we can see with our eyes how it has leavened the lump. True, it is not the preaching of the Gospel alone which has induced this change. The invading power of Western culture and civilization has essentially contributed, in bringing the Indian people to a consciousness of the contrast in which the old Hindu religion stands in many particulars to the simplest dictates of the healthy human reason, and at the same time of the hindrance which it forms to the national well-being and the urgent social reforms. It has brought the cultivated Hindu into that inner schism of a peculiar double life—a double life that is pressed between what, as an enlightened man, he thinks and speaks in his enthusiasm for reform and freedom, and what, as a slave of caste and his family, he is constrained to do. It is a hybrid position which, by reason of its untruthfulness is, in the long run, untenable, and must lead either to moral bankruptcy or to a radical breach with the unworthy situation. Alas! the Western culture, which has been variously introduced to the Indian people in divorce from Christianity, nay, in antagonism with it, has aggravated this innate discord, which, in some way or other, must, in time, have come to view, by a precipitation of it, before the people had gained the inner strength to overcome it, and at the same time, by withholding from them that means which is alone in a position to supply them with this strength.

It is, therefore, a Divine disposition that the Gospel, partly before the mighty invasion of Western culture, partly together with it, could unfold its activity, partly to tear down, partly to build up, for the transformation of the Indian people. For we need not fear contradiction in saying that the Indian people, so religiously disposed, will not be permanently satisfied with a religionless civilization. And, altho in the last decades, many cultivated men have gone over, after their faith in their ancestral religion had been shattered, to the atheism and materialism imported from the West, yet this has come about not so much out of irreligiousness of principle, as out of a more or less instinctive opposition to Christianity. Their wish was to defend themselves thereby against the claims of the Gospel. On the other hand, men are now coming to perceive that enlightenment and cultivation without religion, not only undermine faith in the ancestral religion, but also indirectly level the way for Christian-

* Extracts from *Evangelisches Missions-Magazin*.

ity; for the more the Indian religion loses credit with its adherents, the more it stands out against such appropriate reforms as may render it acceptable even to the cultivated, the less prospect it has of being able to check the mighty advance of Christianity. The present watchword, therefore, is: Return from the materialistic philosophy of the West to the monistic philosophy of the ancient Rishis, a relief philosophy sprung out of the religious genius of the Indian people. Accordingly, endeavors are made to bring the present generation again into the knowledge of their ancestral religion; the youth, now growing up, ought, it is held, to obtain an impression of the rich treasures of deep wisdom and genuine piety contained in the ancient religious books. Sanskrit schools are opened, and prizes proposed, as an encouragement to the study of the Shastras. Attempts are also made to elevate the priesthood. "As missionaries and soldiers are trained for their respective calling," so declares, for instance, an association of the adherents of the Madhwajari sect in South India, "so it is also our design to bring on priestly Muthas by instruction in the Vedanta Shastras, so that they may be in a position to instruct us seculars also, and others. The times when one worshiped dumb idols are gone by. Accordingly, our priesthood ought to be zealously conserved to develop itself thoroughly for its calling, so as to gain from other classes the consideration due to it." People begin to be ashamed of the uncultivated priests and high priests (Swami) and of their reactionary measures, such as excommunication of such as have taken up residence in England, and demand of them, in recognition of the signs of the time, to put themselves at the head of the reform movements.

This deeply-felt need of social reform serves no less to bring the religious questions into the foreground of the public interest. For most of the social evils of India are so thoroughly fused with religion, that every attempt to remove them comes in conflict with a religiously sanctioned order. In such a case the ultimate question is whether Hinduism shall or shall not continue to subsist in its traditional order. Yet the craving for social reforms, such as the modification of caste, the elevation of the female sex, the abolition of the joint family system, etc., are the inevitable result of the incoming Western civilization, and of the necessities of the new life which it has aroused. The strait-jacket of ancient haste no longer fits the enlightened view of life; it has already had to suffer many rents, and even yet it is not wide and elastic enough. Will not in the end the new most completely shatter the ancient wine-skins? And what then? Thus the social problems likewise make urgent a reformation of the outworn religion.

It lies in the nature of the case, that these modern reform movements within the Indian religion stand in conscious antagonism to Christianity. For their impelling motive is resistance to the latter, and the problem which they seek to solve is: to assure to the Indian people the enjoyment of the Western culture without the acceptance of Christianity. Yet every reasonably penetrating observer will recognize in these movements the mighty influence of previous missionary effort, and this so much the more, as it is unmistakably for the most part truths borrowed from Christianity, with the help of which the effort is making to reanimate Christianity. It is becoming little by little the mode, to read Christian thoughts into the old religious books of India. In this respect these people are merely following the fashion set by Swami Vivekananda at the Congress of Religions in Chicago.

A peculiar instance of this is offered in the essay of K. Sundaram, M.A., an eminent Brahman, esteemed as orthodox, a professor in the state college at Kumbakonam. The essay bears the interesting title: "The Mission of Jesus in the Light of the Vedanta Philosophy." The author proceeds from the assumption that Jesus was an Asiatic, and that therefore it is to be assumed that his views concerning "the problem of eternal life" have been influenced by his Asiatic temperament, his Asiatic sympathies and environments. He is inclined to assume that Jesus has been influenced by Indian teachings, but is also honest enough to allow that such an influence is not historically demonstrable. What now, according to the Brahman's view, is "Asiatic" in the teaching of Jesus? First, his conservatism, which he thinks appears in his saying that He came not to abolish the law or the prophets, but to fulfil. From this he draws the conclusion, that Jesus has rejected no form of religious truth whatever as error, but, like the Vedantists, has only acknowledged higher and lower gradations of truth. He speaks then of Jesus' moral teaching, and finds it comprehended in the double commandment of love. In this latter, he thinks, lies the newness of Jesus' teaching, and thereby He has set the principle of inwardness in place of the outward ceremonialism of the Old Testament religion. But for India, he maintains, this principle is nothing new; the Indian religion has from of old had and cherished a mystical, spiritual element, indeed he will have it that this is its soul, and the deepest reason why it has been able to maintain itself to this day. Especially, in his view, is the commandment of love the essential import of the Bhagavadgita and of the Vedanta philosophy. He then passes to the Sermon on the Mount, in "illustration of the new spirit with which Jesus endeavored to kindle the glow of the spiritual nature in the heart of men." You feel how Jesus has inwardly laid hold of him and brought him into warm agreement with himself in reading his exposition of Jesus' interpretation of the commandments: "Thou shalt not kill;" "Thou shalt not commit adultery." Jesus says he does not content himself with condemning the external outbreak of the sin, but follows up the sin to its deepest root in the heart, insisting therewith on an inner renewal, altho still maintaining the outward law and the traditional faith. "Thus example is piled on example in the Master's exposition of the principles of the higher righteousness which constitutes the Kingdom of God, until, as crown of the whole, the principle is laid down: Love your enemies." Yet even this highest he finds fulfilled in the Vedantic view of Sathva: "The highest grade in the spiritual development of a man, the state of perfection, in which the votary, dissolved in God, free from all self-seeking, and every striving of enmity toward any living being whatever; regards, accepts, and loves all creation as something possessed of God, and therefore as something which must be holy and dear to himself."

It would lead us too far, to test the justness of this comparison of the teaching of Jesus with the pantheistic teaching of the Vedanta. Moreover, it needs no proof, that the Brahman has not only completely overlooked the high spiritual character of the Old Testament, but also idealizes Vedantism, and ascribes to it Christian ideas which, according to the unity of the system, are either foreign to it or can only belong to it in a sense alien to Christianity. Yet we may well agree with a South Indian native newspaper, in regarding this essay as a significant sign of the times. It observes:

"A remarkable transformation is now accomplishing itself among thinking Hindus in their attitude toward Christ. He is to them no longer the despised Nazarene, no longer merely the Savior of the Pariahs and casteless, as aforesaid. They render to the person of Christ the deepest reverence. It is, no doubt, in the first place the ethical Christ who is so attractive to our Hindu brethren, not the eternal Son of God, who is come to redeem mankind. Yet there can be no doubt that the spirit of thinking Hindus has been most profoundly improved and apprehended by the moral greatness of Christ."

EDITORIALS.

The New Century.

With January, 1901, begins the 20th century according to the present mode of reckoning. Our hope and prayer is that it may be a century of new and ever increasing fidelity to duty, of prompt reception of truth and acceptance of new opportunities, of self-denial, and of effectiveness in service of God and man. For the MISSIONARY REVIEW we crave greater usefulness in the Kingdom of God throughout the world. It will be our endeavor to deal carefully with all subjects which directly bear on the progress of the Gospel at home and abroad, especially where the Church of Christ is not firmly established.

During the coming year we plan to have valuable articles on the various mission *fields* of the world, the missionary *problems* of the new century, the *organizations* which are sending out and maintaining soldiers of the cross, *methods* of work in foreign lands, as well as *biographical sketches* and *stories* of mission work. Maps and photographs will be extensively used to give interest and vividness to the subjects treated. We have made arrangements for securing the latest items of intelligence from the various fields as promptly as possible, and in other ways to make the REVIEW of the utmost value to Christians everywhere.

Business Men to the Front.

