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## MIRACLES OF MISSIONS.—No. XXXI.

WILLIAM DUNCAN'S WORK AMONG NORTH AMERICAN INDIANS.

BY THE EDITOR-IN-CHIEF.

What record reads more like a romance of fairy fiction than the story of the seven years during which William Duncan was building up his model state among the wild red men of British Columbia! This achievement has been pronounced "absolutely without a parallel in the history of missions."\*

When, forty-five years ago, Mr. Duncan went to Fort Simpson, he found it the center of a settlement, where nine Tsimshian tribes were gathered, notorious for treachery, cruelty, barbarism, and cannibalism. Amid such savages a *fort* was necessary, with heavy palisades and bastions, with mounted cannon and sentinels on the watch, night and day. Shortly after his arrival, Mr. Duncan saw them from the fort, howling like a pack of wolves, tearing limb from limb the body of a woman whom they had just murdered; and initiation into the mysteries of Shamanism they kept with dog-eating, devil dancing, and wildest revelries.

To begin work among such fiends incarnate was possible only to one whose simple faith made him fearless toward men because courageous in God. The first step was to get a hold upon their language, and for this he got Clah, a native, to aid him. Patient study enabled him after some months to write out in phonetic characters a simple address, explaining his peaceful mission. He first conveyed to them, through Clah, a preparatory message of love, informing them that there was one white man, within the fort, whose sole aim was, not barter, but blessing—to bring them a message from the white man's God. He was seeking not *theirs*, but *them*. As soon as he felt he could make himself understood, he ventured outside the fort, unarmed, trusting himself to their kindness and to God's protection, and was received cordially.

It was not feasible to gather Indians of the various hostile tribes together, so he gave his prepared address, nine times, on the same day,

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\* "The Story of Metlakahtla." Henry S. Wellcome. Introduction.

to their representatives, in the houses of their respective chiefs, repeating his words till he saw that he was understood. He thus got before them the story of Jesus, and showed how the life of a true Christian contrasted with their ways of living.

Having opened a school at the house of a chief, it was soon thronged, both by children and adults. With the aid of a few Indians he built a log school-house, which was filled with some two hundred pupils, several chiefs being among them. They saw that he was sincere and unselfish, and had a real message from the great Spirit; and his frank dealing, and kindly visits to their sick, rapidly unlocked the doors of their hearts.

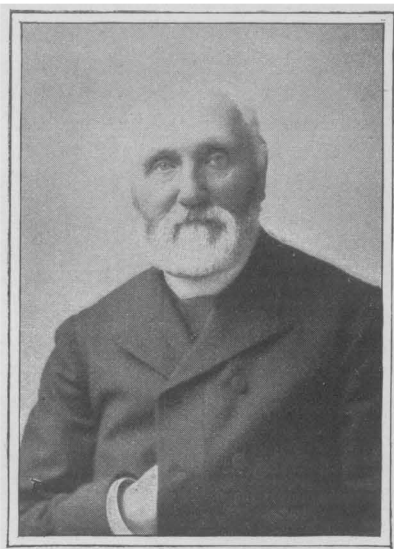
The shamans, or medicine men, seeing their craft in danger, sought to thwart his efforts, moving Legiac, the head chief, to order him to stop his school during the month of the Medicine Feast. He firmly refused to close it so long as pupils came to be taught, and persisted in his refusal, notwithstanding threats upon his life. Legiac, with his fellow-shamans, rushed into the school, drove out the pupils, and sought to intimidate the brave teacher; but Mr. Duncan calmly reasoned with the intruders, and held his ground. Legiac then drew his knife, and was about to kill Mr. Duncan, when suddenly his arm fell, as if paralyzed, and he slunk away. Clah, himself a murderer before conversion, learning of the conspiracy against the missionary, had crept in armed, and, as Legiac lifted his knife, Clah raised his revolver, and this act had repulsed the assassin. On several occasions Mr. Duncan narrowly escaped assassination, but gradually won a hearing and a following. He soon saw that it would aid his higher mission to show these savages that godliness is also profitable for the life that *now is*; and he set at once about promoting their temporal, as well as eternal, well-being. To cleanse their filthy persons and abodes, he secured for them *soap* at a reduced price, and then taught them how to *make* it for a tenth of the current cost; and, from this simple beginning, he went on to develop other forms of industry. The Hudson's Bay Company opposed him because his industries interfered with their monopoly of traffic. Moreover, the neighborhood of a trading-post was a constant temptation to drunkenness; to debauchery, also, for parents were selling their daughters, and husbands hiring out their own wives for immoral ends; and so a second great thought came into Mr. Duncan's mind: to lead such Indians as would follow, away from these pernicious surroundings, and model a village upon Christian principles. It was a thought from God, and on no project for the uplifting of pagan tribes has the Divine blessing more signally rested.

About seventeen miles from Fort Simpson was the site of an abandoned Tsimshian village, called Metlakahla, beautiful for situation, with fertile soil, and good fishing and hunting grounds.

The basis of this "model state" was laid in fifteen rules, to which all must subscribe who would join the new community. These rules required the abandonment of Indian deviltry, medicine men, gambling, and drink; forbade painting their faces and giving away property for display; and enjoined on them to be cleanly, peaceful, industrious, honest, and liberal; to build neat dwellings, pay taxes, attend religious instruction, send their children to school, and observe the Sabbath rest.

The first company joining Mr. Duncan numbered but fifty, including men, women, and children; and this little band, in six canoes, set sail for their new home. They put up huts, a school-house, to be used also as a house of prayer; and a start was thus made. Before a week passed thirty more canoes brought three hundred recruits, including two chiefs.

Care was taken that none should be admitted to the community who did not publicly subscribe to the rules, and were not acceptable to all the others. A village council of twelve and a native constabulary force were formed, the council being meant for a sort of court; but Mr. Duncan had to decide many matters himself, until they learned to make decisions and administer justice on equitable principles. With sagacious unselfishness Mr. Duncan trained his little community to combine wholesome work and innocent play with reverent worship, slowly weaning them from pagan customs and vicious practices. With patient love he taught them the inhumanity of slavery, the value of human life, the sacredness of womanly virtue, and the beauty of truth and piety. At the same time he took wise sanitary measures, vaccinating the whole community, so that the smallpox plague which swept five hundred Tsimshian Indians away, scarcely touched Metlakatla. To promote commercial pursuits, he bought a schooner, so conducting coast trade as to make the investment a source of revenue, surprising the Indians who, for the first time, got an idea of the profits of a well-organized industry. Then came a cooperative village store; then a savings bank, which again surprised, by payments of interest, these simple minded people who felt that they ought rather to pay the bank for guarding their little savings.



WILLIAM DUNCAN.



Mr. Duncan was anything and everything by turns to the Metlakahtlan infant state—missionary and magistrate, secretary and treasurer, teacher and doctor, carpenter and trader, friend and counsellor. As the community grew, it was divided into smaller companies, with monitors or supervisors. Love had at times to resort to severity, and offenses of grave character were punished by public whipping; incorrigible evil-doers were banished, and minor offenses subjected the offender to jail, with a black flag hoisted to announce the wrong-doing and cause inquiry as to the wrong-doer. Soon new and better dwellings were built, with a church for twelve hundred people, a town hall, dispensary, shops, market, and all the helps to prosperous village life, including even a great sea-wall for protection, and a sawmill, where these simple villagers beheld a miracle—*water made to saw wood!*

In 1870, Mr. Duncan made a short visit to England, securing machinery, and preparing himself to teach his Indians weaving, rope-making, and other trades. He later introduced musical instruments and organized a brass band. He had so won his followers that he who was their servant was also, by their own consent, their sovereign, and was welcomed back as with royal honors. But, best of all, he found his Indians had learned to *pray*. Thirteen years before, he had found the Tsimshean Indians afraid of him, suspicious of every act, and irresponsive to his appeals and prayers. Now hundreds were intelligently and devoutly praying with him and for him.

Metlakahtla, of course, could not be hid; it began to be a power, impressing the tribes far in the interior by its marvelous prosperity. Converts were multiplying, including five chiefs, one of whom had been the leader in the cannibal orgies which had shocked Mr. Duncan on his first arrival.

Every *Christian* community becomes also a *missionary* community. The converted Indians felt that they must send and carry the light God had kindled to others still in darkness, and, at their own cost, they sent forth native evangelists; more than this, as Christian traders, they themselves told outsiders of their new light and life, and bore that best witness—a changed life. Visitors were drawn to Metlakahtla as Gentiles shall come to the Light that shall yet shine on Zion's hill. The fierce Chilcats sent their chief and head men from the Alaskan coast, five hundred miles away to the north, as Sheba's queen came to Solomon, to see for themselves. They came in barbaric state and were struck dumb with amazement. The half had not been told them; Metlakahtla exceeded the fame that they heard. And, when they saw the Solomon of this new state, a modest, plainly clad little white man, they could no longer restrain their astonishment, but broke out in exclamations of surprise, declaring that they could hardly believe that *he* could tame such wild warriors and subdue them into

a quiet community. They asked to see the "God's Book," to which he attributed such wonders, and touched it reverently with their fingertips as if it were some charm, saying "Ahm! ahm!" (it is good! it is good!) Then these Chilcats went back to recommend to their tribe the white man's Book and the white man's ways. As was subsequently said by another head chief, who visited Metlakahtla and asked for a teacher, "a rope had been thrown out from Metlakahtla which was encircling and drawing together all the Indian tribes into one common brotherhood."

Mr. Duncan's influence so increased that none would be married

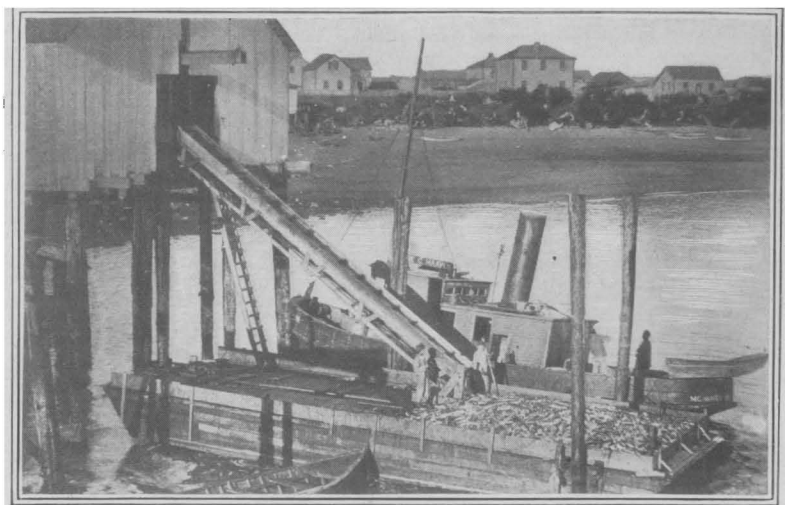


A CHRISTIAN INDIAN STATESMAN AND A PREACHER, NEW METLAKAHTLA, ALASKA.

without his consent. The whole community attended worship, and the empty houses were left unlocked, for there was no one to enter them. The Bible was studied, and the pupils learned intelligently to use it and to answer questions upon it.

Progress was rapid in every department. As early as 1866, every time their schooner sailed the Metlakahtlans posted two hundred letters. Before the first six years of this little community had passed, they had a lumber-mill, a soap factory, and were dressing skins, blacksmithing, weaving, rope-making, and shoemaking, etc.

The settlement bore every mark and trace of that cleanliness



HAULING UP SALMON AT THE METLAKAHTLA CANNERY.

which is so close akin to godliness. Instead of huts in which men, women, and children were huddled together, making impossible either physical or moral decency, each dwelling was divided into separate rooms, and neatness and order prevailed. At Fort Simpson all was still ignorance, superstition, barbarism, with filth, degradation, and depravity; but here was an enlightened Christian community, with every mark of a well-ordered state.

Several facts should never be forgotten, for they are the keys to the whole situation. First of all, Mr. Duncan laid the basis of Metlakahtla in the spiritual, the material being secondary and subordinate, never allowed to displace or supplant it. Industry and external prosperity were means to a higher end, and civilization the handmaid and helper to Christianization.

The power of the Gospel was never better tested than in Metlakahtla. When the Bishop of Columbia, in his first visit, in 1863, baptized fifty-six converts, what was his surprise to find, seated by Mr. Duncan's side, a murderer, who had slain an Englishman, and then with his tribe defied an English man-of-war, but who surrendered himself to Mr. Duncan, and at his decision gave himself up to be handed over to the English and tried for his life! So a missionary had by love prevailed where threats and guns had failed. All the changes which the bishop then witnessed were the fruit of the *first four and a half years*, and he said, in his report, "*Beyond the expectation of all persons acquainted with the Indians, success and blessing have attended Mr. Duncan's labors.*"\* He was especially impressed by the

\* "The Story of Metlakahtla." 47-50.

sacredness with which the Lord's Day was kept, even in the midst of the fishing season! The whole report of the bishop is a marvelous document, and these words should be quoted in full:

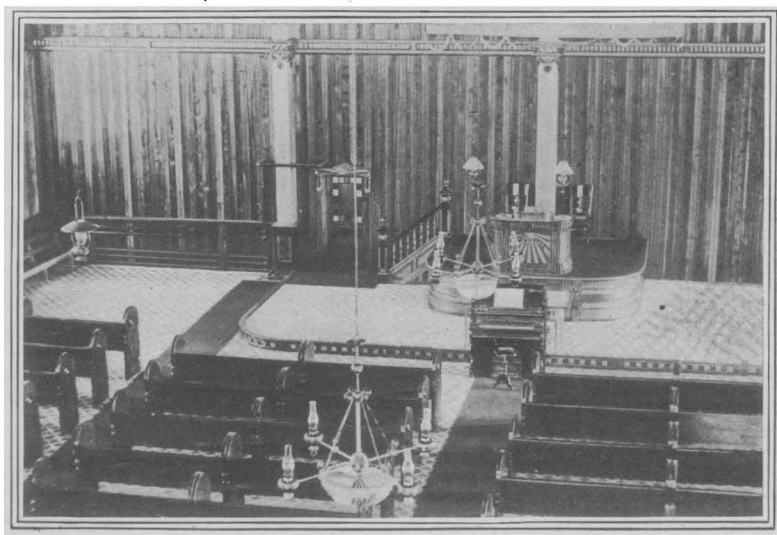
*All former work, varied and interesting and impressive as ministerial life is, seems insignificant before this manifest power of the Spirit of God, touching the hearts and enlightening the understanding of so many recently buried in the darkness and misery of ignorant and cruel superstition. To a worthy, zealous, and gifted lay brother is this reward of his loving and patient labors. Few would believe what Mr. Duncan has gone through during the past four years and a half, laboring alone among the heathen. Truly is the result an encouragement to us all.*

Lieut. Verney has said:

I have seen missions in various parts of the world, before now, but nowhere one that has so impressed me with the reality of what has been accomplished.

Archdeacon Woods, in 1871, testified that the Metlakahtlans lived their religion, and that all observers witnessed to their honesty, self-denial, and resolute resistance to temptation. "They will not work on Sunday, drink, or lend themselves in any way to any kind of immorality." Of the Sunday he spent among them, he said that in the course of a ministry of over twenty years he had "never felt anything like the solemnity of that day," another band of fifty-nine being baptized.

In 1876, when the visit of Lord Dufferin, Governor-General of Canada, took place, he and Lady Dufferin were struck with astonishment at what they saw and heard. He said that only those who had



INTERIOR OF THE SCENTED CHURCH, METLAKAHTLA, ALASKA.

This church is finished in sandalwood, the odor of which is a continual incense.

seen could form any adequate idea of the results of the labors of those eighteen years. To the citizens of Victoria he bore witness that he had found scenes of primitive peace, innocence, idyllic beauty, and material comfort, and he eloquently said:

What you want are not resources, but human beings to develop them and consume them. Raise your Indians to the level Mr. Duncan has taught us they can be brought to, and consider what an enormous amount of vital power you will have added to your present strength.

He had seen at Metlakahtla a substantial creation of a civilized, Christian community, from a people rescued in less than a score of years from the lowest level of savagery! And master as Lord Dufferin was of many tongues, he declared that he could hardly find any words to express his astonishment at what he had witnessed.

Rev. J. J. Halcombe, in a book, "Stranger than Fiction," has presented this work as "a series of incidents without parallel in the missionary annals of the Church," "one of the marvels of the day." And he says, justly, that "of all tests of progress, the development of a missionary spirit in Metlakahtla was the most trustworthy." Another visitor has said, "Metlakahtla is truly the full realization of the missionaries' dream of aboriginal restoration."

Perhaps the most significant witness is that of Admiral Prevost, whose graphic picture of the terrible condition of these savage Tsimshians first moved Mr. Duncan to give his life to their uplifting. The admiral visited Fort Simpson in 1878, and on the very spot where, twenty-five years before, he had been so impressed and oppressed by the shadow of death, was met by Mr. Duncan and sixteen Indians, nearly all elders. Of the crew before him, nine out of the sixteen had to his knowledge been shamans, or cannibals, and wild, ungovernable revellers in bloodshed and devilry were sitting at the feet of Jesus, clothed and in their right mind. He spent a month among the Metlakahtlans. Peter Simpson, who as church warden opened the church door for him, had been chief of a cannibal tribe. Canoes were all drawn upon the beach on the Lord's Day, and not a sound was heard save the hurrying of the whole population to the house of prayer. The admiral watched the incoming throngs—here a notorious gambler, there a reclaimed drunkard, a lecherous leper, a defiant chief, a widow snatched from the jaws of infamy, a murderer who had first slain and then burned his own wife—all converts to Christ, and children of God.

All this was not wrought without the use of God's own weapons, the Word of the Gospel and the importunate appeal of prayer. When this simple-minded lay missionary undertook to grapple with paganism with its terrors and shamanism with its errors, he relied first of all upon the Gospel message, and then upon the power of the Spirit of God, and whole nights were spent in the secret place with God, as he was travelling in birth with souls. Nothing is too hard for God, when

nothing is too hard for faith. To those who would not come to him, Mr. Duncan went, to declare God's counsel whether they would hear or forbear, and he went, calmly considering that it was at risk of his own life.

The Indians, owing to Sunday disturbances which arose in connection with their former position in British Columbia, partly connected with Church and partly with State, in 1887 petitioned the United States government for a home in Alaska, and have removed to a new site on Annette Island, and are now under the protection of the great republic. Their present site seems better in every way than the old one, and the new Metlakahtla bids fair to prove ultimately more prosperous than the original state. The village is situated on a beautiful plateau, of nearly level land, extending to one thousand acres, with shady beaches on three sides, affording fine facilities for shipping and fishing. The soil is excellent, and the food supply so abundant that the Indians have no desire to return to their former haunts. The United States government grants annual aid to the schools. The sawmills, and canneries, and furniture shops form the dominant industries.

Mr. Duncan, on January 6, 1887, addressed the Board of Indian Commissioners and the Conference of Missionary Boards and Indian Rights associations, at Washington, D. C. His whole address is worthy of being quoted. But part of it we reproduce as especially a fit close to this brief story of Metlakahtla. He says:

One of the most embarrassing questions ever put to me by an Indian was put when I first went among the Indians at Fort Simpson.

"What do you mean by 1858?"

"It represents the number of years that we have had the Gospel of God in the world."

"Why did not you tell us of this before? Why were not our fore-fathers told this?" I looked upon that as a poser.

"Have you got the Word of God?"—equivalent to saying, "Have you got a letter from God?"

"Yes, I have God's letter."

"I want to see it."

I then got my Bible. Remember, this was my first introduction. I wanted them to understand that I had not brought a message from the white man in England or anywhere else, but from the King of Kings, the God of Heaven. They wanted to see that. It was rumored all over the camp that I had a message from God.

The man came into the house, and I showed him the Bible. He put his finger very cautiously upon it and said, "Is that the word?" "Yes, it is." "The word from God?" "Yes, it is." "Has He sent it to us?" "He has, just as much as He has to me." "Are you going to tell the Indians that?" "I am." He said, "Good; that is very good."

Soon after, he was summoned to the chief's house, and found himself a guest at a dance. Out dashed the chief in full costume,



rifle in hand. But to Mr. Duncan's astonishment, instead of a pagan dance, he found himself witnessing a *chief's prayer*. He looked up through the hole in the roof and began to pray:

"Great Father of Heaven! Thou hast sent thy Word. Thy letter has reached this place. We thy children here are wanting it. Thy servant has come here with it. Help him to teach us and we will listen. Thanks to Thee, Great Father, for sending Thy Word to us!"

This is the outline of that prayer, reverent, pathetic, eloquent, childlike. A chant followed, and it was to the same effect as the prayer, and it was sung with joy and clapping of hands.

And these are the savages that we are told must be pauperized with presents if they are to be won, or terrorized by rifles if they are to be kept quiet; and that the only good Indian is a *dead* one! Would it not be well to try Mr. Duncan's method, and *trust* the Indian, and with an unselfish spirit seek to raise him up out of savagery by that all-powerful lever of the Gospel of Love?

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## PIONEERING AMONG THE CANNIBALS.

BY THE REV. S. M. McFARLANE, LL.D.

Author of "The Story of the Lifu Mission" and "Among the Cannibals of New Guinea."

About forty-three years ago I bade good-bye to home and friends and civilization, and started for the cannibal islands in Western Polynesia. My destination was Lifu, near New Caledonia. Lifu is the largest and most populous island in the Loyalty group. The highest point of these islands not exceeding about two hundred and fifty feet, will sufficiently explain why Captain Cook sailed along the eastern coast of New Caledonia without discovering them. They were not known until 1803, and M. Dumont d'Urville was the first to make a hydrographic chart of the group.

Lifu is one of a thousand islands in the Pacific, coral and volcanic, of all shapes and periods of construction, from the coral reef and volcanic cone to the verdant oasis of a thousand years, beauteous with its garland of palm-trees, pandanus, and breadfruit, surrounded with its barrier and fringing reefs. The grand volcanic islands with their mountain heights, have vast craters with deep gorges between, lofty peaks, abrupt precipices, and sharp saddle ridges of basalt, lava, and volcanic debris, some more and others less recent.

These volcanic traces extend throughout Polynesia, and clearly show that ages ago all the vast ocean must have been the bed of an indefinite number of volcanoes. It is supposed by scientific men, who have surveyed the places and studied the question, that there could not have been less than *one thousand* volcanoes in violent and perhaps simultaneous action, from the Sandwich Islands to New Zealand. Between Australia and Mexico there are some of the most extensive

mountain chains in the world. The two principal ones are the Samoan and Hawaiian. The height of summits in these chains, if measured from the bottom of the sea, would surpass the most majestic peaks of the Himalaya range, being nearly six miles high.

In some of the homes of these cannibals the sublime and the beautiful are found united as in no other part of the world. Lava-belching volcanoes throwing up vast mountains, and then shattering them again with earthquake throes and convulsions. Torrents leaping precipices of a thousand feet. The blue unbroken billows of five thousand miles of ocean thundering incessantly upon their coral coasts. Placid lagoons and shore reefs, beautiful with shrubbery of a genial ocean. A tropical velvet verdure, covering with its grateful mantle the steepest mountain crags. Groves of palm and breadfruit-trees, like cedars of Lebanon. Dells and valleys of palm-covered plains, like the garden of Eden, with every tree that is pleasant to the sight and good for food. These are some of the natural features and contrasts of beauty in the fairy gardens of the homes of the cannibals of the South Seas.

I may say here that coral islands may be divided into three classes: 1. *Volcanic islands*, which are mountainous. 2. *Crystal islands*, which sometimes rise to an elevation of five hundred feet, and often exhibit precipitous cliffs, and contain extensive caverns. 3. *True coral islands*, or *atolls*, which consist merely of a narrow reef of coral surrounding a central lagoon, and very often of a narrow reef perhaps half a mile in breadth, clothed with luxuriant vegetation, bordered by a narrow beach of snowy whiteness, and forming an arc, the convexity of which is toward the prevailing wind, while a straight line of reef, not generally rising above the reach of the tide, forms the chord of the arc.

