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## SOME HOME PROBLEMS OF FOREIGN MISSIONS.

BY THE EDITOR-IN-CHIEF.

In a previous paper we considered the problems which confront us on the foreign field; but no outside barrier hinders the advance of an army more than hindrances which may be found within its ranks. As a nation's worst foes are of its own household, so the condition of the Church's own membership and the conduct of its work may either promote or prevent its success more than any conditions which its external field presents.

This side of the problems of missions should have much thought; and it needs the wisdom from above to solve the question, how to secure a better fitness in both the individual believer and in the body of believers for carrying out the great commission.

Better administration of missions is not all that is needed. Every hindrance in the believer and in the Church needs to be got out of the way. Luther saw so little spiritual life in his day that he said in despair: "Asia and Africa have no Gospel: another hundred years and all will be over; God's Word will disappear for want of any to preach it." But the era of missions came, nevertheless, because God meant it should, and He interfered. Not many mighty, wise, or noble were called. In His sovereign choice of means, methods, and agents the poor, weak, base-born "nothings" of the world were chosen to bring to naught the "somethings." His heralds began to go forth, and the Scriptures began to be diffused, without which, as Dr. A. J. Gordon used to say, "Christianity may be imposed upon a nation, but can not be implanted in a nation."

But has not God provided something still better for the Church of the twentieth century? How inadequate the present working force and working funds! Protestant Christendom represents a vast host. Two hundred million members are identified with the reformed churches. Yet there are less than fifteen thousand Protestant missionaries, one-third being unmarried women; and, in addition to these, there are about fifty thousand native ministers and helpers, less than

one-tenth of whom are ordained. Liberally estimating the number of the total force, now at work for Christ abroad, at sixty-five thousand, this still gives but one laborer for about every twenty-five thousand souls. Surely it would be a small thing for the Church of Christ from such a host to supply at least one missionary for every fifty thousand of the unevangelized.

We are not of those who idolize Science or worship Mammon. Much so-called "enlightened civilization" has, like that of the Cainites, the stamp of Satan upon it, and our boasted human progress often feeds an immoderate self-confidence and godless pride. Yet it must not be forgotten that a high state of civilization has its great advantages. Discoveries and inventions seem to have now reached their golden age, multiplying so fast, and penetrating so far into the realm of the hitherto unknown, that the most astonishing novelties in this realm no longer startle; they are the wonders of a day, and then sink to the level of the commonplace. No man can forecast the immediate future in the matter of discovery and invention; ten years may bring achievements now deemed impossible.

But, in proportion as opportunity enlarges, responsibility multiplies. Whatever God has given the race, it is the part of the Church of God to utilize for the work which He has given to the Church. Every year should now be crowded with achievements that in the apostolic age would have occupied a lifetime. That first mission tour of Paul and Barnabas, covering about a thousand miles to and fro, consumed from two to eight years, and yet in but one place do they seem to have made any considerable stay.

In the review of the last century, the amazing advance made in every direction is perhaps the one and dominant impression. In fact, it is difficult to put in words the advantage accruing from all these modern facilities. Time is practically lengthened by every device that shortens distance and quickens the pace of mankind, for the period needful to accomplish a given result is proportionately less. He who learns to do in a day what once took a week has practically seven days in one. Strength is practically increased with every device that enables us with less exertion to effect equally large results. He who by machinery can do the work of a hundred men is practically become a giant, with his lifting or moving energy a hundredfold multiplied. Life is practically made not only longer but broader by every discovery or invention that makes possible the multiplication of man's achievements and the widening of the range of his activities and sympathies. In these days a time-saving, strength-saving, and money-saving apparatus forms part of the very mechanism of society, and puts at our disposal boundless resources of opportunity for crowding life with service. If, therefore, it be true that we live in deeds rather than days or years, and if life is to be measured, not by the swing of

the pendulum or by the tick of the clock, but by the capacity for action and advance, for attainment and achievement, every man or woman of fifty has already outlived the thousand years of Adam.

To all spiritual-minded disciples it is obvious that a higher type of piety is the one pressing need, in order that we may meet all these new opportunities and responsibilities which crowd upon us. A new reformation is needful, not doctrinal only, but, above all, ethical, spiritual, practical. The world and the Church demand more Christ-like Christians. Worldliness dims the vision of the unseen, relaxes the grasp of faith and of hope upon the verities of God's Word of promise, and chills the very heart of love. Selfishness is not only the dearth of all true godliness, but the death of all true benevolence.

The standard of holy living which God has set up is no longer the practical model adopted, or even accepted, by the average disciple, for the most melancholy feature of all this declension is when the Scriptural pattern is virtually disallowed as no longer fitted to, or binding upon, disciples of our day. Attention has been often called to the contrast between our Lord's injunctions in respect to self-denial and cross bearing, as in Matt. xvi : 21-26, and the current types of Christian character and conduct; but we are told that this teaching was for the apostolic age, and is not appropriate for the time now present; that such principles make monks and nuns, recluses and ascetics; that we are in the world and must not be sour and gloomy separatists like the Pharisees; that to win men, we must mingle with men; and that our esthetic tastes were given us to indulge, not to crucify. And so the modern wine-drinking, card-playing, theater-going, horse-racing, self-pleasing disciple, however extravagant in dress, in house appointments, and in the whole style of expenditure, feels emboldened to cultivate luxury on principle, and takes ease on the soft couch of selfish pleasure with a conscience void of offense. The Bible, it is said, is not "a book for the times" in all these austere views of life. Self-denial is considered as having had its day; or, while it may be in vogue for heroic missionaries, it is out of date in Christian lands. We are taught that it is not only lawful but commendable to hoard great wealth and leave great fortunes to one's heirs. Houses full of expensive furniture and garniture are not thought of as "the things that make a deathbed terrible," even when those who are luxuriously living can apathetically see millions dying of spiritual famine. Surely the Lord Jehovah must have abdicated His judgment-seat, or reversed His judicial decisions, or else there is a day of destiny ahead, when the modern "disciple" is going to be put to shame!

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 king-

dom, extending over five million square miles, and do it inside of a year, even 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 more than four hundred tongues; with steamships and railways that can carry us at from twenty to sixty miles an hour, and with all the new facilities for the work that make this the unique era of history!

A new century has now opened before us, and the end of the age is therefore drawing near. The earth is depopulated and repopulated thrice in a hundred years, and every second marks a birth and a death. 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 its possibilities. The Church should dare great things for God, and hope greater things still from Him! The God of the future is, to those whose faith is greater, a greater God than the God of the past, and has some better thing for those who by faith, prayer, and obedience make possible the discovery of His true greatness.

The disciple of Christ will find his greatest inspiration and encouragement to duty in the thought of his "high calling"; hence when he looks not backward but forward, not downward but upward, keeping in view the goal which is ahead of him and the crown of glory which is above him, he finds perpetual stimulus to faith, hope, love, and every holy labor.

The one all-inclusive need for mission work is to get and keep close to the mind, heart, and will of God. Then we see both the work and the world through His eyes, and feel somewhat of His unselfish and holy love for human souls. Then alone can His Spirit work unhindered in us and through us.

As we confront the work anew we need a new vision and revelation, both of opportunity and responsibility. If Christ is the Light of the World, so is His Church. Satan is represented as blinding the minds of unbelievers, lest the light of the glory of the Gospel of Christ should shine unto them (2 Cor. iv : 4-7)—*i.e.*, lest the illumination, the enlightening influence of the glory of the Gospel, as reflected and transmitted through the believer, should reach them with its irradiation. In the same connection we are taught that He who commanded the light to shine out of the original darkness hath shined in our hearts to produce this irradiation in us, and make possible this illumination of others; and that one great proof, both of the power and grace of God, is found in that He thus makes it possible for a "vessel of earth" so frail and unworthy both to bear or contain such Divine splendor as a revelation to itself, and to bear forth or convey such glory as a revelation to others. The highest privilege of a believer is to receive, reflect, and transmit the glory of God as revealed in Christ

through the Gospel, which, practically, will never shine in the hearts of men except through believers, as mirrors or transmitters of God's grace.

At least four factors combine to constitute a new and critical emergency in missions, beyond any previous one in importance and appeal; those factors are: the vast unoccupied area, the entire inadequacy of the army of occupation, the lack of a proper standard of giving, and the lack of a proper spirit of prayer.

Immense areas and populations are thus far unreached and neglected; one-half of the region of the Death Shade yet unoccupied, and one-fourth of it practically unapproached! Great realms where darkness reigns, as large as the British Isles, Scandinavia, or India, and nineteen centuries of Christian history gone! God only can awake a dormant Church to the guilt and consequences of such delay! Thirty times the entire present population of the globe is computed to have passed into eternity since Christ rose, far the major part of them dying without even the knowledge of Him, and the earth being depopulated every forty years. In a sense not perhaps originally meant, Paul might say, "For some have not the knowledge of God: I speak this to your shame."

Some needs are so imperative that they drive us to God without stopping to trifle with secondary means and agencies; and a high calling like the work of missions must have a motive power correspondingly high and holy.

For the solution of this foremost problem three things are needful: a missionary *conviction*, a missionary *subjection*, and a missionary *service* which is the fruit of the other two.

#### A MISSIONARY CONVICTION.

First, there must be a missionary *conviction*; that is, a thorough, changeless, and final acceptance of this, as the last entrustment committed to the Church by her ascending Lord. This must be put beyond dispute, denial, or doubt, for here hesitation is treason. There will be no proper obedience if we even halt to consider. Christ's command leaves, and was meant to leave, no room for question. As surely as "there is none other name given under heaven among men whereby we must be saved," there is none other work given by God to His saints whereby the world is to be made acquainted with this salvation. Not to believe and accept this as indisputable truth shows something wrong from the root upward, and prevents any true growth, flower, or fruit in Christian life. An uncertain sound in the Gospel trumpet leaves men to doubt the danger of sinning and the reality of salvation; and so an uncertain sound in the companion trumpet of missionary appeal leaves disciples to a fatal complacency with, and complacency in, their inactivity. There should therefore be an upward and plead-

ing look to God, to create in us and in the Church a deep, immutable missionary conviction and persuasion.

A second and kindred need is a missionary *subjection*; that is, a practical subordination of all our being to Christ as the missionary Leader and Commander.

What inspiration is found in a practical sense of His actual Divine conduct of the missionary campaign! A holy evangelism, marked by a constant expansion and a tireless enthusiasm, becomes natural and delightful when He is seen habitually moving before His people.

The one aim should be to bring this Leadership perpetually to the front, and so to make His presence on the field a felt reality. Then every great event becomes a step of God, and every marked stage of progress a milestone along His highway. So long as faith sees the Lord on the battle-field, every new advance is merely keeping step with Him, and every new accession of men or means is thankfully owned as His answer to prayer and His fidelity to promise. If mission work is thought of as a church scheme or enterprise, of course adhesion to it will be inconstant and variable. But, if God is seen leading the way, it will become our high calling to follow; to feel no interest in missions will show that we are out of harmony with God's plan, and to say so will be to declare our disloyalty not to the Church only, but to the Captain of the Lord's Host.

A sense of "God with us" begets a sublime courage. When a Russian official said to Dr. Schauffler, "My imperial master, the Czar, will never allow Protestantism to set foot in Turkey," he calmly replied, "My imperial Master, Christ, will never ask the emperor of Russia where he may set His foot or plant His Kingdom." Yes, God is the Controller of History. Before Napoleon Bonaparte invaded Russia he told the Russian ambassador that he would destroy that empire. The ambassador's reply was, "Man proposes, but God disposes." "Tell your master," thundered the arrogant and self-confident Corsican, "that I am he that proposes and I am he that disposes." It was a challenge to the living God to show who is the ruler of this world; and God accepted the challenge. He moved not from His throne, but sent the crystal snowflake from heaven to punish the audacious boaster! Napoleon flung his forces into Moscow, but in his retreat he left on the frozen plains the bulk of his vast army; and the official returns of the Russian authorities reported two hundred and thirteen thousand five hundred and sixteen French corpses buried and ninety-five thousand eight hundred and sixteen dead horses. When, in 1815, Napoleon, escaping from Elba, again threatened to "dispose" events in European history at his will, the Sovereign of this world, whose hand is on the helm of history, ordained that Blucher should join the Iron Duke at the turning-point of the conflict of Waterloo, and by that decisive battle turn the fate of Europe. That

crowning victory ushered in thirty years of peace. Napoleon found at St. Helena that God does dispose, a fact of which the whole mission history of the century is an illustration.

In the former feudal days the vassal did homage to his lord by putting his hands together and placing them in the hands of his feudal master, as a token of entire submission and absolute surrender of all his active powers to his service in work and war. This custom suggested Dr. Moule's sweet hymn:

"My glorious Victor, Prince Divine,  
Clasp these surrendered hands in Thine!  
At length, my will is all Thine own,  
Glad vassal of a Savior's throne."

Such missionary conviction and subjection prepare for the supply of that third great need, a true missionary *service*.

All genuine service will be gauged, moreover, not by *success*, but rather by *submission*. He does God's will most truly who, in doing God's work, leaves to Him all results, accepting failure and defeat as cheerfully as success and victory, if God so appoints. The disciple is not above his Master, nor the servant above his Lord. Our Lord, at Nazareth, read from Isaiah lxi : 1, 2, as the formal announcement of His whole mission, its Divine character, and His own special endowment and enduement for it. Of that entire section of prophecy the burden is, "the Servant of Jehovah," this expression occurring seventeen times; yet this same Servant of Jehovah is presented before us as "despised and rejected of men, a man of sorrows and acquainted with grief," abhorred of his own nation, imprisoned, judged, led as a lamb to the slaughter, in visage marred more than the sons of men." All the outward signs are those of discouragement, disaster, and defeat. Judged by all worldly standards, His life was a failure. He labored in vain and spent His strength for naught. Not a token of success could be discerned by the world. He was, nevertheless, Jehovah's Servant, doing His will, even in suffering triumphant, and in defeat and death victorious. The Apocalypse likewise shows us the slaughtered "lamb" as God's "lion"-king.

Some years ago a humble Christian mechanic wrote a brief article on his "Three Mottoes": "I and God," "God and I," "God and not I." They indicated three stages in service: First, when he conceived the work as his own and asked God's help; then, when he thought of the work as God's, and of himself as a co-worker; but last and best, when he saw God to be the one Great Worker, and himself only His instrument, taken up, fitted for service, and used in God's way and time. It is most restful to feel that we are simply and only God's tools, the perfection of a tool being that it is always ready for the workman and passive in his hand. To learn that it is His yoke we take on us and His burden that we bear is to lay down that care which



implies a responsibility we can not sustain and an anxiety we can not endure. With results which we can not control we have nothing to do. Obedience is ours, and only obedience; God, who assumes all responsibility for the command, is responsible also for the consequences.

We need a new conception of systematic and self-denying giving and a new delight in this form of ministry.

The name "ducat"—"duke's coin"—means a coin struck from a ducal mint. These Italian pieces of money, which appeared first in Venice, seem to have borne the simple Latin motto: "*Sit tibi, Christo, datus, quem tu regis iste ducatus.*"

The name and motto are significant. All money is from God, bearing His image and superscription, held in trust by disciples, and therefore to be rendered unto Him as belonging to Him. This habitual thought makes giving an easy and delightful expression, both of debt and of love, and a blessed form of service.

#### HOW TO PRAY.

The problems of missions demand for their solution a Church that also knows how to *pray*. Missionary activity God Himself has set to the key-note of supplication. Days of intercession have often been followed by such marked answers to prayer as have started new anthems of praise.

In the history of the Church Missionary Society, when the expansion in the preceding two years had created very urgent need for more men, an appeal went forth, in 1884, for prayer to the Lord of the harvest to thrust forth more laborers. One thing laid on the hearts of praying saints was to ask for a new spirit of self-offering in *educated* young men. The day came (December 2d), and Secretary Wigram told how, *on the day previous*, he had been sent for to go to Cambridge to confer with university men desirous of giving themselves to work abroad. *Before they called, God had answered*; and that day of prayer started a movement which brought into the work a large accession of the best missionaries.

The Church needs an aggressive and progressive type of piety.

The soundness of doctrinal Christianity is tested by the acceptance of justification by faith; but the test of practical Christianity is obedience to Christ. Dr. McLaren says: "Men do not light a candle and put it under a bushel; because, if they do, the candle will either go out or set fire to the bushel." Evangelistic activity is both the guard and gauge of evangelical belief; it is an outlet for a pure faith, and, as a channel, not only provides for the flow of the stream, but keeps it from spreading out into a stagnant pool, preventing the excessive breadth which is at loss of depth and strength. The Church, by bearing Gospel tidings to a lost world, at once makes faith live in deeds, and keeps it pure from heretical mixtures.

The power of missions is lost so far as the greatness of salvation is obscured or belittled. That unique phrase, "so great salvation" (Heb. ii.), reminds of the high level from which the Redeemer descended for our rescue, and to which He lifts us by His own ascension and coronation. He is shown first to be the Son of God, and then, by equally sure proofs, to be the Son of man; and the conclusion is that, by as much as He identified Himself with man in his shame and guilt, by assuming his nature, He identified man with Himself, in His glory and holiness. This constitutes the greatness of salvation: it makes God partaker of man's nature, in order to make man partaker of His own nature. Whatever lets down Christ from His divine level, therefore, lowers the level of man's final estate; and to make man's sin and guilt seem less, robs salvation of its grandeur and glory; hence, any teaching that either impairs the matchless glory of the Son of God or the hopeless ruin of the sons of men strikes a death-blow at missions.

All true earnestness in missions is born of deep conviction that these millions are perishing, and that we are in trust with the Gospel for their rescue and redemption. There is spreading in the Church a leaven of destructive rationalism and corrupting scepticism, which, if not purged out, will make Christianity a cult rather than a creed, a form rather than a spirit, "a mode rather than a life, a civilization rather than a revelation," a development along the lines of natural growth and culture and goodness, rather than an indwelling and inworking of the Holy Spirit.

The one hope of breaking away from this delusive snare is that God's saints shall maintain a thoroughly biblical standard, and exalt the Holy Spirit in practical life, as actually dwelling and working in the body of Christ, the Head, who must be recognized as the life of God and power of God in that body to make all things possible.

To the scriptural conception of the Church of Christ this ministry and administration of the Holy Spirit is fundamental. Let faith in the actual presence and power of this divine Paraclete be weakened, and the world charms us, the flesh masters us, and the tempter triumphs over us; our vision of the Christ becomes dim, our sense of the powers of the age to come grows dull, and our power to claim supplies of grace and actual victory over our foes suffers paralysis.

So far as the Church, as a body, loses Holy Ghost power, it is in danger of losing Holy Ghost doctrine. The blight of the Dark Ages is still upon us; the great Reformation itself was succeeded by more than three centuries of infidelity and indifference. Iniquity abounds in the world, and in the Church the love of many waxes cold. Two very conspicuous causes combine to foster human aversion to the whole supernatural and even spiritual element in the Christian system. On the one hand, the natural and carnal man—incapacity to appre-

hend and indisposition to accept spiritual truth—lead men to rebel against humiliating dependence upon supernatural revelation and regeneration. On the other hand, men see a nominal Church of Christ, for fifteen hundred years claiming Divine supremacy and authority, heavenly gifts and miraculous manifestations, while giving sanction to diabolical plots, like the attempted assassination of Queen Elizabeth, the actual massacre of thirty thousand French Huguenots, and the torture and martyrdom of as many more by the Spanish Inquisition; and men see in this ecclesiastical system a type of morality pronounced the lowest in Europe; and the whole claim of Christianity as a supernatural religion is thus discredited.

Christ, as He turned away from apostate Jerusalem, said, "Behold, your house is left unto you desolate." *Your* house! God had always called the temple His house; but when His Son was rejected in its very courts and crucified by its very priests, it was no longer God's house, but man's. A church, with God's Spirit withdrawn, ceases to be God's assembly and becomes merely a human organization—perhaps a synagogue and seat of Satan.

A godly man sadly writes of the modern worldly church: "They have all gone astray, and have altogether become worldly. All this has become so engrafted upon our system that it has acquired a certain sanctity in the eyes of the people, so that they would rather have their trained choir of worldly singers than a new consecration from above! Joseph Parker's translation of the trinity of evil is this: He says the world, the flesh, and the devil, translated into present-day dialect, means society, environment, tendency. How many of the ministers and missionaries of Christ are entangled in the society, hemmed in by the environment, swept on by the tendency? How to be delivered many are asking and do not know."

Separation is the condition of consecration, and without it we can not live in God and unto God, for we must be bold enough to stand alone, if necessary, like Luther at Worms, for the sake of a protest against what is evil, unscriptural, and unspiritual. Those who believe in the Holy Ghost, and are ready to accept the conditions within which alone His power is manifested, must part company with the world if God is to sway them and use them as He will. A new era of missions would dawn if the Church should stand once more on the high level of separation from the world and consecration unto God, which the Apostolic Church displayed!

The representatives of the Christian scholarship of the world met in Princeton in 1872, to pay respect to Dr. Charles Hodge, at his jubilee. In his reply to their congratulations, Dr. Hodge referred to an incident when he was about leaving Berlin, on his return to America. Friends in that city sent him an album, in which they had severally written their names, with a few lines of remark. Neander

wrote a short sentence in Greek, which may be freely translated thus:

“Nothing in ourselves; in the Lord all things, whom alone to serve is our glory and joy.”

We must live under the power of one overmastering conviction: GOD IS ALL AND IN ALL. In ourselves we are nothing and can do nothing; but in Him we have all possessions, privileges, and powers; and to be His willing slaves, alone, always and wholly, is the supreme glory and joy. His primal command is both the authority and the inspiration to missions, and His promised presence is both our encouragement and reward. His superintending Providence makes the pathway of missions safe and glorious to tread; and His final purpose that, through the Gospel, humanity shall be redeemed and the works of the Devil be destroyed, is the goal of all mission service.

The new century will prove a new volume of mission history whose pages will be written as in letters of light if, “forgetting the things which are behind, and reaching forth unto the things which are before,” the Church of God, like a runner in a heavenly race, shall “press toward the mark for the prize of the high calling of God in Christ Jesus!”

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## THE DECLINE OF THE EMPIRE OF ISLAM.

BY REV. SAMUEL G. WILSON, TABRIZ, PERSIA.

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Islam occupies a unique place as a religion of conquest. Its history is one of the drawn sword. The *jahad*, or holy war, is a cardinal doctrine, for unbelievers must either be brought to pay tribute or be put to the sword. Its glory is in its cry to the God of battles, and the wide sweep of its all-conquering hordes. The Khalifa is also the sovereign; Islam and the State are one. Hence, the extent of the territory under its sway is the measure of its power, and the decline of its empire presages a decay of its power as a religion.

The beginning of the twentieth century is a fit time to sum up the loss of power and prestige of Islam. Notwithstanding the considerable increase in the number of its adherents during the nineteenth century, and its present zeal and aggressive spirit, there can be no doubt that *its great loss of territory* has inflicted a severe blow upon it, and has given a great advantage to Christianity as a world religion.

Before this century the empire of Islam had lost considerable territory. The blow of the hammer, Charles Martel, drove back the Saracens from France, and the expulsion of the Moors liberated Spain. The southern part of Italy and Sicily, Sardinia, Corsica, and the Balearic Isles were freed from the rule of Islam. Russia was domi-

nated for centuries by the Tartars, who became Mohammedans in 1272. The czars gradually expelled them, and finally began to annex the territory inhabited by the Tartars and Turks. The Osmanlis carried their arms into the heart of the German empire, laid siege to Vienna, and held the greater part of Hungary until the beginning of the eighteenth century. Through most of that century they continued to rule over the whole littoral of the Black Sea and the Caucasus as far as the Caspian. But in 1771 they were compelled to surrender the shores of the Azor, the Cherson and Crimea, and the right banks of the Dniester to Russia. Before the dawn of this century the British in India and the Dutch in the Sunda Islands had begun to undermine the dominion of Mohammedan rulers in the Far East. The sword of Islam was being grasped in enfeebled hands.

The decline of the empire of Islam in the nineteenth century can be clearly seen on the map.\* An outline of the events can be seen in the following table:

TABLE OF THE TERRITORY LOST BY ISLAM IN THE NINETEENTH CENTURY.