Nothing was more impressive, nor perhaps more hopeful in the whole series of meetings of the Ecumenical Conference, than the Business Men's Session. It was planned and executed wholly by business men. All that the program or executive committee of the Conference had to do with it,

was to vacate the evening and leave the business men to do with it what they pleased. They organized a great meeting and put it through with telling effect.

It was intended as an initial movement of laymen further to the responsible front in mission administration. It will we are sure interest business men to read of the organization of a company of business men in Rochester, N. Y., for a little work on their own account, while they diminish nothing of what they have been accustomed to do for the support of the Church and all its benevolences. We can do no better than to let their organization speak through its own text, which, at our solicitation, the secretary, Horace McGuire, Esq., has placed at our disposal.

THE BUSINESS MEN'S MISSIONARY CIRCLE
OF CENTRAL PRESBYTERIAN CHURCH,
ROCHESTER, N. Y.

This Circle was formed Dec. 20th, 1898. It consists of ten business men. It is hoped to continue its membership at ten, no more, no less. Each member is an active willing member, and the membership fees are one hundred dollars per year from each member. The pastor of the church is to be, ex officio, an honorary member. We may have a president, a secretary, and a treasurer, to be elected annually by ballot. Meetings of the Circle are to be held as often as any business requires a meeting, upon a call by the president.

The Object of the Circle.

We have been impressed with the idea that as business men we have not taken the interest in foreign missions which the great subject demands. That the Presbyterian Church of the United States is about to make a "forward movement" in foreign missions. That as new fields are being opened, the Gospel of Jesus Christ should follow our flag, if not precede it, into every new possession acquired either temporarily or permanently by our country. That there is no better way to enlighten a people, or to enable them to become self-supporting and capable of self-government, than by the dissemination among them of the Word of God. That the vital truths taught in God's Word, and exemplified in the lives of men, will ennoble a people and lift them up from semi-barbarism to a

Christianized civilization. That we have the ability, and it may be our great pleasure to materially assist in this work.

That the Board of Foreign Missions of our church will welcome our material assistance, and aid us in acquiring all necessary information which will tend to quicken our activities and stimulate our efforts.

The Aim of the Circle.

We shall pay to the support of a foreign missionary in the Philippines \$1,000 a year. If by death or resignation we shall lose a member, we shall at once seek a new man to fill the vacancy. Applications for membership may be placed upon the waiting list and selected to fill vacancies, in the order of filing applications.

We shall hope to know all about the man whom the Foreign Board shall assign to us. We shall feel free to write to him individually or through our secretary, and shall try to keep fully informed of the kind and character of the work done by him. Our preference is for a medical missionary.

At our meetings it is hoped we shall have information gathered by the members from us and all sources, and given to us. That we shall each endeavor by our private reading to become well informed as to the work of our church in the Philippines, and interchange views on the subject. But above all we shall aim to be loyal members of the Church of Christ upon the earth, and put forth an honest effort to bring about that time when all men everywhere shall believe in His name, and be guided by His spirit. **

Papal Missions in China.

In discussing how far missions in China are answerable for the recent outbreaks, it is very thoughtless to forget that there are two profoundly different missions in China, and that an accusation against one might be wholly inapplicable to the other.

One of the missions, the Roman Catholic, is almost wholly conducted by Frenchmen, and predominantly by Jesuits. It has therefore all the advantages and all the temptations implied in religious and national unity. Except in the northeast, where Germany controls, France has the avowed protectorate of all Roman Catholic interests. The attempt of the Vatican to secure them for itself was foiled by a significant threat of dis-

establishment in France. Were all the French missionaries in China as humble as no doubt many of them are, France would compel them to be instrumental of her aggressive policy, whether they would or no.

However, it is ridiculous to pretend that modest humility is a common mark of Roman Catholic missions. Rome has never broken the connection with the Middle Ages, in which temporal and spiritual aims were inextricably interwoven. That the temporal power should always hold itself ready to support an interest defined by the church as spiritual, is almost a Catholic commonplace, at least with the clergy. Modern France, that is her government, cares little about spiritual interests, but abroad she is very ready to answer every appeal of the church, for she finds her own accounts in it. Church and state, therefore, aggravate each other to aggressiveness.

Moreover, French Catholics, who were chief in the Crusades, have kept up the crusading traditions to this day. The crusading instinct was not very humble, nor were its immediate aims or its instruments spiritual.

The Crusade contemplated the erection of Christian states in the East, and the Roman Catholic missions in China, supported by France, do very much the same thing. The missionaries require their converts to pay a certain tribute to the Chinese authorities, and after that they regard them as virtually the subjects of France. Every complaint of the converts that can be defined as involving their religion—and hardly anything can not—is brought to the consular courts, and, for obvious reasons, commonly decided in favor of the Roman Catholics, and that by France, not by China.

Who can wonder, therefore, that

the Chinese are deeply embittered at finding almost a million of their countrymen virtually withdrawn from the national authority? The expression of their anger is horrible because all their punishments are horrible, but the displeasure in itself is thoroughly warranted.

Now how can such things be laid to the charge of the Protestant missionaries? Some few of these may be arrogant and meddlesome, but their unsupported efforts die out, and thus far in public matters they have not been combined or combinable. They are Englishmen, Americans, Germans, and Swedes, and, we believe, Danes. Here are five nations, at least, no one of which pretends to any right of a common protectorate over Protestantism, or would be suffered by the others to assume it. The Protestants, therefore, have not the power, nor the temptation, to any such political aggressiveness as the Roman Catholics, to raise no question as to the relative spirituality of their missionary theories.

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China Without Christ.

It is appalling to think what would be the result of allowing the antagonists of missions—Oriental and Occidental—to have their way and exclude Christian missionaries and the Gospel from the Chinese empire. China is certain to move; the only question is, will she move toward righteousness, and peace, and true prosperity, or will she move forward only in greater shrewdness and duplicity, more skill in warfare, and increased worldly wealth and wickedness? Her doors have been opened to Western ideas of life and civilization, and many of her brightest young men have grasped the idea of bringing the nation out of her sleep of conservatism and stagnation; the land is awakening and

will progress toward God and truth, but it will be in spite of those who wish to shut out the Gospel.

Imagine the result of giving the Chinese a foreign-drilled army, European guns and warships, modern factories, telegraph lines, and railroads—in fact, a knowledge of all the modern arts and appliances—without even attempting to give them the Christian ideals and principles which to some degree, at least, restrain the use of this power in wrong directions. Had China waited ten years longer before defying the world, and in the meantime had continued to develop her army and navy and to unify the empire, without a corresponding progress in the acceptance of Christian faith and practise, it seems possible that she would have been able to resist all Europe for an indefinite period. She could easily have put into the field an army of 1,000,000 men, which would have been well nigh invincible. But God did not permit that. China must be won to Christ. He will conquer.

Lessons for Missionaries.

It is well for missionaries to inquire of God what He has for them to learn from these outbreaks and persecutions. Have we been blameless? Have we been “wise as serpents, and harmless as doves” in our dealings with the Chinese? Have we always used heavenly wisdom, and been constant in prayer? Have we boasted of success or thought that our own self-sacrifice and tact and power was at all responsible for the progress of the Kingdom? Shall we not, at home or abroad, rely more absolutely upon the arm of the Lord and less upon the arm of flesh? Shall we not move forward in the strength of His might and preach His Gospel, leaving results with Him, and giving Him the praise?

The Egypt Mission Band.

Some of our readers have probably seen in the *Nineteenth Century* an article on the subject of missionaries in Egypt, which contains some very serious misstatements, and charges of "amazing imprudence" are brought by the writer against Mr. J. Martyn Cleaver, secretary of the Egypt Mission Band.

The writer states that Mr. Cleaver had a certain controversial tract translated into Arabic, and having obtained the addresses of the principal Mohammedans in Egypt, "forwarded to them copies of the tract enclosed in wrappers which bore an unfortunate resemblance to those in which government circulars are sent," implying, as his subsequent argument shows, that the object was to lead those to whom the tract was sent to believe that it came from the government. Mr. Cleaver says in reply:

"Certainly, if this were the case, I should be the first to admit that it was not only an act of 'amazing imprudence' but even gross folly. Not only was the tract not sent out in wrappers resembling those in use by the government, but they were not sent out in wrappers at all, the address being simply written on the folded pamphlet. And to completely identify the tract with our mission, our name and address was impressed by means of a rubber stamp on the outside of each copy.

"Besides, the postage stamp would sufficiently indicate that it was not official, as in Egypt there is a distinct government stamp. By any one understanding the alphabet of missionary enterprise such a course of action as the writer attributes to us, would be deemed too ridiculous for even a 'young English missionary.' Our constant care is to dissociate ourselves from all connections with the government, and to insist on the purely spiritual character of our message.

"The writer goes on to say that we 'had not the faintest idea of adopting any other method than

that of conversion by theological argument.' This is so far from the actual fact that our report even expressly states 'as a rule we refused to enter into controversy' (page 6), and in further contradiction I would say that we would not only have the idea of adopting other methods, but actually do adopt them, and at the present time we have two flourishing boys' schools with many Mohammedan pupils.

"That such misstatements should be made seems to indicate either culpable ignorance on the part of the writer, or else a deliberate attempt to mislead the British public."

Errors Noted.