Lifu, and such islands as Mangaia and Savage Island, belong to the second class of islands, comparatively few in number, which are composed of coral rocks, more or less modified by the action of air, water, and other agents. These islands do not exhibit the picturesque beauty of the first class, nor the soft and gentle loveliness of the third, which has received the enthusiastic praise of all voyagers in the South Seas; still, they are beautiful in their own peculiar way.

It was on one of these islands that I spent the first thirteen years of my missionary life, and gained much valuable experience for the more difficult work before me in New Guinea. Altho I was the first missionary appointed to Lifu, I was not the pioneer Christian teacher who settled among those cannibals; that honor belongs to a native of Polynesia, of whom I wish to speak. Nor was I the first white man who made Lifu his home. An Englishman had lived with the people many years before I went there; and it is of these two pioneers that I am going to give some account—the English heathen and the Polynesian Christian. While the former was being trained in a

Christian home and attending the Sunday-school, the latter was being initiated in all the abominations of the savages at Situtaki.

AN ENGLISH HEATHEN AND A POLYNESIAN CHRISTIAN.

The English boy from his birth had the pious example and instruction of excellent parents, and as a lad his character was as promising as many a hopeful youth in such circumstances now. But he began to associate with bad boys, and soon became impatient of the restraints of his well-ordered home and best friends. Beginning by running away from school, he ended by running from home, and shipped on board a vessel going to Australia. On board ship he made friends with the worst of the sailors, and in Australia gave himself up to drink and vice, and at length engaged himself as a sailor on a small vessel going to Western Polynesia. On the ship's arrival at Lifu the reckless youth determined to take up his abode with its savage inhabitants. He landed among them, and gained their favor by giving away his clothes and adopting their mode of life.

What a splendid chance this young man had of being a true pioneer of Christianity and civilization! Had he remembered and taught the lessons of his youth, he might have become a mighty power for good on the island. Surely his conscience must have troubled him sometimes. If so, he fought against it; for he seemed to delight in the practice of all the abominations of these cannibals. He assisted the tribe with whom he lived in their cruel wars, and became a noted warrior and a terror to the other tribes. He even revelled with them in their abominable cannibal feasts, and became known among traders as "Cannibal Charlie." When the missionary ship *John Williams* first visited the island, this heathen white man came off in a canoe "as wild as the wildest heathen, and much more detestable to look on than they."

Three thousand miles away to the east of Lifu another lad had been growing up in a heathen home, who was to be the next foreigner to settle at Lifu. His name was Pao. His countrymen were a wild lot of savages, described by Williams in his "Missionary Enterprises." Pao was nurtured amid the cruelties of war and the abominations of heathenism; he would doubtless make a brave young warrior, for as I knew him years afterward he was a man of great energy and dauntless courage.

How true it is that God's ways are not our ways. Here is a young savage who is to become the recognized apostle of ten thousand people. Is he to be called in some special and public manner? Is he to be sent to some well-known college, or, at least, to receive the best training some missionary can give him? No. God uses other instruments than missionaries sometimes to lead savages to Christ, and has them trained for service in other places than mission-schools and colleges.

Pao's place of conversion and school of instruction was, strangely enough, on board an *American whaler*.

These ships are generally supposed to carry the most godless crews, but judging from my own experience many are not so black as they have been painted. I came yearly into contact with them at Lifu for thirteen years, and can testify that many of the captains and crews are God-fearing men. On board the one which took away the young savage, Pao, for a three years' cruise, there must have been at least one devout sailor, who took spiritual charge of the youth, and endeavored to make him the means of blessing to his countrymen. He taught him to read and write, and speak English fairly well; he explained to him, in a simple way, the doctrines of a Christian religion, and had the joy of witnessing the dawn of light and growing enthusiasm in the mind of this heathen young man. Long before the three years' engagement was completed, Pao had declared his intention of becoming a missionary to his countrymen on his return, and no doubt the good sailor did all that he could to fit him for this noble work. When they parted at the end of the voyage, it was with tears and prayers and earnest words; but it was good-bye forever in this world, for they never saw or heard of each other again. How much good seed is thus quietly sown in faith, the results of which are absolutely unknown to the sower in this world!

When Pao was landed at Raratonga he was delighted to find that John Williams, the renowned missionary of Polynesia, had established a mission there, and that some progress was already visible. He was, as may be supposed, a valuable addition to the small mission party. His story of the white man and the white man's God was listened to by his heathen countrymen with great attention and wonder. He went from village to village proclaiming the Gospel of peace and salvation, and who can say how many he was the means of turning from darkness to light among his own people before he began the great work of his life at Lifu?

One of what I may describe as the peculiarities of the South Sea mission has been the early training and setting apart of young, enthusiastic converts as pioneer evangelists. I followed this course myself in the early years, both of the Lifu and New Guinea missions, with the most encouraging results, and my own experience is that of many other missionaries—viz., that it is not the best-educated converts who make the most successful *pioneer* evangelists. Pao's life and work illustrate this in a very remarkable manner. When an institution for training native teachers was established at Raratonga, and a call made for volunteers to carry the Gospel to the cannibals of western Polynesia, Pao offered himself. A few months later the *John Williams* arrived, and finding that she was to visit the cannibal islands in the west, Pao at once went to Mr. Buzacott, and begged to

be allowed to go in the vessel. "What for?" said the missionary. "To teach the cannibals," replied the young man. "Why," said Mr. Buzacott, "you have only been here a few months; you have four years' training before you yet; you must learn before you teach." "I want to teach what I have learned," said the intrepid young man. "It is true I don't know much, but I know who the true God is; I know who Jesus Christ is; and I know about the future; let me go and tell them that, and send other young men after me to teach them other things."

It was well that Mr. Buzacott possessed a large amount of "sanctified common sense." Had he (as some men would have done) insisted upon Pao's remaining to complete his four years' course, he might have spoiled one of the finest specimens of Polynesian pioneers, just as the great Mr. Spurgeon might have been spoiled by a college training. Men like Pao are exceptional, and should be treated accordingly; they are God-trained men for a special work. A long course of study might weaken their faith, damp their enthusiasm, and change their views. The object of training should be to fit them for the work they have to do. What more did Pao need for a *pioneer* among savages and cannibals? He had unwavering faith in God and His Gospel message. He had a great pity for the heathen, who were as he had been. He had a burning zeal and yearning desire to declare to them the message of God's love, and a fairly correct idea of what that message is. What more did he require? The convincing argument would be his own life; and he felt sure that the power that had changed him, and was changing eastern Polynesia, would not fail among the cannibals of the west. So his request was granted, and he was solemnly set apart as a Gospel messenger to the cannibals of Lifu by the missionaries Buzacott and Pitman at a great gathering of his countrymen, and again sailed away from his native land, this time never to return.

Considering the ferocious character of the cannibals of the Loyalty group, who had taken several English vessels and murdered the crews, declaring to me when I settled among them that they found it a very easy way of acquiring property, and as the mission had already gained a footing at Mare, which is about forty-five miles distant from Lifu, it was thought prudent to leave Pao at that station for a year until the return of the *John Williams*, by which time it was hoped that he would not only be able to form the acquaintance and learn the language of some of the Mare natives who had friends and relatives at Lifu, but also meet some of the Lifuans themselves, who were in the habit of crossing in their canoes at certain seasons of the year.

But Pao was not the man to wait for a whole year when the sphere of his work was so near. He soon acquired sufficient of the Mare language to make himself understood, and by his energy and skill in canoe and house-building he became popular with the natives,

and prevailed upon a few who had friends at Lifu to accompany him in a canoe to that island.

In after years I often made that journey in an open boat, and thought of Pao in his little canoe, dancing over the waves, a messenger of *peace* and *light* and *love*. Those of us who are acquainted with the South Seas know that "Pacific" is a misnomer. The roll of the Atlantic is neither so dangerous nor disagreeable as the chopping sea among the islands. I have frequently crossed in an open boat between Lifu and Mare, starting with a fair and gentle breeze, with every prospect of a fine voyage, and yet before we have covered half the distance have found ourselves in a perfect gale of wind, with reefed sail and bailing for dear life. On one occasion, midway between Mare and Lifu, we were only saved by the native crew slipping over the side of the boat into the sea to instantly lighten the boat till we bailed out the water. Another time I was returning in the boat from Mare with my wife and first-born (now a medical missionary in China), who was only five weeks old, when we had a similar experience in entering the passage of the reef, and but for the promptitude and skill of the native crew we would have been lost.

Think of Pao sitting in the stern of his little canoe, grasping the steering-paddle, and gazing across the white-capped waves to catch the first sight of his sphere of labor. He had a little bundle stowed away in the canoe, containing his Raratongan New Testament and a few simple presents for the chief. He not only knew how to build a good canoe, but how to sail it, and secured the confidence of his fellow passengers by the dexterous way in which he manipulated the steering-paddle, keeping the canoe from shipping much water. Two or three hours after they had lost sight of Mare the tops of the cocoanut-trees at Lifu appeared to rise out of the sea, growing as they drew nearer, till the land itself became visible; then the barrier-reef, like a ridge of snow; and soon afterward they heard the thunder of its roar. As the canoe drew near the dangerous reef a crowd of natives assembled on the beach, and some waded out in the lagoon to render help in case of accident.

Only those who have passed through the experience know what a sense of relief and thankfulness one feels when he has shot through the narrow reef-passage from a tempestuous sea into the placid lagoon. Pao required all his strength and skill to keep his canoe from being swept broadside on to the barrier-reef. But no sooner was he safely in the lagoon and relieved from all anxiety about the voyage than a more formidable danger appeared. How would he be received by the cannibals who were assembled on the beach? He knew that the great chief Bula was a despot and his word law, from which there was no appeal. Whether they would listen to his message or feast on his body depended, humanly speaking, entirely upon this man. So Pao



wisely determined to appeal to the chief at once. Being of a lighter color than his companions, with black, straight hair of the Malayan type, he was a conspicuous object as he stood in the bow of the canoe, which was being paddled toward the beach. His friends had told him that many of the people there were acquainted with the Mare language, and that they would understand if he spoke to them in that tongue. As he drew near the crowd of savages he shouted: "Go and tell the king that I am a friend, and have brought a message for him from the Great Spirit." Little did he think then that he was setting an example of introducing the Gospel to the heathen that would be followed by many a Lifu pioneer evangelist afterward in the New Hebrides, New Caledonia, and New Guinea.

The king received the news with astonishment and delight. Here was a man who could tell him what he wanted to know; he had been losing faith in his gods, and had actually sent canoes to the neighboring islands to see if they could find any more powerful than his; now comes a man with a message from the Great Spirit Himself, of whom their *hazes* were merely representations. (This, I found, was how the heathen regarded their idols of wood and stone.) So he told some of his warriors to bring the stranger to his house. Surrounded by these braves, and followed by a crowd, he was conducted to the king, whom he found sitting on a mat in the midst of his head men. Bula was the most powerful chief in the Loyalty group, having five thousand petty chiefs and men who paid tribute to him, and were ready to use their clubs and spears for him at any moment.

When Pao was brought in, the king regarded him for a few moments in silence. No one dared to speak till he had uttered his wish, and they were prepared to carry out that wish with reference to this stranger, whatever it might be. Presently the king said, in the Mare language:

"Have you a message from the Great Spirit for me?"

"Yes," replied Pao, emphatically—so decidedly, indeed, that all present looked at him in astonishment. The king again turned his eyes to the light-colored, black-haired young messenger as he stood fearlessly before him.

"Have you seen him?" said the king.

"No," replied Pao, "you can not see a Spirit."

"Then how did you get the message?" inquired the king.

"By letter," said Pao, "and here it is," producing his New Testament. "The white missionaries have translated it into my language, and they will very soon come and translate it into yours. I have come to live with you, and learn your language, and tell you what the letter contains."

"Good," said the king. "I will be your friend and proclaim you my *enekma*." This not only secured protection for Pao throughout

the king's territory, but led to his being kindly and hospitably treated wherever he went.

For a few days the king listened attentively to all that Pao had to say about the true God; then determined to test, in his own way, the truth of some of the things he had heard; so he sent for Pao, and thus addressed him:

"You say that your God is above all gods; that He made all things, and is almighty. Now, that is the kind of God I want. Our fathers worshiped these gods of wood and stone, and told us they represented the Great Spirit and were sacred. We have prayed to them and made sacrifices to them, but they have failed us in war, in sickness, and in sending rain when we need it. Your letter, which you say comes from the Great Spirit, may be more powerful; we will try it. Our enemies on the other side of the island have plundered some of my villages on the border and killed some of my people. They are led by a white man who, they say, is a great warrior. We will fight them. You shall go with us, carrying the letter from the Great Spirit; we will fight under it, and if He is what you say and this is His letter victory will be ours, for their gods are no better than ours."

All applauded. The test seemed a fair one. It was in vain that Pao preached his Gospel of peace amid the preparations for war, which at once began; neither king nor people were in a mood to listen or to leave him behind, so he made the best of the position in which he found himself, and prayed earnestly to God for victory, that His cause might be established and his own life spared to work among this people.

The warriors met on the borders of the two districts, at a place called We, their common battlefield. Among the cannibals of the west was "Cannibal Charlie." Among those of the east was Pao. Here the white heathen and the converted savage met. These two foreigners were the guests of the opposing parties, and both sides looked to them to secure victory. Pao felt that it was like the meeting of Elijah with prophets of Baal, and he had no fear of the result. We do not know how Cannibal Charlie spent the night before the battle, but Pao and his companions from Mare sang hymns and prayed earnestly to the true God for a victory that would establish His cause on the island, and lead to peace and the conversion of the people. The savages sat silently around their camp-fires and listened to these strange proceedings, regarding them, no doubt, as incantations. But Pao was not only a man of prayer and faith; he was preeminently a man of action. His energy, and courage, and fearlessness were always spoken of by the people with admiration. That night they were infectious as he moved about amongst the people.

Next morning the armies were drawn up opposite to each other on

the plain (as I have often seen them in sham fights on the great feast days during the first eight years of my residence in Lifu). Heralds rush out from each side toward the enemy, whom they approach in the most defiant attitude, shaking their spears and brandishing their clubs, calling out the names of their fathers and chiefs. But before getting dangerously near each other, they stop suddenly, throw grass and dirt toward the enemy, and then wisely retire. This is repeated as the armies slowly approach each other, till the heralds come into conflict, and then their friends rush to the rescue and a general fight takes place. There is a good deal more yelling and shouting and urging each other on than actual fighting in these wars, and neither side will remain long after seeing a few of their side killed and wounded.

Suffice is to say that Pao's party were admitted to be the conquerors, which secured to him the liberty of proclaiming the Gospel throughout Bula's district.

The king and his ministers pretended to adopt the new religion, but merely as a means of furthering their wicked ends. Pao and his God were to be kept for themselves, and used against their enemies; yet they were unwilling to place themselves under any of the restraints required by the Gospel. They continued their wars, practised polygamy, and often returned from evening prayers to another house to eat human flesh, unknown to Pao. Such was the state of affairs when the king became blind, which was regarded by the natives as a great calamity, caused by some person or persons by their incantations. The consciences of some of them, however, told that they had played the hypocrite with Pao, and they naturally looked upon this as a punishment from his God, and consequently determined to put him to death. Five men were selected for this purpose, from one of whom I received the story.

Pao was mending his canoe on the beach, so they arranged to surround him, enter into a conversation with him, and then, upon a given signal, tomahawk him. They approached, encircled him, conversed with him, gave the signal, but no hand was raised against him. One of them assured me that they felt as if their arms were paralyzed.

Other teachers soon arrived to assist Pao, but they do not appear to have taken a very active part in the evangelization of the island. On my arrival I heard little of them, while the name of Pao was a household word in every village on Lifu. Unfortunately, soon after the arrival of these new teachers, an epidemic broke out, carrying off many of the people, among them some of the chiefs. The new teachers were blamed as having brought it, and there was a cry for their death or banishment. Cannibal Charlie knew that either he or the teachers would have to leave the island, and, seeing his opportunity, joined in the cry for their banishment. But the king, tho blind, and still a heathen and cannibal, remained true to his Raratongan friend

till his death, which occurred about this time. Then the storm which had been gathering burst over the devoted Pao and his little company of converts, and he, with the other teachers, were obliged to escape to Mare.

Again Pao was in his canoe, guiding it over the same course he had taken a few years before, no doubt contrasting his feelings now with his emotions then. His hopes had been partially realized. He had been permitted to preach Christ and to collect a few followers, but these had been scattered, and he had been driven from the island; he hoped, however, that he would soon be able to return and prosecute his work. Four years of such sowing as Pao's could not but bear fruit; his energy and tact and kindness, had secured him a hearing in almost every village throughout Bula's district, and the result proved that much of the seed had fallen on good soil. The usual struggle must take place between light and darkness. The plant was young and tender, and the strife and contention that followed the death of Bula was not calculated to promote its growth.

*(To be concluded.)*

## WORK AMONG THE MINERS OF ALASKA.

BY REV. S. HALL YOUNG, D.D.

Missionary of the Presbyterian Church in Alaska.

The first missions in Alaska, started in 1877, were directed entirely toward the evangelization and education of the natives.\* At that time the white population was very small, being confined almost entirely to Sitka and Fort Wrangel. Of late years, however, the greatest interest has centered in the immigration of the whites into the territory, and the establishment of missions and

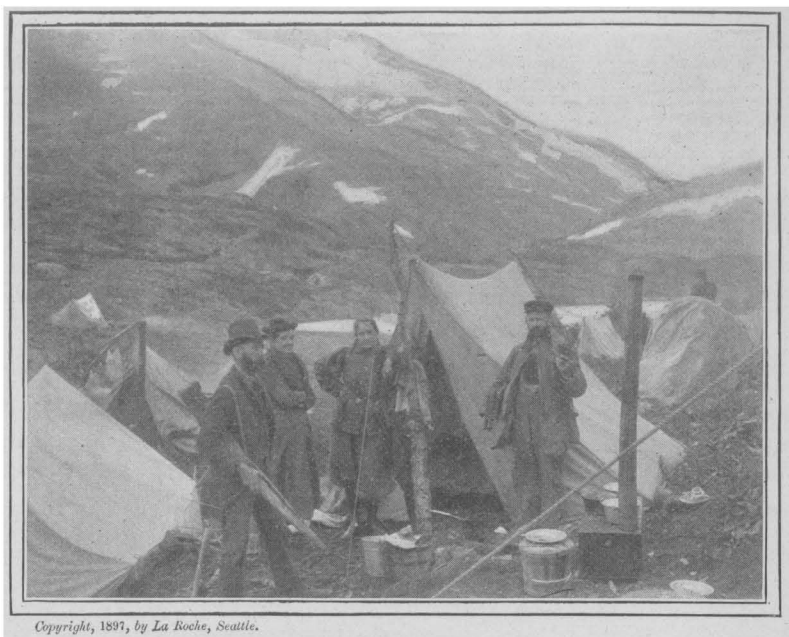
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\* The Presbyterians being the pioneers in Alaska, spread their missions over the whole of the Alexandrian Archipelago, which comprises the southeastern panhandle of Alaska. These missions have increased until there are now eight large missions in that archipelago under the care of the Presbyterian Board of Home Missions. The newest station is at Klawack, where a minister and his wife have been sent this summer. In all these missions industrial education is largely combined with the English branches and religious instruction.

Along the southern coast, and in Kadiak Island, the Baptists have conducted missionary work for ten or fifteen years; westward from them, in the Aleutian group of islands, the Methodists have two or three stations. North of the Aleutian peninsula, up the valley of the Kuskoquim, the Moravians have done very successful work. The Episcopalians are second in the number of their missions to the Presbyterians, and have planted and maintained a number of successful stations, principally along the valley of the Yukon. North of St. Michael, in the region of Norton Sound, the Swedish Evangelical denomination has missions among the Eskimos. At Prince of Wales Cape the Congregationalists have a large mission, and north of them, in Kotzebue Sound, the Friends have one or two stations.

The Presbyterians have also pushed farther west and north, having two large missions on St. Lawrence Island and at Point Barrow, the northernmost cape of the continent.

The Roman Catholics carry on two or three stations in southeastern Alaska, and several others along the Yukon, and the Greek Church has one mission at Sitka, two or three in the Aleutian islands, and one near the mouth of the Yukon.—S. H. Y.



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MISSIONARIES EN ROUTE TO THE KLONDIKE.

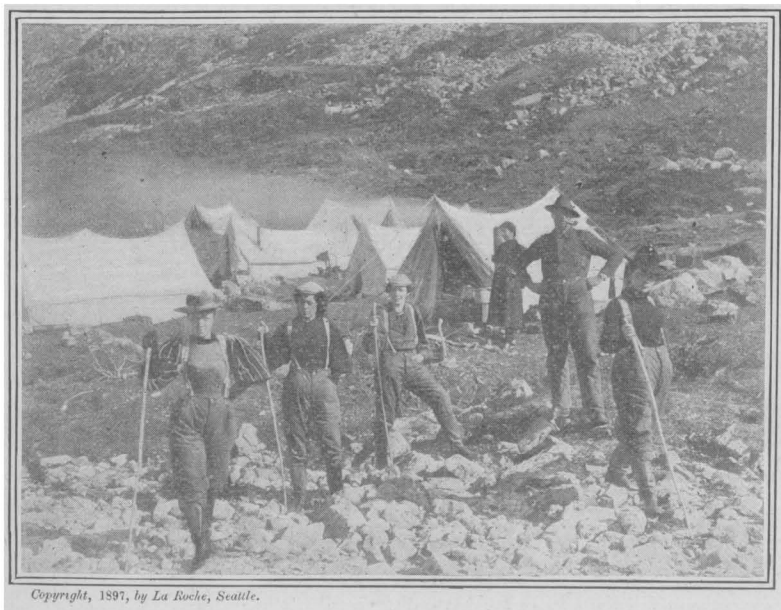
Dr. S. Hall Young and Dr. McEwen going to the Klondike in 1897.

churches among them. According to the census bureau, the white population of Alaska has doubled each year for the past three years; and the probability is that it will continue to do so for at least three years more. The marvelous discoveries of gold in the Klondike in 1897 sent an eager population of gold-seekers into that region of British North America. Thence squads of prospectors spread down the Yukon Valley and up its tributaries. A multitude of new gold-bearing creeks were discovered, and towns, varying in permanence and size according to the richness and extent of the discoveries, sprang quickly into being.

The immigration far outstripped mission effort, altho several denominations earnestly tried to keep pace with the march of these armies. In the summer of 1897 the Episcopalians and Catholics, having missionaries on the ground among the natives of the Yukon, commenced services among the whites at the very beginning of the rush into the Klondike. I was the first American missionary to reach the field and begin operations. With a young medical missionary, Dr. McEwen, to use Joaquin Miller's expression, we "banged at the Chilcoot," crossed the pass with the crowd, and descended the Yukon in a scow to Dawson, where we landed the 9th of October. A jam of ice floated with the scow for two hundred and fifty miles, for it was zero weather with a foot of snow on the ground.

Conditions of life were very hard, the rush into the gold-fields being so sudden and tremendous that merchants had not time to stock up with provisions sufficient for the incoming army. Not a pound of any kind of food could be procured for less than a dollar a pound, and such delicacies as butter, milk, and canned goods were much higher. The crowd of men were at first houseless and homeless, most of them having spent all their money in getting themselves and their goods to Dawson. They had to build their own log cabins and hastily prepare for the severe winter. There was much suffering among them, owing to their ignorance of the conditions awaiting them. Many had not proper outfits of clothing and froze their limbs, or died of the swift and fatal pneumonia incident to that region. Others had not proper food and so got the scurvy, while sanitation was impossible at first and many men drinking the sluggish surface water of that great swamp on which the town was built came down with typhoid-fever. To meet all these distresses and the greater trouble of homesickness and loneliness, the time and resources of the missionaries were taxed to the utmost.