Date.	COUNTRIES OR PROVINCES.	To whom ceded.	Date.	COUNTRIES OR PROVINCES.	To whom ceded.
	<i>I. Caucasus and Transcaucasia.</i>			<i>III. Europe and Mediterranean Isles (concluded).</i>	
1800	Georgia from being tributary of Persia.....	Russia.	1878	Cyprus.....	Gt. Britain.
1813	Darbend, Baku, Shirwan, Karadagh, Moghan from Persia.....	"	1878	Bosnia and Herzegovina... Districts to Greece, Servia, Rumania, and Montenegro.	Austria.
1813	Sovereignty of Caspian Sea from Persia.....	"	1878	Bulgaria created.....	Bulgaria.
1828	Erivan, Nakhejevan, etc., from Persia.....	"	1885	East Rumelia.....	"
1829	Poti, Anapa, and the Circassian Coast from Turkey.....	"	1898	Crete (Autonomous).	"
1878	Batum, Kars, Ardahan from Turkey.....	"		<i>IV. Africa.</i>	
	<i>II. Central Asia.</i>		1830	Algeria.....	France.
1844	Kirghiz.....	"	1882	Tunis.....	"
1864	Samarcand.....	"	1882	Egypt.....	Gt. Britain.
1868	Khohand and Bokhara....	"	1884-98	Sahara and Sudan (Western).....	France.
1873	Khiva.....	"	1898	Sudan (Eastern).....	Gt. Britain.
1881	Merv.....	"	1887-89	British East Africa.....	Germany.
1891	Part of Khorasan from Persia.....	"	1890	Zanzibar.....	Gt. Britain.
	<i>III. Europe and Mediterranean Isles.</i>			<i>V. Southern Asia.</i>	
1829	Greece and Servia granted independence.....	Greece and Servia.	1799	Nizam's Dominions, India.	Gt. Britain.
1858	Rumania formed from Wallachia and Moldavia	Rumania.	1803	Mogul, Indian Empire....	"
1878	Bessarabia.....	Russia.	1824	Strait Settlements.....	"
			1830	Sunda Islands, Dutch rule consolidated.....	Holland.
			1839	Aden and Arabian Coast..	Gt. Britain.
			1843	Sinde, India.....	"
			1849	Punjab and Kashmere....	"
			1856	Oudh.....	"
			1876	Baluchistan Protectorate.	"

These cessions of territory and the conquests of Christian powers from heathen rule have greatly altered the relative size of the empires of Christendom and Islam. Mohammedan governments rule over

\*The territory conquered or ceded from Islam before the beginning of the nineteenth century is represented on the map. The territory lost during the nineteenth century is also indicated. See Frontispiece.

one-sixteenth of the earth's surface; Christian governments over seven-eighths of it; the former rule over fifty millions of people, the latter over one thousand millions. Of the one hundred and eighty million Mohammedans forty-five millions are under rulers of their own faith, and one hundred and five millions under Christian rulers, while of the five hundred millions of Christians but a few millions remain under the rule of Islam.

To this historical outline let me add:

1. The nineteenth century is memorable for the liberation of Christian races from the rule of Islam. The Georgians and the third of the Armenians who live in the Trans-Caucasus, the Greeks, Servians, Rumanians, Bulgarians, Montenegros, Cretans, Cyprians, and the Copts of Egypt have been freed from the yoke of Islam, which was at all times galling, frequently oppressive and cruel, and under which massacres and forcible conversions were not infrequent.

2. Some of those races which have come under Christian governments are new converts to Islam. Upon them its system has not yet fixed its iron grasp. It is the testimony of travelers that some African tribes are as yet only nominally Mohammedan. Experience of missions in Java and Sumatra, where twelve thousand of these new Mohammedans have been brought to Christianity, shows that mission work may be speedily fruitful among such races. Self-defense, too, should lead to a pressing of mission work along this border-land, that the further progress of Islam in that direction may be checked. The history of Uganda shows the importance of this. Had Christianity delayed entering upon this field a few years the probability is that it would have been converted to Mohammedanism. Hupfeld, the leader of a geological expedition into Africa, says:

I am persuaded that in a few decades we shall have to reckon with Mohammedan majorities (in the border tribes) if things proceed as now. It is a national interest that the advance of Islam should be checked. This can only be done by offering the Africans another and higher possibility of development. This is the work of Christian missions.

3. The Church can no longer put forth the plea that the Mohammedan world is closed to missions. God has marvelously opened the door. The seventy millions under British rule in India and Africa are accessible, as well as the African possessions of other European powers, the Dutch Indies, and the Balkan States. The North African Mission has shown that the work can be carried on in Algeria under French protection. The thirty million Mohammedans of China are not closed to efforts. The Swedish mission to Kashgar has entered this field through Russian Central Asia. Even in some lands under Mohammedan rulers, such as Persia, there is much that can be done toward the evangelization of Mohammedans. There is much liberty of speech and little fear of molestation, except for the open convert,

who is liable to the fate of the martyr, Mirza Ibrahim. Even in the Turkish empire there is freedom for Bible distribution and for much influence through the institutions of reformed Christianity. The fact that three-fourths of the Mohammedans are living under governments where no sword hangs over the convert's head, in some of which even encouragement is given to missions, constitutes a call to the Church to awake to this work in earnest. Let their evangelization be put as a prominent point in the program of the twentieth century, that the spiritual conquests of this century in the conversion of Mohammedans may bear a good proportion to the territorial conquests of the past century.

### ARABIC CONTROVERSIAL LITERATURE FOR MOSLEMS.

BY REV. S. M. ZWEMER, F.R.G.S., BAHREIN, ARABIA.

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The oldest and most generally received war maxim is, find out your enemy's weakest and most vulnerable point and hit him there as hard as you can with all your might.—*Lord Wolseley*.

One of the indications of the hopeful revival of the crusade of missions for Moslems is the increase in controversial literature. What has been done for the Punjab by men like Imad-ud-Din, himself a convert from Islam, is now being done in Syria, Egypt, and Persia by others. Islam's strength is to be left alone; put on the defensive, its weakness is evident even to those who defend it. Controversy is not evangelization and must not take its place, but in Moslem lands especially it holds somewhat the same relation to evangelization that plowing does to seed-sowing. Books like "Mizan el Hak" break up the soil, stir thought, kill stagnation, convince the inquirer, and lead him to take a decided stand for the truth.

Rev. William Summers, in a recent article on Christian literature in Egypt, states the need of a special line of apologetics for Moslems. He says:

All workers of experience among Moslems feel the need of such books. A simple statement of the Gospel is not enough for the Mohammedan. He demands that we prove the authority of our message and the reality of its claims upon his acceptance.

From the time when Raymund Lull wrote his "Ars Major" to the day when Bishop French spent his last strength at Muscat in translating "St. Hilary on the Trinity," the sentiment of all workers among Mohammedans could be voiced in the words: *Missionary work as regards Moslems is impossible if controversy be interdicted.\** Christianity must be polemic because it is exclusive. Islam is in one sense

\* See an able paper on this theme in the *Church Missionary Intelligencer* for July, 1864. Also Eugene Stock's "History of the C. M. S.," Vol. II., pp. 154 ff.; "Report of Third Decennial Missionary Conference, Bombay," Vol. II., pp. 722, 723.

a Christian heresy, and calls for wise apologetic. Islam has attacked and is attacking all the vital doctrines of Christianity. At Lahore and Cairo the Moslem press is active in its defense, not only of the citadel of Islam, but is bitter and infernally skilful in its assault on Christian teaching and on the Bible. Weapons are drawn from every arsenal and used in any way so long as they can be made to hit the Cross and the Divinity of our Lord.\* Sophistry is too good a word to describe the mental process of the learned Moslem when engaged in argument. Henry Martyn described the *mullahs* of Persia as "a compound of ignorance and bigotry; all access to the one is hedged up by the other." In arguing against the Trinity an Indian Moslem thus paraphrased John's Gospel:

The word Be was in the beginning before all creation, and it was the Word of God. The Word became flesh; that is, the word Be was the cause of Christ's birth.

He denies that the fifty-third chapter of Isaiah can refer to Christ, because it is said "he shall see his seed," while nearly all of Isaiah's prophecies are made to refer to Mohammed. "The root out of a dry ground" refers to Hagar and Mecca. Mohammed "divided the spoil with the strong." "Out of Zion shall go forth the law"—i.e., it left Jerusalem and migrated to Mecca!

Islam can not be a strong building if it needs such sorry props in these last days. Christian apologetics, tho in its infancy as regards Islam, is doing giant work already. Look at the accompanying table and see the glorious weapons that already grace the arsenal for the conflict. How far in advance we are, not as regards the spirit but the *method* of Raymund Lull, thanks to the labors of men like Pfander, Muir, and the unknown skilful apologists among the Christians of Syria and Egypt! An educated inquiring Moslem in Egypt, having greedily devoured the three successive volumes of "El Hidayah" (a reply to two popular but scurrilous attacks on evangelical Christianity), declared in his enthusiasm that this is the book by which Islam will fall. Sir William Muir has, in his "Call to Moslems to Read the Scriptures," struck a chord that will vibrate in every Mohammedan land; while the Syrian Christian who wrote "Sweet First Fruits" and the "Beacon of Truth" has done more to shake the whole fabric of the false prophet than all the missionaries since Henry Martyn. One missionary writes: "So impressed am I with the value of 'Sweet First Fruits' that I would like to see it printed in a very cheap and possibly abridged form, and sold in thousands all over Egypt." It has been translated into English, Persian, Urdu, Turkish, and other languages. A Shiah Moslem in the Persian Gulf declared to me that there was no one in the Moslem world able to answer the arguments

\* For an account of some of these attacks, read Sir William Muir's "The Mohammedan Controversy." Edinburgh, 1897.



# A CLASSIFIED TABLE OF RECENT ARABIC CONTROVERSIAL LITERATURE.

DATE.	ARABIC TITLE.	ENGLISH TITLE.	NO. OF PAGES.	AUTHOR.	WHERE PRINTED	CHARACTER, CONTENTS, SCOPE, ETC.
Circa 830	<i>Risalet Abd el Messia bin Ishak el Kindy.</i>	<i>Al Kindy.</i> (Translated by Sir William Muir.)	Arabic, 272. English, 122.	Abd el Messia el Kindy, a Christian at Court of Al Mamun, Bagdad.	S. P. C. K. London. 1885 and 1887.	<i>Two letters</i> ; one from a Moslem to accept Islam, and the other the reply of El Kindy. They are both in classical Arabic. The treatment of Islam is very trenchant, almost too strong for an apologetic. Its strength is its <i>age</i> . Between this and Pfander's works there is the difference between perusing an essay and listening to warm and impassioned eloquence. Some of the arguments are, however, weak, and there are censorious epithets better avoided.
1843	<i>Mizan-el-Hak.</i>	Balance of Truth. (Translated by Rev. R. H. Weakley.)	Arabic, 200. English, 133.	Rev. C. G. Pfander, D.D. C. M. S. Missionary.	<i>Arabic.</i> S. P. C. K. London. <i>English.</i> C. M. House. London, 1867.	A conciliatory preface on the need of a revelation. The choice is between the Bible and the Koran. The integrity of the Scriptures proved. The doctrines of Christianity expounded, especially the <i>atonement</i> . The last chapter refutes Islam and the claims of Mohammed as prophet. A good book for those who have leisure and inclination to read a solemn, solid book. Excellent for <i>inquiring Moslems</i> and those in doubt.
1893	<i>Bakoorat-esh-Shahiya.</i>	Sweet First Fruits. (Translated by Sir William Muir.)	Arabic, 242. English, 176.	A Native Syrian Christian.	<i>Arabic.</i> London. Cairo. <i>English.</i> R. T. S. London.	<i>A story with a purpose.</i> Delightful reading. The scene is Damascus, and the story is one of Moslem inquirers and their acceptance of Christianity. Faithfulness under persecution and triumph in death. The argument hinges mostly on the integrity of the Scriptures and the proofs for Christ's divinity. It is eminently suited for nearly all classes of Moslems. All agree to its supreme value as an apologetic. But it is a little verbose, and might have more on the atonement as the very heart of Christianity.
1894	<i>Minar-el-Hak.</i>	The Beacon of Truth. (Translated by Sir William Muir.)	Arabic, 136. English, 166.	A Native Syrian Christian.	<i>Arabic.</i> London. Cairo. <i>English.</i> R. T. S. London. Cairo.	A series of arguments <i>drawn from the Koran and the Traditions</i> . The battle is pressed to the gates. It proves that M. did no miracles; was not to use force; that the Koran abrogates itself, and testifies to Scripture; that prophecy is not in the line of Ismael; that Christ is more than human. Specially suitable for <i>learned Moslems</i> . <i>Argumentum ad hominem</i> . Unanswerable.
1898	<i>Makalet fi'l Islam.</i>	Treatise on Islam.	Arabic, 400. English, 80.	George Sale and Cairo Arab.	Cairo.	A literal translation of Sale's Introduction to the Koran, with an appendix. The former is valuable to give unvarnished account of origin and character of Islam. The latter is a criticism of the Koran and <i>stings</i> .
1898-1901	<i>El Hidaya.</i> [4 vols.]	Right Guidance.	Vol. I., 320. Vol. II., 300. Vol. III., 304. Vol. IV., ?	An Egyptian Protestant Christian.	American Mission. Cairo.	Reply to Moslem attacks on Christianity; especially to "that Satanic book," <i>Izhar-el-Hak</i> . Vol. I. Reply to Alleged Mistakes in Bible. Vol. II. Exposure of 110 Mistakes in <i>One</i> Section of the Koran. Vol. III. True and False Revelation. How We Got Our Bible. Vol. IV. [in press]. A mine of material for controversy and reply to attacks. <i>Not for all Moslems</i> .
1885	<i>Athbat Salb el Messia.</i>	Proof of Death of Christ.	80.	Abd Isa.	<i>Eng</i> London C.M.S. <i>Arab.</i> Cairo, C.M.S.	Proofs of <i>Christ's death</i> from prophecy and history. Reasons given for the Moslem denial. A capital tract; full of the marrow of the Gospel.
1898	<i>Misbah-el-Huda.</i>	The Torch of Guidance to Mystery of Redemption.	25.	Native.	R. T. S. London. Cairo.	The <i>sacrifice of Isaac</i> made the text of a treatise on Sin and Redemption. Proofs given that Moslems fear death. Jesus saves. <i>A gem</i> .
1899	<i>Da'awet el Mustimeen.</i>	Call to Moslems to Read the Bible.	40.	Sir William Muir.	Cairo. London.	Proofs of Integrity and Genuineness of Bible. <i>Irenic</i> not polemic. Selections of Scripture.
1897	<i>Burhan el Jalil, etc</i>	The Clear Proof, etc.	43.	Native.	Cairo.	Tract on Genuineness of Bible. Answers charge of corruption. Short and fair.
1898	<i>Salamat el Injil, etc.</i>	Freedom of the Bible from Corruption.	13.	Native.	Cairo.	Similar to the above, <i>but more irenic</i> . Suitable for simple-minded.
1897-1899	<i>El Koran ; Je-sooa el Messia ; En Nebiel Ma'soom.</i> etc	Rouse's Tracts for Mohammedans in Arabic dress; from English version.	10 to 15 each.	Rev. G. H. Rouse, D.D. of Bengal.	<i>Arabic.</i> Cairo. <i>Eng.</i> Madras. <i>Bengali.</i> "	A series. Short and sharp. Each discusses a particular point at issue, and ends with an exhortation. <i>All are useful</i> . But the one on the Koran and that comparing Christ with Mohammed must be used with discretion.

of the "Beacon of Truth." It means much for a learned Mohammedan to acknowledge that.

The *judicious use* of controversial literature is one of the best ways of evangelizing Moslems. It is often better to persuade a Moslem to read a portion of Scripture or a book or tract than to speak to him directly. Ink is cold. A *written* argument appeals to the mind and conscience in solitude. There is no pride in answering back glibly or irreverently to a printed page. It was said of the old Romans that "as they shortened their swords they lengthened their territories." So will it be in the conflict with Islam. The way for the Church to conquer is to come to close quarters with the foe. If prejudice prevents preaching by word of mouth, let us use the press and speak to the eye. If fanaticism shuts the door of the mosque, let us use the door of the post-office.

Regarding the circulation of this literature, Rev. E. M. Wherry, D.D., writes in the *Harvest Field* (November, 1900):

It is not easy to secure a sale of such books, and possibly the preacher feels a hesitancy about asking a man to buy a book which is aimed at his religion. The writer sympathizes with this feeling. It does seem like an impertinence, if not an insult, to ask a man to buy such a book. A better plan is to send it as a present, either by a messenger or through the post-office, always accompanying it with a kindly letter duly signed by the sender. Sometimes it is wise to loan books rather than to sell them or give them away. The return of the books will always afford an opportunity for conversation on the subject nearest the heart.

In whatever way this literature be circulated, its power is unquestioned, and it should be used to a much larger extent than heretofore in all Moslem lands. The present supply is large and varied enough to be used with discretion as well as with determination. New weapons will be forged to supply new exigencies in the conflict; none of those on hand should be allowed to rust; that is why we thought it worth while to hang them up in order, as swords in an arsenal.

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## THE SPAWN OF SLAVERY.

### THE CONVICT-LEASE SYSTEM IN THE SOUTH.

BY PROFESSOR W. E. BURGHARDT DuBOIS.

Professor of Economics in Atlanta University, Georgia.

A modified form of slavery survives wherever prison labor is sold to private persons for their pecuniary profit.—*Wines*.

Two systems of controlling human labor which still flourish in the South are the direct children of slavery, and to all intents and purposes are slavery itself. These are the crop-lien system and the convict-lease system. The crop-lien system is an arrangement of chattel mortgages, so fixed that the housing, labor, kind of agricul-

ture and, to some extent, the personal liberty of the free black laborer is put into the hands of the landowner and merchant. It is absentee landlordism and the "company-store" systems united and carried out to the furthest possible degree. The convict-lease system is the slavery in private hands of persons convicted of crimes and misdemeanors in the courts. The object of the present paper is to study the rise and development of the convict-lease system, and the efforts to modify and abolish it.

Before the Civil War the system of punishment for criminals was practically the same as in the North. Except in a few cities, however, crime was less prevalent than in the North, and the system of slavery naturally modified the situation. The slaves could become criminals in the eyes of the law only in exceptional cases. The punishment and trial of nearly all ordinary misdemeanors and crimes lay in the hands of the masters. Consequently, so far as the state was concerned, there was no crime of any consequence among Negroes. The system of criminal jurisprudence had to do, therefore, with whites almost exclusively, and as is usual in a land of scattered population and aristocratic tendencies, the law was lenient in theory and lax in execution:

On the other hand, the private well-ordering and control of slaves called for careful cooperation among masters. The fear of insurrection was ever before the South, and the ominous uprisings of Cato, Gabriel, Vesey, Turner, and Toussaint made this fear an ever-present nightmare. The result was a system of rural police, mounted and on duty chiefly at night, whose work it was to stop the nocturnal wandering and meeting of slaves. It was usually an effective organization, which terrorized the slaves, and to which all white men belonged, and were liable to active detailed duty at regular intervals.

Upon this system war and emancipation struck like a thunderbolt. Law and order among the whites, already loosely enforced, became still weaker through the inevitable influence of conflict and social revolution. The freedman was especially in an anomalous situation. The power of the slave police supplemented and depended upon that of the private masters. When the masters' power was broken the patrol was easily transmuted into a lawless and illegal mob known to history as the Ku Klux Klan. Then came the first, and probably the most disastrous, of that succession of political expedients by which the South sought to evade the consequences of emancipation. It will always be a nice question of ethics as to how far a conquered people can be expected to submit to the dictates of a victorious foe. Certainly the world must to a degree sympathize with resistance under such circumstances. The mistake of the South, however, was to adopt a kind of resistance which in the long run weakened her moral fiber, destroyed respect for law and order, and enabled gradually her worst elements to secure an unfortunate ascendancy. The South believed



GIRL PRISONERS IN ALABAMA.

They are in charge of a white overseer.

in slave labor, and was thoroughly convinced that free Negroes would not work steadily or effectively. The whites were determined after the war, therefore, to restore slavery in everything but in name. Elaborate and ingenious apprentice and vagrancy laws were passed, designed to make the freedmen and their children work for their former masters at practically no wages. Some justification for these laws was found in the inevitable tendency of many of the ex-slaves to loaf when the fear of the lash was taken away. The new laws, however, went far beyond such justification, totally ignoring that large class of freedmen eager to work and earn property of their own, stopping all competition between employers, and confiscating the labor and liberty of children. In fact, the new laws of this period recognized the Emancipation Proclamation and the Thirteenth Amendment simply as abolishing the slave-trade.

The interference of Congress in the plans for reconstruction stopped the full carrying out of these schemes, and the Freedmen's Bureau consolidated and sought to develop the various plans for employing and guiding the freedmen already adopted in different

places under the protection of the Union army. This government guardianship established a free wage system of labor by the help of the army, the striving of the best of the blacks, and the cooperation of some of the whites. In the matter of adjusting legal relationships, however, the Bureau failed. It had, to be sure, Bureau courts, with one representative of the ex-master, one of the freedman, and one of the Bureau itself, but they never gained the confidence of the community. As the regular state courts gradually regained power, it was necessary for them to fix by their decisions the new status of the freedmen. It was perhaps as natural as it was unfortunate that amid this chaos the courts sought to do by judicial decisions what the legislatures had formerly sought to do by specific law—namely, reduce the freedmen to serfdom. As a result, the small peccadillos of a careless, untrained class were made the excuse for severe sentences. The courts and jails became filled with the careless and ignorant, with those who sought to emphasize their new-found freedom, and too often with innocent victims of oppression. The testimony of a Negro counted for little or nothing in court, while the accusation of white witnesses was usually decisive. The result of this was a sudden large increase in the apparent criminal population of the Southern states—an increase so large that there was no way for the state to house it or watch it even had the state wished to. And the state did not wish to. Throughout the South laws were immediately passed authorizing public officials to lease the labor of convicts to the highest bidder. The lessee then took charge of the convicts—worked them as he wished under the nominal control of the state. Thus a new slavery and slave-trade was established.

#### THE EVIL INFLUENCES.

The abuses of this system have often been dwelt upon. It had the worst aspects of slavery without any of its redeeming features. The innocent, the guilty, and the depraved were herded together, children and adults, men and women, given into the complete control of practically irresponsible men, whose sole object was to make the most money possible. The innocent were made bad, the bad worse; women were outraged and children tainted; whipping and torture were in vogue, and the death-rate from cruelty, exposure, and overwork rose to large percentages. The actual bosses over such leased prisoners were usually selected from the lowest classes of whites, and the camps were often far from settlements or public roads. The prisoners often had scarcely any clothing, they were fed on a scanty diet of corn bread and fat meat, and worked twelve or more hours a day. After work each must do his own cooking. There was insufficient shelter; in one Georgia camp, as late as 1895, sixty-one men slept in one room, seventeen by nineteen feet, and seven feet high. Sanitary con-

ditions were wretched, there was little or no medical attendance, and almost no care of the sick. Women were mingled indiscriminately with the men, both in working and sleeping, and dressed often in men's clothes. A young girl at Camp Hardmont, Georgia, in 1895, was repeatedly outraged by several of her guards, and finally died in childbirth while in camp.

Such facts illustrate the system at its worst—as it used to exist in nearly every Southern state, and as it still exists in parts of Georgia, Mississippi, Louisiana, and other states. It is difficult to say whether the effect of such a system is worse on the whites or on the Negroes. So far as the whites are concerned, the convict-lease system lowered the respect for courts, increased lawlessness, and put the states into the clutches of penitentiary “rings.” The courts were brought into politics, judgeships became elective for shorter and shorter terms, and there grew up a public sentiment which would not consent to considering the desert of a criminal apart from his color. If the criminal were white, public opinion refused to permit him to enter the chain-gang save in the most extreme cases. The result is that even to-day it is very difficult to enforce the laws in the South against whites, and red-handed criminals go scot-free. On the other hand, so customary had it become to convict any Negro upon a mere accusation, that public opinion was loathe to allow a fair trial to black suspects, and was too often tempted to take the law into their own hands. Finally the state became a dealer in crime, profited by it so as to derive a net annual income for her prisoners. The lessees of the convicts made large profits also. Under such circumstances, it was almost impossible to remove the clutches of this vicious system from the state. Even as late as 1890 the Southern states were the only section of the Union where the income from prisons and reformatories exceeded the expense.\* Moreover, these figures do not include the county gangs where the lease system is to-day most prevalent and the net income largest.

INCOME AND EXPENSE OF STATE PRISONS AND REFORMATORIES, 1890.

	Earnings.	Expense.	Profit.
New England.....	\$299,735	\$1,204,029	.....
Middle States.....	71,252	1,850,452	.....
Border States.....	597,898	962,411	.....
Southern States†.....	938,406	890,432	\$47,974
Central States.....	624,161	1,971,795	.....
Western States.....	378,036	1,572,316	.....

The effect of the convict-lease system on the Negroes was deplorable. First, it linked crime and slavery indissolubly in their minds

\* Bulletin No. 8, Library of State of New York. All figures in this article are from this source.