Dr. Maud Mackay was not killed at Pao-tung-fu as stated in our November number. She was in Peking at the time and so escaped.

The article by Mr. Masterman on medical missions was written some three years before it appeared in our November number; consequently several slight errors are found in it. Our attention is called to some of these by the author, who is now stationed in Jerusalem; others are mentioned in a letter from Dr. Lankester, Secretary of the Medical Committee of the C. M. S. He says in part:

"The Medical Mission Auxilliary of the C. M. S. was started in December, 1891, and the Medical Committee of the society deals with all medical matters and all medical mission matters connected with the society's work. There are clergy, doctors, and laymen on the committee. I think this plan is a much better one than that of having only medical men sitting upon its medical committee. I believe the Edinburgh Medical Missionary Association carries on medical mission work in Damascus, and has a training institution in Agra, but the London Medical Mission Association has no foreign work of its own, but makes grants in aid of the work carried on by other societies. The main work of both these societies is that of training men and women for medical missionary work, whereas the principal work of the C. M. S. Medical Committee is to collect and administer funds for the carrying on of the work done by the sixty C. M. S. medical missionaries. In addition, they do make grants toward the education of suitable male and female missionary candidates. The income of the Medical Mission Auxilliary has last year £10,500 exclusive of centenary gifts."

It was erroneously stated in our November number that the Congregational Home Missionary Society, organized in 1886, was the first home missionary society in America. Our attention is called to the fact that the Presbyterian Church began home mission work under a committee in 1816, ten years before.

Donations Received.

No. 226. Water Street Mission.....	\$2 50
No. 226. Chinese Christians.....	2 50
No. 227. Indian Famine Fund.....	5 00
No. 228. Kongo Balolo Mission.....	35 00

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

CHINA'S ONLY HOPE. An appeal by Chang Chih-Tung. Translated by Samuel I. Woodbridge. Introduction and appendix by Griffith John, D.D. Portrait. 12mo, 151 pp. 75 cents. Fleming H. Revell Co., New York, Chicago, and Toronto.

No one who desires to understand the Chinese can afford not to read this appeal by her most enlightened viceroy, who has recently been appointed one of the peace commissioners. From a missionary, as well as from a general viewpoint, it is extremely interesting and enlightening, since it reveals the best solution that Confucianism can suggest to the difficulties which at present bind China, hand and foot. The viceroy advocates a revival of Confucianism and the adoption of Western science and methods. The consideration of the ethical occupies the first nine chapters in the book, and the consideration of the "practical" fills in the last eleven chapters. This is *China's Only Hope* according to her most enlightened and least selfish viceroy.

Of course, the solution offered is inadequate to meet the case. A real and lasting reformation can only be brought about by the new birth of individual Chinese—a spiritual regeneration through repentance and faith in Christ. The missionaries, who have been so cruelly persecuted, have been offering the true solution of the problem. *China's only hope is Christ.*

Chang Chih-Tung, the viceroy of Hupeh and Hunan, seems to be a strong and pure character and a deep and clear thinker. Only a wise, brave, and powerful statesman would have dared to write as he has done, advising the abandonment of many corrupt and established customs, advocating radical reforms in education and politics, defending foreigners and praising much that the Chinese have accus-

tomed to look upon as pertaining only to "foreign devils."

The book was the result of the Chinese-Japanese war, which humbled the great empire and opened the eyes of some of her statesmen to her weakness. When published, 1,000,000 copies are said to have been sold and circulated among the Chinese, many of them by the emperor himself. His interest in this reform movement was largely the cause of his deposition, and the temporary overthrow of the reform party. Dr. Griffith John, in his introduction says, that the chapter on "Religion Toleration" might well be published by the China Religious Tract Societies, and used for general distribution. It would cause a change of sentiment in all thoughtful Chinese. The book is destined to be influential in the making of new China.

THE CRISIS IN CHINA. Map and illustrations. 16mo, 271 pp. \$1.00. Harper and Bros.

A dozen of the ablest essays that have appeared in the current discussion of affairs pertaining to China compose this volume. It would not be easy to name a dozen writers more competent to thoughtfully and interestingly present the live issues of the present situation in China than Mr. Colquhoun, Rear-Admiral Lord Charles Beresford, Rt. Hon. Sir Charles W. Dilke, Hon. John Barrett, late minister of the United States to Siam, and the others who contribute to this book symposium. There is not a better article in the book than that of missionary Rev. George B. Smyth, president of the Anglo-Chinese College, at Fuchau, China. The map of China is reduced from that in Lord Beresford's "The Break-up of China."

These essays are a contribution to the permanent literature on China, and should be read and studied. **

MY LIFE AND WORK. Booker T. Washington. Illustrated. 8vo, 424 pp. \$1.50. J. L. Nichols & Co. (Napierville), Chicago, Ill.

The story of Booker Washington's early life is one of great interest; it carries with it many suggestive and valuable lessons, and we are thankful that he has put in print this record of his early experiences and achievements. He has well been called the "Moses" of the negro race; he might be called their "Washington" figuratively as well as literally, for under his leadership they are making greater strides toward intellectual, industrial, and social freedom than they have ever made heretofore. Tuskegee Institute has already had an immense influence in the elevation of the colored race.

Booker Washington was born of a slave mother whose memory he highly honors. His father was a white man. The story of the emancipation of Booker and his mother, the boy's early struggles to obtain a living and an education, his seeking entrance to Hampton Institute, his subsequent career, the founding and development of Tuskegee in spite of many discouragements and hardships, his travels, honors, and addresses—these and much more are all interestingly told.

Unfortunately the literary quality of the book is not high. The story is interesting and the record is valuable, but is for the most part poorly written. Constant repetitions of the same words where synonyms should have been used; the excessive personal references and acknowledgment of obligation; the minute detail in the story of the founding and growth of the Institute mar the book from a literary standpoint, and for its general and permanent value. The

get-up of the book is also rather cheap and inartistic. The half-tone illustrations give an excellent idea of the work at Tuskegee, but the woodcuts are not a desirable addition.

Nevertheless this stands as the only detailed and authentic record of the career and achievement of a remarkable man. Mr. Washington has had many honors thrust upon him, and has really achieved greatness, yet he tells the story with a straightforward simplicity and modesty that awakens respect and confidence.

FORBIDDEN PATHS IN THE LAND OF OG. "The Otherwiseman." Illustrated. 12mo, 258 pp. \$1.25. Fleming H. Revell Co.

Here is a very readable account of a tour in Bashan—a tour which the author says "requires hope for its inception, experience for its preparation, patience for its management, and time for its completion." Three American missionaries took a vacation tour into forbidden land, east of the Jordan. Besides being full of information in regard to an almost unknown country people, the narrative throws many sidelights on Scripture passages and brings us more into touch with places referred to in the Old and New Testament, *e. g.*, Cities of Refuge, Gadara, Mispah, Tiberias, Magdala, etc. The Scriptural index refers to about 150 passages in the Bible.

A glimpse of missionary life is given in the first chapter. The missionaries' duties include those "theological, educational, pastoral, political, financial, medical, practical duties to the young, duties to the old, duties to the living, duties to the dead; duties to the rich, duties to the poor; duties to the learned, duties to the ignorant; duties to the single who wish to be married, duties to the married who wish to be single." In spite of these many duties, nay, *because* of them,

the missionary must take a vacation. The one here recorded has borne good fruit in a book which might well find place in Biblical and missionary libraries.

CHRISTIAN EFFORTS AMONG THE JEWS. Facts and figures collected by Rev. Louis Meyer, Hopkinton, Iowa. Leaflet. 5 cents.

This is the most complete list of missions to the Jews which we have ever seen. It was gathered by Mr. Meyer with much care and labor, and contains the names of British, American, and other societies working for the Jews, together with the date of establishment, the location and number of missionaries, the auxiliaries, publications, and amount of income. There is also a brief statistical table.

In a brief review of Rev. John Wilkinson's pamphlet, "The Jew and the World's Blessing," there are sentences calculated to lead readers to refuse to listen to the teachings of the pamphlet.

Altho a careful perusal of the pamphlet would prove the contrary, it seemed to be assumed that Saul had given up the Jews as a bad job, because at Antioch in Pisidia, Acts xiii: 46, when Jews refused his message, he said, "Lo, we turn to the Gentiles." Yes, he did so, and spoke then to the Gentiles in Antioch, but he did not then leave off preaching to the Jews, for at Iconium, Acts xiv: 1; at Thessalonica, xvii: 2, "as his custom was;" at Berea, xvii: 10; at Athens, xvii: 17; at Corinth, xviii: 4 (where once more he said [verse 6], "I will go unto the Gentiles"); yet, again, at Ephesus, xviii: 19, "he entered into the synagog;" again, xix: 8, for three months he taught in the synagog at Ephesus; and at Rome, xxviii: 17 (R. V. margin) "he called together those that were of the Jews first," and he enjoined the Church of God to offer the Gospel "to the Jew first, and also to the Gentile."

The other blemish in the brief notice is the assertion that "this is a Gentile dispensation!" It is no such thing; this is "*the Christian dispensation*," in which it has pleased God to "make of twain one new man," that is to bring into the Church Jew and Gentile alike; and a dispensation ushered in by the conversion of 3,000 peo-

ple, not one of whom was a Gentile, can hardly be deemed "a Gentile dispensation."