We rented an unfinished building originally designed for a saloon and lodging-house, and capable of holding about a hundred men. A great pile of all kinds of dirt was on the floor, the house was only partially chinked with moss, and only one of the two windows had sash or glass. The up-stairs was divided into six little store-boxes of rooms without doors or windows. The owner of the building offered



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ACTRESSES EN ROUTE TO THE KLONDIKE.



as a special bargain to rent this house for seven months for the small sum of \$850 cash in advance, and said, "You will have to finish it yourself." "How long," I asked, "can I have to raise this money?" "Three days," answered the saloon-keeper; "if you do not pay me the \$850 in that time, I will rent the building to some one else." As we had landed at Dawson with \$125 between us and about four months' provisions, we had by this time little except faith; but some old timers who had known me in the old days at Fort Wrangel sixteen or seventeen years before, and who had "struck it rich" in recent months, offered the use of the necessary gold dust without charging the prevailing ten per cent. per month of interest. We were thus enabled to get \$1,500 in debt within a few days after reaching Dawson. Some Christian-men who had not, as so many others, left their Christianity on the coast when they came into the Klondike, assisted us in fitting up the building. We found an old wood-stove in the back yard of the saloon, wired it together, paying \$2.50 for a small piece of wire, ran the stove-pipe out of the unfinished window, boarded up the rest with borrowed plank, sent young men to the woods for dry fuel, and thus the house was made passably comfortable. Blocks of wood—logs cut in stove-wood length—were borrowed and set up on ends for seats. A large log, cut in length of four feet and set up on end, was the pulpit. The services were advertised by the tops and bottoms of white pasteboard boxes, printed by means of a pounded stick and a little lamp-black.

Only three days intervened until Sabbath, but the house was ready and warmed for the first meeting. It was well filled for the first service. A rough-looking crowd of men greeted the missionary as we began the services. There was not a white shirt or collar in the house, not even upon the minister. That would have been entirely too much style for the country, and besides a stiff collar is rather uncomfortable to the neck when the temperature is sixty degrees below zero. Moccasins upon the feet, rough Mackinaw suits, with the inevitable parkie as the outer garment, and fur hoods and mittens, formed the invariable costume of all. You can not imagine a rougher looking set than this weather-beaten crowd, with hair and beard untrimmed, but had you judged by their looks that this congregation was one of ignorant and unsophisticated backwoodsmen, you would have been greatly mistaken. At least ten college graduates were in the audience, and at the organization of the Bible Class, on the succeeding Sabbath, three of them brought their Greek Testaments with them, needing no dictionary. How eager they were for the Gospel! Scarcely one of those men had heard a sermon in three months, during which time they had been occupied in getting themselves and their goods over the mountain-passes and down the river to Dawson. One weather-beaten old timer, whose brimming eyes evinced his earn-

estness and emotion, said after sermon that it was the first sermon he had had a chance to hear for six years.

From the very beginning this mission proved successful, and indeed all three denominations found the joy of service in ministering to the manifold wants of these shut-in miners. The Catholics had a large hospital, which was supplemented by a Protestant hospital the succeeding summer. Later I started a mission at the forks of the El Dorado, and preaching was held there every other Sabbath during the winter. Altho this saloon church at Dawson burned down a month after it was occupied, entailing a loss of a thousand dollars borrowed money, yet we were able on Easter day, 1898, after six months or more of effort, to organize a church with fifty-nine charter-members, seven of them being women. Eleven different denominations were represented in this Presbyterian church, and the board of four elders happened to be all chosen from the Methodist denomination, yet the church was a harmonious and eminently a working church. A building was erected that summer at a cost of about three thousand dollars. The church was made self-supporting, and has continued to be so ever since. Being on Canadian territory, it was later turned over to the care of Rev. Dr. Grant, of the Canadian Presbyterian Church, who arrived in the last days of May. We worked together until the last of August, when I returned home to lay the increasing needs of the Yukon valley on the Alaska side before the people of the United States.

Skaguay, the gateway to the upper valley of the Yukon, had grown in a year from a confused camp in the woods to a neat little town of four or five thousand inhabitants, with good streets, commodious hotels, fine building blocks, superb water system, four large wharves, and all of the comforts and many of the amenities of civilized life. The Canadian Presbyterians began the work at Skaguay, but handed over to us their plant and work in return for Dawson. The Episcopalians, Methodists, Baptists, and Roman Catholics also soon came to Skaguay, and all have been successfully at work there ever since.

In 1899 I returned to Alaska with two other Presbyterian clergymen. Rev. James W. Kirk with his wife were established at Eagle, the nearest town on the Yukon to the Canadian border. It is the principal military post of Alaska, and the seat of judicial government for the northeastern part of the territory. It is a steadily growing town, and the mission is successful reaching and helping large numbers of men, not only those who travel down the Yukon, but those who do business in Eagle. Rev. M. Egbert Koonce began the Presbyterian work at Rampart, six hundred miles below Eagle, building a church largely with his own hands, making long trips on snow-shoes and by dog-sled to the outlying mining camps in the Minook Dis-

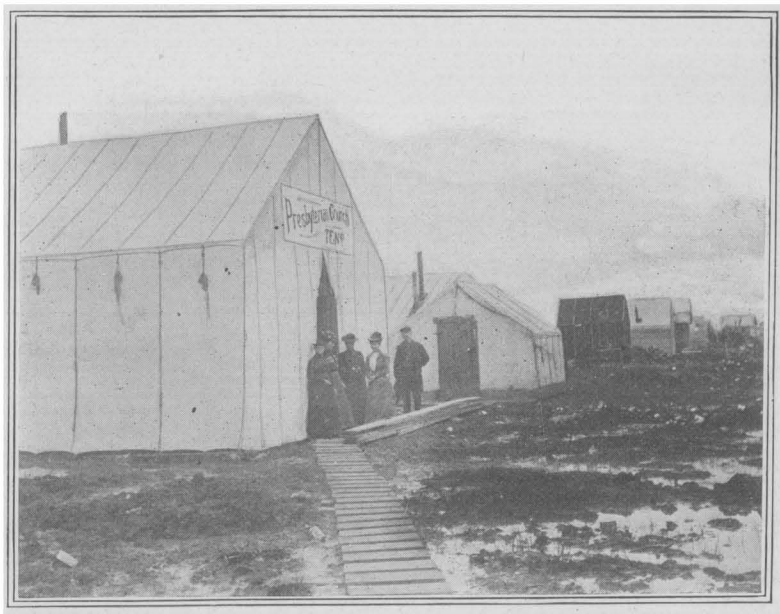
trict, following the men in their stampedes, living the life of the miners, and yet ministering to their spiritual wants. I went on down to St. Michaels, a thousand miles from Rampart, and thence one hundred and fifty miles farther on to Nome. Rev. Loyal L. Wirt, of the Congregational Church, had preceeded me some two weeks, had held service one Sunday, had raised about three thousand dollars in gold dust from the miners for the purpose of purchasing materials for a hospital at Nome, had taken this money out to Seattle, and was absent on this errand of mercy when I arrived.

Nome was a city of tents strung along the beach for three or four miles. Some six or seven thousand people were camped there the first days of September, about four thousand remaining at Nome during the winter. Seldom are conditions of life so disagreeable and so threatening to health as those which prevailed there during the fall of '99. The tundra, that moss-covered swamp lying at the foot of the hills and stretching level to the sea, was thawed for about two feet from the surface, and to step in that moss meant to sink to your knees in mud and water. Men were camped on this tundra on the narrow strip of sandy beach between it and the sea, most of them not possessing floors for their tents. The sluggish water sweeping through this tundra carried with it all manner of impurity from the great camp, and men were drinking this water. Of course, a great epidemic of typhoid fever early prevailed. There were no large houses at Nome that could be used for the accommodation of the sick. Our resources were taxed to the utmost to provide for the destitute sick. Three men were found in one tent, all very low with typhoid, without money and with no one to take care of them. One after another, three temporary hospitals were hastily fitted up and each filled the first day it was opened.

Church services were begun at once in the upper room of a warehouse, and a devoted band of Christian workers applied themselves, not only to the spiritual, but to the temporal needs of men. The Odd Fellows, Masons, Knights of Pythias, and other benevolent and social orders were organized into relief clubs to care for their sick brethren. I was obliged to take three men into my own tent to care for them, as they had the fever and there was no room for them in the temporary hospitals. After I had worked alone at Nome for six weeks, Mr. Wirt and Rev. Raymond Robins came with material for the erection of a hospital. Altho a large part of this was wrecked while being transferred from the steamer to the beach, enough was saved to erect and fit up a commodious building. But ere this was completed I was taken very ill with typhoid and remained almost helpless all winter. Mr. Wirt went out, making the trip of one thousand two hundred miles, from Nome to Kadiak by dog-sled in the dead of winter, to procure more material and men for the work. I labored, in connection with

Mr. Robins, until spring, and the first of May went across the coast hills, eighty-five miles to Council City on Fish River, and commenced a mission there. Returning in June, I recommenced services at Nome.

Some thirty thousand people landed on that exposed and dreary beach last summer. A majority of them soon returned discouraged, as is the way with mining camps, but some eight thousand have remained at Nome during the past winter. The Congregationalists had organized a self-supporting church during the winter of 1899-1900, and a Presbyterian church was organized on the same basis in the summer of 1900. Rev. Luther M. Scroggs, who came to Nome to



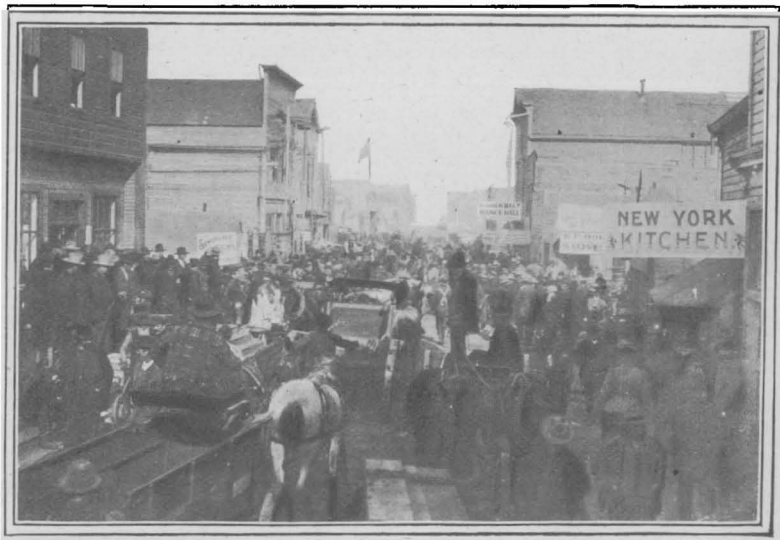
PRESBYTERIAN CHURCH AND PARSONAGE, NOME, ALASKA.

better his financial condition, remained there as pastor-elect of the Presbyterian church. At the organization of that church were present the three first Protestant missionaries to Alaska, Rev. Dr. Sheldon Jackson, Governor John G. Brady, and myself. I also founded a mission at the new mining camp of Teller, seventy miles northwest of Nome, and left it in charge, for the winter, of a Presbyterian elder, Dr. E. J. Meacham.

The Episcopalians, in addition to their Indian work in the valley of the Yukon, commenced mission work among the miners of Circle City, Rampart, and Nome. The Congregationalists have established a promising mission in the new mining town of Valdez, on the southern

Alaska coast, and are looking after the interests of the camps in the Cook's Inlet country. The Presbyterians are preparing to send an additional force to follow the miners in the three great stampedes which are going on this summer up the valley of the Kuskokwim, up the Kuyakuk, away within the Arctic circle, and to Teller.

The United States government is caring as fast as possible for these new camps in the way of providing them with courts, civil officers, and the military for police duty. Altho the conditions of life are so hard and conducive to lawlessness, and altho vices which hide their heads in the more settled portions of the country stalk unashamed there, yet the great mass of this mining population will compare well with any community in the East in point of intelligence, education,



A BLOCKADE ON FRONT STREET, NOME, ALASKA.

morality, and vital Christianity. While many a sad moral loss, for which no gold can compensate, saddens and discourages the missionary, yet he finds that the severe rubbing and grinding process which destroys the clay polishes and gives added luster to the jewel.

Nowhere in all the world are to be found brighter, sweeter, stronger, purer, manlier, more lovable Christian characters than in these mining camps of the North. But the only safeguard of many a precious life from vast moral loss is the Gospel of Jesus Christ, and with the van of every army rushing to the gold fields should march the soldier of the Cross. Adaptable, resourceful men are needed; men who can live the life of the miner uncomplainingly, can build churches with their own hands, can endure and enjoy sixty and seventy degrees below zero

and deprivations of most of the ordinary comforts of life; and, above all, men who are absolutely free from the deadly lust of gold, the most universal and soul-killing of Alaska's vices. The need is greater than perhaps in any other part of our country, and the fruits and joy of service correspondingly rich and promising.

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## HYMNS BY NATIVE CHRISTIANS OF MANY LANDS.

BY REV J. T. GRACEY, D.D., ROCHESTER, N. Y.

The Church, and for that matter the world, is likely to be enriched with devout hymns from the Christian converts in heathen lands. There is nothing which evidences the presence of the Holy Spirit as an illuminator more sharply than the high and clear apprehension of Divine things, which is shown in the rich personal soul-exercises of some Christians who were but yesterday in the darkness and degradation of paganism. It often occurs that any of us may sit with pleasure and profit at their feet to learn the deep things of God—so soon do they attain to maturity in devout exercises of mind. There is much to be hoped for as the complement of the devout literature in the Christian lands from this source. Is it that we, without them, shall not be perfect?

In a few instances these sacred compositions have been set to music and sung in home churches. These have been generally used without the congregation knowing that the author was a so-called "native" Christian. Ellen Lakshmi Goreh expresses a high experience in two of her poems translated into English. The first has been incorporated in some hymn-books. The author was born in Benares, September, 1853. She was a Mahratta Brahman of the highest caste. Converted to the Christian faith, she became a missionary to India women, and developed rapidly in Christian experience. The ninety-first psalm commences with "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Three thousand years after David wrote this for the saints of all the centuries to follow, this converted woman, Goreh, just out of heathenism, wrote:

In the secret of His presence, how my soul delights to hide,  
Oh how precious are the lessons which I learned at Jesus' side.  
Earthly cares can never vex me, neither trials lay me low;  
For when Satan comes to tempt me, to the secret place I go.

When my soul is faint and thirsty, 'neath the shadow of His wing  
There is cool and pleasant shelter, and a fresh and crystal spring;  
And my Savior rests beside me, as we hold communion sweet—  
If I tried I could not utter what He says when thus we meet.



This is sufficiently well known to omit the other stanzas here. This same India Christian woman is the author of the following jubilant hymn published in the *Indian Messenger*:

My soul is on the mountain top,  
I shout and sing for joy;  
It seems as if no bitter drop  
My gladness could destroy.

Such sweet experiences of grace,  
Such wondrous gifts of love,  
Such visions of the Holy Place,  
My blessed home above.

I seem to tread upon the air,  
My footsteps spring along;  
"All is so lovely! All so fair"—  
The burden of my song.

His presence is so *very* near  
His face I almost see;  
My heart will break, I almost fear,  
More full it can not be!

One more illustration of India contributions to hymnology may be given from the Christian lyrics popularly sung over India. The author was Yesu-dasan, of Coombaconam, South India. The translation from the Tamil was made by Rev. Edward Webb, for many years missionary in India. The chorus follows each stanza, as usual:

Whither, with this crushing load,  
Over Salem's dismal road,  
All Thy body suffering so,  
O my God, where dost Thou go?

CHORUS:

Whither, Jesus, goest Thou,  
Son of God, what doest Thou,  
On this city's dolorous way,  
With that cross? O Sufferer say.

Tell me, fainting, dying Lord,  
Dost Thou of Thine own accord  
Bear that cross, or did Thy foes  
'Gainst Thy will that load impose?

Patient Sufferer! how can I  
See Thee faint, and fall, and die,  
Press'd and peel'd, and crush'd and ground  
By that cross upon Thee bound?

Weary arm, and staggering limb,  
Visage marred, eyes growing dim,  
Tongue all parched, and faint at heart,  
Bruised and sore in every part?

Dost Thou up to Calvary go,  
On that cross in shame and woe,  
Malefactors either side  
To be nailed and crucified?

Is it demon thrones to shake,  
Death to kill, sin's power to break,  
All our ills to put away?  
Life to give, and endless day?

It is not to be supposed that from only one set of heathen converts have we such illustrations of pathos and spiritual perceptions. In Madagascar we find the famous Malagasy hymn writer, with the, to us, unpronounceable long name, J. Andrianavoravelona (An-dri-an-aire-lo-na), the native pastor of the "Church of the Rock." He was a great composer of sacred songs, and could write one for any occasion or on any subject on demand. The following hymn was composed by him when in prison, just before his death:

Take my heart for Thine, Jehovah,  
Oh, my Father and my God,  
Dwell within my heart forever,  
Of that house be always Lord.  
Oh, my Father,  
Let it be Thy dwelling now.

Take my heart for Thine, O Jesus.  
Oh, my Savior and my Lord,  
'Tis my heart instead of riches  
Now I offer unto Thee.  
Oh, receive it  
As a willing sacrifice.

Take my heart for Thine, O Spirit,  
Holy Ghost from God sent down,  
And this heart of mine enlighten,  
Cleanse it for Thy temple throne.  
Oh, now take it,  
Consecrate it for Thine own.

I will never close my heart, Lord,  
But will open it to Thee;  
To this heart of mine now enter,  
Reign without a rival.  
Yes, my Master,  
Three in One and One in Three.

One more reference and quotation must conclude this series. It is the first Kafir hymn by the first Kafir convert, Ntsikana, a convert from the blackest darkness of the Dark Continent. He had large gifts of poetry and music. These lines are sung all over southern Africa by Christian Kafirs. The author of the translation is unknown to us:

The great God, He is in heaven.  
Thou art Thou, Shield of truth.  
Thou art Thou, Stronghold of truth.  
Thou art Thou, Thicket of truth.  
Thou art Thou, who dwellest in the highest,  
Who created life (below) and created (life) above.  
The Creator who created, created heaven,  
This Maker of the stars, and the Pleiades.  
A star flashed forth, telling us.  
The Maker of the blind, does he not make them on purpose?  
The trumpet sounded, it has called us,  
As for His hunting, He hunteth for souls.  
Who draweth together flocks opposed to each other.  
The leader, He led us;  
Whose great mantle, we put it on.  
Those hands of Thine, they are wounded.  
Those feet of Thine, they are wounded.  
Thy blood, why is it streaming?  
Thy blood, it was shed for us.  
This great price, have we called for it?  
This home of Thine, have we called for it?

## RELIGIOUS CONDITIONS IN THE PHILIPPINES.

BY REV. JAMES B. RODGERS, MANILA, P. I.

It is not strange that American opinions of political and religious conditions in the Philippines should be largely colored by the thought of what Americans would do under like circumstances. Americans, tho conquered, would be very slow to accept any change in the political system of their fathers, and would be still more conservative in religion than in politics. So it has come to pass that in the many articles that have filled our papers and magazines dealing with the Filipino problems, it has been assumed almost universally that the Filipinos would remain faithful to the tenets of their Church, and that the man that tried to teach a new form of religion would be a dangerous agitator. In discussing the hatred of the people toward the friars the common explanation has been that the people loved their Church but hated the friars. This is the commonly accepted opinion among all classes of officials and students. It has lately found expression in that most excellent and fair-minded statement of the religious question by the Civil Commission which has recently been published. Yet I venture to affirm that this commonly accepted explanation is not altogether exact.

An eminent Filipino said to me, and I realize every day the truth of his words, that "the Filipino people are Roman Catholic because they have never had the opportunity of being anything else. Their

fidelity to the Church is that of ignorance and not of deliberate choice." This describes the situation exactly.

The people themselves, however, have always protested their fidelity to Rome, as they have felt that the friars did not represent the true spirit of the Christian Church. They have felt that if they could only be free from the friars their troubles would cease. They have not understood that the friars are a very important part of the Roman system, and that tho men may change, the system would never change. They have thought that the native priest would administer the parishes with more honor and justice than did the Spaniards, but these hopes have been shattered by their two years' experience with native rule. The native priests are in charge of all the parishes now occupied,



A STREET SCENE IN A FILIPINO VILLAGE.

with the exception of some of the more important city churches, and their conduct has been practically the same as that of the friars in the olden time, except in the matter of political power. And even political power is in their hands in some of the interior towns where municipal government has been established. It was foolishness to think that the priests would be better than their masters, or that men educated in the school of ecclesiastical tyranny would teach and lead the people into the full liberty of the Gospel. The friars ruled the social life of the village, and the priest does the same. The friars ruled the schools; the native priest expects to do the same, and has done it up to recently. Many friars had mistresses, so have many of the Filipino priests. Why not? It was part of the education that all the assistants imbibed from their superiors. So it is that the people are beginning to realize that the friars are only part of a great system,

and that the system is oppressive, whether its representatives be regular or secular, white or brown.

Mr. Phelps Whitmarsh summed up the situation in a sentence when he said: "If the friars return to the parishes the people will leave the Church, and if the parishes are in the hands of the native priests, then the bottom will fall out and the whole edifice will crumble." The situation is truly perplexing.

So it is that the people are gradually discovering that the long-vaunted remedy for their ills is not efficacious, and in their despair they are turning elsewhere. Just as their longings for political independence have been in large part dampened by the abuses of authority committed by their own countrymen, both under the American and the Filipino government, so their desire for native priests and bishops has been in part destroyed by the actions of the priests themselves. The truth is that the work of the Church has been built on the sandy foundation of oppression, cruelty, and superstition, and not upon the true foundation of instruction in the blessed truths of salvation.

I believe that this explains the situation at the present time, and is the reason for the remarkable turning away from Rome, which is beginning to manifest itself in the principal cities. "The people hate the friars and the Church." Yes, but the Church they love is the Christian Church and the truths of the Gospel that they have managed to learn, together with all the superstition that they have been taught.

#### AN EXPERIENCE IN MOLO.

An instance of this process of awakening is the experience of the Presbyterian missionaries in Panay. They rented a house in Molo, a large town which is really a suburb of Ilo-ilo, and were kindly received by the people. A house was promised for a school and children to attend its sessions. As they were unable to speak the dialect it was impossible to take advantage of these offers at first. A visit from a U. S. Army chaplain (R. C.) seemed to change the spirit of the chief men of the village, and the priests (Filipinos) began to exercise their authority. A young public-school teacher who was teaching one of the missionaries Visayan was dismissed from his school. The young men who were studying English with the missionaries were threatened with excommunication, and later a man who was assisting the Baptist missionary in the translation of the New Testament was waylaid and murdered outside of town. The military authorities then advised the missionaries to move into Ilo-ilo, that they might be better protected. This they did, and Molo seemed closed. Within six months the people begged them to return, and now a good congregation meets twice a week in the center of the town. The rule of the native priest savored too much of friarism and was not to be borne. Not only there but in and about Ilo-ilo the people welcome Protestant services.

In and about Manila the work has been successful from the first. The Methodist mission early had a good opening in the village of Pandacan, and soon had a little chapel there and a good congregation. In the town of Malibay, five miles to the south of Manila, nearly the whole town has turned Protestant, and worships in the village church, or chapel, which the people say is their own town property. At Bankusay and Gagalangin, two villages to the north of the city, similar movements have taken place. In the first place a bamboo chapel has been raised, and in the second the people claim the chapel and use it for Protestant worship. Quite a question has arisen as to the ownership of these village chapels, which belong to the Roman Church according to the claims of the priests, and to the town in the opinion of the people.