† South Carolina, Georgia, Alabama, Mississippi, Louisiana, Texas, and Arkansas.

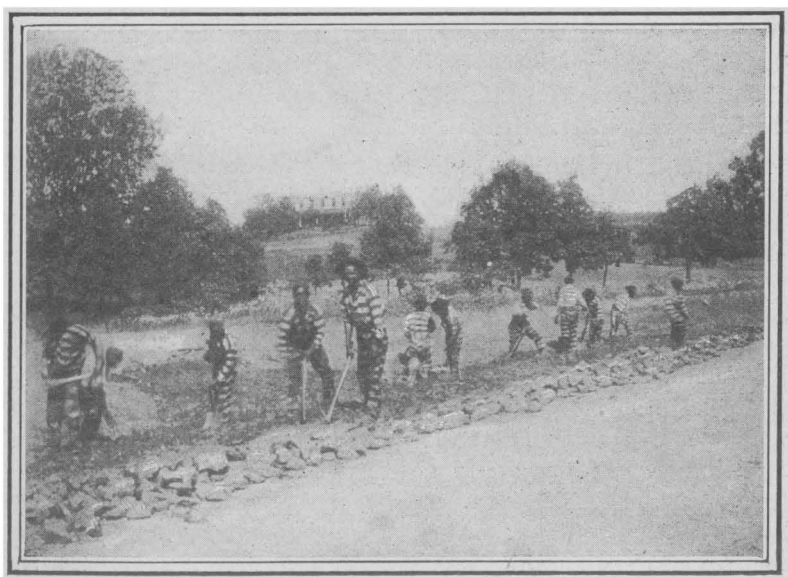
as simply forms of the white man's oppression. Punishment, consequently, lost the most effective of its deterrent effects, and the criminal gained pity instead of disdain. The Negroes lost faith in the integrity of courts and the fairness of juries. Worse than all, the chain-gangs became schools of crime which hastened the appearance of the confirmed Negro criminal upon the scene. That some crime and vagrancy should follow emancipation was inevitable. A nation can not systematically degrade labor without in some degree debauching the laborer. But there can be no doubt but that the indiscriminate careless and unjust method by which Southern courts dealt with the freedmen after the war increased crime and vagabondage to an enormous extent. There are no reliable statistics to which one can safely appeal to measure exactly the growth of crime among the emancipated slaves. About seventy per cent. of all prisoners in the South are black; this, however, is in part explained by the fact that accused Negroes are still easily convicted and get long sentences, while whites still continue to escape the penalty of many crimes even among themselves. And yet allowing for all this, there can be no reasonable doubt but that there has arisen in the South since the war a class of black criminals, loafers, and ne'er-do-wells who are a menace to their fellows, both black and white.

The appearance of the real Negro criminal stirred the South deeply. The whites, despite their long use of the criminal court for putting Negroes to work, were used to little more than petty thieving and loafing on their part, and not to crimes of boldness, violence, or cunning. When, after periods of stress or financial depression, as in 1892, such crimes increased in frequency, the wrath of a people unschooled in the modern methods of dealing with crime broke all bounds and reached strange depths of barbaric vengeance and torture. Such acts, instead of drawing the best opinion of these states and of the nation toward a consideration of Negro crime and criminals, discouraged and alienated the best classes of Negroes, horrified the civilized world, and made the best white Southerners ashamed of their land.

#### WHAT HAS BEEN DONE.

Nevertheless, in the midst of all this a leaven of better things had been working, and the bad effects of the epidemic of lynching quickened it. The great difficulty to be overcome in the South was the false theory of work and of punishment of wrong-doers inherited from slavery. The inevitable result of a slave system is for a master class to consider that the slave exists for his benefit alone—that the slave has no rights which the master is bound to respect. Inevitably this idea persisted after emancipation. The black workman existed for the comfort and profit of white people, and the interests of white people were the only ones to be seriously considered. Consequently,

for a lessee to work convicts for his profit was a most natural thing. Then, too, these convicts were to be punished, and the slave theory of punishment was pain and intimidation. Given these ideas, and the convict-lease system was inevitable. But other ideas were also prevalent in the South; there were in slave times plantations where the well-being of the slaves was considered, and where punishment meant the correction of the fault rather than brute discomfort. After the chaos of war and reconstruction passed, there came from the better conscience of the South a growing demand for reform in the treatment of crime. The worst horrors of the convict-lease system were attacked persistently in nearly every Southern state. Back in the eighties George W. Cable, a Southern man, published a strong attack on the system. The following decade Governor Atkinson, of Georgia, instituted a searching investigation, which startled the state by its revelation of existing conditions. Still more recently Florida, Arkansas, and other states have had reports and agitation for reform. The result has been marked improvement in conditions during the last decade. This is shown in part by the statistics of 1895; in that year the prisons and reformatories of the far South cost the states \$204,483 more than they earned, while before this they had nearly always yielded an income. This is still the smallest expenditure of any section, and looks strangely small beside New England's \$1,190,564. At the same time, a movement in the right direction is clear. The laws are being framed more and more so as to prevent the placing of convicts altogether in private control. They are not, to be sure, always



A COUNTRY CHAIN-GANG IN ALABAMA.



enforced, Georgia having several hundreds of convicts so controlled in 1895 despite the law. In nearly all the Gulf states the convict-lease system still has a strong hold, still debauches public sentiment and breeds criminals.

The next step after the lease system was to keep the prisoners under state control, or, at least, regular state inspection, but to lease their labor to contractors, or to employ it in some remunerative labor for the state. It is this stage that the South is slowly reaching to-day, so far as the criminals are concerned who are dealt with directly by the states. Those whom the state still unfortunately leaves in the hands of county officials are usually leased to irresponsible parties. Without doubt, work, and work worth the doing—*i. e.*, profitable work—is best for prisoners. Yet there lurks in this system a dangerous temptation. The correct theory is that the work is for the benefit of the criminal—for his correction, if possible. At the same time, his work should not be allowed to come into unfair competition with that of honest laborers, and it should never be an object of traffic for pure financial gain. Whenever the profit derived from the work becomes the object of employing prisoners, then evil must result. In the South to-day it is natural that in the slow turning from the totally indefensible private lease system, some of its wrong ideas should persist. Prominent among these persisting ideas is this: that the most successful dealing with criminals is that which costs the state least in actual outlay. This idea still dominates most of the Southern states. Georgia spent \$2.38 per capita on her 2,938 prisoners in 1890, while Massachusetts spent \$62.96 per capita on her 5,227 prisoners. Moreover, by selling the labor of her prisoners to the highest bidders, Georgia not only got all her money back, but made a total clear profit of \$6.12 on each prisoner. Massachusetts spent about \$100,000 more than was returned to her by prisoners' labor. Now it is extremely difficult, under such circumstances, to prove to a state that Georgia is making a worse business investment than Massachusetts. It will take another generation to prove to the South that an apparently profitable traffic in crime is very dangerous business for a state; that prevention of crime and the reformation of criminals is the one legitimate object of all dealing with depraved natures, and that apparent profit arising from other methods is in the end worse than dead loss. Bad public schools and profit from crime explain much of the Southern social problem. Georgia, Florida, and Louisiana, as late as 1895, were spending annually only \$20,799 on their state prisoners, and receiving \$80,493 from the hire of their labor.

Moreover, in the desire to make the labor of criminals pay, little heed is taken of the competition of convict and free laborers, unless the free laborers are white and have a vote. Black laborers are continually displaced in such industries as brick-making, mining, road-

building, grading, quarrying, and the like, by convicts hired at \$3, or thereabouts, a month.

The second mischievous idea that survives from slavery and the convict-lease system is the lack of all intelligent discrimination in dealing with prisoners. The most conspicuous and fatal example of this is the indiscriminate herding of juvenile and adult criminals. It need hardly be said that such methods manufacture criminals more quickly than all other methods can reform them. In 1890, of all the Southern states, only Texas, Tennessee, Kentucky, Maryland, and West Virginia made any state appropriations for juvenile reformatories. In 1895 Delaware was added to these, but Kentucky was missing. We have, therefore:

	1890.	1895.
New England.....	\$632,634	\$854,581
Border States.....	233,020	174,781
Southern States.....	10,498	33,910

And this in face of the fact that the South had in 1890 over four thousand prisoners under twenty years of age. In some of the Southern states—notably, Virginia—there are private associations for juvenile reform, acting in cooperation with the state. These have, in some cases, recently received state aid, I believe. In other states, like Georgia, there is permissive legislation for the establishment of local reformatories. Little has resulted as yet from this legislation, but it is promising.

I have sought in this paper to trace roughly the attitude of the South toward crime. There is in that attitude much to condemn, but also something to praise. The tendencies are to-day certainly in the right direction, but there is a long battle to be fought with prejudice and inertia before the South will realize that a black criminal is a human being, to be punished firmly but humanely, with the sole object of making him a safe member of society, and that a white criminal at large is a menace and a danger. The greatest difficulty to-day in the way of reform is this race question. The movement for juvenile reformatories in Georgia would have succeeded some years ago, in all probability, had not the argument been used: it is chiefly for the benefit of Negroes. Until the public opinion of the ruling masses of the South can see that the prevention of crime among Negroes is just as necessary, just as profitable, for the whites themselves, as prevention among whites, all true betterment in courts and prisons will be hindered. Above all, we must remember that crime is not normal; that the appearance of crime among Southern Negroes is a symptom of wrong social conditions—of a stress of life greater than a large part of the community can bear. The Negro is not naturally criminal; he is usually patient and law-abiding. If slavery, the convict-lease system, the traffic in criminal labor, the lack of juvenile reformatories, together with the unfortunate discrimination and prejudice in other walks of life, have led to that sort of social protest and revolt which we call crime, then we must look for remedy in the sane reform of these wrong social conditions, and not in intimidation, savagery, or the legalized slavery of men.

## CHRISTIAN FORCES AT WORK IN THE TURKISH EMPIRE.

BY REV. EDWARD RIGGS, D.D., MARSOVAN, TURKEY.

Missionary of the American Board.

The Turkish empire can in no proper sense be called a part of Christendom, because it is now the very center and stay of Mohammedanism, and the large majority of its inhabitants are of that faith. But some of its subject races bear the Christian name, and have adhered to that name and form through centuries of trial, with a zeal and firmness which do them credit, and are a standing testimony to the sustaining power and inherent truth of the Christian religion. The number of these Christian inhabitants of the Turkish empire runs up into the millions. The state of these Christian races at the close of the *eighteenth* century might well cause us to question whether we could properly call them Christian *forces*, but the nineteenth century has witnessed a wonderful awakening of these races. It is largely the jealousy roused in the hearts of the ruling race of the land by this new life that resulted in the terrible scenes of five years ago, and the similar horrors of twenty-five and seventy-five years ago.

The Turk in many parts of the country is a vine-dresser, and knows that by pruning back the tender twigs of his vines he is going to strengthen them and increase their fruitfulness. He has not asked himself whether the application of the knife to the thrifty growth among his Christian subjects, which he has recently adopted as a means for crushing and humiliating them, may not likewise prove the means rather of ultimately increasing their vitality and growth. At any rate, there is no immediate prospect of the annihilation nor of the dying out of these races. They therefore form an element not to be eliminated from the problems of the future history of that land. Under the most untoward of circumstances they have made a degree of progress which would appear to indicate that with a reasonably fair chance they would make a name and a place for themselves socially and financially, if not politically. Whether they would give the right degree of prominence to educational and spiritual interests without the aid and stimulus of foreign effort is an open question, and is merely a speculative one, for the foreign influence is there, and is destined to bear a part in the shaping of the outcome.

The Christian forces now at work are not at present in any sense arrayed against Mohammedanism. The attitude of the state religion would not tolerate that. During the Crimean War the Turkish government was so deeply indebted to the Christian powers of Western Europe that there came about a considerable relaxation of the rigidity of this attitude. Religious discussion was very free between Mohammedans and Christians. It was to be heard openly in the market-places and on the Bosphorus steamers. Preaching-places were opened

for the presentation of the Gospel to Mohammedans, with some small net results. But this could not long continue, and private persecution was later followed up by an ill-disguised attitude of fanaticism on the part of the authorities. This spirit of haughty intolerance has been steadily growing for a quarter of a century, and renders practically impossible all effort to influence Mohammedans in favor of Christianity. The sphere of activity, then, of the Christian forces in the empire is among the nominal Christians themselves, and their purpose should be to make these more truly Christian, that when the opportunity for wielding a moral and spiritual influence comes, they may be prepared to use it aright.

The organized Christian forces in the Turkish empire belong to two distinct classes, which may be termed *The Older and Retrogressive Elements* and *The Newer and Progressive Elements*. The latter might even be called "regenerative" but for the obscurity of the term. The former might perhaps be called "stationary," but in the most essential points they have lost ground. There is a lower standard of morality and spirituality to-day in the Armenian and Greek churches than there was five hundred years ago, when they came under the power of the Turks. That standard was yet higher in the days of Gregory the Illuminator and Chrysostom, and vastly higher still in the isolated and persecuted churches founded by the apostles. The term "retrogressive," then, is not an injustice, and is characteristic, not only of their history, but of their present attitude. They look backward and not forward, and their aims are worldly and selfish as compared with those of the progressive element, which seeks the salvation of souls and the building up of the universal Kingdom of Christ. The older and retrogressive party includes not only the various branches of the Oriental Church, under their traditional administrations, but also those portions of them over which the Church of Rome has acquired dominion. The newer and progressive, beside the native evangelical church organizations, includes the foreign evangelizing agencies which have been instrumental in bringing those churches into being. Some of these elements require individual notice.

#### I. THE OLDER AND RETROGRESSIVE ELEMENTS.

1. *The Oriental Churches*.—The Turkish empire not only came into possession of the traditional capital of Oriental Christianity, but its territory covers all the great historic centers of early Christianity.

(1) *The Greek Church*.—"The Orthodox Christian Church" is the special title claimed with pride and ostentation by the four great branches of the Greek Church—namely, those in Russia, Greece, Bulgaria, and Turkey. The last named is the only one of these four which has a patriarch at its head. The Greek Church in Turkey, by its geographical position, holds an unchallenged claim to all that is

thrilling and uplifting in the traditions of all the centuries of Christianity in the East. Within her bounds were held those great ecumenical councils which settled for all time the form of some of the profoundest doctrines of the Christian Church. In her great centers of Alexandria and Antioch were established those schools from which went forth the eloquence and the learning that nourished and propagated the Church. Her basilicas resounded with the preaching of Chrysostom, the Gregorys, Augustine, Basil, and a host of other noble champions of the faith. Upon her soil was shed the blood of that heroic army of martyrs, from Polycarp down, who sealed their testimony with their lives. From her capital went forth those missionaries who carried the Gospel message to the Goths and other peoples of powerful influence in the savage wilds of Central Europe, as well as to Abyssinia and other distant lands. Within her territory were made those faithful translations of sacred Scripture into Syriac, Latin, and Armenian, which stand to-day alongside of the most ancient manuscripts in the work of correcting our sacred text. It was her monasteries that preserved to our own day those precious manuscripts themselves. It was on this same soil that the apostles walked to and fro, carrying the glad tidings and laying down their lives in unrecorded martyrdoms, and here are those spots, called sacred by all the world, where our blessed Master passed the days of His humiliation. In a language almost identical with the language of to-day in Constantinople and Smyrna were written those wonderful records of Divine thought in human speech.

With a history redolent with such memories, how could a Christian people be other than zealous, devoted, and spiritual? A thorough study of the present condition of this great Church brings a feeling of disappointment on this point. A zeal for their Church they certainly have, but it is as a national organization far more than as a spiritual body. The story of the Greek revolution early in the nineteenth century shows clearly what important service the Church received in securing Greek unity, and hence Greek liberty. The undisciplined patriots were scattered in factions which were sometimes fiercely opposed to each other, and it was only the Church which could reconcile and unite them. Around the Church they loyally rallied as the representative of all they were fighting for. And yet very few of them had any adequate idea of what the true Church really signified. The Greeks in Turkey have no present plans for political independence, but their national feelings and their hopes for the future of their people seem to them inseparably bound up with the ecclesiastical organization; hence the strong feeling of antipathy toward any individual who shows any leaning toward laxity in his adhesion to that Church. Those individuals who, by reason of imbibing evangelical sentiments, refuse longer to comply with the formalities of the Orien-

tal Church are at once branded as traitors to the national organization, and are excommunicated and anathematized. Such persons are liable to social ostracism, persecution, and boycott.

Doctrinally, this Church occupies a sort of middle position between an evangelical basis and that of the Romish Church. It has not, like the latter, tied itself up to any such hard and fast list of extreme and polemic doctrines as those of Trent, nor is it willing to submit its traditional tenets to the searching criterion of Scripture. The Greeks have some fine statements of Christian doctrine in the works of the "fathers" and other early writers, but in attempting to amplify those so as to cover the traditions and practises now in vogue, they have eliminated the vigor of the original expressions, and in many cases introduced directly contradictory elements. Their more recent formal statements of doctrine are mostly in the form of catechism, and are rather rambling composites, lacking in homogeneity, and in that bold confidence and directness which can come only from scriptural authority. This weakness of doctrinal statement is one of the causes of a sad reactionary wave of skepticism and infidelity which has swept through a considerable portion of the Greek Church during the century just closed. Koraës and his coadjutors a century ago gave a tremendous stimulus to the awakening Greek mind, and opened up the treasures of the ancient languages and the possibilities of the modern. But they also let loose upon their young men the floodgates of French skeptical and immoral literature, and modern European science, with its foolish attitude of opposition to revelation, tickled the Oriental mind, and carried away multitudes of the brightest minds into agnosticism and atheism. Finding the very standards of their Church weak and vacillating, and the practise of their leaders contradictory and inconsistent, this awakening body of thinkers fell naturally into the fashionable current of contempt for religion, and yet continued to maintain its outward forms in order to keep in touch with the conservative and superstitious portion of the community. Thus the stream of life flows on in this communion consisting of two distinct currents which will not mingle, and neither of which has force enough to overcome and control the other. The devout and orthodox are mostly ignorant and superstitious, while the more intelligent and educated bring the name of their Church into disrepute by their irreligion and often by immorality. Both are equally loyal to the outward name of their Church, and both are equally shy of the plain teachings of an open Gospel.

Ecclesiastically the Greek Church has a thoroughly organized hierarchy that controls its affairs with but little interference from the laity. The secular clergy are married men, and hence can hold an honored and respectable place in society, but as a general thing they reflect no glory upon their Church by learning or exalted moral

influence. Indeed, the rural clergy are as a class extremely ignorant, and are repulsively perfunctory in the discharge of their ecclesiastical duties. Their stipends are miserably inadequate, and they are generally compelled to eke out a living by some outside avocation. The monks and higher clergy are liable to all the perils of enforced celibacy, and have the reputation of being selfish, scheming, and unreliable. Among them are men of learning and ability, and they have done important service in the cultivation of Greek language and archæology.

The liturgy of the Greek Church is burdened with the use of an obsolete dialect, and is rendered still further unintelligible by the nasal drawl of intoning. Thus the idea of getting any knowledge or information from the Church service is quite foreign to the thought of the worshipers, and the religious effect has to be made up by the dramatic get-up of the ceremonies, by the glare of tinsel and candle, and by the pervasive odor of incense. The use of solid images, and of crucifixes with the body on them in relief, is strictly prohibited, but the form of the cross is very much in evidence, and painted pictures in the flat Byzantine style are essential to the functions of worship. Each worshiper must kiss one of these and touch his forehead to it on every act of worship, and the sign of the cross has become a habitual charm with which to honor every symbol of religion and ward off every evil. Superstition and heartless externalism mark all their worship.

Such in brief is the Church which sits in the seat of the apostles and the holy fathers. Secularized and corrupted by the vast influx of the heathen element from the time of Constantine, it became an easy prey to Mohammedanism. Crushed and distorted by centuries of oppression and contempt, and driven to the use of every sort of deceit and prevarication in order to avoid annihilation, it has failed of its Divine mission to uplift and spiritualize and sanctify, and has served mainly as a social bond to save its adherents from dropping into the abyss of Mohammedanism. Still, to accomplish this has been no mean undertaking, and we should give ungrudging sympathy to an organization which, in the face of such terrible odds, has stanchly maintained the name and form of the Christian faith through all these centuries.

(2) *The Bulgarian Church.*—This is properly only a part of the Greek Church, and has only recently assumed a separate organic existence. Its doctrines, its forms, and its practises are identical with those of the Mother Church. Its liturgy, too, is largely the same, except that the old Slavic language takes the place of the old Greek, and serves equally to hide the meaning of the inspired scripture and the beautiful old prayers and songs. The ecclesiastical organization of the Bulgarian Church is essentially the same as that of the Greek

Church in Turkey, the exarch taking the place of the patriarch. Its religious life is perhaps even more superficial than in the Greek Church, the differences mainly corresponding to the contrast in national characteristics, with probably less of avowed skepticism, and more of stolid indifference and dense ignorance on the part of the lower classes than among the Greeks. The Bulgarians outnumber the Greeks in Turkey, and yet they have always held a secondary place. This is not only because the Greeks have commanded more wealth and education than the Bulgarians, but their Church is richer in tradition and in location and in external recognition. Since the separation, the Greek hierarchy has made repeated efforts to assert a supremacy over the Bulgarian Church, but in vain, for the Bulgarian spirit of independence is as strong in ecclesiastical affairs as in political.

The Bulgarian people, tho not originally and ethnologically a Slavonic race, have yet so wholly imbibed the Slavonic spirit and adopted a Slavonic language that they have been admitted to or dragged into the Slav group of nations, and thus they have long had the sympathy of Russia, and enjoyed very substantial aid from Russia in their struggle for independence. Their present attitude toward Russia, however, is far from one of subserviency, and even savors at times of jealousy and suspicion. Socially and individually the Bulgarians are of a sturdy stock, and they have won the esteem of their European neighbors by a vigorous use of their opportunities. Yet if they persist in refusing to purify and regulate their Church on truly evangelical principles the outlook for their moral and religious life will be rather gloomy.

(3) *The Armenian Church.*—Much that has been said of the Greek Church might be repeated verbatim about the Armenians. Their hierarchical system is somewhat similar to the Greek, culminating in a patriarch residing at Constantinople, but who is himself subordinate to a still higher ecclesiastical figurehead, called Catholicos, who resides at Etchmiadzin, in Russian Armenia, and claims to preside over the Armenian Church in all lands. The local clergy of this communion are not much, if any, above the range of those in the Greek and Bulgarian churches in point of intellectual and spiritual grasp and activity, tho perhaps on the average a little more intelligent. Their liturgy is in the national language, and was in the vernacular when it was first adopted, but it has remained unchanged from the fifth century, while the language of the people has undergone a gradual and very essential change; hence, the people get very little idea of what is being chanted and intoned in the service from beginning to end. This fact gives the key to their spiritual condition. It is in a state of suspended animation, which for the individual means death. The characteristic symptom of this condition is that they are them-



selves unconscious of it, and to a large extent lacking in desire for anything better. These remarks apply to all these nominally Christian communities. This low spiritual state, of course, gives the tone to their moral condition. It is perhaps surprising that the amount of flagrant open crime is not greater than it is, but their standard of commercial probity, of domestic purity, and of public duty is sadly low. Centuries of oppression by a race of unscrupulous and fanatical conquerors have driven them to the use of all manner of subterfuge, and this habitual practise of deception has had a most baleful influence on their spiritual, moral, social, commercial, domestic, and personal character. There is, however, a conserving power in the primitive simplicity of Oriental customs, and still more a seasoning grace in the fundamental doctrines of Christianity. These have kept these people from the lower depths of depravity, and enabled them to live along with an easy-going forbearance toward their neighbors, but with very small interest in anything outside of their own personal advantage.

The geographical distribution of these nationalities is a significant factor in their present condition and future history. The Bulgarians occupy some of the best portions of the Balkan Peninsula, and show an inclination to make the best use of their newly acquired advantages for agricultural, industrial, and commercial progress. They are massed together in a compact territory with comparatively few outsiders living among them, and are united and harmonious.

The location of the Greeks and Armenians is quite different. Widely scattered, mainly in Asia Minor, among largely preponderating majorities of Mohammedans surrounding them on all sides, they experience all the benefits and disadvantages of constant contact with other races. The Armenians are found in all the large cities, in very considerable numbers, engaged in trade and as artisans, and in some regions they form also the agricultural class. The Greeks are mostly scattered along the whole seaboard of Asia Minor and Macedonia, employed in maritime and commercial pursuits.