The fact is, the Church to-day is so much occupied with *herself*, first and foremost of all; secondly with the outside world of the Gentiles, upon which all her superfluous energy is bestowed, that she has no time or thought for the Jew. But in God's estimation this is the order for the believer, "the Jew, the Gentile, and the Church of God." The Christ-centered Christian will always keep in mind that He was a Jew, and seek to repay a little of the debt we owe to the Jewish people.—James E. Mathieson, President of Prayer Union for Israel, formed 1880.

Monthly Missionary Bibliography.

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- THE REAL CHINESE QUESTION. Chester Holcombe. \$1.50. Dodd, Mead & Co.
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- THE AWAKENING OF THE EAST. Leroy-Beaulieu. Translated. 12mo. McClure, Phillips & Co.
- BRIEF HISTORY OF EASTERN ASIA. I. C. Hannah. T. Fisher Unwin, London.
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- WRONGS OF INDIAN WOMANHOOD. Mrs. M. B. Fuller. Illustrated. 12mo, 302 pp. \$1.25. Fleming H. Revell Co.
- A LITTLE AMERICAN GIRL IN INDIA. Harriet A. Cheever. Illustrated. 12mo, 281 pp. Little, Brown & Co.
- BUDDHA AND BUDDHISM. Arthur Little. 12mo, 233 pp. Charles Scribner's Sons.
- FORBIDDEN PATHS IN THE LAND OF OG. Travels of Three Wise and Otherwise Men East of the Jordan. Illustrated. 12mo. \$1.25. Fleming H. Revell Co.
- AT HOME AND ABROAD. (Missions to the Jews.) W. T. Gidney. Illustrated. Maps. 8vo, 246 pp. 1s. London Jews Society.
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- RECOLLECTIONS OF A MISSIONARY IN THE GREAT WEST. Cytus Townsend Brady. 8vo, 200 pp. \$1.25. Charles Scribner's Sons.
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GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

Our City Population. According to the figures of the Census Bureau, there are 6 cities in the United States having over 500,000 inhabitants, 15 with more than 250,000, and 29 over 100,000, while the total population of the 29 cities is more than 13,000,000 and increasing at a rapid rate.

The Chicago Babel. This, our second largest city, covers 193 square miles, and contains a population of 1,698,575, among whom no less than 60 languages are spoken. The Americans and Germans number about 500,000 each; the Irish, 250,000; Swedes, 112,000; Poles, 100,000; Bohemians, 90,000; Norwegians, 50,000; Russians, 40,000; Italians, 25,000; French, 20,000, etc. Poland has no city containing so many Polacks, and only Berlin holds so many Germans. These hosts of foreign-born dwell together largely by nationalities, each race or people in a ward or section of its own. Chicago is ministered to religiously by 718 churches, of which 605 are Protestant and 113 are Roman Catholic.

The American Board Meeting. The oldest of our foreign missionary societies held its ninetieth annual meeting in St. Louis October 9-12. It was reported that during the year 40 new missionaries had been sent out, 11 men and 29 women, while 39 missionaries had returned after a furlough at home. The total receipts for the year were \$737,957, an increase from last year of \$93,756. Of this sum \$516,536 was in regular donations, a gain of \$26,128, and \$214,774 was from the Woman's Boards, an increase of \$14,664.

The legacies were \$154,884. The board has 20 principal missions, with 102 stations where missionaries reside, and 1,268 out-stations; 166 ordained missionaries, 40 physicians (men and women), 336 women, including 170 wives, 239 native pastors, besides numerous other native assistants; 495 churches with 51,699 members, of whom 4,523 were added during the year. There are 14 theological seminaries, or classes, with 196 students for the ministry, 111 boarding and high schools, with 7,839 pupils; and 40,598 children in common schools.

Churches and Schools in Utah. The following statistics have been secured by a committee of the ministerial association of Salt Lake City, in order to ascertain as far as possible the results of evangelical labors among the Mormons. The report is incomplete, as not all the churches reported, but the figures given afford a fair representation of the work being accomplished:

CHURCH STATISTICS		From Mormon Church and Families			
(Denominations)		No of Churches	Present Membership	From Mormon Church and Families	From Mormon Sources since Organization of Church
Presbyterian.....	9	811	117	476	
Episcopal.....	4	529	155	582	
Methodist.....	14	549	69	163	
Congregational.....	5	582	31	49	
Baptist.....	6	546	58	109	
Christian.....	1	160	11	25	
Lutheran.....	1	43	13	13	
	40	3,220	514	1,417	

SCHOOL STATISTICS		From Mormon Families			
(Denominations)		Schools	Teachers	Students	From Apostate Families
Presbyterian.....	6	19	580	275	143
Episcopal.....	1	10	175	10	70
Methodist.....	5	7	342	240	22
Congregational....	3	9	168	104	18
Baptist.....	4	15	424	120	46
Christian.....			None		
Lutheran.....			"		
	19	60	1,689	749	299

The Friends and Missions. The missionary efforts of the Friends are carried on in a quite peculiar way. There is no general society, but each yearly meeting appoints and sustains its own representatives. Thus the New England section has 6 men and women in Ramleh, Syria; Ohio, 7 in China and 3 in India; New York, 2 in Mexico and 2 in China; Iowa, 12 in Jamaica; Indiana, 6 in Mexico; Wilmington, 6 in Alaska; Philadelphia, 4 in Japan; the Western, 10 in Mexico; or 12 meetings have in all 62 missionaries.

Salvation Army Property. The value of the property held by the Salvation Army in the United States is rated at \$600,000, which is mortgaged to the amount of \$300,000. The personal property is rated at \$195,000. Three farm colonies have been established by the organization—situated at Fort Amity, Colorado; Fort Ramie, California; and Cleveland, Ohio. The first was originally valued at \$13,370, and 480 acres have been sold to colonists for \$13,850. The second cost \$25,952, and 200 acres have been sold for \$16,800. The value of the third is rated at \$25,000.

Presbyterian Student Campaign. The Student Missionary Campaign, which is now organized in most of the denominations, is a natural outgrowth of the Volunteer Movement. Its program is systematic visitation of the churches by students who have given themselves to the cause of foreign missions. The Presbyterian campaign of the past summer was conducted in ten states. Sixteen workers made 575 addresses in 279 churches, and held 371 conferences on practical methods of work with various missionary agencies. The campaign

being primarily a work of education much emphasis is laid upon the introduction of missionary literature in both homes and churches. In the 3,048 homes visited by workers, 624 books were sold and 779 magazine subscriptions received. One hundred and thirteen libraries, containing 1,844 volumes, costing \$1,133, were placed in churches. As a further means of education, 23 missionary committees, 50 monthly missionary meetings, and 78 mission study classes were inaugurated in C. E. societies. Thirty-six missionary societies were organized. The introduction of systematic giving in 51 churches and 20 C. E. societies brought in immediate returns, \$904, while the gifts of 10 churches marked an increase over former contributions, and 13 churches were led to give to foreign missions for the first time. While statistics can not tell of the awakened interest and renewed consecration, they help one to read between the lines. God has owned and blessed this work. A similar campaign will be conducted during the winter months. Persons who wish a campaign worker to visit the churches of their presbytery should address: F. M. Stead, 37 Randolph St., Chicago, Ill.

Roman Catholics and the Freedmen. Nearly 200,000 Roman Catholics are to be found among our colored population, as Mary E. Holmes informs us in *The Herald and Presbyter*:

"There are 21 sisterhoods teaching in over 120 schools, with nearly 10,000 children. Four 'communities' are especially devoted to the negroes: the Sisters of St. Francis of England, the Sisters of the Holy Ghost, San Antonio, Texas; the Sisters of the Blessed Sacrament, Mother Katharine Drexel's community, and the Mission Helpers of Baltimore; St. Joseph's Seminary of Baltimore, and its 'feeder,' Epiphany College, Highland Park,

are training young men for negro missions. There are also 3 exclusively colored sisterhoods in the United States; the 'Oblates,' 'Holy Family,' and 'Sisters of St. Francis.' The 'Oblates' were founded in Baltimore in 1829 and have 'houses' in Washington, Baltimore, St. Louis, and Leavenworth; the 'Holy Family' was founded in New Orleans in 1842. At their golden jubilee in 1892, 50 colored sisters were present."

Over 90 young men have been trained to work among those of their color, and 31 are now studying in a single seminary, "The St. Joseph Society of the Sacred Heart," in Baltimore.

A Tribute to Booker Washington. The following sonnet, written by the colored poet, Paul Laurence Dunbar, celebrates this leader of his race. It appears in *The New England Magazine*:

The word is writ that he who runs may read.
What is the passing breath of earthly fame?
But to snatch glory from the hands of
blame,—

That is to be, to live, to strive indeed.
A poor Virginia cabin gave the seed,
And from its dark and lowly door there came
A peer of princes in the world's acclaim,
A master spirit for the nation's need.

Strong, silent, purposeful beyond his kind,
The mark of rugged force on brow and lip,
Straight on he goes nor turns to look be-
hind,

Where hot the hounds come baying at his
hip;

With one idea foremost in his mind,
Like the keen prow of some on-forging ship.