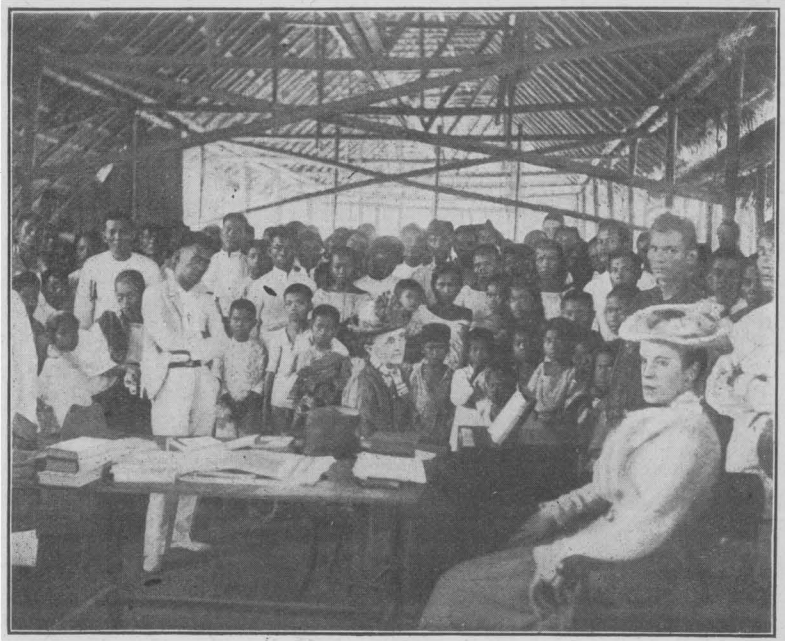
In Tondo, the large northern suburb of Manila, the people were frightened by the rumor that the friars were to return, and, disgusted by the habits of their priest, in January appealed to the leaders of the newly formed federal party in that district for advice. The leaders advised them to leave the Roman Church and join the Evangelical Church. I was asked to meet the principal men of the town, and had a most attentive hearing. It was agreed that services should be held in a theater offered for the occasion, and about six hundred people have attended each Sunday morning. This was the first Sunday in February, and there has been no diminution in interest. One hundred and twenty have signified their desire to become members of the church and are entered as candidates on our rolls. In and about Manila the two missions hold each week about fifty services in thirty places, with an average attendance of six thousand.

In the provinces of Bulacan and Pampanga, to the north of Manila, an excellent beginning has been made by the Presbyterian mission. A church has been formed in Habenoy, and there is great interest in Mexico, San Fernando, and San Miguel de Mayumo, as well as in other places. In every town there are some who have been longing for the day to come when they could learn the Gospel—true seekers after righteousness, believing in Christ, and yet convinced that the Roman Church did not represent the Christian Church. At San Miguel de Mayumo my colleague was introduced to a young Filipino who treated him very courteously; but when he found out that he was talking with a Protestant minister, his joy knew no bounds, and he arranged a service in half an hour, at which many of the principal men of the town were present. Reports from there speak of a constantly growing interest and a general desire that a minister return.

"We need a pastor," said a gentleman from the island of Leyte to me. In the capital of Samar an opening is promised. Another said, "We must have a pastor for the Island of Marinduque." A Syrian from southern Luzon says that if a pastor speaking Spanish were to go

to his town half the people would become Protestant. Calls come from all parts of the islands. Reports from Christian soldiers and officers from every part show that this is the state of affairs. Christian soldiers themselves exert no small influence on the people, and credit should be given them for their fidelity to their faith in the midst of temptation. All tracts are eagerly read, and the Gospels in the native dialects have been widely distributed by sales and gift. There are thousands of people in the islands who are seekers after truth as were Cornelius and the eunuch in the apostolic times.

Liberty is the order of the day, and it would be impossible to stop



PROTESTANT SERVICE IN A COCKPIT IN MEXICO, PAMPANGA, PHILIPPINE ISLANDS.

the movement away from Rome were it desirable. Is it surprising that the people should cast aside the most galling of all yokes that they have worn? I would I were eloquent enough to arouse the Christian Church to its opportunities as well as to its duties to these people. As an officer said a few days ago: "The Church has been praying for open doors, and now the doors are not only open, but the people are anxious and eager for instruction, and yet there are not men and money to carry on the work."

The movement begun in and about Manila will spread to all parts of the islands, for the people are ready for instruction. With the fulfilment of the promises of the government by the establishment of provincial and municipal government, the old feeling of distrust and

fear are being replaced by confidence and trust. The roads are open so that one can travel easily from town to town.

As confidence is restored and the people realize that religious liberty is a definite fact in the islands, the influx of people is going to be greater than at present. This characteristic of theirs must be taken into account in all estimates of their abilities: for generations their only ideal has been so to live as to escape the anger or displeasure of the authorities. The only way to do this was to be either entirely vacuous or servile. The people acknowledge that they are adepts at concealing their real thoughts. In consequence of this experience they are a timid people. For two hundred and fifty years they have not dared to have an independent thought. Many are afraid to declare themselves. One man, a true believer, said, "Things are not settled yet, and I dare not risk my life by taking public part in religious work." Others argue: "This new religion seems true, but maybe the friars will be in power again, and then we shall be marked for vengeance. It is wiser to be on the safe side." It is this same spirit that has perplexed the authorities. The people are tired of war and were willing to settle down quietly under American rule, but they did not dare to do so for fear of their countrymen in arms. All assure us that with the return of quietness and peace the people will turn to the Gospel in multitudes.

As a better acquaintance with American methods and principles is clearing the atmosphere of the falsehoods and misrepresentations of our purpose as a nation, so a little experience and knowledge of Protestant faith will show the people how they have been deceived by their priests. The very size of the falsehoods is their destruction.

The attitude of the government toward missionary work will be, as it should be, entirely neutral. If we conduct our work in accordance with Christian principles we shall have the confidence of those in authority, even tho their sympathy be not with us. Many Catholic officers and soldiers wish us Godspeed in our work, and openly state their belief that the salvation of the Roman Church from destruction depends on the activity of the Protestant propaganda.

We realize the dangers and perils in the path of our work. There is danger that liberty will mean license to an untrained people. There is danger of an unholy compromise with error in order to win the people in great numbers. And there is danger of a Protestant formalism substituting the Roman.

We who are here realize these dangers, and are doing our utmost to avoid them. We believe, however, that now is the time for a distinct effort to spread the Gospel from one end of the islands to the other. The great danger is that the people, freed from the ecclesiastical tyranny of the past, will drift into indifference or lapse in heathenism again. Such has been the case in every Spanish colony that



has gained its freedom. All South and Central America are eloquent witnesses of the fact. Therefore, the Church should make a special effort to meet the opportunities offered. There is no reason why men should not be appointed for a few years, until the present crisis be passed. Why should not Mexico and Argentina and Chile and Colombia, as well as Brazil, lend her best men, both North American and South American, to seize this opportunity and help us over this crisis? It means the salvation of this people and their future happiness, for if the period of indifference and doubt comes they will drift off into all forms of incredulity and superstition, for which their training by the Roman Church has prepared them.

*(To be concluded.)*

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## THE RED INDIANS AND THE GOSPEL.

BY ARCHDEACON ROBERT PHAIR, WINNIPEG, CANADA.

Superintendent of Indian Missions, Church of England.

For the red men and women to receive the Gospel means entire separation from old customs they have had and held for long years. It means entering into and taking an intelligent and practical interest in a new religion very different from the customs and traditions of their ancestors.

Some of our bands of Christian Indians are regularly contributing toward a central fund, from which numbers of white clergymen ministering to sparsely scattered settlements of white people receive grants-in-aid. It is not, as in older days, from across the big waters, as the Indians say, that the pale-faced messengers come with the good news to make our hearts dance with joy. In the older settlements are to be found not a few efficient Indians, who after a special course of training are found competent to bear the message to their countrymen.

In its incipient state, work is not easy among these people, nor are ordinary men with meager qualifications all that is necessary to bring these people to Christ. On the contrary, long experience has confirmed my conviction that the most efficient workman is *called* for in this work. So far from the Indians, when tied and bound with their superstitions, being a simple-minded, easily reached people, the opposite is felt to be the case in dealing with them. The Indian has his religion and is devoted to it. He feels that it was given him by the Great Chief in heaven, and that it would be wrong for him to change it or give it away. Moreover, he points to the inconsistencies of the white people, and proves his own religion the better of the two.

Visiting a small community of heathen men a short time ago, and

after talking for some hours, a head man replied somewhat in the following words:

Your words sound well and must be right, for they enter our ears where we can understand them. I suppose you brought them from the white man's country. My words are not so good, but they are the best I have, and you will carry them back to the praying men who sent you here. It is kind of you to give us your religion for nothing; but we have to speak, and do so for all these people, and this is what we all say: We have been sitting on this prairie for years watching the pale-faced people trying to manage their religion. They are wise, greedy wise white men—can make great trains, big boats, fine things, all sorts of things, altogether very wise. We think they ought to be able to manage their religion, but they can not. We listen, and the words they say sound bad. We look, and the things they do seem bad. We see they fail in their religion. We know little, they know much—how could we manage it if they can not?

It is needless to say how much patience and wisdom is needed in dealing with such men. But what a transformation when the Gospel has found the right place in their hearts!

Sitting beside an old man who had had his hands in blood in years gone by, who had been a very terror to the people where he lived, I saw and heard things that to me argued for missions more powerfully and eloquently than anything I had ever heard or seen. The man was old. His life had been bad. His shanty was low and dark, and I noticed beside him on the little bed on which he was sitting a large Bible in his own tongue. Learning it was always beside him, I was somewhat curious to know why, and this is the old man's version:

In telling you why I keep this great praying-book so near me, I want you to understand that the greater part of my life has been spent in the night, away over in the middle of the night, that part of the night where it is darkest, where no light comes and where one gets lost. It was then when I was dark and lost that this book came and was like the rising of the sun in the morning; it shone on the place I wanted to walk upon. I put my feet there and I got into the light. I learned to read the words of the book. They came into my heart and have made it dance. Keep the book near me. I must do it, for between the two sides of it everything I have is there. I can do without my ponies, without my dogs, without my friends, without them all; but I can not do without the book. I am an old man, and I need to open the book often and hear what it says.

It was a pleasure to look at the old man and realize his love for the Word of God. It is very encouraging to realize that the Gospel is able to produce a type of Christian among these red men equal to any in the civilized world.

Visiting one of our older stations, my object was to move the missionary to a dark and distant part of the field. Gathering the Indians together, I asked for the loan of their missionary, pleading the great need of their brethren, who had never heard of God and the fact that

they knew of God. After I promised to return him after six months, I asked the chief and his head men how they would carry on the services in the absence of the missionary for the half year. After some hesitation the chief replied it was a proof I did not know everything when I had to ask the question, for they intended carrying on the services as they had been before. When I ventured to remind him I failed to see how this would be done, he quickly informed me he would explain, and this is what he said:

It is true I can neither read nor write, but there is a boy here who can. He eats a book like a white boy, and so I will get the boy to read the book to me on the day after the preaching-day. I will ask the Chief in heaven to help me think over the words till the preaching-day comes. Preaching I know nothing about—never did it. I did talking at the door of the long conjuring tent when I was a medicine man; but talking is not preaching, and preaching is only the little half of what is to be done in the praying-house. Listening is the big part. I will tell the people to listen well, and that will make up for the poor preaching.

It was a pleasure to hear this old man preach, who, as he said, had never been to the place where they learn to "eat books."

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## THE "YELLOW PERIL."

BY REV. MARCUS L. TAFT, METHODIST MISSION, PEKING.

Prophets of evil foretell a time when China's millions, armed with Maxim guns and Mauser rifles, are going to march their vast hosts through the desert of Gobi and the steppes of Siberia, and, sweeping with the besom of destruction every foreign thing and every foreign nation before them, will suddenly pour down their invincible, numberless hordes upon Europe and America. What horrors and devastation happened in the days of Attila and the Huns, or, later, in the time of Genghis Kahn and the Mongols, will be repeated in our day or soon after. So they say.

Edward Jerome Dyer, secretary of the London Chamber of Mines, says in *The Independent* of New York, September 13, 1900:

In my visits to China and since my last visit to China four years ago, I have studied the question of the yellow race and its reputed peril very closely. I have been assisted in this study by close observation, which I have had the opportunity of making of all branches of this race in Australia, the Pacific Islands, Siam, and the Malay Peninsular. My conclusion is that the peril is a very real one and comparatively near at hand. . . . I am absolutely convinced of this, that the time has arrived for the great white powers to arrest possibilities that, if left to develop, may yet paralyze the world. The Chinese dragon has shown his teeth, and the powers may never have the same comparatively easy opportunity of drawing them. The development of China, now certainly begun, must be harnessed, and the only way to do it thoroughly is for the great white powers deliberately and definitely to partition out the huge empire among those powers that are quite able to grapple with the huge responsibility. . . . I admit that this suggested partitioning of the world's greatest

empire is a bold step and that it is a drastic one. Applied to any other nation in the world, it might be termed a crime.

Sir Robert Hart, in the November number of *The Fortnightly Review*, writes in the same alarmist and pessimistic tone. As a reward for his long, wearisome, and meritorious labors in behalf of China she at last rewarded him with the horrors of the Peking siege, out of which no one knew whether any foreigner would ever live to tell the story. No wonder, then, that this aged, faithful servant of China, smarting under the insults and outrages of that awful siege, should take a gloomy view of the future!

Still, Sir Robert radically differs from Mr. Dyer in regard to the time when this threatening "yellow peril" will take place. The latter fixes the date as "comparatively near at hand," while Sir Robert postpones the terrible cataclysm some fifty years or one hundred years hence. Sir Robert asks: "If the China of to-day did not hesitate on June 19th to throw down the glove to a dozen treaty powers, is the China of a hundred years hence likely to do so?" Then he draws this appalling picture:

Twenty millions or more of Boxers, armed, drilled, disciplined, and animated by patriotic—if mistaken—motives, will make residence in China impossible for foreigners, will take back from foreigners everything foreigners have taken from China, will pay off old grudges with interest, and will carry the Chinese flag and Chinese arms into many a place that even fancy will not suggest to-day, thus preparing for future upheavals and disasters never before dreamed of.

Sir Robert thus proposes two alternatives for averting the "yellow peril":

If the powers could agree among themselves and partition China at once, put down militarism with a strong hand, and employ only their own race for military and peace work, it is possible that the peace-loving and law-abiding Chinaman might be kept in leading-strings, till the lapse of centuries has given other civilizing influences time to change the tendency of the national thought. Or, again, if Christianity were to make a mighty advance, so as to convert China into the friendliest of friendly powers, the dangers which threaten the world's future might be averted.

The partitioning of China is the only method of annihilating the "yellow peril," proposed by Mr. Dyer, who frankly admits that it is a drastic one, and "applied to any other nation in the world it would be a crime." Sir Robert also suggests this partitioning as one solution.

The United States, however, will never agree to a repetition of such criminal partition as vivisected Poland. The United States stands for justice and liberty. From the pact recently made between Great Britain and Germany it seems evident that these two powers will stand by the side of the United States for the integrity of China. Russia, France, and Japan will doubtless follow, so that the infamous proposal to partition China must be discarded as impracticable.

Now, before proceeding further, let us disabuse our minds of the notion that the Chinese of to-day are nomads and savages, like the

barbaric Huns or Mongols who ravaged Europe centuries ago. Most fortunate for the peace of the world, the Chinese are not a warlike nation, like the ancient Romans. On the contrary, they are peace-loving, industrious, and patient. They detest war and despise the soldier; as many of their proverbs, revealing the popular opinion throughout the empire, show. "No good man will ever become a soldier" is a specimen saying.

Certainly in considering this question national hereditary traits, such as the love of the Chinaman for agriculture and literature, should count for something. The plodding Chinese farmer tills the rich soil of her immense plains, fertile valleys, and terraced mountain sides throughout the eighteen provinces. In Vladivostock, Siberia, in Singapore and Penang, in the strait settlements, in Sydney, Melbourne, Australia, and elsewhere the Chinaman excels as a market gardener. Thus much for the myriads of Chinamen "with the hoe." Henri Brenier, director of the Lyonnaise Commercial Mission to China, which visited China a few years ago, traveling in the interior of China and carefully examining its silk culture, its agricultural and mechanical industries, scornfully repudiates in his official report the notion of a "yellow danger." Viewing this menace from a commercial standpoint, he brands it as a "yellow illusion."

The bright, brainy, ambitious young men of China strive after education founded upon the Chinese classics. It may be safely asserted that literature is more highly prized and has more votaries in China than in any other country on the surface of the globe. This is not at all strange if we stop to consider that literature is the "open sesame" to official emolument and rank. With the exception of a very few classes, such as barbers, play-actors, and the like, any aspiring Chinese young man—be he rich or poor—may enter the lists of the civil service examinations. If he has the ability he may rise, degree by degree, until he takes a position next to the emperor himself. Where, in other lands, the dissatisfied, ambitious man might start a rebellion, here they find full scope for their latent powers, no matter how high-soaring they may be. Hon. Yung-Wing, the promoter of the Chinese Educational Mission to the United States, and at one time Chinese Minister at Washington, D. C., rose to his exalted rank by his intrinsic merit. His mother was so poor that he had to be kept away from school to gather fuel for the family, but his teacher, Dr. S. R. Brown, arranged so that he might continue his studies without such interruptions.

This, then, is the nation, passionately fond of agriculture and literature, who are conjured up to devastate Asia, Europe, and America. These alarmists do not specify how these celestials are going to cross the Atlantic, whether on enormous rafts, such as Atilla used in crossing the Yenesei and the Volga, or in modern "ocean

greyhounds." Evidently they are perfectly satisfied that they have fully performed their duty in sounding the alarm.

As well may we expect another Napoleon to devastate Europe as another Genghis Khan to devastate Asia, Europe, and America. The Chinese are not wild savages like the Huns, Goths, and Vandals. True it is that bloodthirsty, atrocious deeds were done in the late upheaval, but such overt, horrible events are the exception. Shall we consider all France barbaric because of the "reign of terror" during the French revolution? Are all Americans barbarians because Europe points the finger of scorn to-day upon the numerous horrible lynchings within our borders? That China will be converted to Christianity, or, at least, that she will be permeated with Christianity, is the more tenable position.

That astute thinker, Capt. A. T. Mahan, U. S. N., remarks: \*

One of the two principal objects to be kept in view by us in dealing with the Chinese question is, "Insistence upon the open door in a broader sense than that in which the phrase is commonly used—that is, the door should be open not only for commerce, but also for the entrance of European thought and its teachers in its various branches, when they seek admission voluntarily, and not as agents of a foreign government. Not only is the influence of the thinker superior in true value to the mere gain of commerce, but also there is actual danger to the European family of nations from the development of China in an organized strength, from which have been excluded the corrective and elevating element of the higher ideals, which in Europe have made good their controlling influence over mere physical might. . . . From the purely political standpoint, Christianity and Christian teaching have just the same right—no less, if no more, to admission in China, as any other form of European activity. . . . Commerce has won its way by violence, actual or feared; thought, both secular and Christian, asks only freedom of speech."

Shall we shut our eyes to the manifest lesson of the Peking siege? Was it a mere chance that the annual meetings of the American Board Mission and that of the Methodist Episcopal Church were convened at the time of the upheaval in North China? If that event had occurred at any other time these future leaders of the Christian Church in China would have been scattered far and wide over the country, when many doubtless would have been massacred. God, in a marvelous way, gathered them together and protected them from harm, so that, when the storm shall have blown over, they might carry the glad tidings of salvation to their countrymen.

Ought we not place some significance upon God's words in Isaiah xlix: 12—"Behold, these shall come from far, and, lo, these from the north and from the west; and these from the land of Sinim"? For some wise reason God mentions "the land of Sinim," or China, alone by name when enumerating the people of the whole world. Can it be that China is so highly honored because her immense population is noted for filial piety and patient industry more than any other people on the face of the globe?

\* "Effects of Asiatic Conditions upon International Policies." By Capt. A. T. Mahan, U. S. N., in *North American Review*, November, 1900.

Some of those dreading the "yellow peril" have evidently overlooked the fact that "the Lord reigneth," and that He has promised to His Son "the heathen for His inheritance and the uttermost part of the earth for His possession." They apparently have forgotten that ages ago God promised the land of Canaan to Abraham's seed. Despite the opposition of Pharaoh, the Red Sea, the wilderness of sin, and the attacks of the Amalekites, God kept His promise, and the children of Israel possessed the promised land. The same Almighty God, our Heavenly Father, still reigns. His word is as true now as it was then. In like manner God's promise to His Son to give Him "the heathen for His inheritance" will be fulfilled. Notwithstanding the lukewarmness and indifference of so-called Christians at home and the ignorance and opposition of heathens abroad, "the kingdoms of this world (including the 'Middle Kingdom') will become the kingdoms of our Lord and of His Christ."

Let us cast a dispassionate glance at China to-day, as Charles Dickens did at the Italy of his time. Substitute China for Italy in these observations by Dickens. In the closing paragraph of his "Pictures from Italy," Dickens writes:

Let us part from Italy, with all its miseries and wrongs, affectionately, in our admiration of the beauties, natural and artificial, of which it is full to overflowing, and in our tenderness toward a people naturally well-disposed and patient and sweet-tempered. Years of neglect, oppression, and misrule have been at work to change their nature and reduce their spirit, . . . but the good that was in them ever is in them yet, and a noble people may be one day raised up from these ashes. Let us entertain that hope! And let us not remember Italy the less regardfully because in every fragment of her fallen temples and every stone of her deserted palaces and prisons she helps to inculcate the lesson that the wheel of time is rolling for an end, and that the world is, in all great essentials, better, gentler, more forbearing and more hopeful as it rolls.

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## THE CHRISTIAN COLLEGE AND MISSIONS IN INDIA.

BY THE REV. L. B. WOLF, GUNTUR, INDIA.

Principal of Arthur G. Watt's Memorial College, Evangelical Lutheran Mission.

There is entire agreement among those who are engaged in missionary endeavor in India, that the school has a place, and a well-recognized one, in the development of the Church and in the evangelization of the millions whose gods neither hear, nor see, nor know, but whose devotion to them fill all with wonder and surprise.

The school, as an evangelizing agency, was recognized in the beginning of Protestant missions in India, and for low and high castes it has ever been a successful method for the spread of the Gospel and the advancement of the kingdom of our blessed Savior. The thousands of children in mission schools of all grades up to the college, and for

both sexes, furnish proof, if proof were needed, to show the regard and estimate placed upon this agency by those to whom the work has been entrusted. The work done in them among the children of the little congregations of outcastes, who bear different names in different parts of the Indian empire has greatly improved, as more improved methods are being employed. The schools were originally started in many parts of the empire in the various missions to improve the condition of the poor outcaste, who for centuries had been ground under the heel of his betters, and for whom the Gospel brought hope and the promise of emancipation. Christianity and enlightenment to the poor outcastes mean, and have ever meant, the promise of the life that now is, and of the life to come. The little school in the village is the visible symbol of a new life, and is big with hope for those who have come to see its real power.

But among the higher classes of the community the school has become a recognized agency among missionaries. With slightly different plans you will discover, wherever you go in the great empire and into whatever mission you enter, that, especially among the girls of the better classes, those who cling most tenaciously to their customs and Hindu usages, the mission school has become, under the wise management of lady missionaries, a most popular and helpful auxiliary in breaking down Hindu opposition and teaching Christian truth. These schools for girls, and I especially refer to those in the Madras presidency, are the most powerful agency at work in the Indian empire, and are doing more to root out old hoary customs and Hindu notions than any other single agency employed.

All agree that these schools have been most useful in missionary effort; and very few there are among informed missionary workers who would think it wise to close them. Now and then it seems to some that the money spent on them should be spent on more direct evangelistic effort; but the school can be made, and if the opportunity is seized, it will become the most direct evangelistic agency, preaching the Gospel and sowing the seeds of the kingdom in the most receptive soil, at a time when character is being formed and habits molded. There are whole districts in South India in which the only work at present done among certain classes of the Hindu community is that of Christian schools. The volume of work done in the elementary schools among the different classes can not be estimated, but it is certain that no factor is so helpful and will prepare India for the coming of the King.

But the Christian college has also a place in the preparation of India for the Christ. Elementary education under Christian influence, with Christian instructors and systematic Bible lessons, has both prepared the ground and laid the foundations for the Christian college as an evangelizing agency. Space will not permit us or we would give



the development of this branch of mission work since the days of Dr. Duff, as well as the soil in which it has taken root.

Times have changed, it is true, since Dr. Duff laid down the great fundamentals on which the Christian college rests; but the state of India has not yet come into that condition of preparedness that his purpose can not now be subserved in the work of the college. The last fifty years have marked wonderful changes in the nation, and in no way has this new condition been hastened so rapidly or so remarkably as through the schools and colleges, the universities and professional schools under government, mission, and Hindu control. The character of the influence is, of course, mixed; it would be unfair to say that only those high-schools and colleges under mission control have exerted an influence for Christian thought and life, for none should forget that he who digs away the shifting sand of Brahmanism does a splendid service for Christianity. The non-interfering policy in matters religious of the government colleges and high-schools did a service, and a noble one, for Christianity, even tho it is regarded as negative and destructive.