(4) *The Minor Christian Sects.* (a) *The Assyrian Church.*—This is a name applied to a small community scattered on the mountains of Kurdistan, on the borders of Persia. They are practically one with the Nestorians of the Urumia region, and are a relic of the Monophysite controversy which rent the Eastern Church during the sixth and seventh centuries.

(b) *The Jacobites.*—Another fragment from the same Monophysite explosion, but numbering more than the so-called Assyrians. They occupy portions of Southern Asia Minor, Northern Syria, and Mesopotamia.

(c) *The Copts.*—These are the Christian descendants of the ancient Egyptians. They number about four hundred thousand, and are

among the best of the inhabitants of Egypt, comparing very favorably with the Fellaheen, those of the same race who accepted Mohammedanism. They have lost the knowledge of their original language, and have adopted Arabic as their vernacular. The Coptic, however, is interesting philologically, and the Coptic version of the Scriptures is useful, as from its antiquity throwing light on the textual questions. The Coptic Church has made much less opposition to evangelical efforts of foreign missionaries than have the other churches of the East.

#### THE ROMAN CATHOLICS IN TURKEY.

The Romish Church in its interpretation of the name Catholic sets up a claim to universality, and it has been indefatigable in its efforts to bring other Christians under its sway. While the geographical boundary between the Eastern and the Western Church is pretty clearly drawn, yet within the territory of the Eastern Church the Western has secured a considerable number of adherents. Beside those named below, certain portions of so-called independent national churches in some of the principalities of the Balkan Peninsula were either brought originally into Christianity by agents of the Western Church, or have been won over to it by more recent inducements of various sorts.

In all the Oriental branches of the Papal Church important concessions have been made to local prejudice or preference in order to secure consent to the supremacy of the pope, and the name of being attached to that Church. The principal of these concessions are three—viz., the marriage of the secular clergy, the use of the national language in the liturgy, and the use of both elements in the Lord's Supper. This makes their religion outwardly almost identical with that of the Oriental churches in the same nationalities. In all of both parties there is the same disuse of the Scriptures, devotion to national names and catch-words, dependence on outward rites and formalities, and lack of spiritual piety. The name "United" is prefixed to the national name of those sections of the Oriental churches which are connected with the papal organization, to indicate that relation.

(1) *The United Greek Church.*—About the middle of the fourteenth century there was a renewal of the struggle over the question of the unity or separation of the Eastern and Western churches, and the supremacy of the Bishop of Rome, and when the smoke had cleared away several considerable fragments of the Greek Church were found clinging to the Western organization. They are mostly in European Turkey, or what did belong to Turkey until recently. In faith and practise they scarcely differ from their "Orthodox" bréthren, but in ecclesiastical connection they belong to Rome.

(2) *The United Armenian Church.*—For a time during the fif-

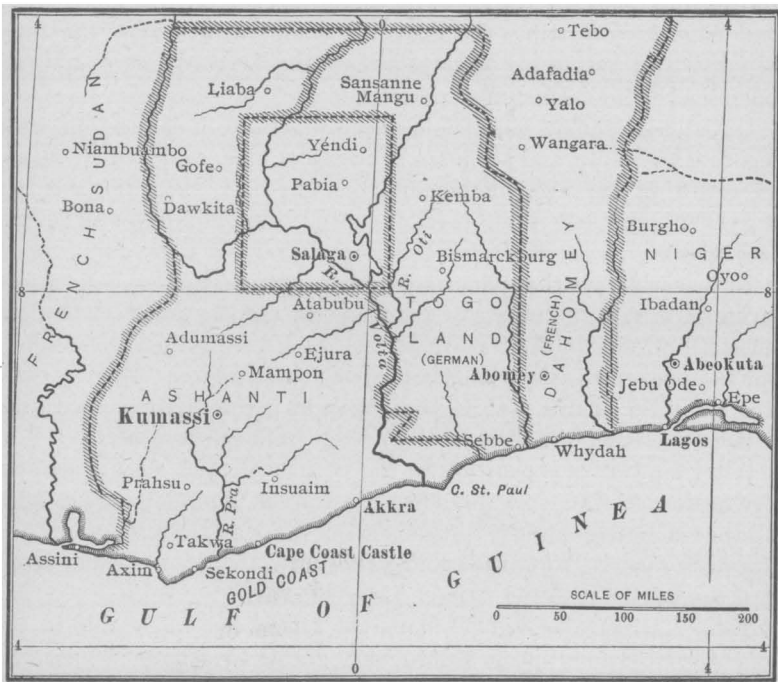
teenth century the entire Armenian Church recognized a sort of union with the Church of Rome, but it was not long before they declared their absolute independence, and from the time of the Council of Florence, in 1441, only a small portion of the Church elected to remain in connection with Rome. Rome has done enough for them in the way of civilization, and of education, and of political patronage, to secure the continuance of this relation, to the advantage perhaps of both parties, except that these members of the Armenian community are looked upon by their conationalists as traitors to the national cause. These Catholic Armenians number perhaps about two hundred thousand, and are mostly dwellers in the large cities of the empire, Constantinople, Smyrna, etc., tho Catholic Armenian villages are found in the interior at various points, as Pirkenik, near Sivas, etc.

(3) *The Maronites*.—These are the rugged mountaineers of the Lebanon. Their leading bishop in the fifth century was John Maron, and from him they have their name. The story of how for centuries they maintained not only their ecclesiastical but also their political independence, boldly repelling all who sought to invade this Switzerland of Syria, is one of the thrilling romances of history. But toward the middle of the fifteenth century, having joined the cause of the Crusaders, and being tempted by promises of political protection and various other advantages, they gave in their adhesion to the Church of Rome. Another tragic chapter in their history was when, in 1860, they were assailed by their fierce Mohammedan neighbors the Druses, and suffered those ruthless massacres which stirred all Europe. France, tho not overmuch religious at home, has always proved the loyal champion of the Papal Church abroad, and she earnestly espoused the cause of the persecuted Christians of the Lebanon. Since that time, as a result of the demands of Europe, the Lebanon has been ruled by a Christian governor, and the fierce Druses have become peaceable, industrious citizens.

(4) *The Jesuits*.—These are named, not as a sect or native Christian element, but as a missionary body, seeking by a variety of means to bring individuals and communities into the communion of the Romish Church. They have a large number of stations scattered in all parts of the country. In the problem of their success much depends on the individual character of the *personnel* in the different stations. In some the work seems to be scarcely more than stationary, while in others it is prosecuted with much ardor. At many points they have gained great influence, and won many permanent adherents through their colleges and other educational establishments. They command large sums of money with which to carry on these institutions. Instruction in the French language is very thorough, and forms a strong attraction to the young men and women of the country, as a knowledge of that tongue is considered the key to political and

social preferment. Instrumental music is another very popular means for gaining influence, and their bands and orchestras are sometimes quite successful. In other departments of education, however, they are often superficial, and the essential elements of character-building are too much neglected. In general, the course of the members of this fraternity in the empire has been such as to gain for them the reputation of falsehood and trickery, and their name is often used in conversation as a synonym for hypocrisy and underhanded plotting. Doubtless, some of them are men of talent and erudition, and we would not malign their motives, but the net result of their work in the Turkish empire does not appear to conduce much to the spiritual reformation of the people.

*(To be concluded.)*



ASHANTI LAND

ENGRAVED BY BORMAY & CO., N.Y.

## IN BLOOD-STAINED ASHANTI LAND.

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

The negro kingdom of Ashanti in western Africa, now forming a definite part of the British empire, is located inland from the central seaboard of the Gold Coast Colony. It has an area of about thirty thousand square miles, and a population estimated from one million to three million, of whom a fifth are born warriors. The country is

hilly, and well watered by the rivers Volta, Prah, and Assinee, but is none too healthy, especially in the lower alluvial districts. It is covered with dense forests abounding in elephants, boars, gazelles, and other wild beasts.

In the vicinity of the towns the land is fertile and admirably cultivated, producing maize, rice, millet, yams (the staple food), tobacco, sugar, etc. The principal trees are the bamboo, oil-palm, rubber, and plantain. The capital is Kumasi, and the principal towns Kpando, an important trade center on the Volta, with Salaga, containing a population of forty thousand souls.

The exports are palm-oil, gold-dust in abundance, and slaves. The Ashantis are clever in the art of manufacture, their cottons are beautiful, and their work in leather and earthenware is excellent. Their sword-blades indicate traces of earlier Moorish civilization. With other West African tribes the Ashantis compare favorably: the men are taller and better proportioned than the average negro and the women are by no means unprepossessing.

Unhappily, human sacrifice has been practised in connection with cruel fetish worship, and attended by scenes of hideous, blood-curdling, and revolting carnage. Polygamy, too, has been the rule, the last king having no less than three thousand three hundred and thirty-three wives.

In its early days the Ashanti kingdom consisted of several tribes, driven southward, hundreds of years ago, by various northern Moslem tribes, the former in their southerly course asserting their sovereignty over the weaker Fantis, who occupied the coast region. During their later conquest of the Fantis they became involved in war with the British (1807-26), and were finally driven from the seacoast.

After a punitive expedition by the British in 1863 stern measures were again necessary in 1873, when Sir Garnet Wolseley landed with two thousand five hundred men, forced his way through hordes of aggressive savages, forty thousand strong, captured Kumasi, and afterward committed it to the flames.

Kofi Kari-kari, a savage monarch, renounced his claim to the Gold Coast Colony protectorate and granted various concessions, including the abandonment of the dreadful system of human sacrifices, the victims of which were usually prisoners of war and condemned criminals. The treaty was recklessly violated, and the reign of his successor, the ex-King Prempeh, was even more horrible and bloodthirsty. Prempeh's refusal to fulfil his obligations and his preparations for war determined the British government upon ending his rule.

An expedition in 1895, of which Colonel Baden-Powell was a member, marched to Kumasi, and by a bloodless battle seized Prempeh, who is now an exile in Sierra Leone. In one day, just before the

British troops reached the capital, Prempeh had sacrificed four hundred human beings in order to make the British advance a failure.

Prempeh's cruelty was inconceivable; the only way in which this barbarous ruler displayed any ingenuity was in torturing his subjects by nameless methods. It was in this campaign that Prince Henry of Battenberg, a son-in-law of Queen Victoria, fell a victim to malarial fever.

By treaty and annexation England came into possession of territory in the Gold Coast region extending five hundred miles inland.

Again, in 1900, the Ashantis made a struggle to throw off the British yoke, due incidentally to the attempt of the British to seize the Golden Stool—the emblem of Ashanti nationality—but mainly to the imposition of the hut tax, and the incitement of the fetish priests against civilized government in any form.

The garrison in Kumasi, numbering some three hundred and fifty-eight persons, eighteen of whom were Europeans, including the governor (Sir H. Hodgson), Lady Hodgson, and six missionaries with native agents, was attacked by at least ten thousand infuriated Ashanti warriors, who, had they been provided with rifles, would speedily have annihilated the little force of defenders. By sheer British pluck and strategy the savages were outwitted until the arrival of the black Hausa regiments, led by Col. Sir James Willcocks, who suppressed the rebellion.

Among the Ashantis the principal racial characteristic is an insane passion for the shedding of human blood. Their indifference to life and suffering is appalling. For ages the most fiendish massacres have been perpetrated, and slavery, with its nameless atrocities, carried on.

When the war drums, varnished with human blood and decked with human bones, are sounded, neither age nor sex is spared in the "dance of death." Even at festivals in times of peace the ferocious thirst for blood seeks satisfaction. The death of a king has always been marked by a wholesale butchery of victims, on the assumption that a chief's rank in the next world depends on the number of followers he can claim there. One of the streets of Kumasi, says Reclus, the celebrated geographer, was called "Never dry of blood," and the very name of the city meant "Kill them all."

For the reclamation of the Ashanti savages the English Methodists opened a station in Ashanti territory nearly fifty years ago. As might have been supposed, the king and the fetish doctors drove them out and destroyed their buildings. They have since returned, and, despite this early reverse, coupled with a deadly malarious climate and frequent tribal uprisings, the work has been full of promise and civilizing progress. In this heroic enterprise the Rev. J. T. F. Halligey was signally identified some years back, while in 1900, when the Basel and Methodist missionaries were besieged in Kumasi, one hundred and

twenty miles north of Cape Coast Castle, the Rev. Thomas Morris, of the latter society, and his native agents were of the number. This missionary reported that, previous to the rising, thousands of natives were flocking to the Christian services, and bright results were every day more apparent.

The famous Basel Evangelical Mission was planted on the Gold Coast and in Ashanti in 1828, its subsequent noble history being specially associated with the names of Riis, Zimmermann, Christaller, and others, founders of stations and translators of many valuable works in the native dialects.

In more recent years the mission has been conspicuously represented by the Rev. Fritz Ramseyer, for thirty-seven years a missionary on the Gold Coast, of which thirty years have been spent in Ashanti proper. According to the principles of the Basel Industrial Mission, Mr. Ramseyer, in evangelizing the natives, has combined the teaching of religion with the acquirement of some handicraft, in order to make the best of the native, and to make the native the best for his own country. This plan of civilizing influence was bearing remarkable fruit when the disaster last year occurred. So long ago as 1869 he and his mission station were raided by warriors of King Kofi Kari-kari; Mr. Ramseyer and his devoted partner were carried off prisoners to Kumasi. Four years and seven months they were kept in captivity until, in 1874, relief came through the British soldiers under Sir Garnet (now Lord) Wolseley.

Twenty years strenuous and fruitful toil succeeded at Abétifi, when the undaunted pair, four years since, went again to Kumasi, to reestablish themselves in a prosperous work. In 1900 came the rebellion and their investment in the Kumasi fort for nearly eight weeks. Notwithstanding their extraordinary perils in Kumasi—their rescue by the relief column, the destruction of their mission station and loss of personal effects, their flight to the coast and suffering terrible privations, benighted in the forest depths and mourning the loss of their child—Mr. and Mrs. Ramseyer are sanguine of resuming their task when funds have been secured. Mr. Ramseyer, hale, hearty, and vigorous, believes that Ashanti has a great future under a settled government. The Ashanti chiefs were accustomed to say to him that they would revolt once for all, and, if beaten, “their submission would be true submission.”

The now historic Golden Stool, held in deep reverence and whose whereabouts has been a mystery, was last removed by two chiefs and two slaves who had charge of it, the latter burying it and being killed as soon as they had completed their task. The secret was then left with the two chiefs, both of whom, however, lost their lives in the recent campaign. Some of the English officers serving on the Gold Coast are said to have a good idea where the famous stool lies buried,

and an organized attempt is to be made to recover it. This royal relic consists of a wooden frame with gold plates rendered black by human blood, for every time sacrifices were made it was dipped in blood. The stool was more than one hundred years old, and when repairs had been necessary these had been carried out by affixing strips of gold, with which the stool was now nearly covered, while there was also upon it two chains of massive gold. The king, at his coronation, sat on the Golden Stool at the great festival, but only for a few minutes, and that was the only time in his life. The stool was the emblem of power and loyalty, and doubtless, after some years of



A SCENE IN THE MISSION COMPOUND, KUMASI, ASHANTI LAND.

firm and patient government, the Ashantis will think no more of the Golden Stool.

The future of Ashanti has many encouraging signs. Within the last ten years trade has trebled, and, by the clearing of once impenetrable forests, and also the anticipated completion of the railway from Sekondi via Tarkwa to Kumasi, to be opened by March, 1903, colonization is making rapid strides and doing much to render this part of the African continent, once "the white man's grave," more secure and habitable. Already slavery has been prohibited, barbarous customs and human sacrifices have been largely abolished, and, by pacific government, a new era is in store for the gold country when its enormous resources are more fully developed.

No less gratifying is it that the Liverpool School of Tropical Medicine has lately achieved a triumph in the medical investigation of the



causes of malarial fever, transmitted by the mosquitos, hitherto a source of very regrettable mortality. Fortunately, when the swampy country near the coast is passed, the climate in the interior is much better, and the conditions of existence in Kumasi, save for the presence of black-water fever, are improving each year.

Every good wish will accompany Mr. and Mrs. Ramseyer on their return to the heart of Ashanti land in the prosecution of their laborious calling to ameliorate, by the union of industrial training and religious instruction, the mental and spiritual lot of the dark races in that vast region of West Africa.

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## SELF-DESTRUCTION IN JAPAN.

BY J. H. DÉFOREST, SENDAI, JAPAN.

Missionary of the American Board.

Everybody knows that Japanese history abounds in stories of *harakiri*, and as the word has gained entrance into our English dictionaries there is no need of an explanation other than to say that this method of dying was considered most honorable. The good effects of *harakiri* on the military and chivalrous spirit of the Japanese are not lightly to be passed by. A noble fearlessness of death was thus inculcated, which was felt chiefly among the warrior class, but was apparent among the common people also.

Even boys and girls became infected with this unflinching purpose to die rather than to suffer what was considered dishonor. Among my pictures I have a very vivid one of seventeen boys, averaging sixteen years of age, committing *harakiri* after the battle of Wakamatsu, thirty-four years ago. They fought fearlessly by the side of their parents, and when defeat came they would not survive the brave dead. I have often talked with the men of those times, and heard how the old men, women, and children quietly carried out this self-destruction as soon as the news of defeat reached them. Whole families were thus swept out of existence. Women and children would kneel in a line on the mats, say good-by to each other, and then the grandfather, smothering his grief, would drop their heads one by one with his sword, and end himself by *harakiri*.

To understand Japanese history and the sword-to-sword battles thereof, one must add to the bloody victories the after self-destruction of large numbers who would not survive defeat. While writing this my eyes happened to rest on a Japanese newspaper having an article on "Harakiri." It gives two instances of terrible self-slaughter after defeat. In one some five hundred warriors commit *harakiri*, and in the other over six thousand perish by their own hands.

With this spirit affecting all strata of society, it is not so much to

be wondered at that the women of Japan figure more largely among suicides than do the women of any other land where statistics are taken. Out of a hundred, thirty-eight are women. I shall not go into the various causes of this now, but will refer to something quite foreign to our civilization—the *joshi*, or the dying together of lovers.

This is wholly the result of the system of public prostitution. Poor parents sell their daughters to these places for a term of years. Some go from a sense of duty, hoping to help support their aged parents, and looking forward also to a match with some sympathetic visitor who will assume the financial burdens of the girl. But always the debts are so managed that few girls escape on the expiration of their contracts. This hopeless condition often leads to self-destruction.

The evil houses of Sendai have within two months furnished the public with five cases of *joshi*. In one of these a sergeant in the army here fell in love with one of these girls, whom he visited for three years. The attachment was mutual, and they longed to marry. But three years of this life brought the sergeant to financial and moral ruin. The girl saw no hope of being bought out of her virtual imprisonment, where she had contracted debts to the amount of over a hundred dollars. She could not become the sergeant's wife, so she suggested mutual self-destruction. He resisted for a while, but was overcome by her persistent urging and consented to die with her.

Even matters of this sort are attended with certain formalities, one of which is leaving a letter of explanation for relatives or others concerned. It is sad reading, this letter of the girl telling of her unworthy life and loss of hope. The shorter letter of the soldier confesses his failure in life, and says that, being a soldier, he should naturally die by *harakiri*, but as the girl is so eager to die with him, he has consented to die as she does, with poison.

My morning paper has just come in with another *joshi* story. It seems that a young man from the country entered the service of a merchant here for twenty cents a day, and won the confidence of his master by his fidelity. But a companion led him off one night for a frolic, and from that time he went the downward path. He formed an attachment for one of the public girls and contracted debts to such an extent that his employer discharged him. When he told her of his hopeless future, she eagerly replied that she too was deep in debt and could never become his wife. "So let us die together," she urged, and he consented. They escaped from the premises unobserved, went to the high precipice overhanging the river, tied themselves together, and jumped into the rocky bed sixty feet below.

Her letter of regret to her parents was as follows:

"Father and Mother, parents dear—My life-long desire has been for you, to whom I send this note of regret. Believing it was for your sake, I sunk my body in this pleasure-house, and among my many

visitors was one . . . We became perfectly open-hearted with each other in firm friendship. But no matter how long we live in this world, my useless body is drawn by an unfeeling fate, and I have decided to die. Dear family, father and mother, I write this word of sorrow. Please bury this dead body. I have mountains of requests to make, but in my haste I must omit them. Be resigned to my fate."

Thus death is the retreat of men of honor, and also of those whose hope in this life is destroyed. The old thought still lingers that self-destruction is the only honorable course left after wrong-doing. To this day it is commanded by fathers when their children bring disgrace upon the family. I know a young lady who has recently received a dirk from her father with the message that her action has brought immense shame on him and on the family, which death alone can wipe out. I know a young man whose disregard of his father's wishes led the enraged parent to send him the message that one death would not suffice to save the family from shame—it would take both the father's and the son's.

With the new liberty which the recent laws give young men and women, with the larger recognition of their rights, and with the optimism of a Christian philosophy, there will disappear from Japanese life much of the pessimism that poisons the mind, and the low estimate of life will give place to belief in its sacredness. And the nobler virtues of the Japanese family that dread shame and prize honor will be purified and enriched in the faith in the living God and loving Father of us all.

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## DID THE BOXER MOVEMENT HELP OR HURT CHINA?

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

It is often of great help in judging of the drift of great events to learn what the impression made on persons of average intelligence disconnected with the prime movers is. Such impressions may be but "straws," as in a political campaign, but they are nevertheless interesting under the conditions. It is an item of some entertainment at least, possibly of some importance, that comes through the secular press of the Far East, that a debate should have occurred in the Young Men's Christian Association, at Shanghai, China, in May of the present year. It was only a debate after the fashion of the old New England debating society, with judges to render a verdict according to the argument, but that itself is a fact of interest as an innovation in the conservatism of the East, and it was in English.

The judges were Rev. Donald McGillivray, M.A., B.D.; Wong Kai Kah (Yale University), and S. C. New (Philipps Exeter). They awarded the strength of the argument to the negative party in the discussion of the resolution, "that the Boxer uprising will be for the ultimate good of China."

The party maintaining the affirmative were Messrs. H. C. Tan, Tientsin University; N. Y. Chang, Queen's College, Hongkong, and G. H. Bell, another college, U. S. A. The opposition was composed of Messrs. Theo. Wong, University of Virginia; S. L. Fong, Government Translation Bureau, and W. W. Yen, University of Virginia. They had all engaged in business and professional life, and their arguments represent the progressive nature of young China's thoughts.

The contention is, summarized by the *Union*, as follows:

The affirmative claimed:

1. "Reform always comes through upheaval." The history of France, Japan, and England has proved this point.
2. The Boxer uprising "has caused a wonderful stimulus to public opinion," which makes for good government.
3. The Boxers themselves, "tho entirely fanatical, yet demonstrated that the Chinese are patriotic." Sir Robert Hart was cited to prove this.
4. And the fact is also noted that tho the Russo-Chinese convention grew out of the Boxer uprising, yet that "the patriotism of the Chinese was therefore aroused and was so strong as to force the hand of the Manchus." This was good out of evil.
5. The Boxer uprising has for good and all "convinced the Manchus of the foolishness of their foreign exclusion policy."
6. The uprising has demonstrated "that the Chinese Christians have the martyr spirit, and that the hearts of the people are not dead."
7. The overthrow of Boxerdum has given a great blow to superstition.
8. "The Conservatives have been crushed."
9. The war has brought the other nations closer together in suppressing a common danger, and has therefore had "a unifying effect on the world."

The speakers on the negative side argued:

1. "China has already lost her independence. Her foreign relations, the policing of her capital, her customs and her financial system are now dictated by foreigners. Officials are put down and up as the foreigners direct. She is only nominally independent. If the loss of independence is a benefit, then the Boxer uprising has been a benefit, but not otherwise."
2. The Boxer uprising "is only the beginning of like troubles."
3. One result of the Boxer uprising is "the certain increase of taxation to a point such as the Chinese have never known before."
4. The Boxer uprising has given Russia just the pretext she wanted to seize Manchuria. "She will never restore Manchuria."
5. "The moral effect of this bloodthirsty war, the object-lesson of Western troops descending to barbarism, will take years to eradicate among us Chinese."
6. Another detrimental result was brought forward—namely, the revulsion of feeling now felt all over the world against Chinese.
7. The barbarities of the foreign troops have led many progressive northern Chinese "to hate foreigners, excepting the Japanese. The native newspapers are constantly praising the Japanese."
8. Tho the Yangtse Viceroy undoubtedly did a wise thing in

breaking with the northern Conservatives, yet the result has been the making of two parties, the northern party and the southern party. If any nation desires to secure North China, she undoubtedly will play off one of the parties against the other.

9. The missionary problem is now much more complicated.

10. The court, instead of being led to adopt reform measures, has given evidence by recent appointments that it is as conservative as ever.

The negative held that for these and other reasons the Boxer uprising was not for the ultimate good of China, and the judges decided in their favor, after long deliberation.