Medical Course for Delayed Missionaries.—A special accident and emergency course has been arranged, open to evangelical missionaries of both sexes, at a total charge for instruction, with board and rooms, of \$100 for six months, from November 1st to May 1st. Some medical missionaries from China and other countries will be on the staff of teachers. Address, Dr. G. D. Dowkontt, medical director, 288 Lexington Avenue, New York City.

The "Fragrant" Church of Metlakahtla. A recent number of the *American Messenger* contains the following interesting statement:

"There is said to be a church at Metlakahtla, Alaska, built by the civilized and Christianized Indians, that exhales perpetually a fragrance as if the finest incense was being burned within its walls. This exquisite odor proceeds, not from any one quarter, but from the entire building, which is made throughout from the wood of the giant arbor-vitæ, *Thuja gigantea*. It is continuous, unvarying in quantity and intensity, and will last as long as the sacred edifice stands."

The Mission Nearest the North Pole. The Rev. E. J. Peck is the well-known C. M. S. missionary to the Eskimo of Blackhead Island, Cumberland Sound, to the north of Hudson's Bay. He has been working for 23 years in the frozen north, 6 of them in this remote island, which can only be reached by a whaler once a year. This much-enduring man has recently written:

"Some are probably aware that for the last 6 years I have lived at our barren station at Blackhead Island—one of the most isolated, if not the most isolated, mission stations now existing. This fact will be obvious when I say that after leaving England again about midsummer this year, on my return journey, I can receive no letters from home for 14 months. In such isolation it is well indeed to have that Eternal Word which gives comfort to one's own soul, and proves also a fountain of blessing to the Eskimo."

Five Curses of Brazil. Even a brief residence in Brazil discloses in a very short time the five great evils which blight this people, namely, immorality, drunkenness, shiftlessness, ignorance, and superstition.

Throughout Brazil, a medical man meets with an incredibly large number of persons with diverse forms of venereal diseases. This gives *prima facie* evidence of the shockingly low state of morality among the Brazilians. The vilest sort of home-made rum, known as *caxaca*, is found everywhere, even if there is not another thing to be had. The laziness and shiftlessness of the low-class Brazilians is almost incredible. In a country abounding in natural wealth, the people have absolutely nothing. The traveler who attempts to pass through the interior, expecting to buy his food on the way, stands a fair chance of starving, for, instead of selling to you, the people expect to buy from you, whenever you make a landing.

The last two evils, ignorance and superstition, go hand in hand, and it is frequently claimed that the people of Roman Catholic countries are charged with ignorance by Protestant missionaries from motives arising out of our religious prejudices, and that the picture is generally overdrawn. Critics of that sort ought to come to the interior of Brazil. It is a good place in which to study a people over whom the Roman Catholic clergy has had undisputed sway for centuries, entirely free from anarchistic and atheistic influences. I have found a great deal of atheism among the Brazilian merchants, but they dare not profess it openly; fear makes them bow to the dictates of the church, tho they secretly despise its shallow teachings. —*Geo. R. Witte.*

EUROPE.

City Missions The London City in London. Mission has 14 missionaries to foreigners and Jews in the metropolis—1 to the French, 2 to the Germans, 1 to the Italians, 1 to the Spanish,

Portuguese, Italian, and French sailors, 1 to Scandinavians, 1 to Asiatics and Africans, and 7 to Jews.

A Noble Woman. The Duchess of Sutherland, says the *Christian Her-*

ald, is one of the many members of the aristocracy who are interested in the welfare of humanity, and who try to make the world happier than they found it. The cause of temperance, labor reform, and kindred movements have received her sympathetic support, and she has given unlimited time and labor in befriending the women engaged in the white lead and other deadly industries. At Trentham and Dunrobin she does a good deal for the tenants, and the rooms at Stafford House, her beautiful home in London, have several times been placed at the disposal of the different industries and charities in which she is so deeply interested.

Free Church Missions. The annual report of the Free Church of Scotland foreign missions is prefaced by an interesting historical outline, recalling important events, and showing the progress made. The main source of income is congregational contributions. Of a total of 1,070 Free Church congregations, 880 have quarterly associations in operation—Dr. Duff's suggestion—while the remaining 190 congregations adhere to the annual collection at the church door. The missionary income from Scotland has risen from £7,046 in Disruption Year (1843-44), to £68,759 in 1899-1900. The growth of income abroad has been from £6,387 in 1843-44 to £44,498 in 1899-1900. The report says, "Never were the church's missions more successful, never were the funds more prosperous, and never was the interest in foreign missions greater than now."

United Free Church of Scotland. The formal union of the Free and United Presbyterian Churches of Scotland was consummated at the joint meeting of the Free Church Assembly and the United Presbyterian Synod in Edinburgh. The ministers marched from their respective halls to the Royal Institution, then proceeded to Waverley Market, and held the first meeting of the United Free Church of Scotland. Large crowds witnessed the procession. Some three thousand ministers took part in the procession, and dense crowds along the route cheered them repeatedly. The hall where the uniting act was signed was draped with crimson and yellow and liberally bedecked with flags used by the Covenanters.

The Earl of Aberdeen, Dr. Parker, "Ian Maclaren" (the Rev. John Watson), and delegates from Canada, Australia, Jamaica, Africa, France, and other countries took part in the proceedings. The Rev. Dr. Robert Rainy was chosen moderator of the United Free Church. The small minority which opposed the union met in a separate hall and constituted themselves a Free Church Assembly.

The Greatest of Societies. Including some 23 missionaries who were transferred to it by auxiliary associations, the Church Missionary Society of England during the past year accepted 122 candidates for service. Of the 99 new appointees nearly one-half were men, 25 of the whole number being ordained. Some ten years ago it "happened" that somebody threw out the suggestion to the friends of this organization, "Within a few years why not send out 1,000 missionaries?" No definite action was taken to secure this result, and no especial thought was given to the matter, but recently,

when the figures were looked up, it was found that within the last decade that seemingly preposterous number *had been reached and passed*, for 1,002 *have actually been secured*.

Women's Work in Berlin. Not less than 737 Christian women are engaged in works of love and

mercy in the capital city of Germany. Of these 555 received their training in the 8 mother houses, while 182 came from 8 other deaconess houses, 60 of them from Kaiserswerth. While 368 care for the sick and teach children, 105 are on duty as nurses, and 157 labor as Bible workers and visitors in connection with various churches.

German Women and Missions. The *Indian Witness* makes this criticism with regard to one serious

defect in the management of missions in Fatherland: "In pre-Christian times the Germanic peoples treated their women with conspicuous respect. In this particular they were in advance of other contemporary races. The development of woman's position in Germany has not kept pace with that of man. Compared with the place woman occupies in the social and public life of Great Britain and America, her status in the Fatherland is very backward. As a result, the Christian women of Germany do comparatively little for the cause of missions. Pastors fear that somehow they may get out of their sphere and lose their womanly modesty. It is rare if not unknown, for a committee of women of any kind to be presided over by one of their own sex. All public meetings of ladies' missionary and benevolent societies are usually presided over by men, not even a report of the work done being read by a lady. This is the

practise in other countries besides Germany. We trust the day is not distant in those lands when all apprehensions regarding the effect of public effort upon womankind shall vanish, and earnest Christian women shall be allowed to use their talents in the cause of Christ and for the good of His Church without unnecessary hindrance."

A Swedish Society. Probably very few have any adequate idea of the magnitude of the work which is being carried on by the Swedish Missionary Church. It represents the 3 churches of the country, and commenced operations in the valley of the Kongo, and now it has there 5 principal and 45 subordinate stations. In connection with these there are 24 European missionaries, 270 were last year received into the church by baptism, and the total membership now in fellowship with the mission amounts to nearly 1,000.

Dereliction of the Papacy. Before Protestants are excluded from Italy as wicked intruders, or at best their presence and cooperation not needed, the pope will do well to ponder this fact:

"During the last few week duels have caused a perfect slaughter in Italy. In one day 4 duellists were killed in different Italian towns. Statistics show that last year 2,400 duels were fought in Italy, in 480 of which death resulted to one or both of the combatants. The ordeal of the sword or pistol is the usual method of settling points of honor (as questions of personal character are called) among the Italians. For instance, public accusations in a newspaper seldom lead to a lawsuit. They generally result in a duel between the writer of the article or the proprietor and the person who feels himself injured. Most of these combats are fought by officers and soldiers of the army, and frequently on the most trivial pretexts. There is, of course, a law

forbidding the duello, but it is a dead letter."

The Priests in Spain. A rather interesting piece of news comes from Spain

to the effect that the lower priesthood have begun to organize with a view to bring their grievances before their hierarchical superiors through the public press. According to accounts, the organization, known as the *Institucion Sacrodotial*, counts already upon the adhesion and active cooperation of 11,000 Roman ecclesiastics scattered throughout the peninsula, and possesses two official organs, *El Regional*, published in Figueras, and *El Urbi6n*, which issues from Barcelona, besides having, of course, the support of some political papers in Madrid and the provinces. These publications are full of abuse, litigation, and disputes, the outcome of a keen struggle which is going on between the conscience of the subordinate clergy and the despotism of the higher ranks. It is not by any means pleasant reading; yet as the reformation of the sixteenth century, which, beginning by a quarrel over the sale of indulgences, led to a revision of all the doctrines of Rome, no one can tell what such movements as these may sometimes bring in their trail.—*F. Castells*.