In such conditions as India furnished no influence from the West can be ignored, and the policy of the government has given the opportunity, which Christian missions needed, for transforming a negative and destructive agency into a positive and effective medium, through which Christian truth and thought could be brought to bear upon the educated students of the land.

It must not be overlooked that the educational policy of the British government not only gave this opportunity to the missionary societies, but the same advantage wrought also in favor of Hinduism and Roman Catholicism, should they avail themselves of the offer of the government. With such unanimity and clearness have all seen this advantage that all upper secondary educational institutions and high-schools, and most of the colleges, especially in the Madras presidency, have passed into the hands of Hindu, Roman Catholic, and Protestant missionary control, while the character of the work done depends to a great extent on the controlling agent.

The Hindu college and high-school is generally under the management of local Hindus, who, while not aggressive against Christianity, are not favorable to it, and who, when any marked interest is manifested in Christian thought in the rival mission college, do not fail to employ it to build up their own institution. The fees paid by the scholars must generally furnish the money to compensate the teachers. The government grants also aid in this particular, but few except those supported by native princes have any other source of income. Within the last twenty years these native Hindu high-schools and colleges have rapidly increased, until they divide the field with the Christian missionary, Catholic and Protestant; and the work

done at best can hardly be as friendly toward Christianity as that which was done in the purely non-interfering school of the government. It often happens that the native high-school or college furnishes the rallying-ground for Hindu thought and life, and the masters and students enlist in active opposition and zealous warfare against the missionary institution which near by heralds a new faith—one which, embraced by the Hindu, will mean the overthrow of popular and philosophic Hinduism.

In the Madras presidency, with whose educational work I have been connected for the last seventeen years, there are one hundred and fifty-nine male and eighteen female high-schools which prepare for college, and from which students enter or are matriculated into the university course. The grade and curriculum are the same. Of these, eighteen male and eight female are under Roman Catholic mission control; sixty-five male and ten female under Protestant; forty-eight male and one female under government and municipal; and forty-eight male and two female under Hindu and Mohammedan control. It is safe to say that half the young men preparing for college are reading in high-schools, whose aim, open and avowed, is to teach Christ. No work has been done for girls except that carried on by Christian agency. The two put down under Hindu control are carried on in the native state of Mysore, and are supported by reigning king and queen, who have, far in advance of their times, done splendid work in the field of female education, in a country where no interest can be awakened in her behalf.

There are fifty-three colleges connected with the Madras University, and of these six are controlled by the Roman Catholics, twenty by the Protestants, twenty-one by the Hindus, and six by the government. Less than thirty years ago all, or nearly all, then existing were controlled by the government and missions. Men may well stop and ponder as they read these facts. Missionary leaders have held from the first that the Church must control and direct the college and make it more effective and more powerful for Christ. In view of these facts, with Hindu schools and colleges hostile and aggressive, increasing on every side, the missionary has set for him a plain duty if he wishes to meet and hold the rising tide of educated young men. Such rapid strides have been made by Hindu managers of schools and colleges, and such hostile forces enlisted, as to make it necessary for missionary societies to arouse themselves and set themselves to work with new zeal and energy, if they expect to hold their own in the contest. The advantages are pretty even; the Hindu can appeal to prejudice and loyalty to Hindu ideas; the missionary has the advantage of nationality and English manners and accent, which the Hindu can not gain in a native school and college.

## A NOTABLE GATHERING IN THE SOUTHLAND.

## THE NEW ORLEANS MISSIONARY CONFERENCE.

BY MISS BELLE M. BRAIN, SPRINGFIELD, OHIO.

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

The great missionary conference held in the city of New Orleans, April 24th to 30th, under the auspices of the Mission Board of the Southern Methodist Church, has stirred the heart of the South as profoundly as the Ecumenical Conference last year stirred the heart of the world. This gathering was, in its way, as great as its illustrious predecessor. Perhaps, in view of the fact that the Ecumenical Conference was a world conference, representing the united strength of Protestant Christendom, the New Orleans conference, representing but one denomination and but one section of the country, may be regarded as the greater achievement of the two. Bishop Thoburn, whose presence throughout the sessions was both an inspiration and a benediction, unhesitatingly pronounced it, next to the Ecumenical Conference, the greatest missionary gathering ever held in America. The editors of the New Orleans papers declared it to be the greatest convention of any kind ever held in the South.

To Dr. James Atkins belongs the honor of first suggesting such a conference. On April 26, 1900, while in New York, the delegates of the Southern Methodist Church met in the parlors of the Hotel Albert, to measure impressions of the great meetings then in progress at Carnegie Hall. In the course of a stirring address, Dr. Atkins proposed the plan of holding a similar conference in the South, in the hope of awakening a great revival of missionary interest which should not only inspire their own Church to greater effort, but greatly stimulate all Christian-bodies working in the Southern states.

The plan met with unanimous approval, and was so heartily indorsed by the Board of Missions in Nashville that committees were at once appointed to put it into execution. After a year of heroic effort, a thousand delegates and more than a thousand visitors, representing every form of organization in the Southern Methodist Church, were brought together in the famous old city of palms and roses, open gardens and trailing vines, to note the progress of Christ's Kingdom, and discuss their part in the evangelization of the world.

Tulane Hall, in which the conference was held, was decorated in a manner beautifully typical of the sunny South. Lobbies and stairways were adorned with a profusion of palmetto, hanging moss, and potted plants, while the platform was banked with palms and great masses of cut flowers—roses and lilies predominating. The decorations of the audience-room on the second floor were most effective. At each of the sixteen pillars supporting the long galleries at the sides of the hall were two large flags, one the Stars and Stripes, the

other that of some missionary country. These were held in place by a shield bearing the name of the foreign country, its coat of arms, and the date of its occupation as a mission field. Over the platform hung the same great map of the world that was used in Carnegie Hall, and on the rear wall, directly opposite, was another great map showing the mission fields of the Orient.

The New Orleans conference was to a great extent modelled after the Ecumenical Conference, and it was interesting to note how faithfully it followed it in all its many details. To those who had the privilege of attending both, it seemed almost like an adjourned meeting of the Ecumenical Conference, the year's intermission giving it augmented rather than diminished power. There was an information bureau, a comfort-room, curio and literature exhibits, daily bulletins, daily illustrated lectures, a post-office, etc., all most admirably managed. The program, too, with its Woman's Day, Young People's Day, Layman's Meeting, Survey of Fields, etc., followed the same general lines as that in New York. Its scope, however, was broader, for it included every phase of missionary work undertaken by the Church, both on the home and foreign fields.

The list of speakers included not only the great orators of the South, who spoke with great eloquence and power, but also the strong, practical workers of the Southern Methodist Church, both men and women, whose addresses were replete with most valuable suggestions. In addition to these were a few great missionary leaders from the North, experts along certain lines to which the conference desired to give especial attention. Among these were: John R. Mott and Rev. S. Earl Taylor, of the Student Volunteer Movement; Dr. John Fox, of the American Bible Society; Hon. John Barrett, ex-Minister to Siam; Dr. J. F. Goucher, of the Woman's College, Baltimore; Miss Jane Addams, of the Hull House, Chicago; and Mrs. Florence Kelly, of the Consumer's League, New York.

The fact that these great leaders represented many branches of the Christian Church gave the gathering something of an interdenominational character, while the presence of Bishop Thoburn, the missionary hero of India and Malaysia; Professor Gamewell, the hero of Peking; Dr. Alexander Sutherland, of Canada; Dr. and Mrs. F. Howard Taylor, of the China Inland Mission, London, and more than a score of missionaries from all parts of the world, rendered it, in a degree at least, international as well.

Spiritually the conference was keyed to a very high pitch, which was maintained throughout the sessions. Dr. O. E. Brown, of Vanderbilt University, the efficient chairman of the program committee, kept his hand on the helm continually, doing much to guide the meetings into spiritual channels. The keynote was struck on the opening day, the general topic being "The Spiritual Basis of Mis-

sions." The burden of prayer, both public and private, was also for an outpouring of the Holy Spirit. The devotional half hour held daily at the close of the morning sessions, under the direction of Dr. and Mrs. F. Howard Taylor, was a source of great spiritual uplift.

Among the missionaries present was one whom the conference especially delighted to honor. This was Mrs. M. I. Lambuth, the oldest lady missionary of the Church, who has seen forty-six years of service in China and Japan. Dearly loved for her own sake, she is also revered as the widow of James R. Lambuth, and the mother of Mrs. W. H. Park, of Su-chau (Soo-chow), China, and of Dr. W. R. Lambuth, formerly of China and Japan, and now secretary of the board of missions at Nashville.

The work of medical missions was most ably presented by Dr. Park, of the Su-chau Hospital, a man whose influence over the Chinese is almost unbounded. After saving the life of a wounded officer, a high military title was conferred upon him, and permission given him to dress in uniform, ride in a chair with four bearers, have an umbrella carried over his head, and a gong beaten in front of him.

Dr. Park was accompanied by two young Chinese, Mr. Tsang, who came to America for medical treatment, and his interpreter, Mr. Chow. Mr. Tsang is the son of a millionaire Chinaman, who, tho a Buddhist, has been most liberal in his gifts to mission work. Mr. Chow is an earnest young Christian, a graduate of St. John's College, Shanghai, who leads a life of true consecration in the midst of heathen surroundings. Both seemed deeply interested in the conference, and at the close of Dr. Park's address, Mr. Tsang presented the delegates with a thousand copies of a pamphlet on the use of opium in China, compiled by Dr. Park. Each copy contained the young man's visiting-card—a sheet of red paper, on which his name was painted in large black characters.

Two other young Chinese present were Sun-Tao-Yao and Sun-Tao-Yii, grandnephews of Li Hung Chang. Great interest was manifested in them for their distinguished uncle's sake. They are students in Vanderbilt University, their father, a man of great wealth, having sent them to America in care of Dr. Lambuth for a complete course in Western learning. Tho not as yet avowed Christians, their characters are strictly moral, and they have declared it their purpose henceforth to follow the teachings of Jesus Christ. It is a significant fact that these four young Chinese belong to the highest social rank in the Celestial Empire. Refined and cultured young men, dressed in the height of American style, they were totally different, both in manner and appearance, from the ordinary Chinese seen in America.

One of the most notable addresses of the conference was that of Booker T. Washington, who made a strong plea for the industrial education of his race. Tho it was the first time a negro had ever

addressed a white audience in New Orleans, his reception was most kindly. His eloquent and witty address, more than an hour in length, was frequently punctuated by shouts of laughter and bursts of enthusiastic applause. "He said some things that were hard for Southerners to take," said a prominent delegate; "but they were true, and put in so wise and kindly a manner that we could not take offense. His address will do great good."

One of the most enjoyable features of the program was an illustrated lecture on the siege of Peking, given by Prof. F. D. Gamewell. Many of the pictures were familiar, and the story has been often told, yet it acquired a new interest and a deeper pathos when related by the now famous missionary, who has been so highly honored for his work on the legation defenses. The story, as he told it, thrilled every heart, and brought a deeper realization of the power of prayer and of the wonderful providence of God.

The conference Sabbath was a day long to be remembered. In the morning about forty of the city pulpits were occupied by famous preachers and missionaries. In the afternoon the special feature was a monster Sunday-school rally in Tulane Hall. In the evening the climax was reached, when at a great mass-meeting, addressed by Bishop Galloway, the "orator of the South," one of the greatest offerings ever known in America was taken for the Su-chau University, which has recently been established in China. The Chinese having given the ground and some \$18,000 in money, the work had been commenced, but at least \$50,000 additional was needed at once for the erection of permanent buildings.

At the close of Bishop Galloway's address, Dr. Reid, of Korea, stated that he had received a check for \$1,000 from Eugene Buffington, of Chicago, for the Su-chau University. Bishop Galloway then read a communication from an old gentlemen of eighty-two, who was unable to be present, but sent his check for \$1,000, also for Su-chau. Both announcements were received with great applause, and when opportunity was given to others to add to these gifts, the response was both prompt and liberal. Immediately delegates were on their feet in all parts of the hall, pledging sums both small and great. Great enthusiasm was manifested when Mr. Tsang, whose father had already given \$1,500 for the same purpose in China, promised an additional \$500, saying it was not right for the Americans to give so much and the Chinese so little.

From this time on the excitement became intense. The spirit of giving was literally poured out upon the audience, and with it the spirit of rejoicing. As in David's day, "the people rejoiced for that they offered willingly, because with perfect hearts they offered willingly to the Lord." Slowly but steadily the amount crept up, until it reached \$5,000, \$10,000, \$15,000, \$20,000, \$25,000! Then

Bishop Galloway, who had whetted the curiosity of the audience by announcing from time to time that he had something to tell them, drew from his pocket a little slip of paper, and read, "\$5,000 from Mrs. Carré and sons, New Orleans." The scene which followed was indescribable. The vast audience rose *en masse*, waving handkerchiefs and clapping hands, while cheer upon cheer rang through the hall. With the exception of \$10,000 pledged by Dr. Atkins for the children of the church, this was by far the largest gift of the evening. At half past eleven, the full amount of \$50,000 having been subscribed, it was decided to bring the meeting to a close. Not so easily, however, could the people be restrained from giving. Immediately several delegates arose, offering additional sums, and pleading to have them accepted.

Next morning the papers ascribed it partly to Bishop Galloway's great address, and partly to the deep interest of the Church in China. No doubt these causes had much to do with it, but, as we afterward learned, it was in reality a marvelous answer to prayer. There had been no thought of raising the money for the university at the conference, but on Sunday afternoon, knowing that unsolicited gifts to the amount of \$2,700 had been made, a little company of six workers, upon whom the great burdens of the conference were resting, met together and asked the Lord to give them \$25,000 for Su-chau at the evening meeting. After engaging in prayer, one of them became impressed with the thought that they were to ask, not for \$25,000, but for \$50,000. Again they prayed, asking for the larger sum. "We had but a few minutes to pray," said one of them, "we were so hard pressed for time. But so strong an assurance was given us that our prayers were heard that we never doubted for a moment that the whole amount would come."

Not only in connection with the great offering of Sunday night, but constantly throughout the conference was the power of prayer impressed on every heart. Early in the year of preparation, prayer circles had been formed throughout the Church, so that for many months thousands had daily approached the throne of grace asking that God's presence and power might be manifested in the meetings.

By many it was thought that the climax of the conference was reached on Sunday night; but on the two remaining days, as the great audiences continued to gather with one accord in the "upper room" of Tulane Hall, the spirit of consecration became deeper and more intensified. On Monday, in response to a call for volunteers, more than thirty arose to declare it their purpose to become foreign missionaries. And on Tuesday, under the inspiration of Mrs. Taylor's earnest words, many fathers and mothers present rose to the highest of all forms of consecration, in that they became willing to give their sons and daughters to the work. "I have four boys," said a prominent

physician of New Orleans at the close of that service, "and if God wants them all, he shall have them for his work."

Before the conference adjourned steps were taken for conserving and extending its influence throughout the entire Church. In order to accomplish this the Board of Missions secured the services of one hundred writers to prepare articles for the Church papers, and three hundred speakers to make addresses in the churches. In addition to this, the bishops prepared an appeal for a great forward movement in missions, the laymen issued another along the same lines, and the missionaries united in asking for one hundred new missionaries and \$500,000 more money within the next five years. These appeals are to be printed and scattered broadcast, while the entire proceedings of the conference are to be issued in a volume similar to the reports of the Ecumenical Conference. Not only Dr. Lambuth and his coworkers, but the people of New Orleans, whose hospitality was unbounded, are to be congratulated upon the marvelous success of their great undertaking. Nowhere in the history of missions can there be found a more illustrious example of the truth of John Eliot's old motto: "Prayer and pains through faith in Jesus Christ will accomplish anything."

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#### NUGGETS FROM THE NEW ORLEANS CONFERENCE.

SELECTED BY MISS BELLE M. BRAIN.

The great commission of Christ to His apostles, "Go ye, therefore, and make disciples of all nations," is historical in the same sense in which the Magna Charta and the Constitution of the United States are historical. It rests in the rock of Christ's authority—"All authority is given Me in heaven and in earth." It is our law and charter, defining the work and purpose of the Church. It is broad: "All nations." It is deep: "Make disciples, baptize, teach." It is long: "Always." Introduced by a word of authority, it closes with a word of cheer: "Lo! I am with you always."—BISHOP J. C. GRANBERY.

Every revival of missionary zeal has been preceded by earnest, persistent prayer and a deepening of spiritual life.—DR. A. SUTHERLAND.

We have been praying, all of us, long and, I trust, fervently for the conversion of the world. Let us, during the remaining months of this year, pray for the conversion of the Church, bringing her back to her former bearings, to stand as she used to stand, upon the great principles of Christian doctrine and of Christian practise. Let us have once more a genuine revival in the Church, by whatever instrumentality it shall be brought about, and then we will have introduced the greatest factor that can be found for the conversion of the world.—REV. B. M. PALMER, D.D.

Prayer and missions are as inseparable as faith and works.—JOHN R. MOTT.

During all the days of the siege we trusted as tho everything depended on God, and worked as tho everything depended upon ourselves.—PROF. F. D. GAMEWELL.

The inspiration necessary for the conquest of the pagan world comes



from a knowledge of the Word of God. The Bible is the crown of the world's literature, the source of its laws, the seat of its ethics, the field of its finest art, and the inspiration of its most noble activities. The Bible is preeminently the science of righteousness, which is, in its last analysis, the science of human salvation from sin and the ills which spring from it.—REV. JAMES ATKINS, D.D.

I believe the heathen world can be converted to the religion of Jesus Christ in one generation if the Church will rear a generation of missionaries. And I believe the Sunday-school is the recruiting-station and drill-ground of this aggressive force of the twentieth century.—JOHN R. PEPPER.

In China the persecution has sown the seeds of the Church. The triumphant death of 40,000 native Christians has not only vindicated the native Church in the eyes of an unbelieving world, but given new confidence, both in China and in the home land, in the results of missions.—REV. Y. J. ALLEN, *China*.

It is a most inspiring fact that the young people of the Church do not apologize for world-wide missions. The Christian who apologizes for missions is either ignorant or thoughtless. He would better apologize for non-Christian religions.—JOHN R. MOTT.

In the education of my people we should remember that the education of the head alone increases one's wants, and that the hand should be educated so as to increase his ability to supply these increased wants along lines at which he can find employment. The negro who has received education of head, hand, and heart is not the criminal negro. The criminal negro, in nine cases out of ten, is without a trade, and lacking in moral and religious training.—BOOKER T. WASHINGTON.

Hitherto we have not put ourselves to serious inconvenience in carrying the Gospel to the heathen world.—REV. JAMES ATKINS, D.D.

The definition of the Sunday-school in the spiritual dictionary is something like this: A soul-winning, soul-building, soul-propelling, and soul-expanding institution.—JOHN R. PEPPER.

Morality and religion were so far divorced in the heathen world that the very example of the gods was pleaded to excuse every sort of vice and crime. There was not a true gentleman in the whole company on Olympus—not one among all those gods whom you would invite to your home to meet your wives and daughters. In the Gospel alone is revealed a righteous God, who is both exemplar and author of the moral law, inspiring reverence by his own holy nature.—BISHOP E. R. HENDRIX.

What Christianity can do for the world's need can be best known by what it did for the world to which Paul preached it. Then the Pantheon was against Christ, with the Roman emperor at their head. Yet Christianity became the religion of the Roman empire. It stopped human sacrifices; ended the gladiatorial shows and licentious sports of the amphitheater; and drove from the European continent the vices which Paul described in his epistle to the Romans, and which still abound in the Turkish empire and in India and China.—BISHOP E. R. HENDRIX.

While scientific investigations, industrial organizations, social clubs, and community experiments may be proper for and obligatory on the members of the Church, they are outside the legitimate use of the general missionary funds.—DR. J. F. GOUCHER.

Work for foreign missions must not be placed on the same plane as work for the "submerged truth." Indifference to foreign missions is a

crime deeper than refusal to feed the hungry and shelter the homeless. Charity is a great work. It is well to feed the multitude with bread, but better still to give them the Living Bread. Christ sacrificed popularity and refused to become a mere bread-king.—DR. O. E. BROWN.

If the tramps of the United States went to India they would be regarded as swells, such is the abject poverty of that land.—BISHOP J. M. THOBURN.

Christianity at times needs to apologize for Christianity, but heathenism is the standing condemnation of heathenism.—BISHOP E. R. HENDRIX.

The greatest work of the Church is done on our knees.—J. HOWARD TAYLOR, M.D., *China*.

We only get deeper blessings as we make deeper sacrifices. Yet thirteen years on the mission field in China lead me to say that you can not sacrifice for Jesus Christ, He gives you back so much.—MRS. J. HOWARD TAYLOR.

The work of medical missions must not be advocated simply as a life-saving agency. Without the Bible in one hand, the medicine-case is not wanted in the other. The objective point of the work must be soul-winning. Christian physicians should be the advance-guard of the army of the cross, and medicine the means of opening doors to Gospel truth.—DR. ANNA W. FEARN, *China*.

The character of the messenger largely determines the power of his message. "The world moves by personality." Great as an idea may be, yet to be potential it must be embodied. Truth is mighty and will prevail, we are told, but it is never mighty and all-conquering until it is incarnated. Doctrine must be transmuted into life before it becomes a force in the world.

An apostle's life is the best commentary on the Gospel he preaches, because it is most easily understood. A child is unable to grasp the metaphysics of theology, but a child can feel the weight and might of character as readily as the profoundest philosopher. There is infinite wisdom, therefore, in the fact that Christianity is the religion of a person. Its doctrines are the teachings of a person; its spirit is the life of a person; its history the story of a person; its power the inspiration of a person; its crowning triumph the resurrection of a person, and its apostles are simply the revealers of a person, and the more perfect their reincarnation of this Divine person will be the redemptive and triumphant power of their life and ministry. The missionary sent to preach the Gospel will be more constantly and critically studied than the Gospel he preaches. He must, therefore, become in himself the consistency and purity of his unselfish, consecrated life, God's unanswerable argument with the heathen for forsake the discredited idols and turn unto the Lord and giver of life.

A distinguished native of India once said in the agony of his inquiring soul: "What we ask of you is not Christianity, but Christians." Another said "What India requires for its regeneration is not so much Christian Bible passages, sermons, and addresses, but the presentation of a truly Christian life." "If all Englishmen lived such lives as Donald McLeod," said a Hindu, "India would soon be a Christian country."—BISHOP J. C. GALLOWAY.

Summarizing in briefest terms possible some points in favor of missionary work from a layman's point of view, we enumerate the fol-

lowing : 1. In my experience as a United States minister one hundred and fifty missionaries scattered over a land as large as the German empire gave me less trouble than fifteen business men or merchants. 2. Everywhere they go, in Siam or Burmah, in China or Japan, they tend to raise the moral tone of the community where they settle. 3. They are the pioneers in education, starting the first practical schools and higher institutions of learning, teaching along lines that develop the spirit of true citizenship as well as of Christianity. 4. They develop the idea of patriotism, of individual responsibility in the welfare of the State. 5. They carry an extensive medical and surgical work, build hospitals, and encourage sanitary measures, and have been the chief agency throughout Asia to check the spread of diseases like smallpox, cholera, and the plague. 6. They do a great work of charity and teach the idea of self-help among masses otherwise doomed to starvation and cruel slavery. 7. They are helpful in preparing the way for legitimate commercial expansion, and almost invariably precede the merchant in penetrating the interior. 8. They have done more than either commerce or diplomacy to develop respect for American character and manhood among the countless ignorant millions of Asia. 9. They are a necessity to the Asiatic statesmen and people to provide them with that instruction and information required to undertake genuine progress and development.—HON. JOHN BARRETT, *ex-Minister to Siam*.

### THE TRUE CAUSE OF CHINESE FANATICISM.\*

BY RAOUL ATLIER.

The coincidence of the establishment of missionaries in China with humiliating defeats, and, above all, with the opium wars, has had very unhappy results. Yet it does not explain why the Chinese appear to have pursued Christianity and Christians with so special and intense a hate.