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## EDUCATION IN CHINA.

BY REV. G. S. MINER, FUCHAU, CHINA.

Methodist Episcopal Mission.

During the past year or more China and the Chinese have been before the reading public of Christendom as never before. Probably the world to-day knows ten times as much about the "Celestials" as it did twelve months ago. Enough has been written about "the situation in China," and kindred topics, to fill many large volumes. Almost every question that relates to this nation has been before the people except the "educational," yet no persons put a higher estimate upon an education than the Chinese do, and a scholar commands greater respect in no other nation.

For more than three thousand years China has had a written language. The writings of Confucius, which have done more to influence the people of this empire than those of all other writers put together, date back about five hundred years before Christ. Most of the textbooks used in the schools to-day were written more than twenty centuries ago, and the same influences and teachings which governed the mind then control it to-day. This being the case, and the aversion which the Chinese have for changing the old for the new being so strong, it is with the greatest difficulty that this people are influenced to change their mode of living, system of education, and religious belief.

There is no "public school system" in this empire. Only the "well-to-do" or wealthy have the advantages of an education, unless the missionaries, or generous Chinese, open schools in behalf of the masses. There are a few native charity schools, but only a few. The Chinese boy starts to school when about six years of age. A fortune-teller is called, and after ascertaining the boy's age and date of birth, he fixes the day upon which he is to start on his educational career. On the lucky day, appointed by the wise man, the boy, dressed in his best, with hair neatly combed and head smoothly shaved, presents himself to the teacher, gives him a small present, bows his head to the floor three times, thereby signifying that he is willing to obey his

commands. (The Chinese recognize three great superiors—the emperor, the parents, and the teacher.) He next does reverence to, and burns incense before, the tablet which has the name of the sage Confucius written upon it.

The school is generally held in the central room of a dwelling-house; sometimes a side room or temple is used. Its walls are usually decorated with scrolls on which are pictures and ancient sages' writings. The furniture consists of a number of little tables and stools for the pupils, and a large table and chair for the teacher. On each small table is an ink-stone and little brush that is used as a pen. On the teacher's table are books, inkstone, pens, a flat bamboo stick, and the indispensable pipe. There are no stated hours for opening and closing the school; the pupils who can, come early and stay late, others may be in school only one-half of the day; consequently they are not organized into classes, but a lesson is assigned each individual pupil and they are allowed to advance as rapidly as they can. Their books are printed from boards on which the characters have been cut. There is no alphabet in the Chinese language, but two hundred and fourteen radicals or root characters, which enter into the formation of all the other characters, each of which represents a word. The characters are written one beneath another in columns and are read from top down, and the columns are read from the right to the left.

The number of words in the language is about forty thousand, but only a small part of these are known to any but the literati. The first sentence in the Chinese boy's primer runs as follows: "Men at their birth are by nature radically good." The importance of study is then enlarged upon, and a sentence occurs to this effect: "To educate without severity shows a teacher's indolence." The bamboo stick, which is frequently used, is a proof that this maxim of the sages of old commends itself to the teachers of the present day. The boy next learns that there are three great powers—heaven, earth, and man; and three great lights—sun, moon, and stars. They further read that rice, millet, wheat, rye, and barley are the five kinds of grain on which man subsists. Various other matters of a similar kind are touched upon, followed by a summary of Chinese history. Afterward the examples of sages and prodigies of antiquity are commended to the youthful pupil. Many examples of bigotry, superstition, and devotion to literature are indelibly impressed upon the scholar's memory. They are also taught to despise foreigners, and that China is the only great nation of the earth. Fung-shui and filial piety are taught with great emphasis and bind them with an iron coil. There is little doubt that the instances recorded in "Twenty-four Examples of Filial Piety" (a small text-book illustrated with woodcuts, and accepted as historical facts) have greatly influenced China's rising generations. A favorite proverb teaches that "Of the hundred virtues the chief is filial piety," and no other virtue is so constantly instilled into the children's minds.

Chinese education is not a "drawing out;" it is a "cram—cram." It consists chiefly in being able to repeat verbatim the sayings and writings of ancient sages. Thousands of young men in China can for days repeat the sayings of Confucius and Mencius. Suppose a young man in America should discard all writings except the Greek and Latin, and should spend fifteen or twenty years in committing to memory the sayings of these authors, would we call him educated? He would be "educated" as thousands of the Chinese are. And then, also, the language of the Chinese sages, when read to the common people, is not understood, unless the reader explains the text as he reads (and often he himself does not understand it), any more than an English audience would understand an orator if he should repeat one of Cicero's orations without comment.

After studying ten or fifteen years, Chinese students enter the annual examinations held under the auspices of the government. On the appointed day they present themselves to the literary chancellor, and are assigned a subject upon which they are to write an essay. They are then conducted to a small room, placed under guard, and not allowed to communicate with any one until they have finished writing. Probably about one in a hundred passes at each examination and receives the degree of "Siu-tsai" (A.B.). Altho unsuccessful at first, candidates annually attend the examinations until they either attain the honor or die in the attempt. A "Siu-tsai" can attend an examination and secure the degree of "Chu-jen" (A.M.). A "Chu-jen" can attend an examination and receive the degree of "Cheng-shih" (LL.D.). Men with these degrees possess official prestige and power. They can go directly into the presence of certain officials, and their letters and petitions command special attention. In fact, degree-men are the representatives of their relatives and friends on nearly all legal and political questions. They can, by paying certain sums of money, become "mandarins" and candidates for office. It is also considered a great honor to obtain a degree, and when a graduate adorns himself in classic robes and calls upon his friends, they make him presents, give him feasts, and show him great respect. This, in brief, is a sketch of the student class which constitutes about fifteen per cent. of the male population of China. Not more than one per cent. of the women can read. The masses of the people of this great empire live and die without the benefits of an education. Here is where the energies of the missionaries are applied. They instil intellectual and religious truths into the minds of this poor ignorant people, and teach them of a higher and happier life. The fact is, the great majority of the people in China are too poor to pay the teacher's full salary, and, consequently, unless aided, can never obtain an education.

For more than fifty years the Christian Church has been laboring to elevate the people of this part of the Flowery Kingdom. Close attention has been given to the subject of education, and a system as near like that in the United States as possible has been adopted. Our day-schools convene in rooms similar to those described above, save that they are decorated with Christian pictures and mottoes, instead of those of the sages. This is one use made of the "Berean Leaf Cluster" pictures sent by kind friends. There is but little difficulty in opening day-schools, as every Chinese considers it an honor to be able to read; the trouble is to keep the pupils until they have finished the studies. You know how it is in the United States; the

lower classes in an educational institution are generally three or four times as large as the higher ones, and if this be true in a country that prides itself on its educational acquirements, what must we expect in a heathen land where a majority of the people live "from hand to mouth," maintaining a constant "struggle for existence."

The plan for opening day-schools here in the Fuchau Mission is as follows: We call them "special gift schools" because the "grant-in-aid" is furnished by special contributors, and not by the missionary society. Teachers or persons who wish our aid in promoting a Christian school first visit the pastor on whose circuit or station the schools are to be located. If his consent and recommendation are obtained, they come for my approval. After an examination as to the general fitness and qualifications of the teacher to be employed, and the object the people have in asking for a school, it may be opened. The teacher and the pastor then decide on a room (the teacher and patrons paying the rent), and post a notice inviting the scholars of that community to attend the school. If twenty or so apply, the school is opened on or about the twentieth of the Chinese first month. For these "special gift schools" we have prescribed a four years' course of study, one-half of which consists of books prepared by missionaries, and the other half are carefully selected books of the sages, which all Chinese must know in order to be considered educated. These books are regarded by the natives as Greek and Latin are by us, and they really are to the Chinese spoken language what the Greek and Latin is to the English language. Beside the studies that are purely Christian, geography, history, and astronomy are taught. The books prepared by the missionaries and all of our Christian newspapers and tracts are printed on modern presses. The schools are examined quarterly by the missionary, presiding elder, or pastor, as circumstances allow. At these examinations each pupil who passes receives a picture-card that some kind American boy or girl has sent for this purpose. I have sixteen colporteurs under my supervision, and their work is so divided that each school receives a visit from one of them at least once a month, and they report the condition in which they find the schools. The pupils generally buy their books from the colporteurs; they are not furnished to them free. The pastors are also required to visit the schools of their respective charges once a week, give religious instruction, and render to me a written report. Myself and the other missionaries visit the schools as often as our other duties will allow. From these day-schools the pupils go to the boarding or high schools, pursue a five years' course of study, which consists of Chinese classics, mathematics, history, science, and books on the Bible. From these high-schools the pupils can enter either the college or the theological seminary. The studies in these two latter institutions are nearly similar to those pursued in like-named schools in the home land. The teachers in the "special gift schools" are all natives, but in the other schools the missionaries teach as much as time will allow, and employ natives to teach the remaining classes. So far as possible only Christian teachers are employed, but in a very few instances where the school is under the direct oversight of a missionary, or a careful pastor, a non-Christian teacher is employed, but never a heathen. As far as possible we secure teachers from graduates of our own schools, but when this supply is exhausted we take the best men we can secure elsewhere, pre-



scribe a four years' course of study for them to pursue, require them to attend institutes and other educational meetings, and thus prepare them for the work.

The Woman's Foreign Missionary Society's workers are educating the girls and women of China as efficiently as the plant above described does the boys and young men. A young girl may attend a boys' school if she has a brother attending or if a relative is teacher, consequently a goodly number of girls where there are no girls' schools, attend the "special gift schools." But the woman's society has schools in which they not only teach nearly all the branches that are taught in the above-named schools, but, in addition, vocal and instrumental music. The teachers, Biblewomen, and physicians they send forth into the work are a great credit to all concerned.

To show that the educational plant in Fuchau is in a prosperous condition, let me refer to a few facts. The statistics of the Fuchau Annual Conference for 1889 show the following number of pupils: Day-schools, 442; boarding-schools, 24; theological seminary, 25; Anglo-Chinese College, 104; while in 1899 there were 5,382, 138, 29, and 303 respectively. Toward the support of these schools the scholars in 1899 contributed \$3,998.00. The balance needed in carrying on the work was paid by the missionary society and friends who have sent me "special gifts." For six years my time was divided in superintending "special gift schools" and teaching in the Anglo-Chinese College, but during the past two years the former has demanded all my time. That our work is approved by the Chinese is proven by the fact that not long since a large dormitory, that will accommodate about one hundred students, was built by the Chinese for the college, and the Fuchau officials issued a very complimentary proclamation concerning the "special gift schools." The demand for education is greater than we have power to supply. All of our schools are full and many seeking admission have been turned away. I have refused applications for more than thirty "special gift schools." China is moving, or, as some may think, is being moved in such a way that never before in the world's history, barring the check of the Boxers, were there such opportunities for the Church, educators, manufacturers, and promoters of commerce. Leading men of the empire are losing faith in the old musty form of religion and are seeking for the truth. They are gradually realizing that the ancient writings will not suffice for the present progressive age, and are seeking for education of a more modern character. They are understanding that their waterways, fertile valleys and plains, mountains of mineral wealth, must be utilized and developed.

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## THE FIRST GENERAL COUNCIL ON BIBLE STUDY AND FOREIGN MISSIONS.

BY REV. C. C. CREEGAN, NEW YORK.

A unique and inspiring conference composed of more than two hundred friends of foreign missions—more than half of them men—representing more than one hundred churches and eighteen states, was held at Silver Bay, on the shores of the beautiful and historic Lake George, from July 6th to 15th, inclusive. The idea of spending eight days in a careful study of the great needs of the heathen world and

better methods for the forward movement in the work originated with Mr. Luther D. Wishard, who, perhaps, has addressed more students during the last twenty years than any other man living. Mr. Wishard, who now has charge of the Forward Movement of the American Board, was ably supported by the advisory committee having that work in charge, and of which Lucien C. Warner is chairman.

The success of the council was also largely due to the hearty cooperation of Mr. Silas H. Paine, of New York, who placed his large and splendidly equipped hotel at the disposal of the committee at remarkably low rates. Mr. Paine is a high authority on hymnology, and during his study of this subject he has gathered five thousand volumes, which have recently been presented to Hartford Seminary.

There was a minimum of speechmaking and a maximum of note-taking at this council. The first hour of the morning session was occupied by Prof. E. I. Bosworth, of Oberlin College, who greatly instructed his hearers by his lectures upon the "Teachings of Jesus which bear upon the Kingdom of God and its Extension." These lectures, which gave so fully and lucidly the teaching of the New Testament concerning the kingdom, furnished the educational quality which the council needed, and produced a profound impression upon all who were present. Following the instruction of Professor Bosworth was a round-table conference conducted jointly by Rev. Harlan P. Beach and Mr. Luther D. Wishard, in which the best methods for developing interest in the missionary cause were fully discussed. Among the points emphasized were: A Study Class; Up-to-date Literature; The Missionary Meeting; The Question of Money and Missionary Societies (especially for men) in the local churches. At the close of these lectures an open parliament was held which brought out many timely suggestions from members of the council, not a few of whom were experts upon the subject of missions.

The afternoons were left open for sports of various kinds and for excursions upon the lake or among the mountains. It was worth a long journey to see grave doctors of divinity and missionary secretaries and business men, who had not taken part in athletics for twenty-five years, joining with enthusiasm in contests with their sons and daughters in baseball, tennis, golf, not to speak of swimming, bathing, and other sports.

The evening services were more formal, but none the less instructive and popular. Among the speakers were: Dr. Charles H. Daniels, of Boston; Dr. H. A. Stimson, of New York; Dr. J. H. Selden, of Greenwich, Conn.; Dr. Doremus Scudder, of Woburn, Mass.; Dr. J. Douglas Adam, of Brooklyn; Dr. C. C. Creegan, of New York; and Mr. J. Campbell White, of Calcutta. The home missionary problem in its various aspects was eloquently presented by Rev. Washington Choate, D.D., of New York, and President F. G. Woodworth, of Tougaloo University.

So great was the enthusiasm of those who shared in this delightful and spiritual council that it was decided to hold another at the same place next year, and it is the hope and expectation of those who are at the head of the movement that similar gatherings may also be held at Lake Geneva and elsewhere. Never before has such a gathering been held, but we hope that the day is not far distant when the workers will assemble, either as denominations or in union rallies, at many points in the land, and by inspiring addresses and a careful study of the ways and means help to reduce the subject of missions to a science.

## PROTESTANT MISSIONS IN GREECE.\*

A few years prior to the revolution of 1821-29 the Church Missionary Society had attempted some work in the Ionian Islands, but no effort was made on the mainland of Greece. During the latter part of the war for independence, in 1828, the Rev. Jonas King was sent by a society of ladies in New York with material relief for the suffering Greeks, impoverished by their long struggle with the Turk. Dr. King was essentially a missionary, and preached the Gospel and distributed the Scriptures while ministering to bodily needs. In 1830 he regularly entered the service of the American Board, and remained in that service nearly forty years, till his death in Athens in 1869.

About the time of his going to Greece the Episcopal Church in America sent the Rev. Dr. J. H. Hill and Rev. J. J. Robertson as missionaries to Greece, but as their instructions forbade them antagonizing the orthodox Greek Church, or making proselytes from it, their work really never became a missionary work, and during his long and memorable career Dr. Hill was known almost exclusively as an educator. He died in Athens in 1882, in the ninetieth year of his age. The fine girls' school still conducted in Athens by Misses Muir and Masson is the continuation of Dr. Hill's lifelong work.

In 1836 the American Baptist Union established a mission in Greece, which, with very small results, was continued for about twenty years, being given up in 1856. This union resumed its work through native agents in 1871, but after much discouragement finally abandoned its work in Greece altogether in 1887.

In the early days the Presbyterians of America prosecuted their foreign work through the American Board, and most of the distinguished pioneers from the southern wing of the Church were sent out by that board. In 1834 it sent out the Rev. Samuel R. Houston and his wife, from the synod of Virginia. In January, 1837, the Rev. G. W. Leyburn and his wife, also from Virginia, were sent out to reinforce the Greek mission.

In the early summer of 1837 Messrs. Houston and Leyburn opened a new station at Areopolis, near ancient Sparta, in Lacedamonia. At first they were most enthusiastically welcomed, and the mission promised well; but soon the priests and high officials became jealous and began to stir up opposition, which soon took a political turn. Church and State were practically one with the Greeks, who at first, after achieving their independence, were seemingly full of gratitude to all Americans. But "Joseph" was soon forgotten, and the government, under the influence of the hierarchy, began a system of persecution which eventually closed this mission. Messrs. Houston and Leyburn continued their labors till December, 1841, when before the gathering opposition they were obliged to retire to Athens, and eventually to their native land. Dr. King alone remained, and through more than twenty years of stormy scenes, sometimes leading to banishment and imprisonment, continued his testimony for the faith.

With the exception of Dr. King's heroic witness and the small, intermittent work of the Baptist Union, there was a long gap in foreign effort for the evangelization of Greece (from 1843 to 1873, a period of thirty years), when the Southern Presbyterian Church took up the work,

\* Condensed from *The Missionary*, Nashville, Tenn.

During the brief sojourn of Messrs. Houston and Leyburn in ancient Sparta they had among the pupils of their "Lancasterian school" a certain Spartan lad named Kalopothakes, whose first impressions of saving truth were received from these honored Virginia missionaries. After their retirement this young man went to Athens, and there became the faithful and efficient helper of Dr. King. He rendered notable service in editing at Athens for nearly thirty years the only evangelical paper published in Greece—*The Star of the East*. Meanwhile, Kalopothakes had pursued a course of study in the Union Theological Seminary of New York, and in 1864 became a member of the Presbytery of East Hanover. The New School Synod of Virginia adopted him as her missionary in Greece, continuing to support him there as such till the breaking out of the Civil War. During the war it was impossible for the synod to forward its contributions, and the Foreign Christian Union assumed the support of the little Greek mission until it (the Foreign Union) went out of existence in 1873. The assembly of the Southern Presbyterian Church met that year in Little Rock, and the Committee of Foreign Missions formally took under its care the work of Dr. Kalopothakes and his associates, but no foreign missionaries were sent to this field till 1875, when, on the 25th of March, the Rev. and Mrs. G. W. Leyburn and Rev. G. W. Leyburn (their son) and his wife sailed for Greece.

In 1891 the Presbyterian Church withdrew from the Greek field, leaving the work entirely in the hands of the native church, now organized and known as the "Evangelical Church of Greece."

This was the last effort of any Protestant church toward foreign missionary work in Greece. The native Evangelical Church now has entire charge of the field, with churches in Athens, Salonica, Volos, the Piræus, Yanina, and other places. The territory embraced by the synod includes Greece proper, Macedonia, Thessaly, and Epirus.

For many years the British and Foreign Bible Society has done a good work in Greece, Dr. Kalopothakes having been their agent from 1859 up to the present time (1901). In 1859 he had just returned from his theological studies in America and was launching *The Star of the East*.

## GIRL SLAVERY IN CHINA.\*

BY DR IDA KAHN,† KIUKIANG, CHINA.

Slavery exists in China to an appalling extent. So far as my observation goes, the girls of China furnish the victims and the boys but very seldom. Their cry is suppressed until it is only a groan, or it would be heard from the millions of oppressed ones throughout the length and breadth of this land.

True, the little slaves are not often obtruded upon your notice. You may gaze up and down all the streets without seeing one. Should you chance to be waited upon by one in a wealthy friend's home your mental reservation might be that the poor girl had fallen upon rather easy lines. However, come with me to the back streets and alleys, and you will see everywhere the patient little ones toiling with all their might—at least, with all the might their mistresses can succeed in getting from them—at

\* From *China's Millions*.

† Dr. Kahn was one of the first two Chinese young women to receive an education outside of their native country. She was graduated from the Medical School at Ann Arbor, Mich.

their daily tasks of sweeping, washing, scouring, and what not. Then let us drive through Su Ma Loo, and you will see the slave girls in their gilded cages—but does the sight pain you less than the previous one?

The people that use slaves in China are the rich people, who regard them as indispensable as so many pieces of furniture. Accordingly, they furnish them to each daughter of the house in quantity and quality corresponding to the length of the family purse. The daughter carries them to her future home as part of her dowry. If the slave girl should be ugly looking and awkward, as she has every reason to be, then the more blows and scolding will be her lot. Such a steady course of treatment for years will not tend to brighten her intellect and sweeten her temper, so that she will almost invariably become stupid and sullen. On the contrary, the menial may be bright and pretty, and then, alas! she will doubtless find favor in the eyes of her master, and perhaps become peer with the rich man's daughter.

The middle classes use the slave girls because they can not afford to have servants, and the poor people use them as a means of getting rich. Even some Christian Chinese keep slave girls. I think they hardly realize the wrong involved. I may add that they do endeavor to ameliorate their condition in many ways.

Interested in knowing approximately how many slaves there were round about me in Hankow, I looked through one of the tenement houses immediately in our vicinity. The general entrance is rather imposing, and you see in front of you a wide alley. Then turn to the right or left, you see opening from this about five or six short rows of little houses with a narrow alley running between the several rows. On an average, such a place would contain two or three hundred residents. Taking one of these places at random, I made inquiries, and found within between thirty and forty slave girls. Just think of there being such a large percentage of slaves in even a tenement house!

My first painful contact with the system of girl slavery occurred in far-off Szechuan. One of my schoolmates there was little Winnie. She was not pretty, but she was at least sweet and amiable, and she sang with an almost phenomenal voice. Our teacher would often smile and say, "Ah, how people would appreciate Winnie's voice in America!" Unfortunately she had no mother, and her father was an opium-smoker. One day, finding himself without the means of indulging his appetite, what did he do but sell his mere slip of a girl! How well I remember the consternation among us when one of the schoolmates came in haste to tell us that she had seen Winnie's father carrying her off to her master! A messenger was despatched, and you will be glad to hear that means were found for her rescue. Alas! her respite was short, for like a thunder-clap came the riots of 1886, and all foreigners were driven away from Chingking. When we heard from that place again we learned that Winnie had been resold. Somewhere she may be still living.

My sorrow for Winnie's lot can not be compared with what I felt for my classmate, Lin Si Chen, on hearing that she, too, had been sold by an opium-smoking father. She was my best friend in school, and her mind was as beautiful as her person. We were baptized together, and she confessed to me that she would like to devote her life to Christian work, adding, so sadly, that she must try to first help her father. Where were gone her longings and aspirations when she became the concubine of a man sixty years of age? Surely, on this eve of China's

regeneration, we, the more favored ones, must plead with all our might that all these unnatural customs shall be swept away with the last relics of our country's barbarism. The laws, too, which recognize these evils by levying taxes on the export of slave girls should receive attention. Just now the newspapers in Japan are struggling valiantly to uphold the law for the protection of girls from servitude. We may at least be striving for the law.

Directly opposite our home at Kiukiang dwells a woman fairly well to do in the world; she kept two slave girls, one above and one under ten years of age. Her treatment of the two poor creatures became a neighborhood scandal. The younger of the two, being weaker and less useful, suffered the more. Rarely did they have enough to eat, and my sister as well as the other neighbors tried sometimes to give them a full meal, but they needed to be exceedingly wary or a harder beating than usual would be forthcoming. No bedding was furnished them, only a heap of straw, and often the younger one was made to sit on a bamboo chair all through the night. Being but scantily clothed, you can imagine how the child would shiver through the cold wintry nights. As she grew weaker she must have suffered more without any outsiders knowing it, and evidently her shivering angered her master, for he made her tramp up and down the room, saying, "The foreigners tell us exercise stirs up the circulation and makes people warm." One morning, sleepy and weary, she was perhaps a little more stupid than usual, and did not heed her mistress's commands fast enough, so a quick blow came and she was stretched upon the hard stone floor. This time she did not rally. Later on a Christian neighbor came, asking if we would not try and see if anything could be done to help the child. We found her thrown on a brush heap in the back yard. There was no roof anywhere to cover this child of God except the pitying heavens. She was in terrible convulsions, so we asked hurriedly if we might remove her to our hospital. "You do not think she will live, do you?" was the query. "No, we do not think she will, but we wish to do our best for her any way." The permission was grudgingly given, and we took her in. After a while the heartless woman came to look at her property. Seeing the child lying quietly in a bed and surrounded by every comfort, she asked again, "Is she going to live?" "No," we sadly replied. "Then when she is at her last gasp just throw her out into your front yard, and when she is cold I will send a man with a sack for her." How indignant we were; but we only said, "What harm would she do us if she did die in the hospital?" So, all unconscious, she passed away.