ASIA.

Christian Education in Turkey. President Fuller in his annual report of Central Turkey College says: "Our graduating class numbers 11, 6 Protestants and 5 Gregorians; of the Protestants, 5 are church members and 4 are desiring to study for the ministry; of the Gregorians, 2 are intending to become priests. More than two-thirds of the whole class are available for teaching service. The total number of students enrolled is 124—52 boarders and 72

day students—78 in the college, and 46 in the preparatory department; 80 are Protestants, and 42 Gregorians, 1 Catholic, and 1 Greek Orthodox; 62 are from Aintab, 10 from Marash, 7 from Oorfa, 7 from Hadjin, 5 from Kessab, and the remainder from 11 different places.”

Rebuilding of Euphrates College. At Harpoot in Asiatic Turkey the buildings of Euphrates College, 6 in number, were destroyed by violence in 1895, at the time of the Armenian massacres. Indemnity for this destruction has never been paid, but President Gates was resolved to see them rebuilt. At first the Turkish government refused its consent; but in April last the authorities at Constantinople gave the required permission. Then the sub-governor began to put in objections. At last these have been overcome, and if President Gates can raise the necessary \$25,000, the college will be rebuilt soon.

Henry Martyn Just eighty-eight years ago died at Tocot, in Asia Minor, the famous Cornish youth and senior wrangler, Henry Martyn, whose name still shines as a missionary of the first rank. His best work was the translation of the New Testament into the language of the Bible land, Persia. His grave is in the ground of the American mission, whose missionaries appeal for contributions in aid of a much-needed memorial building to his name.

Visit to a Harem. Miss Foote, of Oorfa, was recently taken by a female friend into the harem of a Turk, where she was welcomed, as she says, “something as I fancy Barnum’s circus might be welcomed, only on a smaller scale. The women

marveled that our ears were not bored. They thought it a great pity that we were not married, with a house and children. Our not accepting the offered cigarettes did not hinder their enjoyment of those which they smoked to the full extent of their capacity. The women of all classes adorn themselves extravagantly with gold and silver, and their ears are sometimes split by the weight which is suspended therefrom by a dirty string.”

Presbyterians in Persia. This is the summary of Presbyterian missions in Persia, according to the last report:

Missionaries	47
Stations, 4; out-stations.....	131
Churches	24
Communicants	2,768
Added to the church, '98-'99..	228
Schools, 108; pupils.....	2,666
Patients treated.....	24,039
Pages printed.....	1,264,100

Moslem Gift to Medical Missions.—H. R. H., the Jālāl-ud-Dowleh (a nephew of the shah) recently visited the hospital at Yezd. He went in state with his brother, H. R. H. Hormuz Mirza. He was much pleased with all he saw, and handed Dr. White 2,000 krans (about £40) for the hospital funds.

INDIA.

Heartless Hindus. A missionary who has been touring in the Madura district writes: “We hear much about and we see constantly much of the poverty of this people, but here is another picture. It is twenty years since I last visited these regions. At that time, two of the towns of these Chetties were small and unpretentious. In one there were about half a dozen large, fine houses, and in the other, only one. To-day the former of these is a large town, containing some 50 fine residences, most of them averaging in cost about Rs. 50,000 each; while in the

other town a couple of dozen princely abodes are found. Outside of the city of Madras there is, perhaps, no other town which compares with these in wealth—many millions of rupees being represented by each. And while the charitable Christians of Western countries are generously sending millions of rupees to relieve the terrible suffering of the famine-stricken millions of this land, *I have yet to learn of a rupee being contributed* by these wealthy shyllocks for their famishing brethren in the North. This is the true fruit of Hinduism. It is not hard to contrast it with the best efforts of Christian charity, such as we see at home to-day.”

Ramabai's Work in India. What is this work? Nearly two thousand women and girls saved by Ramabai from ruin and death, to be fed, clothed, and sheltered; to be taught how to meet evil and conquer it (alas! they know too well what evil is); to be taught how to care for their own bodies and souls, that they may know how to care for others; to be placed on a self-respecting, self-supporting plane, and become object lessons to India in what Christianity, education, and honest work can do for its women, especially its “despised widow.” For all this a large and an assured annual income is needed. Will not the American people, into whose hands God gave the beginning of this wonderful work twelve years ago, again respond promptly and generously to its increasing needs? Will not ministers, churches, societies, women's clubs, etc., include it in the work they are now planning for humanity? The formation of new circles, the strengthening of old circles, an increase of annual contributors and contributions, will accomplish

much. Let not Ramabai's message to her friends be in vain. “He that giveth unto the poor shall not lack.”

Funds should be sent to the treasurer of the Association, Mr. E. Hayward Ferry, 222 Boylston St., Boston.

A Famine Scene. This description is taken from real life: “As for clothing,

generally speaking, very many of the women and elder girls have dirty shreds of rags hanging around their loins, in quantity not sufficient for young children; some are a little better off and have old pieces of colored cloth over their chests (sarīs). Younger girls, boys of nearly all ages, and often the men too, have nothing but a small strip of cloth about the loins. At night time the poor creatures have to lie on the bare ground; those women who possess remnants of sarīs or chaddars carefully spread them on the ground and lie on top, thus having something between the damp cold earth and their skirts, but there is no covering for the body. Really in practical language one may say that the majority, day and night, are almost in a state of nudity. Is it to be wondered that many die through the night, and that if there has been any rain, the number of deaths is greater?”

Brahmans and the Plague. Mrs. E. G. Hume, of Bombay, writes: “In Poona, for three months, the

plague made terrible havoc. In the city and cantonment (where most of the Europeans reside) there were at least 200 deaths a day for weeks. A Brahman family of 6 or 7 persons all had the plague; 2 had been buried and the mother was dying. The father died first, and on hearing this, four Brahman priests, stout men, came in and

said, 'This woman *must be shaved*, in order that her husband's soul may attain heaven.' She was too weak to resist. They took hold of her, broke her bangles, took her jewels, and holding her by main force, as in her terrible sufferings with the plague she would have fallen over, they rudely shaved the widowed sufferer, and while abusing her in every way possible, she dropped dead. But who could do anything? The government must not interfere! It was a religious rite! Those priests would lend no hand to bury the woman, but they tortured her to death, that the dead man's soul might not, by the disgrace of her having a hair left on her head, be kept swimming around hopelessly in purgatory!"

An Experiment in Banking. The Rev. J. Wyck-off of Arcot Mission, India, and Rev. D. Rees of the Wesleyan Mission, Karur, India, have started successful small banks for the Christians, that have proved a great blessing to their people. The Christians form themselves into a sort of joint-stock banking company, with the missionary as president. A fair rate of interest is given to depositors and demanded from borrowers who can give the needed security. The box in which the missionary keeps his securities resembles somewhat a pawn shop. The goods accepted are not such as a bank at home or even a government one in India could receive, but they represent the wealth of the poor borrower and are worth more to the bank than he is allowed to take out, and so it works to the satisfaction of all classes.

Agricultural Shortage in India. A missionary of the Canadian Presbyterian Church, writing in the August number of the *Record*, gives a dis-

treassing picture of the agricultural shortage in India, losses that must inevitably have led to wide-spread famine. He states that the wheat crop of India usually averages 6,000,000 tons, and is valued at \$120,000,000. But during the agricultural year just closed the wheat crop only yielded 3,000,000 tons. In other years the average value of the cotton crop is \$60,000,000; but this year its value was only \$25,000,000, a loss of \$35,000,000. These facts apply to all India. Coming to provinces, the Presidency of Bombay alone shows a loss in breadstuffs of \$60,000,000, with a loss of \$15,000,000 from cotton. Again, equally disastrous to the farmer has been loss in his cattle. In the famine districts only 300,000 cattle survive out of 1,300,000. In two of the most sorely stricken states, Rajputana and Gujerat, almost all the cattle have perished. These figures give a doleful picture of stricken India.

The Indian Government and Y. M.C.A. "On July 30th," says the *Young Men of India*, "the government of Bengal made an appropriation of Rs. 5,000 toward the College Young Men's Christian Association building. In view of the many calls made at this time, due to famine, war, and other exigencies, the gift conveys the warm interest and sense of need felt in this work for Bengal's students. We may very safely expect that from time to time the government will make other appropriations until the whole amount of Rs. 40,000 asked for shall have been given. The last mail brings word from Mr. White that a total of Rs. 50,000 has just been secured in England for the proposed new Central Building on Chowringhee. We in Calcutta should certainly be very grateful to England's generous-hearted and public-spirited

men for the interest they have all along taken in this work."

A Brutal Statement. Bishop Warne, of the Methodist Episcopal Church, *en route* to his field of episcopal oversight in southern Asia, writes to the New York *Christian Advocate* that when Consul-General Goodnow, with Dr. Hykes of the Bible Society acting as an interpreter, went to call on Li Hung Chang in Shanghai to ask whether he could give them assurances respecting the safety of foreigners in Peking, in order that they might reply to anxious friends in the United States, Li Hung Chang pleaded ignorance. When asked regarding missionaries and their families, the tourists and other foreigners in Peking, Li Hung Chang placidly smoked on, waved his hand nonchalantly, and replied: "They are of no importance. I do not know." When asked whether he was willing to have this remark cabled to the United States, he answered: "Yes, they are not worth taking into account. *They will not count in the final reckoning.*" Urged again to give some opinion as to the state of affairs in Peking, he replied: "It is of no importance to me: I look at it as a Chinese, you look at it as a foreigner."