On coming out from the war with Japan, China found herself strangely humiliated. The least clear-sighted of her statesmen must needs understand the signs of the times. The old machine was cracking, and there were around it people in ambush and all ready to overset it. The *litterati*, the intellectual and the moral chiefs of the nation, have grasped the fact that this time there was no alternative to taking a side. In the lower classes there has not been so distinct a consciousness of this; the same preoccupation has spread, however, but under the form of an indefinable anxiety, and the uneasiness has become general—one of those states of uneasiness which bring on or facilitate revolutions.

China had the choice between two courses radically opposed. She might, in an access of despair, find again within herself the thoughts and feelings which, toward the year 555 of our era, suddenly drew the Emperor Nyan-ty into a frenzy of rage. For years the very worst disasters had been raining down upon his people. One day the heir of the Lyhong, mad with despair, rushed into the recesses of his palace and himself set fire to his colossal library. The Chinese annals affirm that four hundred thousand volumes were engulfed in the flames. When his

\*The following article of the distinguished French Protestant minister, Raoul Atlier, is condensed from the *Journal des Missions*, since it appears to us worthy of notice.

astounded servants inquired of him why, at one stroke, he had reduced to nothing such a mass of science, Nyan-ty answered: "We have read more than ten thousand books, and we are no further advanced." A deeply significant word. It is hardly reported except as a scandal which has not reappeared in Chinese history. It is a word which ought to have become the device of the Chinese government.

There have been Chinese that had the distinct sense of the new necessities. There have been such in the councils of the empire. There have been such among the people. Millions of men have demanded all at once if life might not be coming from the Occident, and if it was not to be found, above all, in that mysterious religion which speaks of humiliation and of veneration. It is not this which inspires in all the Protestant missions the joyous thought, constantly repeated, that we are on the eve of events of astounding significance? "The ancient Middle Kingdom, as the Morrisons and the Bridgemans knew it," declared the report of the American Board in 1899, "no longer exists. A nation is arising, China is awakening; she opens her eyes, her ears, and her heart." "Affairs are mounting almost too fast," said M. Mischer, president of the Basel Committee, "the highest points of our yearly gains in China had been five hundred; last year it was 1,020." Now, at the same moment, with the same touch, a missionary could declare to M. Pierre Leroy-Beaulieu: "Those who despair the most of China are those who know her the best." This is because, while a new China was endeavoring to be born, the old China was gathering fresh strength. The Celestial is disposed, by all his mental habitudes, to be looking back. He has seen some of his brethren looking forward, and he has been seized with a profound affright. Like them, he has thought that his nation had need of something new. But it has seemed to him that the new thing supremely to be craved was to break with insensate and imported fashions, with the unhealthy dreams of certain bewildered reformers, with habitudes which were threatening to open the empire to the civilization of the barbarians. It has appeared to him that the redeeming novelty, in these lamentable times, would be to go back to the exclusive worship of the past.

One character of this religious "revival" could not fail to be an explosion of fanaticism such as China has rarely known. This revival has been called out by the perception of the dangers in which the imported doctrines were involving the empire. It has been determined by the necessity of taking a side. The question was whether they would resign themselves to the dissolution of venerated usages and to the invasion of the Occidental innovations. Old China, in a tumult of affright, has thundered out "No!" Her enthusiasm for tradition gave her the measure for that which was proposed to her. The more her love for the past has redoubled the more her hatred for the foreign religion has grown upon her.

The events are already less mysterious to us. A final trait of Chinese religiosity will make them completely plain.

The Celestial believes that the normal course of nature is strictly bound to the correct conduct of men, and especially of rulers; a moral disorder betrays itself in a disorder of nature. The Emperor Wu-Wang of the Chou family (1122-1115 B.C.) thus questions the sage Ki-tsu: "O Ki-tsu, heaven has secret ways to procure repose for the people under me; my desire is that they may remain tranquil; but I know not these rules." Thereupon the sage Ki-tsu unfolds to him his opinions in the

matter of physics, of morals, of politics, and of religion. And this is what he says concerning the warnings given by heaven:

Of these warnings he gives six: the rain, the fair weather, the heat, the cold, the wind, and the seasons. But too much abundance as well as too much scarcity brings on calamities. It is needful that the good conduct of men, and above all of the emperor, should regulate the course of nature. When one is reverential, the rain falls at the right moment. Under a good government, the weather is fair. When the administration is prudent, the heat comes at the needful time. When the judges render wise decisions, the cold appears at the time desired; and if there exists a holy man, the wind blows at the desired moment. If, on the other hand, vices prevail, it rains continually; if conduct is frivolous, drought is interminable, etc.

Now for years an uninterrupted series of misfortunes have been coming down upon the empire. Why this accumulation of catastrophes, these defeats of the army, these losses of territory, these humiliations without number? The old belief bestirs itself, it ascends again into full light of consciousness, and the Chinese are convinced that if the people are unhappy it is because an enormous sin has been committed. These material and visible evils are only the results and the sign of a moral evil which it is needful, at all costs, to discover and put away. This man who is thus questioning himself concludes that the people and its chiefs are not as innocent as they would believe themselves. There are Celestials who have given over the worship of their ancestry to take up the religion of the barbarians, and there are other Celestials who have upheld this outrage against ancient China.

A new thought and feeling will root themselves thenceforward in the mind of the Chinese who reasons thus. He no longer more or less coolly asks himself which is the better for his country—to work for reforms or reject them. Nor, having to choose between his old faith and a new, is he any longer seized by the force of tradition and impelled to cling fast, with all the energy of his soul, to the threatened beliefs. We have here the recoil of him who, in the very midst of a cataclysm, is haunted by the thought that guilty men are the cause of all, and that it is of prime necessity, in order to serve himself, to sacrifice them at once.

This crisis of the Chinese soul is the graver in that it has been universal. But what matter, if all alike, tho impelled by various reasons, have trembled for China and have dreaded the vengeance of heaven?

For some years past droughts and deaths have followed fast in China. The famine of the Shansi has been a frightful scourge. The number of the dead rose to the enormous figure of some twelve millions. In these circumstances the populations which suffer sometimes fall out with the officials who exploit them without shame. The secret societies gather together the malcontents. It seems as if they were organizing the political revolution which the adversaries of the dynasty never cease to meditate.

The common belief gives the question as to the cause of calamities this form: What, then, is coming to pass which angers the invisible power? The answer is not slow in coming: There are the Christians, who aforetime were not; assuredly it is they who hold back the rain from falling. Heaven is minded to punish the government and the people who tolerate them. This impression once fixed in men's minds it accomplishes certain ravages. One has recourse to all the common practices to obtain the rain. Solemn processions are held in honor of heaven and of the father of the walls and ditches. Sticks of incense are burned

before them. The paper bird, omen of rain, is carried about. The shapeless dwarf, also of paper, that symbolizes drought, is drowned. Frogs are buried. Fasts are prescribed. The science of the doctors of divination and geomancy is exhausted. And as the dragon of heaven continues deaf to all incarnations, it is naturally inferred that magic arts are opposing themselves to the good effects of holy rites, or that some crime of the people keeps back the beneficent floods from descending. And there is wrath against those people that are laying a spell against their countrymen, those people whose religion, at all events, displeases the ancestors. A moment comes when this wrath, at the first signal, will burst forth in the cry: "Death to the Christians!" It is exactly the same train of ideas which, in the Middle Ages, in time of plague or famine, hurled the masses into a bloodthirsty frenzy by the cry of: "Death to the Jews!"

### THE LEPERS OF CENTRAL INDIA.\*

BY REV. NORMAN RUSSELL, CANADIAN PRESBYTERIAN MISSION.

Bent, decrepit, and diseased, with haggard, pain-worn faces, and clothed in miserable rags, some crawling on hands and knees, some staggering along on crutches which they are hardly able to hold, lepers are to be seen on every crowded thoroughfare, at the gates of the temples, or on the market-place of all our larger cities in Central India.

One has to conquer repulsion even to stop and talk with them, for they are still more forbidding at nearer sight. The black, glazed stumps from which the toes have been rotted away, the maimed hands in all stages of decay, some with the first joints gone, some without fingers at all, and worse, the festering sores, bound with dirty rags, the scarred, decayed faces and blinded eyes—oh, how the weight of human suffering and human misery presses upon one's soul as he realizes the terrible condition of the lepers!

With their fatalistic ideas and the doctrine of transmigration, the Hindus regard the lepers as suffering the just result of their sin, either in this life or in some previous existence, and so no hand is outstretched to help them. There as elsewhere they are outcasts, wandering beggars, without friend or shelter. At times they are employed as watchmen over the fruit in the fields, but for the most part their disease forbids all manual labor and they are thrown on the cold charity of unfeeling India.

In the city of Ujjain (Central India), where they congregate in large numbers on account of its being a holy city, their haunts are the shallow alcoves by the river, through whose unprotected openings the damp mist pours in during the rainy season, and on whose inhospitable floors, with nothing to cover them but their thin cotton rags, they have to spend the long nights in the cold season. Even this miserable shelter is at times denied them, and out on the bare stones, or pressed up under the eaves against the wall, their fever-burned bodies seek some slight protection from the cold and rain. Perhaps there is none of the world's open sores more saddening or more typical of human misery than the lepers, especially in the ragged, dirty, poverty-stricken condition in which India's people have left them. Is it any wonder, then, that men have felt the sight of them haunt their dreams for days; that human nature turns

\* Condensed from *Without the Camp*.

from them in disgust; and that people have been known even to suggest that they should be committed to some lethal chamber and their miseries ended forever?

Like the peoples of the East, science and medical skill have abandoned the problem of leprosy to the incurable and impossible, and no hand is stretched out to save them but that of Christ. He, tho a Jew with all of the Jew's horror of the ceremoniously unclean, did not hesitate to put forth His hand and touch them to heal. And so it is to-day; the only heart that beats in sympathy with the leper is that of the follower of Christ. We may not be able to cure them, but we can lighten their sufferings, make life brighter, and bring them hope and joy for the life to come. We can gather them into homes and surround them with the Christ-life; we can segregate and save their children; we can do with them as Christ did, and thus only shall the leper problem be solved.

And what the lepers want is Jesus Christ and the Christ treatment—something of love and kindness, some one to care for them and bring them relief. There seems a peculiar hunger on the part of these poor souls for the Christ message, and a readiness to receive it, that is almost phenomenal. In two stations of the Mission to Lepers something has been done for them in giving food and clothing and a knowledge of God.

I remember well when the first applicants from among them were received for baptism. I was one of those who had the privilege of examining them. Strong and clear were their testimonies and unfaltering their faith in the Christ whose followers were the only ones who had ever reached out to them the hand of love. The persistency with which these converts, dull-witted on account of their disease, pored over their letters till they learned to read, their regularity at church service, their reverence for their Bibles, which they would wrap up so carefully in what little cloth they had to spare, their desire to proclaim the message and have others share in their joy, were sure signs that labor had not been spent on them in vain.

As yet, however, we have no hospital in Central India into which these poor sufferers can be gathered, nor is there any near enough to be of use even if it had room for the many who require help and shelter in our midst. There are in Central India probably five thousand lepers without a single place of refuge; they are still using the alcoves or sleeping out on the stones.

The plan of the "Mission to Lepers"\* seeks to help these unfortunates by segregating these people and their children. Nothing could be more ideal for the purpose than the neat and inexpensive leper hospitals erected in many parts of India by this mission. Here they are fed and clothed, cared for, and instructed in the Gospel. Many and blessed are the touching incidents told in the history of these homes, of the souls brought to Christ, their earnestness and faithfulness. For instance, in one of these the story was lately told of how, when the agent of the Bible Society was visiting the asylum, the poor lepers went without food for a whole day that they might be able to give him something to spread the Gospel among their less fortunate countrymen.

\*The "Mission to Lepers in India and the East" is the only agency devoting its whole energy to work among lepers. It is now at work at sixty-two stations in India, China, Japan, Burma, Ceylon, and Sumatra.

It works in connection with twenty-two different Protestant missionary societies, among them seven American societies, the American Baptist Missionary Union, the American Board of Foreign Missions, the American Mennonite Mission, the American Methodist Episcopal, American Presbyterian, American United Presbyterian, and the German Evangelical Missionary Society of the United States; also one Canadian Society, the Canadian Baptist Mission. On its Advisory Committee for North America are the names of the Bishop of New York, Bishop McVicker, R.I., Robert E. Speer, Esq., Bishop Thoburn, Rev. Dr. Mabie, Rev. Dr. Barrows, Rev. Dr. Moorehead, Rev. Dr. Funkhouser, and other prominent men from all denominations. Information about the work of the mission will be gladly given, or contributions received, by Miss Lila Watt, B.A., deputation secretary, Guelph, Ontario, Canada.

## EDITORIALS.

## Hebrew Messianic Conference.

At Boston, Mass., there was held from Tuesday to Friday a Hebrew Christian Messianic Conference. It was called together by Dr. E. S. Niles, a dentist of that city, who for 13 years has been carrying on, at his own expense, a mission among the Boston Jews at the cost of tens of thousands of dollars. In order to reach these people he has in a sense become a Jew, studying the Hebrew tongue, making himself a sort of Rabbi among them by his familiarity with their customs, and seeking to get the Hebrew points of view in the study of the Tabernacle and its ritual, and of Old Testament scripture history and prophecy. He has also had made large oil paintings of the Tabernacle and its various furniture, the priests and their attire, etc., which were a feature of the conference, as also were his luminous explanatory lectures. The main topic considered was The Hebrew Christian and the Law of Moses—as to how far the Christian Jew may still adhere to the customs, laws, feasts, and fasts of his people.

Some of these addresses were very remarkable and should have permanent form. It is invidious to select any where all were so excellent. But we felt particularly the power of the addresses on the Sabbath Observance, The Royal Lawgiver, by Dr. Alex. Mackenzie; The History of Jewish Missions, by Rev. Louis Meyer; Zionism, by Dr. Steiner, who was present at two of the Basel conferences and knows the leaders of the movement, and by Dr. Niles' lectures on the Typology of the Tabernacle. The editor-in-chief of this REVIEW presided at the conference, the subordinate topics of which were:

- I. His Royal Lawgiver, the Messiah.
- II. His National Festivals.

- III. The Sabbath.
- IV. Circumcision.
- V. The Synagog.
- VI. The Old Testament Scriptures.
- VII. The Law and Ritual Fulfilled in Christ.
- VIII. Sanitary and Dietetic Laws.
- IX. Criminal and Ceremonial Law.
- X. Domestic and Personal Regulations.
- XI. His Jewish Fellow Countrymen.
- XII. Gentile Observance of Mosaic Law.
- XIII. "Zionism."

## Bristol Missionary Conference.

A missionary conference was held in Bristol, England, from March 11-13, when laborers from China, India, Lower Siam, Central Africa, and missionaries from Europe, Algeria, Demerara, and Australia were present. Mr. Fred. S. Arnot, Dr. Maclean, of Bath, and other prominent missionary workers were present and took part. Prayer was, as might be expected in Bethesda Chapel and among Bristol brethren, the most prominent and dominant feature. A brief report of 36 pages has reached us, full of inspiring sentiments and encouraging intelligence.

Mrs. Pownall put the needs of China in a very clear light when she said that if the heathen population were to pass by in procession it would take 17 years, day and night; but the *Christian* population could go by in 3 days. Before the outbreak there were 2,800 missionaries in China, counting the women, to meet the needs of one-third of the world's population. Mr. Cardwell Hill said that every minute in India twenty pass into a Christless grave.

Mr. Bennet spoke most helpfully on God's *sending* forth of laborers, and the conditions of readiness to be sent, and the privilege of being sent of the Lord, and the blessedness of the presence of the Sender.

Mr. Maynard illustrated the needs of India, where 2,000 mis-



sionaries would have an average of 155,000 souls to care for, were the population apportioned equally among them. He gave most encouraging accounts of the converts in the 30 Christian villages of the Tinnevely district.

Mr. Broadbent gave an account of the continent of Europe—of a very extensive work of the Spirit in Germany; described Austria as the most Romish country in Europe; said that in Hungary there is great liberty, and Rumania and Bulgaria are open, but these fields are much neglected, as also Bucharest. In Russia wonderful openings are found, especially among the Tartars. The New Testament has found entrance to Mecca in a remarkable way, originally by those who found they could *sell* it there to advantage.

#### The French in the New Hebrides.

For some time there have been numerous rumors to the effect that France was to annex the New Hebrides. Missionaries there dread this, and the effect that it would have on the islands and the mission work there. Certainly the effect of French occupation in other islands has been anything but helpful to the progress of Christianity there.

France has been making "claims" on the ground that French settlers own much of the land in the New Hebrides. By the offer of firearms and firewater to the natives, the savage and ignorant chiefs have been induced to put their marks on papers consenting to part with their titles to land. The "French New Hebrides Company" has been thus acquiring land on the shores of Epi, until now their "claims" include nearly the whole west coast of this large island. This area extends inland three miles and contains villages

that have had no dealings whatever with the French company. That these claims are false is proven by the investigations of Rev. R. M. Fraser, who resides on the island. The agreement between England and France excludes interference in land disputes, so that England allows Frenchmen to bully the natives with impunity.

In December, 1899, the French came in force and burned down the village of Yemin on land which they claimed. Later a large number of the natives gathered at Yemin to rebuild the village and mission school. The natives are largely Christians, so that they are peaceable and unwilling to retaliate. Again the French burned down the village in spite of pleas and protests. Again it was rebuilt, and a third time destroyed. The English missionary then purchased land from a native to rebuild the schoolhouses upon it. The French burned it down, and as yet nothing has been done to protect native or even British interests. The French dare not act in this high-handed manner on islands wholly heathen, because the natives would massacre the settlers, but they go to islands pacified by the missionaries. What wonder that French control is held in abhorrence! \*

#### The Famine in China.

Already the Chinese are reaping the harvest of their misdeeds in the lack of harvests from their lands. They accused the foreigners of having been the cause of drought, and laid down their farming implements to drive the hated "devils" out. They failed in that, but succeeded in having their country laid waste, and now in their distress appeal to Christians for help, and help is given generously.

Christians in America and England desire not the death of their enemies, but that they may have blessing, both in the life that now is and that which is to come. The distress in Shansi Province is great, and we will gladly forward sums of money to relieve it. Such Christian benevolence may help to pave the way for Gospel triumphs. \*

#### Apollyon as a Guide to Paradise.

It used to be said that Coleridge had a peculiar way of promoting Christianity. A man might call himself a Deist or Atheist, or what not, but Coleridge would prove to him that what he really meant was, that he was a Christian.

This seems to be the style of missions which is in favor in various quarters. The objectors to actual missions are often, on their own reckoning, the best of Christians. They object to missions only because they maintain that all religions really mean about the same thing, and that there is little difference between Mohammedanism, Brahmanism, Buddhism, Fetishism and Christianity. They call them all manifestations of the spiritual principle in man, and therefore hold that they must be good. According to this, all fevers, consumptions, tumors, and cancers are manifestations of the living principle in man, and therefore must be good, and any serious attempt to heal them is an interference with the sacredness of life.

This easy and comfortable way of viewing things, which spares the feelings—and the pocket—so much strain, is by no means confined to foreign missions. It is equally vigorous as applied to home. There are professed organs of Christianity which, if a man of repute will send them an article steeped in unbelief, but observing certain proprieties of speech, will make haste to bring it out.

We notice, in such an eminent and orthodox sheet, a paper by an eminent—if not orthodox—man, addressed to the worthy purpose of opposing pessimism. The distinguished author reasons in this cheering way: The sole occupation, from all eternity, of the great Source of the universe—He or It, as you please—has been, is, and will be, to pour out an infinity of bubbles. Each of you are one of these. You are here to-day and gone to-morrow. Well, what of that? Can not the Power that poured you out pour out an endless succession of bubbles bigger and brighter than you? What difference does your existence or non-existence make to Him—or It? Comfort yourself with this sweet thought of your absolute unmeaningness. Nay, if you try hard, perhaps the next bubble will be all the handsomer for it, and so on forever, until at last bubbles will be poured out of a size and brilliancy now inconceivable. Courage, therefore! Put away your antiquated old Gospel, and let us join in the glorious chorus of Epicureans who have been since the world began!

Verily, shares in the "Celestial Railroad Company, Apollyon Chief Engineer," are not depreciating yet. We may well say, with a pious old lady, whose learning was not equal to her good intentions: "Well, if we are not making rapid progress toward becoming as good as Christ, at least I hope we shall soon be as good as anti-Christ." †

#### A Blacksmith Preacher.

The York Street Baptist Mission, Manchester, England, has as its pastor a blacksmith who worked at the forge week days and preached Sundays. Rev. Dr. Alex. MacLaren says he wishes there were a thousand more men like Mr. Jami-

son, who, because he was identified with the working class, could the more easily get at them.

Like Dr. MacLaren, we rejoice whenever any man, moved by love of the truth and of souls, without forsaking loom or anvil, plow or awl, does what Paul did: follows his trade while he preaches the Word. There is a manifest disadvantage under which any man labors, especially in his intercourse with common breadwinners, when they are able to fling at the preacher that taunt so hard to repel, that he is preaching eloquently because he is paid liberally. We do not admit the taunt to be just, but there is no doubt that the difficulty is a serious one, especially when the salaries paid preachers are so out of all proportion to the wages of even the skilled workman.

With all our boasted progress, may it not be a question whether the pastors of a century ago, who with small stipends were themselves often farmers who eked out a subsistence by the labor of their hands, were not more successful as soul-winners. Perhaps the decreased attendance of the working classes in the churches may have something to do with this loss of conscious contact and fellowship between the minister and the common people.

Dr. MacLaren never says anything that is not worth hearing, and the utterances of his later life seem to us more and more mellow with the ripe wisdom of the true sage and seer.

#### John Williams' Watch.

When John Williams visited Chester, England, and was raising money for a ship for his South Sea mission, a great meeting was held in the old Queen Street chapel. Not only money, but rings and jewels and purses were put into the plate when the collection was

made, and one man put his watch, with the chain and seal attached to it, at the disposal of the missionary pleader for his work. After the service a sort of auction was proposed by a deacon of the church for the sale of these gifts, and finally the watch was put up for a bid. Mr. Williams himself, simply to start the bids, offered five guineas; as no one followed, the watch became his, tho the price was a small part of its value. That watch was hanging up in his cabin when he met his tragic death at Eromanga, and with other of his possessions was handed to his widow by Captain Morgan, and on his son's twenty-first birthday became his property. Years after that, Dr. Reynolds of Cheshunt College happened to see that watch and immediately recognized it as the exact facsimile of another, of a very rare pattern, which he had recently given to his own nephew. This led Mr. Williams to tell the story of how his father and then he himself came into the possession of that watch. Dr. Reynolds then said that his grandfather, a Mr. Fletcher, was a jeweler and watchmaker in Chester at the time of Mr. Williams' visit. He had given his grandson, Dr. Reynolds, a similar watch on his coming of age, which he in turn had passed on to his nephew. And he added, "My grandfather was a man of generous impulses, and deeply interested in missions; and I can readily see that under the influence of your father's address he would be very likely to do just that thing—give his own watch in to the collection."

#### A Correction.

By a typographical error, Dr. T. B. Wood, for many years a missionary in South America, was said to be from South Africa (June number, page 450). As the subject of his article was South America, the error was obvious.

## RECENT BOOKS ON MISSIONS AND MISSION LANDS.

**ARABIA, THE CRADLE OF ISLAM.** By Rev. S. M. Zwemer, F.R.G.S. Maps. Illustrated. 8vo., 450 pp. \$2.00. Fleming H. Revell Co., New York.

This is the most complete and satisfactory discussion of the Mohammedan problem we have yet seen. Mr. Zwemer is a student and a scholar. He has made himself thoroughly at home with his theme, and he has given a decade of years on the field to the gathering of the facts and the forming of the conclusions herein given to the public. The illustrations are of a rare quality, and the book as a literary production is entitled to a high rank. It is, every way, of exceptional value.

**PROTECTION OF NATIVE RACES AGAINST INTOXICANTS AND OPIUM.** By Dr. and Mrs. Wilbur F. Crafts and Misses Mary and Margaret W. Leitch. 12mo, 288 pp. Illustrated with portraits and maps. Cloth, 75c.; paper, 35c. F. H. Revell Co., Chicago, New York, and Toronto.