A little slave girl was carried to our hospital in a serious condition, the result of ill treatment at the hands of her mistress, who belonged to one of the richest families in the city. My colleague spoke kindly to the suffering one and said she would be glad to take her in, but the servants who brought her could not give a guarantee that they left her with us for better or worse. As her condition was critical, the doctor did not feel she could take her in without such assurance. While the servants returned to ask the mistress, the wounded child brokenly replied to our sympathetic inquiries. We learned that her mother's brother, who was addicted to opium, had stolen her away from her widowed mother in the far-away home in Szechuan and sold her as a slave. So it is that opium and slavery, like two sworn brother robbers, support each other in their evil course. If one could be captured the other might more easily sur-

render. The servants returned unsuccessful, and with sorrow we saw them pick up the little bruised body and not too tenderly carry it away. The Roman Catholic hospital also refused to take the child in. Somehow, after her return, a vague idea seemed to form in her mind that if she once got to the hospital she would be all right. So she managed to get up and started out to find us. Here and there she wandered and asked the way, but her pursuers overtook her and carried her back. Her mistress, in a fit of anger, on seeing her brought back, actually beat her to death on the spot.

Do I need to ask if it remains our duty to keep quiet and calm as to this system of girl slavery in China? If so, I turn and appeal to the higher court where our narrow judgments will so often be reversed.

### MASS MOVEMENTS TOWARD CHRISTIANITY.\*

BY THE REV. W. HOWARD CAMPBELL, M.A., B.D.

Missionary of the L. M. S. in South India.

Mission work in India has, after it has passed the initial stages, developed in two very distinct directions. In the one case, while the general mass of the people has been influenced by Christian teaching, comparatively few individuals have, as a result of personal conviction, abandoned their old customs and practises, and made open profession of faith in Christ. In the other case, the unseen influences at work in the minds of the masses have resulted, not in the conversion of a few isolated individuals, but in a widespread movement which has led certain classes to come over to Christianity almost *en masse*, whole communities coming forward as one man to abandon idolatry and embrace Christianity. Such mass movements are taking place in almost every part of India from Cape Comorin to the Himalayas, and altho so far they have been almost entirely confined to the lower strata of society, there are signs that before long they will make their appearance among the higher classes, and develop quite as rapidly among them as among the lower.

In the Cuddapah district a movement has been going on among the Mālas, or pariahs, for more than forty years. At first confined to a few villages in the extreme northwest of the district, it now extends over more than four *taluks* (countries), so that in an area of quite three thousand square miles the whole Māla population is either Christian or so far inclined to Christianity that it might be reached and won with comparatively little effort. The movement develops spontaneously, village after village being brought into it, not so much as a result of any direct effort on the part of our mission workers, as through the influence of allied communities which are already Christian. The social bond, which is immensely strong in India, tho it is at first a serious obstacle to the spread of the Gospel, becomes, as soon as a Christian community has been gathered from any particular class, a most powerful influence to accelerate the progress of a movement among the members of that class. Non-Christian Mālas in this district, for example, when they see their friends and fellow-caste people abandoning their old filthy habits and giving up idolatry for the worship of the one true God, feel that if they remain heathen they will be left in a position of inferiority which

\* Condensed from the *London Missionary Chronicle*.

will inevitably cut them off from those with whom they would naturally seek intercourse and alliance. An old woman belonging to a community which had recently determined to embrace Christianity gave me a most characteristic answer when I asked her why she wished to give up the practices of her fathers. "*The whole world has become Christian,*" she said, "*how can we keep back?*"

It is anything but easy to analyze the motives that lead these poor ignorant people to give up their old customs and seek for admission into the Church of Christ. Purely material considerations can not enter very largely into their calculations, for in most cases no direct material advantage is to be gained by a profession of Christianity. Those who come to us come in most cases because they have become dissatisfied with their condition of ignorance and degradation, and inspired with hopes of a better, freer life, and are convinced that it is only through the religion of Christ that their hopes can be realized and their condition bettered. They know little or nothing of Christian truth, but they believe that Christianity is the one true religion, and that unless they become Christians there is no hope for them in this world or in the next.

After the members of a community have made up their minds to embrace Christianity, it is often a considerable time, in some cases several years, before it is possible to receive them and put them under Christian instruction. In our district we have always felt that the great danger lay not in receiving large masses of ignorant people into the church, but in neglecting them after they have been received. Consequently we have made it a rule not to receive people as adherents until we are in a position to care for them. When we feel that we can deal fairly with a community seeking instruction, we receive from its members a written bond by which they pledge themselves to abandon all idolatrous practices, to receive Christian instruction, to join in Christian worship, and to endeavor to live according to the teaching of our Lord Jesus Christ. They are then required to build, or at least help in the building of, a school-house in their village. When they have done this they are put under the care of a resident teacher who opens a school for the children and acts as pastor to the community. We regard these adherents as Christians, and treat them as Christians, but none are baptized until they have received instruction and shown signs that they are endeavoring to live a Christian life. Candidates for baptism must be able to repeat the Commandments, the Lord's Prayer, and the Creed, and must know something of the main facts of the life of our Lord. The people are on the whole ready to learn, and if they have a good and faithful teacher it is not long before they show a marked change in their habits and life.

One may or may not look on mass movements with favor, but it is impossible to deny that it is only through such movements that mission work in India has attained to anything like numerical success. In every district where a large and growing Christian community is to be found, that community has been formed and recruited by the reception of *communities* rather than by the slow ingathering of *individuals*. This does not, of course, prove that the development of mass movements is the only, or even the best, method of extending the Kingdom of Christ. It is a mistake to make light of numerical success, but it is a still greater mistake to regard such success as the sole standard and to estimate the results of mission work by quantity rather than by quality. A rapid



numerical increase, if accompanied by moral weakness and religious apathy, may be—or is, indeed, likely to be—a very decided hindrance to the progress of the Gospel.

If we view the matter from a theoretical standpoint we can hardly avoid the conclusion that the gradual ingathering of individuals, whose conversion is the result of personal conviction, is much more likely to contribute to a healthy and vigorous Christian community than the reception of masses of ignorant people, the majority of whom simply follow their leaders like sheep. When I came to India fifteen years ago, I was so strongly convinced of this that I was inclined to look on the mass movement among our Māla people as a hindrance to the progress of our work, and to wish that it were possible to refuse to accept any adherents who did not give proof of personal faith. Experience has convinced me that I was mistaken. I have found to my surprise that *better moral and spiritual results are secured when people come over in the mass than when they come over as individuals.* There is much more stability in a Christian community which has arisen as a result of a mass movement than in one which has been formed by the ingathering of isolated individuals. Altho during the last fifteen years we have received in our Cuddapah district over a hundred Māla communities, I only know of three cases where the people have gone back, and in all of these three cases the people have not had time to receive any instruction worth speaking of. When a community becomes Christian individual lapses are almost unknown. This is not wonderful, for while every social influence tends to lead the isolated convert back to the old paths, the very opposite is the case with the man who is a member of a Christian community. A return to heathenism in the case of our Māla Christians would involve a defiance of the sentiment of the community which could hardly fail to result in most serious social disabilities. As a consequence, tho some of the more ignorant of our people may, under exceptional circumstances, join secretly in idolatrous practises under the influence of superstitious feelings, actual apostasy is extremely rare.

Not only as regards stability, but as regards moral and spiritual development, the results accruing from individual conversions compare, on the whole, unfavorably with the results which follow a communal movement. In most cases, I fear, the Christian convert who lives in a heathen community is unable to rise very much above his surroundings. The social atmosphere almost inevitably stifles his zeal and prevents his growth in Christian knowledge and character. In a Christian community, even where its members have come from the lowest and most degraded classes of society, there is always something of a Christian sentiment. This is a powerful influence for good. The fact that one's friends and neighbors expect one to live a decent Christian life, and will probably show their disapproval if one does not do so, furnishes a very strong motive for at least outward conformity with the Christian standard.

Altho the members of our Christian community here have not yet attained to anything like a high standard of Christian living, they have been to a very remarkable extent improved and elevated by their acceptance of Christianity. The initial step involved in a profession of Christianity may seem trivial to some, but it really involves an entire revolution in the communal life. To give up their idols, to destroy their little temple, to abandon the old heathen ceremonies, which are almost a

second nature, and to begin to worship One who is unseen—this is a vast step in spiritual development. The people gradually rise to the conception of truly spiritual worship, and learn to realize something of the presence of God, and to understand that He requires of them righteousness of life. Under the influence of these ideals, a great, tho a gradual, change comes over their lives—a change which is recognized and noted by their neighbors.

A great change has, indeed, come over the lives of the poor pariah people, of whom our congregations are chiefly composed. Sins which were formerly almost universal have now become exceptional, and what was once regarded as natural and unavoidable, has come to be considered a grave offence. Infant marriage, for example, which was once the rule, is now exceedingly rare; cattle-stealing, which formerly prevailed in most villages, has almost disappeared; concubinage, which used to be very common, is decreasing year by year. *A public conscience is growing up* among the people, and they are giving increasing evidence of a desire to live cleaner and better lives.

Conscious union with Christ, which is the ideal of the Christian life, is not so common as one could wish. I am doubtful, indeed, if we have a right to expect to find it common among people who are still in the very first stages of Christian experience. In infancy there is not much conscious fellowship between the child and its parents, altho the young life is being formed and molded by their influence quite as much as at any other stage. Most of our village people are still in their infancy, knowing little of their Father, and very ignorant of His will; but they are being gradually led to a higher knowledge and a fuller realization of the Divine presence. Some have felt the power of Christ in their lives, and experienced the blessedness which comes from conscious union with Him. When one speaks to them of Christ, one can not fail to recognize this. They may not be able to express themselves very clearly. They may not be able to express themselves in any definite terms. But they respond to what one says, and show by look and tone that they have experienced the great change which comes through the presence of Christ in the soul. If I have ever had any doubts as to the existence of genuine spiritual life in our village congregations, my doubts have always vanished when I have joined with a number of our poor people in the fellowship of the Lord's Supper. No one who has seen their dark, dull faces light up at the thought of the wondrous love of our Lord, and their eyes moisten, and their lips quiver as imagination took them back to the scenes of His suffering and death, could doubt that they had given their hearts to Christ and entered into living union with Him.

I do not think we should be too critical of the motives that inspire such a movement, still less that we should expect too much of the people in the earlier stages of such work as we are engaged in. Weak, ignorant, vicious as many, perhaps most, of these people are when they give up their idols and become Christian adherents, they have, however blindly, come to the feet of Jesus. They have entered His school, and however ignorant they may be, in time they must feel His presence, and learn the lessons which He is so ready to teach. Since Paul tells us that "No man can say that Jesus is Lord but by the Holy Ghost," and our Lord Himself says "No man can come to Me except the Father which hath sent Me draw him," must we not recognize, even in the first faltering steps taken by these poor people, the guidance of the Divine Spirit?

## EDITORIALS.

## A New Critic of Missions.

*Reynolds' Newspaper* (London, Eng.) has of late been giving considerable room to a bold and almost reckless criticism of foreign missions. A special correspondent has been employed to "investigate," tho we are reminded of Parke Godwin's famous saying that "in so-called 'original investigation' the *originality* sometimes surpasses the *investigation*."

These investigations cover the missionary organizations in London—the great center of Protestant foreign missions—as well as the results in the chief countries of the Orient. The writer states that the Church Missionary Society has an annual income of about £404,906 (a little over \$2,000,000). The collection of this sum alone costs £25,843 (about \$129,000); administration costs £15,917 (about \$79,500); salaries to nineteen clergymen as association secretaries amount to £5,432 (about \$27,160). The London Missionary Society has an income of about £150,168 (about \$750,840) yearly, while its foreign secretary, the Rev. R. Wardlaw Thompson, receives £800 (about \$4,000) per annum, and others receive "proportionately large amounts." The missionary income of the Wesleyan Methodists for 1899 amounted to £133,690 (about \$668,450), out of which four ministerial secretaries received "large salaries" in addition to extra charges for "children, rent, rates, taxes, house bill, house repairs, and replacement of furniture, coal, gas, etc.," amounting to about as much again. The Baptists in 1900 collected £73,716 (about \$363,580) for foreign missions.

In commenting on the foreign results received for these vast sums, the special agent of *Reynolds' Newspaper* gives the following

facts, based on his study of the official missionary reports:

"Out of India's 350,000,000, the Church Missionary Society's converts, after a century of labor, are less than 36,000, with nearly 3,500 agents at work. Reckoning babes of converts, he says the gain in 1889-90 was about 1,800, thus it took two agents and £113 to secure one convert in a year. Mr. W. S. Caine's assault on missions twelve years ago is again brought forward, tho it was amply answered at the time, and even Sydney Smith's irreverent clerical jokes and sneers find an echo, after nearly a century. The candid admissions of the missionary societies as to the low standard of many converts are turned against the work, as tho the same argument would not discourage all Christian effort and even demolish all Christian churches everywhere. The conclusion of this special correspondent is that mission work is a failure, if not even worse—a fraud! The position taken is that the 'public are grossly deceived with reference to the doings of missionaries and the result of their missions.' While conceding that among missionaries—and presumably among converts—there are a few 'good and self-sacrificing' souls, the fruit of their work is so scarce and so poor, the work left undone at home so great, and the cost so enormously disproportionate, that it is 'nothing less than a criminal act of human folly to give any special encouragement to the missionary movement.'"

We give this arraignment more space, doubtless, than it deserves. But it is the old story—the ancient satanic argument from apparent results. Judged by appearances, our Lord's ministry was a failure, and this fact is both foretold in the prophecies of "the Servant of Jehovah" by Isaiah, and conceded in the histories written by the four evangelists. Duty is ours; results, God's. We have our marching orders, and our General-in-chief is responsible for the whole campaign.

It is ours simply to obey. To measure success by numerical standards savors not only of impertinence but of blasphemy. Were there absolutely *no* results abroad, the reaction, the reflex influence of missions on home church life, in preventing spiritual apathy and atrophy would abundantly repay all expenditure of money, time, and life. As Dr. Chalmers so acutely remarked, "Foreign missions act on home missions not by way of *exhaustion* but of *fermentation*." Apart from all direct results of our Lord's ministry, the example of His self-sacrifice is enough to compensate for the cross. Missions are the salvation of the Church if they are not the salvation of the world. And to listen to such tirades against the work Christ has left to the Church is to drift into apostasy.

Nevertheless, candor compels us to admit that, wherever a holy economy in administration can be secured, it is of the first consequence. To reduce the proportion of home expenses in the conduct of the work is a direct and noble service to the cause. No doubt men and women can be found both competent and willing to repeat the grand offer, made and accepted in more than one instance, of gratuitous service. At least three of the greatest administrators of missions in England refused to receive one penny of salary. It is true they were men of private means, but we know of others of a similar sort. There is a large mission work, reaching many lands and employing over 200 evangelists and teachers, which has not one paid secretary or agent. Of course, the workman is worthy of his hire; but if, in such a cause, there be children of God who are prepared cheerfully to give their services in administration, it would both relieve the societies of expense and stimulate

personal consecration. But to abandon mission work because it does not *pay* pecuniarily, and to measure success by the number of converts, or even by the character of converts, is to introduce into God's work principles which are wholly anti-Christian.

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#### Convict Chain-Gangs and Camps.

This is the subject of an interesting and able paper in this number of the REVIEW. For several years the shocking cruelties inflicted upon the convicts, both white and black, and especially upon women and children, in some of the chain-gangs and prison camps of the southern United States, has attracted considerable attention. Some improvement has taken place in the treatment of these convicts—at any rate, of those who are now retained under the immediate control of the state authorities, especially in Georgia and Louisiana. In Georgia all the juvenile convicts have been separated from adult criminals, and the women have been collected in separate prisons. The long-term, able-bodied convicts are leased to well-known and reputable business firms. The prison management is placed under the control and constant supervision of three of Georgia's most reputable citizens, who are salaried to give constant attention to the welfare of these convicts. In Louisiana the leasing-out system is reported to be abolished, and to be gradually disappearing in several other states. And in various parts of the South good men and women are taking an increased interest in this subject, and in the treatment and condition of the colored race in general.

But much yet remains to be done. The most abominably cruel sentences continue to be passed upon Negroes in the South for petty offences, which in other countries

would merely involve a reprimand or a very brief detention. Thus, a negro was lately sent to the gangs for 15 years for stealing a box of soap! Black children may be sentenced for "obstructing" the streets. The Southern newspapers state that 13 planters in South Carolina were recently fined (tho in very small amounts) for enslaving and whipping Negroes whom they had induced to sign "contract labor" papers. The grossest licentiousness is practised and encouraged by the officers of some of the convict camps. One of these officials recently acknowledged that "the favorite male convicts are allowed to go in and out of the women's room in the stockade at all hours of the night. The guards do the same." Very cruel punishments are inflicted in some of the convict camps, such as scores of lashes on the bare back, for slight offences. Women also are brutally flogged.

A well-known Southern lady, who has long labored on behalf of suffering humanity, recently said that negro children are still sent to prison with adult criminals, and that they leave it "half devil and half beast." In one jail 50 children were incarcerated, whose only offense was "stealing a ride on a train." Another Southern authority remarks that a similar description applies to the prisoners in nearly every Southern state, and adds: "It has recently been proved that men, women, and children are held in a worse bondage than before Emancipation."

A committee of investigation in South Carolina lately found a number of *innocent* persons in convict stockades. They were being chained, flogged, and cruelly overworked. Occasionally even white persons are kidnapped and obliged to work in remote camps or mines in the South. But it is a frequent

practise to inveigle, or force, Negroes into them.

In some Southern states the authorities have made attempts to detect and bring to justice the offending parties; but the latter are very cunning, and manage to baffle such endeavors to check their malpractices. Prisoners, or even free citizens, giving information against these oppressors do so at the risk of their lives. The Florida legislature appointed a committee to visit the convict camps in that state. They reported of one of them (in Citrus County): "Your committee found a deplorable condition of affairs in this camp, and can not present in language the true situation. We found a system of cruelty and inhumanity that would be hard to realize unless it could be seen and heard." The same committee afterward ascertained that prisoners had been punished for replying to their inquiries.

It is time that something was done to stop these outrages. The South is poor, and claims that it can not afford to care for its prisoners. It can not afford *not* to do so. The present system is breeding criminals among both white and black. Even on the ground of self-interest, the white community should seek to raise the moral condition of the black race, and to discontinue the debasing influences of chain-gangs, convict camps, and lynchings. Every preacher, teacher, and leader should advocate reform by tongue and by pen. \*

#### The South African War.

At the Keswick mission meeting in July, Mr. Spencer Walton, of the South Africa General Mission, of which Rev. Andrew Murray is the head, gave a somewhat melancholy report of the present real state of affairs at the Cape, particularly as a mission field. He drew a vivid

contrast between the past and the present. Through the great parish, where Rev. Andrew Murray had made his life work, he had traveled, had looked upon a scene of industry, quiet homesteads, and flourishing churches; but now many a Boer who knew and worshiped his God lies beneath the sod, homesteads are burned, women and children are crowded in laager, places of worship are empty, and in one church every elder but one had met his death in battle. Taking in these two scenes, we may form an idea, he said, of the blackness of war. All the prospects which were once so cheering are blighted, doors are closed, and village work almost ended. Where there was once no hatred there is now the greatest bitterness. On revisiting a town in which many had been brought to Christ through a previous mission, his own spiritual children closed their doors to him because he was a Britisher. The sore in South Africa is a running sore, and it will not be healed by legislation, emigration, or even moderation; only by the sending forth of men and women who shall take the balm of God.

This is one of the lamentable results of such a war. We had already intimations of a similar state of matters from Mr. Andrew Murray himself. Surely a "Christian nation" should only go to war when all other methods of settling a controversy are exhausted; and it is plain that they have had in this case no fair, full trial.

#### Missionaries Needed.

Many seem to suppose that the Students' Volunteer Movement has incited more young men and women to offer themselves for foreign mission service than could be sent on account of lack of funds. This *was* true to some extent, but the knowledge of a shortage of funds,

and the rejection of a number of applicants, because of a lack of money, caused a reaction under which it has been, at times, difficult to secure suitable men already prepared to go. There is always need for God-called and well-equipped men and women. Only such should apply. Of those who apply a large percentage must be eliminated because of physical, educational, or other disabilities. Even not providing for advance work, vacancies in mission fields are occurring constantly, and all the leading missionary societies report a real difficulty in securing men fully prepared to go.

#### The Gordon Training School.

The thirteenth year of this useful school opens Wednesday, October 9, 1901, in the Clarendon Street Baptist Church, Boston. It is undenominational and independent. The design is to give a free course of biblical and practical training to such men and women as have offered themselves to Christ, and who desire a better equipment for His service, but whose age and attainments or other circumstances make impracticable a more extended course of study. Rev. Emory W. Hunt has been elected president, to take the place of Rev. A. T. Pierson, who, since the death of the founder, Dr. A. J. Gordon, has been at the head. Dr. James M. Gray has been with the school from its beginning, and continues as instructor in the synthetic study of the Bible. Associated with him are Dr. W. H. Walker, Dr. Robert Cameron, Dr. A. C. Dixon, and others, together with a corps of special lecturers, including the retiring president, Dr. C. I. Scofield, Dr. Harris, of Toronto, and others.\* We can safely commend this school for the purity of its doctrinal teaching, the helpfulness of its methods, and especially for the purity of its spiritual atmosphere. The spirit of its founder still lingers there like the scent of flowers about a shattered vase.

\* Those who wish further information may address the superintendent, Rev. J. A. McElwain, Clarendon Street Baptist Church, or the secretary, Mrs. A. J. Gordon, 182 W. Brookline Street, Boston.

## RECENT BOOKS ON MISSIONS AND MISSION LANDS.

ESSAYS ON ISLAM. By Rev. E. Sell, B.D., M.R.A.S. 8vo, 267 pp. S. P. C. K. Depot, Madras. Simpkin Marshall, Kent & Co., London. 1901.

The author of this important volume is already well known as the writer of "The Faith of Islam" and "The Historical Development of the Quran." His latest contribution to the study of Islam consists of eight essays on various phases of Moslem thought and reform. The book is thoroughly up-to-date and scholarly in its treatment. The Mystics of Islam with their poetry and pantheistic philosophy pass before us. Sufism is weighed in the balance and found wanting. The Babis, that remarkable sect, which has honeycombed all Persia with its teaching, receive thoughtful study; but the author leaves the question unsettled whether or not the movement is favorable to Christian missions. What Mr. Sell reveals as to the number and strength of the religious orders of Islam will surprise most people. Their immense power and ambition mark the growth of the Sanusiyyah Dervishes as the most startling fact in the evolution of Islam. They claim eight million members. Other chapters tell of the Druses, of Islam in China, and of the status of non-Moslems according to Moslem law. The conclusion reached regarding the significance of the *Hanifs* is not endorsed by other scholars—*e.g.*, Dozy and Sprenger; but the chapter on the "Recensions of the Quran" is a real contribution to a very difficult subject. The appendix on the Arabic text of the Quran is valuable to missionaries, but the volume remains a maze, when used by the student, because it has no index. Altogether we have here very valuable side-lights on Islam by a

most interesting and trustworthy authority. All who desire to know Islam in its present state of expectation and disintegration should study this volume. Z.

DAYBREAK IN LIVINGSTONIA. By James W. Jack, M.A. Maps and Illustrations. Index. 8vo, 371 pp. 5s. Oliphant, Anderson & Ferrier, Edinburgh. \$1.50. Fleming H. Revell Co., New York.

This story of the birth and growth of the Livingstonia Mission in British Central Africa is one of the marvels of modern missions. The author is not a missionary, but a student of missions, and his record has been revised by that prince among missionaries, Dr. Robert Laws, the direct missionary successor of David Livingstone.

The history clearly reveals God's guiding hand in the founding of the mission, and in all the years of preparation, seed-sowing, and harvest. Livingstonia was mostly virgin forest when the great missionary explorer first penetrated its dark jungles, but "the end of the geographical feat became the beginning of the missionary enterprise."

Mr. Jack has written a very informing and inspiring narrative, quoting from missionaries and explorers who have obtained firsthand information in regard to the undeveloped country and untutored savages that inhabited it. The beautiful luxuriance of the scenery contrasted strangely with the horrible cruelties of the slave-trade and the vile character of the natives. Blantyre, Bandawe, and Lovedale are now names to conjure with in missionary circles. Certainly no industrial mission in Africa, and probably none in the world, has been so successful as that at Lovedale.

This volume is an excellent sequel to the "Life of Livingstone," and contains an abundance of unsurpassed material for missionary talks and sermons. \*

CALABAR AND ITS MISSIONS. By Rev. Hugh Goldie. Map, illustrations, Index. 12mo. 400 pp. 5s. Oliphant, Anderson & Ferrier, Edinburgh, 1901.