The Chief Sufferer in China. Doubtless more damage has been done to the work of the China Inland Mission than to any other by the Boxer uprising, and mainly because its work was more extensive. Its representatives include almost one-third of all the missionaries at work in the empire. As *China's Millions* says:

"We have advice that most of our mission workers have been obliged to leave the interior of China, and to come down to Shanghai. In

many cases, our friends have been rioted out of their stations, and have barely escaped with their lives. In other cases, the English and American consuls have issued orders recalling the missionaries, and they have been forced to retire from their stations. In still other cases, the directors of the mission in China have thought it advisable to send for the workers, as their position in the interior had become dangerous, and hence these also have returned to the coast. As a result of these various causes, there must be gathered at Shanghai between 400 and 500 workers of our mission, while others are constantly arriving. Our large mission home there, is full to overflowing. Four houses have been rented in the city to provide for these extra numbers, while some of the friends have gone to Japan."

Missionaries in China. In certain quarters the speech of the Marquis of Salisbury has been regarded as if it contained a salutary rebuke to those who are engaged in missionary effort. Others have treated it as tho Lord Salisbury regarded the missionaries as almost exclusively responsible for the present unsatisfactory condition of affairs in China.

The mission with which it is my privilege to be associated, was born in 1865 to open up work in the eleven interior provinces of the Chinese empire, which were, at that time, without any Protestant missionaries. The following excerpt from our "Principles and Practise" indicates the attitude of the China Inland Mission with reference to those in authority:

While availing himself of any privileges offered by his own or the Chinese government, he (*i. e.*, the missionary) must make no demand for help or protection, tho in emergencies he may need to ask for it as a favor. Appeals to consuls or to Chinese officials to procure the punishment of offenders, or to demand the vindication of real or supposed rights, or indemnification for losses, are to be avoided. Should trouble or persecution arise inland, a friendly representation may be made to the local Chinese officials, failing

redress from whom, those suffering must be satisfied to leave their case in God's hands. Under no circumstances may any missionary on his own responsibility make any written appeal to the British or other foreign authorities. Should such an appeal be thought necessary, it must first be submitted to the China director or his deputy through the superintendent, and receive his authorization.

During the past thirty-five years, 125 stations have been opened by us in ten of the provinces, and in the course of this work, most of which has been carried on far beyond the immediate influence of "gunboats," only one of our missionaries has lost his life through the violence of the people. The cases have been very rare, indeed, when any of our missionaries have appealed to the British consuls for their protection; altho in some instances the consuls have felt it to be their duty to interfere on our behalf as being British subjects.

The following extract from the report of Her Majesty's consul in Han-kow for the year 1880 (see China, No. 3, 1880) may serve to show how large a part missionaries have taken in opening up the interior of China. And in the face of such testimony it must surely be admitted that not a little tact and prudence have been mingled with the zeal of the missionaries:

Apart from this increased care on the part of the mandarins, this improved state of affairs is due to the fact, that the natives are becoming more accustomed to the presence of foreigners among them, much of the credit of which belongs to the members of what is called the China Inland Mission, instituted by the Rev. Hudson Taylor, M.R.C.S., some dozen years ago . . . Not only do the bachelor members of the mission visit places supposed to be inaccessible to foreigners, but those who are married take their wives with them and settle down with the good will of the people in districts far remote from official influence, and get on as comfortably and securely as their brethren of the older missions under the shadow of a consular flag and within range of a gunboat's guns; and, while aiding the foreign merchant by obtaining information regarding the unknown interior of the country and strengthening our relations by increasing our in-

timacy with the people, this mission has, at the same time, shown the true way of spreading Christianity in China.—WALTER B. SLOAN in *The London Times*.

Gospel for the Blind Chinese. Blind men are not, as a rule, to be envied, but in China, according to *The*

Examiner, it seems to be a convenience for some purposes. Rev. W. H. Murray, who, it was feared, had been murdered in China, became interested in the condition of the blind in that country many years ago, and for their sake he invented a system of representing the sounds of the Chinese language by raised dots. It was found that by this means a blind Chinaman could learn to read in less than three months, whereas a Chinaman who can see takes years to master the ordinary written language, for there are 4,000 characters in Chinese, tho only 480 sounds. Mr. Murray opened schools in Peking, in which a considerable number of blind boys, who otherwise would have starved in the gutter, have been trained for educational and missionary work.

AFRICA.

Mission Schools in Egypt. With the American (United Presbyterian) Mission in the

land of the Nile are connected 180 schools, with 12,872 pupils, and Asyut College as the crown; 612 students are enrolled at the college, of whom some 515 have been boarding students in the college dormitories; and 112 towns and villages in the valley of the Nile contribute these students, those who come as boarding students bringing their own bedding, etc., providing their own books, and paying for their tuition and board as they are able. On account of the great poverty of the Egyptians, they pay from nothing to \$28 per student for the term of

eighteen weeks, and by far the greater part of them pay not more than \$2.50 for the term, and sweep, wait on table, teach primary classes, etc., for the balance of their tuition and board. A very large part of the students bring their own bread, according to the Egyptian custom, at the first of the term, which lasts until the end of the term, being kept dry and hard by the intensely dry atmosphere of Egypt; it is moistened in water just before it is eaten.

The Khartum Mission. The Missionary Association of Egypt, at the summer meeting in Ramle, after much prayer and careful deliberation, selected the Rev. J. Kelly Giffen as missionary to Khartum. He accepted the appointment, and expected to set out for his new field as soon after the middle of September as he could get affairs in his station at Tanta arranged. The evangelistic committee of the Synod of the Nile appointed a young native laborer to accompany Mr. Giffen. If he accepts the appointment he will go at the same time. Feeling the need of a medical missionary at once in this mission, the association requested the board to appoint Dr. H. T. McLaughlin, who had been for two years in Egypt, and the appointment has since been made.

Peril from the "Ethiopian Church." Many of our readers have heard of the formation of the Ethiopian Church in South Africa. Regarding it M. Coillard says: "There is a dark cloud on the horizon. It is 'Ethiopianism' which threatens us, brought hither by our Basuto evangelists. Unfortunately this movement, initiated by African Christians, which ought to rejoice us, is based on racial hatred, and on those grounds is invading every

mission field. It is a formidable danger for the African Church herself; but it is a very serious one for our poor mission, already so sorely tried."

Natal Native Congress. The first meeting of the Natal Native Congress was held on August 3d in Maritzburg. There were present 100 delegates from 23 native associations. Chief Mkize, president of the congress, opened the meeting with prayer. The subjects discussed were native representation, education, and occupancy of land.

Resolutions were passed asking the colonial government for four Europeans elected by natives to represent their interests in the Cape Parliament. Resolutions were offered requesting that no restrictions be placed on teachers as to the exact instruction to be given natives, and holding that withdrawal of grants for higher standards than those required by the government is unjust. The desire of the natives is to have their children trained to read, not to turn them from farming but that they may be able to read the Bible and assist in civilizing South Africa. The congress also asked for rights of personal property for natives to inspire thrift. The conditions should be monogamy and personal tenure.

Boy Teachers Perhaps the most remarkable development of the work in Uganda has been that among children, about 10,000 of whom are under instruction (not including one large district from which returns have not been received). A number of the older boys have been picked out to be trained as teachers, the church and the katikiro (prime-minister and one of the regents acting for the infant king) providing them with food and

clothing. The katikiro also lent a house and garden near the church for the boys to live in. Then the church council discussed the question, "Who was to act as father to the boys, and see that they kept out of mischief in their homes?" Of the man chosen, Mr. C. W. Hattersley writes: "An ordination candidate, whose name is Jacob the Elephant, an extremely nice, sensible man, was suggested, and I was much struck by his reply when asked if he would undertake the post. He at once said, 'Is it for me to choose my work? You tell me what to do, and I am ready to obey.'"—*C. M. S. Gleaner*.

Calamity on the Zambesi. In February, 1899,

17 new workers accompanied M. Coillard to Barotseland, on the Upper Zambesi. They formed an additional force representing the French Protestant missions. They reached the Barotse country safely, but already the Central African climate has claimed its victims, and while 3 have succumbed to fever and dysentery, 6 have had to leave the field to save life. One outstanding difficulty is the lack of medical help.

The Spirit of The Norwegian

Giving in mission at Ihosy, Madagascar. among the Bara, after long waiting,

is beginning to reap fruit of its labors in a quite unexpected way. Not only among the young, but among aged men who have gone to church for many years without being able to bring themselves to the decisive step, a general desire for baptism is declaring itself. At the harvest festival, which was held at Christmas, the gifts were so liberal and hearty, that the missionary was moved almost to tears, and constrained to tell the people the story of the missionary cause in

Norway, and the self-sacrifice at home that had led to all this. "They sat and listened attentively, astonished to hear of all the meetings in Norway, and how the money was collected, and how it was so often the widow's mite that had made the work among them possible, that they had never thought of! They sat and pondered over what they had heard; then an old patriarch rose and said that that day they had lived to see more than they ever expected, but with God's help it should only be a beginning. It was the first harvest festival they had had; the next should be far better."—*Norsk Missionstidende*.