This book originated in a supplemental meeting at the Ecumenical Conference of Missions last spring, at which Drs. John G. Paton, Harford Battersby, Henry Grattan Guinness, two of the editors, and others made addresses. To these are added the address of Dr. Cuyler in the conference itself, and a hundred letters from the chief mission fields—Africa, Turkey, India, China, Japan, and the islands of the sea, all showing conclusively that the traffics in opium and intoxicants are the great hindrance to missions and *are everywhere increasing*.

Great Britain, in the name of conscience and commerce, forbids her merchants to sell firearms, opium, and intoxicants to natives, and this should be the action taken by all civilized nations.

The book deals at length with the liquor question in mission fields in Alaska, Hawaii, and the Philippines, including a discussion of the

canteen controversy, and a study of the British experiments in army abstinence.

We trust that this book will be read thoughtfully and prayerfully, and that Christians everywhere will, by letters, telegrams, and petitions to Senators and Congressmen, endeavor to bring about legislation to provide complete protection for all native races against firearms, opium, and intoxicants.

**THE SIGN OF THE CROSS IN MADAGASCAR.** By J. J. K. Fletcher. Illustrated. 12mo, 309 pp. \$1.25. Fleming H. Revell & Co.

Probably no land has had a more thrilling missionary history than Madagascar. The story of early efforts to evangelize the people, of the reception of the Gospel, the bloody persecutions which followed, and the subsequent conversion of the king and queen, is one of unusual dramatic interest. Mr. Fletcher has seized upon this fact to make this island the scene of a historic novel, in which the heroine is a Christian convert from heathenism who undergoes much persecution for the sake of conscience. The author has not drawn on his imagination over-much, but has made the island, the people, and their history a matter of careful study, so that his statements are reliable and give us an excellent insight into the character and customs of the people, and the temptations and trials of the early Christians. It is a book especially suitable for young people's societies and Sunday-school libraries.

**NEWFOUNDLAND IN 1900.** By Rev. M. Harvey, LL.D., F.R.S.C. Illustrated with maps and half-tone engravings. 8vo. 189 pp. The South Publishing Company, 195 Fulton Street, New York.

Newfoundland is an island with an area of 42,000 square miles. The coast is rock-bound, and had been termed the "American Norway."

The interior is diversified by hills, mountains, plains, forests, rivers and lakes, with good agricultural lands, as yet little tilled.

The population of the colony was 210,000 at the date of the last census, ten years ago. The inhabitants are chiefly engaged in cod, lobster, and seal fisheries, the annual revenue from all of which is \$7,000,000. The population is almost exclusively confined to the coast, owing to the inaccessibility of the interior for lack of roads.

The book is beautifully illustrated, and gives much interesting information. Its aim is to acquaint people with the island, that they may be led to visit it for trade, travel, or residence. \*

**KIMBUNDU HYMNS.** Catechism, Psalms, Responsive Services, etc. Compiled and arranged by Herbert C. Withey, with an introductory note by Bishop Hartzell. Published by Eaton & Mains, New York.

Mr. Withey's article on the Kimbundu language in our April number of the REVIEW will attract attention of specialists, and this book marks an epoch in the development of Christian missions in West Central Africa. Mr. Herbert C. Withey went to Angola with Bishop William Taylor, of the Methodist Episcopal Church. The British and Foreign Bible Society has recently published his translation of the Gospel of St. Matthew into the Kimbundu language. \*\*

**THE MARVELOUS PROVIDENCE OF GOD IN THE SIEGE OF PEKING.** Rev. Courtney H. Fenn. Booklet. 5 cents. Presbyterian Board of Foreign Missions, New York.

This is one of the most thrilling and satisfactory accounts we have seen of the experiences of the missionaries in the siege of Peking. It is also one of the most Christian. There is no exaggerated and extreme view of God's providence, but a clear, honest presentation of the facts of the siege by a man who was there and who recognizes God's hand in many marvelous events connected with the experiences of

the legations, the missionaries, and the native Christians. We do not see how those who read this account can honestly take any other view of the case than that God in His Providence delivered His people for whom prayer was made day and night. \*

Vol. III. of Eugene Stock's notable "History of the Church Missionary Society" completes one of the most colossal undertakings of its sort in the century now closed. The chronological tables and Index alone cover 94 pages of fine print, and give some conception of the work expended on these, in all, over 2,000 pages, embracing over 1,000,000 words. But, apart from the patient historical research evidenced, nothing impresses the reader so deeply as the gracious tone, and spirit which pervade these volumes. While there is the most loyal allegiance to the truth and to a pure Gospel, and a most evangelical temper displayed, a beautiful charity lends its aroma to the whole book. Thus far, we have seen not a line that we could wish erased.

"One of China's Scholars," (price \$1.00 per copy, postpaid), and "Martyred Missionaries," (price \$1.50), already noticed in these columns, may be obtained from the Fleming H. Revell Co., New York, or from the China Inland Mission, Toronto, Canada.

"Missionary Travels and Researches in South Africa," by David Livingstone, is republished with valuable notes by Mr. Fred. S. Arnot, so well known in connection with Garenganze work. The book is issued by John Murray, London, and is well illustrated. The notes have added much to a book which was already one of the classics of missions.

## GENERAL MISSIONARY INTELLIGENCE.

## AMERICA.

**American-** There are about  
**Bohemian** 335,000 immigrants  
**Protestants.** from Bohemia in  
the United States.

The Presbyterians began work among them, organizing the first churches in 1877. They have now 23 churches, 1,684 communicants, and 2,220 in Sunday-schools. The Reformed Church has 2 churches, the Methodists 9, and the Baptists 1. The first Congregational missionary to the Bohemians began work in Cleveland in 1882. There are now 16 Congregational churches, with a membership of 850 and yearly additions by profession of more than 11 per cent. and missionary contributions of \$1,243, and 22 Sunday-schools with an average membership of more than 100. Eight Bohemian students are in Oberlin in preparation for the ministry, and 1 Bohemian church in Cleveland has given 20 of its members for missionary work. The membership of Protestant Bohemian-speaking churches in the United States is probably about 4,000, and tried by the standard of gifts for church support and mission extension its quality is notably good.

**The "Shut-in Society."** In 1877, one invalid sent a letter to another of whom she heard. A lively correspondence, which later included others, was the result, until in 1884 there were enough people interested to form the Shut-In Society. Soon thereafter a little magazine was started, the *Open Window*, for those whom the Lord hath shut in. To-day the society has 1,300 invalid members and half as many associates. This society does not aim to give material relief, but seeks only to carry good cheer and

spiritual comfort. But through certain committees wheel-chairs and invalid lifters are furnished, postage and materials for fancy work are distributed, and individual members do much for those in whom they become interested. But the chief work of the society is to write letters, send reading-matter, and, where possible, visit those who are shut in.

**Jubilee** The Diamond Ju-  
**Congregational** bilee of the Con-  
**Home Missions.** gregational Home  
Missionary So-  
ciety was spirited, informing, en-  
couraging, and prophetic. It is well  
to note that Boston, which is de-  
scribed as "a state of mind and  
not a locality," has to concede that  
the "idea" of this evangelical force  
did not originate in Boston. Dr.  
Clarke, the senior secretary, said :

In Andover the idea had its birth; in Boston its infancy was matured; in Boston also its constitution was framed. The young child was carried to New York for adoption and christening, and it returns to Boston in its green old age to receive here, where it was really born, the loving salutation of its relatives and friends.

Its first fruits, in 1826, were \$18,000. It has received and spent \$20,000,000 for home missions, and "pushed the Pilgrim faith and policy from Plymouth Rock to the Golden Gate." It has planted 6,000 church organizations. It is claimed that it is the mother of four-fifths of the Congregational churches in this land. It stands to-day girded with a missionary force of 1863 laborers on its pay-roll, in 46 states and territories. It is not any wonder that Tremont Temple in mid-May was the scene of great enthusiasm on the 75th anniversary of a society with such a record behind it and such a new commission on its hand; or that Doctors J. B.

Clark, Michael Burnham, Charles R. Brown, A. Z. Conrad, Lyman Abbott, C. L. Thompson, A. H. Plumb, and others, made that famous auditorium resound with eloquent addresses, and that General Howard should be reminded that the society is confronted today by new and strange perils, vastly more complicated and perplexing than those of the past. These problems and perils through which they must in many cases "tunnel their way" are common to all the evangelical churches of the country. If it is in order for this periodical to pronounce a benediction on this celebration after reviewing it as whole, we have no hesitancy in wishing it God-speed for mightier achievement before reaching its centennial. \*\*

**A Notable Missionary Campaign.** An extensive tour deserving this designation has recently been carried

through by Dr. and Mrs. Howard Taylor, of the China Inland Mission. Both are well known in missionary circles throughout the world. Dr. Taylor is a son of Dr. J. Hudson Taylor, and is distinguished both for marked scholarly attainments in British medical colleges and hospitals, and for his work as a missionary physician in inland China. Mrs. Taylor (*née* Geraldine Guinness) is a member of the London family that has so distinguished itself in missionary training, authorship, and active service on the field. Dr. and Mrs. Taylor were in the United States a year ago to attend the sessions of the Ecumenical Conference. At that time arrangements were made with them to return to America from England last fall in order to travel for a few months among the colleges under the auspices of the Student Volunteer Movement. In accordance with this plan they

began work last November, continuing with some interruptions, until April. The effects of this work, infusing permanent missionary enthusiasm, counseling in the formation of life-purposes, and giving new spiritual inspiration to hundreds of students, can scarcely be overestimated. In 4 months, between November and April, Dr. Taylor visited 77 different institutions of learning, including 40 medical schools, 10 theological seminaries, 21 universities and colleges, and 6 dental, technical, and other schools. Mrs. Taylor's work in November and December was among the women's colleges of the Eastern states. In January and February Dr. and Mrs. Taylor were traveling together on Canadian and Western tours. In all, Mrs. Taylor visited nearly as many institutions as did her husband, these including colleges, medical schools, nurses' training-schools, and a number of private schools.

**A Fitting Celebration.** The descendants of John Eliot, the translator of the Bible into the language of the Massachusetts Indians, have arranged for a celebration to take place on July 3d next, at South Natick, near Boston, in honor of the 250th anniversary of the founding there of Eliot's village of "Praying Indians." There will be an exhibition of relics, portraits, books, and manuscripts. The Bible House Library contains a copy of Eliot's Indian Bible, which no one now alive can read.

**Christian and Missionary Alliance.** This society, of which Rev. A. B. Simpson is the originator and head, has work in India and Tibet, in North, Central, and South China, in Japan, the Kongo Free State, and Western Sudan, in North Ara-

bia, Palestine, South America, and the Philippines. If \$147,677 contributed for famine relief in India is included, the income last year was \$264,232. Seventeen new workers were sent out in 1900, the additions to the churches were 706, making a total of 2,440 members.

**Methodist Deaconesses.** Our Methodist Episcopal brethren have evidently found a place for the functions of the deaconess, and they are practical believers in the utility of this office. They have 1,161 of these workers in the Church, 561 licensed and 600 probationers. They have 80 different deaconess institutions scattered from Boston to San Francisco, 16 of which are hospitals, which hold property valued at \$2,000,000, and received during 1900 an income exceeding \$100,000.

**A "Good Indian" Deceased.** He bore the name Good Thunder, back in the sixties was warden of the mission at Birch Coulee, on the Upper Minnesota, and only a few weeks since departed to his eternal rest. He was the first Sioux baptized and confirmed by Bishop Whipple, who speaks of him as "one of the truest men I have ever known. When I first met him, 41 years ago, he was a wild man, a warrior, and passionately devoted to his people. I can even now see his upturned face as, sitting beside Wabasha and Taopi on the bank of the Minnesota River, he heard for the first time the story of the love of God in the coming of His Son, Jesus Christ. His thoughtful mind was so impressed that he came to me the next day with his little daughter, beautiful as a forest flower, and said: 'Will the Great Spirit's messenger take my child to his home and make her like a good white woman? She must not grow

up a wild woman.' In that awful drama of blood, the Sioux massacre of 1862, Good Thunder, at the risk of life, befriended the white captives, and was one of the chief instruments in rescuing them from death. General Sibley, who shared my admiration and affection for him, appreciated his fidelity so deeply that he gave him a certificate testifying to his heroism, and made him a chief of scouts."

**In Quest of Eskimo.** Archdeacon Loft-house, of Moosonee, is just now at home, resting after a journey of almost unparalleled length and hardship. He started last February, having obtained permission to join a government exploring party, from Edmonton, in Calgary; thence on snowshoes to Fort Resolution and across Great Slave Lake. Here the party left behind them the last post of the Hudson Bay Company, and struck into the great "Barren Lands," as they are called, making for Chesterfield Inlet. This opening to Hudson Bay was reached on July 31st. As there was no chance of a canoe at that lonely spot, Mr. Loft-house, having journeyed 3,000 miles, and being then only 550 miles north of his own station, Churchill, had to go all the way back again. The object of his journey was to come in contact with the Indians and Eskimo of those out-of-the-way parts of the dominion. He found out where most of them are to be met with and the best way of reaching them, and had opportunities of preaching the Gospel to many who have never heard of the Savior before. Near the Thelon River, at the most northerly point reached, some Eskimo came off in a *kayak* (skin boat), and Mr. Loft-house recognized two of them. "For a minute or two," he says, "they looked at us in surprise, then one shouted out '*Ikseareak*'



(minister), and at once there was a race back to camp to carry the joyful news," One of the Eskimo, "Cheese-cloth," and his family, had been baptized at Churchill five years ago. There were 35 Eskimo in all, and the archdeacon was pleased to find there, some 800 miles from the nearest mission station, a "little church in the wilderness," living as Christians far removed from any teacher.—*C. M. S. Gleaner.*

**Canadian Women Celebrate.** A few weeks since the women of the Presbyterian Church of Canada assembled to honor the quarter-centennial of the founding of their missionary society. The report was especially gratifying, showing that from small beginnings it has grown till it now numbers 27 presbyterial societies, 660 auxiliaries, 315 mission bands, with a total membership of 10,534 in the auxiliaries and 7,265 in the mission bands. The contributions last year amounted to over \$45,000.

**"The Neglected Continent."** The population of South America is estimated at 38,000,000. There are 21,800 schools, with 1,290,000 scholars, and 131 institutes of higher learning. There are 35 missionary societies at work throughout the continent, which employ 255 ordained missionaries, 199 laymen, and 100 women other than missionaries' wives. There are about 650 native helpers. In all this vast mission field there are only 6 medical missionaries. There are 170 mission schools with about 1200 students in attendance, and 14 institutes of higher learning, with 900 students in attendance. The Gospel work among the incoming European Catholics and their children is peculiarly encouraging.

## EUROPE.

**C. M. S. Medical Missions.** The medical arm of the work of this great organization is steadily developing, the income last year rising from \$53,000 to \$87,390. A medical training-home has been established at Bermondsey at a cost of nearly \$12,000.

**Protestantism in France.** A well-known French pastor, R. Saillens, recently in London, has been giving his views upon the present situation in France. He says that there is an unmistakable revival of church-going and external Catholicism in France just now, and that this is due, not to any serious belief in the Catholic creed, but to the sheer despair which has seized many parents in view of the results upon their children of a Godless education. The average Frenchman confounds Christianity with Romanism, and he has been taught from infancy that Protestantism is synonymous with rationalism and the negation of Christianity. He sees that the negation of Christianity has produced disastrous results upon morals, and to save these he imagines he must do homage to Catholicism, and invite the priest to exercise his functions. There is in France at present a fruitful soil for the truth, if only the sowers could be confederated. Single-handed work is too slow; a combined movement is needed.

**The Cost of Moravian Missions.** Agreeably to a resolution adopted by the General Synod of 1899, the Mission Board has published a statement of the estimated sum required for the prosecution of the foreign missions of the Church during the year 1901. The total amount, which, according to the estimate, will be required is \$273,160. Of this amount

about \$170,647 are needed for the various mission provinces, and about \$102,513 to defray the following expenses: The education and preparation of candidates for mission service; pensions for disabled and superannuated missionaries; the care and education of the children of missionaries; the salaries of the members of the mission board and of agents, and extraordinary expenses. From various missions about \$67,172 are expected to be received; from invested funds and the Morton legacy, \$57,263. The amount to be contributed by the Church and friends of these missions will, therefore, be about \$148,725.

**The Church of the Waldenses.** The Waldensian Church in Italy makes steady progress. A map indicating its stations shows that the whole country is being dotted over with congregations and places of preaching. Besides the mother church in the valleys with its 15 parishes, and those of Pinerolo and Torino, there are 48 ordained pastors, 8 evangelists, 11 teacher evangelists, 65 teachers, and 12 colporteurs at work. In the Church there is a membership of 5,810. The regular hearers are 8,250, and occasional hearers 79,665; 4,083 pupils are in the Sabbath-schools, and there are 3,387 day and evening pupils. At the head of the work stands "The Board of Evangelization," of which Dr. Matteo Prochet, well known in this country, is president.

**The Italian Evangelical Church.** In spite of many difficulties and much opposition, the Italian Evangelical Church has had encouraging proofs of Divine blessing in the course of last year, affording no small promise for the increasing extension of God's kingdom in Italy. New

fields of evangelization have opened, and 4 new churches constituted. At its assembly in 1895 this body numbered 29 churches, since adding 7 churches; the number of communicants being 1,831, with 500 catechumens — nearly 2,400 members in all. From the Alps to Sicily opportunities are presenting themselves which inspire a forward movement and confidence.

**Spain in Religious Ferment.** The Madrid correspondent of the *New York Evening Post* writes of the growth of anti-clericalism in Spain, of the rising of public opinion there against the orders of 31,000 friars and 28,549 nuns, of the hostility of the hierarchy to recent intimations of the Liberal ministry that the Church will be expected hereafter to bear its share of the burden of taxation, and of the ministry's recent proclamation that conservative decrees relative to limitation of free speech within the realm will be abrogated. In Spain as in France much depends upon the attitude of the pope toward the parties to this controversy.

#### ASIA.

**The Growth of Islam.** In an article which appeared recently in one of the home magazines on the growth of Islam during the past century, a striking statement was made with regard to the cause of that growth. The reasons usually given for the spread of this religion in early times by no means account adequately for modern results. Making due allowance for its appeal to the sensual nature of its believers through its polygamous teachings—a factor whose power may be gauged by its successful use by the Mormons—and setting aside the results of conquest by the sword, since Mohammedan aggression is now comparatively peaceful, we have yet to find

a sufficient reason for its remarkable spread during the last hundred years. The reason, we agree, is found in the democracy which characterizes the religion of Mohammed. Every man who becomes his follower is considered just as good as any other man in the fraternity of that faith. Such an appeal to men's innate sense of, or desire for, equality is unquestionably a powerful incentive, and may well account for the multitude of converts it has helped to win in recent times in various countries, especially in Africa.—*Indian Witness*.

**Y. P. S. C. E.** How strange is the combination! About 20 Endeavorers meet every Monday in the school parlor at Tripoli, Syria. The meetings are conducted in the tongue of the Koran, but in the spirit of Paul. Every Saturday, with brooms and dust-pans, they shine up the chapel for Sunday, and put the care-taker's fee into their missionary treasury, for which they raised £5 last year.

**The Faults of Hindus.** In the *Baptist Missionary Review*, Madras, Mr. Thomsen says: "The faults in the Hindu character are: 1. Ultra-conservatism. The older we become the more conservative we grow. This is true of nations as well as individuals. Conservatism is not always bad, but ultra-conservatism is. When it becomes petrified and is deified, then nations and individuals suffer. Such is the case in India, where ultra-conservatism is called "mamul" (custom), and rules every individual with an iron rod. 2. Fatalism. The Hindus are a nation of Micawbers waiting for something to turn up. If the spirit of enterprise and endeavor were kindled here, as in

Japan, the Hindus might become the Yankees of the Orient. 3. Religiousness is always coupled with fatalism in this unfortunate land. If it is their fate to suffer and lose and starve, it is 'Swamy's daya' (God's will). The Hindus have not learned that faith is sanctified common sense, expecting God to do the rest after we have done all we can. From these three evils spring all the other defects in the Hindu's life. In fact, there are only two evils—custom and superstition. On these the whole system rests, and when these have been shattered a new India will be born."

**Better Traits of Hindus.** The same writer gives the following as the good traits of the Hindu character: 1. Industry. The villagers who form the bulk of the population, probably nine-tenths of all the people, earning their living on small farms are very hard working. They toil from early morn till late at night, and almost all their work is done without machinery, and so they must be very industrious if they would not starve. 2. Patience. I know of no more patient race on the face of the globe. They endure hardships without murmuring, especially if called upon to suffer by those who have authority over them. 3. Filial respect. The word of the elders is law. 4. Charity. By means of charity the people hope to get punyam, merit, and so all are charitable! There is, however, much genuine charity; hence poor-houses and orphanages are almost unknown in India—that is, among the natives. 5. Parental love. A proverb tells the people to give one-fourth of their income to their aged parents and another fourth to God; one-fourth may be used for the expenses of the family, and the last fourth is to be spent for the education of the children.

**Ingathering Among the Telugus** Rev. J. E. Clough, of the Baptist mission in northeast India, reports a large number of baptisms in December and January. He writes: "We sent out word to the mission workers within twelve miles of Ongole that we would be glad to see all who loved Jesus and baptize such on the 7th of December. Numbers came in, and on that day we baptized 345; on the 8th, 262; on the 16th, 385; on the 25th, at Podili, 63; on the 30th, at Ongole, 150—making in all over 1,200. On January 19 and 20 a large number of workers and converts came to Ongole. The candidates for baptism had been examined by the elders of their villages before they started for their homes. They were again examined by large committees of our leading brethren. At 3 o'clock in the afternoon of January 20 we repaired to our baptistery, and just as the sun set we baptized the last of 470 converts, all of whom were above 12 years of age."

**A Trial to Missionary Flesh.** Dr. A. S. Wilson, a missionary of the American Presbyterian Church at Kodoli, India, writes: "This famine has thrown us into personal contact with the people as never before, and we have tried to make the most of our opportunities and are hoping for great results. There is a side to this personal contact which I have not seen emphasized anywhere, but which is very real to us. Old missionaries say they never had to fight vermin as in this famine. When you come in from a distribution of clothing or grain, tired in body and spirit, but inclined to feel good at the thought of the suffering you have relieved, it is a little disquieting to find that your clothing is full of

fleas and bedbugs. But this is our daily experience, varied by occasionally finding what Bill Nye called 'restless little stowaways' in our hair. We have learned to control the first feeling of utter loathing which used to seize us on making these discoveries, and we try to be philosophical, but it is pretty tough on the children, who sometimes manage to get their share of the 'white man's burden.'"

**A Royal Nursing Father.** From Hon. John Barrett, late United States Minister to Siam, we

quote the following words:

"The King of Siam, who is one of the ablest monarchs in the world, not infrequently complimented the missionaries and showed himself much interested in their undertakings. He often subscribed money for the encouragement of their plans, or gave them land on which they could erect their buildings for schools and hospitals. He put no obstacles in their way, but, on the other hand, removed many that troubled them. His instructions to his officials throughout the length and breadth of the kingdom were to assist and co-operate with the missionaries in every way consistent with their position."

The King of Siam, who is the most humane and progressive monarch in the East, and through whose influence Siam has been brought to the most interesting transition period of its history, has always considered the American missionary as one of the most essential allies in the uplifting of Siam's people. Therefore he welcomes the missionaries, grants them all the liberty that could be desired in their work, and no little substantial encouragement. E. P. DUNLAP.

**From the Straits Settlements.** The *Bombay Guardian* says: "It is interesting to learn that the Perak government is so pleased with the school-work done by the Methodist

Episcopal mission at Taipeng that it has offered the mission a site on the Larut Hills, a \$5,000 grant, and a second \$5,000 is assured locally if these amounts can be covered and a Hill boarding-school started. It is proposed to associate a sanitarium where the missionaries can recruit their physical strength."