This is a new edition of a book published some ten years ago, and contains additional chapters by Rev. John T. Dean, formerly a missionary in Calabar. There was reason for a second edition both because of the character of the work described and because of the developments in the field since the first edition was written.

The mission is on the west coast of Africa, and is under the Scotch United Free Presbyterian Church. It has had a history full of interest, and has made real progress during the fifty years and more since its establishment. Much of value is also to be found in the volume concerning the country and people, the old native government and religion, the slave-trade, the folk-lore and language. These readable accounts of individual missions are invaluable, as they give much that must be omitted from general histories. \*

CHRIST AND MISSIONS. By Rev. John Smith. 12mo. 181 pp. 2s. 6d. Robert Bryant, London.

These Hartley lectures for 1900 are thoughtful discourses on Christ's teachings regarding missionary work. They consider successively and successfully the Purpose of God; Christ, the Chief Missionary; Christ's Missionary Program; The Missionary Problem; Missionary Women; Medical Missions; Missionary Motives; Missionary Fruit, and Christ's Expectant Attitude. The lectures are most suggestive, and show how carefully Christ laid the foundations for missionary work and how fully He provided for all times and conditions. \*

THE WAHABIS: Their Origin, History, Tenets, and Influence. By Rev. S. M. Zwemer, F.R.G.S. Pamphlet. Victoria Institute, 8 Adelphi Terrace, London.

This very interesting paper was written for the Victoria Institute. The author has had peculiar advantages for the study of the character and history of the Wahabis during his ten years of life and work in Arabia. He has here given the results of his studies in brief and clear-cut form. The founder of the Wahabis was a Moslem reformer of Arabia, born in 1691. Their history shows that "a reformation of the Moslem world by a return to primitive Islam is an impossibility. Back to *Christ*, not back to Mohammed—that is the only hope of the Moslem world." The pamphlet includes a chronological table, list of authorities, and the discussion of the paper by the institute. It is a valuable contribution to our knowledge of this religious sect. \*

AN INDIAN DREAM. Lucy E. Guinness. Illustrated. 8vo, 48 pp. and panorama. 2s. Regions Beyond M. U., Bow, E., London.

A unique idea is the most characteristic thing about this folded booklet. That idea is to present to the eye by a photographic panorama 170 inches long and by another smaller picture the overwhelming contrast between the average parish of Protestant Christendom (1,000 people) and the average parish of each missionary to India (155,500 people). This photographic representation accomplishes more for most people in a moment than mere statistics could do in a lifetime. The remainder of the booklet is an imaginary dream which illustrates and impresses some vital facts in regard to the present conditions and needs of India. The descriptions of scenes are taken from life, and the facts have been carefully collected and are skilfully presented. \*



**GOD'S WORD IN GOD'S WORLD.** By Miss G. B. Stewart. 8vo. 80 pp. Illustrated. 1s. Bible House, London.

We have in this volume a popular account of the British and Foreign Bible Society and its work. It is sympathetically written, and gives many interesting accounts of Bible work in various parts of the world. From a literary standpoint the book has many faults, and is not as full of life and color as it might have been. No work is more important or more far-reaching than that of the Bible societies, and none furnishes better material for missionary incidents and signs of the power of God. \*

**PREACHING AND HEALING.** 12mo. 102 pp. Map. Church Mission House, London.

This is a report of the work of the C. M. S. Medical Mission Auxilliary. The society has the next to the largest staff of medical missionaries, and is doing a remarkably interesting and successful work in 15 mission fields. The story of the work at the various missions is well told, and, like all the C. M. S. publications, this report is well edited. \*

### Monthly Missionary Bibliography.

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**HISTORY OF THE FOREIGN MISSIONS OF THE CHURCH OF SCOTLAND.** By Rev. Robert W. Weir. 8vo, 200 pp. 2s. 6d. R. R. Clark, Edinburgh.

**THE UNITAS FRATRUM.** By Edmond De Schweinitz (Second Edition.) 8vo. \$2.00. Moravian Publishing Co., Bethlehem, Pa.

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**MODERN MISSIONS IN THE EAST.** By Edward A. Lawrence, D.D. (New Edition.) Illustrated. 12mo, 397 pp. \$1.50. Revell, New York.

**LIGHT IN THE DARKNESS.** By K. B. Birkeland. Illustrated. 8vo, 669 pp. Minnehaha Publishing Co., Minneapolis, 1901.

**KEY TO THE MISSIONARY PROBLEM.** By Rev. Andrew Murray. 12mo, 204 pp. Paper. 2s. James Nisbet & Co., London. 1901.

**THE SOURCES OF ISLAM.** By Rev. W. St. Clair Tisdall. T. & T. Clark, Edinburgh. 1901.

**AT HOME AND ABROAD.** By Rev. W. T. Gidney. 250 pp. 1s. London Jews Society. 1901.

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**DAVID LIVINGSTONE.** By T. Banks MacLachlan. 12mo, 157 pp. Oliphant, Anderson & Ferrier, Edinburgh. Scribners, New York.

**NIGERIA.** By Charles H. Robinson. 12mo, 223 pp. \$2.00. M. S. Mansfield, New York. 1901.

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**THE SOUTH AMERICAN REPUBLICS.** By W. F. Markwick. 8vo, 348 pp. 60 cents. Silver, Burdett & Co., New York. 1901.

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**MARCUS WHITMAN AND OREGON.** By William A. Mowry. Illustrated. 8vo, 341 pp. \$1.50. Silver, Burdett & Co., New York. 1901.

**THE MORMON MONSTER.** By Edgar E. Folk, D.D. Illustrated. 8vo, 272 pp. \$2.00. Fleming H. Revell Co. 1900.

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**FILLED HANDS.** (Mrs. A. M. Denman in Japan.) By Mrs. J. H. Morton. 16mo, 115 pp. Cumberland Presbyterian Publishing House, Nashville.

## GENERAL MISSIONARY INTELLIGENCE.

## AMERICA.

**President McKinley Assassinated.** On September 6th, on the grounds of the Pan-American Exposition at Buffalo, President McKinley was cruelly shot twice, by a man who boasts of his being an anarchist. After lingering one week under the care of the best physicians, the President passed away early September 14th. It is a sad and terrible state of society, when three Presidents are thus assassinated within thirty-six years—Lincoln in 1865, Garfield in 1881, and McKinley in 1901.

The assassin, Leon Czolgosz, is a Pole. He claims to have felt it his duty to kill the President, and undoubtedly had accomplices in his crime. There is appropriately a loud call for the wiping out of anarchy. It may be repressed, but it can only be wiped out by the coming of the Kingdom of God.

**A Monument to the Martyrs.** A worthy movement is in progress, under the auspices of the American Board, to secure funds for a suitable memorial to the Congregational missionaries who lost their lives in the Boxer outbreak. Since most were graduates of Oberlin, it is proposed to erect on the college campus a marble monument, or a boulder with bronze tablets, or, if possible, a building to be devoted to religious uses. A good beginning has been made, subscriptions small and large are solicited, and all funds are to be sent to James R. Severance, treasurer of the college.

**Schools Following the Flag.** When before, since the world began, did such an event ever occur? A few days since an "army of invasion," composed of teachers numbering

500 (men 370 and women 130), all in government employ, sailed from San Francisco bound for the Philippines to open schools for the benefit of our wards in that region. Why was not the spectacle really sublime? It was sufficiently novel and wonderful when a year ago, at government cost, several shiploads of pedagogues were transported from Cuba to Boston and back that they might receive the benefits of the Harvard summer school. Such "imperialism" is humane, is beneficent, is Christian.

**Honor to a Missionary.** The State Department at Washington has forwarded to the American Board a despatch received by the department from the United States Charge d'Affaires at Peking, reporting the conferring upon Miss Abbie G. Chapin an unusual honor, in view of the special services rendered by her during the siege of Peking. Miss Chapin has been a missionary of the Board for eight years, the daughter of parents who were also missionaries in North China. All the missionary women who were in Peking rendered heroic service, but Miss Chapin's work in the International Hospital brought her into conspicuous notice of the representatives of various foreign nations.—*Missionary Herald*.

**Episcopal Missionary Enterprise.** George C. Thomas, Treasurer of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, has given \$6,000 for the erection of an Episcopal church in San Juan, Puerto Rico. The proposed church will cost \$10,000, and the remaining amount has been subscribed. Not long since a project was started by Episcopalians to raise \$100,000 for missions

through the Sunday-schools, which has resulted in the giving of \$101,247 by 3,274 schools, with about 800 yet to be heard from. This movement has been made successful chiefly by the efforts of one man in proposing and carrying out a definite plan of organization with a definite amount to be raised. Each Sunday-school was told what was aimed at, and each scholar knew when he had given his proportionate part.

**Scandinavians** The Swedish Augustana Synod, with 120,000 communicants, sustains evangelizing work in India, for which \$12,000 were contributed last year. At home 3 hospitals are supported, 2 orphan asylums, a deaconess mother house, and an emigrant mission in New York City. The United Danish Church Synod has mission work only among the aborigines of Indian Territory, but is planning to break ground in China soon. The Norwegian United Synod, with 134,000 communicants, has 6 missionaries in Madagascar, and gave \$13,000 last year to sustain 3 orphan asylums.

**American Catholics Non-missionary.** Tho the Roman Church in this country boasts of a membership of 8,000,000, the total of its gifts for the conversion of the heathen are utterly insignificant. Their contributions are mainly sent to the French Society for the Propagation of the Faith. Boston is the banner (!) diocese, and sent \$22,745 last year, which is more than a quarter of the whole amount given by all North America, \$84,020. The rich archdiocese of New York comes next to Boston, with a paltry \$5,733.

**Magyars in America.** The Magyars, according to one of their authorities, number about 350,000 in this coun-

try. As the Calvinistic Magyars in Europe belonged to the Reformed Church, the Reformed Church in America (formerly German) attracts them. In a few years it has formed 23 organizations among them. Recently Presbyterians have begun work for Magyars in connection with missions among Slovaks in the Presbytery of Lackawanna. Magyars are a peculiar people, unlike others in Europe, except perhaps Basques, Finns, and Turks.

**Chinese and Japanese in America.** According to the census of last year, the Chinese in this country have decreased from 107,475 a decade since to 89,800, and in California alone from 72,472 to 45,753. But during the same period the Japanese have increased from 2,039 to 24,300, and in the Hawaiian Islands from 13,120 to 61,111.

**Protestantism in Porto Rico.** Since this island became a possession of the United States, 9 Protestant churches of the United States have sent representatives, who are now prosecuting mission work. They are two branches of the Christian Church, Lutheran, United Brethren, Congregational, Baptist, Protestant Episcopal, Presbyterian, and Methodist Episcopal. Prior to 1898 the only Protestant services were those of the Church of England. It would seem to be about time to beware lest an embarrassment of "riches" result.

**"Foreign Missions" in Canada.** During last year no less than 1,033 homesteads were taken up in Canada by Austro-Hungarians, and 957 the year before, which means some 10,000 persons. It is estimated that Toronto alone holds at least 2,000 Italians who, altho nominally Roman Catholics, practically have no

religion. An English-speaking Italian clergyman has been brought from Naples, and now the regular service of the Church of England prayer-book is carried on in the Italian language. The mission is well attended, and must do a great deal of good.

**A Great** The following letter  
**Fire at Old** from Bishop Ridley  
**Metlakahtla.** is of much interest.

It is dated Victoria, B. C., July 25, 1901: "Fire destroyed the work of long years, on July 22d, my birthday. At once I appealed to the public here, but it is a poor and pleasure-loving, yet, I hope, a sympathetic public. I ask for flour, meal, rice, potatoes, butter, lard, etc., as well as garments and bedding. What I shall get I do not feel able to anticipate. To be sure of not going empty-handed, I am spending about £25 for immediate wants. I shall send the children of one institution to the Claxton Hospital, 25 miles from Metlakahtla by sea, the children of the other to the hospital at Metlakahtla, and the boys we must huddle into Indian houses for the present. At this season the whole population outside our missionary institutions is away at the salmon-fishing on the Skeena River, so there was no one to use the fire-engine. As fast as the children were sheltered in one building the fire chased them to another, until no place remained to go to. The buildings destroyed are the great church, the two day-schools, the Boys' Industrial School, the Indian Girls' Home, the White House (Miss West's), Mr. Keen's new house, the Church Army Hall, Guest House, the chapel, and my own house, as well as many out-buildings, among them the boat-houses containing all our boats, including my schooner. Nothing of it saved. Only a few Indian houses were burned. All the build-

ings were of cedar, hence the frightful rapidity of the great conflagration. The loss is not less than £7,000 (\$35,000) worth. I mourn for my library—all my manuscripts, the work of many years, on subjects that are peculiarly my own, translations of Scripture, folk-lore, poems, two grammars—one very complete, my best work—and material for a book on the origin, habits, traditions, and religions of Indians. 'Tis, I think, a real loss to literature, seeing I can not live long enough and have not the energy to try and reproduce even some of it. It is my second great bereavement. To crown all, my Chinese servant is very ill of consumption. I shall never see him again after I leave Victoria. We love each other dearly."

#### EUROPE.

**Church of** The two great mis-  
**England** sionary societies  
**Missions.** under the care of  
the English Church

have recently made their annual reports; and, considering the trials through which the nation is passing, they show remarkable vitality and fidelity. The Society for the Propagation of the Gospel, the older of the two, supported chiefly by the "High-church" element, has received during the twelve months past \$891,980, while the Church Missionary Society, supported by the "Low-church" contributors, reports \$1,750,000, a truly inspiring exhibit. Both societies touch high-water mark this year, their aggregate gifts reaching about \$300,000 above the year preceding.

**A Month of** The organ of the  
**Sorrows.** London Missionary Society says that the months of March and April of this year will long be remembered in the society's annals as a time of tribulation and sore loss. "With-

in the four weeks from March 23 to April 20 no fewer than 5 of our missionaries were suddenly called to lay down their work on earth, together with the young wife of our Rarotongan missionary, Mr. Percy Hall. In North China, in Cape Colony, in Central Africa, and in New Guinea there are to-day vacant places which, but a few short weeks ago, were filled by strong and able men—men of great promise and of great fulfilment."

**The London City Mission.** At the last annual meeting of the London City Mission the secretary's report showed that there were 460 missionaries in the employ of the society. During the fiscal year just ending they had made nearly 2,400,000 calls, conducted 43,403 cottage or mission-hall meetings, and 9,271 open-air services, and held 76,785 impromptu meetings in public houses.

**Industrial Mission's Aid Society.** At a recent conference of missionaries in London, under the auspices of the Industrial Mission Aid Society, Mr. H. W. Fry outlined the history, scope, and operations of the society, defended its principles, and urged its claims. Besides establishing a carpet factory at Ahmednagar, in which nearly 200 natives are employed, it has taken over industrial work, consisting of carpentry, etc., formerly carried on by the Church Missionary Society at Nasik; capital has also been provided for assisting industrial work at Cawnpore, Aligarh, and Peru. Operations on a large scale are shortly to commence at Freretown, East Africa, in connection with Bishop Peel's work, and also in Peru.

**China Inland Mission.** The financial statement of the China Inland Mission for the year 1900 shows that the income

in London of the mission amounted to £42,149, and in America, Australia, and China to £11,215, making a total from all sources of £53,364, a total increase of £168 over the preceding year. The new workers joining the mission last year amounted to 21. Tho it is quite impossible to compare the number of the baptized with those of previous years, yet, during the terrible year of crisis, there were no less than 500. The number of missionaries and associates on December 31st last had been reduced to 745, owing to the loss of 63 adult workers, including 5 deaths from natural causes.

**A European Missionary Conference.** Mention should have been made sooner of an important gathering held in Bremen May 14th to 17th—to wit, the "every four years" Evangelischen Missionary Conference, at which deputies from all Protestant countries of the Continent met together for earnest counsel. Both attendance and interest were much greater than ever before. A wide range of practical missionary topics were discussed. Among the rest, a very important but also difficult question was raised by Dr. Warneck in his address on new mission undertakings. He said:

There threatens us in Germany a great deplorable splitting up of mission life. To the already existing German missionary societies there have been added in the last ten years no fewer than 11, chiefly very small undertakings, and this atomizing threatens to go still further. While some of these new enterprises at least are carried on by men of ability and skill, the majority have no appearance of any internal strength, and their action tends to a fatal weakening of German mission power.

What he says has equal application to the United States and Great Britain.

**Moravian  
Missions  
in 1901.**

There are 20 mission provinces, viz., Labrador, Alaska, Canada and California, Jamaica, St. Thomas and St. Jan, St. Croix, Antigua, St. Kitts, Barbadoes, Tobago and Trinidad, the Moskito Coast, Demerara, Surinam, South Africa (West), South Africa (East), German East Africa—Nyassa and Unyamwezi—Australia (Victoria), Australia (North Queensland), and West Himalaya (Tibet). The number of mission stations is 131, besides a large number of preaching places; 460 missionaries (247 males and 231 females) are engaged in the work. Besides these, there is a large number of native assistants, missionaries and their wives, helpers, and persons filling various positions, the total number being upward of 700. The day-schools have an attendance of 23,998. The total number of souls under the care of the missionaries is 96,877, an increase of 1,453 during the year, 20 missionaries have been called into the service during the year; 10 have retired from service, and 3 have died.

**Norwegian  
Missionary  
Society.**

The annual report of the Norwegian Missionary Society has just been issued. The society has 4 main fields. The earliest is that of Zululand and Natal. Altho at some of the 15 stations there the sound of guns could be recently heard, most of the buildings have escaped destruction. There are now 1,200 communicants, 235 catechumens, 2,070 baptized persons, and nearly 2,500 adherents. In Madagascar the most important of 3 Norse efforts is the Inland Mission. The number baptized is considerably over 6,000. Twenty-seven Norse missionaries with 70 native ministers, superintend nearly 1,000 congregations

with 50,000 adherents. The income of the society for the past year is the greatest in its history. A deficit of nearly £8,000 has been reduced to less than £1,000. The total sum raised last year was £33,000 (\$165,000).

**Protestant  
Revival in  
Austria.**

Taken in conjunction with the reaction in France, where the Reformed faith has been adopted by 100 Romish priests, the fact that in the past six months no fewer than 6,148 conversions from Romanism are reported as taking place in Austria, of whom 2,538 are Bohemians, is of the highest significance. The dissent which led up to the Reformation of the sixteenth century, was born and cradled in Bohemia. There, opposition was manifested long before Northern Europe roused itself in protest; but, by the rise in Jesuitism and by internal reforms, the Church of Rome managed to retain its hold upon the central belt of Europe, including France and Austria. Now, across this great tract of country, simultaneous signs are appearing which give indication of a fresh, forthcoming struggle for freedom from the tyranny of the papacy. What far-reaching issues may not these events betoken!—*London Christian.*

**Protestants  
in Russia.**

We sometimes forget that tho only the Greek Church may proselyte in the dominions of the czar, other faiths are allowed to have a being. And from an authoritative source it is gathered that in the empire are to be found 557 Lutheran churches with 700 pastors, and 40 Reformed, or Presbyterian, churches. Of these, 94 churches with 130 pastors are in the St. Petersburg district, and 75 churches with 88 pastors in the Moscow district.

**Russian Intolerance.** The persecution of the Stundists continues. A newspaper correspondent at Odessa reports that 16 persons have just been sentenced to varying terms of imprisonment for holding a religious service in a private house. The police found the company engaged in prayer, with an open Bible on the table. The householders said they had met as Christians and believers in the Gospel, to pray and hear the Bible read in accordance with the Acts of the Apostles; but it was enough when the court was satisfied that they were Stundists. Many Christian friends will learn with something akin to dismay that Count Bobrynsky has just been arrested, and sent off at only four hours' notice to Kola, a wretched Lapp village on the Arctic Ocean. To a petition from the count's mother, the Minister of the Interior replied: "Tell the countess that I am acting in virtue of special powers from the czar, and will brook interference from no one."

**The Bible as a Missionary.** One day a colporteur entered the village of Montalbo-rejo, in the Province of Toledo, in Spain, and offered his goods for sale. Among others he also sold a large Bible. Already the priest had been informed of the transaction. He rushed out of the church standing in the market-place, swiftly approached the colporteur, tore the book out of the buyer's hand, cast it upon the ground, and angrily exclaimed: "These books of the devil shall never enter my parish." He roused the people, and especially the pious women, to anger, and they took up stones and cast them at the inoffensive man, causing him to flee, thankful to escape with his life. Six weeks later the colporteur was again on the road leading to the

selfsame village. To his astonishment, the first man he met at the gate detained him with the question: "Are you not the man who sold the Bible?" With fear and trembling he answered: "Yes, I am the man." "Then come to our village; every one of us desires to purchase your book," was the amazing reply. This was how the change was wrought. A merchant of the village picked up the book in the market-place, concluding that the paper might be used. Accordingly leaf after leaf was torn out to serve as wrappers for salt, sugar, rice, or other groceries, thus entering every hut. And so it was that when the leaves were scattered throughout the village, the pages were eagerly scanned, and one by one the people came to the merchant, requesting additional stray leaves to satisfy their thirst for knowledge concerning the Bible. The joy of the man as he heard this wonderful tale may well be imagined. In less than two days he had disposed of all his books, and was even compelled to tarry some time longer in order to teach the people the way of salvation.

## ASIA.

**The Reports from Mohammedan Mission Fizzle.** Shanghai tell of the humiliation of an envoy from the Sultan of Turkey, sent to China at the solicitation of the Emperor of Germany, to aid, if need be, in pacifying the Mohammedans of northern China. Emperor William seemed to think, as did the sultan, that word from the sultan as nominal head of all Mohammedans would be sufficient to quell an anti-Christian, anti-foreign spirit wherever it existed. When the pasha sent as envoy arrived in Shanghai, he found that the Mohammedans he was sent to pacify were in a distant province,

not to be reached from the east coast with safety, but only through India and Cashmere, and, moreover, that if he once gained access to the Chinese Mohammedans they would spurn him, the Sultan of Turkey being to them as naught. Consequently, the envoy pasha has started back to Turkey via Vladivostok and the Trans-Siberian railway full of chagrin, and having learned much—among other things, that Shanghai has European society. He thought he was going among barbarians. He also learned that the Indian Mohammedans are not all loyal to the sultan. Inspecting one of the British Indian regiments in Shanghai one day, a regiment made up of Mohammedans in the main, he said to one of the officers: "I come from the head of your religion, the Sultan of Turkey." "Your excellency," replied the officer, "the only head that I know is the King of England."—*The Congregationalist*.

**The Light Rejected.**

According to a late dispatch from Constantinople, the sultan is no lover of knowledge for his subjects. For, following the graduation of the first Turkish girl at the American Girls' College, the Turkish government has issued an edict prohibiting Turkish children from attending foreign schools, the employment of private teachers in Turkish households, or the appearance of Turkish women in public accompanied by Christian women companions. This edict deprives hundreds of foreign governesses of the means of livelihood.

**The New Moslem Woman.**

Dr. Henry H. Jessup, of Syria, states some interesting facts concerning a remarkable volume in Arabic recently issued at Cairo by Kasim Beg, entitled "*Al Mir'at al Jadidat*" (The New Woman). The

author is a Moslem occupying the position of legal counselor, and the unusual feature of the book is its advocacy of the abolition of polygamy, the veil, and the harem, and also of the education of women and girls, and its claim that under certain circumstances a Moslem woman should have the right to divorce her husband. The Mufti of Egypt has just issued a *Fetwa* giving woman the right in certain cases to divorce her husband, and this *Fetwa* is incorporated into this volume. The book has had a great sale in Egypt. It has been replied to by a Damascus Moslem of the old school, who insists that the Koran requires the subjection and veiling of woman, and enforces the customs now in vogue in the Mohammedan world concerning her. The agitation of the question among Moslems themselves is significant as well as hopeful. The campaign for the emancipation of Moslem women seems to have begun in Egypt.

**Medical Work** The Rev. John in the Rooker, author of Holy City. "A Modern Pilgrim in Jerusalem,"

writes of a visit paid him by Dr. Wheeler, of the Medical Mission in Jerusalem. He says: "The dense ignorance of the people is extraordinary, but for a man with humor there are experiences which relieve the monotony of 'the daily round.' I have just come from the hospital. I love my patients, but they are a funny lot. A man came to me a few days ago with bad pains. I gave him a box with four pills in it, and I gave him directions. He came back in two days. 'Thanks be to God!' he said, 'you have made me well, but the secret was hard to swallow.' He rubbed his throat expressively. 'I tried once, and twice, but no good. So I rubbed here, and I pushed, and I



got it down at last.' I found he had swallowed the box and the four pills all at once.