THE ISLANDS OF THE SEA.

A German Mission in Malaysia. The Rhenish Missionary Society occupies in Borneo 9

stations, with an aggregate of 1,900 members. The missionaries express themselves frankly about the slow growth and poor results of their labors. The population is sparse and scattered over a large area, hence difficult to reach; but bondage to material interests, inertness, obtuseness, and—as regards the Dajak tribe—immorality and drunkenness, present far graver difficulties to the spread of the Gospel. Last year has been almost throughout a disappointing year; at two stations the missionary has been practically left to himself, while at others the membership consists almost entirely of traders, who spend a few weeks at their stores and then absent themselves for prolonged journeys into the interior or to the coast. The frank reply of a native, in response to an invitation to attend worship, "Christianity has no value for me, as it brings me no temporal advantage," expresses the prevailing sentiment.—*L. M. S. Chronicle*.

The Austral-ian Common-wealth. Through much of the century 6 colonies under the Southern Cross have been steadily developing into independent states, and now all are confederated into a commonwealth covering an area almost as great as the American Republic, and containing a population of 3,625,000. How wonderful is it all, when we remember that a hundred years ago Australia was only Botany Bay, a synonym for degradation and crime!

Church Jubilee in Australia. The jubilee of the Australian Board of Missions (August 19-26) is an event of interest. On January 26, 1788, the English flag was hoisted in Sydney Cove. The Church of England was represented by one of her authorized clergy, the Rev. Robert Johnson. From that day to the present time the church has never ceased her ministrations. For 38 years her history may be regarded as being specially missionary in its character, and the work of consolidation may be considered as beginning in 1836, with the consecration of the first bishop of Australia. The missionary spirit of the first chaplains appointed by the home authorities is evidenced in the life of the Rev. Samuel Marsden—often called the Apostle of the Maoris—who, between 1814 and 1837, visited New Zealand seven times, amid much danger and great difficulty, on missionary work. In 1841 the first bishop for New Zealand was consecrated. The bishops met in Sydney in 1850, and altho much missionary work has already been undertaken by the church among the aborigines of Australia, the Maoris of New Zealand, and the Papuans in the South Pacific, that meeting formed a Board of Missions for Australasia. The mission-

ary force of the church was mainly directed toward maintaining and extending the work which in 1848 was commenced by Bishop George Selwyn in Melanesia, with the result that the seed sown 50 years ago in those islands, now bears much fruit, as may be gathered from the fact that the last published returns state that the staff consists of the bishop, an archdeacon, 14 English and 11 native clergy, 2 English laymen, 7 ladies, and 404 Melanesian lay workers.

The missions that may be regarded as distinctively Australian are to the heathen residing among us and those who are adjacent to our shores. The former include the aborigines of the land, together with the Chinese, who represent a population of 46,000 in Australasia, nearly one-half of which are within New South Wales and Victoria. The heathen adjacent to us include Eastern Polynesia and the eastern coast of New Guinea, both of which are the appointed spheres in which the Church of England has to do its missionary work.—*Sydney Morning Herald*.

Good Things About Samoa. In this group the London Society has over 8,000 members who in the main are Bible-loving. The complete Bible was given to the people in 1855. It had been previously given in portions, as each book was translated and printed on the islands. In less than seven years an edition of 10,000 copies of the complete Bible was sold, for which over £3,000 was paid to the British and Foreign Bible Society. Very soon another edition of 10,000 copies was sold. There is scarcely a family where the Bible is absent. The Samoan Church has given scores of her sons and daughters to go as missionaries to far-distant islands. Some 30 married couples are now

doing good work in New Guinea, over 2,000 miles from their native land. They know that they have a new language to learn, and often a savage people to teach, and that many of their people have died of diseases that they wot not of in their own land, and yet we have no lack of offers of service from our trained teachers. This indicates a love for the Gospel and an eager desire to tell to others the story of a Savior who has done so much for them.—*The Chronicle*.

Cannibalism Rev. F. J. Paton in the New Hebrides says that in every island which is not Christian is yet cannibal, and genuine fondness is displayed for human flesh. The grossest at times are kindly disposed toward him and hospitable. Once, after a night in a certain village, the chief gave him a spear which had been handed down for generations, and also a beautifully carved and well polished spoon. He soon found that the spoon had been used only at cannibal feasts to dig out of the cooked bodies the choice portions of meat! Hence the polish!

Depopulation Among these same islands sickness and death have been terribly common, especially on Aneityum, Futuna, and Epi. On East Epi the ratio of deaths to births has been almost 4 to 1, on Aneityum 4.3 to 1, and on Futuna $5\frac{1}{2}$ to 1. On Aneityum this mortality has pressed very sorely on the elders and deacons. Thus, within four and a half years, out of a total of 31 no less than 21 have died. This heavy mortality also seriously affects the statistics of the mission. Thus during the year, at one station, 42 members were added to the roll; but 40 died in the same time, leaving only a net increase of 2.

MISCELLANEOUS.

The Perils of Peace, or, Peace hath her destructions as well as War. The English army in South Africa numbers upwards of 200,000 men; the number of railway employees in the United States is 227,547. The total of killed and wounded in the English army in Africa from October 1899 to July 1900 is estimated at 15,000; the number of railroad employees killed or wounded in the United States during the year ending June 30, 1899, was 37,133 (killed, 2,210; wounded, 34,923). The ratio of death or injury in the railroad service is more than twice as great as in the army in active warfare. A comparison with our army in the Philippines gives similar results. We have had 63,000 soldiers there, and the casualties have been 1,640. The railroad employees are four and a half times as numerous, the casualties in railroad service are 23 times as many.

Chief Cause of Poverty. "If anybody will take charge of all Boston's poverty and crime which results from drunkenness," says Edward Everett Hale, "the South Congregational Church, of which I have the honor to be the minister, will alone take charge of all the rest of the poverty which needs relief in the city of Boston."

The Money Cost of Crime. At the recent meeting of the National Prison Congress an expert statistician and penologist of established reputation, Mr. Eugene Smith, estimated that out of a revenue of \$90,000,000 in 1899 New York City spent \$20,000,000 of it as the result of crime, its detection and punishment. The same authority estimates that in a recent given year the United States spent \$200,000,000 for the same reason—\$105,000,000

being raised by city taxation, \$45,000,000 of it by county taxation, and \$50,000,000 of it by federal and state taxation. Estimating the income lost to the country by the choice of a criminal career by the 250,000 criminals in the country as \$400,000,000, he thus makes the total loss to the country, through crime, at \$600,000,000 per year.

Is Not a Man Better than a Giraffe? Rev. T. L. Gulick in *The Evangelist* calls attention to the fact that the nations of Europe are beginning to unite in arrangements to protect from destruction the larger animals of Africa, such as the elephant, rhinoceros, giraffe, ostrich, etc., and innocently inquires (is he sarcastic?) if it would not be proper and fitting for Christian governments to unite also in forbidding the importation of firearms, rum, and opium, and the like into the Dark Continent and other such regions, that men may be saved.

Dr. Paton's Illness. While addressing meetings in the Presbytery of Chatham, Canada, the venerable Dr. Paton was taken suddenly and seriously ill. He was obliged to cancel his near engagements, but hoped to fill those more distant. After lying for a week in Chatham, however, his physicians peremptorily forbade further work, and advised him to return at once to Britain. He has followed their advice, and sailed from New York, but we are thankful to say that his health has been improving.

OBITUARY.

Dr. Muirhead, We hear with sorrow of Shanghai. row of the death of the Rev. William Muirhead, D.D., the veteran of the London Missionary Society, which

occurred at Shanghai, where he has labored since 1847. Dr. Muirhead, who has thus completed 53 years of active service, was born at Leith, on March 7, 1822. In addition to evangelistic preaching in Shanghai itself, he has made repeated tours into the country beyond, on one occasion narrowly escaping death at the hands of a Chinese mob. For some years he was pastor of Union Chapel, Shanghai. As early as 1866 he visited Peking, and from there made a tour into Mongolia. He has in the course of his long missionary career prepared numerous educational and other works in the Chinese language, and also a book for English readers on "China and the Gospel." During the recent troubles in China the burden of anxiety on account of missionary colleagues weighed very heavily upon him, and greatly taxed his strength. When he arrived in China in 1847 there were 20 Protestant missionaries in the empire, now there are over 2,000.

Dr. L. M. Gordon The Rev. Dr. Lafayette M. Gordon, of Japan. an able missionary of the American

Board for twenty-eight years, died November 4th. Dr. Gordon was born July 18th, 1843, at Wayneburg, Penn. He served three years in the army, from 1861 to 1864, in connection with a Pennsylvania regiment. He was graduated from Andover Theological Seminary in 1871 and studied medicine before he sailed for Japan in 1872. He returned to the United States on a furlough last year, and it was expected that he would be transferred to the Hawaiian Islands, but his health failed. Dr. Gordon was the author of a very interesting and suggestive book "The American Missionary in Japan." He was a very lovable character.