**First Mission to China.** In 1742 Conrad Lange left Herrnhut as the *first Protestant missionary to China*. His plan was to travel through Russia, installing his missionaries among the Kalnucks. The 3 missionaries were, however, arrested in St. Petersburg, accused of being spies, and were imprisoned; and altho an investigation proved the injustice of their arrest, they were not liberated until 1747. The learned Arved Gradin, who had been sent out by Count Zinzendorf to remove the misconceptions which existed in Russia regarding the Moravian Brethren, was unable to effect anything, and was also imprisoned for some time. In 1850 Dr. Gützlaff, missionary in China, who had been traveling in Europe endeavoring to awaken interest among Christians in behalf of China, visited Herrnhut. He desired the Moravians again to make an attempt to secure a foothold in that country and establish missions there. Two men, Pagell and Heyde, volunteered for his service. Having been refused permission to take the direct route by way of Russia, they went to England, thence to India and onward by Simla toward the lofty Himalayan region near the western confines of Tibet. In 1855 they endeavored to enter Chinese Mongolia; but the extreme jealousy of the government made it impracticable, as also two later attempts. Accordingly they located at Kyelang, in the province of Lahoul, and at Poo, in

Kunawar, establishing the present mission in that country; but the plan of carrying the Gospel to China was abandoned.

**Chinese Medical Practise.** Dr. Johnson, a well-known medical missionary, tells some curious and inter-

esting things about practise among the Chinese. "They are very trying patients, and make a strong demand on any doctor's Christian forbearance. To begin with, no Chinaman can be trusted to tell the truth about the history of his case; he simply will not follow directions, and if possible, he will upset the treatment by eating all sorts of outlandish things on the sly—such delicacies as green peanuts, pickled pig's stomach, decayed fish-roe, raw turnips, and Chinese pears, which are hard as a rock and about as nutritious as sawdust. The missionary doctors are occasionally called in by the wealthy classes, and generally charge a good round fee for such service. I was sent for last spring to prescribe for the mother of a rich magistrate, but was informed that I would have to feel her pulse by means of a silk-cord extending out from the bed-room. I went through the solemn farce and charged £20 'for style.' Subsequently I saw my patient face to face. The first task of a Chinese medical student upon entering the Imperial College at Shanghai is to learn the 300 'life spots' in the human body. A 'life spot' is supposed to be a place through which a needle may be passed without causing death. The Chinese believe firmly in demoniacal possession, and their doctors do a good deal of stabbing and prodding to make holes for the purpose of letting out the evil spirits that are causing the sickness. I was called to see one poor fellow who was dying of jaundice, and counted

over 80 punctures in his chest and arms. The Chinese practitioners had furnished the demon with plenty of exits, but he declined to depart. When a criminal is executed, the native doctors are nearly always on hand to secure sections of the body to use in compounding their medicines. A powder made of the thigh bones is believed to be a specific for the disease known as 'miner's anæmia,' which is caused by a parasite, and easily controlled by proper remedies."—*New Orleans Times-Democrat*.

**How A missionary Chinese Fight the Cold.** writes: "The houses of the wealthiest are colder than our

barns at home, and the wind has access through paper windows and under roof-tiles without much interference. Little braziers can scarcely be expected to heat a house which is practically all out-of-doors. Even the viceroy has nothing but an open brazier for artificial heat. He, like all the people, simply heaps on wadded cotton clothes, and keeps them on, I suppose, from the first cold snap until spring brings a change for the warmer. Then the clothes get their much-needed airing, and perhaps a semi-washing, before they are stored away for seven or eight months. In the north they have *Kangs* or beds of brick in which fires are lighted, but here the only method of heating is putting on more wadded garments. Sometimes you see people carrying little brass boxes with handles. These are hand or foot stoves, and each has a ball of coal-dust smoldering inside. The box has a lid and is very clean outside, so that not infrequently the whole thing is slipped up the sleeve and put inside the clothing. Women are very fond of withdrawing their hands,

and keeping them inside in cold weather. This leaves two big cotton-filled sleeves sticking out at the sides, and they are so heavy and thick that they stay at an angle of about 45 degrees. When the women walk, waddling along awkwardly on their tiny feet, these side-flaps waddle, too, and it is a sight to see. Generally, however, the women must have their hands out in walking, as it is the only way they can balance themselves. I have one of these foot-stoves under my feet as I write now, and it does its work well. My head and hands (all that is outside of my fur cassock) are all right, for the head is hard to freeze, and the hands seek refuge, Chinese fashion, up my sleeves, and I sit, as I study, hugging my elbows."

**A Steadfast Disciple.** Rev. J. E. Walker, of the Foochow mission, sends a copy of a recent letter addressed to him by evangelist Chang of the Shaowu station. The evangelist says:

After the disturbances of the 6th moon we had not thought that God would choose out from the heathen a good, true disciple. Such an one is the son of the head man, who lives next door to the teacher outside the east gate. His name is Li Mokcu; he is a literary man, well up in the classics, very filial to his father and mother, and, in fine, much above the ordinary. Two years ago, through teacher Gie, he came to read the Bible and other books, and wished to obey the teaching; but, alas, his father and mother, in their ignorance, had agreed with the whole tribe, 'If any of our tribe become Christians we will cut them off from the ancestral sacrifices and expel them from the tribe.' Hence at that time he did not dare to openly acknowledge his faith. But now he says that since the people have unreasonably troubled the church, and he sees how all in the church are overcoming evil with good and do not cherish resentment, his heart has been greatly moved and he plainly said to his mother, 'The Jesus way

is the heavenly way and is the true way of salvation; to not believe it will not do, and still more not to preach it will not do.' Hence since the beginning of the 10th moon as we have met for worship he also has come and has not missed once. We hope all will pray daily for him.

**Chinese Way** The Rev. Arthur of "Getting Smith gives this a Living." striking illustration of why Chinese dis-

like foreigners, in a recent article in *The Outlook*. It is both truthful and witty: "At the introduction of every Chinese railway there is a fatal fascination about the rails, which are about the height of a Chinese pillow, often a mere support for the back of the neck only. In the dim light of the night the engineer may see before his swift-speeding engine a long row of brown forms, each stretched across the track, with his head beyond the rails. On such occasions it has sometimes been necessary to run trains at 'dead slow' for miles together. In the early days of the line to the Tangshan coal-mines there was a sort of market rate of thirty taels for the Chinese killed by accident, but it was alleged that too many Chinese seemed disposed to 'get a living' in this way, and a modification of the rules went into effect."

**A Chinaman** A touching letter on Opium. from a native official in the Hong Kong post-office has come into print. His answer to the question why China, with about 400,000,000 of people, is in "so weak a condition," is in the words, "because it is an opium-smoking kingdom." After explaining the enervating and deadly effect of the drug, he goes on to express the hope that the time is not far distant when the Chinese government will be in a position to grapple with the evil

in such fashion as will lead to its suppression.

**Missionaries** Since the new treaties have gone into effect in Japan, foreign missionaries, in connection with all others who receive salaries, have become subject to the Japanese law of an income tax, which amounts to some 3 or 4 per cent. of salaries received. Thus missionaries there who receive as much as \$1,000 a year will henceforth have to pay a tax of \$30 or \$40 annually into the government treasury. Added to the largely increased cost of living in Japan, this will indeed be no light burden.

#### AFRICA.

**To Jesus from Mohammed.** A movement is beginning among the Moslems in Egypt, like a sound of spring after the long winter. Both by the Church Missionary Society and the American missionaries, sheiks are just now being baptized. In a letter from Cairo, dated Easter Eve, Rev. Douglas Thornton, of the Church Missionary Society, writes to Miss Van Sommer, of Wimbledon:

Quite a movement has been begun among the Moslems to examine whether Christ was really crucified or no. Doubtless the tract "Mohammed or Christ" prepared the way for this. Both by us and the Americans, sheiks are just now being baptized, and several others have become inquirers. The week of the Moslem feast of sacrifice, followed by the Christian feast, was also propitious to its beginning, as people were at leisure to inquire. The depot has at times been simply inundated, sometimes as many as 80 to 100 being inside at once. This is quite a phenomenon. The behavior, too, has been excellent. A few came at first to scoff, but none do so now. Many have been deeply impressed with the message of a free Gospel, and the contrast between the story that Christ was never really crucified

or died, and the hundredfold testimony of Old Testament type and prophecy on the one hand, and the apostolic contemporary witness on the other. We have now had to strengthen our staff in the depot to meet with these people. I have my hands fairly full. One visitor is a sheik once vigorously opposed to our evangelistic meetings in the Mohammed Ali Street. Another, a Syrian, who was formerly a boy in the Church Missionary Society Bishop Gobat School, Jerusalem, and there first drank in Christian teaching.

**Moslem Converts in Annual Report Egypt.** (1899) of the American United Pres-

byterian Mission in Egypt some interesting facts are given of the work among Mohammedans. In his Evangelistic Report, Rev. T. J. Finney states that, with regard to this branch of the mission's work, he finds it very difficult to secure a full report, since the missionaries and pastors were reticent on this subject. But from the interesting information he gives, and from what is stated in the introduction by Rev. J. R. Alexander and Rev. E. M. Giffen, it appears that some fruit is at length appearing as the result of many years of work. Several scores of Moslems have been baptized since the establishment of the native church, seven of these during the last few years by one native pastor. One educated Moslem, who has become a worker of the mission, has organized a society among young Moslem men for the study of the Scriptures, and in this there are 30 members. His meetings were attended by the Mohammedan governor of the province and other notables. Many Moslem women are reached by the Bible-women employed, and scores of Moslems attend the medical dispensaries. Among the pupils in the evangelical schools there were in attendance 3,200 Moslem boys and girls, and in 30 of the

schools the majority of the pupils are Moslems. Thousands of copies of the Scriptures and tracts and books on the Mohammedan controversy have been distributed, and a profound impression seems to have been made on the thought and attitude of many Moslems of Egypt through the influence of the pastors and workers and members of the evangelical native church. Mr. Kruidenier gives some details of the conversion of a Moslem soldier, who, leaving the army after being wounded, became a copyist of Mohammedan manuscripts in Cairo. The variations in the text and annotations in the margins of some of the "traditions," the contradictions in the Koran, etc., set him thinking and inquiring, and led to his finding rest at length in acknowledging the truth of the Scriptures, and in accepting Jesus as the Son of God and his Savior.

**Y. P. C. E. in Egypt.** There are four native Christian Endeavor societies in

Egypt—one for young men in Alexandria, one in the young men's college in Assiout, one in the girls' boarding-school, and one in the girls' day-school in Cairo, each with over 50 members. In addition to these there is a society for English-speaking people in Cairo, and at the present time a drawing-room is filled every Sabbath with young men and women. Italians, Syrians, Armenians, Copts, Hindus, Germans, English, American, unite in the one family and have blessed times of fellowship.

**Cow-worship in Africa.** In the heart of Africa live people who bow down to their cows. In the

keeping of the cows they place their health, their children's lives, their hope of future days—they are the only gods they know.



Dr. A. Donaldson Smith made these discoveries, assisted by Dr. Fraser. Dr. Smith is a noted scientist, and he and Dr. Fraser have just returned from a two years' expedition through Africa, during which they visited a territory hitherto unknown. Writing in *Leslie's Weekly*, Dr. Smith says that all but 2 tribes which he visited founded their superstitions in some imagined being whom they worshipped because they believed him to be cruel and on that account to be feared. But entirely different from the 13 tribes were the cow-worshippers. They had vast herds upon which they depended entirely for support. Each cow in the herd received the obeisance due only to God.

**The Gospel on the Gold Coast.** The Basel mission on the Gold Coast, West Africa, included on its European staff last year 47 missionaries and 27 women, besides 264 native agents and 40 students, who have just completed their training at a theological seminary. The native Church contains 18,000 members. These figures are taken from the report of the mission for 1900, from which we also make the following extract: "The most encouraging part of the work is the sale of Bibles and tracts. We are greatly indebted to the British and Foreign Bible Society for the help kindly rendered to us. Let us give a few details. In February, 1900, we received about 500 copies of the Otshi (Ashanti) New Testament, published by the Bible Society. After three weeks' time we had only a few copies left in stock. About 2,000 English Gospels and 900 English Bibles were sold in one year. This shows a cheering increase over the previous years. There is also a demand for Bibles and Bible portions in Arabic. Accra being a

center of the West African trade, it is frequented by a good many Hausa traders coming from the Hinterlands, as the Moshiland, etc., most or all of these men being Mohammedans.

**Pentecost on the Upper Kongo.** Says *The Missionary* (organ of the Presbyterian Church, South):

"For more than a year past a wonderful work of grace has been going steadily on. The population of the town of Luebo itself has grown from 2,000 in 1891 to 10,000 at the beginning of this year. The *Kassai Herald* says, indeed, that most of this growth has been in the past 5 years, making the average increase about 2,000 a year. A long with this growth in population has been a constant growth in the congregations attending the Presbyterian Church. The average attendance on Sabbath is now 6,000 or more, and the congregations steadily increase. The *Herald* for March says: 'Last communion Sunday it was impossible to distribute the elements because of the great crowd filling not only the seats, but also the aisles.' In his editorial notes, Dr. Snyder says: 'There is a wonderful work of grace going on in this field; people are seeking the Lord in numbers, and we believe we are on the eve of a Pentecostal blessing. If we had the asked-for missionaries we could add 1,000 souls to the Church during the coming year. This estimate is based on what God is doing through the present workers.'"

**Uganda Railway.** In February last the Uganda Railway had been completed a distance of 476 miles, leaving only 74 miles more to be built to the Uganda terminus, Port Florence, on a fine bay of the great lake, Victoria Nyanza. This will make the entire line from

Mombasa, on the coast, to Port Florence, 550 miles. The distance across the lake, from Fort Florence, on the eastern shore, to Port Alice, port of the capital, Mengo, on the western shore, is 140 miles. The connection between these two points will be made by a large government steamer recently built, the *William Mackinnon*. Thus the whole distance of about 700 miles, from Mombasa, on the Indian Ocean coast, to Mengo, the capital of Uganda, will soon be provided with steam transportation. Already a telegraph line is in operation along the line of the railway.

#### ISLANDS OF THE SEA.

**Christianity vs. Mohammedanism in Sumatra.** One of the most delightful features of the mission in Sumatra is the success which Christianity has had among the Mohammedans. When the Rhenish missionaries came to Sumatra, Islam was making victorious advance. It is now plainly retrograding, and no longer assumes its former conquering air. Indeed, we have in Sumatra one of the most hopeful Mohammedan mission fields which is to be found anywhere. It is especially on the south coast that the work among the Mohammedans is carried on. There we find, at a single station, 2,000 baptized Mohammedans, while the number of such on the whole island is about 3,900. In 1898 there were 200 Mohammedans baptized, while 500 were catechumens. Missionary Schütz writes that if the Mohammedans did not now and then receive an impulse from their high chiefs, Islam would assuredly in many places have sunk into torpor. There are many Mohammedans who no longer feel themselves comfortable in Islam, and would gladly go over to the Christian Church

were it not that false timidity before their comrades keep them back, and many are casting Islam from them as a burden.—*Nordisk Missions-Tidskrift*.

The Rev. E. Sverdrup, in the *Tidskrift*, remarking on the fact that alongside of the 30 European missionaries among the Sumatran Battas, there are 700 elders, 167 teachers, 11 evangelists, and 20 ordained natives, observes that this shows a peculiar capacity of being trained. The Battas, indeed, are a more highly gifted race than the neighboring tribes. Cannibals and cruel barbarians as they were before the missionaries came, they already had an alphabet, and many of them could read. They learn easily, and as a whole assimilate quickly what they learn. As natural orators among a people very fond of oratory, they find it easy to communicate what they have received. Native activity, therefore, has from the first been a conspicuous feature of this mission.

**Progress in Nias.** Missionary Thomas, of the Rhenish Society, who died on

the island of Nias, near Sumatra, December 30, 1900, aged 57, after 30 years of labor there, saw in that time the one station multiplied into 11, and the 25 Christians into 4,900, besides 2,400 "learners."

The *Rheinische Berichte* remarks that in Nias monogamy and faithful maintenance of marriage largely prevail, and that such a comparative purity of the moral sense has shown its affinity with the Gospel by an increasing number of conversions.

The Mensawes' Islanders, also to the west of Sumatra, are very much like the people of Nias (altho of another race) in their regard for monogamy and for the permanence of marriage. This gives good hopes for them too. A mission is about

to be opened among them, under the patronage of the queen and the queen mother of Holland.

**Chinese Christians in Borneo.** A striking illustration of the way in which new missions

are often established is afforded by the recent settlement in Borneo of a number of the Chinese Christians of the Methodist Episcopal Church from Foochow Conference. A number of the best Christian families, and of the most promising young men and students, have gone to Borneo from the Kucheng District. While at Singapore Bishop Warne received word from a missionary calling attention to the fact that this body of settlers had now passed into his jurisdiction and asking him to make some provision for their spiritual welfare. Bishop Warne accordingly will proceed to Manila by way of Borneo to investigate conditions there. In a few months we shall read of deaconesses, teachers, and preachers, and of the appointment of a presiding elder to the Borneo District.

**Maori Mission in New Zealand.** The Maori population of New Zealand, according to the census of 1896, is, in round numbers, 39,800, and is thus distributed over the several dioceses: Auckland, 18,200; Waia-pu, 13,600; Wellington, 5,500; Nelson, 600; Christchurch, 900; and Dunedin, 1,000. Forty years ago the great majority either were professedly Christian or were more or less closely attached to one or other of the missions which were working among them; but the war of 1860 and following years wrought a sad change in a large portion of the North Island. The feeling against the English was intensely bitter, and, tho many of those who were in arms against the government of the colony probably

had no intention of renouncing their Christianity, the notion had become widely spread, especially in the disaffected parts, that the missionaries had been in reality emissaries of the British government, which had always intended, when the opportunity might come, to overpower them by the use of a military force, and to deprive them of their lands. The missionaries were consequently regarded with suspicion, and in some districts they were obliged to leave their stations, their schools were perforce discontinued, and Christian worship was generally abandoned.

During the last 30 years a generation has grown up in many places in a state differing little, if at all, from absolute heathenism. In other districts the people continued for the most part firm in their profession of Christianity, and it is estimated that there are now in the North Island 16,000 in connection with the church of the province of New Zealand—viz., in the diocese of Auckland, 6,500; in the diocese of Waia-pu, 7,000; and in the diocese of Wellington, 2,500. These formed settled congregations, and are ministered to mainly by clergy of their own race. Besides these there is a considerable number in connection with the Wesleyan and Roman Catholic missions. For some years past there have been Mormon missionaries, too, in various places, who claim to have gained 3,000 adherents.

There still remain about 6,000 heathen, chiefly in the Waikato and Taranki districts, and another 6,000 who are followers of Te Kooti's and similar systems, and are known generally by the name of Ringa-tu. The last mentioned abstain from work on Saturday by way of repudiating the practise of the Church in observing the first day of the week, and hold meetings for worship, at which cer-

tain portions of Scripture and a few prayers are recited, the object being apparently to satisfy a religious instinct by a perfunctory observance, without any notion of moral or spiritual improvement.—*C. M. S. Intelligencer.*

**The Friars** Word comes from in the Rome that the **Philippines.** superiors-general of the orders in the Philippines, obeying instructions from the Vatican, have ordered the emigration of the friars in the Philippines to Venezuela and Ecuador. If this be true, the situation in the Philippines at once clears up amazingly, and the path of the United States officials at once become less thorny. There will still remain the by no means easy task of settling title to property which the friars claim, and paying for whatever they rightfully own. But that will be much easier if the friars are to be sent away. The change proposed may be all right for the Philippines, but, alas! for Venezuela and Ecuador.

**Beginnings** The Rev. F. M. in Guam. Price and Mrs. Price and Miss Mary A. Channell left in the *Solace*, November 2, 1900, to open a new station in Guam, one of the Ladrone Islands, formerly owned by Spain, but now by the United States. Mrs. Price writes home as

"We did not have a kindly reception so far as the island itself was concerned, for we did not even know that we could get a house to shelter us. The captain of the *Solace* kindly allowed us to remain on board while he stayed, and meantime Mr. Price went ashore, and succeeded in renting a house of three rooms and a kitchen. The house had a hole in the roof six or seven feet square, and the kitchen had no roof at all; but it was a house! We came ashore on the first day of December. We have now become accustomed to coming

around to the back side of the house to get in, but at first it seemed very queer. The house has a basement; and three great double doors in the front, with a balustrade half-way up to keep one from falling out, made it seem like living in the street. The big room had to serve both for sitting-room and bedroom for us. The little side room, used for dining-room, was down two steps. The kitchen was down three big steps, across a court, and up two steps. The walls were dirty, and the pictures from *Judge*, pasted by a former soldier tenant, did not improve them. The floor was literally plastered with mud, and we could get no one to work for us. But we were not appalled. We laughed and sang, and talked about the first missionaries to the Sandwich Islands—16 in one room! Down on our knees we went—"to pray?" Yes, often, but also to wash those dreadful floors, and when we got through they were *clean*! We got a boy to wash dishes, and settled down to make the best of things.

#### MISCELLANEOUS.

**The "Burden** Taking up the cross  
**of the** means simply that  
**Cross."** you are to go the  
road which you see  
to be the straight one, carrying whatever you find is given you to carry, as well and stoutly as you can, without making faces or calling people to come and look at you. Above all, you are neither to load or unload yourself, nor cut your cross to your own liking. Some people think it would be better for them to have it large, and many that they could carry it much faster if it were small; and even those who like it largest are usually very particular about its being ornamental and made of the best ebony. But all that you have really to do is to keep your back as strong as you can, and not to think about what is upon it—above all, not to boast of what is upon it. The real and essential meaning of "virtue" is in that straightness of back.—**JOHN RUSKIN.**

**Medical Missions Not so Modern.** In an address delivered by Mr. G. A. King at St. Margaret's, Lothbury, in connection with the city celebration of the S. P. G. Bi-Centenary, he said:

Some people speak as if missionaries had but lately resumed this apostolic method (*i.e.*, medical missions), yet it is 198 years since good General Codrington left his estates to the society for the maintenance, among other things, of "a convenient number of professors who shall be obliged to practice Physick and Chirurgery as well as Divinity, that, by the apparent usefulness of the former to all mankind, they may both endear themselves to the people and have the better opportunities of doing good to men's souls whilst they are taking care of their bodies."

**Christian Work—Christ's Method.** A well-known pioneer in social settlement work, in recently addressing a company of young men, brought out most suggestively the example of Jesus. In a majority of cases his work was to fulfil some need of personal life—he did simply that, and then passed on. His method was personal friendship. "I call you not servants, but *friends*." The real power of the Christian religion is in the succession of disciples who shall act as friends. How many are willing to preach and exhort, to tell others the ground of their religious faith, to give money to send missionaries abroad, who would hesitate to be friends to those they would win. Another testimony to the same simple truth comes simultaneously in a private letter from a missionary who has just spent a fortnight in Massachusetts: "I think we will have to go back to Christ's way to win a twentieth century world. I often wonder how He could have been satisfied to be so slow and old-fashioned—

no steam preaching, no fire and thunder oratory, no huge congregations, no quartets, no oratorios. As all forsook him and fled, he didn't seem to deserve the credit of 'many conversions.' But somehow his method lasted. It won the prodigals of that day, and its sphere was large enough for the Lord of glory. He convinced doubters by loving them. Moreover, he didn't *tell* them he loved them, but he lived it out and did it. Jesus' method is just as good to-day."—*Congregationalist*.

**Retrenchment! Will it Ever End?** Dr. Jacob Chamberlain, of the Arcot mission, writes thus feelingly of the agony and woe of the continual cutting down of careful estimates: "All the expenditures of each station were gone over. Here a school was ordered closed; teachers dismissed; pupils sent home—some of them heathens who were just seeing glimmerings of Christ's light. Then native assistants (some had been with us till gray hairs) were dismissed, not knowing where to look for the next month's food, and in these famine times. Boys and girls were sent out of the boarding-schools. Villages were ordered to be deserted and the dawning light quenched. One whole taluk, or county, was ordered to be deserted and recommended to another society from Continental Europe, and by 1 A.M. our slaughter only amounted to one-half of the required amount. We paused there, and unanimously voted to carry on the balance of the work from our own salaries until we can let the Board and Church know how we must chop into the vitals of our work, and see if the Church will not at once give so liberally that our Board may speedily and gladly make an additional appropriation of \$3,500, and save the balance of the work."