"A woman came with a headache, and asked for a blister. They don't think anything of you if you only give medicine. You must give them something which produces discomfort or pain; otherwise they say: 'Ah! he is a kind man, but he is not a clever doctor; he never hurts.' Well, I gave this woman two mustard leaves. She came to see me next day and said: 'Praise be to God! I am well. But at first I had no ease. I put your papers on one side of my head, and the pain went to the other side. Then I put them that side, and the pain went to the middle. So I put one of them here' (tapping the end of her nose), 'and it pulled the pain out of my head altogether, and I am well.'"

**Hospitals for Hindu Women.** of 30,000, located in lower Bengal, and here the experiment was tried of opening a branch for *women* patients only, the lady doctor available going there once a week, accompanied by 2 of the women of the mission as evangelists. Opening dispensary work at Santipur in the height of the rains, 25 female patients attended. By the following week the news had spread, and the attendance rose to 183. The third day brought 509, the fourth 572, the fifth 704; and even these astounding numbers of female patients did not represent the whole of the women who desired treatment, for hundreds besides those admitted had to be turned away, as it was absolutely impossible for the lady doctor in charge to receive them. The strain of work at last broke down the only too willing worker. On September 6th, long before 4 A.M., crowds of women besieged the dispensary clamoring for

admittance. By 5.50 A.M. every available space was filled, and at that early hour the gate was shut, several hundred disappointed patients being most reluctantly turned away. Heart-breaking as it was to be compelled to do, it was inevitable, and altho the doctor after immense effort was able to treat 628 women who had secured admittance, the strain was too much, and we were compelled to close Santipur. In those six days the total attendance was 2,621, of whom 1,377 were new patients; and if it be remembered *that these patients were all women*, many of whom had come long distances during night in the height of the rainy season, the remarkable nature of the result will be apparent.—*Medical Missions at Home and Abroad.*

**British India.** The following table shows the acreage irrigated by government irrigation

works on March 31st of last year :

Baluchistan .....	3,091
Rajputana .....	13,396
Burma.....	424,774
Bengal.....	727,026
Bombay .....	1,678,875
N. W. Provinces.....	2,830,945
Madras.....	3,286,344
Panjab .....	4,466,390
Total acres.....	13,430,841

**The Chaos of Hinduism.** The attempt to codify Hindu doctrine and belief, indeed the very idea of importing a *logical* or *rational unity* into Hinduism has come from the outside. Regarded as a system of belief, it has been impossible hitherto to define Hinduism. The only unity discernible in it has been geographical, provided by the boundaries of the Indian peninsula, or social, constituted by the universal institution of caste. In its logical aspects, Hinduism can only be described as a weltering chaos of opinions; the most conflicting are intricate con-

geres of systems that are mutually destructive. It is the proud boast of the modern Hindu that no matter what school of thought one belongs to, a place can be found for one in the system which—for convenience' sake—we call by one name, Hinduism.—*Harvest Field*.

**Conversion** At a meeting of the  
*vs.* South India Mis-

**Education.** sionary Associa-  
tion, held at Coo-

noor in May last, an address was given by Rev. W. I. Chamberlain on "The Need of Moral Education for the Youth of India." A few extracts will show the trend of thought: "The people of all classes in India are religious." "All Malas in the Cuddapah district can be reached by little effort." "Have we any right to inquire too much into motives?" "The feeling that Christianity is the true religion is the main motive with the masses who move toward Christianity." "Such movements spread in India on lines of family relationship." "Experience and history testify that mass movements are of Divine appointment." "More abiding results have been obtained where people have come in mass than as individuals." "The signs are many that the caste people are coming out to Christianity."—*Baptist Missionary Review*.

**Superstition** Dr. Ashton refers to  
*vs.* the superstitions of

**Medicine.** the Hindus with re-  
gard to disease,

showing incidentally how closely their ideas of healing are allied to their practical religious belief. The doctor is awakened at night by a noise, but it was no marriage procession, as he might easily have discovered for himself had he been less sleepy. Inquiry in the morning threw a fresh light on the case. The midnight performance was only a truly Oriental method of prophy-

laxis against cholera, the native way of staying the further course of the epidemic in their midst. On realizing the danger, the village elders with really surprising promptitude had met in solemn conclave to discuss what should be done in this strait. It was duly resolved to beat the village bounds that very night, and so expel the evil thing from their midst, and to *pass it on* to the next village! They in their turn would be sure to pass it on to their neighbors, and so the peril would leave the land. Accordingly a subscription was started, to which custom made even the poorest contribute something, and the money collected went to pay for the necessary lights and instrumental music, and to provide the libations and sacrifices for the appeasing of the angry goddess—and doubtless there was something left over for the astute wire-puller, the priest who suggested it all.

**Irish** In the last five  
**Presbyterians** years the baptized  
**in Gujerat.** membership of the  
mission has in-  
creased from 1,973 to 3,000 (including the jungle tribes mission), or over 52 per cent., and unbaptized adherents from 585 to 3,157, or more than fivefold. The whole Christian community numbers 6,157 against 2,558 five years ago. Communicants have increased during the same period from 520 to 674, or nearly 30 per cent. A large part of the increase in unbaptized adherents was during the last two years, in which period orphans alone increased from 330 to 1,610, but the increase was much greater than the number of unbaptized orphans would account for, being from 789 to 3,157, or just fourfold. At the end of 1870, when the mission had been thirty years in existence, there were 5 principal stations, and the total Christian com-

munity was 534, of whom 381 were baptized members, 126 being on the communicants' roll. In the following thirty years the baptized membership increased nearly eightfold, while the number of communicants is more than five times what it was in 1870. There were then no native pastors, and the native Christian agency consisted of 7 catechists, 5 colporteurs, and 10 teachers, or 22 in all. There are now a native Christian staff, male and female, numbering 251 in all, of whom 5 were native pastors, 66 evangelists, 159 Christian teachers, 4 colporteurs, and 17 Biblewomen.

**The** From "A Review  
**Salvation Army** of the Work of the  
**in India.** Salvation Army in  
Other Lands" we

learn that the work is almost entirely among the lowest classes of the people and in the villages. "The Army can not boast of great ingatherings of high-caste Hindus or Mohammedans, altho among our officers and soldiers there are beautiful converts from these classes, but we can speak of a present army of 40,000 soldiers and adherents won for Jesus from among those to whose circumstances and conditions of life reference has been made—viz., the poor and the out-cast. The Lord is making a people of those who were not a people. From these thousands ranged around our army colors we have selected and trained over 1,500 men and women, who now act as native officers and teachers, seeking to instruct their fellow converts and their children in the way of life."

**Telugus** The Telugu church-  
**Sending Out** es which were  
**Missionaries.** organized by our  
Canadian Baptist  
brethren in South India, have  
undertaken mission work among a  
neighboring people known as  
Savaras. The first converts were

the fruit of the labors of a leper Christian (an Oriya) by the name of Gurabuttu, who lived in Tekkali many years ago, and taught a school for the Pariahs beneath a tamarind tree. Two Savara boys living a few miles away near the foot-hills yearned to get a little education, and, breaking their parents' commands, they clandestinely sought the poor, persecuted Christian school-teacher, and sat at his feet beneath the tamarind tree, where they made letters in the sand. Gurabutta won several converts from among these hill people. Since then about 20 have been received into the Tekkali church. The Savara Christians, for the most part, live in one village, three miles from Tekkali. The Telugu churches were urged to undertake the evangelization of this tribe, and a board, consisting of 4 Telugu brethren and 3 missionaries, was appointed.

**"Advantages"** Last year the  
**of** Anti-Foot-Bind-  
**Foot-binding.** ing Society offered  
prizes for essays

on the subject of its work. Over 200 essays were sent in, most of them strongly condemning the practise of foot-binding. A few, however, defended the custom on the following grounds: "Bound feet assist women to do their duty, which is to stay at home and not to gad about in their neighbors' houses." "Bound feet are conducive to health and long life. See how many more old women than old men there are in China! This is because their bound feet prevent women from working too hard. Moreover, they do not see and grieve over the unobtainable; so they are not envious, but have hearts at rest, which is very helpful indeed for women." "Those who complain of the pain involved in binding the feet forget that suffering is necessary for the proper

development of woman's character. A woman who has not eaten this bitterness is likely to be opinionated and to want her own way. She will argue and quarrel with her husband, and the two will oppose each other like a pair of strong hands, each coming against the other, causing smacks and crashes. On the contrary, a bound-footed woman will receive correction and is submissive and obedient to her husband. Confucius says that women should be weak and men strong. This is the proper order."

**One Cause of** Sir Robert Hart has  
**Chinese** not hitherto been  
**Prejudice.** regarded as friendly  
to the Anti-Opium  
movement, having apparently desired to minimize the magnitude of the evils inflicted on China by the opium traffic, tho he admitted that Chinese who have studied the opium question are opposed to the traffic. This fact gives additional emphasis to the following extract from his recent article:

The position the Chinese take up may be said to be this: "We did not invite you foreigners here," they say; "you crossed the seas of your own accord, and more or less forced yourselves on us. We generously permitted the trade you were at first satisfied with, but what return did you make? To the trade we sanctioned you added opium smuggling, and when we tried to stop it you made war on us! We do not deny that Chinese consumers kept alive a demand for the drug, but both consumption and importation were illegal and prohibited; when we found it was ruining our people and depleting our treasury we vainly attempted to induce you to abandon the trade, and we then had to take action against it ourselves. War ensued; but we were no warriors, and you won, and then dictated treaties which gave you Hongkong and opened several ports, while opium still remained contraband. Your legalized opium has been a curse in every province it penetrated, and your refusal to limit or decrease

the import has forced us to attempt a dangerous remedy; we have legalized native opium, not because we approve of it, but to compete with and drive out the foreign drug, and it is expelling it, and when we have only the native production to deal with, and thus have the business in our own hands, we hope to stop the habit in our own way."

**A Chinaman** Bishop Warne, in  
**Transformed.** the *Indian Wit-*  
*ness*, gives an inter-  
esting sketch in brief of a Chinese convert in the Penang District, Malay Peninsula, which is worth reading as an illustration of the power of the Gospel to transform character. He says:

When at Kuala Lampor I found the pastor was a bright Chinese man, a convert from our church in Siam. Four years ago he was a poor, ignorant, withered up, opium-smoking coolie in Siam. He was converted, called to preach, and was brought by Dr. West to the Penang Theological School. He has since learned to read the Chinese Bible, arithmetic up to square root, writing, geography, and has read in Chinese three volumes of church history, the Discipline, the Catechism, the Philosophy of the Plan of Salvation, Binney's Theological Compend, Evidences of Christianity, a Life of Christ, an account of the religions of China; Buddhism, Confucianism, Taoism. He has learned, in the tonic sol-fa system, to read music at sight, and to lead a congregation in singing in tune and time. When I saw this man an intelligent preacher, and thought what he was four years ago, I felt the days of miracles were not past, and that no one should doubt the value of missions and the elevating power of the Gospel.

**A Noble** Some time since the  
**Chinese** British and Foreign  
**Dignitary.** Bible Society re-  
solved to make no  
claim whatever on the Chinese au-  
thorities for the damage, amount-  
ing in all to £3,000, sustained  
through the recent outbreak in  
China. The Rev. G. H. Bondfield

sends from Shanghai the copy of a correspondence between the acting British consul at Kiukiang and Ming Taoti, the ruling Chinese official in that city. The taotai writes: "Wherever, through last year's disturbances, any missionary society has lost any documents and books, such loss, if really incurred through the destruction of mission premises, ought naturally to be fairly estimated and paid for. In your letter you mention a Shanghai society which is unwilling to press for an indemnity, but is prepared to accept compensation if voluntarily offered. This attitude, which fully proves the good intentions of the society, and its desire to deal in a spirit of fairness and equity, commands my profound respect. . . . I propose myself to offer the whole amount (of their loss in this city) as a subscription to the society, in evidence of my respect for them and my sincere regret for their losses." With the letter went a draft for \$400, the value of books, etc., destroyed in that city.

**How to Tell when Sunday Came.** An old Chinese woman had become a Christian and wished to keep the seventh day holy, but could

never remember when it came. After much difficulty, she hit upon her own plan. Six chop-sticks were laid on a shelf, and each morning when she arose she took one away. The day when the shelf was bare was Sunday, and work was stopped. On Monday all six sticks went back again, and so the fourth commandment was kept.

**Episcopacy in Japan.** There are in the empire of the Anglican communion 6 bishops, 51 missionaries, 15 lay-workers, 72 women—all drawn from England and America. In addition to these, there are 26

priests, 18 deacons, 137 catechists, and 60 female workers, all Japanese, and working with foreign workers hand in hand. There are nearly 9,000 native converts attached to the 75 churches and 138 outstations, all being bound together in one native church with its own constitution and synods.

## AFRICA.

**Basel Mission** The mission of the on the Basel Society on West Coast. the Gold Coast is one of those where

the native pastorate has been most completely developed. Hundreds of native helpers are employed in its service, and many schools and congregations owe their origin to their persevering work. Many were sent into the Ashanti country, where for the last four years they have been carrying on a very modest but very important work. In the terrible revolt of last year their position was one of extreme danger. For a long time the society had no news of them; it is now known that many of them have died as martyrs in the truest sense of that word. The heroism of Otou, a native teacher who, with his wife, was alone at a station five days' march northwest of Coomassie, has never been surpassed in the annals of martyrdom. His last recorded words were: "I can not prevent you from killing me. Other children of God have been treated in the same way; the Lord Jesus was crucified by His own people; I am ready to sacrifice my life for Him."—*Le Missionnaire*.

**The French Congo Mission.** There are now 4 principal stations in this mission, 1 having been added during the past year. It is a most encouraging fact that Lambarene has now 5 outstations, Talagorga 11, and Samkita 11. These outstations are manned by native

catechists, who are aided by occasional visits of the French missionaries. The whole valley of the Moobe, an affluent of the River Ogowe, has now for the first time heard the Gospel. The annual report of the mission concludes with these words: "Our work has been pursued this year in the midst of the usual difficulties; setting itself sometimes against the attractions of gain, sometimes of immorality, two forms of paganism, and sometimes also meeting well-disposed hearts. If there has not been progress everywhere, we can say that in a general way there has been progress."

**Growth on the Upper Kongo.** Many more than Southern Presbyterians will rejoice to read these words from the *Christian Observer*: "Our mission work on the Kassai branch of the Kongo River was begun in the year 1891 at Luebo. Two years ago it had 197 members, the next year God blessed it with 88 new members, and the report for the year just closed is that 116 more were added, and the total number of members is 375. The church at Ibanj is a daughter of the church at Luebo. It was organized 3 or 4 years ago, with only 15 members; in its second year 35 new members were added; the next year some 40 more; and the latest news is that the church now has 122 members. How many churches have we at home that have grown from 15 members to 120 in about 3 years? The new building was begun about 2 years ago and has been built by the natives."

**Native Education in Cape Colony.** The number of native and colored children attending the state-aided schools in Cape Colony at the close of 1900 was 86,730, both sexes being in almost equal proportion. Taken

denominationally, the Wesleyan Church easily leads with 31,000, followed by the Church of England with 20,000; United Free Church of Scotland, 11,000; Independent (or Congregational), 7,000; Dutch Reformed, 5,500; Moravian, 3,500; Rhenish, 2,000; Berlin Society, 1,700; Roman Catholic, 1,000; French Evangelical, 700; Trappist's Mission, 300; Primitive Methodist, 260; German Lutheran and Baptist churches, 100 each. These figures account for 84,000 children, the balance being made up of pupils attending undenominational schools.

**How Converts Hold Out.** In reply to a question, How many

mission converts lapse? Dr. N. Macvicar, of Blantyre, British Central Africa, says, in the *Church of Scotland Mission Record*, that out of a total of 314 men (with 5 exceptions young men) who have been baptized from the beginning of the African mission up to December 31, 1899, only 26 have lapsed from membership. Seeing that many of the converts are now living at a distance from any of the churches, and are exposed to temptations from their heathen neighbors often hard to be resisted, the proportion of the lapsed is remarkably small.

**Roman Intrusion and Guile.** In the May number of *Afrika* a complaint is voiced from German mis-

sionaries in East Africa concerning the unfair methods of the (Roman Catholic) Trappists, both in intruding upon fields occupied by Protestant missionaries, and in enticing away their members. At Marangu, where the Leipzig Society had established a school, the Trappist Fathers have likewise opened one, in spite of remonstrances as to the confusion sure to arise from such interference. Some 25 boys have already been decoyed from the

Protestant school, and tell their former associates that it is much pleasanter to learn under the "Mopia" (corruption from "Mon père"), as they are not so strict about singing and dancing, and are always ready to pardon sins against the commandments. It will help us to understand the Protestant attitude by remembering that such dances form part of the heathen worship. The Trappists also intend to settle at the Meru mountain, tho the Leipzig Society has been preparing for some time to plant a mission there; their utterly false allegation being that the German commander had desired such settlement.

**New** The Christians of  
**Cathedral in** Uganda are build-  
**Uganda.** ing a large new  
church of brick to  
seat 4,000, to replace the old one of  
reed and thatch. The whole of the  
members have gone off to fetch  
clay for brick-making. The women,  
including the regent's wife and  
several princesses, are bringing fire-  
wood for burning the bricks. The  
prime minister and other chiefs  
not only share the work, but make  
a point of carrying a bigger load  
than most of their men. A fine  
illustration of *noblesse oblige*!

**Progress in** The Bishop of Mom-  
**East Africa.** basa (East Africa)  
tells of his travel-  
ing hundreds of miles on foot,  
planning new stations, and acquir-  
ing land and buildings. Six new  
large districts have been recently  
acquired in German East Africa,  
and the willingness of the natives  
everywhere to welcome the mis-  
sionary is general. One chief had  
gone three days' journey to meet  
him, and asked, "Won't you come  
and teach us?" Six chiefs having  
heard of a missionary who was  
laboring some distance off, sent for  
him, having in the mean time

erected a suitable building for  
preaching in. This was a "bait"  
to get a missionary; and it is now  
getting quite common for the un-  
evangelized tribes who have heard  
something of the Gospel to build a  
preaching-place, and set apart a  
portion of the land, in the hopes  
that the nearest missionary would  
make arrangements that some one  
should be sent to tell them the  
good news.

#### ISLANDS OF THE SEA.

**Glad Tidings** In a personal note,  
**from the** Dr. Homer C.  
**Philippines.** Stuntz writes from  
Manila: "This is  
truly a wonderful field! Nothing  
like it has been seen in the history  
of modern missionary effort. The  
eagerness of this people to hear the  
Gospel is at once a delight and an  
embarrassment. We are embar-  
rassed by the paucity of workers  
to overtake so great a demand.  
Their hunger for reading-matter,  
hymn-books, etc., is actually  
pathetic. We can not make Bible  
portions yet as fast as they are  
wanted. Every page that we print  
goes at cost as soon as it is dry  
from the press. We (the Methodists)  
have now over 1,200 members in  
Manila, and the work is opening in  
the provinces.

**Higher** How incongruous  
**Education for** the very idea! And  
**Fijians!!!** yet at the last con-  
ference in Austra-  
lia a proposal was discussed that  
provincial and high schools be es-  
tablished in Fiji under the auspices  
of the mission board. Numbers of  
common schools have been coex-  
istent with the Methodist Mission  
to Fiji, and the education of the  
people undertaken by its agents.  
A demand was being made for  
higher education, ranking some-  
where between the Navuloa Col-  
lege pertaining to the mission and  
their common schools. It was pro-

posed to establish two grades of superior schools, one a provincial superior school and the other a central high-school. The government (British) was prepared to subsidize at the rate of £1 for £1 up to £1,000 for the building and furnishing of a high-school. The cost of maintaining such an institution would be £500 per annum, covering £170 per annum for one provincial superior school, and £330 per annum for one high-school. The estimated cost of erecting and furnishing the buildings required was £2,000.

**How They Measure in New Guinea.** One of the sights of the river Mamba, New Guinea, is the native church built by the mission at the village of Ave. All visitors are taken to see it. Its proportions so impressed some men from the Gara River that they took its measurements with strips of bark tied together. First they measured the length of the building and folded that measure up; then one climbed the post in the center and measured the height, that measure being also folded up and put by. The width was then taken in the same way, and the three measures treasured up to display to wondering friends at home.

**The Situation in Micronesia.** Mr. Price says of the Mortlock Islands, connected with the mission at Ruk, "There is a marked increase in the material wealth of the people on all the islands. This is not due so much to an increase in products as to prudence and industry in taking care of the wealth found in their respective islands and labor to increase the productiveness of the land. They are learning the value of material wealth. There is no reason, therefore, why many of the churches on these islands should not become rapidly self-supporting. The Nama

church supports its own pastor now, and makes an offering for the work of the Board. Lukunor expended \$160 on the church building last year, and Oniop nearly as much for the same purpose. Both these churches have ordered bells of the trader. There are now 12 churches in this field."

**New Work in Solomon Islands.** The Australasian Methodist Missionary Society has determined to commence work in the Solomon Islands group. The Anglicans have had for years a mission there, but there is room for this fresh enterprise. The Rev. Dr. George Brown, superintendent of the Methodist missions, has proceeded to the new sphere of labor, and amid all the perils incident to residence among savage and cannibal tribes, he will superintend the laying of the foundations of this important work. This will include the selection of the site for the first mission station, the erection of buildings, and the selection of laborers. As in the case of the New Guinea Mission, agents will be sent from the Christianized natives of Polynesia. Many of these ordained ministers and students will doubtless be eagerly ambitious to be among the pioneers of the Gospel.

#### MISCELLANEOUS.

**The World Religiously.** Every year the *Allgemeine Zeitung*, of Munich, publishes a carefully prepared estimate of the religious statistics of the world. According to the estimate for the present year, there are in Europe 384,500,000 Christians, 6,600,000 Mohammedans, and 6,500,000 Jews. In all America there are 126,400,000 Christians; the Jews and heathen are not given. In Asia there are 12,600,000 Christians, 109,500,000 Mohammedans, 200,000 Jews, and 667,800,000 pagans. In Africa are



4,400,000 Christians, 36,000,000 Moslems, 400,000 Jews, and 91,000,000 heathen. And in Oceanica are 9,700,000 Christians, 24,700,000 Moslems, and 4,400,000 heathen. In the whole world there are 240,000,000 Catholics, 163,300,000 Protestants, and 98,300,000 Greeks, or a total of 501,600,000 Christians in a population of 1,544,509,000. It is a striking fact that Protestants are increasing in numbers faster than Catholics. In English-speaking lands Ireland alone has a majority of Catholics. The wealthiest Catholic Church is that of France.

**Commander Wadhams Testifies.** It has been my privilege to see much of our missionaries and their

work throughout the world. No one can fully appreciate the great good that has been done by foreign missionaries until they can compare the converted with the unconverted in distant lands and islands of the sea. The missionaries need no word of commendation from me or anybody. Their work speaks for itself; and any man or woman who honestly examines the work of our foreign missionaries must admire and rejoice in the great work that is being done by the noble men and women whose privilege it is to scatter the sunlight of the blessed Gospel.

#### OBITUARY NOTES.

**Dr. Wood, of Turkey.** Rev. George W. Wood, D.D., died at Geneseo, N. Y., July 17th, of old age and paralysis. He was born in Bradford, Mass., in 1814. He was corresponding secretary of the American Board of Missions, from 1852 to 1871. During that period he, in association with Rev. Dr. Henry B. Smith, of Union Seminary, and Rev. Dr. Philip Schaff, organized the American branch of the Evan-

gelical Alliance. He was a missionary at Singapore, where he learned Chinese. That was in the years following 1838. Afterward he became a missionary at Constantinople, where he was associated with Cyrus Hamlin. He there translated the Bible into Armenian, and other religious works. He was a famous linguist, was familiar with Latin, Greek, and Hebrew, and could speak fluently in French, German, Syriac, and Chinese. He was eminently useful, was modest and unobtrusive, but firm in maintaining his convictions.

**General Haig, of London.** General F. T. Haig, R.E., was called home in the latter part of July. He was for many years an active Christian worker in India, and after retiring from the army, was an active and valued friend of missions. By his pen and voice he was ever ready to plead for the cause. His wide experience made him a most valuable adviser on almost every missionary subject, while his self-denying generosity forwarded its plans. It was largely as a result of his journeyings, and at his suggestion, that the North Africa Mission began work in Northern Arabia and Egypt, and it was through a letter of his in *The Christian* that the Hon. Ion Keith Falconer went out to Aden, and the C. M. S. sent Dr. Harpur to the Arabian coast of the Red Sea. In all his labors Mrs. Haig was his able and self-denying cooperator. May God raise up others like him! He was most humble, and did the most heroic things so quietly that they were frequently unknown. What one did hear of was generally through some fellow-officer, friend, or companion. It would need a volume to tell the story or his consecrated life.